

**BADLEY, BISHOP AND MRS.  
BRENTON T. WRITINGS**

## A Joyful Noise in Bidar

by

Bishop Brenton Thoburn Badley



Sunrise service at the prayer cave in Bidar.

The exuberant enthusiasm that a football crowd in America puts into the support of its cause, was the kind of jubilant fervour with which the village Christians came in to Bidar to attend a Christian "Jatra," or Fair. Nowhere but in India are such sights to be seen, and as I looked on and got into the spirit of it myself. I thought that it was an excellent combination of the outstanding characteristics of Christianity and Hinduism. Indian emotion could not be shut out of such a gathering! People in the west may think they are Christian because they are "cultured," but I saw a scene with a minimum of culture and a maximum of a holy joy in the Lord,—a spirit that seemed so natural to David, the psalmist.

This was a gathering of village Christians, and they came, nearly two thousand, from every side of that great district. They were genuine, unspoiled Indians. They had their gay Indian clothes; carried their triangular-shaped Indian banners, some on poles as high as twenty feet; brought their native drums, cymbals and pipes, which they used with wonderful effect; and spoke their own Indian tongues.

Each village came in a group by itself seeking to outdo every other group that had come, in the noisy, exultant expression of feelings that ran high. Why not? It was a *high day* for them, looked forward to for months. Every procession moved towards the mission property, situated just outside the ancient walls of the massive fort, built on that eminence of the great plateau by the Mohammedan invaders more than five hundred years before.

On every hand one could hear "Jai Krist!" It is the common salutation,—"Victory to Christ!" No one of that great concourse of people thought of greeting any Christian in any other fashion. Their old salutation had been, "Rām, Rām," the name of one of their gods,—and now it is only the NAME that is above every name. The joy and affection with which they greeted the missionaries was evidence of years of loving and spiritual service among them. Those village Christians took it for granted that every white man or woman loved them, loved Christ, loved Hindustan, loved the Gospel, loved to tell "the Story," loved to serve, loved to sacrifice, and would just love to die for the salvation of India. Dear souls, may they never meet any white people who will take from them this beautiful ideal of the true Christian life!

The sound of their throbbing drums filled the air, while cymbals clashed in unrestrained joy. The crowds marched to the church to hear the message: they thronged the girls' school

to watch a "program,"—and many the proud fathers and mothers who looked on in rapture as their children sang, recited, went through action-songs or dramatized Bible scenes,—showing that they were *educated*.—at least, some education, the feel of a book, the vision born of new ideas, with five thousand years of ignorance and superstition back of them! And in the wonderful accomplishments of their sons and daughters, these simple, untutored but not uncouth, parents were satisfied.

Then the crowds surged out, again to the tune of exultant songs and music, to the hill at the upper north end of the property, where a tabernacle made a centre for the assembly. There they heard another message, joined in prayer, sang out of full hearts their swelling lyric melodies, and shouted the praise of the Christ who had set them free,—given them a song for mourning, beauty for ashes and freed them from a bondage that no hand, save the Pierced One, could have broken.

After the evening meal there was another program, another message, and then their own dramas, setting forth Bible history. The day came to a close at 2 A.M.! But the next morning at sunrise there was a prayer meeting at the "Prayer Cave," and 600 were out to that early service. The cave was cut out by our Christians from the rock a few years ago and came with the property purchased by our Church. They make it their "Prayer Cave," and the name of Christ sounds sweetly in that rocky chamber. "Yisu Swami," JESUS LORD, chanted in hymn and uttered in prayer make it a Mercy Seat, where Heaven comes down to greet souls who worship the Father. The hillside, with its hundreds gathered in the dawn outside the cave in the cliff, singing and making a "joyful noise" unto the Lord, then bowing in absolute silence and profound reverence, was such a sight as

was probably often seen in Galilee of old, when the multitudes thronged the Master on the hillsides and hung on His word.

Looking out from the eminence of the "Prayer Cave," on Bidar District, one is surrounded by a thousand villages. In many of these the light of the saving Christ can already be seen, but vast communities still wait for the Light. Our village Christians stirred Bidar those three days of the "Jatra," and then faded away again into the dim distances of unnumbered villages. You may count on them, in their own humble way, to do their part. God grant that we may do ours! When you get discouraged, think of Bidar's ancient walls, streets and hills resounding with the songs of the redeemed and the shout of the triumphant: when you wish to pray, remember Karl Anderson and his wife who carry that district on their hearts, think of Anna Harrod who now tours the lonely villages, name Margaret Brnsberger who lives for the girls of the school, remember Dr. and Mrs. Shanthappa who both serve in the hospital. When you think of Bidar, offer a prayer!

BRENTON THOBURN BADLEY.

THE SOLITARY  
THRONE

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BY THE REV. BISHOP  
BRENTON THOBURN BADLEY



"I cannot set him (Christ) on a solitary throne,  
because I believe God has been incarnate again and  
again."

—*Mahatma Gandhi.*

## The Solitary Throne

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Some Religious Beliefs of Mahatma Gandhi  
in the Light of Christ's Teachings.



BY THE REV. BISHOP  
BRENTON THOBURN BADLEY  
OF BOMBAY, INDIA

DEDICATED

to the servants of  
the Lord Jesus Christ in India,  
who,  
by the devotion and purity of  
their lives, as also by the truth  
and soundness of their teaching, have  
given convincing proof that Christ  
is not merely one among others  
of the world's spiritual  
Leaders, but the  
Saviour of the  
world.

