

**FISHER, BISHOP FRED B. (DR.)  
AND EDITH JACKSON FISHER**

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Bishop Frederick B. Fisher  
In India

*An Indian Tribute*

EDITED BY  
GULZARI LALL LORENZO

TABLE OF CONTENTS

	PAGE
Foreword	v
Bishop Fisher's Early Ministry in India	1
Bishop Fisher and Laymen	6
Bishop Fisher, an Inspiring Per- sonality	10
Bishop Fisher in the Pulpit	14
Bishop Fisher and a Lepet Asylum	17
Bishop Fisher as a Speaker and Lecturer to Educated non- Christians	25
Bishop Fisher and Young Indian Ministers	31
Bishop Fisher and Church Build- ings	26
Bishop Fisher and Village Work	31
Bishop Fisher and Young Men	35
Bishop Fisher, a Sincere Chris- tian and an Attractive Per- sonality	37
Bishop Fisher and Evangelists in West Africa	37
Bishop Fisher and Mrs. Fisher in India	38
Bishop Fisher and Mrs. Fisher in India Homes	38

TABLE OF CONTENTS

	PAGE
Bishop Fisher, Builder of the Indian Church ... .. S. C. Mukerji ...	52
Bishop Fisher and Developing Indian Leadership ... .. V. M. Habibaksh... ..	56
Bishop Fisher, a Messenger of Jesus Christ ... .. Salabat Phillip ...	59
Bishop Fisher, a Friend of India and Indians . . . . . J. R. Chitambar ...	65
Bishop Fisher and Indian Leadership . . . . . Nabidad Khan ...	73
Bishop Fisher, a Real Friend and Sympathiser ... .. M. L. Samson ...	77
Bishop Fisher and Youth ... .. S. S. Lorenzo ...	80
Bishop Fisher India's Loss, America's Gain . . . . . M. C. Singh ...	83

FOREWORD

When the news of Bishop Fisher's withdrawal from the Episcopacy reached India, his numberless friends and admirers were shocked. In a critical time, when there are so many changes in India; when there is such an awakening in the country; when people do not know about the future; when there are so many problems and difficulties before our Church in India; when people are anxious and demanding many positions and responsibilities in the country and Church; when we need a devoted friend, a great leader, scholar, messenger, and helper, Bishop Fisher's unexpected absence from India will be a problem, which it will take some time to solve.

Bishop Fisher gave thirteen years—three years as a Missionary and ten years as a Bishop, the best of his life, for India. In these thirteen years he suffered much for His great cause, and paid such a price for India, as very few Missionaries have

FOREWORD

paid. His close touch with the people, his vision, his messages to Christians as well as to non-Christians, his sincerity, his magnetic sermons and lectures on many subjects, his unceasing love for India and Indians, will always remain in the hearts and lives of the people. Perhaps there are only a few servants of the Master who have been valued, admired, and affectionately honoured and respected by the great non-Christian leaders in India more than Bishop Fisher. The students in the colleges and universities, the preachers in the Conventions and Conferences, the laymen in their gatherings, the Christian workers in the revival meetings, and leading and educated Hindus and Mohammedans were always eager to hear and meet Bishop Fisher.

In Bishop Fisher India lost a disciple of Jesus Christ, an admirer of people, a helper of every kind of man. In this little booklet out of many some of his friends have written an account of his life and ministry as an appreciation. Some very prominent and leading Hindus and Mohammedans wanted to

FOREWORD

write chapters in this booklet, but we allowed only a limited space to our Indian Christian leaders,—Ministers and laymen alike.

THE EDITOR

September, 1930

#### BISHOP FISHER'S EARLY MINISTRY IN INDIA

When Bishop (then the Rev. Mr.) Fisher came to India for the first time in 1904, he was appointed Pastor of the Methodist Episcopal English Church at Agra, where I was Pastor of the Methodist Episcopal Hindustani Church. It was my high privilege to become acquainted with this young, intelligent, and active Missionary. In a few weeks we all understood that we had a Missionary who was going to do some great work.

Agra is a large town and a very famous place and, though our work, compared with other denominations, was not very prosperous and great, yet to have such a leading, energetic, great preacher in Agra was the beginning of the reputation of Methodist work in this famous city.

Though he was in English work he very soon began to take an interest in the Hindustani work and in the Indian congregation. From the beginning he open-

ed his home, heart and purse to push forward the Hindustani work, and showed a keen interest in, and love towards, Indians. I still remember some of his activities which put new life in our work.

First of all I found that the young preacher took a great interest in the young men, and they all shared in his love. He used to call young men to his home for private and public meetings and conversation. Young men felt that he was a disciple of Jesus Christ who had good counsel, a message and love to offer. There were students in the Medical School, high school, and other training schools and colleges, who began to run to this young Missionary, and they were helped. Socially, spiritually, and educationally they were greatly encouraged and helped by Mr. Fisher.

In those days the social contacts were not as free between the Indians and white people as they are today in India. But in Bishop Fisher was found no distinction of color, race, or nationality. He used to invite his Indian friends as freely and as happily as he would the Europeans.

From the group of young men and students who were encouraged and helped spiritually by Mr. Fisher, I see now very many shining like stars in Church work, as well as in other departments of work in our country.

Then I noticed that Mr. Fisher took a leading part to help *mohalla* (rural) Christians. He visited their homes, conducted group meetings, and preached the gospel to these needy and poor people. In the night he went to see sick people in their homes, he took an interest in their illiterate children and suggested some ways to help them. These people were not living in clean homes, did not have clean clothing, or good and comfortable homes. They had many problems on account of poverty. They did not have a decent income to support their families. Some of them were in debt. He always sympathized with them and showed a willingness and a desire to uplift them. Bishop Fisher had a living heart and was sympathetic with these depressed and degraded creatures, and they all enjoyed his high ideals and hopes.

Within a few months as Pastor of the English congregation he proved himself a powerful and stalwart preacher. Very soon his reputation as a strong preacher went throughout Agra city, like wildfire, and people were eager to hear him. Those who never cared to attend services on Sunday began to come, not only Methodists but members of other Churches, until the number of worshipers so increased that every Sunday the Church was full and on many occasions there was no room in the Church building.

People realised that his voice was impressive, he was eloquent, a deep thinker, strong speaker, and had a message for all. Very few preachers of our own Church were so much admired, loved, and respected by the congregation as Mr Fisher. Though he was not Dr nor Bishop in those days, nor an aged or senior Missionary, but was only Mr Fisher or Rev Fisher, a young, but growing and coming leader, he won the confidence of his hearers.

He showed a clear way of salvation to many who needed our Saviour. He al-

ways convinced people of their spiritual needs. He always uplifted the souls who had lost their spiritual experience. He put Jesus Christ and His Cross before those hopeless and far from the Heavenly Father. He always brought the thirsty souls to the living water. He fed the hungry with the living bread. He preached the gospel of peace, healing and victory. And, thank God, for full three years he helped many souls to find the truth and salvation, and brought them to a higher spiritual experience.

In his sermons he preached only Christ, His cross and grace, and always asked his congregation to have new hope, life, and joy such as he proved by his own spiritual experience. In the midst of a successful ministry, though Agra needed him, he had to leave the Church and place in 1906, and return to America.

In May, 1920, he was elected Bishop and was assigned to India again. He gave another successful ten years for our dear land as our Chief Pastor. It was a great privilege to have Bishop Fisher in India, he pushed His great cause forward; he



put new responsibilities on Indian shoulders; he started many things which will help to extend the Kingdom in our country. He loved, uplifted, and helped the Indian Church. And now when I hear that he will not return to India, I feel very sad. I miss him, and remember that Bishop Fisher was a man of God, a disciple of Jesus Christ, and a friend of Indians and India. In this critical and changing time he is not with us. May God grant His unbounded and unlimited blessing on this consecrated servant of Christ and man.

RAM SAHAI,  
Former Minister of the  
Methodist Episcopal Hindustani  
Church, Agra, U P.,  
India.

#### BISHOP FISHER AND LAYMEN

A prince amongst missionaries, and a great worker amongst the preachers was Bishop Frederick B. Fisher in the course of his sojourn in India, where he made his mark and achieved brilliant success. Establishing mission stations was far from

his mind, and the only objective of his mission was to form an Indian Church and to create Indian leadership. He made no secret of his intentions and even in the teeth of opposition he lifted Indians to higher positions giving them his full sympathy and support.

He was not subject to the worst frailty of the human mind, *viz.*, jealousy, when the Indians in the mission service or outside it thrived well and donned nice accoutrements and shone in the European style. He delighted to see the Indian Christians improving in status and wealth. Prosperity of the Indians was his greatest concern. All this won for him the hearts of the Indian laymen who stood in a body to help the church of which Dr. Fisher was a Bishop—an ideal Bishop indeed.

Endowed with the highest qualities of head and heart, he was a true leader, a prophet, a judge, and a father. He foresaw the influence the church could wield if laymen of wealth and position vouchsafed their active cooperation and support, and he utilized his power of

galvanizing people into activity wonderfully well in connexion with the laity. He carried conviction home to the laymen and inspired them to do their duty towards the church, which after all, was their own, in contradistinction to the mission.

Through Bishop Fisher's ministry and influence the laymen began to co-operate more in church activities and increased their financial help. Consequently the number of self-supporting, self-directing, and self-sustaining churches doubled during his incumbency. Many stations which were devoid of places of worship started building them, the greater responsibility whereof was undertaken voluntarily by the laymen, the Bishop giving substantial material help.

It is difficult to find a leader like Bishop Fisher. His love for India and the Indians, his solicitude for their welfare and progress, his constant desire to create Indian leadership, and last, but not the least, the harmonious relation between his practice and speech, were sterling qualities which the laymen admired immensely. He

drew all men towards him and the laymen flocked to meet him. His inspiring public lectures and convincing private talks gave laymen a new vision of the church and the community, and through his instrumentality the laymen conceived the idea of an Indian Church.

The Calcutta Area Convention, convened by Bishop Fisher, was an eye-opener to the laity, and they displayed a considerable zeal in helping the formation of an Indian Church. Bishop Fisher's plan and vision appealed to the laymen—especially those who were young. His appointing them to the Finance Committee and the Area Council has been hailed with joy. This has given the laity a greater sphere of service and an additional strength to the church. The sincerity, candour, optimism, and efficiency with which Bishop Fisher did all this for and with the laymen has aroused them to greater activity, and they will not fail to give a good account of themselves in whatever position they are placed in the church programme.

The enchanted soul of Methodist India and its laity must sorrowfully deplore the

loss of such a good and real friend. The shock to the laymen is real, but they rejoice to find that even in accepting the pastorate Bishop Fisher has set an excellent example of the true spirit of service as distinguished from working for name and fame. It is my firm belief that the laymen have already taken note of this and will not belie the confidence our beloved Bishop placed in them, but will continue to serve the church in its onward march so successfully started by him, building up at the same time the edifice of the Indian Church on the foundation laid by him.

W. WILLIAMSON,  
*Confidential Assistant to the  
District Magistrate, Muzaffar-  
pore, Bihar, India*

#### BISHOP FISHER, AN INSPIRING PERSONALITY

The news of the resignation of Bishop Fisher from the Episcopacy has been a great shock to the Methodist Episcopal Church in Southern Asia, for his plans in building the Indian Church were stimu-

lating and encouraging to all of us who were under his jurisdiction and who enjoyed his fellowship and counsel for the last ten years while he was in India.

Bishop Fisher is a seer. Seventy-four years have passed since the foundation of the Methodist Episcopal Church was laid in North-India by the late Revd. William Butler and since then the church has been increasing. But the responsibility for her growth was not contemplated seriously in completing her structure till Bishop Fisher, a man of God, explored the power and ability of the Indian ministers and laymen who could stay up the hands of the pioneers.

Bishop and Mrs. Fisher love the Indian Christians. This does not mean that the other missionaries do not love us but in certain respects the love of the former excels. They are of the opinion that good, moral, faithful, and zealous Christians are their brothers and sisters, which they proved and exhibited by counselling, mixing, and living freely with us. Whenever they visited any Indian District they preferred to stay with the Superintendent

They thought it a great joy and privilege to sojourn and dine with their Indian brother and sister. At conferences and social meetings they always arranged that all the members and visitors live and eat together. These starts were quite new things and exhibited their real love to Indian Christians. It is true that the Indian ministers generally do not have big and comfortable houses but their joy always prevailed over this inconvenience.

Bishop Fisher is just. He has been our Bishop for the last ten years but no one ever got a chance to say that he was unjust. Generally people overlook justice under the influence of a stronger party, but Bishop Fisher, being a just and bold man, never acted contrary to his conscience as his motto was "justice".

I know of a case when a certain missionary in charge of a District, under the dominating influence of an Indian minister, wanted to bring a charge of maladministration against a member of the said District. So he referred the case to the Cabinet. On hearing this the Bishop was very sorry and became reticent. Another District

Superintendent, who knew the facts of the said District, threw some light on the case to the Cabinet. On hearing this the Bishop transferred the dominating brother and the missionary to other Districts and thus saved the helpless victim.

Bishop and Mrs. Fisher had a great programme for the Indian Church. It was Bishop Fisher who, before his election as a Bishop, pushed forward the laymen's movement in America which perfumed the Indian Church so that many educated Indian Christians dedicated themselves to the Master's service. During his Episcopal term in India he and Mrs. Fisher invited in November, 1929, to a Convention at Calcutta, four hundred ministers and laymen to talk and further the church activities so that all the Indian Christians may perceive the responsibility of the church, and again in Feb., 1930, they held an Area Council meeting of seventy-five laymen, ministers and missionaries to hear from them how much progress had been made in this direction and to stimulate and encourage them by their advice and counsel. For this very purpose they

began to issue the *Calcuttarian* which is sent to all missionaries, ministers, and prominent laymen of the Church in the Calcutta Area. They also put more responsibility upon the laymen and invited the prominent and zealous ones to respective Finance Committees.

We would wish Bishop and Mrs. Fisher could be here in India to see the result of this great programme. We assure Bishop and Mrs. Fisher that though they are separated from us in person yet they are never absent in our hearts and prayers.

S. B. FINCH,  
Senior Indian District Superintendent in Southern Asia,  
Rai-Barli, U.P., India

#### BISHOP FISHER IN THE PULPIT

Before saying anything about Bishop Fisher's Lectures and Sermons I deem it my pleasure to point out what seems to me to be the chief characteristics of his personality, for they played an important part when he was in a pulpit.

A robust constitution, dignity in simplicity, a benign and cheerful disposition were

the outstanding features of his personality. In short, when he was on a platform his very appearance inspired the minds of the audience. The fluency of his tongue, the flexibility and ease of style, and the elevation of high ideals could not but leave a vivid impression even upon the most rigid minds of those who listened to him.

It was a real joy to us when we heard about the Calcutta Area Convention which was to be held in Calcutta from 30th October to 4th November, 1929, and the kind invitation of the Bishop.

Although I had heard him speak several times, yet the Convention meant new experiences. It was a privilege to me to listen to our great friend—the friend of all Indians—from the pulpit of Thoburn Church in Calcutta.

It was interesting to note that in the evening, when he spoke to the audiences of about a thousand people not one of them seemed disinterested. This was a definite proof of his giving the message of the word of God with fluency of language and clarity of expression, inspiring the exceedingly big audiences.

Even from the balcony of the church every single word was distinctly audible, and the very tone of his sermons displayed that it was not he who gave the discourse but the Spirit of God Who spoke through him.

"Bring a blessing with you, add to it while here, and carry a greater one away", these were the words printed at the end of the Convention Programme. I do realize the increase in my blessings and the strengthening of my Christian character. Never were such freedom of speech and absence of racial superiority observed as were displayed during the Calcutta Area Convention of which Bishop Fisher was the guiding force.

Though we are deprived of his amiable presence and his inspiring sermons yet I am confident that the effect that his sermons and lectures have made upon our hearts will remain long with us.

D. L. LORENZ,  
Proprietor, Indian Tea Corporation,  
Calcutta, U.P., India

#### BISHOP FISHER AND A LEPER ASYLUM.

In his successful ministry to our dear land, Church and community Bishop Fisher had a place in his heart for all kinds of people.

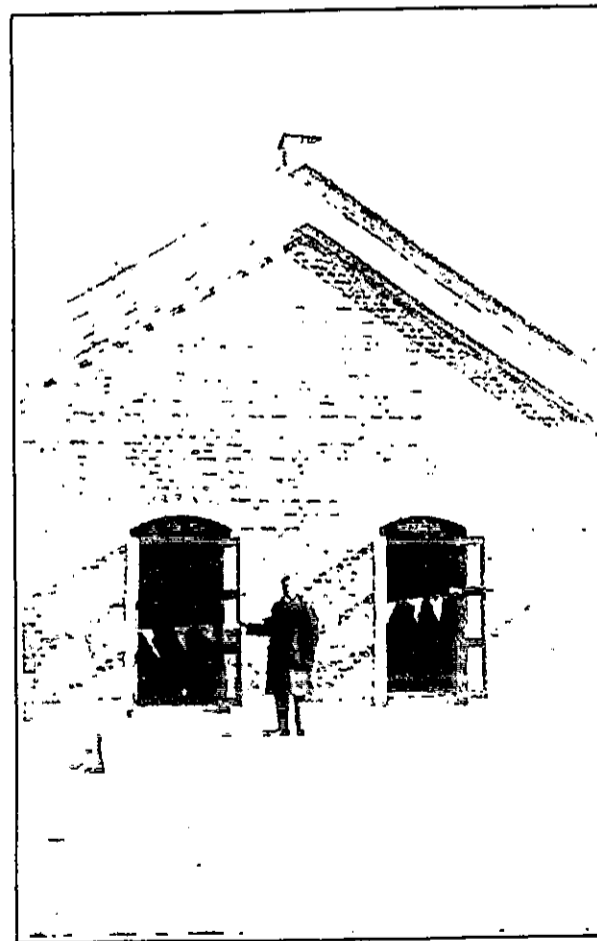
His messages were timely, and inspired many lives in all the groups. His visions were to see in the future a strong Christian community, and to work toward a self-developing and self-sustaining Church in India.

He did not neglect any section of his duties but helped everybody by his prayer, counsel, messages and money. In his heart and life there was room for everybody. He enjoyed the fellowship of all kinds of people. He extended a helpful hand to poor, sick, needy and suffering men and women.

We have under our supervision a Leper Asylum, run by the Mission to Lepers, head office in London, and supported by the Government public and individual charities, and subscriptions. We have about sixty men, women and children

who live in this Asylum. We are responsible for their food, clothing, medicines, and always try to help them as far as possible. Whenever Bishop Fisher visited our District headquarters he showed a special interest and eagerness to see these poor and suffering creatures.

Always a special programme and meeting was arranged for Bishop Fisher to speak to, meet, and visit the lepers in the Asylum. He would show his sympathy, would go around to all the wards and quarters, would speak a word or two to every man or woman, and these poor people soon discovered the Christian love, sympathy and interest of their Chief Pastor. The Hindus and Mohammedans were always surprised to see the interest in the lepers of such a person who was the head of a Church. In the service he always enjoyed the playing of these lepers on their Indian instruments, which they play very nicely. He used to give them a solid spiritual message in which he always cheered them, uplifted them, and gave the hope of new and eternal life. He always told them very frankly that



Bishop Fisher at Lepet Asylum Dressing Room

"sin is also a kind of leprosy of the soul". His visit to our Asylum was always full of good and useful suggestions, which showed the deep love he had for these people.

By his able and wise suggestion we secured enough money to build a dressing room, compound wall, and had general repairing, cleaning, and whitewashing of all the quarters and compound which made the Leper Asylum practically new. When he last visited this Asylum on February third, 1929, he opened the new dressing room and was delighted to see the cleanliness and beauty of the whole Asylum compound. In his letter to the Superintendent he always asked about the Leper Asylum, and sent his greetings and good wishes. The poor lepers remember the Bishop's visits and messages. They often ask to send their *salaams* (respectful regards and compliments) to their good friend. The other day when I told the lepers that "Bishop Fisher will not come to India", they were all very sorry and were grateful for all that he had done for them. They said one to another, "Oh



we will miss a great friend and sympathiser", and requested the Superintendent to send their greetings to Bishop Fisher and request him not to forget them.

Really India sustained a great loss in the withdrawal of Bishop Fisher who was backing, helping and uplifting all the departments of the Indian Church, and now in his absence even the poor and needy people, like lepers, miss him.

G. L. LORENZO,  
Superintendent,  
Lepers Asylum, Muzaffarpore,  
Bihar, India.

#### BISHOP FISHER AS A SPEAKER AND LECTURER TO EDUCATED NON- CHRISTIANS.

"Come again soon", came a voice from the dark. It was the voice of an Indian worker at the Imperial Institute of Agricultural Research speaking to Bishop Fisher as his car was moving away after his lecture at the Pusa Recreation Club. Bishop Fisher left Pusa! He has left India! But his memory lingers and his

friendship remains as a solid fact in the minds of a large number of educated non-Christians.

What is the secret of this bond that keeps alive the contact between a representative of the educated class of Americans and the educated Indians belonging to many different creeds? It is love. Bishop Fisher obeyed his Master's call to spread the good news that had its beginning in Galilee. His life was guided by the commandment, "Love ye one another". And Bishop Fisher drew to him all that came near him.

An eminent Hindu scientist, who has spent several years in the Universities of Europe and is himself a thinker of no mean order, told me, "that a public address of Bishop Fisher's cleared a mental cloud" under which he had been labouring. He acclaims Bishop Fisher as a "great man". It is this mental sympathy and psychological help that is to-day needed by the educated non-Christians in India. They seek for light and more light to see what they can do for themselves and for others, and to see in its

fulness the divine beauty that their own great teachers have shown them inadequately in pictures and philosophical teachings.

"There is no God but God" says the follower of Islam. "Thou, God, art in everything that has movement and in everything that is stagnant" says the Hindu, and both reach their hands and say, to men like Bishop Fisher who follow Jesus and in whom, therefore, they find inspiration to have faith in their own heritage of wisdom contained in their Shastras and great books, to have hope in the creative freedom that is every man's birthright that he may progress to higher planes of understanding and achievement, and to have love that conquers everything and transforms what is human into divine, "Sir! We would see Jesus!"

The educated non-Christians will miss Bishop Fisher, but the perfume of his presence will remain.

P. A. ISAC, B.A., M.Sc. London,  
Professor, Imperial Institute of Historical  
Cultural Research, Pusa, Bihar, India

#### BISHOP FISHER AND YOUNG INDIAN MINISTERS

It is indeed a privilege to know Bishop Fisher, for to know him means to gain experience. The writer has known him only for the last five years, and during this short period has drunk deep of the love, sympathy, inspiration, and joy, which the Bishop bestowed on young Ministers wherever he went. His interpretation of creative personality and his mode of impressive preaching have exceedingly strengthened the young Ministers to work better in the vineyard of the Lord, to stand firm against all storms and to bear more fruits for Him.

His messages to Christian congregations, delivered with the power of the Holy Spirit, were always convincing and full of meaning. One would feel an hour to be a minute while Bishop Fisher preached, and young Ministers, who are learning to preach, should follow him in seeking the guidance of the Holy Spirit likewise.

His public lectures to non-Christians have been so appealing, thrilling, and

gripping that very highly educated men, at the close of his meetings, have confessed that their souls had really been well fed, and those, who once heard him, were simply longing to hear him again. Young Ministers, who are on the road to success, should take guidance from him in presenting the Lord charmingly to non-Christians.

His books of up-to-date style are one of the best selections for young Ministers for their guidance.

Young lives are Bishop Fisher's great concern. Once when he was at Muzaffarpore, besides visiting poor converts and village school children, giving inspiring messages and impressive lectures, and cheerfully associating with high and low alike, he specially called all the young Ministers of the district for a personal interview at an after-dinner meeting. He talked to each one on matters relating to his life, his family, and his purse, and at the end he gave an instructive address persuading them to uplift themselves physically, educationally and spiritually in order to serve the Lord more successfully.

He was always anxious to entrust young Indian Ministers with duties of responsibility and to build up Indian leadership. In appointing Indian Superintendents in all the districts of the Lucknow Conference he created a new precedent, increased the value of Indian workers, and encouraged the young Indian Ministers to aspire to greater service.

Who can forget the Calcutta Area Convention? "It was the largest body of Methodist men and women gathered together anywhere outside the U.S.A. to plan for a great forward movement in the Church," has been said in this connection. It was a new order of the day in our Church and the plans formed on the occasion of this unique Convention will be of real value after a quarter of a century, when the present young Ministers, who were inspired with new visions, will be in a position to handle the whole scheme and programme of the Church.

No doubt we have other fine preachers among us, but Bishop Fisher's personal touch, inspiring messages, magnetic per-

sonality, high visions, and his confidence in promising young men always encouraged and drew young Ministers to re-consecrate their lives for the Saviour and His Church in India. We, young Ministers of India, wish Bishop Fisher every success in his new undertaking as the Pastor of the Ann Arbor Methodist Church.

Surely it is regrettable that such an attractive and prominent personality will no longer be in personal touch with the young Ministers of India, but his love and sympathy, I am sure, will always continue to help us—no matter what distance separates us.

PATRICK S. GARDNER,  
Pastor, M.E. Church, Muzaffar-  
pore, Bihar, India

#### BISHOP FISHER AND CHURCH BUILDINGS

It was a rare privilege for me to be associated closely with Bishop Fisher for several months during his Area Tour in

1929. I was with him as an amanuensis in some of the important districts of the Lucknow Conference. In the most remote villages he sat on the cots of the poor Christians asking whether it was possible to have a house set apart for the worship of God. His eyes gleamed with joy when he saw a humble cottage in one village dedicated for worship. He said, "We must have a Church house in every village where our Christians live". "We ought to be able to build our Churches first before we build dwelling places for our workers," was his remark in February, 1930, during the Area Council meeting in Calcutta. He loved to see Churches and he spoke to people saying, "It will be my greatest joy to see some one design church buildings after some good Indian pattern where even a stranger coming to the village will say at once, 'This is a Christian Church'."

He saw beauty in simplicity and always advised people kindly who had elaborate plans for church buildings and could have never accomplished anything in that line, saying, "A church house can be as simple

as anything yet beautiful and attractive". The Central Methodist Church built under Bishop Fisher's administration in the heart of the great city of Calcutta is a model of simplicity, yet beautiful, attractive, and large enough to hold a crowd of worshippers. This house of God will stand for centuries.

After the morning service in Muzaffarpore on the first Sunday of February, 1929, Bishop Fisher invited the Official Board and friends to go over with him to the new church building which was under construction and the foundation of which he had laid in the previous year. He conducted a short service standing within the four walls with no roof overhead. There he handed over a cheque which was a part payment of his promise towards the building cost to the Church Treasurer. Bishop Fisher's name on the foundation stone of the Jackson Memorial Methodist Episcopal Church at Muzaffarpore will stand for generations in connection with the history of Methodism in India. He had a very keen interest in this church building and made it possible for Rev. G. L. Lorenzo,

District Superintendent, to go to America to represent the Indian Church last year where some of his generous friends subscribed toward the completion of the building.

The third Sunday of the same February will go down in the annals of the Arrah Church for there Bishop Fisher conducted the evening service on the site of the new church. A little picture in my files which I had taken will always remind me of this auspicious day. It never occurred to me then that after a year I would be sent to Arrah to complete this house on the strong foundations which my predecessor, Rev. M. C. Singh, had laid. Both the churches were started on the faith, co-operation, and generosity of friends. Who showed the vision of a church house in these places? Who promised to stand by these men in time of need? Who said that he had some very good friends and that these Superintendents could write to them for help? Who so keenly saw the plans and the estimates of these church buildings? Who is still busy getting help and giving help to the Arrah and Muzaffarpore

Churches? It is Bishop Fisher who has done all this and is still doing it, even though he is not in India. We have lost the presence of a sympathiser, organizer, helper, counsellor, leader, and lover of Indians and the Indian Church. It may be true that he will be doing mighty things in his homeland, America, but at this time we are sorry to lose him from India.

He was not only fond of places of worship in the Districts of his Area but he also converted a room in the Methodist Headquarters at Calcutta into a beautiful "Bishop's Chapel". He told me once, "Massey, my house is more or less a business centre, but I am going to have a Chapel where we will all worship together and make this house a spiritual centre too," and he did it. The devotional services held there during the Area Council days made a deep impression on the hearts of many just before his departure for America. Now we may not see him again as the distance has placed us on opposite sides of the world, but the work he has left here in India will always speak of the good name of Bishop Fisher. I wish him

and Mrs. Fisher all success in their new work and enterprise.

G. M. MASSEY,  
*District Superintendent, Methodist Episcopal Church, Arrah,  
Bihar, India*

#### BISHOP FISHER AND VILLAGE WORK

Bishop Fisher was interested not only in the development of the work of city or urban churches, but he was also very keen to build up the village work.

Concerning it he has given solid materials in his recent book "Building the Indian Church". He tried to raise the leadership among the city and village communities equally.

While I was at Bhabua as a superintendent of that indigenous Mission, which was under Bishop Fisher, he visited this field and made great plans for the progress and advancement of its work.

His visits in its surroundings were a real inspiration. During his administration Bhabua Mission considerably improved in all its activities.

Bishop Fisher, with his honoured and beloved Mem-Sahiba, Mrs. Fisher, always felt it a great privilege and joy to go around to see the work of the villages in every district of his Area. Wherever they went, they captured the hearts of the people with their personality, conversation and lectures. The people had full confidence in them.

Bishop Fisher hardly found a chance for rest. Day and night he travelled all over India and Burma, to spread and promote the Kingdom of Heaven. He was always busy with his plans and programmes of this great achievement which he undertook. Just before he left, he dedicated a village church in Bengal Conference. His whole heart was in "building the Indian Church" of both cities and villages.

Two *Ashtams* in connection with the Bidua Mission were started during his Episcopacy. These *Ashtams* are doing a splendid work of soul saving, where many non-Christians receive spiritual refreshment. Bishop Fisher has baptized many inquirers in the villages.

Indian Methodism has lost a great

leader in Bishop Fisher. During his ten years of Episcopal administration Indian leadership has developed in a very strong manner and the work of his Area has grown and flourished in every respect with good results.

Indian men and women were appointed Principals of the College, High Schools, Middle Schools, and Heads of the Institutions and College departments. In Bengal, Lucknow, Central Provinces and Burma Conferences many of the District Superintendents are indigenous leaders who are the living monuments of Bishop Fisher.

Mrs. Fisher developed the Indian women's leadership and activities in the church. Everyone who was present in the Calcutta Area Convention (the first of its kind in the history of Indian Methodism) which was held last year, is witness that women took part in all its programmes. Mrs. Fisher has helped in many ways to raise the standard of the womanhood of India. She always had high ambitions for Indian women and girls. Through Bishop and Mrs. Fisher many boys and girls were

given a chance in the colleges for higher education with the hope of high and strong leadership.

The Bishop has left many lovely remembrances in universities, colleges, and high schools because of beneficial and useful lectures and addresses which he delivered.

Bishop Fisher is a man of sound judgment, and a great spiritual leader and administrator of the church. He is really a soul-winner. Whoever met him once became attracted by the influence of his noble and beautiful Christian life.

His soul-saving sermons and lectures which he delivered in Conventions, Annual Conferences, District Conferences, Church services and other occasions will long be remembered.

Bishop Fisher was greatly loved by Indians of every caste and creed. He was highly respected by great men and Government officials of India. He was a true friend and well-wisher of India. We were greatly shocked when we learned that Bishop had withdrawn himself from the Episcopal office at this time when he was required here more than any other

place, but we trust and believe in God's plan that He has called His servant to serve among his own countrymen.

In the end I want to say this also that Bishop Fisher is a brave soldier of the Cross of Christ, and a shining star for the Glory of the Saviour and His Kingdom.

WILLIAM H. SOULE,  
*District Superintendent,  
Methodist Episcopal Church,  
Gomoh, Bihar, India*

#### BISHOP FISHER AND YOUNG MEN

Never has the student world been more appreciated than during the last ten years in the history of Methodism in India. The great pioneer, leader, and friend of students, Bishop Fred. B. Fisher, will remain a magnetic personality among the youth of India.

He is a man with a method—the method with a principle; the principle based on a sound experience. He had a philosophical attitude of expression, an unselfish and altruistic way of service, a matchless use of knowledge.



No doubt, many hearts have been struck deep with the news of the change of appointment of their beloved Indian friend—Fred. B. Fisher—an American with an Indian mind and an Indian heart.

The interest of Bishop and Mrs. Fisher in the University House, Lucknow, won a high place in the hearts of the Christian students of the University. He delivered valuable lectures at Lucknow University where both the Staff and students were uplifted by the metered and rhythmic phrases which he used to open up new mental vistas. Mrs. Fisher was the champion of Indian women in their social upheaval. In her queenly speech at the Students' Rally last November at Lucknow, she won an all-round appreciation.

Bishop Fisher was very much interested in the Student Christian Movement and his occasional informal talks were a great source of inspiration to Indian youth. He was welcomed as a speaker at the last S.C.A. Camp at Lucknow where he charged the whole atmosphere of the meetings with the vital purpose of modern Christianity.

We will miss them now, but their work shall ever stand as an example to succeeding generations of this land.

ARCHIE M. LORENZO,  
*Secy., Students' Christian Association, Lucknow, U.P., India*

#### BISHOP FISHER—A SINCERE CHRISTIAN AND AN ATTRACTIVE PERSONALITY

It is always a pleasure to write about those we love and admire, and so we have much joy in paying our tribute to two of the finest people in the Methodist Church to-day—Bishop and Mrs. Fisher. To know them is to love them. They won our affection and esteem when first we met because of their keen interest in the Church and everything pertaining to it, their sincerity as Christians and Methodists, also their charming personality.

Bishop and Mrs. Fisher always identified themselves with India and Indians. Their whole thought and work was to help the country and people they had associated themselves with and India knows what a

success they were. They inspired us in spite of ourselves, infused enthusiasm wherever they went, and encouraged their co-workers to reach the highest step of the ladder in Christian service.

What a debt India owes them! Indians—Christian and non-Christian—loved them because they knew they were friends. How we miss them and shall miss them more and more as the years go by. They gave their best to us and for us. India and the Church is richer for having had them. Rapid strides have been made during their leadership and Indians have come into their rightful and deserved places in the Church through their efforts and encouragement.

Bishop and Mrs. Fisher have wide and clear vision which everyone had to admire. They spared not themselves in working out their vision in the interests of the Kingdom of God in this country.

We are proud to call them friends.

GEORGE H. THOMAS,  
*Barrister-at-Law (Advocate);*  
 SARAH G. THOMAS,  
*C. A. U. C., Lucknow, U. P.,*  
*India*

#### BISHOP FISHER AND EVANGELISTIC WORK

In the withdrawal of Bishop Fred. B. Fisher from the Episcopacy, India has lost a great prophet of the new day. He was acknowledged a great spiritual leader and a prophet even outside the Christian Church. His high ideals regarding the evangelistic program of the Church, when put into practice, would really make India the first righteous nation. According to his thinking 'Evangelism' is a spiritual approach to all the problems that trouble people. "Evangelism," he says, "that neglects the physical welfare of the people touches only one side of its problem and therefore fails to complete its full duty. The great Evangelist, Jesus, did not spare Himself any efforts to strengthen the bodies of men, from giving food to healing the crippled and the blind." He further declared that the evangelistic urge of the Church has, as a part of its future program, the study of those inadequate social systems which keep people poor. Without a clear knowledge of the conditions which grind down men and women and

little children with fear and despair, no Christian evangelist—which means every Church member—can ever hope to realize his dream for the building of greater souls. For the soul is hampered by the body, and until the body is given the right environment in which to grow, creative soul-life is impossible.

His recent book, "Building the Indian Church", is a timely production. In Chapter IV of this book the Bishop and his co-author have given a full evangelistic program to the Indian Church. He urges every individual Christian to be a member of some organized Church and work out in co-operation with other members the great evangelistic program of building a righteous nation.

Bishop Fisher's evangelistic tours were never confined to his own Area. He was always in demand all over the country. As a public speaker and a herald of the gospel, Bishop Fisher is honored everywhere in India. His learned discourses in Universities, his lectures in town halls and other public platforms always attracted hundreds and thousands of eager listeners.

His eloquent and forceful preaching always had the desired effect on people of all classes. Even the most brilliant and intelligent minds of India—philosophers, scientists, poets, and professors—listened to him with great respect and interest. The following testimony of a Hindu friend of mine who attended some of his lectures is worth considering. He writes:—

"I had the honour of attending two lectures of Bishop Fisher when he came to our town. On both these occasions I was greatly impressed by his talks. His method of delivery, his way of exposition of the subject, and, above all, his independent way of thinking are all unique. He not only kept the audience spell bound for the period of the lecture, but left an impression on their minds which will last for long. I was very much touched by his last lecture on "Creative Freedom" and feel that if all of us could show the same degree of freedom of which Bishop Fisher spoke, many of the present-day troubles of the world would be gone.

I wish there were many more men of

the type of Bishop Fisher in the rank of the missionaries in this country to show the light which Bishop Fisher shed for so many years."

(Sd.) RAMCHANDRA PRASAD,  
Hony. Secretary, Theosophical  
Lodge, Muzaffarpore.

I was talking to another Hindu professor recently who has studied in a Christian College and has had the privilege of knowing many missionaries. When I told him about Bishop Fisher's resignation from the Episcopacy and about his decision not to return to India at this time, he was shocked. He said, "The loss would not have been so great if a dozen missionaries had withdrawn from India instead of the august personality of Bishop Fisher. This is the hour when your Church and our country needed him most."

Bishop Fisher had a vision not only for the Christian Church but for the whole nation. He is a recognized world leader. Isn't it a pity for India that he decided to stay away at this time?

His addresses during District and

Annual Conferences were spirit-filled, refreshing, and most uplifting. His messages at Conventions and other evangelistic meetings were always heart-searching and convincing. Oh! What a great evangelist Bishop Fisher is! Hundreds of my countrymen and women, young and old, ministers and laymen, can testify with me to-day what inspiration, hope, and joy they have received through the powerful, life-giving, and soul-penetrating messages of Bishop Fred. B. Fisher.

A. H. MCGEE,  
District Superintendent,  
Buxar, Bihar, India

#### BISHOP FISHER—A MAN OF GREAT HEART AND BIG SOUL

I feel it a great privilege and honour to write a few lines in appreciation of the services of Bishop Fisher of the Methodist Episcopal Church, who left India only a few months ago. I was a member of the Wesleyan Methodist Church until six years ago, when I joined the Methodist Episcopal Church, and I may mention here that it was only due to Bishop Fisher's great

personality that I was attracted to transfer my connection from my mother Church.

What little I can write about his greatness is wholly based on my personal experience of him and Mrs. Fisher. During this brief spell I have had the opportunity to come across many occurrences which bore testimony to the great and noble heart of Bishop and Mrs. Fisher. There took place many incidents for the tackling of which this tender-hearted Bishop exhibited his *wonderful patience*. I think that it would not be a lie if I say that the beloved Bishop still cherishes in his heart of hearts the sweet and sunny recollections of his Indian friends and admirers.

He was the very source of charity and benevolence. He was, as it were, the father and mother of the poor. In his noble heart there was no place for racial distinctions and class prejudices. He helped all and fought most stubbornly and sincerely for everybody's cause when it was for good—no matter whether he was a Christian or a non-Christian. The spring of love and charity that emanated from

his heart was spontaneous and perennial. I never found him hesitating to take up the cause of any that came to him in distress—he always lent his helping hand. I am familiar with many cases where the Bishop helped many with money, so that they might go on with their studies. But for him, perhaps, many would have been deprived of the benefit of academic qualifications had he not extended his true Christian charity and ever helping hand. The present good and glorious names of many boys and families would have been completely effaced or obliterated from the face of the earth had it not been for his sympathetic and generous help. There are many, I think, who would not have been able to achieve the present lofty positions they are occupying if they had been deprived of the support given by Bishop Fisher.

I have personal knowledge of several instances when he gave monetary help for the welfare of members of other communities. Every Indian who came in contact with him will, I dare say, bear testimony to his sympathy towards Indian

culture and national aspirations. He was eloquent in praising the great Indian Saint, MAHATMA GANDHI, and his ideals and aspirations. Whenever our culture and tradition were attacked by any foreigner, Bishop Fisher was one of the first to take up the challenge on our behalf. It is still fresh in my memory how vehemently he condemned the malicious criticisms of "Mother India" and challenged statements of the book.

I would also mention that he was always keen about giving high positions to qualified Indians, after having trained them in the best possible way he could, and many instances can be cited when responsible posts were given to Indians in the ministry first in his time and area.

I would like to narrate an instance where I saw his real sympathy for our widows and orphans. On one occasion, I was collecting money to help the Christian widows and orphans belonging to our Church in the way of giving them clothes and food on Christmas eve. I was hopelessly discouraged when, in spite of my strenuous effort to raise the required amount, I

could not collect sufficient money to meet all expenses. At last, with a sense of reluctance I approached our beloved Bishop and spoke to him all about it. He gave me a patient hearing and then without the least hesitation gave me a substantial sum to cover all the expenses, and thereby lessened all our anxieties. This is only one instance where I saw his great heart and generosity but I know of many such instances in the course of the few years that I came in contact with him and Mrs. Fisher.

I noticed in the recent Area Convention that no distinction between groups was made at the dinner given by Bishop and Mrs. Fisher. Everyone ate at the same table and chatted freely with neighbours of various races. We felt as if we were all brothers and sisters of the same family.

In conclusion, I wish to say that Bishop Fisher's activities were so numerous and many-sided that it is simply impossible to do full justice to them. I have only given glimpses of those noble qualities of head and heart which attracted my eyes most, with the hope that readers will

not fail to appreciate fully the Bishop's greatness from these humble tributes of an admirer.

B. K. BANERJEE,  
*a member of the Central Methodist  
 Episcopal Church, Secretary to the  
 Metropolitan of India, Calcutta,  
 India.*

#### BISHOP AND MRS. FISHER IN INDIAN HOMES

Though we all claim to be one in Jesus Christ, yet on certain occasions and times it seems only theory but not practice. When in the Church there is a distinction of colour, race, nationality, superiority, there is always division, difference, disunion. And that's the reason we cannot call ourselves one body of Christ. But it does not mean that all Christians should be alike. There are many followers of Jesus Christ who love all the nations of the world and they treat one another with love, and admire and respect all other members of His body, though they belong to other countries, nations, and groups.

Bishop and Mrs. Fisher have set a new example in India before those who al-



Bishop and Mrs. Fisher.

ways find it difficult to mix with Indians socially. In 1927 Bishop and Mrs. Fisher toured in the Calcutta Area, and when they were in Lucknow Conference and visited nearly all the Districts they were entertained in Indian homes. If I mistake not they were the first foreigners in their capacity who liked and desired to be in Indian homes.

I heard from one place after another that they enjoyed very much being in Indian home, and not only that but Indians thought that it was a great privilege to have the Bishop and his wife with them. Perhaps in some places, especially in smaller towns, they were not very comfortable, and also did not get proper food in some of the places, yet they were happy all the time and appreciated the Indian hospitality. We cannot forget their fellowship in our own home. Our children had their first very pleasant privilege of seeing the Bishop with his wife in their home.

We admired the way they adjusted themselves in the Indian home in spite of inconveniences. They enjoyed everything.



Indian food, Indian things, Indian children, Indian manners and etiquette.

There was another thing which encouraged me a great deal. I noticed that Bishop and Mrs. Fisher made themselves as members of the family. We did not feel any time that there were big officers or superiors in our home. Who can deny that by their treatment, love, willingness and presence one did but feel that they were the members of the family? Those who know Bishop and Mrs. Fisher through close contact will certainly agree with me that their fellowship is always a benediction. The more you know them the more you will love them, the more you live with them the more you will believe in them, the more you know them the more you will respect and honour them.

Our growing children will never forget their fellowship, their conversations, their delightful and cheerful spirit, and their admiration of everything that was done for them. Sometimes the young boys were surprised that a Bishop who is the head and highest authority in the Church

was so humble, and spoke and mixed with them as a friend.

Indians always like people with appreciation for anything done for them, as Indians themselves try to be grateful and appreciative. We were very grateful when we saw that our leaders appreciated everything that was done for them in an ordinary Indian home. We knew that they were not getting the kind of food they should get, and that they were not as comfortable as they could have been if they were in some big home, yet they showed such a humble and Christian spirit the hosts were delighted to have such guests.

In these last ten years when Bishop Fisher served India, he had the confidence of all Indians, as he loved India and Indians without any distinction of colour, race, caste, or division.

It was my first experience and privilege of having a Bishop in my poor home, but the short time they were with us will not be forgotten for the spiritual uplift, social fellowship, and the wonderful time we had with them.

And now when they have withdrawn from India, we are lonesome and I think the Indian homes will miss the genial personalities of great friends and capable leaders, who always helped Indians and India and uplifted Indians to big responsibilities and undertakings to serve their Christ, community, and country.

We wish them all success and pray for their long life and prosperity.

LILY L. LORENZO,  
*Superintendent,  
 District and City Zenana Work,  
 Muzaffarpore, Bihar, India*

#### BISHOP FISHER—BUILDER OF THE INDIAN CHURCH

The Building of the Indian Church was a master passion with Bishop F. B. Fisher. When I came in contact with him I realised, he was a personality with something unique in him. In course of time this acquaintance ripened into friendship, and I had an opportunity of looking into his soul. I say he was a unique personality—why? Wherein lay this uniqueness?

I found the Bishop was not simply a big

dignitary of the great church he represented—not simply a man of great intellectual calibre; not simply an administrator administering his big Area with ability, firmness, and shrewd tact and judgment—the general characteristics of Bishops whether Anglican or Methodist.

When I had an opportunity of studying the Bishop I had an insight into his inner and real self.

(i) I found the Bishop had a soul aflame with love for India and her people. I found he was colour blind. He was not suffering from any superiority complex. This is a great thing in a foreign bishop. One of the reasons why foreign missions have not made a triumphant progress in India is because their representatives—the disciples of the Cross-bearer—cannot forget their colour altogether, and in their heart of hearts there is the lurking belief that they belong to a superior race dealing with people inferior to them. I found the Bishop an exception—such honourable exceptions there are no doubt in the Mission field and Bishop Fisher is an illustrious member of this noble group. May

God hasten the day when the great Mission band from Europe and America shall be so completely transformed as to forget the complex of race superiority.

(ii) I found the Bishop really believed in Indian leadership and was greatly anxious to encourage Indians to take places of leadership and responsibility. The Missions are to a great extent responsible for a certain amount of slave mentality in the Indian Churches. The Bishop was resolved to knock this. He hated any kind of servility or sycophancy. It is for this reason he won my respect and admiration. The Bishop is very anxious to secure an Indian Bishop. It is a matter of thousand pities that he left India at a time when his dream may come true. But I hope the great Central Conference at Cawnpore will appoint an Indian Bishop and God in His Providence will provide the right man who will do honour to this great position of responsibility.

(iii) The Bishop realised that to build up the Indian Church—the layman was an indispensable factor and he was in search of the right type of laymen, and

he succeeded in impregnating some with his fire and zeal. He realised that Christ started His great mission with a band of laymen and some of these laymen shook the very foundations of the mighty Roman Empire. The Bishop fully realised that to build up the Christian Church in India it was essential to bring the laymen and laywomen of the Church into vital touch with the minister and to give them a real voice in the affairs of the Church to make it self-supporting, self-sustaining, and self-controlling.

(iv) Bishop Fisher was a constructive genius. He was not prepared to be fixed in the old rut. To the solution of the great problem of building up the Indian Church he devoted a considerable portion of his time just to find out what new principles must be accepted; what new methods should be adopted; what drastic re-adjustments should be made; what pitfalls should be avoided and what grave mistakes of the past rectified. He was not prepared to accept the old stereotyped system but was a real believer in Tennyson's pregnant lines —

"The old order changeth, yielding  
place to new,  
And God fulfils Himself in many  
ways  
Lest one good custom should corrupt  
the world."

In order to build up the Indian Church we must begin to think anew to try and seek to find out the Will of God and to sink our own individuality and merge ourselves under the leading of the Holy Spirit. This the Bishop realised, and continually waited for God to mould His mind.

S. C. MUKERJI, B.A., B.L.,  
*Advocate, Calcutta High Court,  
Calcutta, Bengal,  
India*

#### BISHOP FISHER AND DEVELOPING INDIAN LEADERSHIP

Having been a resident of the Calcutta Area for most of the time since July, 1917, it may not be out of place for me to write a few words as to what I think Bishop Fisher has done for Methodism in this area.

When I came to Calcutta I immediately identified myself with my own church.

Not only because I was and am a Methodist but also because I felt it to be a rare privilege to be a Methodist in the Conference in which my father was a travelling elder when he died in July, 1908.

Indian leadership has been very slow to develop in Bengal Methodism. For those who may be interested in the subject it would be of very great profit to explore the reasons for this retardation. But my object is to tell something else and I shall leave this research work for others to do.

In India, as in other countries; and in Bengal, as in other parts of India, leadership can be and is more rapidly developed by practice than through pious hopes, by encouraging words rather than through commiseration. When Bishop Fisher first came to our Area and expressed his hopes and aspirations I was frankly sceptical. I knew the shortcomings of the foreign missionary and I just said to myself and to intimate friends, "pious hopes that may lead us to aspire" I had heard similar words before and had seen no results.

Then I saw and I heard things that caused me to wonder. Then I grew still

more sceptical and said, "he knows that those poor chaps cannot possibly carry such loads and so he will have justification later for not appointing Indians to positions of trust and responsibility. He can always say, 'I tried it so often and I got only failure', then he can go on as usual." But "those chaps" did not fail. Then I noticed that many of his compatriots were openly and covertly opposed to Bishop Fisher's methods. Being what I am, I always like to back the chap who seems to be "bucking the machine". When I openly backed him, and others of my compatriots supported his ideals and plans, our rate of progress was accelerated.

Now he has gone back to his own country and I look about the Calcutta Area to see just where we are in the matter of Indian leadership. I find that only two District Superintendents in India have tried to build churches without aid from the Board and both of them are Indian District Superintendents of the Calcutta Area. Practically every District in the Area has an Indian at its head. The District Missionaries assist, and aid

them in keeping up the cultivation of the "home base". Indian Ministers and laymen are doing the very things that so many have so often wished they "might be able to do some day".

Bishop Fisher has withdrawn from the duties of the Episcopacy but he has left enough capable and determined Indian leaders to enable the Church to go forward, unless many people are determined to prove that the "dear Indian people are not yet able to carry such heavy loads".

I trust that he may be as successful in his new field as he was in leading my compatriots to assume leadership.

V. M. LAHIBAKSH,  
*Corresponding Secretary,  
Board of Home and Foreign  
Missions of the Methodist  
Episcopal Church in Southern  
Asia, Calcutta, India*

BISHOP FISHER—A MESSENGER OF  
JESUS CHRIST

I feel delighted in writing these few lines for a loving Bishop, I. B. Fisher, and avail myself of the opportunity

*Physical Power*—His body is well built and physically strong. He has a glowing countenance which can adorn any and every place. His voice is so high and strong that no matter how far back one may sit in the audience one can hear distinctly what he says. In short, he is physically fit in every way.

*Spiritual life*—He breathes the spirit of prayer which makes him a man of prayer, and spiritually strong. Every work that he does he does with the guidance and knowledge from above which lead him to march forward without any hesitation and unafraid. He has surrendered himself to God entirely and that is the cause of his being successful in every work.

*Education*—God has given him such a high education that he may be called an educational treasury and an everlasting bubbling spring. He twice lectured in Khandwa and the public came prepared beforehand to open discussion with him after his message. But after hearing his message they were spell-bound and said that, "Never did they hear such a fine, heart-winning, and captivating message".

*Christian thought*—While hearing his message the audience used to listen like a hungry man who rejoices at the sight of fine and delicious food. He had a special attraction in his messages that drew the hearts of men unto him. Not only did the audience come to listen to his message, but all drank of the divine message and were satisfied. Like the pearl in the necklace his words and message adorned the human heart.

*Effect*—His sermons had great effect on human lives, and men felt that indeed he was a great leader.

*His individual work*—He has lighted such a fire in India as will never die out; that is, he has created such a fine feeling among Indians as will help them live. Just like the feelings created by Mahatma Gandhi which will never die, even if suppressed, but will ring out in each district, village, and town, from the mouths of young and old, men and women. Thus if the same spirit continues to live out among the Indians, India will very soon be won for Christ. And this was clearly shown in the Calcutta Area Convention,

where it was made known to all how to use the following methods in winning India for Christ; how to serve Christ; how to be self-supporting; how to treat the community; how to uplift our country; how to gain education and to win young people for the Church; and lastly how to win India itself for Christ.

*His vision*—His life is an extraordinary life. He always foresaw things, and has clearly proved that a sower never looks behind. Like Paul he was ever marching forward and forgetting the past.

He lifted the Indian Church on a high platform and changed its atmosphere altogether. He was the man who trained leaders in the Indian Church and was the founder of the recognition that the Indian Church was like a mine full of rubies, diamonds and precious stones. He began to dig them, and glowing samples are found in the modern District Superintendents, Principals and Headmasters. His vision was clear, far-sighted, and turned toward reality.

*His treatment*—He had always a friendly nature filled with kindness and always

paid heed even to the demands of the poorest. Nobody felt afraid of him for he was always kind. He was a real friend of India.

*Tour in Khandwa District*—This District was fortunate in that Bishop Fisher paid his visits in the villages and saw the work himself. He stayed one day in a village and became most familiar to the village folk. He talked with them as an old acquaintance. It was a new thing to the people that Bishop Fisher visited them for they had never been visited by any Bishop before. They came to welcome him with Indian music, and garlanded him and listened to his message very patiently. Only one-fourth of the journey was done on a good road, the rest on a broken and trodden path. His visit to Khandwa had a great effect on the people.

*Fisher A. V. Middle Boys' School*—This splendid school building ever suggests to the onlookers to think and to take lessons from the life of the great man whose name it bears.

Bishop Fisher helped this school by giving all the furniture required. Also

two handsome and expensive Bibles, one for the Primary School and the other for the Middle School. This School is producing fine young men who will become pillars of the Indian Church in the future.

*Personal experience*—It is my personal experience that Bishop Fisher was a highly educated man, a lover of justice, courageous, strong, a man who saw clear visions, a person who sought and trained leaders, a man trying to win India for Christ, and, lastly, a personality filled with the Holy Ghost.

Mrs. Fisher is a lady who is ever trying to help her husband in all his work. She is also not inferior in good qualities to her husband.

It is my personal prayer that the Almighty Father may give him success in his present ministry, and may his kind thoughts and his good feelings towards India ever remain prominent and uppermost in his mind.

SALABAT PHILLIP,  
*Superintendent,  
 Khandwa District,  
 C.P., India*

#### BISHOP FISHER—A FRIEND OF INDIA AND INDIANS.

To call a missionary, who has before God and men dedicated his life to India, a friend of India and of the Indians seems ridiculous. For what else can he be if he is here to "spend and to be spent" for the country and her people? And yet do we not also realise that there is a constant danger for a missionary to assume the rôle of a benefactor and to treat with condescension all those who come in contact with him? The Indian of to-day resents being treated with pity or with condescension, but his heart warms up when he finds sympathy and love. He is not slow in detecting the heart that beats true, and is drawn towards it.

Thank God for those men and women of God in our midst who have identified, and are constantly identifying, themselves with the people of India and are endeavouring to push them forward even if they themselves have to take a back seat and even become insignificant. The fact that such people



come from the West is of little consequence. They are constantly reproducing themselves in the lives of those whom they touch and "their works do follow them". As friends they live for others, and those for whom they live in return love and respect them. Love transcends all racial and national barriers and draws men into a closer bond of fellowship.

Bishop Fisher belongs to this type and although his stay in India was of comparatively short duration people do now and will, for years to come, rise up and call him blessed, because of his life and ministry in India among and for her people. Even when physical suffering and ill-health seemed to thwart his plans he stayed in India and worked for her and her people as long as he felt it was God's will for him to do it. Some of us remember how unstintedly he gave himself to the people in trying to help them in their personal problems and in the problems pertaining to their work. Till late at night, and sometimes even until one or two o'clock in the morning he would interview people, listen to them

and help them. Once when he was very tired after a very heavy day some Indian friends came to see him late at night. He was my guest. I advised the friends who had come to see him to let him rest and to come the next morning. He at once turned to me and said, "Don't send them away. I am not too tired to see them. They have come at some personal sacrifice to see me and I will not disappoint them. You look tired. You go to bed. I will see every one of these, no matter how long they stay". It is needless to say that I felt reprimanded and never again tried to do a thing of this kind. Many people in worry and distress found help and relief through him.

In his dealings with people Bishop and Mrs. Fisher made no distinction of colour or race. They had Indian as well as Western guests in their home and made them feel quite at home. Who can forget the royal hospitality extended to the guests by them? An Indian and his wife and children were once not very far from Calcutta and were therefore desirous to give their children an opportunity to see

Calcutta. He wrote incidentally about it to Bishop Fisher who was in Darjeeling at that time. By almost the return post a letter came from the Bishop offering the Indian and family his Episcopal residence and the entire staff of his servants at 3 Middleton Street. The offer was gratefully, though somewhat hesitatingly accepted. The family found themselves in full possession of the entire furnished apartment and everything in it. Bishop and Mrs. Fisher had also sent instructions to Calcutta that this Indian family was not to be put to any expense of food, servants, etc., so long as they were in Calcutta. The family was not a small one and they spent a whole week in Calcutta! There were little children in it who might tamper with the things in the house. But Bishop and Mrs. Fisher with their characteristic trust in the Indian people fully trusted their house with this family and even in their absence royally entertained them. Such "little deeds of kindness" touched the hearts of Indians and drew them to Bishop and Mrs. Fisher "with the cords of love". It was not so much the

free and generous hospitality as the hearts behind it which drew these Indian hearts to them. I think this is what Paul meant when he said, "Though I bestow all my goods.... and have not love, it profiteth me nothing."

Bishop Fisher was a firm believer in Indian leadership. Of this he gave repeated evidences. Sometimes he even suffered for this stand. His advice to his missionary colleagues was, "Let the Indians increase and let us decrease". In his Conferences he appointed Indians to positions of responsibility. In one particular Conference all the District Superintendents appointed by him were Indians. In the Calcutta Area Convention numerically the Indians dominated, and the chairmen of almost all the Committees were Indians. It was because of this leadership that almost all the delegates to the last General Conference from his Conferences were Indians. He was not afraid to trust the Indians with responsibility for he strongly felt that in order to make people trustworthy we must trust them, and that men of the right sort will

grow under responsibility. The Episcopal address of the 1928 Central Conference, for which he accepted full responsibility, is a bold, unequivocal declaration of his policy, especially in regard to indigenous leadership. It grieved him very deeply when he saw some one who did not measure up, failing to justify the confidence reposed in him by him, but he never lost faith in the Indians and in Indian leadership. As a rule, those who were entrusted with responsibility did their best to measure up to his expectations and to prove worthy, with appreciable success. He launched out into the deep. His vision and faith were contagious, and those whom he inspired with his leadership were heartened to attempt great things. They, too, tried to launch out into the deep.

The Bishop did not push the Indians to put down or to exclude the non-Indians or to make any invidious distinctions between the Indians and the non-Indians. So far as I know no non-Indian has ever felt this. In fact the non-Indians have followed his lead in the matter. To appoint Indians merely for the sake of

Indianising is a grave blunder, but to recognise worth, wherever it is found, is a sure sign of leadership. Domination kills initiative. The Indian thrives in an atmosphere of love and trust, but from a heart that distrusts him or is suspicious of him he shrinks like a sensitive plant.

Bishop Fisher's principal objective in his missionary work in India was to build up the Indian Church, as a self-supporting and self-directing Church in India. Whatever he did was largely influenced by this one thing which he had set before him. Even now when he is in America he will do all he can to help his missionary colleagues and us in making this objective a reality. And after all is not this the ultimate end of our missionary work?

He was ever mindful of the fact that he was a "foreign" missionary and a guest of the British Government in India. He was in sympathy with the legitimate national aspirations of the people of India and was always at their service to further their cause. Notable personages like Mahatma Gandhi, Dr. Tagore, and Mr. K. Natarajan were among his per-

sonal friends. He believed in Indians and in the possibility of India becoming a great nation, great enough to take her deserved position alongside of the nations of the world. In his own way he tried to encourage the people of India to move forward "heart within and God o'erhead". The result was that our Hindu and Mohamadan compatriots also looked upon him as their friend and a friend of India, and many say that they have lost a real friend of India by the Bishop's decision to stay in America.

Such was Bishop Fisher who, with his devoted consort, gave himself unreservedly for India and the Indians. Their decision not to return to India came as a bolt from the blue, for it means a distinct loss to our country and to our Church. More persons than one have felt that his leadership is still needed in India. However, we submit to the inevitable. But we still look upon him as our friend and well-wisher and are confident he will continue to help us to realise the ideals placed

before us by him and also to help us in "Building the Indian Church".

JASHWANT RAO CHITAMBAR,  
*Principal, Christian College,  
Lucknow, India*

#### BISHOP FISHER AND INDIAN LEADERSHIP

Men have passed in the history of the Church on whom, when contemplating, we find that they had some individual influence on the lives of others. No doubt these men were sent for some special and extraordinary work, who again and again preached the good tidings, not with the idea that the Church was decaying, but for the general advancement of the Church on its way to God and success.

Time after time such men were produced in the Churches, and Bishop F. B. Fisher was one of them in the Methodist Episcopal Church of India, fit and suitable to the modern time. During his service in India for thirteen years, from his sermons, through his articles, and by his

personal talk, I found out that he is a true Christian, a man of high intellectual merit, and would have made his mark, even had he not been a Bishop.

Bishop Fisher had such a strong personality that he never forgot others while leading a true Christian life. He was so far-sighted that he always cleared away the dangers that daily befall human beings. Nothing could ever tempt him to step away from the path of his duty.

He was a great lover of truth, wisdom and knowledge, and ever forgot himself while thinking of others. This was on account of his great and excessive love for others and the firm faith he had in the loving Saviour, who sacrificed all for the world.

He was a great leader and well-wisher of the Indian Church, and by the good qualities in him won the hearts of all the Indians with whom he came in contact. Thus all of them never took him to be a foreign Bishop, but thought of him as their own Bishop and leader. He had always before him a vision of the Indian Church becoming independent and stand-

ing on its own feet, and for the accomplishment of that end he tried his very best.

Not a single man in India thought that Bishop Fisher was leaving India for the last time and not to come back again to India when he left in February, 1930, and never dreamed that he would submit his resignation at the Bishops' meeting. This sudden departure of his left many things incomplete and many plans unaccomplished which he had started in his zeal for the Church. And from such a seemingly sudden decision we can only deduce this that, thinking that on his retirement from India some Indian Bishop was liable to be elected, he made way for him, a great and loving self-sacrifice which leaves us marvelling at such a high and noble character. This idea was ever prominent in his mind that, according to the time, India needed an Indian Bishop and an Indian leader in its Church, and today the cry for an Indian Bishop is ringing from one end of the Church to the other. In the history of India such an important and critical period has arrived that

Hindus and Mohammedans no longer refuse to follow their respective leaders, but at once hear and act according to their messages. This is an account of the great and noble impression the people have of the self-sacrifice, endurance and troubles of the leaders for the sake of their peoples, thus winning them wholly and solely to their cause.

The Church to-day needs a similar leader who, by his noble character and life, may win the confidence of the whole Indian Church so that the Church may follow him as their leader as minutely as possible. Bishop Fisher served as an Indian Bishop for a period of ten years, and during that time he put great responsibilities on the Indian leaders and their families. During his time Indians secured the posts of Principals and Headmasters, and many of the able leaders were made District Superintendents. The laymen began to recognize their duties and responsibilities towards the Church. The Church showed progress in wealth as well as in Christian brotherhood. And if he had remained a little longer in India

the Indian leadership might have made rapid progress and developed on a larger scale.

NABHDAD KHAN,  
Superintendent,  
Bhabua Mission,  
Bihar, India

"BISHOP FISHER—A REAL FRIEND  
AND SYMPATHISER"

The finding out that Bishop Fisher was not returning to India was a personal sorrow and loss to me. No doubt his stay in America and his work among his own countrymen is interesting and pleasing to him. But when I think of his liberality and infinite help which he offered with frank, open-heartedness, it leaves me downcast in his absence. His great compassion, Christian love, and divine message will ever keep us thankful to him. His Christian life, intense love, and far-seeing vision have made a great impression on our hearts. I lay much emphasis on this point that his zeal, energy, and brotherly treatment have turned our hearts towards the advancement of the

Church. Although I have been a preacher for thirty-seven years and had the company of many other missionaries, never did I see such love, such friendly treatment and good feeling, and the best human qualities in any other missionary. And hence it is quite impossible that we should forget his love and kindness towards us.

During his residence in India for ten years his sympathetic eye rested on every individual in his Area, especially on the distressed, needy and sick. His kind, loving, sympathetic letters in the homes where somebody was taken away proved like the cool summer shower for the dry and withered plants. When any family was financially involved in any trouble he always helped when he could. For myself I can say that for a long period clouds of sorrow overshadowed me, my wife fell seriously ill and expired, after that my eldest son caught phthisis and remained sick for a long period, and then departed from me. But during this trouble and suffering period of my life, I found out that my Chief

Pastor, Bishop Fisher, had a sympathetic eye on me. Not only did he send me sympathising letters which relieved me a great deal, but also helped me financially. From his life and service I learnt two lessons: (1) to uplift the fallen, and (2) to help the needy, sorrowful and sick, and to sympathise with them. We find many of these depressed ones now serving the Church in the Calcutta Area who were really saved by the kind and helping hand of Bishop Fisher. Those who have personal acquaintance with him know how strong and firm his personality is, and how wonderful and effective his sermons are to our lives.

In the end I must say that I will ever remember him in prayer. May God grant him success in all his endeavours and may the Almighty Father bless and keep Bishop and Mrs. Fisher sound in health and may they live long as they prove a blessing to the Church.

M. L. SAMSON  
 Minister  
 M. F. Church, Bithor,  
 Cawnpore, India

## BISHOP FISHER AND YOUTH

My grandfather served our Church for forty years as a preacher and now he is retired as an old Methodist worker. My father and four of my uncles are in the ministry and serving the Master in different parts of our dear land. My idea about the Bishop was always very high. I thought, "He is such a high man and such a big man of authority that youths and specially young boys cannot reach him". I always heard that a Bishop can transfer men, rebuke workers, can do big things. He can appoint men to big jobs like D.S. or other high offices in the Church. So I had a sort of fear in my heart and always hesitated to go and talk to a Bishop even when he came to our town, Church, or Conference. I also noticed that always big men of high positions went to Bishop to speak and shake hands or to discuss their problems and difficulties.

But all my fear and shyness was removed and my ideas were changed when Bishop Fisher came to our city, Church and home. I found that the Bishop talks

to everybody, shakes hand with all kinds of men, even with young men. It was my first privilege and opportunity to speak to a Bishop, though my two brothers were baptised by Bishops. And I found that Bishop takes an interest in youth. He calls us by name, he asks questions concerning our welfare, he wants to know about our education, future plans and programme, and advises us to be more steady, intelligent, and to become big men. Bishop won the hearts of all the youths by his sympathetic attitude, interest, and love. Really we were very much encouraged. Bishop Fisher is a learned man and a very successful messenger of our living Master and Saviour.

It was the privilege of youth to hear him in the Church, Conference and special meetings. He had a magnetic message for youth. Though a big man and a great leader, yet youth had the privilege to go to him for private talk and conversation. His wonderful personality is always a benediction to the young men who are invited to be in his fellowship and presence. I learned from him to depend



on God through my prayer life. His counsel and fatherly advice to youth will always be a source of progress intellectually, spiritually, and socially. He always encourages youth to go forward and his counsel really will make lives useful, if they follow his good advice. His own personal experience, his devotion for the Master and His Church, his bold, frank but sincere counsel and talks will help youth in a future progress and advancement. He is cheerful, bold, courageous, and helpful to everybody, and especially to young lives.

I heard him, I talked with him, I was in his fellowship and learned many things which will help my future life. He was creative, progressive and helpful to the young people he met while in Muzaffarpore. He never discourages youth, he never finds fault, he never criticises to dishearten youth, he never throws cold water on one's energies, efforts and activities, but stands with the youth who will go to him with confidence for help, encouragement and comfort. He has a spiritual treasury for youths, and those who were

with him, or heard him, or talked with him, always returned with new hopes, new ideas, and new decisions.

At this critical time when the youths of India needed this great friend, leader, and supporter, Bishop Fisher's withdrawal from our dear country, Church, and community will take him from youth in many ways. But we hope and pray that his counsel, messages and prayers will still help us in all the difficulties before us. May the loving Heavenly Father use these great leaders, Bishop and Mrs. Fisher, in all their undertakings in the places where they live and serve Him.

SAMUEL STANLEY LORENZO,  
*Student, High School, Muzaffarpore,  
Bihar, India*

#### BISHOP FISHER. INDIA'S LOSS, AMERICA'S GAIN

India has lost a great soul and a big heart. Bishop Fisher's great life and work shine like the bright sun in the mid-sky. The Board of Bishops have expressed their

high appreciation in the following glowing words :—

"In addition to the formal action taken by this board with reference to the request of Bishop Fisher, the bishops wish to record an unqualified expression of affection for their colleague. We have greatly enjoyed his ten years' association with us, and have had great pride in the wonderful magnetism and earnestness which he has consecrated to the missionary platform and programme. We have the fullest confidence that he is now acting in harmony with his conscientious conviction in his decision to surrender the office and work of a bishop. Loving him in the most brotherly way, we wish him a most prayerful God-speed as he goes to take up some other form of service for the Master's kingdom."

Bishop Fisher's ten years of administrative and spiritual relationship with India cannot soon be forgotten. From the time he assumed the Episcopal responsibility of the Calcutta Area he kept a forward-looking vision. In order to

understand the problems of the Church from the missionary and Indian points of view he held a series of retreats at Darjeeling in 1921 inviting people from the various centres in Bengal and the United Provinces; and in order to understand the soul of India he made intimate acquaintance with the greatest men in India—poets, philosophers, priests, politicians, statesmen, economists, industrialists, etc. This was the reason that when he spoke, he gave something definite, direct, convincing, appealing, thrilling, inspiring, gripping the hearts and minds of the people. His was an interpretation of life and his message grew out of experience. In humanity, whatever its state of society, he did not try to see the dirt but the lily and the lotus which bloom out of it. In it he found something great, something noble, something worthy of the world's attention. It required a Frederick B. Fisher to pour himself out over the sufferings of the Indians and the Negroes in South Africa, to plead with the Australians for goodwill towards Oriental races, to express indignant condemnation

of the mischievous propaganda of Miss Katharine Mayo's "Mother India."

It is impossible to over-estimate the value of the work he did for the cause of education in the Calcutta Area. The education of Methodist youth was his great concern. The greatest educational institutions for Indians and Europeans, both boys and girls, were in his Area. Through his adventurous efforts the Darjeeling institutions found new quarters. Through his leadership the Jubbulpore Methodist Theological College was put on a strong foundation. The Lucknow Christian and the Isabella Thoburn Colleges had the fullest share of his efforts and leadership. Who can estimate the value of the life he gave to Ushagram and the vision he gave to Arrah, which are in the process of development? The village educational problems were heavy on his heart. During his visits to the districts of his Area he visited village after village, seeing the actual conditions of the village Christians, sitting in their mud homes, studying the children of the future Church in their villages, feeling in his great heart what a

mighty force they would be for Christ if they could be socially and spiritually uplifted, and he vigorously expressed himself by saying, "Every Methodist child has a right to education" and, "We ought to have an educated Church." He expected every preacher to be a teacher of two or more schools. Even on the eve of his departure from Calcutta in February last, the Calcutta Area Council, according to the Bishop's very definite programme, appointed the Rev. B. C. Harrington of the Lucknow Christian College to make a complete survey of the Area with special emphasis on the educational side of it. An ordinary man could not have carried such a heavy educational responsibility.

The way Bishop Fisher travelled in his Area is surprising. If one were permitted to cast a hurried glance over his diaries for the last ten years, he would be surprised to know how many hundreds and thousands of miles he travelled throughout the connection. If I remember correctly I am open to correction) during his tour in the Area, from October, 1928, to March, 1929, he said that he was hardly twenty

days in his own home. I well remember his visit to Arrah. I had prepared a very heavy programme for him, hardly giving him time for rest—visiting of villages in the day, returning to Arrah in the afternoon, with only an hour's rest (largely taken up by interviews), public lecture or some other meeting at five o'clock, dinner meeting, after-dinner meeting, retiring very late at night, then getting up early next morning for another day's full and heavy programme. What a strain! As a student of realities Bishop Fisher knew the districts in many respects better than the District Superintendents themselves. There has not been one problem in the districts of his Area, which came to his notice, to which he did not pay deep attention.

From the very beginning, Bishop Fisher's chief idea was to develop Indian leadership. In his Area he appointed one Indian after another to places of high responsibility. In appointing Indian Superintendents he did not create Indian districts for them, but he appointed them to those districts formerly occupied by

Missionary Superintendents. It was Bishop Fisher who placed a new value upon the Indian minister, infused in him new hope and new courage, showed to him new visions, and reposed absolute trust in him in his position of high responsibility, letting him have entire freedom of action. Not many Indians ever attempted to build Churches, on their own initiative and responsibility, but at least two in the Calcutta Area have done so under Bishop Fisher's appointment. The Indians in the Calcutta Area have assumed responsibility in a sense which makes the burden their very own. They acquired this consciousness from Bishop Fisher's attitude of generosity and over-flowing zeal. What a magnetic personality!

Bishop Fisher longed to see a NEW ORDER in the Indian Church, and so he prayed continually, planned hard and worked hard. Who can forget the Calcutta Area Convention—one of the largest bodies of Methodist men and women ever gathered together anywhere outside the United States of America, to plan for a great forward movement in the Church? Who

can forget the striking figure of Bishop Fisher as he stood on the high platform of the Thoburn Church, handing over a "Magna Charta" to the ministry and membership of the Methodist Episcopal Church, at the opening hour of the Convention? The four hundred delegates, who attended the Convention, felt for the first time in a very real way that they belonged to a great Church. Whose leadership, whose courage, whose faith, whose personality, whose idealism did all this for the Kingdom of Christ in India?

Bishop Fisher is always known in public to be very pleasant and cheerful. In conferences, in social gatherings, at dinner tables, his congenial nature was always a source of cheerful radiance on the faces of the people. He knew his business well and performed it well at all costs.

But there is another side which few people know. The writer himself does not claim to know it except from brief glimpses. Once, talking to a few persons, the Bishop said that people saw only his physical sufferings and not his spiritual sufferings, which were far

greater than his physical ones. I could not realize the import of this saying until I saw him actually suffer. One of the occasions was in October, 1929, when it was our high privilege to entertain him and Mrs. Fisher in our home. He had an awful burden on his heart. His hunger and thirst were gone. He remained in his room. Mrs. Fisher would kindly tell us something about his condition. On the third day with special permission from Mrs. Fisher I went up to his room. I found him sitting on a chair straight, drenched in perspiration, looking very weak. I asked him how he was feeling. He said, "O, I am not sick. I am weak." Then he was quiet. What I saw I could feel but not understand. When I took leave to go he asked me to wait. He got up from the chair, went up to the writing table, took out a letter from his portfolio, and handed it over to me, asking me to read it in confidence and then return it to him. I read the letter and then I understood that his was not a physical but a spiritual suffering. Almost three days rest and excessive perspiration,

which was really his blood, were the results of his "internal suffering". This was one of the many burdens of administrative responsibility which weighed heavily upon his shoulders.

Like a good shepherd of his flock Bishop Fisher suffered. There have been a few other occasions in which I have had personal glimpses of the Bishop's sufferings for the sake of others. Even with his constitution he would have broken down in health six years ago when we met for the Central Conference at Calcutta if it had not been for the comfort he derived from the sufferings of Christ. Then, too, a godly companion and constant co-sufferer, Mrs. Fisher, was sustaining him through his internal agonies. No wonder that Bishop Fisher desired his soul to be free from "managing technical administration". How fittingly the editor of the "Western Christian Advocate" writes —

This action by Bishop Frederick B. Fisher doubtless will be received on the part of serious-minded men with considerable commendation. When a man

follows his conviction by the way of a great decision, men applaud him. In this case hundreds of men will read the story, bow their heads, and thank God for the example set by this intrepid world leader. It is what Christ did on Calvary. He did not back up, neither let down and surrender to the *status quo*. He went forward even to Calvary. As Bishop Fisher descends from the Episcopacy as though from his Calvary bearing the marks of the cross on his hands and feet, he will enter into a glorified ministry that will be greater than anything he had ever dreamed in the days before he had achieved."

Bishop Fisher has become a Pastor again. India's loss has become America's gain. His resignation from the Episcopacy at this time, when India was looking towards a great forward movement in the Church through his leadership, is a staggering blow to Indian Methodism, the Indian Church, and Indian nation. We will miss his inspiring personality, his prophetic leadership, his creative vision, and his

very practical idealism; but what he has achieved in India will abide.

M. C. SINGH,  
*District Superintendent, Cawnpore, U.P., India*

Epworth Herald  
Oct 26 - 1912

The new secretary of the Methodist Laymen's Missionary Movement, Fred B. Fisher, is the right man. He is "right" by ability, by missionary experience, by service in the movement, and by every spiritual test. The movement is putting all of its strength into the work of relief and reinforcement which Bishop Lewis is so valiantly leading.

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Chicago

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*"Whoso hath the world's goods, and beholdeth his brother in need,  
God ab*

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# Guest List Bishop Fred B. Fisher Dinner, H

## SPEAKERS' TABLE

Bishop Fred B. Fisher  
Bishop L. B. Wilson  
Mrs. L. B. Wilson  
J. B. Morrell  
Dr. D. G. Downey  
Judge H. W. Rogers  
Dr. E. A. Dent  
Mrs. E. A. Dent  
Dr. F. M. North  
Mrs. F. M. North  
F. A. Horne  
Mrs. F. A. Horne  
W. H. Van Benschoten  
Mrs. W. H. Van Benschoten  
A. P. Sloan  
Mrs. A. P. Sloan  
C. W. Harman  
Watson S. Moore  
Mrs. Watson S. Moore  
Bishop C. L. Mead  
Bishop E. H. Hughes  
Mrs. E. H. Hughes  
Mrs. W. C. Evans  
Bishop E. D. Mouzon  
Mrs. E. D. Mouzon

## NEW YORK

### TABLE 25

1 Rev. M. L. Robinson  
2 Mrs. M. L. Robinson  
3 J. E. Eustis  
4 Dr. H. W. Harris  
5 William J. Hoover  
6 Guest  
7 Rev. N. A. Price  
8 Mrs. N. J. Klein, guest of  
Bishop Fisher  
9 Guest of Bishop Fisher  
10 Dr. Staley F. Davis

### TABLE 33

1 Rev. F. B. Harris  
2 Mrs. F. B. Harris  
3 W. J. Stitt  
4 Mrs. W. J. Stitt  
5 Mrs. Samuel Williams  
6 Miss E. B. Reuber  
7 Mr. Fiero  
8 Guest

### TABLE 65

1 Rev. G. E. Pickard  
2 Mrs. G. E. Pickard  
3 John O'Connor  
4 John J. Bratton  
5 J. Pistere  
6 Mrs. J. Pistere  
7 Charles Temple  
8 Mrs. Charles Temple  
9 Harvey E. Conrad  
10 Edith E. Conrad

### TABLE 45

1 Mr. Tanner  
2 Mrs. Tanner  
3 Mr. W. R. Comfort  
4 Mrs. W. R. Comfort  
5 Mr. Weller  
6 Mrs. Weller  
7 Mr. Emison  
8 Mrs. Emison  
9 Rev. F. B. Newell  
10 Mrs. F. B. Newell

### TABLE 53

1 E. B. Treat  
2 J. E. Price  
3 Mr. Meyerholz  
4 C. F. Price  
5 Mr. Duggan  
6 Mr. Holloway  
7 Guest

### TABLE 64

1 Mrs. J. T. Burt  
2 Mrs. Alice H. Romans  
3 T. G. Anderson  
4 Miss S. M. Riggs  
5 Mrs. E. G. Steele  
6 Miss Krause  
7 Miss Eckley  
8 Miss Arnold

### TABLE 73

1 Rev. P. C. Weyant  
2 Mrs. P. C. Weyant  
3 Dr. Irving S. Haynes  
4 Mrs. Irving S. Haynes  
5 Dr. Spechl  
6 Mrs. Spechl  
7 Dr. Van Fleet  
8 Mrs. Van Fleet

### TABLE 74

1 Dr. J. Lewis Hartsock  
2 Geo. F. Peck  
3 Mrs. Geo. F. Peck  
4 Dr. Allan MacRossie  
5 W. B. Jackson  
6 Mrs. W. B. Jackson  
7 Jos. H. Richards  
8 Mrs. Jos. A. Richards  
9 E. P. V. Ritter

### TABLE 24

1 Harry E. James  
2 Guest  
3 Guest  
4 Guest  
5 Charles A. Hale  
6 H. H. Meyer  
7 Mrs. H. H. Meyer  
8 H. Harold Meyer  
9 J. E. Chassell  
10 Mrs. J. Chassell

### TABLE 12

1 Charles R. Saul  
2 Mrs. Charles R. Saul  
3 Watson S. Moore  
4 Mrs. Watson S. Moore  
5 Guest  
6 Guest  
7 W. H. Van Benschoten  
8 Mrs. W. H. Van Benschoten  
9 Miss Marguerite Skidmore  
10 Miss Schooley

### TABLE 63

1 Rev. F. H. Deming  
2 Mrs. F. H. Deming  
3 G. F. Starbuck  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Dr. George M. Fowles  
9 Mrs. George M. Fowles

### TABLE 85

1 Rev. W. H. Brooks  
2 Luther B. Jones  
3 Walter Handy

### TABLE 93

1 Fred A. Victor  
2 Mrs. Fred A. Victor  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Guest

### TABLE 84

1 Rev. R. E. Wilson  
2 Mrs. R. E. Wilson  
3 Frank E. Baker  
4 Mrs. Frank E. Baker  
5 Guest  
6 Guest  
7 Guest  
8 Guest

### TABLE 104

1 Rev. J. Sumner Stone  
2 Mrs. J. S. Stone  
3 Rev. R. F. Bell  
4 Chester A. Smith  
5 Rev. W. J. Vaughn  
6 Rev. L. E. Christian  
7 Mrs. L. E. Christian

### TABLE 94

1 Dr. A. B. Moss  
2 Dr. Fleck  
3 Dr. T. H. Coole  
4 Mrs. Date  
5 Guest  
6 Guest

### TABLE 44

1 Miss S. Alexander  
2 Guest  
3 Frank C. Dunn  
4 Guest  
5 Miss J. Chellborg  
6 Miss Charlotte Plunkett  
7 Mrs. W. Woolverton  
8 Mrs. A. Fowler  
9 Miss E. Fowler  
10 Miss F. Sullivan

### TABLE 43

1 Dr. T. S. McDonough  
2 Mrs. T. S. McDonough  
3 E. C. Leaycraft  
4 Mrs. Walter Hines Page  
5 Dr. Wallace McMullen  
6 Mrs. Wallace MacMullen  
7 Mrs. Mabel Lee  
8 Rev. A. Kato

### TABLE 34

1 C. H. Fowler  
2 Mrs. C. H. Fowler  
3 Miss B. Bass  
4 Guest  
5 Mrs. C. Douglass  
6 Miss J. Endly  
7 Miss M. Grieves  
8 Miss Mabel Brown

### TABLE 54

1 Rev. Dr. R. W. Sockman  
2 Mrs. R. W. Sockman  
3 F. H. Cone  
4 Mrs. F. H. Cone  
5 G. S. Hodgman  
6 Mrs. G. S. Hodgman  
7 P. Sturdevant  
8 Mrs. P. Sturdevant  
9 Mrs. A. Adams  
10 Miss A. Adams

### TABLE 103

1 Rev. E. E. Wagner  
2 Charles Merritt  
3 William Burns  
4 J. L. Tiffany  
5 A. H. Dunlop  
6 Clifford Owen  
7 W. H. Uhl  
8 William Armstrong  
9 H. M. Daniels  
10 Fred Kraft

### TABLE 83

1 M. G. Collins  
2 Guest  
3 Miss E. Ruggles  
4 Miss K. Schreiner  
5 Miss M. Schreiner  
6 Thomas Jacka  
7 Rev. A. Jamieson  
8 Rev. B. C. Warren  
9 Rev. E. H. Todd  
10 Rev. T. S. Bond

### TABLE 23

1 Rev. Sharples  
2 Mrs. Sharples  
3 Eli Jago  
4 Sadie Buckhout  
5 Lulu Buckhout  
6 John Templeton  
7 Thomas Templeton  
8 Rev. J. H. Lincoln

## NEWARK

### TABLE 36

1 F. F. Norton  
2 F. F. Norton  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Guest  
9 Guest  
10 Guest

### TABLE 41

1 Rev. C. W. Wright  
2 E. J. Johnson  
3 George D. Beattys  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Guest

### TABLE 62

1 Louis D. Rights  
2 W. F. Bigelow  
3 Rev. A. N. Smith  
4 Rev. O. L. Joseph  
5 Rev. George Whitehead  
6 Guest  
7 Rev. L. B. McMickle  
8 Guest  
9 Guest

### TABLE 21

1 Ernest Zeek  
2 Guest  
3 Rev. J. W. Flynn  
4 E. H. Beekman  
5 Guest  
6 Walter Manning  
7 Guest

### TABLE 35

1 George A. Horne  
2 Mrs. George A. Horne  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Harry Gee  
8 Mrs. Harry Gee

### TABLE 15

1 George M. Rittenhouse  
2 Mrs. Geo. M. Rittenhouse  
3 Dr. James R. Joy  
4 Mrs. James R. Joy  
5 Guest  
6 L. D. Albin  
7 Mrs. L. D. Albin