PREFACE TO THE SECOND AMERICAN  
EDITION

A second American edition of this little book having been requested, it is now issued. The first American edition was published early this year at Baltimore, through the kind help of the Rev. G. L. Schanzlin, of India.

The welcome accorded to this booklet by Christian people in the American Churches indicates that there was a need to make known the facts that it contains. Objections in certain quarters have been made against it, but they seem to be based on the feeling that a statement of this kind would detract from Mahatma Gandhi's prestige. None the less, the American public has a right to know all the facts, and they can then decide for themselves as to where Mahatma Gandhi stands in relation to the Lord Jesus Christ.

The "Community Church" of New York recently conferred on Mahatma Gandhi a bronze medal for "the outstanding religious service in the world" during 1931. The pastor of that Church referred to the Mahatma as being in the "succession of Lao Tse, Zoroaster, Isaiah,

Jesus and Mohammed." No Christian acquainted with Mahatma Gandhi's beliefs could consider the Mahatma to be other than the author of a new syncretic school of thought in India, with his main emphasis on the ideas of Hinduism. That his syncretism is without spiritual value may readily be gathered from Dr. John R. Mott's declaration in his recent volume, that every such present-day syncretic system is "a lifeless mosaic of unrelated fragments . . . apparently powerless to meet life's deepest spiritual demands."

The Lord Jesus Christ can meet those demands, even in our difficult days, throughout the world. Let us turn to Him—He still says: "Come unto Me."

B. T. B.

150 Fifth Avenue  
New York City  
April 29th, 1932

#### PREFACE TO THE INDIA EDITION

The purpose of this little book is to examine certain religious beliefs of Mahatma Gandhi in the light of the teachings of our Lord Jesus Christ. *This is not an attempt to make a comprehensive statement of the spiritual creed of Gandhiji.*

There are, in all, about thirty quotations; and these are taken because they all contradict the teachings of our Lord. There are other points in which Mahatma Gandhi's views are in accord with the Christian position, for example, regarding the fact of God's existence; concerning the need and efficacy of prayer; about the supremacy of love; regarding the important place of patience, humility and unselfishness; as to the worth and validity of the spiritual realm.

This booklet aims to throw light on the question as to whether Mahatma Gandhi can be considered to be a Christian. There are people who hold that, essentially, he is a Christian, though not of the accepted type. Many say that he is a truer exponent of vital Christianity than the great majority of those who call themselves Christ's followers. Some have considered him to be the "greatest Christian yet produced by India," while a few have gone to the length of claiming that he is



the world's truest and greatest Christian. At least one prominent minister of a Christian Church in America has said that if Christ were again incarnated, He would come just as Gandhiji has come! From all these views the author must sincerely dissent, as he has done since they first began to be put forward. Mahatma Gandhi's own plain statement has always been that he is a Hindu. The religious beliefs of Gandhiji, as set forth in his own words in this booklet, make it perfectly clear that the Mahatma is more nearly a Hindu than anything else, though he is, strictly, an eclectic. His most characteristic statement is, "In my religion there is room for Krishna, for Buddha, for Christ and Mohammed." He definitely states that he "cannot set Christ on a solitary throne," because he "believes that God has been incarnate again and again." His position is clear from his statement, "I felt that to me salvation was possible only through the Hindu religion." He has been a great admirer of the "Sermon on the Mount," but he says, "I find a solace in the Bhagvad Gita and Upanishads that I miss even in the Sermon on the Mount." In refusing to hold that Mahatma Gandhi is a Christian, the author does not deny that the Mahatma is a great soul, a remarkable character, a wonderful religious leader, a true patriot. Indeed, it is generally conceded that he is the most potent personality in India, and probably wields a greater influence in the political world today than any other man. All this is something entirely different from saying that he is a believer in the Lord Jesus Christ, or one who may be considered His follower.

There is no argument whatever in the text of this booklet, except what comes from setting Christ's plain teachings over against Gandhiji's definite statements of his own beliefs. Beyond this brief introductory word, there

is nothing written by the author himself. He has been content to let the words of the Divine Son of God be an answer to the opposing claims of this great son of India. The Mahatma had made bold to class Christ with Krishna, and the rest of the world's religious teachers, and the writer of these lines must and will continue to stand for the supremacy of Christ the Lord, claiming for Him the "solitary throne," and acknowledging Him as the supreme voice of Heaven, the only Saviour from sin, the world's one Hope for the life that is, and the life that is to come.

The author agrees fully with a statement made to him by a prominent missionary leader of many years' service in India, that "while St. Paul desired that Christ should have the pre-eminence in all things, Gandhiji is not willing that Christ should have the pre-eminence in anything."

The immediate inspiration of this booklet is the recent pronouncement of Mahatma Gandhi in which he expresses his disapproval of any effort by Christian missionaries to "proselytise" or convert any one. This, from a man of his national standing, and his national and international influence, is a challenge that the Christian Church cannot ignore. That he represents modern Hindu leaders of enlightenment and influence, is shown by the fact that his pronouncement on this subject was immediately supported by Mr. Natarajan, editor of the "Indian Social Reformer." This influential editor said in an editorial that he was glad to agree in this, as in many other things, with Mahatma Gandhi, and that the "Indian Social Reformer" had long stood for this very thing. Others have also indicated their agreement.

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After the MS. for this booklet was in the press, there came a further "explanation" from Gandhiji. In this he modified his attitude towards missionaries, but did not withdraw his disapproval of their efforts to win followers for Christ. The last two quotations in this booklet are taken from his most recent statement.

And now, these pages are sent forth, with a prayer that the Lord may, in some way, use them for His glory, and that the living words of Christ may clearly set forth the truth.

B. T. B.

Byculla, Bombay  
July 12th, 1931

*"What think ye of Christ?"*

(Matthew 22 : 42).

**Mahatma Gandhi**

"I cannot set him (Christ) on a solitary throne, because I believe God has been incarnate again and again."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 66).

**The Lord Jesus Christ**

"Who do men say that I am?"

*Mark 8 : 27.*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

*Matthew 25 : 31.*

"No man cometh unto the Father but by me."

*John 6 : 65.*

"Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

*Matthew 19 : 28.*

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

*John 3 : 17.*

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

*Matthew 10 : 32.*

**Mahatma Gandhi**

"I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures; and, therefore, in avatars (incarnations) and re-birth (i.e., the cycle of births that Hinduism holds each individual goes through)."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 801).

**The Lord Jesus Christ**

"If a man keep my saying, he shall never see death."

*John 8 : 51.*

"Abraham rejoiced to see my day. . . .  
Before Abraham was, I am."

*John 8 : 56, 58.*

"Today shalt thou be with me in Paradise."

*Luke 23 : 43.*

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

*John 14 : 2, 3.*

"I am the resurrection and the life . . .  
. . . Whosoever liveth and believeth in me shall never die."

*John 11 : 25, 26.*

**Mahatma Gandhi**

"Nothing elates me so much as the music of the Gita or the Ramayana by Tulsidas, the only two books in Hinduism that I may be said to know. When I fancied I was taking my latest breath, the Gita was my solace."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 806).

**The Lord Jesus Christ**

"Then opened he their understanding that they might understand the Scriptures."

*Luke 24 : 45.*

"He that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."

*John 7 : 28, 29.*

"That all men should honour the Son, even as they honour the Father. He that honour-eth not the Son, honoureth not the Father which hath sent Him. . . He that heareth my word and believeth on him that sent me hath everlasting life."

*John 5 : 23, 24.*

"Ye shall know the truth and the truth shall make you free (*John 8 : 32*). I am the truth (*John 14 : 6*). If the Son therefore shall make you free, ye shall be free indeed."

*John 8 : 36.*

"Let not your heart be troubled. . . . I will not leave you comfortless. I will come to you."

*John 14 : 1, 18.*

**Mahatma Gandhi**

"I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism."

In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 806).

**The Lord Jesus Christ**

"I receive not testimony from man; but these things I say that ye might be saved."

*John 5 : 34.*

"Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber. . . . I am the door of the sheep."

*Mark 10 : 1, 9.*

"But one thing is needful and Mary hath chosen the better part."

*Luke 10 : 42.*

"Every plant, which my heavenly Father hath not planted, shall be rooted up."

*Matthew 15 : 13.*

"Every tree is known by his own fruit."

*Luke 6 : 44.*

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**Mahatma Gandhi**

"In it (Hinduism) there is room for the worship of all the prophets of the world."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 807).

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**The Lord Jesus Christ**

"No man can serve two masters."

*Matthew 6 : 24.*

"Without me, ye can do nothing."

*John 15 : 5.*

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."

*John 6 : 40.*

"Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

*John 6 : 45.*

"Ye are from beneath, I am from above. . . . If ye believe not that I am he, ye shall die in your sins."

*John 8 : 23, 24.*

**Mahatma Gandhi**

"I know the vice that is going on to-day in all the great Hindu Shrines, but I love them in spite of their unspeakable failings."

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Quoted by C. F. Andrews in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 40).

**The Lord Jesus Christ**

"Where your treasure is, there will your heart be also."

*Matthew 6:21.*

"Take these things hence; make not my Father's house a house of merchandise."

*John 2:16.*

"God is a Spirit, and they that worship him must worship him in spirit and truth."

*John 3:24.*

"Blessed are the pure in heart for they shall see God."

*Matthew 5:8.*

"I say unto you, That in this place is one greater than the temple."

*Matthew 12:6.*

"Repent, for the kingdom of heaven is at hand."

*Matthew 4:17.*



**Mahatma Gandhi**

"Some call Him (God) Rama, some Krishna, others call Him God. All worship the same Spirit."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 47).

**The Lord Jesus Christ**

"Ye worship ye know not what."

*John 4 : 22.*

"For the Father hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father."

*John 5 : 22, 23.*

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

*Matthew 9 : 16.*

"This is the work of God, that ye believe on him whom he hath sent."

*John 6 : 29.*

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life."

*John 6 : 33, 35.*

**Mahatma Gandhi**

"There was a time when I was wavering between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion, and my faith in Hinduism grew deeper and more enlightened."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 473).

**The Lord Jesus Christ**

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

*Luke 14:33.*

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."

*John 10:27, 28.*

"Dost thou believe on the Son of God? . . . It is he that talketh with thee."