### TABLE 16

1 D. S. Hall  
2 Mrs. D. S. Hall  
3 F. J. Bodine  
4 Mrs. F. J. Bodine  
5 A. B. C. Bodine  
6 Mrs. A. B. C. Bodine  
7 Albert Kinney  
8 Mrs. Albert Kinney  
9 Ryman Herr  
10 Rev. A. L. Fretz

### TABLE 22

1 Rev. Roland Leurich  
2 Andrew G. MacFadden  
3 B. W. F. Randolph  
4 Mrs. B. W. F. Randolph  
5 John E. Fisher  
6 Mrs. John E. Fisher  
7 Fred J. Denning  
8 Mrs. Fred J. Denning

### TABLE 101

1 Rev. Hedding B. Leech  
2 Mrs. Hedding B. Leech  
3 Rev. Thomas G. Spencer  
4 Mrs. Thomas G. Spencer  
5 Eric H. Ewertz  
6 Mrs. Eric H. Ewertz  
7 L. H. Holschuh  
8 Mrs. Johnson

### TABLE 81

1 Rev. A. H. Marion  
2 Guest  
3 Rev. F. L. West  
4 Rev. C. C. Cain  
5 Rev. R. W. Rickerts  
6 Guest  
7 Mrs. Anna Schriver  
8 Guest  
9 Guest

### TABLE 96

1 Rev. W. E. Verity  
2 Mrs. W. E. Verity  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest

### TABLE 75

1 William Harris  
2 Guest  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Robert Sampson  
8 Guest  
9 Guest  
10 Guest

### TABLE 76

1 Rev. F. C. Moonay  
2 Guest  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Guest

### TABLE 82

1 Dr. H. E. Luccock  
2 Guest  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Rev. S. Oliver

### TABLE 55

1 Rev. E. E. Pierce  
2 Dr. G. G. Vogel  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest

### TABLE 56

1 Rev. T. M. Pender  
2 Guest  
3 Guest  
4 Guest  
5 Guest  
6 Guest  
7 Guest  
8 Guest  
9 Guest  
10 Guest

### TABLE 114

1 Mary E. Samms  
2 Rev. A. E. Cheroweth  
3 Rev. Gould  
4 Dr. Davison  
5 Dr. W. B. Tower  
6 Miss Lilly R. Cracey

### TABLE 102

1 A. S. Clayton  
2 Guest  
3 Guest  
4 Otto Brand  
5 Guest  
6 Dr. Stowell  
7 Rev. W. B. West  
8 Guest

### TABLE 50

1 Rev. C. J. Hoyt  
2 R. B. Cleveland  
3 Guest  
4 Miss W. E. Hoisinger  
5 Guest  
6 Guest  
7 Mrs. Rose  
8 Mrs. Barnes  
9 A. E. Chapinal

# Hotel Commodore, October 30, 1922

TABLE 77

- 1 Eliot Egbert
- 2 Guest
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Rev. Wilbert Wescott
- 8 Guest
- 9 Rev. E. H. Atwood

TABLE 20

- 1 Dr. F. E. Broman
- 2 C. S. Stachr
- 3 Charles Johnson
- 4 Rev. John Johansson

TABLE 17

- 1 Rev. E. K. Theim
- 2 Guest
- 3 J. H. Bachmeir
- 4 Mrs. J. H. Bachmeir
- 5 J. Reifschneider, Jr.
- 6 Mrs. Reifschneider, Jr.
- 7 Arthur Lulley
- 8 Mrs. Arthur Lulley
- 9 Fred Reifschneider

TABLE 42

- 1 Rev. D. F. Diefendorf
- 2 Mrs. D. F. Diefendorf
- 3 I. G. V. Perine
- 4 Mrs. I. G. V. Perine
- 5 W. J. Jeaudron
- 6 Guest
- 7 William P. Craig
- 8 Guest

TABLE 55

- 1 R. T. Erwin
- 2 Guest
- 3 H. H. Beidler
- 4 J. H. Graves
- 5 J. L. Joyce
- 6 Guest

TABLE 60

- 1 Dr. F. G. Baldwin
- 2 E. M. McBrier
- 3 Mrs. E. M. Brier
- 4 Rev. E. R. Schleuter
- 5 Stephen S. Day
- 6 Guest
- 7 Robert Schenck

TABLE 61

- 1 Dr. Ezra S. Tipple
- 2 Mrs. Ezra S. Tipple
- 3 Rev. P. S. Watters
- 4 Mrs. P. S. Watters
- 5 J. F. Ruzicka
- 6 Mrs. J. F. Ruzicka
- 7 Dr. George F. Sutherland
- 8 Mrs. George F. Sutherland
- 9 Guest

TABLE 113

- 1 Rev. A. S. Knight
- 2 Mrs. A. S. Knight
- 3 R. A. Simmons
- 4 Mrs. R. A. Simmons
- 5 Maude L. Tuller
- 6 Guest
- 7 Guest

TABLE 37

- 1 Mrs. Lydia Kohl
- 2 Miss Florence Reedt
- 3 William Davies
- 4 Rev. J. A. Cole
- 5 Guest
- 6 Guest
- 7 Guest

TABLE 97

- 1 Joseph Walker
- 2 Guest
- 3 Guest
- 4 Rev. C. S. Kemble
- 5 Rev. Mr. Oakes
- 6 Guest
- 7 Guest
- 8 Guest

TABLE 40

- 1 Rev. K. K. Quimby
- 2 Mrs. K. K. Quimby
- 3 M. S. Daniels
- 4 Mrs. M. S. Daniels
- 5 Edward S. King
- 6 Mrs. Edward S. King
- 7 Mrs. F. K. Kohler
- 8 Mrs. A. P. Mayhew
- 9 John P. Rogers

TABLE 57

- 1 G. R. Monroe
- 2 Alex. S. McNear
- 3 Mrs. Alex. S. McNear
- 4 Dr. W. Talbot
- 5 Mr. Dickerson
- 6 Mrs. Dickerson
- 7 James Banister
- 8 S. P. Scott
- 9 Mrs. S. P. Scott

## NEW YORK EAST

TABLE 27

- 1 Rev. I. A. Marsland
- 2 Bradford Rhodes
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Mrs. Robinson
- 7 Miss Bartholomew

TABLE 71

- 1 Rev. Dr. Moore
- 2 Guest
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Guest
- 8 Guest
- 9 Guest
- 10 Guest

TABLE 70

- 1 Mrs. Annie P. Lantry
- 2 Guest
- 3 C. W. Rice
- 4 Guest
- 5 Charles F. Halsted
- 6 Ellen A. Halsted
- 7 Emma J. Sloan
- 8 Dr. A. S. Kavanagh
- 9 Mrs. A. S. Kavanagh
- 10 Rev. J. N. Beckstrom

TABLE 91

- 1 Rev. G. M. Brown
- 2 W. T. Handley
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Charles Kerby
- 7 Mrs. Charles Kerby
- 8 Charles Lent
- 9 Mrs. Charles Lent

TABLE 47

- 1 Rev. A. L. Hubbard
- 2 Dr. W. A. Kelly
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Guest

TABLE 30

- 1 George H. Raymond
- 2 Rev. C. E. Bash
- 3 Guest
- 4 Alfred P. Sloan
- 5 Guest
- 6 Rev. F. H. L. Hammons
- 7 Rev. H. V. Ross
- 8 Guest
- 9 Guest

TABLE 51

- 1 Dr. W. A. Layton
- 2 Mrs. W. A. Layton
- 3 R. F. Woodhuff
- 4 Guest
- 5 Margaret E. Thorpe
- 6 E. L. F. Lawrence
- 7 Guest

TABLE 31

- 1 Guest
- 2 Guest
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Guest
- 8 Guest

TABLE 10

- 1 Rev. H. C. Whitney
- 2 Guest
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Guest
- 8 Guest

TABLE 11

- 1 Rev. W. B. Maskiell
- 2 Mrs. W. B. Maskiell
- 3 L. B. Paisley
- 4 C. W. Codling
- 5 Mrs. G. M. Hopke
- 6 Rev. E. C. Hoag
- 7 Guest

TABLE 86

- 1 Dr. J. R. Henry
- 2 Mrs. J. R. Henry
- 3 J. Gregory
- 4 Mrs. J. Gregory
- 5 Miss McConnell
- 6 Mrs. Concevitch
- 7 Mr. Hatkofsky
- 8 Mr. E. H. Foote

TABLE 92

- 1 Miss Banta
- 2 Miss Forsythe
- 3 Miss Fallwell
- 4 Mr. LooLin
- 5 Mrs. Robinson
- 6 Miss Bartholomew

TABLE 87

- 1 Dr. H. E. Woolever
- 2 Mrs. H. E. Woolever
- 3 Rev. G. L. Thompson
- 4 Mrs. G. L. Thompson
- 5 Rev. A. M. Davidson
- 6 Rev. C. E. Williams
- 7 Isaac S. Hendrickson
- 8 Guest

TABLE 50

- 1 Rev. H. M. Hancock
- 2 Guest
- 3 Guest
- 4 Guest
- 5 Guest
- 6 Guest
- 7 Guest
- 8 Rev. S. O. Curtice
- 9 Guest

TABLE 106

- 1 Rev. Fred Saunders
- 2 Guest
- 3 Miss Winifred Wood
- 4 Miss E. B. Walker
- 5 Rev. F. B. Stockdale
- 6 Rev. J. F. Dunkerke
- 7 Guest

TABLE 26

- 1 Rev. E. S. Jackson
- 2 Guest
- 3 E. L. Frost
- 4 Guest
- 5 A. H. Goldsmith
- 6 Guest
- 7 David Hill

TABLE 67

- 1 Rev. A. J. Smith
- 2 Guest
- 3 Guest
- 4 John Anderson Leach
- 5 Guest
- 6 Guest
- 7 Guest
- 8 Guest

TABLE 32

- 1 Rev. A. E. Beebe
- 2 Frank A. Horne
- 3 Mrs. Frank A. Horne
- 4 Mrs. H. C. M. Ingraham
- 5 C. Gay
- 6 Mrs. C. Gay
- 7 M. W. Sutton
- 8 Mrs. M. W. Sutton
- 9 Mr. Boehm
- 10 Mrs. Boehm

TABLE 66

- 1 A. E. Smith
- 2 Inez L. Brandt
- 3 Dr. Finch
- 4 Mrs. Finch
- 5 Dr. W. H. Kidd
- 6 Frank C. Langley
- 7 Guest

TABLE 90

- 1 Rev. H. B. Sehnert
- 2 Rev. H. E. Wilson
- 3 Guest
- 4 Guest
- 5 Guest
- 6 T. S. Hickox

TABLE 72

- 1 G. N. Weed
- 2 Mrs. G. N. Weed
- 3 S. M. Archer
- 4 Mrs. S. M. Archer
- 5 W. H. Pomeroy
- 6 Mrs. W. H. Pomeroy
- 7 N. Le Page
- 8 Mrs. N. Le Page
- 9 W. T. Godfrey

TABLE 9

- 1 Rev. Otho F. Bartholow
- 2 Mrs. Otho F. Bartholow
- 3 Rev. W. E. Schoonhoven
- 4 Daniel Chichester
- 5 Rev. A. J. Martin
- 6 W. J. Johnson

TABLE 6

- 1 Rev. B. F. Saxon
- 2 Thomas Nugent
- 3 Guest
- 4 Rev. A. M. D. Riggio
- 5 Guest
- 6 Rev. H. J. Hartman
- 7 Rev. C. A. Whitmarsh
- 8 W. H. Booth
- 9 Rev. J. E. Zeiter
- 10 Guest

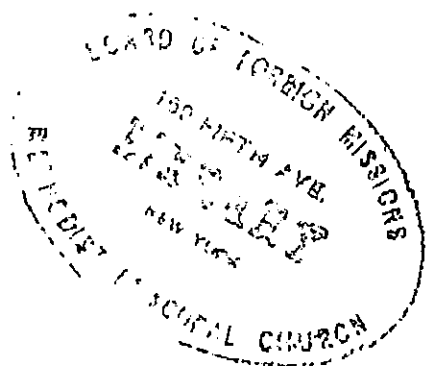
TABLE 46

- 1 C. S. Porter
- 2 Mrs. C. S. Porter
- 3 H. R. Ware
- 4 Mrs. H. R. Ware
- 5 Mrs. H. H. Beattys

TABLE 52

- 1 Rev. H. H. Beattys
- 2 Charles W. Harman
- 3 Howard M. Miller
- 4 Guest
- 5 W. C. Evans
- 6 Mrs. C. W. Harman
- 7 Mrs. W. C. Evans

MAY 26 1939



**Good Friday**

**to**

**Easter Day**

**Frederick B. Fisher**

**1882 - 1938**

*Dear Edna Duffield*

Good Friday at dawn, just three minutes before five, his spirit took wings and left his body. The waning moon was setting, but the light of the rising sun was lifting the darkness into what was for him an Eternal dawn. Songs of birds broke the awful stillness, and made a symphonic overture to accompany His universal spirit so ready for the Great Adventure.

On Maundy Thursday afternoon he was in his little Ford when he felt an overwhelming pain. Friends took him to a doctor's office where the nurse sent word to a physician at the Ford Hospital who came immediately and, after a short consultation, accompanied him in the ambulance to the hospital.

I reached him as soon as I could be traced in this rambling city, and was at his side by seven. He described to me the feeling of overwhelming pain that seemed to beat down upon him, as he said like many bolts of lightning, and finally left a concentrated pain in his heart that never left him. He was to have confirmed a class of children that evening and to have administered to them their first communion. He would doze under the opiate, and once he told us that he had gone

to the church in his dream and laid his hands upon their heads. He loved all children, but many of these children were especially precious to him. During the night he seemed to be resting under his oxygen tent, so the doctor and I went away to rest. But at 4:57, on Good Friday morning, the nurse called the doctor in haste, and before he could cross the corridor, Fred's spirit had gone.

All the year he had been so well, and had not only put radiance into his great work in Detroit, but into his lectures and sermons to universities, ministers' and school teachers' conventions in many parts of the country. And, in addition, he was always helping to stand individuals on their feet. We had an accident on February 27, the first night on our way to Florida, and after that for weeks he complained of a soreness over his heart, and he soon began saying how tired he was. That was unlike him, but we thought it was the pull and press of so many people and causes that needed him, and that soon we would get away for a complete change—perhaps a rest on the sea which he loved. But a possible internal injury proved too much. And so he left us—just dropped this bodily mantle as quickly as though he were undressing for rest, and left us staggered.

The Tre Ore Service which he was to conduct, and where he had chosen for himself the words "It is finished," went forward. The thousands who came and left during the three hours will forever be awed by the presence of such Christian reality.

Sunday morning his Easter sermon was to be "Learning To Live Forever." Well, that theme was his life's message, and had been incarnated in his daily living.

Robed in his preaching vestments he lay at Hamilton's chapel all day Saturday. The young crucifers and book-bearers, whom he had consecrated only a few weeks ago, offered to stand as a loving guard through the long hours, while so many hundreds passed in and out. Tarini Sinha, his Hindu chela (disciple), came on from Chicago University where he is finishing his Doctorate, and sat all night beside him. "India's silent tribute," he said.

Sunday at one, after the morning throngs had left their Easter worship, the casket was brought to the church and was placed where he would want to be, inside the sanctuary just before the altar. Between one and four, when the service began, they tell us that six thousand people passed through the church to the chancel rail in silence. Men of all creeds, of all social stations, of all races.

Catholics knelt and crossed themselves, Jews bowed in reverence, and Hindus kissed the flowers. The service, conducted by our own Bishop Blake, began with "I am the Resurrection and the Life." The scriptures were read by the Rt. Reverend Herman Page, Bishop of the Episcopal Diocese of Michigan. Dr. Edgar DeWitt Jones, president of the Federal Council of Churches of Christ in America, spoke earnest words that only an understanding friend could speak. "His was a global mind," he said, "he belonged not to a part of Christendom but to all of Christendom. There was a touch of universality in everything he said . . . . He was interested in the Old World Religions, and searched them for the good they might contain, and finding that good he baptized it in the spirit of Christ." Cameron McLean, his Scotch friend with whom he loved to do team work, sang "There is No Death," one phrase of which his Hindu disciple grasped as the climax of the hour, "He has become divine."

Bishop Blake quoted from one of Detroit's noble citizens: "Dr Fisher ended his labors on Good Friday—laid to rest on Easter Day: a glorious victorious completion of a life always Christian! He dared to 'die daily'—to live as if each day were to be his last! His death and burial to me perfectly sym-

bolize how he gave himself to the Christ ideal and daily program of living sacrifice—and now—Resurrection!"

At the last, his disciple whom he fondly loved, Shurley Johnson, read the committal. Perhaps some of you do not know what radiant adventures in living we have been making these last years in America, for Fred Fisher was scientific in religion and in living. When we needed an associate minister three years ago, he immediately thought of Shurley Johnson who was with us for five years in India. When the Johnsons came, we said, why not make an experiment in living together as one united family? And the experiment became a growing experience of harmony. We took a house that had formerly had a bar in its recreation room. Fred said, "This room shall be transformed into a sanctuary. Just as every Brahman in India has a worship room, we shall have a chapel in our own home here in Detroit, in this greatest of industrial and mechanized cities." And so the home deepened and the chapel mellowed until it became a spiritual reality. We hurried back from Florida to keep our tryst with fifty DeMolay young men who came for an evening service of Holy Communion at the altar of the little chapel. Almost a hundred weddings have already taken place there.

How he loved to have wedding parties linger so that he might explain the chapel. The muraled walls done by our young friends the twins, David and Elliott Skinner. For three months they spent their days with us. Fred selected all the themes and these lovely artists carried them out to the letter. The altar, with its Syrian dossal and altar cloth, its Buddhist tabernacle, its Hindu candle sticks, its Confucian vases,—all crowned by the magnetic cross of Christ. He loved to feel that this was a prophetic symbol. By labyrinthine ways the world might find Him, but only as his cross was incarnated in individual and social life, could He magnetize them.

I have said all this to speak of Dr. and Mrs. Shurley Johnson who have been our intimate colleagues for three glorious years.

Dr. Johnson read the committal. Then we all stood while the grieving but believing choir sang the Hallelujah chorus.

Cremation took place Tuesday. The people have asked that his ashes be placed in the church that he re-created, and the Indians have asked that a part of his ashes be taken to India which he loved beyond human understanding. This shall be done.

There is so much I would say, but I cannot write it all. You will be interested to know

that when we were in Lakeland, Florida, so recently, we fell in love with the Southern College, with its President and its spirit. Fred promised them the Hindu temple we had brought from Benares ten years ago. All these years it was packed in our Hingham, Massachusetts, garden. We planned to create a garden of meditation there that would become a spiritual mecca to friends. The temple is now in Florida. We sent it happily, just a week before he left us, and he rejoiced at the beautiful garden sketch which our friend Dorothy Probst had made. The garden picture too, had gone, and soon I shall go down to help them build, near the Stanley Jones School of Religion, the Fisher Garden of Meditation—a memorial to the mystical Fred.

All of your understanding and beautiful words, whether in telegrams, letters or flowers, have burned deep into my waiting soul, and I am sending this to you, printed, as the writing to each one was a physical impossibility—at least so soon, and I wanted you to know some of the details.

With appreciation,

*Elizabeth A. Fisher*

873 Berkshire Road  
Grosse Pointe Park, Michigan



## The Youngest Bishop.

**B**ISHOP FRED B. FISHER of Calcutta, India, is the youngest bishop. He was but 38 when he was lifted to the dizzy height, and by the largest majority ever given a bishop in the Methodist Church. And here is his modest story of how it came about: Twenty years ago, at the age of 22, Bishop Fisher was sent on his first mission to the people of India. He had just graduated from Boston University and had studied at the graduate school of religious education at Harvard University. So well does he know India today, that he is recognized throughout the British dominion as a foremost authority on this largest of England's colonies. It was Bishop Fisher who wrote the book "India's Silent Revolution" which was instrumental in splitting the concentrated public opinion of London in regard to Indian problems at the time of the revolution. Today, Bishop Fisher's utterances upon Indian politics and intimate Indian life are recognized the world over.

### A FRIEND OF GHANDI'S.

During his four years in India Bishop Fisher has gone far. He was not content to merely serve in the capacity of missionary, ministering the gospel to the Buddhist and the Mohammedan, caring for the sick, teaching in the mission schools and preaching in the villages. He sought to know India's leaders. He made friends with Ghandi and was entertained at Simla by the viceroy, Lord Reading. He has spoken at the International University at Tagore and has served as pastor of India's largest Methodist churches. Although he comes as the delegate from the Bengal and Burma Confer-

ence of the Methodist Church, he is spoken of as the delegate for all of India.

On his first furlough to the United States Bishop Fisher took the pastorate of the First Methodist church of Boston, but the lure of the mission field was too great for him. At the end of three years he returned to India. He made himself an ardent student of the Indian language and won the hearts of the people. "I prefer my work in India to that which I might have done here," said Bishop Fisher, "for there is so much more to be done there and the people are so much more responsive."

### 100 CONVERTS A DAY BAPTIZED.

Evidence of the response which his challenge to these dark-skinned people has brought, is given in the statistics of Methodism in India which Bishop Fisher held at his tongue's end. "We are baptizing 35,000 a year in the Methodist churches of India. That is an average of 100 a day," he pointed out. The method of challenge to these scores of heathens is a curious one, for Bishop Fisher stated that whole villages are baptized on days set aside with special ceremony for this purpose. The mayor is baptized first, then the selectmen and their families. Finally every man, woman and child in the village is immersed in the chosen river or sprinkles himself along its banks.

Bishop Fisher will return to India the last week of August but before that time, he will lecture on his work throughout the country. We hope Kansas City will be one of his forums.



ness that may bleed for many years.

First of all attend to the instructions under which the Commission acted. The last General Conference ordered the creation of a commission of seven to inquire into "*The expediency of granting to women ordination and admission to the Annual Conference.*"

Observe: What was it committed to the Commission to report upon? The *principle* of ordination, the right of women to preach the Gospel? It will be observed that neither the word nor the idea that any *principle* was to be considered is anywhere in the instruction under which the Commission pursued its inquiries. What first of all must have struck the observer of the debate was the character of it. At first it seemed frivolous. So far as our notes go the question of the abstract *right of ordination* was never even once raised. Stopping to reflect on that strange fact we make the discovery that the Commission was charged with inquiring and reporting wholly and simply as to the "*Expediency of granting to women ordination and admission to the Annual Conference.*" It conceded the abstract principle of the right of women to preach; and apparently it conceded their right to be ordained, provided that ordination was not to be understood as an initiation into membership in the Annual Conference which would fix their irremovable pastorate by authority a year at a time, apparently, we say, because the Commission proceeded upon that theory inasmuch as it did make the concrete declaration: "Your Commission . . . unanimously recommends that *the General Conference enact such measures as shall provide for the ordination of women.*"

The first finding of the Commission reads: "*The validity of a woman's call to preach is not involved in any action which the General Conference may take in respect to the ordination of women AND their admission into the Annual Conference.*"

This becomes intelligible only when it is seen to be not a veto of "the ordination of women" but of their ordination with a view to "their admission into the Annual Conference." This understanding moreover as we have pointed out dominated the debate. It was a question whether it is expedient to establish at this time the usage of appointing women to charges to be pastors from year's end to year's end—and that we must keep steadily in mind.

Pursuant to this sailing chart the Commission undertook "a wide and careful exploration of both the mind of our own Church and the experience of other churches." After conducting multiplied scores of questionnaires with the various kinds of people concerned in our own church and in other churches, the results were tabulated and presented by the secretary of the Commission, and the upshot of it all is found in the words, "*Methodism has had altogether too limited an experience in licensing women as preachers (local preachers during the last quadrennium) to provide a basis upon which a final decision ought to be reached, and . . . the knowledge and experience of other churches in which women have served and are still serving as settled pastors, are too fragmentary and insufficient to justify the Commission in uttering a final solution.*" It did, however, as we have seen, "unanimously recommend that the General Conference enact such measures as shall provide for the *ordination* of women as local preachers," for such they can be under our present usage since 1920.

We cannot at this distance go into a complete consid

## A Last Message from India

MRS. FRED B. FISHER

[The following glimpse of India and Burma, taken from a personal letter of Mrs. Fred B. Fisher to a friend, one of the last letters received in this country from her, is peculiarly interesting and timely in view of her sudden death from influenza. The deep spirit of sympathy with India and the missionary passion which she had are clearly shown in the letter.]

**H**OW interesting is this Oriental life! What different types we see along the streets! Intelligent Bengalis, wrapped in their various-colored shawls, clean and polite, on their way to university or office; the Rajput from Central India, strong and powerful; the Sikh from the Punjab, with his loose, baggy trousers, and long hair wrapped around his head under his silken turban; the devoted Hindu, with the mark of his caste on his forehead, seated in his shop making up his accounts; the faithful Mussulman, bowing in prayer, oblivious to all around him; the barber, seated on the sidewalk, shaving his customer in crude fashion; sweet-faced high-caste women of India peeping out through the shutter of a closed carriage, or the new woman of India riding by in an automobile with her husband. The poor, the blind, the beggars with indescribable deformities, are always in evidence. Crowds of bright-eyed children playing in the streets are a great attraction.

There is always the interesting mixture of ancient and modern. Autos are numerous, also aeroplanes and bicycles, but there is the ever present bullock cart, slow but sure, the sedan chair, and the phaeton carriage. The buildings of the city are very modern. We have broad, beautiful roads, lined with splendid trees. There are many parks and gardens, both botanical and zoological. The big shops supply American goods of every description, from an automobile down to Heinz's catsup and baked beans. Calcutta has the largest market in the world, where can be secured every fruit and vegetable, groceries, meat, dry goods, silverware, hardware, millinery, flowers, and absolutely anything one desires. Movies are numerous and grog shops flourish. Calcutta is a great commercial center, and at the docks along the river are found ships from every country in the world.

We made a recent trip to Burma. Our Methodist work there is most fascinating. We have work among not only the Burmese people, but Chinese and Indians, both Tamil and Telegu. Then we also have a fine work among the English-speaking people. We attended the exercises given by the children of the Chinese Sunday school, and a more interesting evening we have seldom spent. The little tots entertained us with songs and recitations, some of them in English. In Chinese they repeated whole chapters from the Bible, and one family of four sang "Silent Night" in English, accompanied on the organ by an older brother. We were astonished and charmed with the cleverness and work among the English-speaking people. We attended services conducted in the four languages where the bishop preached through an interpreter to the various congregations, and baptized babies of the four nationalities.

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Biographical - 1922  
C.A. p. 458  
April 13, 1922

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### The Advocate World Reading Club

SUGGESTIVE PROGRAM

1. Is the world growing better or worse?

June 15, 1921

## A Last Message from India

MRS. FRED B. FISHER

[The following glimpse of India and Burma, taken from a personal letter of Mrs. Fred B. Fisher to a friend, one of the last letters received in this country from her, is peculiarly interesting and timely in view of her sudden death from influenza. The deep spirit of sympathy with India and the missionary passion which she had are clearly shown in the letter.]

HOW interesting is this Oriental life! What different types we see along the streets! Intelligent Bengalis, wrapped in their various-colored shawls, clean and polite, on their way to university or office; the Rajput from Central India, strong and powerful; the Sikh from the Punjab, with his loose, baggy trousers, and long hair wrapped around his head under his silken turban; the devoted Hindu, with the mark of his caste on his forehead, seated in his shop making up his accounts; the faithful Mussulman, bowing in prayer, oblivious to all around him; the barber, seated on the sidewalk, shaving his customer in crude fashion; sweet-faced high-caste women of India peeping out through the shutter of a closed carriage, or the new woman of India riding by in an automobile with her husband. The poor, the blind, the beggars with indescribable deformities, are always in evidence. Crowds of bright-eyed children playing in the streets are a great attraction.

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SUGGESTED PROGRAM  
1. Is the world getting better or worse?  
2. How can we help?





**Mrs. Edith Jackson Fisher**

**As Hostess**

Mrs. Fisher was an unsurpassed hostess. Often have Christian leaders expressed the conviction that the bishop's enlarging spheres of usefulness owed much to the quiet, cultured influence of this queen among home makers. It is a rare treat to look back through her guest books and behold the long and distinguished list of enriched guests. In this respect her last beautiful month on earth was wonderful. She had made Ida Villa, Darjeeling, an episcopal residence of power and influence. She numbered among her guests Government officials, diplomats, consuls, trade commissioners, tourists, explorers, scientists, doctors, bishops, district superintendents, missionaries, in brief. These guests were of several nationalities. It is a safe prophecy to say that, in the few months of her last residence in India, she touched more springs of influence than most residents would reach in years.

Yet all this was done so quietly and unassumingly as to be the marvel of neighbors and friends. No occasion or noise attended her task. Grace and ease pervaded the atmosphere of the home, every word and gesture was full of lovingness, and the atmosphere was one of peace and joy.

At the end of her life she was filled with the joyousness of a born and bred endeavoring to interpret and create for her share of her husband's task in a world of men. Her life was a constant offering to the cause of the Indian people. Her life was a constant offering to the cause of the Indian people. Her life was a constant offering to the cause of the Indian people. Her life was a constant offering to the cause of the Indian people.

India and Burma. Plans for the future were outlined which will live for all time. Think of the part the lovely hostess had in this! The cabinet of the Bengal Conference had a similar week of vision and planning. Then came that more edented week when nine educated Indian Methodist leaders gathered in her home for discussion, prayer, fellowship and prophecy. It was during this conference that she was stricken with the malignant typhus influenza which so quickly carried her to heaven.

Here is another beautiful anointing like that in Matthew twenty six, where Jesus would lovingly say, "that which this woman hath done shall be told for a memorial of her."

A GRATEFUL, BUT SADDENED GUEST.

During the "Retreat" in Bishop Fisher's home in Darjeeling, I came to know Mrs. Fisher. She was an ideal Christian and made no distinction of color or creed. She was sent for India, lived for India, and died for India. During my stay at Mrs. Fisher's home, I never felt that I was staying at the home of an American. Her beautiful Christian character and motherly care made us feel that we were staying in our own home. Though she was ill, she did not forget her guests, but tried her best to make us happy and comfortable. Truly, "the fragrance of her memory will linger in the hearts of all who knew her", and I appeal to Indian leaders to arrange for a permanent memorial to her name.

There are no words of consolation for Bishop Fisher; God alone can console him. We can only hold him up before the Throne of Grace for consolation, patience, and guidance.

M. K. CHUCKERBUTTY.

**Her Coronation**

Six months of glorious service and then eternal glory! After only a half year in India—months filled with splendid, eager and efficient service in the interests of the great area to which the Church had appointed Bishop Fisher for this quadrennium, Mrs. Fred Fisher received the well done of her Master and entered into rest at Darjeeling, June 5th, 1921.

Mrs. Fisher had eagerly and enthusiastically entered into the work of the Calcutta area. She had visited Burma with her husband and his party for the session of the Burma Conference, and had won the hearts of all the members of the Conference, both missionaries and preachers. At the session of the Bengal Conference her helpful interest in the work was again manifest.

At Ida Villa, her summer home in Darjeeling, she was eager to make it the center of a helpful and heartening community life—a home in which her gracious courtesy and open handed hospitality would forward the work of the Master, by strengthening the bonds of fellowship and brotherhood, and by establishing an *esprit de corps* which would make all the leaders of the Calcutta Area a unit in Christ-like activity.

The last months of her life was filled with the joyousness of a born and bred endeavoring to interpret and create for her share of her husband's task in a world of men. Her life was a constant offering to the cause of the Indian people.

At the end of her life she was filled with the joyousness of a born and bred endeavoring to interpret and create for her share of her husband's task in a world of men. Her life was a constant offering to the cause of the Indian people. Her life was a constant offering to the cause of the Indian people. Her life was a constant offering to the cause of the Indian people.

The second group was the Cabinet of the Bengal Conference: the Rev. Messrs. Henderson, Koch, Manley, and Swan. The cabinet was in session for five days, during which time, patient and careful attention was given to every conference problem.

The third group was composed of nine of the outstanding Indian leaders in the Indian Methodist Episcopal Church. Those present were Prof. L. J. Chatterji, Rev. J. R. Chitambar, Rev. M. K. Churkerbutti, Prof. J. J. Cornelius, Rev. Samuel Datt, Prof. J. Devadasan, Rev. G. L. Lorenzo, Mr. S. K. Mondol, and Prof. M. C. Singh. This conference was an earnest and prayerful effort on the part of those who attended it to discuss all the critical and pressing problems which are facing the Indian Church of to-morrow. It was an epoch-making meeting, and its significance can hardly be overstated.

Mrs. Fisher did much to make this a delightful week for all who were there. It was during this week that she was stricken with a very malignant and almost universally fatal form of influenza which has been prevalent in and near Darjeeling this season. From the first, her condition was serious. Every precaution possible was taken. Dr. H. W. Knight of the Bengal Conference, who was on his vacation at Darjeeling, took up his residence in the home. Two fine and capable trained nurses were obtained, who gave continuous care, and Miss Markert, Bishop Fisher's secretary, was fearless and devoted in loving attention to Mrs. Fisher. The careful and capable work of Dr. Knight cannot be too highly praised. He did everything that science could do to save life; but the terrible disease would not yield. Mrs. Fisher was delirious for nine days, with occasional flashes of consciousness. Finally, with a beautiful smile at her broken-hearted husband and friends, and murmuring his pet name over and over on her lips, she slipped away from us one Sunday morning, the seventeenth anniversary of her departure from America to India as a young missionary. Then she dedicated her life to India. Now, the Lord has accepted the dedication, and another name is added to that list of martyrs who have died that Christ might live in this dark and needy land.

Bishop and Mrs. H. Lester Smith, who had been the house guests of Bishop and Mrs. Fisher during the season, were present during the entire time. Bishop Smith took charge of the services, both at Darjeeling and Calcutta; and Mrs. Smith assumed responsibility for seeing that every service possible was rendered to the dead.

The service at Darjeeling was attended by the missionaries and other friends in the station. Bishop Smith was assisted by the Rev. Messrs. Duncan, Ewan, Swan, Scholberg and Warner. The music was provided by a double quartette of men and women of the Bengal Conference. The flowers were beautiful.

The Calcutta service was in Thoburn Church, on Thursday, June ninth, at 5 P. M. Bishop Smith was assisted by Bishops F. W. Warne and J. W. Robinson, both of whom made helpful addresses; and by the Rev. Messrs. Henderson, Koch, Lee, Manley, Price of Burma, Swan, Chatterji, Churkerbutti and Datt. The flowers were perfectly wonderful in their beauty and profusion—between seventy-five and one hundred set pieces, besides numerous sprays and bouquets. Mr. Alexander Weddell, the American Consul General for India and Burma, was among the mourners and brought the grand American flag of the Consulate for the casket. The gate keepers of the cemetery counted six hundred in the procession which wound its stately way to the spot in the beautiful cemetery, where, under a great mound of flowers which covered the vault entirely, the body of Edith Jackson Fisher was laid to rest.

At the hour of the service in Thoburn Church, simultaneous memorial services were held at Tamuk and other stations in Bengal, and in all our churches—English, Chinese, Burmese, and Tamil—in Burma.

Mrs. Edith Jackson Fisher, wife of Bishop Frederick B. Fisher, D.D., F.R.G.S., was born at Green-

castle, Indiana, on May 12, 1880, the youngest daughter of Andrew and Elizabeth Jackson, both of whom survive her. The father is now eighty-two years of age and the mother seventy-nine. In 1898, Mrs. Fisher graduated from the high school at Muncie, Indiana, and later attended the New England Conservatory of Music at Boston, Massachusetts, where she became an accomplished artist on the piano and organ. Upon completing her musical studies and returning to Indiana, she was married to the Rev. Frederick B. Fisher in their home city, Muncie, Indiana, on February 4, 1903. He had graduated from college that same year and was stationed as pastor in a neighboring city. They came to India as young missionaries for the first time in 1904 and were stationed at Agra. In 1917-18, they made a tour to the several mission fields, including India. At the General Conference of 1920, her husband was elected to the episcopacy and assigned to Calcutta. They arrived in India on November 25th, 1920; so that Mrs. Fisher's present stay in India has but slightly exceeded six months.

A beautiful soul has left us. A rarely devoted woman has been cut off in the very beginning of her larger usefulness. Even more deeply than we mourn for our Church and for our personal loss, we mourn for our friend who has lost the playmate of his childhood, the sweetheart of his youth, the wife of his young manhood, and the companion and helpmeet of his responsible maturity. Into his grief we cannot enter. We can only assure him of our sympathy, and pray that the comfort of the Holy Spirit may be his strength, "until the Day dawns and the shadows flee away".

L. LESTER SMITH.

## Christian Education

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. Prosperity depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. *With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.*

The call of Christian education is to-day of even greater importance than was ever the call of the army or the navy. Nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. The safety of our sons and daughters, is due to the influence of the preachers, rather than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. At no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies; but the same amount of money invested in Christian education would give far greater results. As the great life insurance companies are spending huge sums in factories, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. *It is not the time to build more factories, not more materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges. This is the time of all times to increase such subscriptions.*

—Roger W. Babson in *The Christian Guardian*.

## To Be or Not to Be a Bishop?

LET THE GENERAL CONFERENCE VOTE ON THE ENTIRE EFFECTIVE LIST OF BISHOPS AND DECIDE WHICH MEMBERS OF THE BOARD SHOULD CONTINUE EFFECTIVE AND WHICH SHOULD RETIRE OR ACCEPT PULPITS

Fred B. Fisher

THIS is a sort of autobiographical discussion of the Methodist episcopacy. It is perhaps impossible for one on the inside, after eight years of experience, to discuss the matter with entire detachment, and knowing that this relationship naturally limits me, I have deliberately chosen to approach the problem from the personal standpoint, thus avoiding misunderstanding within myself, and on the part of my audience.

Four years ago I approached the General Conference at Springfield with a well-written resignation in my pocket. I say well-written, because I had studied the matter through many months and had recast the paper several times. After consultation with a few very close and intimate friends, I decided to keep the document in my pocket and not to permit it to see the light of day. Since then Mrs. Fisher and I have often been sorry that my friends so persuaded me. This does not mean that we have ever had any desire to show the white feather. The task is of course arduous; the responsibilities are overwhelming; and yet there is a challenge in it which keeps one constantly hoping that he may be able to measure up in capacity and spirit.

One must confess, however, that comparative youth makes it impossible to look with pleasure upon thirty-six solid years of active service in a responsibility of this character. If life-tenure is retained I shall yet have twenty-eight years, after the next General Conference, to serve. Friends sometimes try to encourage me by the reminder that I was elected at a younger age than any bishop during the last three quarters of a century, and by the largest numerical vote ever given in the history of the denomination. These things make their normal impression upon a normal mind. But one who analyzes the Methodist system of episcopal elections can well see the element of accident in them all. My election came at that General Conference when twelve men were voted for on one ballot, and to my people felt that because of that circumstance a number of us climbed in who otherwise would have been excluded. One often wishes that he might have been elected under conditions which everybody would have regarded as absolutely normal and if anybody can indicate what *was* the normal year, it would be a pleasure to take that as the criterion. It is, of

course, impossible to avoid a sense of humor when one thinks of these matters in personal terms.

EVERY bishop should feel grateful to the editor of ZION'S HERALD for his courteous, frank, and brave editorial on "Term Episcopacy." The spirit of the editorial was high and fine. It suggested that the bishops in their regular session should side-track all matters except those of vital importance, in order to study the question of the future of the episcopacy. No report has come to us on the far-flung line indicating whether such a discussion was had. However, every individual



BISHOP FRED B. FISHER

bishop should accept the challenge to study the facts with sincere humility. I have therefore given my proportionate measure of thought to the whole question.

Three episcopal sins were indicated in the editorial, first, receiving special fees; second, following the line of least resistance; third, having judgment influenced by rich and powerful men. In my inmost thought it is impossible to confess personal guilt in these three particular sins. People have never offered me very much money for anything. They nearly always expect me to give missionary addresses for nothing and frequently to pay my own traveling expenses. Once or twice certain generous souls have made a personal present of money for service rendered, but the recipient being a confirmed missionary, that money has been placed to the credit of some form of foreign missionary effort. With regard to the second sin, I sometimes wish my chin *could* al-

low me, once in a while, really to follow some easy-going line of judgment and activity. And when I consider the third, I am reminded that on the mission field we have practically no rich men, and very few powerful men, who would attempt in any way to sway the judgment of a bishop. My job, during recent years, has been to try to *prod* our Indian laymen and ministers into assuming and demanding absolute control and influence.

But in all honesty it must be admitted that as I look back through these eight years of administration I have been guilty of sins which are much worse than any of the three listed in the editorial.

First and foremost, I have been guilty of irritability. This is inexcusable in any administrator. Four times I have lost my temper. That is once every two years. And is not this altogether too often for any Christian? Three times out of the four I have made private and sometimes public apology for these unfortunate sins. One time out of the four my self-respect simply would not permit me to explain or apologize in any way. Sometimes it has been easy to blame one's physical condition for these situations. It would be pleasing to one's pride if he could actually blame internal germs, or external climate, for his sins of mind and heart. But, in saner moments, one must always come back to the knowledge that it is not a matter of liver, or internal parasites, or rheumatic pains, but lack of grace and capacity.

ANOTHER sin of my own administration is that of *using* power, when power is the wrong implement to use. Love accomplishes many more things than power can ever achieve. Sometimes, after a display of official authority, I have had a desire to reassemble the whole Annual Conference, to ask them to elect another chairman, and to help them to find a method of transacting business which did not depend upon episcopal authority. The vows taken by a bishop when consecrated; the type of decisions he must make in his administrative and judicial capacity; the unmerited praise he receives; the unjust attacks he suffers; his constant living in the limelight, and away from home; plus his sense of security—all these things make the episcopacy a dangerous position for any man. He who can maintain sweetness, poise, democracy, humility, and true Christian self-abnegation under all these circumstances is truly great.

This leads me to express a growing conviction that the fundamental difficulty is that the Methodist episcopacy has too much power. I believe that back of this movement for term episcopacy there is simply the democratic desire to reduce the official and personal power of the bishop.

president of the body for the ensuing year, and David D. Jones of Bennett College, Greensboro, N. C., was chosen secretary. It was announced that Dr. Maveety, who has served twenty years as secretary of Methodism's work for Negroes, will retire in the spring, to be succeeded by Dr. Holmes.

Three items of unusual interest came out of the recent mid-year meeting of the board of trustees of Allegheny College. First was the establishment of a Student Loan Fund, to bear the donor's name, by a gift of \$25,000 from Mr. A. A. Culbertson of Erie, Pa., secretary of the board of trustees of the college. Mr. Culbertson promises to build this fund up to \$100,000 in the near future. The second item of note was the announcement that in the last ninety days of 1927, more than \$200,000 was raised in cash to pay debts and to add a substantial amount to the permanent endowment funds. As a result of this campaign, the college can now claim the conditional gift of the General Education Board of New York. The third item was the vote of the board to construct at once a new recitation building to be known as Arter Hall, named in honor of Mr. Frank A. Arter of Cleveland, O., who has provided the cost of the building. Allegheny is the college of which Dr. James A. Beebe is president.

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, announces that an anonymous gift of \$100,000 has been received towards the sum of \$200,000 now being raised for the rebuilding of Santiago College, the well-known girls' school conducted by the Methodist Episcopal Church in Santiago, Chile. The gift is conditioned on the raising of a like amount from other sources.

Bishop William F. Anderson has arranged pre-Conference meetings of the cabinets in a portion of the Annual Conferences, as follows: New England Southern Conference, Mathewson Street Church, Providence, R. I., Wednesday, Feb. 15, 10.30 a. m.; New Hampshire, St. John's Church, Dover, Thursday, Feb. 16, 10.30 a. m.; Maine, Calvary Church, Lewiston, Friday, Feb. 17, 10.30 a. m. Ministers and laymen who have important business with the cabinet will be excused at any and all of these sessions. Arrangements as to other meetings will be made later.

The eighteenth birthday of the Boy Scouts of America will be celebrated throughout the United States on Wednesday of next week, Feb. 8, as the high spot of the organization's annual Anniversary Week celebration from Feb. 6 to 12. On Wednesday night, hundreds of thousands

of Boy Scouts in all parts of the country, standing at attention, will rededicate themselves to the Scout oath and law. There will be Scout meetings, father-and-son banquets, church services, and many other forms of activities with which the occasion will be marked. On Monday, Feb. 6, the Scouts observe Home Day, and on Tuesday, School Day. Thursday will be Citizens' Day and Friday, Camp Day. On Saturday, the boys will themselves demonstrate Scouting activities in the open. The week will close with special religious services on Sunday.

Funeral services for Rev. John S. Bridgford, whose death was announced in these columns last week, were held on Tuesday afternoon, Jan. 24, in Mathewson Street Methodist Episcopal Church, Providence, R. I. Rev. W. I. Ward of North Carver, Mass., Rev. W. E. Kugler of Edgewood, R. I., and Rev. R. C. Raines of Providence read the Scriptures, prayer was offered by Rev. John H. Buckey of Brockton, and addresses were made by three of Mr. Bridgford's most intimate friends in the ministry—Rev.

John Pearce of Phenix, R. I., Rev. J. I. Bartholomew of Edgartown, Mass., and Rev. I. W. LeBaron, of Providence. Rev. E. E. Wells, superintendent of Providence District, pronounced the benediction. There was a large representation of the members of the New England Southern Conference in attendance at the service. The interment took place at New Bedford.

Five hundred residents of Chicago who are graduates of Boston University will meet on Thursday evening of this week at the Edgewater Beach Hotel for the formation of the Boston University Alumni Club of Chicago. President Daniel L. Marsh of Boston University and the alumni secretary, Robert F. Mason, will be present at the meeting.

An exhaustive study of the "origin, nature, and possible cure of the common cold" will be made by Johns Hopkins University medical scientists with the aid of a fund of \$195,000 given by the Chemical Foundation to the university's School of Hygiene and Public Health.

## The Mind of Ohio Protestantism

PASTORS OF STATE ASSEMBLE IN NINTH ANNUAL CONVENTION

George F. Barber

THE ninth annual session of the Ohio Pastors' Convention, held under the auspices of the Ohio Council of Churches, has just closed at Columbus, O. Nowhere else on the continent can such a gathering be found! Approximately one fourth of the Protestant pastors of the state have been together for four days of fellowship, study, and high inspiration. The enrolment this year was the largest ever. About eleven hundred pastors, representing about twenty denominations, were in attendance. Many churches realizing the value of this gathering are now paying the expenses of their pastor to this meeting.

To Dr. Nicholas Van der Pyl, former pastor of the United Congregational Church of Oberlin, O., fell the difficult task of presiding over the assembly. He performed his duty admirably. To Dr. B. F. Lamb, executive secretary of the Ohio Council of Churches, must go the major credit for the splendid success of the gathering. The readiness with which the pastors followed his leadership is a real tribute to the confidence that they have in his judgment and character. It is no small matter to provide a program and direct the details of a convention in such a way as to keep over a thousand preachers contented and happy for several days together.

The program has been in the line of an assembly of a number of nationally known speakers. Among the speakers were Messrs. S. K. Rice, general superintendent of the main pastor of Metropolitan Methodist Episcopal Church in Detroit, Mich.; Dr. Bernard C. Clason, exuberant and versatile pastor of First Baptist Church, Syracuse, N. Y.; Dr. Halford E. Luceck, genial and penetrating contributing editor of the *Christian Advocate*; Dr. Robert F. Spicer, big in mind and soul, moderator of the Presbyterian General Assem-

bly; Dr. S. Parkes Cadman, catholic-minded preacher and spiritual adviser to the nation pastor of Central Congregational Church in Brooklyn and president of the Federal Council of Churches; Bishop Theodore S. Henderson, administrator and persistent evangelist. These are a few of the many speakers, all of whom brought thoroughly worth-while messages. It was a truly unusual program.

The convention, however, is something more than a merely inspirational meeting. It was organized for careful study of the great issues before the Christian world and to discover the mind of the churches with reference to them. After hours of serious deliberation in commissions findings were reported to the convention in the form of resolutions whose adoption gives a good index to what is on the mind of the Protestant churches of Ohio. The convention went on record in favor of the following matters: frankness with youth in approaching the great problems of life and thought with a major emphasis on the greater moralities rather than upon the lesser; a fuller recognition of the unescapable responsibility of the home for religious influence and training, the safeguarding of the home through union, marriage and divorce laws with specific recognition of the home as the center of the Christian life; an expression of the hope of the United States to cement and assist a world-wide Christian brotherhood; a resolution of the National Council to establish conciliatory relations with Central and South America; continued support of the Anti-Saloon League and enforcement of the prohibition laws by those who really believe in them; a recommendation to withdraw missionary support from competing sects in over-churching communities; the abolition of

(Continued on page 160)

I am not sure that the abolition of life-tenure would really reduce the power, if, during the term of office, the bishops had the same power that is now granted them by our constitution and tradition. This does not mean that I am opposed to the election of bishops for a term of years. I am rather inclined to think that this might be an advance step in the history of the church. Under our democratic American system of government, where presidents are elected for a term of years, and likewise senators, congressmen, and governors, there would be nothing inconsistent in having an American ecclesiastical system under which all officers were elected for a limited number of years.

It is probable that this would not in any way take away the so-called *glory* of the episcopacy. There is a certain amount of respect which gathers around the personality of an ex-president, an ex-senator, and an ex-governor. I have noticed in England and Australia that the Wesleyans greatly honor what they call their "ex-presidents." Each Conference has its president and he holds office for one year, or three years, only. I have discovered in my travels that these men, even down to old age, are always held in respect and honor. They are among the first to whom a Methodist traveler is introduced, and they have great personal influence in the affairs of the church. Personally, I think I should like the experience of being an ex-bishop, taking a local church, and attempting to see whether by the personal merits of one's life one could again achieve helpful influence uncoupled with this unprecedented power. Sometimes it seems that one's life is immediately changed by his election to the episcopacy. From that moment darts of criticism, and suspicion, begin to gather around his head; and the effect of these darts is not softened by the episcopal halo. One is placed in a small group of conspicuous men where each must accept responsibility for the acts of all. It would be interesting to feel again the thrill of independent service, and of a purely personal relationship.

Incidentally it might be said in passing that the actual effective life of a bishop is not long in the average. I recently made a calculation of the average length of service of the deceased bishops from the beginning up to now. The average is only eleven years—extremely low, considering the long life of some. This is practically a term episcopacy and may be used with equal force either for or against the proposal for change. I was amazed to find the average term of service so short as eleven years.

**B**UT let us come back to the further discussion of our thesis, namely that it may be the *power* of the episcopacy itself that needs adjustment. Would it

not be a good thing *to reduce the administrative power and to increase the spiritual responsibilities?* In the sacerdotal churches such as the Roman, Greek, and Anglican, the bishop has, in his office, a sort of sanctity which the people respect apart from his personality. He does not have the actual power that a Methodist bishop has, nor is he responsible to a General Conference made up of worldwide delegations. He is responsible for goodwill and progress in his own diocese, and even there he is regarded as a spiritual shepherd rather than as an officer with executive power.

Suppose the General Conference were to take away from the bishop his appointing power, leaving him as the president of the Annual Conference, but placing the responsibility for the appointments in the hands of the whole cabinet, difficult problems being settled by majority vote within the cabinet, and the bishop having a vote in case of a tie. He would guide the discussion and preside in the cabinet, but his influence would depend upon his personal character and the respect for the office rather than upon actual power.

Suppose also that the General Conference were to provide for the election, by the Annual Conference, of the district superintendents. I do not like the name "district superintendent" and should much prefer the old name, "presiding elder," or better still, "dean." These deans could be elected, as are the United States senators, for a period of six years.

In addition to these changes, the General Conference might enact a law whereby no bishop, in any part of the world, either at home or abroad, could be resident bishop in any given area longer than an eight-year period. He would be subject to transfer at the end of four years, but could not continue longer than eight. He would preside over the Conferences within his own area only, during the time of his official residence, and would go to other areas only as a guest, and for special purposes.

Having readjusted these administrative matters, how could we then insure larger spiritual responsibilities?

**F**IRST, make the bishop of the area responsible for the ordination of all ministers within his own area, during the term of his residence, according to the present plan of ordination.

Second, make him responsible for personally receiving into the church into full connection all members who come from probation or on confession of faith. This would mean that his itinerary would have to be so arranged that he could visit all the districts and most of the local charges within the area. The reception of members would then be expected to be in every case a rich spiritual event with an episcopal address to the class, the public

asking of the questions, and prayer for the church and its new members. This would give the bishop a personal contact with the growing local churches, and would give him spiritual responsibility which would make his visits and his messages a vital part of the church life of all Methodists. This would be much greater than having him move about to deliver popular addresses at suppers or Chautauquas. In some cases this might mean a reduction in the size of the area. The number of districts and local churches would have to be considered. These events would not necessarily, however, be held in each local church. Groups of churches, after the training of the candidates, could come together for a high and deep spiritual occasion. The pastor would receive the people on probation, and be responsible for the training of the class.

Third, make the bishop responsible for all the church dedications within the area during his residence, it being understood that no charges of any kind would be made, and that no bishop from outside the area would be invited, except by agreement between the church and the resident bishop.

Fourth, make the bishop responsible for the visitation, without executive authority, of all the Methodist theological seminaries, colleges, and secondary schools within the area, with comparative regularity, to instruct and inspire the students in the spiritual ideals, moral rules, and ecclesiastical methods of the church. Thus all our students would have vital contact, during their years of study, with the personality and message of the bishop.

This would mean that definite responsibility for certain spiritual contributions would be placed upon episcopal shoulders. All these spiritual tasks would be given him, not merely for the purpose of restricting power, but for the purpose of releasing him for higher spiritual services to the area over which he presides. Others might think of even better ways in which *the spiritual responsibilities could be increased, and the administrative authority reduced.* We could love the bishop more, and receive greater blessing through him, if his duties were so adjusted that he could render a social, spiritual, and prophetic service, instead of being responsible for the administration of an authoritative executive office.

**P**ROBABLY we should do away with the uniform episcopal salary and allowances. Certain areas have necessarily a higher cost of living than others. Perhaps there should be definite legislation creating an Area Council, not for World Service or benevolent purposes, but for administrative responsibility. This Area Council would in each case fix the salary and allowances of its own bishop, provide for his residence and his office,

and make him as comfortable as any of the ministers within the area. This would mean the break-up of the general Episcopal Fund, so that instead of having a general treasurer for the whole church, there would be a treasurer for each area. Certain areas might be regarded as missionary in their needs and receive proportionate help from the more prosperous. Where a man is paid from a general treasury, and sent by a General Conference, he is somewhat in the nature of a general supervisor and suffers all the misunderstandings of that type of position. If he was actually supported by the area that he serves, and if his responsibility for the eight years was limited to that area, there would be the same relationship of mutual love and understanding between him and his area that exists between a pastor and his people.

The time has come when the churches abroad should have their own racial bishops. Perhaps the movement should be started at the approaching General Conference, by electing one or more nationals from each major field to a national episcopacy, under the disciplinary provision for missionary bishops. A constitutional revision could then be adopted by the General Conference, and be passed down to the several Annual Conferences for confirmation, making it possible for each Central Conference thereafter to elect its own bishops, to define their areas, and to provide estimates for salary, residence, and allowances.

I should be willing to take even a greater leap at this particular time in order to find an adjustment that would solve Methodism's episcopal problems with the least amount of friction. It is to be admitted that this suggestion is bold. Every effective bishop in the church might approach the next General Conference with complete willingness to lay his resignation upon the General Conference table, requesting the General Conference to examine him strictly, and to decide whether he should, or should not, continue as an individual man in this office. It is possible that after a trial of four or eight or twelve years, or more, the bishops themselves, or the church at large, may have discovered that by temperament, health, or adaptability, some of us are not suited to this type of administrative work. If so, why not frankly seek the truth, and let the General Conference decide whether or not we ought to continue. Just as we prepare ballots for the election of a certain number of bishops, let all the effective names be placed on a printed list, and ask the Conference, in prayer and spiritual judgment, to decide which of us ought to remain effective, and which of us ought to retire or accept pulpits. I cannot imagine the slightest disgrace in this. On the opening of the

General Conference the entire Board of Bishops and the entire Committee on Episcopacy might meet in joint session and decide upon some method by which complete understanding could be reached.

I AM twelve thousand miles from home, and cannot know the exact psychology of the church in America. It is problematic as to how my colleagues and the church at large will view these personal remarks and suggestions. However, they are sent forth with the broadest and sweetest goodwill, in the belief that every man, even a bishop, who has any ideas whatever, should offer them at this critical time in the history of our remarkable church. I do not believe that the technical machinery of the church can be given credit for the vast achievement of our Methodism. There are those who think that any tampering with the machinery would ruin our results. I do not believe this. The Baptist Church is a close second to us, even numerically, in America and has no such supervisory system. The Presbyterian Church is in every way our equal, and in some respects

our superior. Other churches, such as the Congregational, could be mentioned, but one dare not attempt to list them all. It is certain that our ideals, methods, and doctrines are much more in harmony with these evangelical churches than with the older episcopal régimes of ancient European Christianity. The Lausanne Conference made this abundantly clear.

It is not machinery, but spirit, that makes a successful church. The day of organic unity must be prayed for, and it may be that some adjustment in our own machinery will put us into closer harmony with other evangelical churches, and thus make one step toward that ultimate unity to which we all look with hope. Our Methodist enthusiasm, evangelism, devotion, and high social idealism cannot be crushed by mere mechanism. The life is greater than the form. Let us examine at this hour, not only our machinery, but the personal and official effectiveness of our episcopacy, our district superintendency, our pastorate, and our laity. Only by sincere humility on the part of every officer and member, prominent or lowly, can we reach the highest goal.

## The Sex Question

II—THE CONTRIBUTION OF SEX TO CHARACTER DEVELOPMENT

Thomas W. Galloway

NO individual who thinks of sex merely in its physical aspects, or who regards only the pathology of sex, or who considers it chiefly an interesting field for scientific research after facts, or who deems it a vulgar and perverse subject, can possibly use sex fully to advance the normal healthy development of human beings.

The sex reproductive phenomena range in nature from the most animal and physical at the one extreme to the most æsthetic and spiritual at the other. One does not need to agree with Freud that almost every motive is rooted somehow in sex in order to do justice to the part sex plays in life. Sex begins to influence individual life very early, and either alone or mixed with other impulses it operates throughout life in those relations which mean most to us. The following illustrations will help to make this clear.

The child at the beginning inherits, in some physical fashion, its sex. All the distinguishable differences between boys and girls and men and women arise as the direct product of this inherited male or female quality. These differences, both physical and mental, and all the attractions that grow out of them are neither chance happenings nor arbitrary and supernatural creations. All the sex qualities of the body, mind, and disposition

which unfold gradually during the youth of the boy or girl are merely the normal unfolding of this initial sex inheritance. They are the gift of sex.

As the child passes to maturity, no single impulse or quality in its life does more than the sex impulses to influence for good or ill his development, his conduct, his happiness, his character, or his relations in life. To these effects must be added the sex influence of his environment, beginning with the home, and extending into the community life.

MANY people have preferred to think of the human family and home as a divine institution. However, the family is not confined to human beings. We find it among animals from very simple conditions up to instances of great practical and emotional perfection. These simpler types of home life enable us to discover the basic elements and their contribution to the total result.

The mere making of new individuals does not in itself build even the most simple social unit. To associate these individuals in such units implies some sort of bond, some basis of recognition and attraction between individuals of the same species. It is quite clear that the sex bond, the recognition of mates, was the first to appear and operate. From the

## Mrs. Fred B. Fisher's Legacy to the Young Women of India

DOROTHY L. MOORE

THE greatest legacy of Mrs. Fred B. Fisher to the young women of India, with which no other gift could be compared, is, of course, the memory of a radiant personality. God's unspeakable gift to the world was a life. The greatest gifts ever made on this earth cannot be packed in jewel-cases or shipped by express; they cannot be written in books; they must be carried in a human personality. When God was ready to communicate His greatest gift to the world, "the Word became flesh and dwelt among us." So Mrs. Fisher's greatest gift to India was herself, and when her brave, devoted life came to a close last June, her influence in India only began in a new form. For a large company of people in India, both natives and missionaries, she became part of that invisible choir

"Of those immortal dead who live again  
In minds made better by their presence: live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self."

Mrs. Fisher's will, however, recently made public, has thrown a new light on the depth of her devotion to India, for she has left a concrete gift to the young women of that country in the form of an endowment scholarship for Isabella Thoburn College. This gift of an endowment will stand as the outward and visible sign of the inward and spiritual grace of love. The scholarship founded by Mrs. Fisher will send worthy Indian young women to the United States for postgraduate work.

Any one with imagination can visualize the service which this scholarship will render all down the years to come. It will provide trained teachers with the best educational advantages for our Indian girls' schools. It will induce the girls in the college to study with this great prize in view, and thus equip for larger service many others besides the fortunate ones who win the prize. It will prepare Indian Christian women so that, in the long future, Indian women can do for their own sisters the loving services now being done by foreign missionaries, and thus, to the great unprivileged masses of Indian womanhood peering out from dark rooms behind closed doors, it will carry new life and liberation.

As we think of this gift we remember the words of President Benjamin Harrison, once spoken when introducing to a New York audience Lilavati Singh, a graduate of Thoburn College. "If I had given a million dollars to missions," said Mr. Harrison, "and the only results were this young woman, I would feel the money had been well spent."

It is very touching to think of Mrs. Fisher very quietly and without any one's knowledge throughout several years saving the money which provided for this scholarship. Though, by the terms of the will, Bishop Fisher was to have the full use of all property during his life, the scholarship endowment fund to be available at his death, the bishop at once decided to put Mrs. Fisher's desire into effect immediately and guarantees to furnish \$1000 annually. At his death the will of Mrs. Fisher becomes operative and will provide approximately this annual amount in perpetuity.

The fund will be known as the Edith Jackson Fisher Scholarship Fund, and the recipient, as the Edith Jackson Fisher Scholar. The selection of the recipient and the school to which she will be sent is to be determined by the principal, in consultation with the staff of

Isabella Thoburn College. The principal and staff of the college have nominated Miss Evangeline Thilayampalam and Miss Shelomith Vincent to be the first beneficiaries of this scholarship. Miss Thilayampalam will probably sail in April, 1922, to study at Columbia University, New York City.

of repairs to the film and the expense of handling. Requests will be met as expeditiously as possible. Write the Board of Temperance, Prohibition, and Public Morals, 110 Maryland Avenue, N. E., Washington, D. C.

MAINE PASTORS TAKE NOTICE—The address of Rev. R. A. Rich, treasurer of the Sustentation Society, is changed from West Kennebunk, Me., to Kent's Hill, Me.

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## BRONZE TABLETS

Benevolence, Detroit, Nov. 14, 18, 19  
National Methodist Conference, Detroit, Nov. 15-17  
Committee on Conservation and Advance, Detroit, Nov. 18, 19  
Students' Night at Social Union; Bishop Edgar Blake, speaker, Nov. 21  
Council of Boards of Benevolence, Detroit, Nov. 21, 22  
Board of Bishops, Fall Meeting, Syracuse, Nov. 24, 27



## Personal Interest

has been causing trouble in the neighbourhood.

Mrs. Ida H. Bevan of Pilibhit has received word of the death of her older brother James D. Harvey of Forest Home, Illinois on September 15th. His death was the result of a fall which occurred a few weeks before. Mr. Harvey was a noted linguist, having studied many foreign languages and having a working knowledge of at least fourteen.

We learn that the Madras District Summer School and Conference will be held November 8-15. An interesting programme has been prepared and the list of speakers include the Rev. J. J. Kingham, Dr. W. L. King, Rev. H. M. Clay, Miss H. T. Davis, Rev. W. G. Gray, Rev. R. D. Immanuel and Miss J. Comstock.

Rev. C. Boatman informs us that it is planned to hold a week of evangelistic services in the Hindustani sadar church from November 16th to 23rd. Rev. G. L. Lorenzo and Dr. and Mrs. J. N. West are to be present and help in the services. There are more than one thousand Christians in the schools and community accessible to the meetings and a great work should be accomplished.

A letter from Dr. and Mrs. J. N. West from Zurich, Switzerland, states that they expect to arrive in Bombay about November 7th. They write that they have been keeping good health, and that in their tour from Norway through central Europe to Switzerland they have delivered fifty addresses and were touring Switzerland where they were scheduled to speak fifteen times. They say that their itinerary is strenuous but delightful.

The last Number of the *Methodist Times* of London contains the following personal item.

Among the newly appointed missionaries who have sailed during the week are:—Rev. H. Vincent Shepherd, from the Home Work to Burma; Rev. A. S. Johnson, to the Negapatam District, India; Sister Marion Doughty, to South Africa, for Johannesburg Central Hall; Miss M. E. Dixon, engaged to be married to Rev. J. S. Walsh, of the Bengal District, India; and Miss W. O. Abram, engaged to be married to Rev. R. H. Spence, of the Bombay District, India. Also Mrs. Davies, who is returning to India, to rejoin her husband, Dr. Caleb Davies, of the Bengal District sailed last week.

### The Return of Bishop Fisher

"The silver in this bowl which we give you, Bishop Fisher, represents the sterling quality of our loyalty to you." In these words, Miss Ava Hunt, Principal of the Calcutta Girls' School, expressed the sentiments of the Bengal missionaries for Bishop Fred B. Fisher.

It had been a happy afternoon, and a glorious homecoming. The gathering dusk cast a pleasant haze over the group on the lawn at No. 3 Middleton Street. Friends and fellow workers had come from distant rural districts, tea tables were spread in cheery array about the lawn, Chinese lanterns twinkled brightly, and hearts glowed with warm enthusiasm for the bishop's return.

It was an old-fashioned love feast that will not soon be forgotten. Some were there who remembered how ten brief months before Bishop Fisher had turned his face toward America, a sick and suffering man. Prayers had been offered every day for his health and his return. And here he was come again, strong and healthy, eager to share in the tasks and opportunities ahead. And as if the restoration of his health were not enough, he had further gladdened the hearts of

everyone by bringing back the charming Miss Welthy Honsinger as his wife.

The expressions of love and welcome rang deep. Rev. Henry M. Swan spoke first for the friends and fellow-workers in Calcutta, earnestly welcoming Bishop Fisher to the resumption of work in "the greatest episcopal area of Methodism." Rev. Herbert Archibald, speaking for the Mofussil missionaries with all the enthusiasm of "a Seattle business man," described the great work being carried on in outlying mining communities. Miss Eddy, representing the women missionaries, brought a welcome that was especially fitting. Speaking directly to Mrs. Fisher, she welcomed her cordially to share with the women in solving the problems of India. An appeal of this kind, directed to the new help-mate and counsellor of the bishop, was doubly appropriate.

When Rev. M. G. Ballenger arose to bring a welcome from the Lucknow Conference, a new note was struck. "I feel just now as if I were outside the family circle," Mr. Ballenger began, "because Lucknow Conference has only recently come into the Calcutta area. But our anticipation in the leadership of Bishop Fisher is none the less genuine. The problems of Lucknow and of Bengal are one, and no amount of sub-dividing can change that. Under unified leadership, we hope to accomplish great things in the years ahead."

Everyone was of like mind. All hearts poured forth their mutual love and respect. "The unity of our Mission family," Miss Hunt said in presenting the wedding gift, "is like this silver rose-bowl. It may be dented and strained with much use, but it can never be broken." Goodwill and fellowship prevailed. Mrs. Fisher was so impressed with the *esprit de corps* that she made it the theme of her response to the kind words of welcome. In captivating manner she told of the marvellous things Bishop Fisher had told her about India and Indian missionaries before she arrived, things that she "just new couldn't be true because people didn't grow that way!" But now that she had seen some of it, she had to admit that the Bishop was right. There never was a country more alluring than India, nor missionaries finer than those in the Calcutta area. It would be a delight to know them all and work with them in a common task.

At last Bishop Fisher himself arose to respond to these overwhelming expressions of loyalty. He seemed as if awakened from a reverie. How different this optimism and these kind words of welcome from that unhappy departure ten months before! God had answered all their prayers. With health restored, and with an inestimable partner to help him he was eager to enter into the work. Bengal Conference, Lucknow, and Central Provinces were now united into one area, and a great piece of unified work ought to result. This was the time to co-ordinate the efforts of all three conferences by a spirit of unity and co-operation. Wonderful days lay ahead for God and men!

The sun had set, the tea-cups had been carried away, and the Chinese lanterns gleamed more brightly in the gathering darkness. The chairman, Dr. D. H. Manley, remarked that the time had come to close the meeting. A last few voices were heard in expression of love and loyalty. The closing hymn was sung, and the benediction spoken. Quietly the friends who had gathered returned to their homes. Their faces shone with a new inspiration. Hearts burned with new visions of service for India. And all this simply because men had paused for a moment in their labours and rejoiced in the return of their beloved leader.

WALTER A. MUELLER.

## From the Field

Rev. Morris A. Phillips.

The students of the India Methodist Theological College held a memorial service in the College Chapel, Thursday, October 16, 1924, in honour of the Rev. Morris A. Phillips, Pastor, teacher, fellow-student, Christian gentleman, who passed to his reward at U. P. Wednesday, October 8, 1924. After singing "The Heavenly Home," prayer was offered by Faljan and Amanath Biswas and Victor Singh. Short addresses were delivered as follows: By F. J. Anker, in appreciation of Mr. Phillips' service as a Pastor in Bareilly, by Piyare Lal, in memory of Mr. Phillips as a teacher; by A. D. Volrath, expressing the benefit he and other fellow students of the Lucknow Christian College derived from him as a fellow-student; and J. P. J. Karodi spoke of him as a man. An appropriate song was sung by a student quartette; and the service was closed by a hymn and the benediction.

### Student Camp

The hills of the Western Ghats, looking down upon the old Army Barracks at Khandala, and seldom seeing sign of life, must have looked with surprise on the morning of Oct 11, for what can give greater evidence of animation than a group of college students? It was the gathering of the Students Christian Association in their annual camp. There were some 45 in attendance, including two missionaries and speakers, representing 7 colleges of the Bombay Presidency from Ahmedabad to Kholipur. The fellowship with Christ, in his life, in his work, in his suffering, in his glory and in his joy, was the theme of the Bible Study and the morning and evening devotional hours lifted us all into closer fellowship with the Master and left us more keenly sensing the greatness and power of his personality. The Rev. Maltby, British Wesleyan educationalist, who is touring in India under the auspices of the Students Christian Association, Rev. Wilkie Brown of Jalna and Mr. Bryant, Gen. Sec. of Y. M. C. A., Bombay, gave these helpful messages.

Two thoughts have dominated my thinking as I have had this opportunity of intimate contact with 45 Christian college students and the Christian workers interested in them. Both of these have their roots in the present but their fruits in the future. Does it not presage something for Christianity in India, and growing Christian Church, to have these representative young men and future leaders, from various language areas and from various Missions, coming together annually for fellowship? Again and again during the four days of the camp in the moments of higher thinking and clearer vision were heard the words, "That they all may be one." Dare I suggest that however many may be the needs of Mission work in India none is more imperative than the deepening of our spirit of oneness. How, otherwise can we approach the full measure of the stature of manhood in Christ? How otherwise can we make the impression we seek to make on the mind of India? Here-with occurs the other thought. The Colleges of India are filled with a student body, that shall soon be the leaders of India, socially, politically, and religiously. Our efforts among college students have neither been abundant or fruitful in large measure. How are we to approach and influence this large body of thinking Indian youths! It is not conceivable that this may more effectively be done through the small group of Christian students in our colleges than in any other way! This responsibility on the Christian students is a large one and most of them feel unequal to the task but it opens a doorway of opportunity, the results of which are immeasurable.

How can I, as a missionary, help these young men and women who have gone from our high schools into the colleges; how can I help them to show Christ by their lives and to be actively engaged in making Christ known to the non-Christian students.

Perchance the hills of the Western Ghats were looking down during those days on a group of young men who shall bring their lives to these great tasks; to bring about a deeper spirit of unity among the Christian forces in India, and to evangelize the colleges.

L. G. TEMPLIN.

### The Telugu Summer School for Lyrical Evangelism

Under the auspices of the Andhra Christian Council

The sixth session of this school was held at Donakonda, May 1st to June 11, 1924. Previous sessions have been held, three in Ongole 1919-1921, in Guntur 1922, in Donakonda 1923. Each session has occurred in May and June. One hundred thirty-nine students have attended the school of whom eight have attended for the full three years course.

The session of 1924 had the most hindrances to overcome, yet was the largest in numbers, and most successful in results attained, of all the sessions. As compared with thirty-two last year, the enrollment was fifty, of whom all but a very few were able to attend practically the entire time. There were forty-four men and six women or girls. These women and girls were from four Mission stations. Classified by denominations, there were among the students:—American Methodist one, Lutherans three, S. I. United Church four, Wesleyans eleven, Anglicans twelve, Baptists nineteen. Eight Missions were represented as against six last year.

As to their occupations, among those enrolled, students numbered twenty-five, just half the enrollment. These were of all grades up to a college girl in her senior B.A. year, our most enthusiastic student. Among them were elementary school students, high school students, normal school students and seminary students. Eleven evangelists were enrolled. Teachers, of all grades up to VI Form trained, supplied seven. There were two teachers in Theological seminaries, two pastors and two Bible-women. The general education of the majority was about III Form. Sending younger students means most for the future if they are carefully selected. But sending mature men, who are outstanding natural singers, for training in this school, will in a fair proportion of cases give immediate results. Every effort was made to inculcate the "pass it on" spirit, and reports received since the school closed, show that some at once tried to teach what they had learned.

The chief difficulty met with this year was in the matter of teachers. Mr. M. David taught his usual two courses of Telugu prosody and composition throughout, to enthusiastic classes. Mr. Y. John Eliya did his full work in advanced theory, singing, *Kavashya*, and harmonium, besides carrying all sorts of extra burdens and giving extra instruction to a number at the time. The writer taught congregational singing throughout. And Mr. R. Devadas, pupil teacher of drumming, taught drumming the entire time. But no other instructor worked from the beginning to the end of the school. One or two classes had as many as three teachers during the six weeks. This confusion was largely due to the fact that just a week before the opening date a teacher sent his refusal to come. A violin teacher came for three weeks, as he agreed to, then we drafted a student; but illness in his family prevented him finishing his class. Another pupil-leader of *Kalukshepam* and singing

**Mrs. Fred B. Fisher**

A CABLEGRAM from India received on Friday of last week announces the death from influenza of Edith Lemon Fisher, wife of Bishop Fred B. Fisher, at Darjeeling on June 9. Bishop and Mrs. Fisher have been living since April in this beautiful mountain resort at the foot of the Himalayas. In her last letter to her parents Mrs. Fisher said she had had an attack of influenza but had entirely recovered from the illness except for a slight cough. Evidently after the letter was mailed a serious relapse ensued which finally resulted in her death.

Mrs. Fisher was the daughter of Andrew and Elizabeth Jackson and was a native of Muncie, Ind., the bishop's former home. She was born on May 12, 1880, and was a graduate of the Muncie High School and the New England Conservatory of Music. She was married on Feb. 4, 1903, and a year later she and her husband sailed for the mission field. For three years she taught in the Woman's Foreign Missionary Society school at Agra, India, where her husband was stationed. At the end of that time her health made return to this country imperative.

Mrs. Fisher gave her time to many kinds of church work, teaching in the



THE LATE MRS. FRED B. FISHER

Sunday school, promoting various enterprises of local churches in the vicinity of her home, and freely contributing her high musical talent to the work of Christ. During 1917-'18 she was superintendent of young people's work in the New England Branch of the Woman's Foreign Missionary Society. Previous to their recent departure for India, she studied business administration in order to be of larger assistance to her husband.

Members of the family broke the news of the death of their daughter to Mr. and Mrs. Jackson, who have lived for a number of years at Stuyvesant, N. Y. The late Mrs. Bishop Fisher's surname became. Both of Mrs. Fisher's parents have passed their eightieth birthday. Two brothers and two sisters also survive her.

It is worth noting in this issue of the Herald will be found a letter that reveals the spirit of love and service so characteristic of this noble woman as she entered upon her fascinating missionary task in full cooperation with her husband. It was planned, according to the cablegram that brought the news of Mrs. Fisher's death, to hold the funeral services in Calcutta.

heard for the last time in the chapel of Mercy Hospital on Sunday afternoon, January 16. Sitting in a wheel-chair he sang as a solo, 'It is Jesus,' with wonderful effect. To close the service the writer sang with him, 'Beautiful Isle.' No longer to him is that land a vague 'somewhere'; he has discovered and landed upon its shores."

**Mrs. F. B. Fisher**

The Indian Witness of Lucknow, June 15, just at hand, gives a few details concerning the illness and death of Bishop Fisher's devoted wife. The editor says:

"The news of Mrs. F. B. Fisher's severe illness at Darjeeling, followed by the telegram announcing her death, was a painful surprise to all who knew her in India, and must have startled the Home Church where she had become so widely known.

"During last month, she was the gracious hostess at Darjeeling of three important Conferences, to be reported in our columns, and until prostrated by the serious attack of influenza which proved fatal. Since her return to India with her husband last autumn, she had shared with him in the new experiences and responsibilities of his high office and showed by her deep interest in the problems and the people, her purposeful devotion and missionary spirit such devotion and interest as she had manifested some seventeen years ago, when, with her husband, she first came to India, and would have remained, but for the illness which compelled her to return to America. Her fidelity to her husband was only exceeded by her love for Christ, whom both of them so willingly served.

"After a severe illness of twelve days' duration, Edith Jackson Fisher, wife of Bishop Fisher, passed away peacefully early on Sunday morning, June 5, at Darjeeling. As General Superintendent of the Bengal and Burma Area, the episcopal residence had been fixed for the summer in Darjeeling, where Ida Villa became a center of gracious hospitality. During the month of May was held the episcopal meeting in which Bishops F. W. Warne of Lucknow, J. W. Robinson of Bombay, and H. Lester Smith of Bangalore collaborated with Bishop Fisher in planning the work of the ensuing quadrennium. Following immediately came a meeting of the local district superintendents, and later a retreat for a group of Indian leaders. As a gracious home-maker, Mrs. Fisher made each alike, both European and Indian, her friend and debtor.

"It was during this last Conference that she took suddenly ill with the malignant type of influenza, which has been ravaging the lower classes of the Hill people and which has carried away over a dozen of the Europeans in the station. The body was conveyed to Calcutta and interred in the Lower Circular Road Cemetery, on Thursday. A special service was held at the Thoburn Methodist Episcopal Church, assisted by Bishops Warne and Robinson, and the Rev. George S. Henderson, Superintendent of the Calcutta English district, and pastor of Thoburn Church, and by the Rev. D. H. Manley, Superintendent of the Calcutta Vernacular district. The Rev. N. A. Price of Rangoon represented the Burma Area and the Rev. M. K. Chuckerbutti and the Rev. Samuel Dutt respectively the Bengali and Hindustani membership. Members of Thoburn Church of the Calcutta Missionary Conference, and of the local Indian churches, as well as a large number of the members of the Bengal Conference and other friends joined in the service.

At the General Conference of 1920 her husband was elected to the episcopacy, and assigned to Calcutta. They arrived in India on November 25, 1920, so that Mrs. Fisher's present stay in India has but slightly exceeded six months. During this period she accompanied her husband on many of his tours and thus became well-known to the Methodist constituency in the area, being specially interested in the child life in the schools and the problems of India's poor. The fragrance of her memory will linger in the hearts of all who knew her, many of whom hope some day to see a permanent memorial to her name among the people, and in the land in which she laid down her life."

## A Patriotic Service

Simpson Church, Minneapolis, held a unique Sunday evening service on July 3, in celebration of American independence. Governor J. A. O. Preus of Minnesota appeared in the pulpit with the pastor, the Rev. Roy L. Smith, and spoke of the meaning of American Government. The pastor followed with an address on Good Citizenship: the Foundation of Good Government. The Firemen's Band of Minneapolis, one of the best musical organizations in the Northwest, was present and gave a sacred concert. Minneapolis has recently elected a new mayor and city council. The aldermen occupied a reserved section of seats. The audience, in spite of the extremely hot weather, crowded the church to capacity. The general effect of the service on the city was very fine indeed. The governor is the son of a Lutheran minister and has three brothers in the ministry of that denomination.

## Methodist Colleges Send Recruits into the Ministry

### 188 Candidates Reported by 29 Colleges

Considerable publicity was given in June in the public press to the fact that of Princeton's 308 graduates this year, only eight are entering the ministry, and that Amherst is graduating but one prospective clergyman.

A questionnaire on this subject, submitted to the forty-three colleges and universities of the Methodist Episcopal Church—not including its ten theological seminaries—shows that the young men of our denominational institutions are not neglecting the call to preach. The number, however, is much smaller than the Church requires.

Twenty-nine of the forty-three colleges have replied. They have graduated about 2,000 students this summer. Of these it must be remembered that close to 50 per cent—or 1,000—are young women. So when the statistics show that of 1,000 young men graduating, 188 plan to enter the ministry, the showing is a fair one.

Fifty-six other graduates both men and women, plan to enter other fields of Christian activity, including the foreign mission field. This would indicate a total of about eighteen per cent of the young men graduates as ready for the Christian ministry, or about twelve per cent of all graduates of both sexes engaging in some form of active Christian service.

Wesleyan University, of Middletown, Conn., is this year sending eighteen graduates into the Methodist Episcopal ministry, and two into foreign mission service.

Southwestern College, Winfield, Kans., graduated, men and women, sixty-one students. Eight men are entering the ministry, two the foreign mission field, and two are to engage in other religious work.

Of Northwestern University's senior class of 260 in the College of Liberal Arts (one-half of whom are young women), ten are entering the ministry, six are going into missionary work outside the ministry, and ten others are planning for some form of social service work.

There are forty men in the Cornell College, Iowa, graduating class of eighty-nine. Seven of these men will enter the ministry; six graduates go into missionary work, four into social service.

Twenty-nine men graduated in June from Baker University, Baldwin City, Kans. Four enter the ministry, one the missionary field, and five other religious work outside the ministry.

The ministry claims seven of the twenty-four graduates of this year in West Virginia Wesleyan College's class of thirty-nine. Three other members of the class will enter religious work outside the pastorate.

Ten are enrolled for the ministry and foreign mission service in the class of twenty-four just graduated from Central Wesleyan College, Warrenton, Mo.

Eighteen men in the co-educational senior class of 110 at De Pauw University, Greencastle, Ind., are enrolled as candidates for the Methodist Episcopal pastorate.

Dakota Wesleyan University has eight graduates entering the pastorate and missionary fields; Boston University—not including

# Is He

ston, Wednesday, June 15, 1921

the murder gangs which profess to be doing its work are just about as distinct from each other as the British Government and the other murder gangs which profess to be doing its work; that the most striking point in Ireland's relation to the great war was not the insane effort of a few wild extremists to help the Germans, but the great number and excellent quality of Irish soldiers who abounded not only in Irish, Australian, and Canadian, but also in English and even Scottish regiments; and that an even more remarkable degree of participation by Irishmen in the overthrow of Germany was only prevented by the folly of a few anti-Irish politicians at the War Office and elsewhere, who choked off the great recruiting movement started by John Redmond.

By ignoring such facts while he stresses others, Admiral Sims, no doubt with the best intentions, assimilated himself to an intemperate kind of English party man. It is a pity, because he is personally worthy to cut a much better figure than that and because it is painful to find any fault at all with a great officer in the navy of a friend.

It is seldom indeed that any officer in that most admirable American service can be accused of saying a word too much or too little even in the way of friendliness that outruns knowledge or discretion.

Irrespective of the merits of the question discussed by Admiral Sims, it is to be regretted that one in such high official position should have expressed strong opinions on a question about which he confessed he knew nothing.

## Physicians Condemn Liquor Abuses

ONE of the storm centers of debate during the recent meeting of the American Medical Association in Boston was the liquor question. The association unanimously adopted a strong resolution condemning physicians who have been prescribing liquor indiscriminately. While the discussion on the subject of alcohol as a food was under way Dr. A. T. McCormack of Louisville, Ky., exclaimed: "While we sit here silently waiting for a scientific investigation, Rome is on fire. We should condemn those of our members, a small minority, who are ruining our reputations and making us the laughing-stock of the nation." The resolution covering this broader question as to the medicinal value of alcohol, by which the assembly was to go on record reiterating and reaffirming its judgment of 1917 that alcohol as a beverage is detrimental to human economy and its use as a food or in therapeutics as a tonic and stimulant has no scientific basis, was finally deferred for investigation and action next year. The resolution of the Council on Health and Public Instruction relating to the abuse of liquor laws by unscrupulous physicians states that because "reproach has been brought upon the medical profession by some of its members who have misused the law which permits the prescribing of alcohol, the American Medical Association now expresses its disapproval of the acceptance by a small minority of the profession of the position of being the purveyors of alcoholic beverages." We regret that the association did not see its way clear to make another definite pronouncement on the fundamental question of the food and medicinal value of alcohol. Surely science

Conferences for the Conference year beginning with the spring of 1922. After these dates respectively the examinations must be on the new course. The examinations which will be held at the next Conference will be based on the old course.

The Commission has selected Dr. Allan MacRossie of New York Conference to supervise this vastly important educational work. The Bishops in their session at Portland, Ore., on May 27, took the following action regarding this appointment:

"The Bishops are pleased to approve the selection of the Rev. Allan MacRossie, D.D., as Educational Director of the Commission on the Conference Courses of Study, and they commend him most cordially to the Boards of Examiners, to the ministers in our undergraduate lists and to the ministers and members of the Methodist Episcopal Church everywhere."

The office of the Educational Director is in the rooms of the Board of Education at 150 Fifth Avenue, New York.

### **Mrs. Fred B. Fisher Dies in India**

A cablegram from India announces the death of Mrs. Fred B. Fisher, wife of Bishop Fisher, at Darjeeling, June 9, from influenza. The news is a shock to their host of friends, as her last letter reports good health and buoyant spirits in the clear mountain air, where the Fishers have been staying since April.