*John 9:35, 37.*

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

*John 5:21.*

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."

*John 6:51.*

**Mahatma Gandhi**

"Hinduism as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagvad Gita and Upanishads that I miss even in the Sermon on the Mount."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 73).

**The Lord Jesus Christ**

"Verily, verily I say unto you, He that believeth on me hath everlasting life."

*John 6 : 47.*

"All power is given unto me in heaven and in earth."

*Matthew 28 : 18.*

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him and he with me."

*Rev. 3 : 20.*

"He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life."

*John 3 : 36.*

"Let him that is athirst come. And whosoever will, let him take the water of life freely."

*Rev. 22 : 17.*

**Mahatma Gandhi**

"If I could call myself, say, a Christian, or a Mussalman, with my own interpretation of the Bible or the Koran, I should not hesitate to call myself either. For then Hindu, Christian, Mussalman would be synonymous terms."

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Quoted by the "Christian Century," Chicago, Ill.

**The Lord Jesus Christ**

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

*Matthew 7 : 21.*

"I am the door; by me if any man enter in, he shall be saved."

*John 10 : 9.*

"I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore."

*Rev. 1 : 17, 18.*

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

*Matthew 15 : 8.*

**Mahatma Gandhi**

"I came to the conclusion that all religions were right, and every one of them imperfect."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 74).

**The Lord Jesus Christ**

"We speak that we do know, and testify that we have seen."

*John 3 : 11.*

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

*John 8 : 12.*

"Heaven and earth shall pass away, but my words shall not pass away."

*Matthew 24 : 35.*

"Which of you convinceth me of sin?"

*John 8 : 46.*

"I am the good shepherd, and know my sheep, and am known of mine."

*John 10 : 14.*

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

*Matthew 26 : 64.*

**Mahatma Gandhi**

"A new birth, a change of heart, is perfectly possible in every one of the great faiths."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 122).

**The Lord Jesus Christ**

"Ye are from beneath; I am from above ye are of this world; I am not of this world."

*John 8 : 23.*

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

*John 3 : 5, 6.*

"For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will."

*John 5 : 21.*

"Verily, verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

*Matthew 18 : 3.*

"If I wash thee not, thou hast no part with me."

*John 13 : 8.*

**Mahatma Gandhi**

"Cow protection is an article of faith in Hinduism. Apart from its religious sanctity, it is an ennobling creed. I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious."

"Cow protection is the dearest possession of the Hindu heart. It is the one concrete belief common to all Hindus. No one who does not believe in cow protection can possibly be a Hindu."

"That which distinguishes Hinduism from every other religion is its cow protection."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Pages 409, 411, 802).

**The Lord Jesus Christ**

"Out of the abundance of the heart the mouth speaketh."

*Matthew 12:34.*

"Thou savourest not the things that be of God, but the things that be of man."

*Mark 8:33.*

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

*John 6:63.*

"Fear not, ye are of more value than many sparrows."

*Matthew 10:31.*

"How much more then is a man worth than a sheep?"

*Matthew 12:12.*

**Mahatma Gandhi**

"The cow question is a big question, the greatest for a Hindu. Hindus do not fulfill their trust so long as they do not possess the ability to protect the cow."

"Cow protection is one of the most wonderful phenomena in human evolution."

"Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. The way to protect (her) is to die for her."

"I have made the Khilafat cause (Mohammedan issue regarding the head of Islam) my own, because I see that through its preservation, full protection can be secured for the cow."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Pages 412, 804, 805, 806).

**The Lord Jesus Christ**

"Greater love hath no man than this, that a man lay down his life for his friend."

*John 15 : 3.*

"For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

*Mark 8 : 36-37.*

"I am the good shepherd . . . the good shepherd giveth his life for the sheep."

*John 10 : 10.*

"But in vain do they worship me, teaching for doctrines the commandments of men."

*Matthew 15 : 9.*

"How much more are ye better than the fowls?"

*Luke 12 : 24.*



**Mahatma Gandhi**

"They (opponents) argue that the retention of the caste system spells ruin for India, and that it is caste that has reduced India to slavery. In my opinion it is not caste that has made us what we are . . . I believe that caste has saved Hinduism from disintegration.

I consider the four divisions (of the Hindu caste system) alone to be fundamental, natural and essential . . . I am certainly against any attempt at destroying the fundamental divisions."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 480).

**The Lord Jesus Christ**

"Did not he that made that which is without make that which is within also? But rather give alms of such things as ye have and, behold, all things are clean unto you."

*Luke 11 : 40, 41.*

"If ye love them which love you what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye?"

*Luke 6 : 32, 33.*

"How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only?"

*John 5 : 44.*

"If any man desire to be first the same shall be last of all, and the servant of all."

*Mark 9 : 35.*

**Mahatma Gandhi**

"Varnashrama (caste) is, in my opinion, inherent in human nature . . . . It does attach to birth. A man cannot change his *varna* by choice."

"Though Varnashrama is not affected by inter-dining and inter-marriage, Hinduism does most emphatically discourage inter-dining and inter-marriage between divisions. . . . It is no part of a Hindu's duty to dine with his son."

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"Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Pages 802, 803).

**The Lord Jesus Christ**

"All ye are brethren."

*Matthew 23 : 8.*

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

*Matthew 15 : 11.*

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

*Matthew 10 : 37.*

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed."