Mrs. Fisher was Miss Edith Lemon Jackson, of Muncie, Indiana. She was a graduate of the Muncie High School and of the New England Conservatory of Music, Boston. On February 4, 1903, she was married to the Rev. Fred B. Fisher, also from Muncie, and a year later they sailed for India. For three

years she taught in the Woman's Foreign Missionary Society school at Agra, where her husband was stationed, but her impaired health then made their return to this country imperative.

Her entire time was given to the service of home and the Church. Among their friends the home of Mr. and Mrs. Fisher was known as one characterized by unusual devotion and service.

Mrs. Fisher gave her time to many kinds of church work, teaching Sunday school, promoting various enterprises of local churches in the vicinity of her home and freely contributing of her superior musical talent. During 1917-18 Mrs. Fisher was Superintendent of Young People's Work in the New England Branch of the Woman's Foreign Missionary Society. Previous to their recent departure for India, Mrs. Fisher studied business administration in order to aid her husband in the details of his new work abroad. Funeral services will be held in Calcutta, where they have resided since December last.



3. (a) The Pupil and the Teacher—Weigle
- (b) The Graded Sunday School in Principle and Practice—Meyer.
4. The Christian Pastor—Gladden.
5. Directions and Helps for the Second Year

Collateral Reading and Study:

1. The Christian View of the Old Testament—Eiselen.
2. How to Teach Religion—Betts.
3. (a) The Church in the City—Leete, or
- (b) The Country Church Serving the Community—Carp.
4. History of Methodism (Vol. I)—Stevens.
5. Life of Luther—McGiffert.
6. Wesley's Sermons—Vol. II.

THIRD YEAR

1. Beacon Lights of Prophecy—Knudson.
2. Foundations of Christian Belief—Strickland.
3. Introduction to the Study of Sociology—Hayes.
4. The Religions of Mankind—Soper.
5. Neely's Parliamentary Practice.
6. Directions and Helps for the Third Year.

Collateral Reading and Study:

1. Studies in Christianity—Rowne.
2. The Church and Industrial Reconstruction.
3. History of Methodism (Vol. II)—Stevens.
4. Life of Phillips Brooks (briefer edition)—Allen.
5. Modern Premillennialism and the Christian Hope—Rall.
6. The Methodist Review.

FOURTH YEAR

1. Paul and His Epistles—Hayes.
2. System of Christian Doctrine—Sheldon (omitting Part I and Appendix)
3. The Five Great Philosophies of Life—Hyde.
4. The Book of Isaiah (Vol. III)—Smith.
5. Directions and Helps for the Fourth Year.

Collateral Reading and Study:

1. Missionary Morale—Miller.
2. Outline of Christian Theology—Clarke.
3. Good Ministers of Jesus Christ—McDowell.
4. History of Methodism (Vol. III)—Stevens.
5. The Methodist Review.

LOCAL PREACHERS

FIRST YEAR

1. Disciples of 1920.
2. John Wesley, the Methodist.
3. Primer of Christian Doctrine—Terry.

To Be Read

# Legacy to Young Women of India

Endowment Scholarship for Isabella Thoburn College in Which She Will Live in Abiding Usefulness

Dorothy L. Moore

THE greatest legacy of Mrs. Fred B. Fisher to the young women of India, beside which no other gift could be compared, is, of course, the memory of a radiant personality. God's unspeakable gift to the world was a life. The greatest gifts ever made on this earth cannot be packed in jewel cases or shipped by express; they cannot be written in books; they must be carried in a human personality. When God was ready to communicate his greatest gift to the world, "the Word became flesh and dwelt among us." So Mrs. Fisher's greatest gift to India was herself and when her brave, devoted life came to a close last spring her influence in India only began in a new form. For a large company of people in India both natives and missionaries she became part of that invisible choir.

"Of those immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity, . . .  
In deeds of daring rectitude, in scorn  
For miserable aims that end in self."

Mrs. Fisher's will, however, (very recently made public) has thrown a new light on the depth of her devotion to India, for she has left a concrete gift to the young women of India in the form of an endowment scholarship for Isabella Thoburn College. This gift of an endowment will stand as the outward and visible sign of the inward and spiritual grace of love. The scholarship founded by Mrs. Fisher will send worthy Indian young women to the United States for post-graduate work. Anyone with imagination can visualize the service which this scholarship will do all down the years to come. It will provide trained teachers with the best educational advantages for our Indian girls' schools. It will induce the girls in the college to study with this great prize in view and thus equip for larger service many others besides the fortunate ones who win the prize. It will prepare Indian Christian women so that in the long future Indian women can do for their own sisters the loving services now being done by foreign missionaries and so to the great, unprivileged masses of India womanhood part of the dark rooms behind closed doors it will carry new life and liberation.

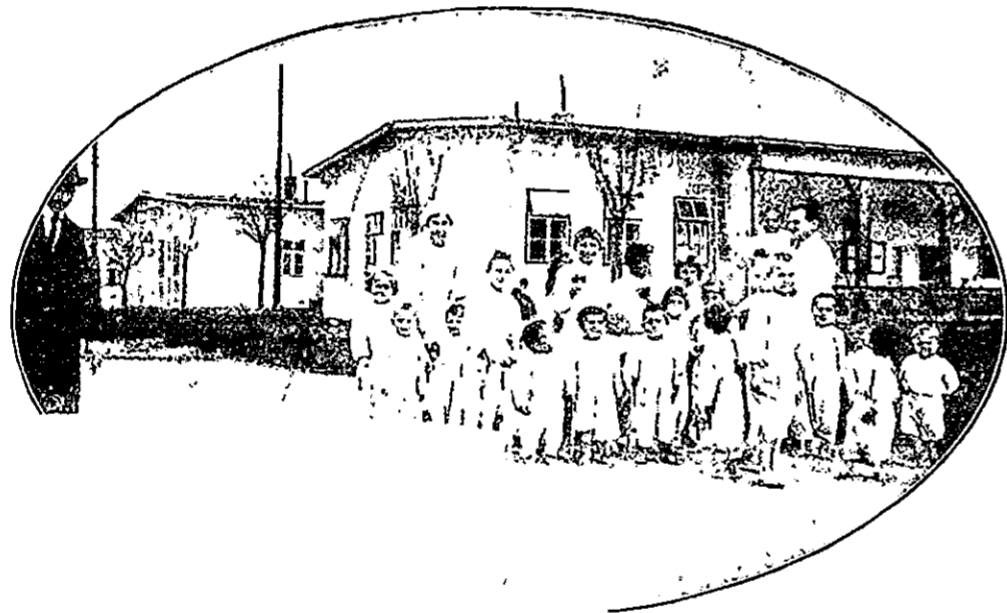
As we think of this gift we remember the words of Presi-

dent Benjamin Harrison, once spoken when introducing to a New York audience, Lilavati Singh, a graduate of Thoburn College. "If I had given a million dollars to missions and the only results were this young woman, I would feel the money had been well spent."

It is very touching to think of Mrs. Fisher very quietly and without anyone's knowledge throughout several years saving the money which provided for this scholarship. Though provision was made for Bishop Fisher to have the full use of all property during his life, the scholarship endowment fund to be available at his death, the bishop at once decided to put Mrs. Fisher's desire into effect immediately and guarantees to furnish \$1,000 annually. At his death the will of Mrs. Fisher becomes operative and will provide approximately this annual agreement in perpetuity.

The fund will be known as the Edith Jackson Fisher Scholarship Fund and the recipient as the Edith Jackson Fisher Scholar. The selection of the recipient and the school to which she will be sent is to be determined by the principal, in consultation with the staff of Isabella Thoburn College. The principal and staff of the college have nominated Miss Evangeline Thilayampalam and Miss Shelomith Vincent to be the first beneficiaries of this scholarship. Miss Thilayampalam will probably sail in April, 1922, to study at Columbia University, New York City.

understanding among the nations. Whoever contributes to the interpreting of one people to another, whoever shows the world its own heart, that person strengthens the bonds and contributes toward peace. I have talked with many who are conversant with conditions in all these lands and everywhere I have heard the highest words of praise for organizations like the Quakers Relief and the American Administration for Relief which have been active all over Europe in relieving misery and hunger. From the tone of many conversations I have realized that these peaceful agencies have done more for establishing a better understanding among the nations than any amount of political manipulation ever could accomplish. I have stood in the midst of hundreds of school children here in Germany who were being helped back to health by the gifts of food from America distributed by these organizations, and I have read in their eyes and heard in their voices the spirit of gratitude which spoke to me of the establishing of bonds of understanding which should serve to aid in counteracting the evil influences of war. The gifts of food, medicines and supplies for hospitals, all the other many gifts from the nation which finally by the right of its vast power ended the war, have served to create among the childhood of these lands a deep appreciation for American friends. Who can count the doors which



of the Methodist churches are to assemble in summer convention at the home for a week's intensive study of the children's problem in the field here. They will have instruction in Bible study, in Sunday School methods, mission study and counsel in the duties of the new citizenship now devolving upon them here in Jugoslavia. In the fall courses in the new Home School will begin.

"The splendid Sunday School offering has found its way even further afield. It is doing its work in the distant provinces of Bosnia and Herzegovina. In the plucky old city of Sarajevo, with its Mosque and Synagogue side by side with the Christian church, and its King Peter Street where was fired the 'shot heard round the world,' there is great need. The care of the babies has been exceedingly poor and the death rate is still alarming, reaching as high as eighty-five per cent in some parts. But here contributions from the children's fund have kept a babies' home in medicine, milk, food and equipment for nearly five months. Forty babies and fifteen mothers are cared for

constantly in the home. In their efforts to save the little ones and teach the mothers, the government representative in the Child Welfare Department, as fine a Christian social worker as I have seen any where, is appealing for a permanent Methodist institution.

"The care of the Russian refugees has been one of Serbia's heavy tasks and here the Methodist church has come with special relief. When men and women were dying in the hospitals, provided as the best the Serbians

could for only a few and hundreds together, without proper clothes and no collection came. Over nine hundred died of typhus and food and medicine and urgently typhus has been driven out.

"The care of the Russian refugees is one of livelihood. In some of the hungry Russian camps for the adults. One soldier named Wangel's army has been a hardy soldier. He had to be sent to the camp to be taken care of. He was provided with food and the state of his health and the laundry are

to look into the face of a man for small shoes for his child who is in a country and his own town.



Conferences for the Conference year beginning with the spring of 1922. After these dates respectively the examinations must be on the new Course. The examinations which will be held at the next Conference will be based on the old course.

The Commission has selected Dr. Allan MacRossie of New York Conference to supervise this vastly important educational work. The Bishops in their session at Portland, Ore., on May 27, took the following action regarding this appointment:

"The Bishops are pleased to approve the selection of the Rev. Allan MacRossie, D.D., as Educational Director of the Commission on the Educational Courses of Study and they commend him most cordially to the Boards of Examiners, to the ministers in our undergraduate lists and to the ministers and members of the Methodist Episcopal Church everywhere."

The office of the Educational Director is in the rooms of the Board of Education at 150 Fifth Avenue, New York.

### Mrs. Fred B. Fisher Dies in India

A cablegram from India announces the death of Mrs. Fred B. Fisher, wife of Bishop Fisher, at Darjeeling, June 9, from influenza. The news is a shock to their host of friends, as her last letter reports good health and buoyant spirits in the clear mountain air, where the Fishers have been staying since April.

Mrs. Fisher was Miss Edith Lemon Jackson, of Muncie, Indiana. She was a graduate of the Muncie High School and of the New England Conservatory of Music, Boston. On February 1, 1903, she was married to the Rev. Fred B. Fisher, also from Muncie, and a year later they sailed for India. For three

years she taught in the Woman's Foreign Missionary Society school at Agra, where her husband was stationed, but her impaired health then made their return to this country imperative.

Her entire time was given to the service of home and the Church. Among their friends the home of Mr. and Mrs. Fisher was known as one characterized by unusual devotion and service.

Mrs. Fisher gave her time to many kinds of church work, teaching Sunday school, promoting various enterprises of local churches in the vicinity of her home and freely contributing of her superior musical talent. During 1917-18 Mrs. Fisher was Superintendent of Young People's Work in the New England Branch of the Woman's Foreign Missionary Society. Previous to their recent departure for India, Mrs. Fisher studied business administration in order to aid her husband in the details of his new work abroad. Funeral services will be held in Calcutta, where they have resided since December last.

### A Last Message from India

By Mrs. Fred B. Fisher

These glimpses of India and Burma are taken from a personal letter of Mrs. Fisher to a friend in America, one of the last letters received in this country from her.

"How interesting is this Oriental life! What different types we see along the streets! Intelligent Bengalis, wrapped in their various colored shawls, clean and polite, on their way to university or office; the Rajput from Central India, strong and powerful; the Sikh from the Punjab, with his loose, baggy

trousers, and long hair wrapped around head under his silken turban; the de Hindu, with the mark of his caste on forehead, seated in his shop, making accounts; the faithful Mussulman, bowing prayer, oblivious to all around him; barber, seated on the sidewalk, shaving customer in crude fashion; sweet-faced caste women of India peeping out the shutter of a closed carriage, or woman of India, riding by in an air with her husband. The poor, the beggars with indescribable deformities always in evidence. Crowds of big children playing in the streets are a great attraction. There is always the interesting mixture of ancient and modern. And numerous, also aeroplanes and bicycles; there is the everpresent bullock cart, slow sure, the sedan chair, and the phaetonriage.

"We made a recent trip to Burma. Methodist work there is most fascinating. We have work among not only the Burmese people, but Chinese and Indians, both Tamil and Telegu. Then we also have a fine work among the English-speaking people. We attended the exercises given by the children of the Chinese Sunday school, and a more interesting evening we have seldom spent. The little tots entertained us with songs and recitations, some of them in English. In Chinese they repeated whole chapters from the Bible and one family of four sang 'Silent Night' in English, accompanied on the organ by an older brother. We were astonished and charmed with the cleverness and work among the English-speaking people. We attended services conducted in the four languages, where the Bishop preached through an interpreter to the various congregations, and baptized babies of the four nationalities.

"We are now in Darjeeling, the top of the world, elevation over 7,000 feet. Our house is situated on one of the mountain ridges. The great wide valley is stretched out before us, the mountain ranges encompass us, and above them all the great snows, the highest peak being Kinchinjunga, over 27,000 feet high, and which seems to pierce the very heavens. We have decided that this place exceeds the Alps in grandeur and glory.

"But as we see the great masses of India we are ever conscious of the fact that Christianity is the only solution for India's problems. We ask that as you read this letter you offer up a fervent prayer that India may cast off her cloak of superstition and idolatry and accept Christ. Pray for us that our lives may be so filled with Christ's spirit that through us others may be drawn to a Him."



BISHOP AND MRS. FRED B. FISHER

From a photograph taken at Yancoo, Calcutta, they were sailing for India on the steamer "The Frank."

Courtesy Asbury Park Press



JAMES A. BRADLEY

Statue of the founder of Asbury Park, N. J. to be unveiled in that city this month.

the community for which he lived and which he loved. And he reared unto himself a monument that is everlasting. On the sands of the sea he builded a city that time may efface. Alone it was an effort worthy of greatness. But he did more. He imbued it with character, and character rightly conceived is eternal."

The New Courses of Study

The General Conference Commission on Courses of Study consists of Bishop Edwin H. Hughes, Chairman; Bishop Charles B. Mitchell, Vice-Chairman; Bishop Francis J. McConnell; Professor Harris Franklin Rall, Secretary; President George R. Grose; Professor F. Watson Hannan; the Rev. Wallace MacMullen; the Rev. Polemus H. Swift; the Rev. Lucius H. Bugbee, and David G. Downey, Book Editor.

The list of books selected by the Commission has been submitted to the Bishops and their revision approved by them as follows:

REVISION FOR ADMISSION TO ANNUAL CONFERENCE ON TRIAL, 1921

Principles and Discipline of the Methodist Episcopal Church for 1920. With special reference to the Church of Religion. (For a good commentary on the whole, Twenty-five Articles of Religion Methodist Episcopal Church American History—James and Sanford. Life of Wesley—Winchester.

Plain Account of Christian Perfection—(a) Selections from the Writings of John Wesley. Bible Biography. The candidate shall be prepared to write a paper of not less than one thousand words upon one of the following subjects, using only the Bible, the Epistle of James, the Epistle of David, the Life of Jesus as recorded by the Gospels, and the Life of Paul as given in Acts. The subject to be written upon will be assigned at the time of examination.

Wesley's Sermons. (a) The Christian View of the Old Testament—Faschen. (b) How to Teach Religion—Batts. (c) The Church in the City—Lester or (d) The Country Church Serving the Community—Kapp.

History of Methodism (Vol. I)—Stevens. Life of Luther—McGiffert. Wesley's Sermons—Vol. II. THIRD YEAR. Beacon Lights of Prophecy—Knudson. Foundations of Christian Belief—Strickland. Introduction to the Study of Sociology—Hayes. The Religions of Mankind—Soper. Neely's Parliamentary Practice. Directions and Helps for the Third Year.

Collateral Reading and Study: 1. Studies in Christianity—Bowne. 2. The Church and Industrial Reconstruction. 3. History of Methodism (Vol. II)—Stevens. 4. Life of Phillips Brooks (Third Edition)—Allen. 5. Modern Premillennialism and the Christian Hope—Rall. 6. The Methodist Review.

FOURTH YEAR. Paul and His Epistles—Hayes. System of Christian Doctrine—Sheldon (containing Part I and Appendix). The Five Great Philosophies of Life—Hyde. The Book of Isaiah (Vol. I)—Smith. Directions and Helps for the Fourth Year.

Collateral Reading and Study: 1. Missionary Morals—Miller. 2. Outline of Christian Theology—Clarke. 3. Good Ministers of Jesus Christ—McDowell. 4. History of Methodism (Vol. III)—Stevens. 5. The Methodist Review.

- 3. (a) The Pupil and the Teacher—Wrigle. (b) The Graded Sunday School in Principle and Practice—Meyer. 4. The Christian Pastor—Gladden. 5. Directions and Helps for the Second Year.

Collateral Reading and Study:

- 1. The Christian View of the Old Testament—Faschen. 2. How to Teach Religion—Batts. 3. (a) The Church in the City—Lester or (b) The Country Church Serving the Community—Kapp. 4. History of Methodism (Vol. I)—Stevens. 5. Life of Luther—McGiffert. 6. Wesley's Sermons—Vol. II.

THIRD YEAR

- 1. Beacon Lights of Prophecy—Knudson. 2. Foundations of Christian Belief—Strickland. 3. Introduction to the Study of Sociology—Hayes. 4. The Religions of Mankind—Soper. 5. Neely's Parliamentary Practice. 6. Directions and Helps for the Third Year.

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- 1. Studies in Christianity—Bowne. 2. The Church and Industrial Reconstruction. 3. History of Methodism (Vol. II)—Stevens. 4. Life of Phillips Brooks (Third Edition)—Allen. 5. Modern Premillennialism and the Christian Hope—Rall. 6. The Methodist Review.

FOURTH YEAR

- 1. Paul and His Epistles—Hayes. 2. System of Christian Doctrine—Sheldon (containing Part I and Appendix). 3. The Five Great Philosophies of Life—Hyde. 4. The Book of Isaiah (Vol. I)—Smith. 5. Directions and Helps for the Fourth Year.

Collateral Reading and Study:

- 1. Missionary Morals—Miller. 2. Outline of Christian Theology—Clarke. 3. Good Ministers of Jesus Christ—McDowell. 4. History of Methodism (Vol. III)—Stevens. 5. The Methodist Review.

LOCAL PREACHERS

FIRST YEAR

- 1. Discipline of 1920. 2. John Wesley, the Methodist. 3. Primer of Christian Doctrine—Terry.

To Be Read:

- 1. Selections from the Writings of the Rev. John Wesley—Welch. 2. The Tongue of Fire—Arthur. 3. The Making of the Bible—Vernon.

SECOND YEAR

- 1. Life of Christ—Stalker. 2. History of American Methodism—Stevens. 3. Organization and Administration of the Sunday School—North and Cunningham.

To Be Read:

- 1. The Mid Week Service—Lucecock. 2. Understanding the Scriptures—McConnell. 3. Religious Education in the Home—Folsom.

THIRD YEAR

- 1. Life of Saint Paul—Stalker. 2. History of Christian Church—Monerick. 3. The Church and Industrial Reconstruction—Committee on the War and the Religious Outlook.

To Be Read:

- 1. Evangelism—Hannan. 2. The Fact of Conversion—Jackson. 3. The Christian Crusade for World Democracy—Taylor and Lucecock.

FOURTH YEAR

- 1. The Religions of Mankind—Soper. 2. The Way to Win—Fisher. 3. The Prophets in the Light of Today—Hill.

To Be Read:

- 1. The Bible—Dods. 2. The Preacher, His Life and Work—Jowett. 3. Laymen in Action—Quayle.

STUDIES FOR DEACON'S ORDERS

Local Preachers who are candidates for Deacon's Orders must bring to the Annual Conference satisfactory evidence that they have passed in the Four Years Course of Study for Local Preachers and must also pass a satisfactory examination at the Annual Conference on the following books:

- 1. Christianity in Doctrine and Experience—Buck. 2. The Bible and Life—Hughes. 3. Good Ministers of Jesus Christ—McDowell. 4. John and His Writings—Hayes.

STUDIES FOR ELDER'S ORDERS

Local Deacons who are candidates for Elder's Orders must pass a satisfactory examination at the Annual Conference on the following books:

- 1. Paul and His Epistles—Hayes. 2. The Christian View of the Old Testament—Faschen. 3. How to Teach Religion—Batts. 4. Life of Phillips Brooks (Third Edition)—Allen. 5. Modern Premillennialism and the Christian Hope—Rall.

- 6. The Methodist Review. 7. Paul and His Epistles—Hayes. 8. System of Christian Doctrine—Sheldon (containing Part I and Appendix). 9. The Five Great Philosophies of Life—Hyde. 10. The Book of Isaiah (Vol. I)—Smith. 11. Directions and Helps for the Fourth Year. 12. Missionary Morals—Miller. 13. Outline of Christian Theology—Clarke. 14. Good Ministers of Jesus Christ—McDowell. 15. History of Methodism (Vol. III)—Stevens. 16. The Methodist Review. 17. Paul and His Epistles—Hayes. 18. System of Christian Doctrine—Sheldon (containing Part I and Appendix). 19. The Five Great Philosophies of Life—Hyde. 20. The Book of Isaiah (Vol. I)—Smith. 21. Directions and Helps for the Fourth Year. 22. Missionary Morals—Miller. 23. Outline of Christian Theology—Clarke. 24. Good Ministers of Jesus Christ—McDowell. 25. History of Methodism (Vol. III)—Stevens. 26. The Methodist Review.

These courses become effective for all Fall Conferences for the Conference year beginning with the fall of 1921, and for all Spring

The Founder of Asbury Park

JAMES A. BRADLEY DIES

The Hon. James Adam Bradley, who died at his home in the Grand Hotel, New York City, June 6, at the age of 91, was a well-known Methodist layman. He was born in the old "Blazing Star Inn" at Rossville, Staten Island, in 1830, and was baptized a Roman Catholic. When able to make his own choice he joined the Methodist Episcopal Church, and was an active worker and Sunday School Superintendent at Central Church and South Second Street, Brooklyn. In later years his membership was in First Church, Asbury Park, N. J.

Beginning in poverty Mr. Bradley accumulated a fortune in the manufacture of shoes. He invested \$90,000 of it in 1870

when they go away from home. The object of being organized is to improve every tunity for the betterment of the lives of travelers, business men, and others with they come in contact. The Bible work 'els has for its object the getting of the to 600,000 commercial travelers and transients, the great majority of whom ever go to church or Sunday school, so are out of reach of the church's

can be a Gideon? Any traveling man, loves in Jesus Christ as the eternal Son l, and accepts Him as his personal r, who is a member of a church that such belief a condition of membership, agrees to wear the Gideon emblem. It is a secret society, has no grips, or pass- ls, and no insurance features. It has an ociate membership to which any firm, cor- ation or individual is eligible, without any the obligations taken by the regular mem- ers. Regular members number in the United tes about 3,500. The magazine, The on, comes monthly to all members.

employers of traveling men especially have son to co-operate in the extension of the Gideon organization, for this work makes bet- or, cleaner, and more successful salesmen, and wings hope and joy to those who come in touch with it. Numbers of discouraged, sorely tempted commercial travelers have been saved from falling, from sorrow and death, by the Bibles placed in the hotels by the Gideons. A booklet giving historical account of the or- ganization, with interesting details of results of the Bible work, with other information, may be had free from national headquarters, Mar- quette Building, Chicago. The president of the organization is J. Harry Humphreys, of Huntington, W. Va.

# The Coronation of Edith Jackson Fisher

### Bishop Fisher's Loss—The Playmate of His Childhood; the Sweetheart of His Youth; the Companion and Helpmate of His Responsible Maturity.

#### Bishop H. Lester Smith

SIX months of glorious service and then eternal glory. After only a half year in India—months filled with splendid, eager and efficient service in the interests of the great area to which the church had appointed Bishop Fisher for this quadrennium. Mrs. Fred B. Fisher received the "well done" of her Master and entered into rest at Darjeeling, in the Himalayas, the roof of the world, on June 5.

Mrs. Fisher had eagerly and enthusiastically entered into the work of the Calcutta Area. She had visited Burma with her husband and his party for the session of the Burma Conference, and had won the hearts of all the members of the conference, both missionaries and preachers. At the session of the Bengal Conference her helpful interest in the work was again manifested.

At Ida Villa, her summer home in Darjeeling, it was evident to all that she was eager to make her home the center of a helpful and heartening community life. It was to be a home in which her gracious courtesy and open-handed hospitality would forward the work of the Master by strengthening the bonds of friendship and brotherhood and establishing an *esprit de corps* which would make all the leaders of Calcutta Area a unit of cooperation in Christlike activity.

The last month of her life was filled with loving plans of a beautiful soul endeavoring to interpret her conception of her share of her husband's task in a spirit of ministry and service. During this month three notable groups were entertained in her home in the interests of the work of Christ in India.

The first group was the bishops of southern Asia and their wives in their semi-annual conference. Mrs. F. W. Warne was the only member of the group who was not present. Bishop and Mrs. Robinson, Bishop Warne, and Bishop and Mrs. Smith, with their host and hostesses, Bishop and Mrs. Fisher, formed a happy and congenial group for a week of fellowship and service. An important and significant meeting it was in which important problems were discussed and far-reaching decisions were made. It was during this busy week that Mrs. Fisher beautifully entertained in a reception where approximately one hundred American Methodists enjoyed her gracious hospitality.

The second group was the cabinet of the Bengal Conference, the Rev. Messrs. Henderson, Koch, Manley, and Swan. The cabinet was in session for five days, during which time patient and careful attention was given to every conference problem.

The third group was composed of nine of the outstanding Indian leaders in the Indian Methodist Episcopal Church. Those present were: Professor L. J. Chatterji, the Rev. J. R. Chintamban, the Rev. M. K. Cleberbetti, Professor J. J. Conchus, the Rev. S. D. Das, Professor J. D. Das, the Rev. G. L. Das, the Rev. S. K. Das, the Rev. S. K. Das, and the Rev. S. K. Das. It was an exceedingly interesting and profitable session, hardly to be overrated.

The spirit of courtesy and Christlike love which Mrs. Fisher has shown in her brief life is an example to all who follow her. All who were fortunate enough to know her for a week and Mrs. Fisher was stricken with a very malignant and "most peculiar" form of malaria which her helpmates were unable to treat. Her death was sudden and unexpected. Her death was taken by H. W. Knight, of the Bengal Conference, who was on his vacation at Darjeeling to take his regular leave.

fine and capable trained nurses were obtained, who gave continuous care, and Miss Markert, Bishop Fisher's secretary, was fearless and devoted in giving attention to Mrs. Fisher. The careful and capable work of Dr. Knight cannot be too highly praised. He did everything that science could do to save life but the terrible disease would not yield. The fever was 105 for five days, once reaching 105.6, and could not be broken. Finally, when it did decrease, pneumonia followed, and proved too much for the weakened body. Mrs. Fisher was delirious for nine days, with occasional flashes of consciousness. Finally, with a beautiful smile at her broken-hearted husband and friends, and murmuring his pet name over and over on her lips, she slipped away from us 3:00 A. M. Sunday morning, June 5, the seventeenth anniversary of departure from America to India as a young missionary. Then she dedicated her life to India. Now the Lord has accepted the dedication and another name has been added to that list of martyrs who have died that Christ might live in this dark and needy land.

Bishop and Mrs. H. Lester Smith, who had been the house guests of Bishop and Mrs. Fisher during the season, were present during the entire time. Bishop Smith took charge of the services both at Darjeeling and at Calcutta, and Mrs. Smith assumed responsibility for seeing that every service possible was rendered to the dead.

The service at Darjeeling was attended by the missionaries and other friends in the station. Bishop Smith was assisted by the Rev. Messrs. Duncan, Ewan, Swan, Scholberg, and Warner. The music was provided by a double quartet of the men and women of the Bengal Conference. The flowers were beautiful.

The Calcutta service was in Thoburn Church on Thursday, June 9, at 5:00 P. M. Bishop Smith was assisted by Bishops F. W. Warne and J. W. Robinson, both of whom made helpful addresses, and by the Rev. Messrs. Henderson, Koch, Lee, Manley, Price of Burma, Swan, Chatterji, Chuckerbutti, and Datt. The flowers were perfectly wonderful in their beauty and profusion. There were between seventy-five and one hundred set pieces, besides numerous sprays and bouquets. Mr. Alexander W. Weddell, the American consul-general for India and Burma was among the mourners and brought the official American flag of the consulate for the casket. The gatekeeper of the cemetery counted six hundred in



EDITH JACKSON FISHER

the procession which wound its stately way to the spot in the beautiful cemetery where under a great mound of flowers which covered the vault entirely, the body of Edith Jackson Fisher was laid to rest.

At the home of the service in Thoburn Church, simultaneous memorial services were held at Tambuk and other stations in Pundicherry, Pondicherry, Coimbatore, and other parts of the South.

Mrs. Fisher was born in the town of Union, N. H., U. S. A., August 22, 1862. She was the daughter of Mr. and Mrs. J. B. Fisher, of Union, N. H. Her parents were both of the Church of the Holy Trinity, Union, N. H. Her mother was the daughter of Rev. Dr. O. Jackson of New York City. In 1875, Mrs. Fisher graduated from the Methodist Episcopal School, in Fitchburg, Mass., where she became an accomplished artist in piano and organ playing. She completed her musical studies at the Thoburn College, where she was married to the Rev. Frederick B.

Northwest Nebraska, and the absorption of Arkansas in St. Louis Conference, have already been cited. Regarding the last, it should be noted that only the territory of Arkansas Conference within the state of Arkansas has become a part of St. Louis Conference, the little strip of the old Arkansas Conference in the state of Oklahoma having passed to Oklahoma Conference.

Among the colored conferences, Lexington has added the states of Wisconsin and Minnesota, thus increasing its territorial extent slightly beyond that of its sister, Lincoln Conference. At the same time it has given up to East Tennessee the counties of Whitley, Knox, Bell, and Harlan, in Kentucky. East Tennessee has likewise acquired Raleigh County, West Virginia, from Washington Conference.

Since the 1920 General Conference, by authorization of that body, Southern California Conference has been further increased by the addition of Arizona Mission, thereby assuming the vast proportions commented upon in an earlier paragraph.

Absorption of the Italian Mission by the various white English-speaking conferences, and some rather negligible shifts in the boundaries between New York and New York East, Newark

and New Jersey, and Philadelphia and Central Pennsylvania Conferences, completes the list of changes.

#### Area Changes

Since 1916, Indianapolis Area has been instituted, consisting of North Indiana and Northwest Indiana Conferences, taken from Chicago Area, and Indiana and Lexington Conferences from Cincinnati Area.

New Orleans Area is now composed exclusively of colored conferences. The two white conferences formerly in this area, namely, Gulf and Southern German, have been transferred to Wichita Area in exchange for West Texas, the only colored conference in Wichita Area according to the old alignment.

Wichita Area in 1916 contained West German Conference, which has since been joined to Denver Area in accordance with an apparent unwritten law that no two members of the same family of foreign-speaking conferences shall be attached to the same episcopal area.

The only further shift is that of the Northern Swedish Conference from Detroit to St. Paul Area.

## Methodist Episcopal Christian Community in Foreign Field Increases by Over 60,000 During 1920\*

STATISTICS just compiled for year show increase of 36,153 new members and 23,889 new baptized children.

Value of church property in mission field increased by \$3,674,679 in year. A large amount of this reported increase is due to greater thoroughness on the field in gathering and reporting statistics. Part of the increase is due to increased valuation of existing property and part is due to new improvements and projects made possible by Centenary funds.

Contributions of church members on foreign field, \$4,077,992, more than double that of 1919—a notable Centenary result.

A total of 697,436 native Christians make up the Christian community under the care of the Methodist Episcopal Church in various mission lands, according to reports for 1920 just received and compiled by the Board of Foreign Missions. This makes an increase of 60,042 Christians, during the year 1920, compared with the previous twelve-month period. The total baptisms were 59,088 adults and children.

India and Burma remain Methodism's greatest field for evangelism; the Christian community there numbers 385,410; the number baptized in these countries in 1920 was 40,991 adults and children. The church in Europe, principally located in the strong Methodist centers of Scandinavia, numbers 91,369. In the Philippine Islands, Methodism has a following of 56,526.

The Board of Foreign Missions has 1,133 missionaries at work on the field; the Woman's Foreign Missionary Society has 575. This indicates a gain of 159 American workers for 1920 above all losses by death and retirement. China has 494 of the missionaries of both the board and the society; India and Burma, 452.

In addition to the missionaries, the evangelistic staff includes 2,759 ordained native preachers and 6,288 unordained native preachers and exhorters. Other native workers—including Bible readers, colporteurs, teachers, physicians, nurses—number 7,378. This makes a total of 16,425 native leaders.

There was an increase of 566 Sunday Schools and 46,801 scholars during the year. The total number of Sunday Schools under the care of the Methodist Episcopal missionaries is 9,833; of scholars, 452,047. India and Burma have 6,051 Sunday Schools, enrolling 182,001 children. In Europe, Methodism has 111,489 scholars in 1,247 Sunday Schools.

The Board of American and Foreign Missionary Society, comprising 2827 workers, has a total of 116,000 members.

Of the 36,153 new members added to the church, 2752 were baptisms, an increase of 1254 over 1919. The corresponding increase in value of church buildings is \$1,105,417 United States gold, due largely to added property bought or erected with Centenary funds. Beside this, the value of parsonages on the foreign field was increased by \$992,602. Other missionary property, including schools, hospitals, printing plants, etc.—increased by

\*The term "Christian Community" is here used includes only full and preparatory members and baptized children under instruction.

value by \$1,906,600. The increased value of property owned by the Woman's Foreign Missionary Society was \$895,847.

The estimated total value (in United States gold) of all churches owned by the Board of Foreign Missions is \$10,254,779 of parsonages, \$3,387,560; of schools, hospitals and miscellaneous institutions, \$7,034,037. All property owned by the Woman's Foreign Missionary Society has an estimated value of \$4,403,656. In other words, American Methodism's investment in property and buildings for the spreading of the gospel message in the mission lands of the world is more than \$25,000,000.

The total contributions of the church members on the foreign field was \$4,077,992. This is more than double the money contributed in 1919. In many fields also, outside of Europe increases are also reported.

#### RURAL PROGRESS

The Rev. Samuel Cookson, who is serving the Wantoma charge of the Fond du Lac District, Wisconsin Conference, reports an increase in salary from \$650 to \$2,000. Wantoma is a village of one thousand population, and has in addition to the Methodist Episcopal Church, three Lutheran churches.

Emilio E. Cavaleri, Sr., of Rossville, Ga., who attended the summer school for rural pastors, Athens, Tenn., reports an increase in his salary in the past year of \$300. As a result of his program his membership increases were in 1919 from sixty-six to 176, and in 1920 from 176 to 230.

In the little mining town of Oak Creek, Colo., which is populated largely by foreigners, the Rev. Paul A. Shield, made a survey of the community, took up boy leadership in social, literary, and athletic lines, put up as an objective the building of the Sunday School and church membership, and the reaching of all Protestants in the community. Who will say that this has nothing to do with the raising of the pastor's salary from \$300 last year to \$1,350, including house rent?

One of the attendants at the summer school for rural pastors conducted by the department of rural work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church writes as follows: "I was the oldest preacher at the school, sixty-nine years old. O, if I could only have had this school forty-four years ago when I began to preach! At the rate at which rural pastors are being trained, the day will come when presented to their general congregations, they will be able to stay there, and not have to go to the city for a living. I think that the rural church is being built up, and that the rural pastor is being trained to stay there, and not have to go to the city for a living."

GERMANY has gone back to making toys and ready-made clothing is starting to place a tariff on toys and clothing. Germany can't make. We are not saying, but wishing that they would keep Germany making toys. We can easily think more deadly things that might attract her if shut off from toy-making.

August 3, 1921

**THE CORONATION OF EDITH JACKSON  
FISHER**

(Continued from page 6)

Fisher at their home city, Muncie, on February 4, 1903. He had graduated from college that year and was stationed as pastor in a near-by city.

As young missionaries they came to India for the first time in 1904 and were stationed at Agra. Mrs. Fisher became very ill and it was necessary for them to return to America in order that she might regain her health. For several years the illness clung to her, and it seemed impossible for them to return to the field. Three years ago, in 1917-18, they were enabled to take a tour to the several mission fields, including a winter's stay in India. At the General Conference of 1920 her husband was elected to the episcopacy and assigned to Calcutta. They arrived in India November 25, 1920, so that Mrs. Fisher's stay in India this time has but slightly exceeded a half year.

May I be pardoned for closing this account of a real tragedy to Indian Methodism with a personal word. And in speaking as I do, I wish not only to speak for myself and wife, but for the Methodist Episcopal Church. A beautiful soul has left us. A rarely devoted and attractive woman of inestimable value to the Kingdom of God has been cut off in the very beginning of her larger usefulness. When we consider the tremendous service which she would have rendered to the Kingdom of God in coöperating with her able and gifted husband in the coming year, we are at a loss to explain such a tragic providence.

We are grieved at the great loss which the Methodist Episcopal Church of the world has sustained. More deeply even we are grieved for the personal loss which we have sustained. A gifted, attractive and beautiful personality such as she has manifested to her friends, bound them to her with hoops of steel. Emptiness and sorrow are our portion. We mourn and cannot be comforted. But even more deeply than we mourn for our church and for our personal loss, we mourn for our friend—who has lost the playmate of his childhood, the sweetheart of his youth, the wife of his young manhood, and the companion and helper of his responsible maturity. How empty and dark and drear the future seems we know but too well. Into his grief we cannot enter. We can only assure him of our sympathy in his loss and pray that the comfort of the Holy Spirit may be his strength and stay until the day dawn and the shadows flee away in the brightness of the eternal morning.

August 3, 1921

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middle aged, to keep house. Has two nice little  
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Philadelphia two years ago. For twenty-four  
months he labored at his books taking  
class notes on a raised letter slate and  
transcribing them on a special typewriter.  
The environment he secured from college. He  
was equal to that of students not handi-  
capped by lack of eyesight.

**ILLINOIS**

Canton—The Rev. Creighton Springer, a  
veteran of the Central Illinois Conference,  
died recently from the effects of an auto-  
mobile accident sustained July 2 in Yakima,  
Wash. The funeral services were conducted  
by the pastor of the church at Yakima, the  
Rev. N. M. Jones. He was in his ninety-  
fifth year. He joined the Rock River Con-  
ference in 1851 and two years later came  
to the Central Illinois Conference and was  
for thirty-three years actively engaged in  
teaching. He removed to Yakima in 1909

"new work" section of the message, the following amounts were requested: \$450,000,000 for the PWA, \$100,000,000 for flood control, and \$25,000,000 for public buildings. It was also recommended that \$300,000,000 be set up as Housing Administration loans and \$1,000,000,000 as loans to states and local subdivisions for public works. Surely all this constitutes plenty of canvas with which to "sail ahead."

### A Virile Leader

In the death of Rev. Frederick B. Fisher, pastor of Central Methodist Episcopal Church, Detroit, Mich., which occurred at the Henry Ford Hospital in that city on Good Friday, world-wide Methodism has lost



THE LATE REV. F. B. FISHER

a virile leader whose versatility led him to significant achievements in preaching, lecturing, writing, and other endeavors. Dr. Fisher had a host of friends who throughout his picturesque career knew him simply as "Fred" Fisher. He spent his early days in the pastorate, later going as a missionary to India, and from 1920 to 1930 was a bishop of the church with residence in Calcutta, India. He was

a progressive in theological and social outlook, a scintillating writer, a magnetic preacher, an enthusiastic worker, and a warm friend of thousands of persons in both America and India. He had personality.

Dr. Fisher was born at Greencastle, Pa., February 14, 1882, was graduated from Asbury College in 1902, and later took postgraduate work at Boston University and Harvard, earning the bachelor and doctor of sacred theology degrees at Boston University. He was also the recipient of a number of honorary degrees.

After a short pastorate in Kokomo, Ind., Dr. Fisher spent two years in missionary work. He then came to New England for a period of study. His pastorates here were North Cohasset, a student appointment (1907), and First Church, Boston (1908-10). A ten-year period as a secretary with the Board of Foreign Missions and the Laymen's Missionary Movement preceded his election to the bishopric in 1920. After his resignation from the episcopacy at the bishops' meeting in Boston in 1930, he became the pastor of First Church, Ann Arbor, Mich., where for four years he achieved a great success. He accepted a call to Central Church, Detroit, in 1934 and once more attracted wide attention through his virile preaching.

Dr. Fisher was president of the Free Church Fellowship of America, and was a fellow of the Ameri-

can Geographical Society and of the Royal Geographical Society. Among the books that came from his pen may be mentioned: "India's Silent Revolution" (with Gertrude Marvin Williams), "Indians in South Africa," "Personology," "That Strange Little Brown Man Gandhi," and "Can I Know God?"

In 1903, Dr. Fisher was married to Edith Jackson of Muncie, Ind., who died in 1921. He is survived by his second wife, the former Welthy Honsinger of New York.

Two thousand persons were packed in two auditoriums of Central Church for the funeral services Sunday afternoon. Bishop Edgar Blake of the Detroit Area of the Methodist Episcopal Church officiated, assisted by Bishop Herman Page of the Protestant Episcopal Church, Rev. Edgar DeWitt Jones, president of the Federal Council of the Churches of Christ in America, and Rev. Shurley Johnson, associate pastor of Central Church.

# CHRISTIAN ATHEISM

The words "Christian atheism" seem to cancel each other. If a man is an atheist, how can he be a Christian, and if a man is a Christian, how can he be an atheist? Surely the noun excludes the adjective. Strictly speaking, there is a contradiction in the caption of this editorial, and yet it may serve to call attention in vivid fashion to the disguise under which unbelief too often masquerades in these modern times.