*John 6 : 27.*

**Mahatma Gandhi**

"Marriage is a 'fall' even as birth is a 'fall'."

"Prohibition against inter-marriage and inter-dining is essential for a rapid evolution of the soul."

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"Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 803).

**The Lord Jesus Christ**

"Have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder."

*Matthew 19 : 4-6.*

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

*Matthew 6 : 25.*

"God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

*Luke 16 : 15.*

"Man shall not live by bread alone."

*Luke 4 : 4.*

**Mahatma Gandhi**

"I do not disbelieve in idol worship. . . An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. I do not consider idol worship a sin."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Pages 801, 806-7).

**The Lord Jesus Christ**

"God is a spirit, and they that worship him must worship him in spirit and truth."

*John 4 : 24.*

"Ye shall neither in this mountain nor yet at Jerusalem worship. . . .but the hour cometh, and now is, when the true worshippers shall worship the Father."

*John 4 : 21, 23.*

"Thou shalt worship the Lord thy God and him only shalt thou serve."

*Luke 4 : 8.*

"It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken unto you, they are spirit, and they are life."

*John 6 : 63.*

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

*Matthew 12 : 37.*

**Mahatma Gandhi**

"Salvation is freedom from birth (the cycle of multitudinous rebirths) and hence death also."

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In "Young India," by Mahatma Gandhi, S. Ganesan, Publisher, Madras. (Page 803).

**The Lord Jesus Christ**

"This is life, that they might know thee . . . and Jesus Christ whom thou hast sent."

*John 17:3.*

"And ye will not come to me that ye might have life."

*John 5:40.*

"I give unto them everlasting life . . . and no one shall pluck them out of my hand."

*John 10:28.*

"Whosoever shall drink of this water shall thirst again; but he that drinketh of the water that I shall give him shall never thirst again."

*John 4:13, 14.*

"He that overcometh shall not be hurt of the second death."

*Rev. 2:11.*

**Mahatma Gandhi**

"I call God long-suffering and patient precisely because He permits evil in the world. I know He has no evil Himself; and yet if there is evil, He is the author of it, and yet untouched by it."

Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 45).

**The Lord Jesus Christ**

"For a good tree bringeth not forth evil fruit, neither doth a corrupt tree bring forth good fruit. Every tree is known by its fruit."

*Luke 6 : 43, 44.*

"It is not the will of your Heavenly Father that one of these little ones should perish."

"If ye, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give good gifts to them that ask him?"

*Luke 11 : 13.*

"Be ye therefore perfect, even as your Father in heaven is perfect."

*Matthew 5 : 48.*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

*Mark 12 : 30.*

**Mahatma Gandhi**

"To-day they (missionaries) tell people that there is no salvation for them except through the Bible and through Christianity. It is customary to decry other religions, and to offer their own as the only one that can bring deliverance. That attitude should be radically changed. Let them appear before the people as they are, and let them try to rejoice in seeing Hindus become better Hindus and Mussalmans better Mussalmans. Do not always be trying to preach your doctrines. Christ never preached himself, or any dogma or doctrine."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," Geo. Allen & Unwin, London. (Page 357).

**The Lord Jesus Christ**

"And other sheep I have which are not of this fold; them also must I bring, and there shall be one flock and one shepherd."

*John 9:16.*

"I must preach the good tidings of the kingdom of God in other cities also."

*Luke 4:43.*

"I am the door" (*John 10:9*). "I am the bread of life" (*John 6:48*). "I am the light of the world" (*John 8:12*). "I am the resurrection and the life" (*John 11:25*).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

*Matthew 11:28.*

"Behold my hands and my feet."

*Luke 24:38.*

"My peace I give unto you."

*John 14:27.*

"Be of good cheer; I have overcome the world."

*John 16:33.*

**Mahatma Gandhi**

"If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like, they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw."

Mahatma Gandhi in Young India April, 1931.

**The Lord Jesus Christ**

"Follow me, and I will make you fishers of men."

*Matthew 4:19.*

"Go ye therefore into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you."

*Matthew 28:19, 20.*

"Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

*Acts 1:8.*

"Pray ye therefore the Lord of the harvest, that he may send forth labourers into his harvest."

*Matthew 9:38.*

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations."

*Matthew 24:14.*



**Mahatma Gandhi**

"Every nation considers its own faith to be as good as that of any other."

Mahatma Gandhi in "Young India," April, 1931.

**The Lord Jesus Christ**

"Follow me."

*Mark 2 : 14.*

"He that is not with me is against me, and he that gathereth not with me scattereth."

*Luke 11 : 23.*

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God."

*John 3 : 18.*

"And I, if I be lifted up from the earth, will draw all men unto me."

*John 12 : 32.*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

*Matthew 7 : 7, 8.*

"Ye are from beneath; I am from above: ye are of this world; I am not of this world. If ye believe not that I am he, ye shall die in your sins."

*John 8 : 23, 24.*

**Mahatma Gandhi**

"Certainly the great faiths held by the people of India are adequate for her people."

Mahatma Gandhi in "Young India," April, 1931.

**The Lord Jesus Christ**

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

*Matthew 7 : 16, 17.*

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

*Matthew 12 : 33.*

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

*Matthew 7 : 14.*

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

*John 6 : 37.*

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

*Matthew 20 : 28.*

**Mahatma Gandhi**

"India stands in no need of conversion from one faith to another."

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Mahatma Gandhi in "Young India," April, 1931.

**The Lord Jesus Christ**

"Except a man be born again, he cannot see the Kingdom of God."

*John 3 : 3.*

"That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

*John 3 : 6, 7.*

"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

*Luke 7 : 22, 23.*

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

*John 4 : 10.*

"Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?"

*Matthew 21 : 41.*

**Mahatma Gandhi**

"I am but a seeker after truth . . . . But I admit that I have not yet found it."

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Quoted by C. F. Andrews, in "Mahatma Gandhi's Ideas," George Allen & Unwin, Ltd., London. (Page 365).

**The Lord Jesus Christ**

"I am the way, the truth, and the life."

*John 14 : 6.*

"If ye had known me, ye should have known my Father also."

*John 14 : 7.*

"Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."

*John 8 : 32, 36.*

"If any man will do his will, he shall know of the doctrine."

*John 7 : 17.*

"The Kingdom of Heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

*Matthew 13 : 45, 46.*

**Mahatma Gandhi**

"I have not yet found my Guru."

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To Calcutta Missionary Conference.

**The Lord Jesus Christ**

"Ye believe in God, believe also in me."

*John 14:1.*

"He that hath seen me hath seen the Father."

*John 14:9.*

"Come unto me."

*Matthew 11:28.*

"He that hath my commandments, and keepeth them, he it is that loveth me: and I will love him, and will manifest myself to him."

*John 14:21.*

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

*John 12:46.*

"If any man thirst, let him come unto me, and drink."

*John 7:37.*

"He that followeth me shall not walk in darkness, but shall have the light of life."

*John 8:12.*

**Mahatma Gandhi**

"The issue was Christianity on one hand claimed as the one true religion, and other religions on the other, being regarded as false. In joining issue I contended that the great world religions other than Christianity professed in India, were no less true than Christianity."

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Mahatma Gandhi, in "Young India," May 7, 1931.

**The Lord Jesus Christ**

"Every one that is of the truth heareth my voice."

*John 18:37.*

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

*John 14:6.*

"Ye believe in God, believe also in me."

*John 14:1.*

"When he, the Spirit of truth, is come, he will guide you into all the truth. He shall glorify me."

*John 14:13, 14.*

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

*John 17:3.*

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

*Matthew 26:64.*

**Mahatma Gandhi**

"With my known partiality for the Sermon on the Mount and my repeated declarations that its author was one of the greatest among the teachers of mankind, I could not suspect that there would be any charge against me of underrating Christianity."\*

[With this compare what Mahatma Gandhi has already given as his position:

"I find a solace in the Bhagvad Gita and Upanishads that I miss even in the Sermon on the Mount." (Quoted by C. F. Andrews in "Mahatma Gandhi's Ideas," page 73).

"When I fancied I was taking my latest breath, the Gita was my solace." (In "Young India," page 806).

"When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion." (In "Young India," page 473).]

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\* Mahatma Gandhi, in "Young India," May 7, 1931.

**The Lord Jesus Christ**

"Why call ye me, Lord, Lord, and do not the things which I say?"

*Luke 6 : 46.*

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

*Matthew 12 : 30.*

"He that taketh not his cross, and followeth after me, is not worthy of me. . . . He that loseth his life for my sake shall find it.

*Matthew 10 : 38.*

"All that the Father giveth me shall come to me."

*John 6 : 37.*

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

*John 6 : 53.*

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life."

*John 10 : 27, 28.*

**Mahatma Gandhi**

"I may say that I have never been interested in a historical Jesus. I should not care if it was proved by some one that the man called Jesus never lived, and that which was narrated in the Gospels was a figment of the writer's imagination."\*

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\* Quoted by Prof. E. Ahmad Shah, M. A., Member of the Legislative Council, United Provinces, India, in an article in "The Indian Witness," Lucknow, India, January 12, 1932.

**The Lord Jesus Christ**

"Verily, verily I say unto you, before Abraham was, I am."

*John 8:58.*

"I am he that liveth and was dead; and behold I am alive for evermore."

*Rev. 1:18.*

"I am the root and the offspring of David, the bright and morning star."

*Rev. 22:16.*

"Where two or three are gathered together in my name, there am I in the midst of them."

*Matthew 18:20.*

"Ye also shall bear witness, because ye have been with me from the beginning."

*John 15:27.*



*Intercessory Foreign*

*:: Missionaries ::*



By

*Brenton Choburn Badley*

Third Edition.

**Intercessory Foreign**  
**= = Missionaries. = =**

**Wanted :**  
**100,000 Missionaries**  
**for**  
**Southern Asia.**

**Methodist Publishing House,**  
**Lucknow, India.**  
**1907.**

***"The hour of opportunity  
lies near the hour of prayer."***

#### ***Introductory Note.***

THE Christian world is awaking to such a vivid realization of the power and privilege of prayer, that there is reason to hope the Church is on the point of entering upon her real inheritance. Yet Christian people the world over are incredibly slow to avail themselves of the power which Christ has put at their disposal. We might even go so far as to say that many of us are almost criminal in our negligence of the greatest privilege and prerogative of the sons of the Most High—and this in spite of the fact that a life of intercession is the surest avenue to the inmost purposes of God concerning the great work of salvation.