A generation ago churchmen held up their hands in horror over the books of Tom Paine and the lectures of Robert Ingersoll. Even today there are many persons who are inexpressibly shocked over the forthright disbelief of the late Clarence Darrow. But the old-fashioned skepticism was largely theoretical. It was

alty to God or of the wide ramifications of their influence as living deniers of what the Bible teaches, but nevertheless they retard the progress of the kingdom by their unbelief. What could not the church do for this sin-sick world if every member were an ardent believer in God in his every thought, word, and deed!

To give the church absent treatment both by hit-or-miss attendance at its services and by failure to support its work financially to the limit of one's ability is—yes, let us use the word—a species of atheism. To prize doctrinal statements of the faith and make them the tests of the Christianity of our fellow men, while in business and social life we deny by our actions the very truth of Christ's teachings, is practical Ingersollism. To endeavor to limit gospel preaching and teaching to the narrow range of personal life and to do everything in one's power to impede its application to all our human relationships is nothing less than a repudiation of the wisdom and love of God. To become so interested in building up a strong church or in giving the organization social standing in the community that we forget the purpose for which the church was founded is to lapse into unbelief. There are many other ways in which well-meaning persons, almost without sensing the seriousness of their fault, may slip into a practical atheism and still keep on going through the motions of church life.

Organized Christianity today is facing a grand-scale test of its theism. Does the church believe in God? We do not now refer to formulated creeds, but to living actions. The church in many parts of the world stands just now face to face with government. And government demands all power. What are German Christians to do? What are Italian Christians to do? What are Japanese Christians to do? No time now for mere recitation of beliefs! No time now to compromise on the ground that "the government gives us full freedom—we can hold evangelistic services anywhere," while the church is commanded to keep silent on "political questions" and on the great social issues that vitally affect human welfare! There are evidences here and there that the church in some instances is about to sell out to Caesar and once again crucify its Christ.

Here in America, also, it is time for the church to reexamine its beliefs and convictions. For it may not be many years before organized Christianity in this country will be called upon to choose between keeping its faith in the living God and evidencing its belief by its works, on the one hand, and kneeling submissively before some dictator and swearing allegiance to the state as a substitute loyalty for love and obedience to Christ, on the other.



## When Bishop Thoburn Ordained a Boy

When the Student Volunteer Convention met at Toronto, Canada, in February, 1900, there were present hundreds of delegates from the colleges and universities of North America. Among this great crowd was a young man from Asbury College in Kentucky. It was Fred B. Fisher, then in his eighteenth year. One afternoon Bishop James M. Thoburn was the speaker. His subject was "The Kind of Missionaries That Are Needed Abroad." On the evening of the same day, he presented the great challenge of India. Young Fisher, who was then in his junior year at college, was greatly impressed by the earnestness and message of the speaker. In relating his experience at that time, Bishop Fred B. Fisher, now of Calcutta, India, tells this interesting bit of history:

"Every time I saw Bishop Thoburn during that convention I felt a strange thrill in my heart. After hearing his challenge of India, I was restless all the night through, and rose early in the morning. I read several chapters from the Acts of the Apostles. This simply increased my restlessness. I felt impelled to act, to do something. After awhile, I went down to breakfast and hurried out through a snow storm to the convention hall that I might find the address of this man. I was disappointed not to find anybody in the office and waited until someone might come to inform me where this great man Thoburn was stopping. I had a consuming desire to see him and to talk to him. I wanted to offer my life for India. After awhile, two young men came to the office and gave me the desired information.

"I rushed out again into the snow. The storm had blocked the street cars, and I trudged away until I found the house where Bishop Thoburn was being entertained. When I pressed the button, the door bell gave a loud clanging ring. A servant came to the door. I was timid and nervous, but I asked if Bishop Thoburn would be willing to see me. The servant very gruffly informed me that the Bishop was at his breakfast and ought not to be disturbed, but invited me into the vestibule. I breathlessly awaited the report. Meanwhile, I was busy scraping away the balls of snow that had gathered on my heels and shaking the flakes from my clothes. Shortly I heard through the corridor that wonderful voice saying, 'Bring the lad in.' Did you ever hear Thoburn's voice? I shall never forget it. I can see him now, standing on the platform in some big hall or church, a man of small stature, and I can even now hear the resonant ringing notes of that voice. It could fill the remotest corner of a large building, and yet he always seemed to speak without effort. My very soul was lifted in response to that voice. So 'the lad went in.' How my knees trembled and shook together. I had forgotten to remove my overcoat and muffler, and my hat was in my hand. He did not shake hands with me, but as he stood before me, pointing his index finger in my face, said, 'I know what brought you here. You are one of those dear college boys attending the convention. I will wager you want to go to India.' Oh how happy I was that he had guessed my secret! I knew he understood and from that moment I was at perfect ease. After talking with me in a beautiful way for just a few minutes, he said, 'Now, my lad, let us pray about it.' And without table or chair to support him, he took down in the middle of the floor on both knees. His shoulders and head were lifted. I knelt straight in front of him on both knees. He reached out and put a hand on each of my shoulders and looked me straight in the eye. I will never forget those eyes. 'Now,' he said, 'I am going to pray that God will take you to India, that you will love the Indians, and that you may be a great Christian worker.'

"What a prayer! It was short, but full of appeal. It was strength-giving. When he arose, I stood before him, not knowing whether it would be proper to offer to shake hands with him. But suddenly, he reached out and took my left hand in his and placed his right hand upon my head. These were the words he said. They have followed me

down through the years: 'Now remember, my lad, I have put my hand upon your head and set you apart for India.'

"He asked where I was in college, and when I would be through. I told him probably in two years. He said, 'Finish your college course. I will be waiting for you in India.' It may be a strange impression that I had, but I pictured him out there in India waiting for me to come. I can scarcely remember my exit from the house. I only know that as I walked with lifted head down the snow-covered street I was singing.

"I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea.

I'll say what you want me to say, dear Lord.

I'll be what you want me to be.'

"The months went by and within three years from that day I was in India and had launched into the study of North India's beautiful vernacular. I have always called that experience at Toronto my first ordination. It was Chaplain McCabe who ordained me deacon in the spring of 1904, on the eve of my departure for India, and it was Bishop Frank W. Waime who ordained me elder in the north of India in the very center of the mass movement area. When people say, 'Who ordained you?' I reply, 'I belong to the true apostolic succession. Three great souls ordained me--Thoburn, McCabe and Waime.'

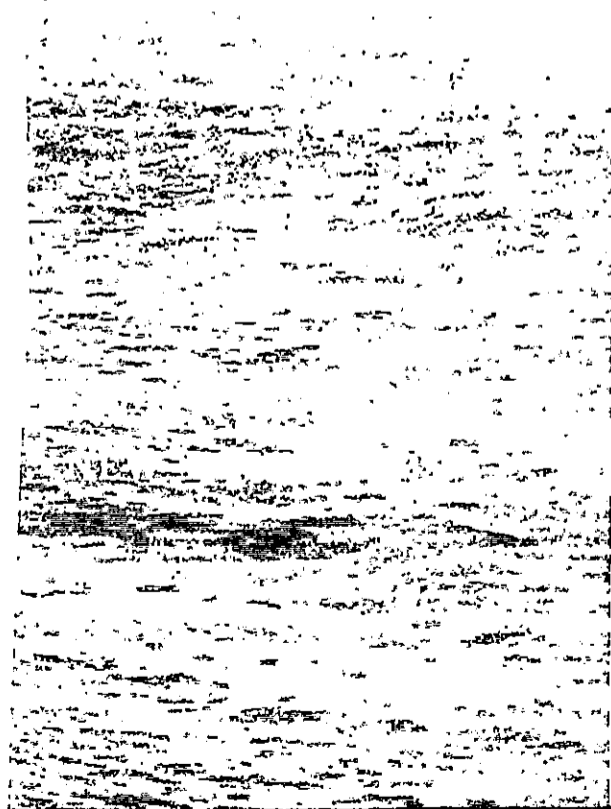
Who shall say that the formal ordination according to the law of the Church was any more efficacious than the laying on of hands of James M. Thoburn, at Toronto?

How prophetic were the words spoken during that early morning conference at Toronto in 1900, "I set you apart for India." In the intervening years the Church called upon the young student who met Thoburn that day to give leadership in important undertakings in America, but in 1920 he was back in India again as resident Bishop at Calcutta. In many respects Bishop Fred B. Fisher is to-day carrying forward the torch which Bishop James M. Thoburn passed on to those to whom he had presented the challenge of India's need.

In the achievements of Bishop Thoburn and those who were called into the mission field through his efforts THE CHRISTIAN ADVOCATE has a peculiar interest. It is recalled that it was through reading a copy of THE CHRISTIAN ADVOCATE that Bishop Thoburn attributed his interest in India. What a mighty stream of missionary activity has resulted from that fountain head! Many pastors are now engaged in placing THE CHRISTIAN ADVOCATE in the homes of the people. Who knows what an impulse to the Kingdom this work may result in? This is the romance and the inspiration in the effort to place a CHRISTIAN ADVOCATE in every Methodist home.

# CHRISTIAN ADVOCATE

YORK, THURSDAY, JANUARY 4, 1923



merly metropolitan of India, now the dean of an English cathedral, and Bishop Pakenham-Walsh, who resigned from the bishopric of Assam to become the principal of a theological seminary in Calcutta. Scores of precedents, ancient and modern, could be cited in the older ecclesiasticalisms. It seems probable that the only reason my own case produced so much stir in our denomination was because of its novelty. The future will doubtless take care of that.

#### DISTRESS, GRIEF AND SLAVERY

But *why* did I do it? Let my soul speak its irresistible subjective urge. There were, of course, specific objective reasons, but these were inextricably interwoven into the personal spiritual fabric. The simple truth is that technical obligations, incessant travel, judicial trials, ecclesiastical umpiring, responsibility for the actual destiny of fellow ministers, financial and temporal management, with other kindred burdens, brought distress, grief and slavery.

To allow my soul full play of expression in times of crises in church or state became embarrassing to a large organism which looked upon my official self as its conservator rather than as a prophetic spokesman. For instance, it proved impossible to identify myself completely with Indian aspirations because I represented foreign powers which threatened economic and other reprisals unless certain policies determined by some supporting foreign society were carried out to the letter on Indian soil. In spite of all the justly modifying explanations which any of us can make, I was expected to be a calm supporter and a diplomatic advocate of policies, provisions, regulations, and laws determined largely by foreign customs, management and support. If missions need anything in this new day it is complete spiritual emancipation from a ubiquitous imperialism that is racial, political and economic.

This patent situation makes a spirit such as mine a constant source of irritation and confusion. Peace could come by two methods: I could yield or withdraw. The former would bring outward success but inward surrender. The latter meant self-respect and soul freedom. I took the sweet leap out into the unofficial ministry, where I hope to find joy in liberty.

#### DANGER IN WIELDING POWER

I would not be guilty of the slightest implication that everybody else is wrong. That would be unfair to beloved friends. Hundreds think as I do, and yet believe it best to struggle within the machine instead of jumping out of it. Thousands are conscientious in their support of things as they are. Each soul must face the issue for himself and follow his own divine leading.

Let me now come to matters less controversial. Power is a strange thing. Those who wield it are in constant danger. It affects not only those who are ruled, but the ruler himself. Several years ago I took a personal vow that if and when I found myself taking any pride in power I would renounce it forthwith. I gradually became conscious of the almost unparalleled power of our episcopacy, not at all in prestige, but in administrative fact. Most officers have strong convictions in principle or policy. If one is in a minority he is impelled almost unconsciously to augment his personal influence by the application of official power. He wins many a victory, but often loses inwardly by weakening his holy dependence upon the free expression of truth buttressed by logic and persuasion. Especially is this true in moral, spiritual, and educational vocations.

At my age, had I remained in the episcopal office until normal retirement, I would have had twenty-six more years of power. It was simply unthinkable. Adaptation or release became imperative. I could not afford to drift nor to fight. If freedom could not come by remaining within the organism and becoming increasingly loyal to it, then the only honorable and Christian thing to do was to withdraw from it.

#### CRITICISM WITHOUT COMRADESHIP

Two years ago I wrote an article for Zion's Herald entitled "To Be or Not to Be a Bishop." Those who recall that revelation should not be surprised at the present out-

## Why Bishop Fisher Sought Release

[The Christian Century asked the former Bishop F. B. Fisher to explain the reasons underlying his action in leaving the episcopal office, not primarily from the standpoint of the administrative situation thus created in his own denomination, but in the light of the issues it illumines for the Christian world at large. In this article, reprinted by permission from The Christian Century, Dr. Fisher attempts to answer that request.]

When I reached the final decision to seek release from the administrative, judicial and technical duties of the modern Methodist episcopacy, it did not occur to me that the act would create any sensation or even discussion. Perhaps I had lived too long in contact with the older churches. During the century and a half of American Methodism no active bishop had ever voluntarily sought release, except for reasons of broken health. Perhaps this made it seem to some inconceivable that a man on the sunny side of middle life, with apparent health, good standing, and normal success, should voluntarily step out of a life position that carried with it privileges, emoluments, pension, and opportunities for service.

The Roman, Greek, and Anglican episcopal churches have had many instances of this kind in their longer histories. Even the hierarchical heads of Roman orders have returned to brotherhood ranks with honor and approval. Greek bishops have been assigned to the rectorship of educational institutions and to parochial tasks. Recent Anglican examples include the scholarly Bishop Gore, who resigned from the see of Oxford at the height of his powers; Archbishop Welldon, for-

## Congress of United States

President Hoover Will

By Harry J.

[Editor of The Nation]

THE United States Congress, after a period of nearly fifteen months of hard labors, partisan contests, numerous investigations, executive and legislative disagreements, and intra-capitol differences as to national policies, came to an adjournment at 10:37 on the night of July 3. Although the writer has witnessed a number of congressional sessions adjourn under varying circumstances, some in which the hands of the clock have been turned back, he has seen none close in a more orderly manner. Legislators, weary and nervously tense after many months of debate over a tariff bill in which every member of Congress had certain interests of his particular constituents to protect and on which divisions without regard to party lines often arose, were pleased to come to a rest. While much legislation which should have been completed was still left upon the calendar of each house, it seems that a steadier and more settled spirit will now return to the whole country, inasmuch as the agitations and uncertainties which always attend the initial congressional session of a new administration will now abate.

However, each member of the Lower House goes back to his constituency facing the issue of re-election or retirement. One third of the senators also will have determined for them at the ballot boxes next November the issue of continuance in service. Days before Congress adjourned, many in both houses had departed for their homes in order to look after the interests of their elections. Others of the national legislators are planning to spend the summer months abroad studying conditions in various countries of Europe and some are going to the Philippines and the Far East. On the day of adjournment there were only a little over half of the congressmen present, about 200 of them already having left the capital. At the last roll-call taken in the Senate only fifty-four of the ninety-six senators responded to their names.

## PRESIDENT'S CALL OF SPECIAL SESSION

Although twenty-four senators had signed a round-robin letter requesting the President to delay consideration of the London Naval Pact until next fall, the Chief Executive felt that because the matter is of so much concern to the nation as a whole, there should be no delay in ratification. Acting under this conviction, he called the Senate into special session to convene on July 17, "to consider and determine whether the advice and consent of the Senate shall be given to the ratification of a treaty for the limitation and reduction of naval armament, signed at London on April 22, 1930."

As these lines are being written in the Capitol there seems some question as to a quorum remaining in the city until a vote on the treaty may be taken. As indicated above, many senators are anxious to leave Washington. The presence of forty-nine members is required for the Senate to carry on business. Any senator may at any time raise the question of a quorum. If upon roll-call a quorum is not present no business can proceed, but the sergeant-at-arms may be directed to compel the attendance of absentees. However, his task in the present circumstances would be a difficult one, as a number of the senators are great distances from the capital.

## A COURAGEOUS PRESIDENT

During the long months in which Herbert Hoover has been in the White House, he has had to deal with the most difficult situations which have confronted a Chief Executive for a generation, except in the time of war. Even in war times there is a patriotic unity and enthusiasm which gives a President support quite irrespective of party. President Hoover comes into office at a time when our own country is indulging in an era of extravagance unparalleled in all history. Never did the people

of some of the discouraging situations in the Senate which face President Hoover will help many to understand some of the things which are not always clear when viewing Congress from a distance.

Of course it is natural that the opposition party should do what it can to embarrass the administration. This is the customary practice of the party which may be in the minority. The President's greatest difficulty, however, has been caused by the situation which exists because of the attitude of those who were elected as members of his own party. Some of these conditions existed before Herbert Hoover became President and some are due to the personal feelings of men holding key legislative positions. Keeping in mind a few examples aids understanding of recent events in Congress.

The senators occupying seats on the majority side of the upper house are so divided because of minor alignments that they never join their forces on major issues. There are such groups as the Regulars or Old Guard, the Insurgent Group, the Radical Group, the Young Senate Group, the Irreconcilables, the Independents, etc. Certain of the majority party members are found first in one of these blocs and then another, on occasion. When there are so many variations within a group of fifty-six senators there is not only instability and lack of force, but most always there is a certain number that an organized minority side of the chamber can use to thwart the administration.

## A LUKEWARM LEADERSHIP

The President faces another handicap in the lack of a loyal and enthusiastic group of lieutenants in the positions of leadership in the Senate. In the Vice-President, who was also a candidate for the Presidential nomination at the Kansas City convention, the President has an admirer and loyal supporter. We

## Two Bishops in Calcutta

Parallels in Lives and Hymns of Bishops Heber and Fisher

By Carl F. Price

Two bishops went to India under appointment from their respective churches. Each was the author of a missionary hymn, more or less associated with that field. Their names were Bishop Reginald Heber and Bishop Fred B. Fisher. Each was appointed to Calcutta. Each was a comparatively young man when made bishop. Heber was forty years old and Fisher thirty-eight, when elevated to the episcopacy. A century, however, separated them and they held almost the same years in their respective centuries, up to the third years of their episcopacy (Heber born 1783, Fisher born 1882; Heber wrote his missionary hymn in 1819, Fisher wrote his in 1921; Heber was made bishop, 1823; Fisher in 1920).

To add to the parallelism it is a singular coincidence that Bishop Fisher has been living in the same place in Calcutta where Bishop Heber lived; that is, in a modern building erected on the site of Heber's episcopal residence. In the English Church nearby, Bishop Fisher has looked upon the features of his episcopal brother of the former century, reproduced as they are in a finely wrought bust of Reginald Heber.

The analogy between their lives finally comes to a halt. When Bishop Heber started upon his episcopal duties in Calcutta, it was his first sojourn in India; and, not being able to endure the climatic conditions, he died less than three years later (1826) on his second visit to India. Bishop Fisher's familiarity with India, however, has extended over eighteen years, and we pray God that his life may be spared for many decades of useful service for the Master.

The missionary hymns of these two bishops of Calcutta, while both voicing the appeal of the mission field, present the appeal from different points of view. Heber's hymn, written in England in 1819, represents the standpoint of the Christian Church at home, hearing from distant fields the call for deliverance. Fisher's hymn, written in India in 1921, represents the foreign field and is filled with imagery, picturing the woeful need of India for redemption through Jesus Christ.

### "FROM GREENLAND'S ICE MOUNTAINS"

Everyone knows how Heber's hymn, "From Greenland's Ice Mountains," came to be written. While Vicar of Hodnet, he was visiting his father-in-law, Dean Shipley of Wrexham, in 1819, when the latter asked him to write a missionary hymn for the service to be held the following Sunday in the interests of the Society for the Propagation of the Gospel. Heber withdrew to a quiet corner of the rectory and not long afterwards returned with three verses of his famous missionary hymn. Although the dean urged him not to write a fourth verse, he insisted upon adding to the hymn, withdrew again, and returned a second time, with the stirring verse, "Waff, waff, ye winds, His story." The hymn was printed on Saturday, and used at the Sabbath service for the first time.

Had the hymn been penned in India, probably the author would have used some other picture for India than the phrase, "India's coral strand," as objection has been raised that India's strand is not coral. It is of interest, too, to note in Heber's diary of his journey to India four years after the hymn was written that, while passing Ceylon, although ninety miles off shore, he went on deck of his ship and tried to recognize the "spicy breezes" that "blow soft o'er Ceylon's isle." But ninety miles blow over the sea must have denatured their flavor; for the only fragrance he could recognize was of peppermint water which some joker had sprinkled on the rail as a hoax. However questionable its imagery, the hymn has been for over a century a clarion call from heathendom to the Christian Church to

"Deliver

Their land from error's chains."

The imagery of Bishop Fisher's hymn, "The Millions," however, as well as the urgent

anxiety it expresses to redeem India by the Word of God from her depths of degradation have been wrought out of his personal observations and experiences in that land. In August, 1921, the bishop made a visit to the Hindoo shrine, Kali Ghat, in Calcutta, as he had done before frequently to this and other places of heathen worship. In this famous shrine, the Hindoos worship the goddess Kali, whose name enters into the etymology of the words "calico" and "Calcutta." She is a monster of repulsive countenance and wears as a necklace the skulls of her former husbands whom she is supposed to have slain. She is the goddess of blood and of pestilence, and in the Hindoo belief her wrath must be appeased by constantly satiating her thirst for blood. Consequently, this place has developed into a great shrine of sacrifice. Whole herds of goats and lambs are to be seen, driven through the streets of Calcutta and along the country roads leading to the city, destined for sacrifice.

Arriving at the shrine, the animals are placed, each within a stall, the neck being fixed between two uprights and fastened down by a wooden pin. The priest then by a deft movement of his hand makes a complete circle with his large knife and with perfect precision severs the head from the body, while the blood spurts forth upon the ground. The devotees, some of them pilgrims from a great distance, and many of them old men and women, then advance on their knees and, placing their fingers in the blood, smear it upon their foreheads. The sight is most revolting!

### "BEHOLD THE MILLIONS"

The bishop on that hot August day turned away from this scene with a heavy heart. Walking back through the streets he came to a park, or "maidan," in the heart of the city, and there sat down upon a bench to rest and meditate. Gradually his thoughts framed themselves into poetic language, and he began to write the hymn which was later completed in this form:

Behold the millions in their tears  
Of sorrow, slavchhood, sin, and shame!  
They grope through superstitious fears;  
Unloved, unknown is Jesus' name.

Dull worshipers of stones and trees,  
Blind children of a blinder god,  
Weary they crawl on hands and knees,  
But know not why they toil and plod.

Gaunt women faint with loads of care,  
Unnurtured children fade and die,  
Nude pilgrims spend their lives in prayer,  
Yet find no answer to their cry.

O Master of the ransomed life,  
Give me the word to set them free;  
Let thy sweet calm replace the strife;  
Teach them the joy of trust in thee.

No cost too great to make them thine,  
These hungry crowds that seek in vain,  
O, fill thy Church with power divine,  
The clamoring millions to reclaim.

Translated at once into Bengali it was first sung publicly by the Bengali Christians in Calcutta in their native tongue at the time, "Camberbury," in September, 1921, and rapidly spread among these people. Its first appearance in a hymnal was in the new interdenominational Christian Hymnal, recently published in Bengali. And in this country it has been sung in many different States during the "I Will Maintain" campaign, in which Bishop Fisher was so effective a leader.

Knowing the story of the hymn, one can trace its allusions in terms of India's spiritual plight. "Behold the millions!" India's population numbers 320,000,000, one fifth of the human race, more than the total population of the western hemisphere, and yet crowded into a territory one half the size of the United States. "In their tears," the woes of India

are eloquent. Her hunger is proverbial, her poverty the despair of her leaders. The average wage is from seven and a half to eight cents a day. "Sorrow, slavchhood, sin, and shame" hover over India. The outcasts, 54,000,000 of them, are worse than many slaves; they are scavengers; they eat carrion flesh; they are not regarded as a part of India's society. "They grope through superstitious fears." Bishop Fisher had just witnessed the pilgrims groping on their knees through the blood at Kali Ghat. "Unknown is Jesus' love."

"Worshipers of stones and trees," they reverence inanimate idols. At the shrine one may see the sacred pipal tree, decked with red and blue rags tied on the branches, so that when the wind blows these rags may bear messages to the Hindoo deity. "Blind children of a blinder god," they bow before idols, many of which are represented with their eyes closed in perpetual blindness. "Weary, they crawl." Undernourished devotees, some of them burdened with the weariness of having walked a hundred miles, are seen crawling about the shrine on their hands and knees.

"Gaunt women faint." The pitiable plight of India's women is a challenge to the world's sympathy. Of 1,000 births in India, only 60 are attended by physicians; of every 100 babies only 35 live to be two years old. The average age to which a woman lives in India is twenty-two. "Unnurtured children fade and die." Of 11,000,000 deaths annually in India, 4,000,000 are due to starvation, or—what is practically the same thing—undernourishment. The needs of starving Belgium, whose total population was 7,500,000, excited our practical sympathy not long since. But every year in India a tragedy of vastly greater proportions is in progress all the time. "Nude pilgrims spend their lives in prayer," and may be seen throughout India, sometimes in great processions, with nothing on their bodies but ashes and a small girdle. They are supposed to have transcended such earthly needs as clothing in the spiritual loftiness of their meditations. "No answer to their cry is heard," for the pathetic outcome to such consummate devotion is that their gods can give them no answer.

The "Master of the ransomed life" alone can free them from all this. He alone can give His messengers "the word to set them free," and grant that His "sweet calm replace their strife." Hundreds of thousands of natives are sometimes seen clamoring for places of worship. At such times cymbals, bells, and raucous yelling fill the air, as they try to waken the sleeping gods to hear their prayers. What a contrast to all this is the "sweet calm" of Christian worship, "the joy of trust" in God!

New York City.

## Ulster At Peace

IRISH CORRESPONDENCE OF THE CHRISTIAN ADVOCATE

By THE REV. FREDERICK HARTE, M.A.

Peace, I am glad to say, continues to reign in Ulster. The people of Belfast can now sleep quietly in their beds undisturbed by the crack of rifles or the explosion of bombs. The Sinn Fein gunmen, finding their position in the North something more than uncomfortable, have betaken themselves to the "Sunny South," where they find occupation congenial to their temperaments in fighting their former companions. Belfast particularly is well rid of these insane desperadoes and if I mistake not, they will not trouble us again. The new Ulster police force has steadily grown in numbers and efficiency and has the situation so well in hand that we do not feel unduly optimistic in saying "Never again." Indeed, the contrast between North and South in the matter of law and order is obvious to every unprejudiced observer. In the one we have natural and normal conditions, in the other ruin and anarchy. The Republicans seem to imagine that the best way to gain their country is to destroy it, and so they are demolishing bridges, attacking railways, burning mansions and doing their utmost to drive all decent people away. How long this state of affairs will continue no one can say. One



# The CHILDREN'S OWN



## Mistress Spring-In-A-Hurry

By ISABEL ECCLESTONE MACKAY

Dearie O Me! I am quite in a flutter,  
I've forgotten to churn the new butter-cup's  
butter,  
I've forgotten to set all the lily-bells ringing,  
I've forgotten to tune up the robins for  
singing,  
Dearie O me, and Dearie O my!  
Was ever a Springtime so flustered as I?

Come, Mr. Sun, shine a little bit hotter,  
Don't hide your face, please, and stop drink-  
ing water,  
Mr. Wind, get out your big broom for sweep-  
ing,  
Shame, Madam Rain! This is no time for  
weeping,  
Come now, look pleasant, the swift hours fly,  
Shake out your cloudlets and hang them to  
dry!

Young Johnnie Frost, you run home and  
remember  
You're not wanted here till some time next  
November.

Ha, now we have it!—a little more green,  
Brighten that yellow, slip pink in between,  
Don't talk to me about colors that blend,  
Slap them all on, 't is the same in the end.

Send up the Mayflowers, sweet smelling piles  
of them,  
Catkins and marsh-mallows, I can use miles  
of them,  
Shake all those lazy trees, tickle their toes—  
Don't plant hyacinths stiffly in rows,  
Jumble them up a bit, crimson and blue,  
Wind-flowers, violets, trilliums too!

That's the idea! and now for the gardens—  
Poke up the hyacinths ere the soil hardens,  
Mass purple lilacs down there by the walk,  
Line up the daffodils here—and don't talk—  
Rainbow-hued crocuses, narcissus white,  
Soak all in perfume and leave over night.

Here come the birds! What a stirring and  
questing,  
Fat robins chirping and bob-o-links nesting,  
Gay sparrows chattering, meadow-larks rac-  
ing—  
Swift as the shade of the clouds they are  
chasing—  
Green on the hillside and gold in the sky!  
Was ever a Springtime so sprightly as I?  
—The Shining Ship.

## Some Wild Animals I Have Known

By W. D. BEACH

### I. THE UNHAPPIEST ANIMAL IN THE ZOO

I have called it the unhappiest animal in the zoo, but really it isn't in the zoo at all. That's why it is so unhappy for the rest of us. We don't mind the lion and the tiger and the elephant, at least in our country, because they are all shut up in cages or in pens so that they cannot harm us unless we foolish enough to put ourselves in danger. You can see a lion in a cage, but it is to be feared to go anywhere. Why, you will see a crocodile as a pet in the nicest homes. You will hear it right down on Main Street.

Some bright morning you are sitting at the breakfast table so happy and thankful—and all of a sudden you will hear a growl or a snarl, and right there in the room with you is this animal, not a bit afraid, just as though it belonged there. You will be walking along the sidewalk, with not the slightest notion of any such thing within miles of you, and all at once right there by your side will sound a snarl or a whine, and you'll see a . . . Oh, I almost told you the name, didn't I? But I didn't quite, and I'm not going to for a moment longer. First I want to describe it and see if you can guess.

It walks on two legs and is about as high

as—well, I have seen them as small as tiny children, and I've seen them as tall as grown men. They look very much like boys and girls. In fact, I don't believe you would be able to tell the difference if it were not for two or three things. For one, they have some marks across the forehead, lines like, which make them look very cross; and their lips stick out in a peculiar way, just like a pout; and they make a sound, these animals do, I hardly know how to describe it, something between a snarl and a whine, just a little nearer a whine, I think.

I wonder now if you know what this animal is I am talking about? If you have ever seen or heard one? Shall I tell you its name? A friend of mine told me once, or I should never have guessed, for it isn't even in the dictionary. Well, listen hard, for I don't want you to forget.

It's the WHINOCEROS, the little animal just the size of a boy or a girl, which goes around whining and growling and snarling and complaining at everything, until father and mother and brother and sister hardly know what to do. Nothing suits them—the day is too hot or too cold.

At dinner there is nothing the whinoceros likes, and he never wants to play the games the others are playing, and so it goes all day long. The whinoceros is never happy, nor will he ever let anyone else be happy.

When we hear ourselves making that kind of a noise, or feel those lines coming in our forehead, or our lips curling up, just run as hard as ever you can for the looking-glass, and take a look, for very likely we are beginning to change into whinoceroses, and of course that would never do, for we never mean to be anything else than thankful, loving, happy boys and girls as God means us to be.

Elmhurst, N. Y.

## A Painted Wooden Horse and Rider

At the Metropolitan Museum of Art in New York there are a number of rooms filled with relics from Egypt. Life, as it was lived several thousand years ago, is faithfully pictured by these little wooden men and animals. This particular horse and rider are from the eighteenth dynasty, a time when the power of Egypt was at its height. Horses and riders, such as this one represents, were doubtless the kind that pursued the Israelites as they left Egypt for the promised land. That was about thirteen hundred years before the birth of Christ, and some thirty centuries from this present date. It is fortunate that the Egyptians observed elaborate customs in the burial of their kings, for the discoveries which have been made, and are being made in their tombs today, enable us to look across 3,000 years, and see just how things were done then. Among the recent discoveries found in the tomb of Tutankhomen are chariots, food, trinkets and many playthings of young princes of long ago.

## How Far a Fly Flies

Warm days will be bringing out the flies. Having survived the winter in warm nooks in our homes, they surprise us by buzzing around weeks before we expect to see any of them. In fact the writer has disposed of two already this season, and it is not yet mid-March.

Last year government officials made experiments with several thousand flies to see how far they fly, and thus determine to what extent they carry disease. The Scientific American says, in regard to the experiments:

The flies were first captured in large conical traps and were sprinkled with finely powdered red chalk or paint pigment. Then they were released. Within twenty-four hours, sixty-four per cent of them were caught in a large number of traps placed at varying distances and in different directions from the point of liberation.

House flies may travel anywhere from one mile to 50 or 100 miles. Most of the flies that were captured had flown at right angles to a wind the velocity of which was thirteen to twenty-four miles an hour. Seventy-seven per cent of them had flown west; for some unexplained reason fewer went south than in any other direction. The insects covered the first 1,000 feet from their place of release in a few minutes and seemed on an average to fly from five to nine miles in the two days immediately following their release.

Atlanta, Ga., is to have a traveling school ship. Six prominent and wealthy men of that city have purchased a former army transport. It is to be refitted with libraries, laboratories, dormitories, athletic courts, and all the things necessary to a school. The boys who attend this school will have a nine months' tour of the world, and lessons will be designed to fit the places visited. The cost will be about \$1,000 per pupil. The boys will see people of other lands, will learn to understand them, and the good of that, in regard to international relations, will doubtless be great. How many of our boy readers wish they could go?



AN EGYPTIAN WOODEN HORSE AND RIDER

The wooden model is 3,000 years old

✓  
**Dr. Fred B. Fisher to Lead the  
Area Centenary Forces**

Bishop Wilson announces the appointment of Dr. Fred B. Fisher as executive secretary of New York area for the Missionary Centenary. Dr. Fisher is one of the best known and most popular men in detached service in this area.



DR. FRED B. FISHER

He knows the mission field from actual service in India, knows the work of a pastor, has an extensive knowledge of the Church, through his secretaryship of the Laymen's Missionary Association. Furthermore he is an inspiring speaker, has large gifts as an organizer and wins the loyal and even affectionate support of those who work with him. Though the area organization is somewhat late in forming, invaluable preliminary work has been done by the district superintendents in all the Conferences and the new secretary will find the field well prepared.

*Christian Advocate*  
*Oct 24, '12*

1522 (18)

**Personal**



Dr. Fred B. Fisher

On November 1 Dr. Fisher enters upon the duties of general secretary of the Laymen's Missionary Movement, succeeding S. Earl Taylor. He has been a missionary in India and has been one of the most effective workers in this country in expounding the new financial plan and securing its adoption. He is a minister and a member of New England Conference.

Howard Street, Rochester, N. Y.

Professor Richard Morris, of Rutgers College, has been supplying the church at Milltown, N. J.

Corporal Charles Wilbur Craver, son of Dr. Samuel P. Craver, of Buenos Aires, Argentina, has arrived in France.

The Rev. R. H. Crowder, pastor of Grace Church, South Bend, Ind., has been appointed chaplain in the army.

The Rev. W. E. Baneroft is returning to America to represent the interests of Bombay, India, in the Centenary campaign.

The Rev. and Mrs. Arthur F. Wesley and Mr. and Mrs. Otto Liebner, new missionaries, have arrived at Buenos Aires, Argentina.

The Rev. Isaiah S. Winters, a retired minister of North-East Ohio Conference, died November 15, at his home in New Philadelphia, O.

Captain Morris M. Anderson, son-in-law of Bishop Leete, received the cross for distinguished service on the battlefield of Soissons.

The Rev. J. A. Bretz has been transferred from Oklahoma Conference to Kentucky Conference and stationed at Trinity Church, Covington, Ky.

The Rev. J. W. Mahood, the evangelist, begins a revival campaign in First Methodist Episcopal Church, Ottawa, Ill., December 1. He will be assisted by his daughter.

President William H. Crawford, of Allegheny College, preached at Central Church, Detroit, November 17 and lectured there the following night.

The Methodists of the south side of Chicago held a union Thanksgiving service at Saint James' Church. Bishop Nicholson was the preacher.

Bishop McConnell, who preached the Thanksgiving Day sermon at Carnegie Hall, Pittsburgh, Pa., will be the preacher at Chicago University next Sunday and the week following.

Dr. John Brown, biographer of John Bunyan, in whose church at Bedford, England, he has been pastor and pastor emeritus for fifty-four years, has just observed his eighty-eighth birthday.

The Rev. B. Seeholzer, of New York Conference, is supplying for the remainder of the Conference year at Asbury Church, Mount Vernon, N. Y. His address is 52 West Fourth Street, Mount Vernon.

(17) 1521



unthoughtful stranger an anarchistic spirit. Men and dwelt near kings' courts and queens' thrones from the greatest social distances, real life understood. There is nothing in their minds but the king, the emperor, the czar. The demagogue calls all men as brothers, our American gospel preaches to them. Hence they so often fail to understand our systems of education, our hospitals and our Young Men's Christian Associations, our "everything," and wages so large in proportion to the very lavishness creates in our country that the very extravagance creates in our country for what is called, in common parlance, "the most fortunate that anarchism with them is the rule.

of the boon of comprehension came the other day a friend. It was from a cultured lady who comprehended the deepest feeling of others. The few with one of these strangers within the circle of its simplicity. The humble visitor, who in the question of household supplies, readily understood.

The caller was Hungarian by birth and English by education. But she had a gentleness and a warm appreciation of kindness which denoted a little girl by the hand—a well-dressed, well-bred woman, who, it seems, was an adopted child. She said to the narrator, in quaint language, the difference between the other foreigners in the region. "I don't like to work. I want for God!" He said to her, in reply, "I don't like to work."



## Fifty Wonderful Years

IN these days of the "divorce problem," of unhappy marriages, and of a multitude of alleged remedies for domestic infelicity, a golden wedding that marks the close of fifty wonderful years of harmonious, serviceful companionship is, in the best sense of the word, "news." Such an event is even more significant when viewed in the light of a half-century of conspicuous success in the training of children that rise up to call their parents "blessed."

On Tuesday of this week, James Edward Fisher and Josephine Bohn Fisher of Hingham, parents of Bishop Frederick B. Fisher of Calcutta, India, celebrate the fiftieth anniversary of their marriage. They were both born in Greencastle, Pa., but soon after their marriage on Dec. 4, 1878, moved to Indiana. Mr. Fisher traces his ancestry back to Hingham, Norfolk, England, the home of Abraham Lincoln's forebears. Referring to a visit to that historic place, Bishop Fisher once wrote the editor of the HERALD: "I have stood in the old churchyard at Hingham, England, and have read on the gravestones the names of James Edward and Frederick Fisher. It is awesome to see one's own name beside that of his father's on a seventeenth-century stone." Mrs. Fisher, whose maiden name was Josephine Bohn Shirey, comes from a long line of Dutch Reformed ministers, most of whom bore the name of Bohn, which is Bishop Fisher's middle name.

Mr. and Mrs. Fisher's Hoosier home was in Muncie, Indiana, from whose schools their four sons, Charles Edward, Frederick Bohn, James Howard, and Harry Beaver, were all graduated. Charles and James still live in Muncie and with their families are members of H 2<sup>d</sup> Street Methodist Episcopal Church. Harry resides in New Haven, Conn., where he is doing social survey work under the direction of the Yale Corporation. There are five grandchildren—four the children of Charles and one the daughter of J. Howard. The eldest, Alice, is a graduate of Ohio Wesleyan University and is at

present engaged in social settlement work in Indianapolis; the next oldest, Maurice, is a law student at Indiana University; the third, Helen, has completed her second year at Illinois Woman's College; the two others, Charles and Louise, are students in the Muncie High School.

**SERVICE?** What service of greater significance can two Christians render than the making of a home in which the living Christ is always the "Unseen Guest"? Fifty years of high achievement for the kingdom of God must be credited to Mr. and Mrs. Fisher. In their pictures, which appear on the cover of this issue of the HERALD, discerning readers of the paper will discover the secret of a happy married life.

For months plans have been in the making for a quiet celebration of the anniversary in which a few relatives, neighbors, and friends should participate. The event takes place on Tuesday evening at the joint home of Mr. and Mrs. Fisher and Bishop and Mrs. Fisher in Hingham.

The HERALD joins with the many friends of Mr. and Mrs. Fisher in extending congratulations and best wishes upon this golden wedding occasion.

*Mrs. Fisher's Herald. 12.5.28*

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—Just before President-elect Herbert Hoover sailed for South America, Bishop William F. Oldham, formerly of Buenos Aires, sent him a hearty invitation "to step into Santiago College when you are in Santiago, Chile, and see a place in which goodwill between the nations is now being promoted." Bishop Oldham has announced that a group of men in New Rochelle, N. Y., have made it possible to provide a library in the new building of Santiago College.

—Dr. Edgar Young Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., for the last twenty-nine years, died recently at his home in Louisville. He was sixty-eight years of age. In the late nineties Dr. Mullins was pastor of the First Baptist Church of Newton.

—Among New Hampshire Republicans, Rev. Dr. Willis P. Odell of Chester is being looked upon with much favor for the office of chaplain of the state legislature. The election does not take place until the legislature assembles in January.

achievement, she was presented at last week's meeting with a traveling clock, and with a bouquet of chrysanthemums, one for each year of her association with the class.

—W. D. Hutchins, a layman, has been chosen to be the executive secretary of the Conference Claimants' Commission of the Maine Conference, succeeding Rev. Dr. Alvin C. Goddard, who now heads the Commission on World Peace of the Methodist Episcopal Church. Mr. Hutchins has for many years been a faithful member of the Methodist Epis-



W. D. HUTCHINS

... in August and enters the  
confidence of all who know him. He is  
successful business man and has had  
... experience in banking and in the  
... of his estates. For some time he has  
served on the investment committee of  
Kent's Hill Seminary. He is confidently

# Zion's Herald

Wednesday December 5 1928



MR. AND MRS. JAMES EDWARD FISHER  
PARENTS OF BISHOP FREDERICK P. FISHER OF CALCUTTA, INDIA

See page 1556

"Fifty Wonderful Years"

# A GREAT CHRISTMAS GIFT

Lasting Sixty-Five Weeks

We will send ZION'S HERALD on our Special Offer to your friend or relative for one year and three months for the price of one year. What better gift could you find than this paper filled with information and inspiration?

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Renew your own subscription and send ZION'S HERALD for 15 months to a friend or relative for \$6.

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Renew your own subscription and send ZION'S HERALD for 15 months each to two of your friends, all for \$8.  
These Christmas offers are on a cash-in-advance basis. Fill out the blank below and mail with your check or money order.

Renew my subscription for ZION'S HERALD		Send ZION'S HERALD for 15 months to	
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Enclosed find check or money order for	\$3.50 \$6.00 \$8.00	Name	.....
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## On the Stage of Human Affairs

Walter W. Van Kirk

WHAT are the obligations imposed upon the United States in the ratification of the Paris Peace Pact? In the first place, we renounce war. We do not outlaw war. The outlawry of war implies police action and a court pronouncement against an aggressor nation. These procedures are not provided for in the Paris Pact. There are no "sanctions," military or economic, to be set into motion against a culprit nation. The enforcement of the terms of the Kellogg proposal rests—upon an enlightened public opinion.

The nearest approach to "sanctions" is the reference in the preamble to the effect that "any signatory power which shall hereafter seek to promote its national interests by resort to war should be deemed to have incurred the responsibility of a crime." This is a very fine declaration, but as the Kellogg pact stands on its own, it is a long way from being a real sign of engagement at least that the United States, in the event of the treaty's being broken by one of the signatory powers, will not, through the exercising of its neutrality, become an accomplice of an aggressor nation.

Nor is there any court procedure involved in the United States' becoming a signatory to this pact. This is, of course, a fact to be regretted. The "pacific means" spoken of in the second paragraph of the Kellogg treaty are not formally specified. Until they are specified, and until a court has been instituted to function under the terms of this treaty, it cannot be said that we have outlawed war.

But we renounce war. In the last analysis, that is just as important, perhaps more so. It means that the force of public opinion will register itself against the continued dominance of war lords and military technicians in the formulating of world policies.

IT is to be remembered that this treaty does not renounce *all* wars. Secretary Kellogg repeatedly affirmed in his supplementary correspondence that "defensive wars" were to be thought of as being outside the scope of this particular renunciation. Were we to interpret this as meaning that we do not renounce wars of any kind, or wars of any forces of another country? Or are defensive wars to be interpreted by the United States Senate as including armed intervention in Central and South America? Or are such wars to be interpreted as Great Britain has indicated, as includ-

ing combat in those "special spheres" where England has so much at stake?

It is just at this point that the possible effectiveness of the Kellogg pact may be compromised. If armed intervention in South America is to be construed as an act of self-defense on our own part, and if a military combat in Egypt by Great Britain against another power is to be thought of as a defensive gesture, then we haven't really renounced war, to say nothing of outlawing it. The public, in the United States and elsewhere, want all wars both renounced and outlawed. The Kellogg pact can become sufficiently inclusive if the imperialists and "spread eagle" type of politicians are thwarted in their purpose to do it harm.

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# LETTERS TO THE EDITOR

## A Good Word

Dear Dr. Joy:

As I look back over the year 1927, I am impressed by the valuable service which you have rendered to the cause of Christian fellowship, co-operation and unity, and particularly to the Federal Council of the Churches, through the columns of your paper. I do not want to let the beginning of the New Year go by without expressing to you my very warm appreciation.

Faithfully yours,  
S. PARKES CADMAN.

Brooklyn, N. Y.

## Bishop Fisher's Calcutta Enterprise

EDITOR THE CHRISTIAN ADVOCATE: SIR: The pleasure and satisfaction with which I note on returning from a business trip to India that my own church, First, Plainfield, N. J., is contributing directly to the sustenance of our own missionaries in India gives me courage to present a matter very dear to the heart of Bishop Fisher in his work out there.

Just about two years ago I spent three weeks in Calcutta, where I heard Bishop and Mrs. Fisher tell of their work and their plans. Since then, correspondence has brought out some facts not generally known to our Church members, and I am afraid, not entirely appreciated by the Board.

When during the Centenary movement it so surely appeared that our church members had definitely committed themselves to furnishing the required funds for a large expansion of the work, Bishop Fisher with others made their plans accordingly, which they were entirely justified in doing—for who, for one moment, thought it possible that Methodists by the thousands would not carry out their commitments?

The plan for India included the purchase of a piece of property in Calcutta, on which stood a fine old residence, which was intended for the home of Methodism in India, and it was proposed to build on one corner of the property a small chapel as a place of worship for our own nationals as well as Europeans. This is much needed, and the property is well located with reference to the center of that population.

To make the property carry itself until such time as the entire building would be needed for and converted into offices, the old residence was divided into flats, which were being rented. The income thus secured would have more than covered the outlay had the Bishop been able to make payments on the purchase price, as he had every right to expect. The money was not forthcoming, as expected, and it has been necessary to draw from diminishing current accounts to keep up interest on the loan.

Personally I went over the matter from a business standpoint, made independent inquiries with reference to the present value of the land and its probable increase, and strongly advised Bishop Fisher not to sell, as real estate agents were urging him to do. It would hold on for at least five more years, to allow the property to develop, and possibly to take advantage of increase in value, which Calcutta business men assured me was bound to come. It further developed that a payment of \$75,000 to \$100,000 would eliminate sufficient interest charges to allow the income from rents to carry the property and keep it in repair.

From sources not known to me, Bishop Fisher has since secured \$50,000, and I understand the board promised him another \$50,000, to be available in 1928, but that it may not be possible to make good on the promise.

I want to urge that every possible effort be made to make this promised \$50,000 available, for the stability of our work in India depends

largely upon the Calcutta properties. I have no hesitation in saying that Bishop Fisher has done wonderful work in India, the schools being maintained in Calcutta and elsewhere being more than justification for all his time and effort. To let him down now is not even short of criminal.

This property on Middleton Street, which he wants to and should continue to hold, lies right in the center of one of the important European residential districts and is sure to increase in value. It is out of the business center, yet close enough to be accessible, and when one day more executive office space is required, the site will be at hand. It will also furnish space for more mission school buildings, in addition to the chapel already mentioned.

Bishop Fisher is giving his life for India. He has paid off old debts, he has increased the work and added to the property and resources of his area. He must be sustained. To the extent of my limited ability I have given him more than moral support. I hope it will be possible for the board to send him the promised \$50,000 in July of this year. If that be an utter impossibility, some of Fisher's friends at home who believe in him and in the work which he and his good wife are doing should forget all about "credit" and send him the amount he so surely needs at this time.

My dear Dr. Joy, may I not enlist the support of your good self and of many others in this enterprise? Fisher has been asked to make bricks without straw. Some one should furnish the straw at least.

L. D. ALBIN.

Ingersoll-Rand Co., Executive Office, 11  
Broadway, New York.

## Bishop Fisher Returns to India

Bishop Fisher of Calcutta, India, sailed on the steamship Rotterdam from New York on December 9. He will stop in England, holding there conferences with the India Office and various missionary secretaries. After a brief stay on the continent he will sail from Marseilles December 29, arriving at Bombay January 11.

Bishop Fisher returns to his field bearing the deep gratitude of the Church in America. His services as a missionary leader during the crisis which was met by the "I Will Maintain Campaign" cannot be overestimated. At a time when there was a slump in missionary giving and interest, he caught the spirit of the people with his message on "A Living Christ in a Changing World" and fanned into a flame again the enthusiasm of the Church. The reports from the fields of great harvests and of teeming millions awaiting missionary laborers stirred the Church to carry on.

There were many factors entering into the success of the campaign which culminated on October 31. Loyalty and sacrifice were evident everywhere. However, it can be safely said that the Bishop's visit to England for so short a time made so significant a contribution to the worldwide program of the Church. It was the contribution of a peculiar leadership for a particular task.

The missionaries in India will give a great reception to their returning bishop. Cablegrams from the headquarters of the Board of Foreign Missions have already sent joy through the missionary ranks in India as urgently needed projects which were stopped by the "sag" have been resumed.

the highest terms of appreciation for the leadership of Mr. Williams.

THE NORTHERN NEW YORK CONFERENCE will be held in Asbury Church, Watertown, N. Y., April 11.

#### TROY CONFERENCE

THE REV. J. CLARK SIMMONS, PASTOR AT Granville, who has been seriously ill for several weeks in the Albany City Hospital, is now very much improved. He is expected to return to his home in the very near future.

RICHARD GOULD, SON OF THE REV. AND MRS. Emmett W. Gould, of Middlebury, Vt., was one of five college students selected from the State of Vermont to compete for the Rhoades Scholarship. This son of the parsonage is a senior at Middlebury College.

EAST ARLINGTON, HARRY LICHTHALL, PASTOR. This church has been in the midst of extensive repairs. New hardwood floors, redecorated interior and new furnace installed at a cost of over \$650.

THE EVANGELISTIC CONFERENCE AT SYRACUSE has been carried back to the Rutland District. Group conferences were held at Wells, Burlington and Pittsfield, where the messages of the Syracuse meeting were retold. Preaching missions, in the interest of evangelism, have been held at Wells, North Granville and Ripton. At Wells, M. W. Baker was assisted by E. C. Lyman, of Middletown Springs. Several accessions were made to the church. A class of new members have been received at North Granville, where F. R. Tarling is pastor. At Ripton, Ralph Mittler was assisted by neighboring pastors.

GREENWICH, W. C. HEISLER, PASTOR. Extensive repairs have just been completed in connection with the social rooms and Sunday-school plant, about \$1,500 being expended. One of the active organizations of this church is the Armstrong Brotherhood, named after the Rev. John B. Armstrong, retired, a former pastor. Brother Armstrong is resid-

ent superintendent, and the Rev. R. B. Cook, District League president, assisted the pastor and his wife in this effort. Some repairs have been made to the church and parsonage. The parsonage has been painted and other work is to be done in the spring. The pastor and family were well remembered at Christmas time with a substantial purse and other gifts.

WEST CRESCENT, ARTHUR H. LANDMESSER, pastor. A debt of \$1,600 stood on the new community house when the new pastor arrived at the charge last spring. W. D. Shear, of Schenectady, spent his boyhood days at West Crescent and has held an interest in the old church. He made the proposition in the late fall that he would give \$200 provided the church would raise \$500 by January 1. By that date the church had raised \$631 so that the debt has been cut in two and only \$800 remains. The Sunday school assisted with a \$200 contribution and the Ladies' Aid with \$125. They are now determined to pay up the balance of the debt by Easter time. The officials are grateful to all who have made this possible. Much credit is due to the pastor's leadership.

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D. R. ANDER

is sufficient to perpetuate that appetite, the difficulties of law enforcement are interminably prolonged, and the result would be to encourage lawlessness.

No State or Federal enforcement code was ever adopted upon the conclusions of any commission as to what is actually intoxicating. The United States Supreme Court has held that neither Congress nor the States can by legislation license or permit what the Eighteenth Amendment prohibits. This court has further held that Congress may adopt such legislation as it deems necessary and appropriate to enforce this amendment; and that in defining beverages containing one half of one per cent of alcohol by volume as intoxicating, Congress was acting within the authority conferred upon it by the Eighteenth Amendment, and had adopted the standard which experience in the States had proved to be necessary to secure effective enforcement.

The test, therefore, in determining what is appropriate and effective legislation is not what liquor will actually intoxicate, but what standard in the definition of intoxicating liquor is best to enforce the law effectively.

For these reasons we call upon the friends of prohibition both in Congress and out of it, to oppose by every legitimate method the passage of any resolution by Congress providing for a so-called "Scientific Commission" to determine what is intoxicating liquor.

In the recent English election there were seventy-six candidates holding membership in one or the other of the Methodist churches. Of these thirty-eight were Wesleyan Methodists, of whom twenty were elected. They are divided between three political groups. Six are

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## Bishop Fisher in Australia A Welcome Guest

By Rev. J. W. Burton, M. A.

(General Secretary, Methodist Missionary Society of Australasia)

To Australians a Methodist Bishop is somewhat of a curiosity, and we scarcely know how to treat him. To an ordinary bishop we give respect after the casual manner of our race, secretly smile at his gaiters and apron, and with democratic reluctance address him as "My Lord;" but a Methodist bishop dresses like the rest of us, and lordly titles do not appear to fit him, so we halt and hesitate and finally pounce upon "Doctor" as the most suitable form of address. And no one can possibly go wrong in calling an American cleric by that name.

It was a great joy and privilege to many of us to meet Bishop Fisher of the Bengal Area of the Methodist Episcopal Church. He came unheralded, and entered without ostentation our life, so that we took him to our heart at once. He showed himself friendly, and he could have made any demands upon us after that. We found him a strong, lovable, human sort of man, with a piquancy of speech, a touch of humour, and a widely-roaming mind that ever knew the direction it was taking. He talked to us in his frank, easy, almost laconic way about the big things of the world that were upon his heart and little by little there was revealed a man of broad culture and of a daring mind, disciplined by much experience to practical use. Yet with it all there was a gentle humility which softened even the most challenging and critical things he said, and made us feel that he came to learn, even though we had but little to tell him.

And we liked Mrs. Fisher just as much and saw in her the best type of "College woman" a type that America alone produces. Being also a wise woman she allowed the spotlight to rest mainly on her husband, though now and then there were flashes of independent thought that made us feel that even a bishop is moulded by his wife.

Bishop Fisher gave us of his best whether to large audiences running up to 2,000 or to little groups of a dozen or less. He told us in graphic words of the work and influence of Mahatma Gandhi, Dr. Rabindranath Tagore, C. F. Andrews, S. K. Datta, and many another; these were no longer mere names to Australian audiences but real beings of flesh and blood, of mind and soul. It is not too much to say that he has given thousands of people a new and more intelligent outlook upon the Eastern world.

Some of us were particularly glad to hear the Bishop because he spoke with an American accent (the best Bostonian, of course). He came on the eve of the American Fleet Festivities and the visit of these warships was looked upon by some Australians as a demonstration of naval power. The Bishop is a convinced anti-militarist (as most thoughtful Christian men are) and made it plain that, while proud of his country, he had no sympathy with mere display of force. It was a wholesome correction for some people to learn that the nation that is sending so large a fleet as a system of threats is one in which who work and pray for peace—anywhere.

Some of us have come to feel that the security of the world lies not in the establishment of a brotherhood between the British Commonwealth of Nations and the United States of America. There must be an alliance of heart and mind rather than some military pact, so that there may be a general penetration of the world with those ideals of human liberty and solidarity which alone can make war impossible.

Between Australians and Americans there are many points of resemblance; for example, they both play fast and loose with orthodox English speech. While New Zealanders favour the more conservative types of old England, Australians have more in

common with the democratic and free spirit of America. Both Americans and Australians have a certain independence of mind and a passion for freedom though lately we in Australia have been somewhat doubtful of America since we heard the angry echoes of the "Fundamentalist" controversy and the "Evolution" trial. Such discussions and charges would be impossible in Australia—perhaps because we do not care enough.

But in spite of these resemblances Australia and America are still far apart. We do not understand America and America scarcely knows of our existence; and yet we feel somehow that Fate bound us in the same bundle.

It was here that the visit of the Bishop was of great value to us. He helped us to understand America; and we rather think we helped him to understand us. He had to admit that he liked us, in spite of our faults.

The most valuable service the Bishop rendered, however, was to help us to a new point of view as to our relationship with the Orient. We Australians are far from the great race streams of the world; we are isolated and just a little parochial. We take our views of the East, for the most part, from our daily papers—these modern incarnations of Ananias and Sapphira who continually lie against the Holy Ghost. Every now and then, when other sensationalism has flagged, one of our newspapers will erupt a lot of hot lava about the Yellow Peril, or the Brown Menace. It is sorry enough stuff to any informed mind, but many minds are not informed, and though the people only half-believe the press, it has its effect in jaundicing the view of the mass.

The Bishop helped to correct this. He showed us Gandhi, not as the dangerous political agitator of our leading articles, but as the really vastly more dangerous spiritual leader of a new idealism (or shall we say of an ancient ethic?). He challenged our smug complacency by showing us how much more nearly Mahatma Gandhi followed Christ than most of us do who profess to be His disciples. Conscience did some fine work among us after the Bishop's talks, and lots of stones fell from unnerved hands. He opened magic casements which allowed us to look out upon the life of India, and many saw forms of truth and shapes of beauty they had not seen before, and yet the Bishop was passionately insistent that only Jesus, the real Jesus of the Gospels, not the bloodless creation of dogmatic theology, could permanently satisfy the spiritual hunger of India.

It will be a great gain, when the Bishop returns, he can interpret us to India—no that our six millions count much against the three hundred odd millions of that land, but we are anxious that our Indian members should see us and feel us, as they are likely to do if they read only the papers. Unfortunately we are known mainly in India as the authors of an "unfriendly offensive." Why Australians "like" the "L" and "C" is a mistake. There is nothing in the Immigration Act that discriminates against colour, but the individual is often caught at the point. It is mainly an economic barrier erected to keep our goods and trade out of India, and to be called "L" and "C" is a mistake.

Some of our great cities are in the way of the great sea routes, and we are anxious to see the world progress and world to come, to see the doors of Australia and India open to them, for their sake as well as ours. We may come to look at the low-dimplying Chinese quarters of our great cities to realize how degrading to both sides is this attempt to mirror *ante merum emulations*. God forbid such an Indian quarter in our Australian cities!

There will come, no doubt, modifications of this policy, but the point I want to emphasise to my Indian readers is that it is not a policy of hate or of suspicion; it is a policy of protection. The most

liberal provision is made for the student, the traveller and the merchant to come to our country, and I think I can say that such have every courtesy extended to them. It may be that the natural corollary of this policy is a "Brown India Policy," and I do not think we should object to that. We are passionately democratic and want to rule ourselves; but we are so democratic that we desire other people to rule themselves.

In missionary work the Bishop has made us feel that we ought to do more for India. He made it plain that while India does not want official "leaders" (after the old Student Movement model) she does want brothers who in the loyalties of love and service will help India to express her best self. And India's best self will find, we believe, richest expression through the life and teaching of our Master, Jesus Christ. When she has yielded herself to Him she will give us, we believe, an interpretation of His life and character such as the world is still waiting to receive; for we without them cannot be made perfect.

## The Trend of Prohibition

REV. DEETS PICKETT

When you drive your car you glance at the speedometer to see how fast you are travelling; you examine it to find whether or not your car needs greasing and what mileage you are getting out of your tyres. To other instruments you turn to learn whether or not the battery is charging and the oil flowing freely. These instruments are indicators informing you whether there is cause for satisfaction or alarm.

For some time the indicators of prohibition progress gave ample cause for anxiety. Just after prohibition there was a tremendous improvement all along the line. Then arrests for drunkenness commenced to increase, as did cases of alcoholism and there were other indications that we were beginning to lose the ground that we had gained. This bad tendency continued for several years although at the very worst the balancing of accounts showed a clear net gain over conditions existing before prohibition. Seemingly we "turned the corner" just after the last election when it was clearly indicated to this administration and to every intelligent politician, Republican or Democrat, that prohibition is an established policy of the people and wet support is a political liability. There have recently been several studies and statements issued by responsible parties which show the present tendency to be favourable.

First, a report by Mr. Robert E. Corradini, who has collected statistics showing arrests for intoxication in the cities of the United States. In 1918, which was the last really wet year, the following year being partly under war-time prohibition and partly under war restrictions, there were 22.8 arrests per thousand of population in 185 cities, in 39 states. Then came prohibition in 1920 reducing this rate to 8.7 per thousand. In 1921 it rose to 11.3, in 1922 to 15.3, in 1923 to 17.1, but in 1924 the rate fell to 13.4, the figures relating to 120 cities in 30 states.

There is reason to believe that within another year or two we will again touch the low rate fixed in 1920, the first year of prohibition, and it is certainly to be hoped that the nation as a whole will duplicate the experience of states which have gone dry and continue from now on to decrease steadily the intoxication rate. Note the following three facts. First, there was an enormous decline in the first year of prohibition. Second, there was a steady increase over this first year prohibition rate up to last year,

but this increase did not bring the figure back to the pre-prohibition rate. Third, the rate has started once again to decline, already being far under the rate of last year.

Now what about the demoralization of our young people by prohibition? We have heard that they are all drinking as never before. The Scientific Temperance Federation sent an inquiry to 250 Superintendents of schools and Principals of high schools in the State of Massachusetts asking for information. Nearly 100 replied. Only 1 said that young people are now drinking more than before prohibition. A number of high school principals said that in all of their experience they had never seen a single pupil under the influence of liquor. The Inter-collegiate Prohibition Association queried 60 Presidents of Colleges and Universities. These men were emphatic that so far from prohibition having lowered the ideals and moral life of young people, that it had proven a boon of inestimable value. President George B. Cutten, of Colgate University, said—

"I shudder to think what they might be if the saloons were in vogue during these restless days."

The President of South Dakota State College said,—

"The ideals and moral life of young people are being raised rather than lowered."

President Hunt, of Bucknell, declares,

"The representative attitude of students is more and more in behalf of the enforcement of law."

Professor Carver, of Harvard, calls Prohibition "the greatest experiment of modern times," and President Smith, of Washington and Lee thinks it a national blessing.

Touching upon this matter, a Brooklyn, New York, school master, Mr. Gilbert J. Raynor, principal of Alexander Hamilton High School, has issued a statement intended to be read at a Conference on law enforcement at Round Lake, New York, which is truly remarkable and we quote it in part:

"The attendance at this high school varies from three to four thousand, made up of young men from all ranks of society. I am personally or by representative present at practically all of their social functions. For the past four years there has not been a single instance of observable violation of the prohibition law by any of these young people.

"About a year ago one of our New York newspaper representatives came to the school and asked if he would be permitted to take a straw vote in the Senior Class, composed of 234 young men, to ascertain how many of them were in favour of a modification of the Volstead Law. I gave him permission to take the vote which was done without comment. The vote stood 229 against modification and 5 for modification. The paper did not publish the results. I have my suspicions that if the results had been practically reversed, it would have been shouted from the front pages of the wet press throughout the country.

"Before the days of prohibition in this great city high school, we always had present with us cases of distressing poverty. For years our teachers maintained a voluntary relief fund from which there was supplied milk and sometimes other food for boys who came to school in the morning without breakfast and evidently verging on collapse. We frequently bought shoes and overcoats in the winter to relieve distressing cases. It was not unusual for small boys to come to school in the morning more or less dazed and admitting they had had nothing for breakfast but beer.

"Since prohibition, the teachers' voluntary relief fund has been discontinued, and we have not seen for years any boy coming to school in the morning showing the appearance of insufficient nourishment. We have had no cases for three winters of boys need-

(Continued on page 8.)



# Burma Welcomes Her New Bishop

William B. Norton

"KIPLING was wrong," said Bishop Fred B. Fisher after spending his first day in India as bishop, in being whizzed from one place to another all day at a fast pace in an automobile. "He was wrong when he described the fool who died trying to hustle the East. The way these Indian automobile drivers go and the hurry-up calls for immediate action on a dozen questions indicate that the East is trying to hustle me. This makes my third trip to India and I am amazed at the rapid changes which have taken place since my first coming sixteen years ago and even from my second visit in 1917. There is a new India and it must be reckoned with in settling the international questions of the world. I love the Indians. Some of them love me and some of them don't, but I love them all whether they love me or not."

Calcutta filled Bishop Fisher with an enthusiastic optimism. He announced that his policy would be to get acquainted with his episcopal area, Bengal and Burma, to hold what the church had already established, to strengthen it and to study where changes and new moves were needed. A district conference was held at Pakaur in which he had every local preacher, exhorter, and Bible woman make a report on his or her work in open conference. Various committees were set working in Calcutta on an episcopal residence, on new plans for the present center on Dharamtala Street and on new ways for reaching the Indian population and especially the young men who throng in thousands to Calcutta, drawn by the great University of Calcutta and the commercial opportunities of the city. While Bishop Fisher comes to India in a new capacity he has long cherished convictions as to India's needs and opportunities and does not need to wait as would a bishop unacquainted with the situation before taking action.

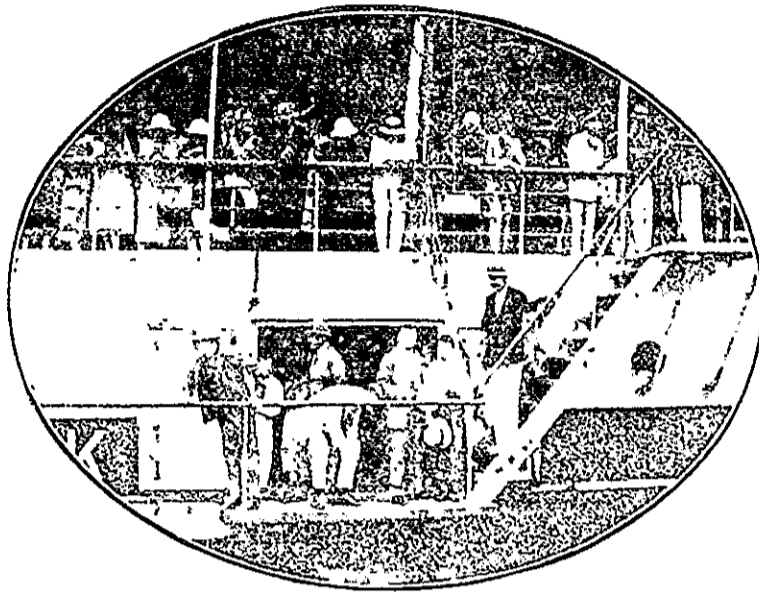
After a few days in Calcutta Bishop Fisher made a quick trip to Burma, which forms part of his area. He expressed amazement at the development of the Methodist work there. "I knew we had an English-speaking church in Rangoon but I had no idea of its bigness," he said. "Think of the boys' high school with eight hundred in attendance. If we believe it is worth while to reach the Chinese where is there a better opportunity than in Rangoon, where the Chinese are pouring in as they are into Singapore and Penang?"

On Christmas Eve Bishop Fisher addressed our Methodist Chinese Sunday School and the parents who had gathered at the celebration. The number present was as large as we saw one year ago at Christmas time in Singapore. So rapid had been the growth of the Chinese work here that the Rev. N. A. Price, the missionary in charge of that special population, was obliged to utilize what had been a horse stable. We saw the old stable with a four or five-foot break in the roof looking into the clear Oriental sky filled with the heads of the boys and girls whose only chance to get into the building which serves as a church was when their turn came to go up to the platform and sing or recite. They then came down some times six at a time. One group recited in Chinese and another the story of the birth of Christ in Chinese, and still others spoke in English. The Chinese consul was present in full dress and delivered an address in Peking Chinese, which was translated to the audience in Cantonese Chinese, which is spoken there.

The voyage from Calcutta to Rangoon took two and a half days. The weather was perfect and the sea smooth. Rangoon is a city of about 300,000. It ranks next to Bombay and Calcutta in commercial importance in the Indian empire. It is a city of electric lights, automobiles paved streets, moving picture shows, and world famous Buddhist pagodas. Methodists

carry on work in English, Burmese, Tamil, and Chinese. The Burmese are without caste and are a literate people, nearly ninety per cent of the men and forty per cent of the women being so classed. It is a city preëminently adapted to Christian work in schools and through the spread of good literature.

Bishop Fisher and party have made three excursions to centers of work in the interior, Thongwa, Syria, and Pegu, and will make others.



BISHOP AND MRS. FRED B. FISHER ARRIVING IN INDIA AT BOMBAY

## THE TIDE WILL RETURN

RUSSELL H. CONWILL

THE tide will return and the religious interest will be more extensive, and more intense than ever before. The sense of need which depresses all classes now is the promise of a great revival. It will be naturally miraculous, if history is to repeat itself. The law courts, the money markets, the high costs of living, the rush for luxuries, the continued warfare, the starving children are untedly driving us back to Christ. The awful

need of his principles in society, and of his redeeming power in the hearts of statesmen and peasants is forcing mankind to call for him now. A millionaire told me a few days ago in his home, "I am tired of stocks and bonds, of schemes for making money. I want Christ. I can see that nothing else satisfies." The old new gospel that "Jesus Christ came into the world to save sinners" can now be asserted boldly and men will listen. Tell them now that the world needs the Saviour and they will believe it.

O! It is such a comfort to find in my age that "the Church's one foundation" has not moved a hair's breadth. Then, too, that old Book is still the book of life. Once the Bible my dear Methodist father read told me the truth that Jesus called little children to him, and that then meant me. Then, later, the Bible said a youth came to him and that Jesus loved him. That then meant me in youth. Then the old Book told me of the need of a Saviour and Friend, in college, in business, in travel, in the home, in the ministry, and in the administration of a university that, too, meant me. Now that I am so soon to go on a journey taken but once, I find the dear old Book with its worn edges is a complete guide to the country I am going to visit. No other book can tell me anything about the angels, the city, the glory, the songs of the redeemed. Take away all I have beyond my robe and cane, if I must lose them all, but leave me this Book in my memory and heart! Then I can wait or go on knowing that it is an unshakable truth, that all things work together for good to them who love God. Jesus is all the world to me now; and I yearn to tell all the world about it. He is surely coming again.

THE tide will return and the religious interest will be more extensive, and more intense than ever before. The sense of need which depresses all classes now is the promise of a great revival. It will be naturally miraculous, if history is to repeat itself. The law courts, the money markets, the high costs of living, the rush for luxuries, the continued warfare, the starving children are untedly driving us back to Christ. The awful need of his principles in society, and of his redeeming power in the hearts of statesmen and peasants is forcing mankind to call for him now. A millionaire told me a few days ago in his home, "I am tired of stocks and bonds, of schemes for making money. I want Christ. I can see that nothing else satisfies." The old new gospel that "Jesus Christ came into the world to save sinners" can now be asserted boldly and men will listen. Tell them now that the world needs the Saviour and they will believe it.

# Vulgar Sports in the Name of Charity

John Thompson

(An outline of a sermon preached at First Methodist Episcopal Church, Chicago, Sunday February 6. Text: "I was hungry and ye gave me meat." Matt. 25:35.)

**T**HERE should be a large margin for amusement in life—a time when the belts are thrown off and the pressure lifted—the nerves relaxed. The slightest knowledge of history will assure us that our age is quite tame and sober compared with much of the past. Yet who dare affirm that it is a colorless age when a young lady of refinement and culture will stage a prize fight in the city of New York—a fight which was so gory that the referee had to stop it—and another young lady of similar wealth and station plans a wrestling match in Chicago? Both of these vulgarities are promoted in the name of charity. It is no indictment of these two thrilling sports to say that their being fostered in this way is inimical to our best Americanism. Either of these wealthy ladies could give the amount raised by these spectacles and never miss a meal.

## The Most Sacred Element Eliminated

The most sacred element in the exercise of charity is the spirit of sacrifice, but that element seems to be entirely wanting. It is not giving when we get something in return. Contrast this with the frugal meal arranged by Mr. Hoover, when a goodly number of New York's wealthiest sons sat round a table and were served a dish of rice and then gave large sums to feed the hungry. That was a direct laying of money on the altar of humanity, while here it is paid out for sport. There is more of the selfish than the sacrificial element in it. It is not elevating.

Life is altogether too selfish. We wear the cross on a chain, but there is no mark of it in the daily life. Paul said: "I bear in my body marks of the Lord Jesus." The people go to the matches and the fee is given to charity. We are each in the center of a world of our own with suffering and need all around us. What we give enriches another and blesses us. Selfishness is a synonym for sin. Miser is miserable abbreviated. The young ruler was sad because he was selfish. Coal is black when cold. When burning it shines like molten gold. Salvation comes through sacrifice. The world is made better by our giving, not by our getting. Lucifer aspired to be a god and lost heaven. Adam cherished a similar ambition and lost Eden. Jesus counted it no prize to be equal with God, and he sits on the throne.

In the time of the Crusades when Jerusalem was taken they met to elect a king. The choice fell on the valiant Godfrey de Bouillon. They wanted to place on his head a crown of gold, but he spurned it saying "he could not wear a crown of gold in the city where Jesus had worn a crown of thorns." We are in a world where Jesus wore a crown of thorns. What are we wearing? It would not hurt us to call off some church banquets and send the money to the starving millions, and wear something cheaper than the shivering might be clothed.

## It Weakens the Human Appeal

Surely the fact that there are starving millions eating roots and thistles and leaves, and even chewing at their old clothes or anything that will give them a sense of fullness and save them from immediate death should be enough to appeal to us without the bait of brutalizing sports. Mothers are drowning their children to save them the agony of dying of hunger.

Our Methodist Sunday Schools have given \$400,000 for the sufferers of Central Europe and Armenia. There should be enough in the sufferings of these people to loosen all our purse strings. In these sporting matches the sense of human brotherhood is lost. It is helpfulness at long range. There is no helping hand held out but only a cold check sent by way of a sporting pageant.

The dean of Toyne's Hall said "What the poor need is not your money—it is you." But here only money is offered. These boxing and wrestling matches are nonconductors of leading sympathy.

In these great thrilling days when the world is shaking with the spirit of the great war, the air is vibrant with the cry of the millions where red-headed men by the tens of millions are trembling and we are trembling. We need to feel the burden of real suffering. If we are to help men as Christ helped them we must feel with them. We must share their sorrow and place our shoulder under their cross. We need more of the free misery of human brotherhood.

Speaking of family relations, we frequently affirm God is thicker than water. The blood of Jesus Christ shed for humanity binds the human race together in a chain of universal brotherhood. He is the Son of Man, the older brother of us all. Are they Chinese and Armenians who suffer? Yes. But they are men, therefore our brothers. This is the Christian position. Any other is pagan.

## The Lowering of Our Ideals and Motives

We need a great lifting of our ideals today. They are too low. Cheap jacks and mediocrities sneer at the idealist, but

ultimately the world crowns him. The musician who refuses to yield to the glamor of the cheap music hall crowd may suffer momentary loss, but by and by he sets the standard for our finest music. The artist who spurns the ready profits of the cheap and tawdry, even though he suffers hunger, creates an ideal by which the choicest productions of art are measured. The ideals of the idealist are ultimately actualized.

These matches tend to a mixing and polluting of the motives. Love is the highest motive, and because it is the highest we reach it last. It is the only motive that is deep enough and strong enough for the problems of the world. Small souls can get along with small motives, even as toy ships only need a bathtub for their sailing. But the great ocean liners need the deep blue sea.

Great souls must have abiding motivity. The love motive is not a momentary sensationalism nor spasmodic outburst, nor ecstatic enthusiasm, but it is a permanent, steady quality in the life and holds it up to the principle of sacrifice.

Napoleon at St. Helena said: "Jesus Christ founded an empire on love. He united in himself not a nation—but the whole human race."

The Cross was a stumbling block to the Jew, foolishness to the Greek, weakness to the Roman, and is nonsense to the selfish of our day. Jesus Christ made the Cross the throne of the universe. He dethroned the Cæsars and enthroned himself. He is now the world's standard of manhood. The nations are at his judgment seat. Humanity is at his judgment bar. The future may have some judgment revelations, but the world is at a judgment day even now.

It is not without significance that the organization which represents the world's greatest crusade for helpfulness is called "The Red Cross." It will outlive militarism, navies, armies, prize fights, and wrestling matches because the spirit of the Cross is in it. The spirit of the old Cross in human life would carry the stock of humanity up to par. The sacred contagion of the Cross has passed over the heart of the world, but we need to make it incandescent in daily life. The world needs heroic souls who dare break through the conventions and stem the damning, destroying currents that threaten modern society.

We must so exalt the spirit of Christ and the Cross that men everywhere, in all lands, and among all classes, will come to feel—

"That, whether on the scaffold high,  
Or in the battle's van;  
The fitting place for man to die  
Is where he dies for man."

## THE GOSPEL SWORD

God will save by the gospel still; only let it be the gospel in its purity. This grand old sword will split a rock in halves says Spurgeon. How is it that it does so little of its old conquering work? I will tell you. Do you see this scabbard of artistic work, so wonderfully elaborated? Full many keep the sword in this scabbard, and therefore its edge never gets to its work. Pull off that scabbard. Hang that fine sheath to Hades, and then see how, in the Lord's hands, that glorious two-handed sword will mow down fields of men as mowers level the grass with their scythes. There is no need to go down to Egypt for help. To invite the devil to help Christ is shameful. Please God we shall see prosperity yet, when the church of God is resolved never to seek it except in God's own way.

## THE FAMILY ALTAR

THE REV. G. S. LAMOND

### Faith Amid Trial

Let us read the Bible every day, and every page we read the words of God, and understand the meaning of them.

Sunday	Sharing with Christ	1 Pct. 4:12-19
Monday	Physical Test	1 Cor. 4:9-14
Tuesday	Perfect Through Suffering	Heb. 2:8-12
Wednesday	Spiritual Training	Heb. 12:1-7
Thursday	Dreadful	Exod. 3:1-5
Friday	God in the Storm	Isa. 51:6-9
Saturday	Foundation	Matt. 7:24-27

To search the Heart: Are you looking for the days of prosperity that my faith will stand the storm?

O Christ we rejoice in thy constant unwavering confidence in God. May we behold with thy eyes the power and love of our Father. Help us to place our hands in his that we too may be serene and washed in the days of adversity. Amen.

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## In Memoriam

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Dr. Frederick B. Fisher

Central Detroit and Kiwanis International lost a towering world figure in the passing of Dr. Frederick B. Fisher, pastor of the Detroit Central Methodist Church on Good Friday, April 15.

Dr. Fisher's career had led him from his birthplace in Greencastle, Pennsylvania, to a mission post in India, a graduate degree from Boston University, a missionary bishopric to a university pastorate, and a pastorate in a cathedral church in a modern metropolis. His exploits as organizer, administrator, preacher, lecturer and leader had made him internationally renowned. He was a close friend of Mahatma Gandhi, and his deep sympathy with India's oppressed millions led him to resign the episcopate and return to America to interpret the world mission of Christianity to his own people.

An automobile accident on February 27, en route to Florida, caused internal injuries which led to his death.

### Dr. Fred B. Fisher Quits the Pastorate

Dr. Frederick B. Fisher, former bishop, has resigned as pastor of First Church, Ann Arbor, Mich., to take effect on September 1. He has been at Ann Arbor four years, preaching to great congregations, but he says, "I feel my place is out in the world." The *Michigan Christian Advocate* says:

"He will fill engagements in the Philippine Islands during January and February, China and Japan in March and April, Singapore in May, New Zealand in June and part of July, and in Australia from mid-July to the end of September. After that he will return, and, from Boston as his headquarters, will go out on detached service to carry out the same type of work in this country.

"Doctor Fisher's friends feel that the controlling motive in his decision is his urge to get away from administrative work and do the work of an evangelist in this world crisis, not an evangelist of the old order but an evangelist of the changing order."

Doctor Fisher is quoted as saying:

"My idea of missions abroad is that the churches over there ought to take control—should gather courage to stand on their own feet. It is that goal toward which we will work. In Melbourne, Australia, I will be accepting an invitation as an American clergyman to conduct services during the celebration of the city's centennial."

Doctor Fisher was born in Indiana fifty-two years ago, educated at Ashby, Boston and Harvard, was ordained and served two years in India. Returning to the United States he was secretary of the Laymen's Missionary Movement (1910-1920). Elected bishop in 1920, he was assigned to Cakutta Area. In 1930 he resigned and became pastor at Ann Arbor. Mrs. Fisher was formerly Welthy Doninger, young women's worker and writer.

ates the statute of  
allowing cases:  
income of an item  
ly included in an-  
income of another

(4) Adjustments between estates or trusts and their beneficiaries; or  
(5) Changes in respect to the basis of property for purposes of depreciation, depletion or gain or loss which affects returns for previous year.

#### Conclusion

The above digest covers the major changes in the new 1938 Revenue Act which might prove of interest and importance to members of the Kiwanis clubs throughout the United States.

We have tried to make the statements brief and to the point for quick reading.

Vt., June 20-30. Assisting him was a strong faculty of specialists in the various departments, including the Rev. and Mrs. T. Basil Young, the Rev. Harry E. Titus, Mrs. Roe R. Mitchell, and Miss Marion Armstrong. The New York State Council of Churches and Religious Education co-operated with the Vermont leaders.

#### Summer Program at Round Lake

The summer program at Round Lake includes several important and helpful gatherings. The Troy Conference School of Ministerial Training will run from July 10 to 20, with the Rev. E. W. Gould, chairman of the Conference Board, as dean. In conjunction there will be held the fourth annual Graduate School, with the Rev. H. C. Ackley as chairman. The faculty of the Graduate School includes Dr. Hazen G. Werner of Flint, Mich.; Prof. L. R. Eckardt of DePauw University; and Bishop F. J. McConnell.

The School of Missions, Mrs. Margaret Tucker, dean, will meet July 21 to 28. On its faculty are Mrs. F. C. Reynolds of Baltimore, Md.; Mrs. Ray L. Tucker, Elmira; Miss Helen Johnson, Miss Mabel Taylor and Mrs. H. B. Wynkoop. Mrs. G. W. Pike, of Schenectady, is registrar and treasurer.

On July 28 and 29 the Eastern District of the Woman's Christian Temperance Union of New York State will hold its summer conference at Round Lake. The speakers on Sunday will be Dr. Harry E. Woolver of Washington, and Mrs. Leigh Colvin, state president, and others.

The World Wide Guild, the missionary society for girls and young women of the Northern Baptist Convention, will meet August 13 to 18. Mrs. C. W. Gammons is chairman, and Mrs. Ruth Ainslee Swift, registrar.

The Epworth League Institute, August 4 to 12, was announced in a former letter.

#### f Good Will

(page 432)

to Capt. Arthur Slater of the C.P.R. steamer "Princess Joan." At Port Angeles, Mayor Ralph E. Davis was similarly honored.

At a luncheon address at this city Byron L. Johnson, president of New Westminster Kiwanis club, gave a fine talk on the necessity of Canada and United States standing united in defense of liberty and democracy. At Everett, Mayor A. E. Edwards received his framed message, as a bevy of pretty girls distributed refreshments.

All Stanwood and East Stanwood turned out to welcome the hurrying ambassadors. Dinner was served by Mount Vernon Kiwanians, where Mayor W. Vaux received his message. Presentations to Mayor Burleigh Hamnington of Bellingham and Mayor J. W. Sheets of Blaine were made at the Peace Arch ceremony.

#### Dr. John MacKay of Winnipeg Dies

Western C. A. P. 10  
 a policy of greedy imperialism. Let the foreign nations develop, without any ultimate political or religious purposes, the economic resources of the Near East; let them develop these resources strictly on business lines, and their co-operation will be welcomed. But let them recognize, once for all, that we have as much right as any other nation in the world to political, economic, and spiritual independence.

Let it be realized, finally, that only when we remain the undisputed masters of our own home will the Near East become once more a center of peace, civilization, and culture.—From "How the Turks Feel," in Asia Magazine for November.

### Some Fisher Stories

Bishop Fred B. Fisher is a "fisher of men," and his stories are not like regular "fish stories" except for relish and enthusiasm. These accounts were picked up from his spoken discourse at Cincinnati.

"Seventeen years ago," he said, "I was a young missionary with the first blush of consecration. My language teacher was a great student of the New Testament, although not a Christian. One day in the village he fell to arguing with some Mohammedans and shook the New Testament right under their sacred beards. These bigots snatched the book from his hands, tore off the cover and the leaves to shreds and trampled them under feet. Because I could not yet speak the language effectively, I went away with an utter sense of sorrow and defeat.

"Contrast the difference now. In that same village I was invited to address the Mohammedan students in a Moslem school. I told the principal that I would not speak on morals and ethics without speaking of my Christ. He said, 'Go ahead.' I went into their fine building, placed my New Testament on the speaker's stand on top the Koran, and proceeded to preach to them Jesus of Nazareth. They gave me hearty applause many times."

Another interesting story has to do with the dedication of a Hindu temple as a Christian church. "A Hindu came to me asking that I dedicate a temple as a church. I asked, 'Will not the idolaters make trouble for us if we try to steal their place of worship?' No, was the answer, from this man, because he was the priest now converted, and all the people were quite ready to make the change not simply in their temple, but in their hearts. Being in the possessive mood, I went over and started to perform the ceremony. I found it full of idols. Taking an idol under each arm, I carried them out and sent many away to America as trophies of Christ's victories. Then I opened the Methodist Discipline and read the service dedicating this centuries-old idol temple to the worship of God."

Showing the utter abandon with which many Hindu Christians enter the kingdom of heaven, he told two stories connected with baptisms. "As I was walking down a long line of waiting people, I noticed a young man with the tuft of hair still on. This tuft of hair is supposed to give a handhold for rescue in the future world, according to their beliefs. I asked this man, 'Would you be willing to have your hair cut?' He answered quietly and decisively: 'Why, yes, if that is necessary. I have decided to be a Christian, and will pay any price.'"