The twentieth century ushers in the age of intercessory prayer. The Church which enters most fully into its heritage of power through prayer is the one which will be most mightily used of God, and the Church which fails at this point can never become what God has designed it to be. Shall we not, once for all, adjust ourselves to the purposes of God?

This booklet is sent out in the hope that it may help us to become willing in the day of God's power. Copies may be had to any number from the Methodist Publishing House, Lucknow, India. A nominal price of two pice per dozen, or four annas per hundred, will be charged to cover postage.

***Intercessory Foreign Missionaries.***

***Wanted 100,000 Missionaries for  
Southern Asia.***

WHEN the history of the Church in India is written, the year 1905 will stand out as the one when began that marvellous and wide-spread manifestation of the power of the Holy Spirit, which brought Pentecost out of the dead past into the living present. The Holy Ghost has fallen on us as at the beginning. The visible, cloven tongues of fire which appeared on the birthday of the Holy Spirit in this world, have found their counterpart in India. The fire of the Holy Ghost has been seen here by hundreds of people, both converted and unconverted—heathen and Christian. Baptism “with the Holy Ghost and with fire” has met with an epoch-making exemplification. The second chapter of Acts is now understood in this land—we have now a version of our own!

Intercessory prayer has been not only the antecedent, but a result of this great Revival. It has first brought the Revival and then has remained as a permanent possession, to continue the work already begun and extend the field of its influence.

***“Ralph Connor” is quoted***

as having recently said: “There are wide, valuable and important departments of life upon which the Church

has not yet laid its compelling grip. High finance, scientific research, literature and art, political activity, the men of daily toil, the fun and sports of the world—these are not touched as they should be." There can be no question as to the force of this statement, but there is another far more important department—a very old and well-known one—which has also not yet been "touched" as it should be. It is the department of intercessory prayer. In the very fact that it is not new lies the danger of its being undervalued: the fact that it is in use, perhaps, stands in the way of its being put to the greatest use.

The power of intercessory prayer is among the last privileges of Christianity which the Church is learning to value aright. It cannot be said that the Church has yet realized the tremendous power which is put at her disposal in prayer. Individuals who have towered above their times have shown what a mighty weapon is within grasp. The Church has seen it, but has not yet learned to wield it. This statement holds true for the reason that the individuals composing her body,

***have not yet put into practice***

what they know about prayer—have not yet realized through personal application the power which is fundamental to Christianity. The Niagara Falls remained for many centuries in full view and compelled an acknowledgment of their might, but only in recent years has this

knowledge of their power been put to practical use. Prayer is a great Niagara hourly before our eyes, but when will the Church utilize its full power?

A call is going forth from India and China to Europe and America for *intercessory foreign missionaries*. The phrase is new, and though the idea it embodies is old, it has a new element in it. The realization of a need on these mission fields has given rise to the appeal. What is an intercessory foreign missionary? The recent, striking article by Mr. Street, of China, on this subject, gives the following definition:—"An intercessory foreign missionary is a labourer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He only is entitled to the name who enters upon an engagement to work for definite fields—an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of the heavenlies instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residence, or to the variety, sweep and completeness of the results accomplished." Let us try to form a fuller

***definition of an intercessory foreign missionary:***

(1) He is one who has been inspired and led by the Holy Spirit to a life of intercession. (2) He is one whose heart has gone out towards the "other sheep" which belong

to the flock of Christ in heathen countries. (3) He is one who not being either called or able to go personally and become a pastor to those sheep, has determined to do by prayer what he cannot accomplish in person. (4) His heart is drawn to a definite field as distinctly as if he were to go there as a missionary himself. (5) He believes that the Holy Ghost has as definitely appointed him to intercede in behalf of that field, as He has appointed others to be pastors there. (6) He takes his appointment from the Holy Spirit, and no more expects to be fruitless in his efforts for that field than does the man who takes his appointment from the Church visible, and sails for the scene of his labours. (7) He lives in the spirit of prayer, but his special work begins when he daily enters his closet of prayer and shuts the door upon all that is around him, finding himself alone with God and the need of the work which calls forth his prayers. (8) He will not leave his field for which he intercedes any more than the missionary to India or China will think of leaving the station to which he has been appointed. Missionaries have toiled for years on the foreign field without any apparent results; the intercessory foreign missionary will, if need be, do the same. The harvest is sure.

The Methodist Episcopal Church needs such missionaries. The needs of her foreign missionary work are even beyond comprehension, and

***prayer is the only weapon***

with which the Church fighting at home can reach out and strike the great Enemy in these distant lands. "We can reach a Chinaman by talking face to face with him, but we can strike the spiritual Prince of China only by way of the place above, where Christ is ever living to make intercession."

The need of our mission fields for prayer is incomparably greater than their need of money. In fact prayer is their only great need—both men and money will flow out in abundance when prayer has prepared hearts and channels. "That mission field," says Mr. Street, "which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested." Does the Church at home really believe that on her prayers largely depends the success of her missions in foreign lands?

***Is it enough***

to give missionaries a Godspeed and a benediction, to remember them in a general prayer for mission on special occasions, and expect them to return after ten years of foreign service with a glorious record of soul-saving? Does the Church realize that when at home "the intercessors' hands fall, Amelak prevails on the mission field to-day?" Is it true or is it imaginary that the missionary has a vital connection through prayer with the great

Church at home which sent him and that if this cable be broken, he will be left adrift from the great store-house of his rightful support? Mr. Street has this strong statement in his paper:

**"It is unjust**

to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life to the heathen." If our Church believes this, is she acting in accordance with the belief?