The second story has its setting at an immersion service. After the service was over, one of the men remarked that his foot was in very bad shape and needed bandaging. The bishop asked him, "How did this happen?" The man replied, "As I stepped into the water I felt my foot cut severely by some sharp blade." "Why did you not tell us, and we would have gladly attended to your foot then and performed the baptismal service at your convenience?" The man humbly confessed, "I supposed this was a part of the ceremony!"

Bishop Fisher made 288 public appearances while speaking in the English language in India within two years, showing the rapid rise of education and the spread of our tongue. The Bengal Conference was held in English from start to finish. Students are exceedingly numerous in certain centers. For three days he spoke at a university and held private interviews with multitudes. After a speech, he announced that one missionary would write in names for interviews at ten-minute intervals for the following morning, and another missionary likewise for the afternoon. The missionaries were swamped with applicants. Bishop Fisher had to see them in relays by groups.

At the Bengal Conference he received fifty-five young men on trial. Eight are college graduates and seven are high school graduates. Immediately following this splendid reception he received a cablegram from America announcing a 30% cut in appropriations, and he had to tell six of these young men that they could not be used. One man broke out vehemently against the church and the bishop for holding out false hopes to him during his educational career and then allowing him to be thus stranded just when he was ready to render service. "In the days of McCabe and Thoburn, a 3% cut in appropriations sent the Board of Foreign Missions to its knees in cries of agony, 'O Lord, avert this crisis.' But now that a 30% cut is imminent, I see no bishops, secretaries, or pastors, or laymen at the altar asking God to help his church out of this threatened calamity."

# Europe and the ]

John Bay

**G**UGLIELMO FERRERO, the distinguished Italian historian, whose study of modern peoples is as profound as his knowledge of ancient Rome is accurate and detailed, speaks a grave message to those who have come to think that the League of Nations offers the most substantial hope at present of a peaceful world. In an interview given the writer at Bagni di Casciana, Mr. Ferrero said: "Unless something unforeseen occurs to save the situation, the League of Nations is tending toward exhaustion and decay. This is due first to the indifference of the masses. The purpose and the activities of the League are remote from the daily interests of the great majority of the people. The multitudes are concerned with questions of daily bread. Consequently they do not bring the pressure of public opinion to support the aims and methods of the Society of Nations."

"The second obstacle to the successful action of the League is the hostility of the nations toward one another. These have not been minimized by the war, nor by anything which has taken place since the war. How are the national hostilities to be displaced by understanding and co-operation? This is the great and as yet unsolved political issue of Europe."

"The futility of the League is further evidenced in the nature of the questions and issues submitted to it for solution and action. These have been either simple and trivial, of comparatively slight importance, or else they have been questions too difficult for the individual nations concerned to deal with directly. The really solvable problems have not gone to the League. The really vital issues the allied powers have kept within their own control. The real political life of Europe goes on apart from the League. The League is well conceived. Theoretically it is good; practically it is not functioning in any large significant way."

## Excessive Nationalism

There are no doubt many Americans whose opinion of the League corresponds with the judgment expressed by Mr. Ferrero. If this view of the League and its accomplishments is correct, the inability of the League to function in any notably constructive manner is due, not only to American jealousy for its national prerogatives, but also to the precisely the same state of national feeling in Europe. The idea of nationality which has worked such destructive havoc in the world, and which was so continuously invoked in the peace discussions as the new principle of world-peace and world-progress, remains an obstacle in the way of any grouping of peoples for the security and progress of civilization.

Even the warmest advocates of the League of Nations realize only too well the limitations which an excessive nationalism places upon the purpose and the methods of the League. This is recognized by everyone connected with the secretariat at Geneva. When the visitor is shown the ledgers in which the abstracts of more than 250 treaties are recorded in conformity with the constitution of the League, he is told in answer to his question whether all have been recorded, "We hope so; but we have no assurance that the days of secret treaties even among the members of the League are past."

Are European nations taking the League seriously? The failure of the United States to enter the League weakened at the outset and has continued to lower its value for Europeans. There is a genuine desire among Europeans, in grateful recognition of America's part in the war, and especially because of the vast amount of relief work done in the years succeeding her military effort, to understand the reluctance of the United States to share further the responsibility for European conditions. Yet there is an undercurrent of feeling that the United States has shirked a moral responsibility. It is pointed out that the League is not a league of European peoples; it is a League of the nations of the world. The failure of the United States to see the League in its world proportions and to accept a measurably large share of responsibility for a new world order undoubtedly has tended very greatly toward the slackness exhibited by England and France to commit their gravest concerns to the judgment of this Society of Nations.

## Political Settlements Are Basic

At present international concerns are concerned almost wholly with economic questions. Every European nation has its nightmare of an unbalanced budget. In the United States there seems to be a grudgingly increasing acknowledgment that the economic life of any people, even a nation as self-sufficient as our own, is intimately connected with the industries, the wages, the markets, and the financial genius of other peoples. There is ever with us a school of thought which holds that the basis of national life and civilization always is economic. Yet the root of European difficulties to-day, and eventually, of world disturbances, is political and not economic.

The primary question which is disturbing Europe at the present time is, "How are the peoples of Europe to be governed?" The monarchies are mostly gone. The great body

## The Cross above Siva

[Courtesy of *The Florida Christian Advocate*, Lakeland, Florida]

"The bishop is coming!" The cry was repeated throughout the little Hindu village until all the inhabitants had heard the good news. As if they had waited only for a signal, they began pouring out from their huts, old men and women, the middle-aged and the young, all bound for a central point, the village square where the little temple of Siva stood in white-washed majesty.

When the bishop came into view, the crowd began singing in their native tongue a hymn to Christ, and the singing, cheering crowd made way for the man of God to come to the open space before the temple.

Thus was the entrance of Bishop Frederick Bohn Fisher to a little Indian village some twelve years ago, as he told it just a few months before his death this Eastertide.

"I was so surprised that I didn't know what to do," said Dr. Fisher. "I had received a call from the village to come and baptize some new Christians, but I did not know I was to receive the whole village into the church.

"I dismounted from the cart in front of the temple. The shaven priest, with the emblem of Siva on his forehead, greeted me with outstretched hands. 'I am so glad you have come,' he said. 'My people are anxious for your coming and they are all ready for you to baptize them.'

"Do you mean to say that the whole village wants to become Christian?" I asked.

"Yes," he answered. "They are all candidates for baptism and they expect to be baptized."

"But do they know the catechism? Can they repeat the creed? And do they understand what it means to be a Christian?"

"Yes," said the priest, smiling at the crowd, which smiled back. "They are ready. Shall we test them?"

"I gave assent and there was a murmur of excitement among the crowd. Small children in the front row began moving their lips as if repeating a well-learned lesson. I noticed an old grandfather who sat near the front. He, too, was mumbling his lesson. Evidently they had been studying diligently.

"But I was completely surprised when I began to ask the questions. 'How many gods are there?'"

"There is but one God," came the answer from five hundred throats in unison.

"I was startled at the sudden roar from the hitherto silent crowd, but when I came to the next question the response was the same. On down the line I went. Finally, I asked if any one could repeat the Twenty-third Psalm. Never shall I forget the beauty of that chant as five hundred men, women, and children repeated in unison the Shepherd Psalm.

"Then they read to me from memory the Beatitudes, the Lord's Prayer, and the fourteenth chapter of John. Tears ran down my cheeks as I listened.

"At last I turned to the priest. 'They are ready. I said. 'But, tell me, who taught them this?'"

"The priest of Siva smiled as he doffed his yellow robe, which was the sign of his rank and calling. He knelt before me as a humble outcaste would have knelt. 'I taught them,' he said, 'and I want to be baptized with them.'

"All day long I baptized there, until my arm was tired and I had to lean against the temple wall to stand. And

as I baptized them they chanted softly a new song and I thought of the words of the Book, 'He hath put a new song in my mouth.' 'Sorrow and sighing shall flee away.'

"I had heard them singing long months before, when I had first visited the village. Such singing! The wail of lost souls condemned to endless torture could not have been more hopeless. I had heard the chant of the lowest of the outcasts, the street sweepers, painfully creeping along the filthy streets, brushing with a wisp of straw the dung that was used for fuel. They had moaned as they swept, 'There is no hope, there is no hope. Not even in another life may there be a chance for such as I. There is no hope, there is no hope in this life.' It was an eerie sound that chilled my blood as I listened. Could these people ever come up out of the depths to which their religion had consigned them? Could Christianity, even, with its message of love, lift them out of this slough of despond so that they could really sing a song of joy?"

"I confess that my faith was weak as I preached Christ to them.

"That had been long months ago, but now I was seeing the fruits of our labors. Here in this ancient village, without a missionary or a preacher to stay with them, they had taken the words that I had spoken and the books that I had left among them and, with the help of the priest of Siva, had learned enough of the Christian religion to be received as probationers in the church. Had they really learned Christ? That was my first question. It would be comparatively easy to learn the words which they had recited, but it would be a different matter to really accept Christ as their Saviour.

"I could ask the question no longer now. The song had answered it for me, for they were singing:

Jesus has taken our burdens away;  
He has lifted us up from the mire of sin and superstition;  
He has given us hope where we had no hope.  
Glory be to Jesus, our Saviour.

"That is not their exact words, but that is the idea. It was a joyful song, and coming from these outcaste villagers it was a miraculous song.

"When the baptizing was finished, I was so tired that I should have liked to rest. But there was more to be done and I must do it.

"So it was that, about sundown, I climbed up a rickety twenty-foot ladder to the top of the little Hindu temple. While my knees trembled beneath me and the ladder swayed dangerously, I followed the directions of the priest whom I had just baptized.

"Knock off the emblem of Siva," he shouted the priest from below, "and put the cross of Christ in its place. Then the world will know that we are Christians."

"I peered off the image of Siva as he had told me, and when the carved figure flew through the air, the people set up a mighty shout. But when I set the cross in its place they sang, softly at first, then jubilantly, their song of deliverance, 'Jesus has taken our burdens. . . .'"

This was the story that was told me by Frederick Bohn Fisher some months ago. I listened and, when Dr.

AUGUST 17, 1938

Fisher had apparently finished, I asked his permission to tell the story.

"But there is more," he said. "I carried a temple like that home with me when I left India. I wanted to have something to remind me of that little Christian village. I found one like it in Benares, the sacred city, and bought it.

"If that sounds incredible, remember that a Hindu temple is not a large affair. It is small—just big enough for one worshiper at a time—and the cost of a temple is not too great. Anyway, I bought one and had it transported down the Ganges to my home in Calcutta. There it was dismantled and made ready for shipment to America. With the help of the natives, Mrs. Fisher and I numbered each piece according to a diagram so that it might be put together again, and then it was loaded on a ship bound for America.

"After a journey of more than thirteen thousand miles, the temple arrived at my home in Hingham, Massachusetts, just outside of Boston. I had resigned my position as bishop and expected to make my home there and to erect the temple in my garden. But my plans were changed and I went to be pastor of the church at Ann Arbor, Michigan. Following this, I came to Central Church, Detroit, and I did not have time to do anything with the temple. They told me that it would be unwise to rebuild it in the cold North, as it could not stand the freezing temperature without crumbling to bits.

"During all these years it has lain packed away under a shed in my garden at Hingham, but now since I have seen your beautiful campus at Florida Southern College, it is so much like India that I have decided that this is the place for the temple, and I have told Dr. Spivey, the president of the college, that I will erect the temple here.

"I think that I shall come down here when I retire, and I can spend the evening of my life in the shadow of this little temple that symbolizes one of the greatest experiences of my ministry."

\* \* \*

Dr. Fisher left for Detroit that night and I never saw him again. In less than one month he was dead. The same day that saw the beginning of the long journey of the temple from Hingham, Massachusetts, to Lakeland, Florida, saw also the last journey of Frederick Bohn Fisher. He died on Good Friday, but the temple, which is more than anything else a memorial to him and to the things which he believed, stands today on the campus of the college which he admired and where he had planned to make his home.

Men and women are coming from all over the country to see the temple which has been erected in memory of Dr. Fisher. They have asked, "Why should a Hindu temple stand on the grounds of a Christian college?" and the answer is very simple. It is no longer a Hindu temple. Like the Hindu temple which was its source in India, it has been converted. The emblem of Siva is gone, someone's the tower in its place, the cross of Jesus Christ stands as a symbol of the sacrifice which which there can be no redemption. And, inside the temple, in the place of the fearsome idol, there is a altar and a cross, which was given by an old schoolmate of Dr. Fisher, and flanking the cross are the three-pronged candlesticks, which symbolize the Father, Son, and Holy Spirit.

**SEEKING FOR GUIDANCE***A Page for the Quiet Hour*

★

ROY L. SMITH

**Wednesday, August 24***The mouth of a righteous man is a well of life.—Proverbs 10:11.*

Very few of us will ever be able to preach great sermons or sing great songs, but any of us can make the world brighter by speaking kind words and offering bits of encouragement to the weary folk we meet. The word of criticism aimed at some hard-working leader in the cause of righteousness can do more to defeat the work of Christ than a vicious attack from the forces of evil. More people lose heart because of the unkindness of their friends than because of the assaults of their enemies.

Grant me the spirit of patience, dear Lord, in dealing with the folk who misunderstand me and impute evil motives to me.

**Thursday, August 25***Hated stirs up strife.—Proverbs 10:12.*

No one can estimate the losses the world has sustained because of strife. Contentions over money, power, privilege, praise, and place have consumed the best efforts and the greatest strength men have had to give. Of all the causes of strife, none is so prolific of trouble as hatred. The amount of hatred in the world dismays us, but the way to cure the hatred of the world is to get hatred out of our own hearts. What a terrible thing it is to live inside of a heart that hates!

Forgive me, O God, for asking Thee to make Thy dwelling within a heart that is befouled by the hatreds I bear toward other men who are also Thy beloved.

**Friday, August 26***A rod is for the back of him that is void of understanding.—Proverbs 10:13.*

Thomas Brooks Fletcher, the Ohio congressman, in a Chautauqua lecture of years ago, was accustomed to say that some people were martyred *for* what they thought, but that many more were martyred *by* what they thought. The evil mind invites disaster, while the pure in heart naturally gravitate toward the heart of God. Even a cursory study of the experiences of wicked people reveals the fact that many suffer terrible trouble because of their inability to learn from their burns. They constantly seek the explanation for their troubles outside themselves, instead of within their own hearts.

Help me to search my own heart for the cause of my troubles, and after that let me look with charity upon the world about me, O God.

**Saturday, August 27***Wise men lay up knowledge.—Proverbs 10:14.*

"We take great satisfaction," said a wise woman, "in the fact that we accumulated some things during the prosperous days that cannot be taken away from us during the depression. We made a trip to Europe, and no one can rob us of the beautiful memories we have. We bought

books and read them in those old days, and no one can rob us of the great ideas we gleaned there. We gave some money to the missionaries and to the church colleges, and those investments have never depreciated in value. We helped a boy through college in those days, and his gratitude is a big dividend to us now."

Teach me to give my best effort to the things of permanent value, O Lord, that I may never suffer a depression of the soul.

**Sunday, August 28***He is in the way of life that keepeth instruction.—Proverbs 10:17.*

We hear an occasional complaint to the effect that there are very few good public speakers. But it can be said with a greater measure of truth that there are few good listeners. Too many of us listen in the attitude of defense. We hear a word of rebuke or correction and we immediately build up a defense in our minds against the word. Thereafter it is powerless to do us any good. God's best efforts in our behalf can be frustrated if we refuse to listen to His voice when it is correcting or reproofing us.

Help me, dear Father, to listen carefully to the word of counsel and the word of correction, even when they are spoken by those whom I have esteemed my enemies.

**Monday, August 29***The righteous is an everlasting foundation.—Proverbs 10:25.*

"I have a profound belief in the law of gravity," said a young business man who was engaged in a life-and-death struggle with certain evil forces in his community. "I have an equal confidence in the moral order of the universe. I know that no building can stand which has ignored the law of gravity, and I know that no cause can stand which violates the moral conscience of God. Therefore, I have no fear when I know I am right." This young man had his feet on foundations that were eternal. He could speak with assurance because he believed he was speaking words that would last forever.

Teach me the meaning of the everlastingness of good and truth, that I may never fear when I know that I am true, and that I am doing the works of goodness.

**Tuesday, August 30***The fear of the Lord prolongeth days.—Proverbs 10:27.*

There is a certain sense in which fear renders us a great service. There is, for instance, the fear of hot irons that saves us from burns, the fear of suffering that saves us from disease, the fear of criticism that makes us careful in speech. In a fashion somewhat similar, the respect we have for the mind and law of God saves us from many a distressing experience with evil. The only safeguard against unrighteousness that will save us is a wholesome fear of God which makes it impossible for us to sin. And sin has always resulted in death, in some form.

Keep me mindful of Thy presence, that I may never lose the protection that Thy presence brings, O God.

**AND HEALTH***--Questions and Answers*

★

LACE THOMAS

feed, including his invalid mother, with the children to educate, he is serene and brave despite the grind of poverty. In spite of all, one sees very quickly in talking with him that he is happy. His serenity and happiness are due to two outstanding achievements of his Christian faith. He has established a home where each member is a sincere Christian, enjoying and reciprocating in the affection of every other member. Regularly every Sunday he loads his entire family, except the invalid grandmother, into his old model-T Ford, and takes them to Sunday school and church, where all are active workers. He looks forward without discouragement to a life of toil and hardship, for, more than any other living man I can think of at the moment, he knows the meaning of what Paul called "the unsearchable riches of Christ."

What is the meaning of Romans 8:26: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered?"

It would be easy to let this passage lead us into unprofitable controversy. Is the Spirit a separate Person who intercedes with God for us? If the Spirit is God, does He intercede with Himself for us? Laying aside such questions, it seems clear that God's Spirit assists in our prayers. We are not alone in our struggles. God helps in all our weakness. He cooperates with us in our deepest and most passionate yearnings, and even when we are unable to frame them in words, He understands. "To them that love God all things work together for good" (verse 28), including the suffering that comes upon us unbidden, as well as the beneficent pain experienced in the travail of achieving love and integrity.

In fact, all experiences of reality are marked by the dimension of depth, involving inmost struggle and often anguish of spirit. Mary Austin insisted that creative authorship is not a matter of taking pains so much as having them. And now Professor Edgar Wallace Knight of the University of North Carolina is quoted by the press as saying: "Knowledge is produced not by taking pains but by having them." Almost 1900 years ago the apostle Paul found that the same is true of productive religion. He shows at length in his letter to the Romans that by merely taking pains he could not get beyond surface religion. In short, he failed. It made him a petty legalist, never a social creator. But when his contrition went so deep that he had pains, his release came, and he became spiritually productive in all areas of life. "My little children, of whom I am again in travail until Christ be formed in you . . ." (Gal. 4:19).

The inarticulate praying in the deep self, where God is helping to direct the motions of personality, is just one stage of the process of prayer. When sincere, such praying does not remain unexpressed. It fruits in the art of living, and particularly in the art of evangelism. It makes one a missionary in this savage world.



## Bishop Fisher Resigns the Episcopacy

WE cannot conceive of any announcement which at this moment would more startle the Methodism of this country and of Southern Asia than the statement that Frederick B. Fisher of the Calcutta Area has surrendered his office as bishop. He has concluded to do it that he may once more enter the pastorate, and do a work he cannot do in the field even in India. We have known for some years that this was heavy on his heart. Under this burden he could not find in the distinctions of the great office of the episcopacy a compensation for the price he felt he had to pay as to what was and now is his heart's deepest desire, and in what he has so many times found he was an instrument in God's hands for doing.

In a letter to the Board of Bishops meeting in Boston, he stated that he had indicated to the resident bishop of the Detroit Area and to the official board of the Methodist Episcopal Church in Ann Arbor, Mich., his acceptance of a call to become the pastor of that church.



BISHOP FISHER

From a wire from Dr. L. O. Hartman, editor of *Zion's Herald*, Boston, where the bishops' meeting was held, we have the statement that Bishop Fisher's decision seems to be based upon his love of preaching, his comparative distaste for administrative technicalities and his desire at this juncture "to make way for the larger Indianization of the church in the empire." The present decline in World Service interest and the fact that as a result of the diminution of financial resources and the need for more high-grade young missionaries influenced him. The big problem in missionary work now being transferred from the field itself to the home base also influenced the bishop to accept the call to the Ann Arbor pastorate.

Our people all too little understand the havoc these falling receipts for World Service have played in the foreign field. It is a tragedy of tragedies. Sometimes it would seem that we are closing every door we have in the foreign world. We must speak plainly on this question, and we are preparing to do it. Within thirty days we anticipate we will be ready to draw that curtain aside.

But to-day here is the action of the bishops at their Boston meeting, which is kindly transmitted to us by Bishop H. Lester Smith, secretary of the board:

Since Bishop Fisher has signified to this board in writing his desire and purpose to "cease from traveling at large among the people," as required of a bishop; and has expressed his earnest wish to reenter the pastorate; and since he has stated in his communication that he does not intend hereafter to "exercise in any degree the episcopal office in our church," the bishops think that his request may be construed as falling under Paragraph 263, Section 2, of the Discipline. They have, therefore, in harmony with Paragraph 574, Section 3, readjusted the Calcutta Area and are sending Bishop Fisher's statement to the General Conference for its final action.

The bishops having taken action on the statement of Bishop Fisher, wherein he expresses his desire and purpose to cease from traveling as a bishop, and his wish to

be appointed to pastoral service, the question naturally arises as to the power of a bishop to appoint Bishop Fisher to a pastorate. While we do not find any clear law or precedent relating to this question, so that it would appear to be an extra-disciplinary matter, the bishops are fully agreed in sanctioning and supporting the action of any bishop who may place him in the pastorate of a church, pending some ruling or legislation by the General Conference on the questions now left somewhat uncertain.

In addition to the formal action taken by this board with reference to the request of Bishop Fisher, the bishops wish to record an unqualified expression of affection for their colleague. We have greatly enjoyed his ten years' association with us and have had great pride in the wonderful magnetism and earnestness which he has consecrated to the missionary platform and program. We have the fullest confidence that he is now acting in harmony with his conscientious conviction in his decision to surrender the office and work of a bishop. Loving him in the most brotherly way, we wish him a most prayerful godspeed as he goes to take up some other form of service for the Master's Kingdom.

## Important Items of Bishops' Meeting

THE most startling item coming from the semi-annual meeting of the Board of Bishops in Boston is the resignation from the episcopal office of Bishop Frederick B. Fisher of the Calcutta Area. This is treated fully elsewhere. The conviction has deepened in the breast of Bishop Fisher that he should give what is left of his life to other than episcopal administration of local situations. It would seem to be the same conviction that made E. Stanley Jones, his college mate at Asbury College, halt and put aside the episcopal distinction and "office." See elsewhere for fuller statement.

From Bishop Smith, secretary of the Board of Bishops, come these added items:

Bishop Anderson was elected to write the episcopal address to the next General Conference.

Bishop Welch and Mr. Warren E. Keplinger were elected trustees of the Methodist Episcopal Church to take the places of Bishop Henderson, deceased, and Mr. James N. Gamble, resigned.

Bishop Nicholson was designated as fraternal delegate to the General Council of the United Church of Canada, which is to meet in London, Ontario, in September.

Bishop Warne was appointed the official representative of the Board of Bishops at the seventy-fifth anniversary of the founding of Garrett Biblical Institute.

Rev. M. A. Marcy of Eugene, Ore., was elected as the Portland Area representative on the Board of Home Missions and Church Extension to take the place of Rev. Byron H. Wilson who transferred out of the area.

The presence of the bishops administering our work in foreign areas introduced, as it always does, a note of extraordinary interest and inspiration into our meeting. The reports were filled with statements of problems as well as of victories. Coming direct as they did from fields in which extraordinary movements are going forward in the life of the world, the words of our bishops in foreign residence were challenging to an unusual degree. More than an entire session was given to the consideration of our World Service projects, and unlimited time was given to the reports of our overseas work.

The two subjects which received major consideration

at this session of the board were the spiritual life of the church in the light of the approaching Pentecost, and the World Service and missionary program of Methodism. These two subjects lifted the thought and action of the board to a high spiritual level. There has not been a more vital and helpful meeting during my connection with the work of the board.

## Commencement Days

**G**REAT are these commencement days. How colorful are the college yards, how spirited every hour. The home folks are there to see their daughters and their sons march in their academic gowns and stand before the presidents for their precious parchments. Everything is prophetic. Everything is romantic. Everything throbs with the heart of youth.

Blessings on you, young folks, and wonderful days ahead. Be worthy of your alma mater. Be worthy of your mother's prayers—the sacrifices that have kept you in school and that is praying for you amid unseen tears that you make good!

Blessings on you, colleges and universities! You have done your part. Your daughters and your sons go forth these days to win laurels for you in the character and career they achieve for themselves.

## College Finances

**S**ELDOM do we see, as just now at Columbia University, how great wealth is pouring added millions into our great universities, but we wish those men would take a look at the smaller colleges of the West. The West wishes the East rich. The East invests its spare change in the Eastern institutions. The agricultural sections of the United States are collectively rich, but individually in close circumstances. Ought not men of wealth to be tall enough to see them also?

In other years we knew a man who was made rich in a Western community. He did not forget whence he came or what the West had done for him, and is to-day. He took an interest in the institutions of the West as a debt of gratitude or debt of practical sentiment. He helped the community we have in our mind and through the years it has revered and blessed his name. Years ago he passed through the portals of death. But he lives on in the good he is doing every day to youth, who in turn go forth equipped, he and they in that choir where music is the gladness of the world.

## Look Before You Jump

By GEORGLA ROBERTSON

Look before you jump! Yes, it is uncomfortable here in the frying-pan; but to jump into the fire would be worse! Think the matter through to the end before you give your approval to a change in the Volstead Act.

If we are to have wine and beer they must be sold somewhere. Would you like a wine parlor next your home? If not would it be fair and just to ask for it next some one else's home? Would you like your wife, husband, son or daughter to frequent wine parlors?

O! You would not have wine parlors. You would have beer and wine sold only in hotels and restaurants. Would you like young men to take your adolescent daughter to a hotel to drink wine with them? Whether we admit it or not, it is a fact that wine inflames the baser passions and at the same time deadens the conscience or moral sense, thus causing much immorality, as past history proves.

Do you think it would be safe for young girls to be taken to hotels to wine parties?

O! You would have wine and beer sold only by the bottle and not drunk on the premises. Would that help the situation? The young men could easily stop and buy one or more bottles of wine or beer when taking your daughter out. Would you feel quite comfortable about it? If not, how about other mothers' daughters?

O! You would have wine and beer sold only by the case at wholesale and through mail orders? Then Uncle Sam would be using the mails to further the liquor business and so become a partner in it. Beside, the poor man having no bank account could not send a check, neither would he be likely to have sufficient ready money to spare to buy a whole case of wine or beer, and the wets have always been so solicitous about his being deprived of his beer, so that would not do.

Beside, with wine and beer bought by the case and kept in the house one would not even have to go out to get a drink, so having it so handy naturally more of it would be drunk, and it would always be ready to treat one's friends when they dropped in. Even the young people would find it convenient for treating their friends, some of whom would not get it in their own homes. The home itself would lose its sacredness and become a kind of refined saloon!

O! You would have it sold not in quantity but just by the bottle in grocery and drug stores, and not to be drunk there. How would you like it when you went to the grocery or drug store to find the place filled with men like those who used to hang around saloons waiting to get their bottles of beer and to be jostled and crowded by them while you stood a long time in line waiting to be served? Would it lend a pleasant air to the store? Would you enjoy it? Would you like to send your child to such a place on an errand?

O! You would have it sold only at government stores? Would you like your government to become a liquor dealer?

Every one, even ardent wets, say the saloon must not come back. But neither is there any other satisfactory place for the sale of wine and beer, as we have just seen. Also let us remember that it was not the *place* where the liquor was sold that caused the harm, the evil was inherent in the liquor itself. Saloons selling only non-alcoholic beverages would never have been objectionable!

Furthermore we find in prehistoric times as shown in inscriptions on the ruins of ancient Egypt that even then they made laws trying to prevent some of the evils of wine drinking.

Noah himself, after coming out of the ark, planted a vineyard, and became disgracefully drunk on his pure, so-called, harmless home-made wine, before distilled liquors were ever invented.

France, flowing with wine, had to suppress absinthe; it was destroying her people; and now they leave their wines for cocktails, and it is said they are considering prohibiting cocktails.

You might as well seek to prevent crime by striking out laws forbidding theft, burglary, and murder, as to try to cure the drink evil by striking out the laws against the sale of wine and beer. The only cure for the drink evil is Prohibition properly enforced. We have a President in the White House who can do it if we give him a fair chance. He wants to do it, he believes in it. Will you help him?

## Our Cover Page

*The cover page of this issue presents a historic scene of great value. It is a photograph of an oil painting recently presented by Bovril Limited to the trustees of the Wesley Chapel, City Road, London, England. The painting was produced by W. Hatherell, R.I., R.W.A.*

*The picture presents John Wesley, the prince of open-air preachers, holding a service on a public square. He had been refused one pulpit after another. The conservative church and its clergy did not enjoy his message. Indeed, it was disturbing. It smacked of enthusiasm. That meant religion enlivened by emotion and a religious experience illuminated by a decided radiance.*

*When he could no longer preach in the churches, he took to the open common and the city streets. The people came to hear him by the thousands. They were as hungry sheep. They heard him gladly. He taught them to pray and to sing and how to live decent lives. He awakened them to a new spirituality by preaching the gospel of the witness of the Holy Spirit.*

*He was a scholar, but in his preaching forsook the classroom and the library and betook himself to the fields, where the multitudes could hear him and hear the call of Christ.*

*Out of his endeavors came a world-wide Wesleyan movement, now numbering many denominations with millions of adherents.*

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REV. FREDERICK FISHER, D.D.

Born in 1882 in Greencastle, Pa.

Education -

Grad.-Muncie, Ind. High School, 1900

B.S.- Asbury College, 1902

A.B.- " " 1902

Grad. Harvard Prep., 1907

Ph.D.-Boston University, 1908

D.D.-Asbury College, 1915

Went to India as a missionary of the M.E.Church in June 1904, and began his work in Agra, India July 12, 1904

English and village work 1905 - 1906, and pastor of Agra

English Church, Jan. 1906 -

Returned to America in March 1906 and withdrew from our work,

as a missionary

Pastor, First Church, Boston, Mass., 1907 - 1910

Field Sec'y, Laymen's Missionary Movement, Jan. 1910 -

Elected fellow of the Royal Geographic Society in 1921 in recognition of his book "India's Silent Revolution".

Elected Bishop of the M.E.Church in 1920

of Austrian *Anschluss*, Hitler's propaganda machine loose its reins. Friends of mine who had respect for the Czech independence and who wanted an improved status for the Germans, now look upon them as uncivilized oppressors. My friends in Germany now speak of the necessity of an agreement with the Fatherland.

The assistant pastor of Niemoeller's Dahlem declared, "You must understand that the western part of Czechoslovakia is an original Germanic deposit." I asked him if he would include Prague in a possible union since it had much Germanic architecture and the oldest existing university. The pastor said that, while Prague was Germanic in its development, it should not be taken from the Czechs for political and racial reasons. The leaders whom I met snorted at German claims of original influence in Bohemia. They told me that the territory has been overwhelmingly Bohemian in race and culture since its settlement in 400 B.C. by the Bojarians (a Celtic tribe that once extended their sway to the site of Berlin, and that the Burgundians were once Slavic in name, as the Saxons in Prussia, and the Danes and the Normans bear Slavic names. Bonaparte and his empire ruled the Holy Roman Empire. As for architecture in Prague, the Czechs point to two buildings of Germanic influence for which they claim credit. In any case, I found no Nazi who would claim that the 300,000 Germans in Tyrol were far worse off than the 3,500,000 in Czechoslovakia.

#### DEPARTMENTS

Everyday Living, by Joseph Fort Newton  
 Seeking for Guidance, by Roy L. Smith  
 Children in Court, by Judge Malcolm Hatfield  
 Religion and Health, by Roy Wallace Thomas  
 Training the Future Church, by Vivian Grant ..

#### POETRY

The Preacher, by Mary Hallett ...

#### CHURCH NEWS

Persons ..... 1  
 Events ..... 1  
 British Methodist Conference .. 1

But four considerations made them take a different attitude to the Sudeten Germans. First, the larger number makes the problem more acute. Second, political opportunism closes any immediate protest to Italy. Third, Mussolini has promised improved conditions in Southern Tyrol. Fourth, Italy is the only sure ally of Germany, and the price of friendship must be paid. Yet I did not meet a German who considered the question of South Tyrol closed. One frankly admitted that the Sudeten Germans (so named because of the Sudeten Mountains where they live) have "a heavenly existence" as compared with the Germans in Italy, where neither schools, churches, nor official representation exists, in contrast to the liberality of the Czechs in this regard.

A member of the Czech parliament said to me: "You will find no country in Europe so fair to other national groups within the country. Compare our treatment of the Sudeten Germans with the fate of the Polish minority in Germany." A Czech social worker stated: "We have sought to be completely just in furnishing social help to the sick and unemployed among the Sudeten Germans. The figures on relief document our impartiality."

It is true that the Sudeten Germans have a bitter economic lot. A number

of Czech and Jewish factories moved out of the Sudeten to escape increasing unemployment. The health resorts—cities like Carlsbad, Marienbad—have been crippled by restrictions against travel to Czechoslovakia. The Sudeten agriculture is hilly and not as fertile as other sections of Czechoslovakia. In other regions of Germany, the Czech peasants are on a similarly low standard of living.

It is a general belief in Germany that the military force will not be used to solve the problem, but by political and economic pressure. In Czechoslovakia, however, the man in the street fears war as an inevitability. "After all," one Czech business man said, "the Germans intended to take over our frontier on May 21."

Many Czech leaders are troubled by what they call the impossible solution of the Sudeten problem—dismembering the republic to meet the internal necessities of the Nazis to preserve their empire as inadequate and oppressive. They seek the work of the investigator and mediator, Runciman, but are skeptical of a compromise. If Germany declared itself satisfied, it would be only a

(Continued on page 105)

*News*

COMMITTEE ON CONSERVATION & ADVANCE  
METHODIST EPISCOPAL CHURCH,  
150 Fifth Avenue,  
New York City

AMERICAN BISHOP AWARDED F. R. G. S.

Bishop Fred B. Fisher, bishop of India for the Methodist Episcopal Church, stationed at Calcutta, was elected to a Fellowship in the Royal Geographical Society at its last meeting in London, according to information reaching the Board of Foreign Missions of that denomination, 150 Fifth Avenue, today. Bishop Fisher contributed a study of Bengal and Burma to the library of the Royal Geographical Society while in London last fall, and is the author of several books on Indian life and institutions, the best known of which is "India's Silent Revolution." Previous to his election as bishop at the General Conference, Des Moines, Iowa, in May last, Bishop Fisher was Assistant General Secretary of the Methodist Centenary Committee in its drive for \$1,000,000,000, with headquarters at 111 Fifth Avenue, New York

SKETCH OF DR. FRED B. FISHER.

Dr. Fred B. Fisher, a missionary in Agra, India, under the Methodist Board of Foreign Missions, from 1904 - 1907.

He came from Newcastle, Indiana, and was educated at Asbury College and Boston University. He also took a post-graduate course at Harvard. After returning from India, he was for three years pastor of the First Methodist Episcopal Church in Boston. Later he became general secretary of the Methodist Laymen's Missionary Movement. Following that work he took up the general secretaryship of the Interdenominational Laymen's Missionary Movement when the India Mass Movement Commission of the Methodist Episcopal Church was organized, Dr. Fisher was asked to become its Executive Chairman. In the fall of 1917 Dr. Fisher made a trip to India and the Far East in the interests of the Commission. He has raised over a million dollars for the depressed classes of India, among whom is going forward an extraordinary Mass Movement toward Christianity. This movement is economic, social, and religious, and affects about 50,000,000 of India's people.

About 1917

Dr. FREDERICK W. FISHER

Dr. Frederick W. Fisher is pastor of the first Methodist Episcopal Church in Ann Arbor, Michigan, where he is carrying on a special ministry to the large number of Methodist students at the University of Michigan, in addition to his other pastoral duties.

Dr. Fisher has long been associated with the mission work of the Methodist Episcopal Church in India. He served for ten years as a district administrator in India and Burma, returning in 1916 to assume the pastorate in Michigan. In India he was closely associated with Mahatma Gandhi, and his work there was a very effective one in Indian thought and life. In many of India's social, economic and religious problems he was consulted by British officials and by Indian Nationalists alike. He is the author of "India: Her Evolution and Her Future" and other notable volumes on Indian life and institutions. For his research and work in India, he was made a Fellow of the Royal Geographical Society of England.

Dr. Fisher is also a member of the Board of Christian Education in the United States. In the last few years he has made an intensive study of the 1947-48 Indian legislative program and its implications, and has written a number of articles on this subject. He is also a member of the American Council on Education and the American Council on International Education.

Dr. Fisher is a member of the American Council on Education and the American Council on International Education. He is also a member of the American Council on Education and the American Council on International Education.

In Boston, field secretary of the Central American Division, General  
secretary of the Ilymen's Revolutionary Movement, and secretary of the  
Central American Division, for several years to the Central American  
Division. It is the opinion of the Division that the Central American  
Division is the "Revolutionary Movement" to which has been largely  
attributed in the past the economic, social and political development  
of Central America.

In 1954, the Central American Division of the Division of  
Latin America and the Caribbean, was reorganized into the  
Division of Latin America and the Caribbean, which was  
then divided into the Division of Latin America and the Caribbean.



February 3, 1923

BISHOP FRED E. FISHER

Fred E. Fisher was born February 14, ~~1882~~<sup>1882</sup>,  
at Greenastle, Ia. He was graduated from Asbury  
College, Kentucky, in 1902. He joined the North  
Indiana Conference in 1905 and the following year  
he went as a missionary to Agra, India. In 1907  
he was appointed pastor of First Church, Boston,  
Mass. He has served as field secretary of the  
Board of Foreign Missions, general secretary of  
the Laymen's Missionary Movement of the Methodist  
Episcopal Church and associate general secretary  
of the Laymen's Missionary <sup>Movement</sup> of the United States  
and Canada. He was secretary of the national  
campaign committee of the joint Centenary Committee  
and at the time of his election was associate secre-  
tary of the Board of Foreign Missions. He organized  
the convention of Methodist men which met in  
Indianapolis in 1913, Boston, 1914, and Columbus, 1915.  
He was elected a Bishop of the Methodist Episcopal  
Church by the General Conference of 1920, and was  
assigned to the Calcutta area in India, which includes  
the provinces of Bengal and the Burma Mission Conference.

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

BISHOP FREDERICK FISHER

Bishop Frederick Fisher, resident bishop of Columbia zone of the Methodist Episcopal Church, ranks as one of the outstanding leaders of American Protestantism in foreign lands. Not only is he listened to with eagerness by large audiences in his native America, but in India he has the attention of British government leaders and of Indians of all castes and religions. He has been in conference on numerous occasions with Gandhi before and other leaders of Indian thought. Recently he returned from a visit to Australia and South Africa; in the latter country he made an intensive study of the anti-Indian legislation and racial discrimination, and has presented his findings to official bodies in India, Europe and America.

Bishop Fisher was born in Greensettle, Pennsylvania, and received his education in Shury College and Boston University. He served for some time as a missionary in Ceylon, India, and later returned to the United States where he was successively pastor of the First Methodist Episcopal Church in Boston, field secretary of the Board of Foreign Missions, general secretary of the Laymen's Missionary Movement, and associate secretary of the Board of Foreign Missions. For several years he has prominently identified with the organization in the United States which takes as its motto the Three Commandments of Christ: "Love God, love man, love thy neighbor." In addition to his public and official duties, Bishop Fisher has written a number of books and articles.

In 1928 he was elected Bishop of the Columbia zone of the Methodist Episcopal Church in India. He has since that time been actively engaged in his episcopal duties and has been instrumental in the development of the Church in India.

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Mr. Frederick L. ... for ... information ...  
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in Boston, field secretary of the Board of Foreign Missions, general secretary of the Laymen's Missionary Movement, and associate secretary of the Board of Foreign Missions. For several years he was prominently identified with the organization in the United States which raised funds for aiding the "Hans Movement" toward Christianity which has been largely influential in raising the economic, social and religious conditions among millions of India's depressed peoples.

In 1926 Mr. Fisher was elected a bishop of the Methodist Episcopal Church and assigned to the Aleutian area where he had episcopal jurisdiction over Bethel, Chitina, Central Provinces and Luena Conferences.

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The Rev. Frederick Bohn Fisher, D.D., pastor of Central Methodist Episcopal Church, Detroit, and long identified with the missionary enterprise in India and America, died in the Henry Ford Hospital, Detroit, after a brief illness, on Good Friday morning. He will be remembered by the Board of Foreign Missions as a former missionary in India, an associate secretary of the Board, and later as bishop of the Calcutta Area. As an advocate of the missionary enterprise before American audiences he had few equals.

Dr. Fisher was born in Greencastle, Pa., on February 14, 1882. He received his education at Asbury College, Boston University School of Theology and Harvard University, earning Bachelor of Science, Bachelor of Arts, Bachelor of Sacred Theology and Doctor of Philosophy. Later he was awarded ~~degr~~ doctorates in Divinity, Sacred Theology, Laws, Humanities, and Literature by various universities.

After a pastorate in Kokomo, Indiana, he was appointed a missionary to India in 1904, going there with his bride who was Miss Edith Jackson of Muncie, Ind. Illness of Mrs. Fisher forced their return to America after three years of Indian service, but not until the young missionary had shown some of the gifts which later distinguished him as a church leader. For several years he was pastor in North Cohasset, Mass., and in First Methodist Episcopal Church, Boston, from which he was called to an associate secretaryship in the Board of Foreign Missions and to the service of the Laymen's ~~Movement~~ Missionary Movement. Under his leadership and

genius, the Movement held great missionary conventions in Boston, Indianapolis, Columbus and elsewhere.

In 1920, when Dr. Fisher was but 38 years of age, the General Conference elected him a bishop, with the largest vote ever accorded a general superintendent up to that year. He was assigned to the Calcutta area where he remained in charge for ten years. During this decade he made friends with Mahatma Gandhi, the poet Tagore, and many other India leaders, and helped to interpret India to America through his pen and his voice. No speaker was more eagerly sought in America during his occasional visits to this country than was Bishop Fisher.

In 1930 he resigned from the episcopacy and accepted the pastorate of the First Church, Ann Arbor, Mich., four years later being transferred to Central Church, Detroit. In both charges he has great followings, his message being sought especially by the young student bodies and by the educated classes of these communities. He also travelled throughout the country as a lecturer and preacher -- always interested in interpreting India and the world to American audiences.

Dr. Fisher was twice married. His first wife died some time after their return from India, and in 1924 he was married to Miss Welthy Honsinger who had been a missionary in China, and editor of the missionary magazine "World Neighbors." She survives.

Photographs from this  
file have not been  
included but are  
available upon request.  
For more information  
please contact  
[research@gcah.org](mailto:research@gcah.org)