Volumes of prayer for the foreign mission field are going up from the Church at home, but there are certain considerations which show clearly that the Church is not organized for prayer as is possible. The following may be mentioned:—(1) Such prayer is commonly looked upon chiefly as a duty. (2) Prayer for our foreign missions is spasmodic. (3) It is too general, and (4) it overlooks many of the interests. Probably every pastor can see one or more of these shortcomings in his congregation—perhaps in himself! It should be no wonder. The foreign field is far away—only its echoes reach the Church at home. The people have many cares and problems of their own. Missionaries appeal mostly for money, and persons who give it naturally feel that they have done their duty. Nevertheless, it is an undesirable,

**a dangerous condition**

of things. Therefore we beseech you by the mercies of God not to leave us out of your prayers. We believe

with Paul and James in the need and efficacy of intercessory prayer.

**"The hour of opportunity lies near the hour of prayer."**

The thought of duty must give place to the conception of high privilege—to the knowledge that we as citizens of the Heavenly Kingdom have a voice in its concerns. The great King waits for us to memorialize Him. The opportunity must be seized, not once or twice a year on special occasions, but must be daily, yea hourly, improved in behalf of this work for which the Master gave His life. The prayers must be made definite, must be individualized. A recent statement made by Bishop McDowell may here be quoted:—"Ministers have a way of praying for a hundred souls. That seems to be a favourite number. But such prayers are often useless and fruitless, because they are so vague." Does not the Church do the same thing, when it prays year after year, for "the conversion of the heathen," for "the salvation of the nations," for "the triumphs of the Gospel," using many other such expressions, which may mean much, but, uttered as they are, usually mean very little?

The Church in Wales prayed last year for the Church in the Khasia hills,\* and in those hills the Revival broke out; it did not appear elsewhere in India until the end of the year (1905). But it was

\* In Assam.

*no ordinary "season of prayer"*

which brought the great blessing down on the distant, almost unknown, community on the other side of the world! If the Church at home will pray for India as the Church in Wales did, the Revival will break out in every centre to which such prayer is directed, and sweep over the whole mission field. It is probably through the impetus given to definite prayer that we will accomplish most in the Church. Such intercession is not only for the "leaders" of the work, but brings its power to bear on every worker and on every interest in every place on the field.

To meet the needs of this stupendous work, intercessory foreign missionaries are needed. We need 100,000 for Southern Asia alone. Not that the promise is not to "two" who are "agreed," but because for so large a field a division of labour is required. The intercessory foreign missionary can no more spread himself out effectively than can the ordinary missionary. He has not the same space limitations, but his strength and time are just as limited. Concentration is needed. Definite work must be taken up, looking to clear results in a specific place. "But," says some one, "shall I so narrow my interests as to pray only for *one* place." Yes, if it is only one place for which you can

*pray with all your might.*

Pray for a dozen or twenty if you can take the time and

have the spiritual energy, but *let your prayers accomplish their work*. It would be better to pray for one city in India and bring something to pass through your faith and importunity, than to pray for two continents in such general terms as to leave a doubt whether you are really exercising any faith or are expecting to see any results.

Why call attention to this particular field? There are at least three reasons: *First*, because it is probably white unto the harvest as is no other great mission field. There can be no doubting the tendencies. *Secondly*, because, in the words of Bishop Wescott, "India is the greatest trust ever committed to a Christian nation," and India is the very heart of Southern Asia. This should fire the purpose of every Christian nation. It is a trust in a sense that China and Japan, with governments of their own, can never be. And *Thirdly*, because we call to you. We have realized our need. Our missionaries and workers are prepared for your help—they will co-operate with you. Revivals are breaking out here and there, and the Christian people are looking for a great religious awakening. This is the psychologic moment to strike. Let not the news of revivals, mostly within the bounds of the Church itself, make you think that there is no need now to pray particularly for this field. The need was never greater. The fire should now spread to the non-Christians. Satan is exerting himself more than ever—the enemies of Christianity wax



stronger and more vigilant. Decrepit, antagonistic faiths are even taking on a semblance of life in consequence of the opposition. The advantage the Church has gained must be followed up immediately, or we shall lose ground. This is a matter in which

***no substitute can do your work***

for you. You may give the money to support a man on the mission field, but unless you give yourself in prayer, you fall short of both duty and privilege. The future will be glorious beyond all our visions, if those who see Christ calling them to the work of intercession will be obedient to the heavenly vision. Many are being called by Him. "We keep the records of those that answered; only God keeps the record of the poets who might have sung and the prophets who might have spoken"—as well as the intercessors who might have been!

In the name of the Lord this appeal is addressed to the Christian Church at home. To a body so thoroughly organized, so alive to the needs of modern times, so full of promise for the future of the Kingdom of God, this appeal is sent out with a peculiar hope. To set the Church to giving for missions is a grand thing, but to set it to praying for the work is incomparably more grand, and in the day that it is effectually brought to pass, there will be felt a thrill of irresistible power around the globe.

The work of an "intercessory foreign missionary" is

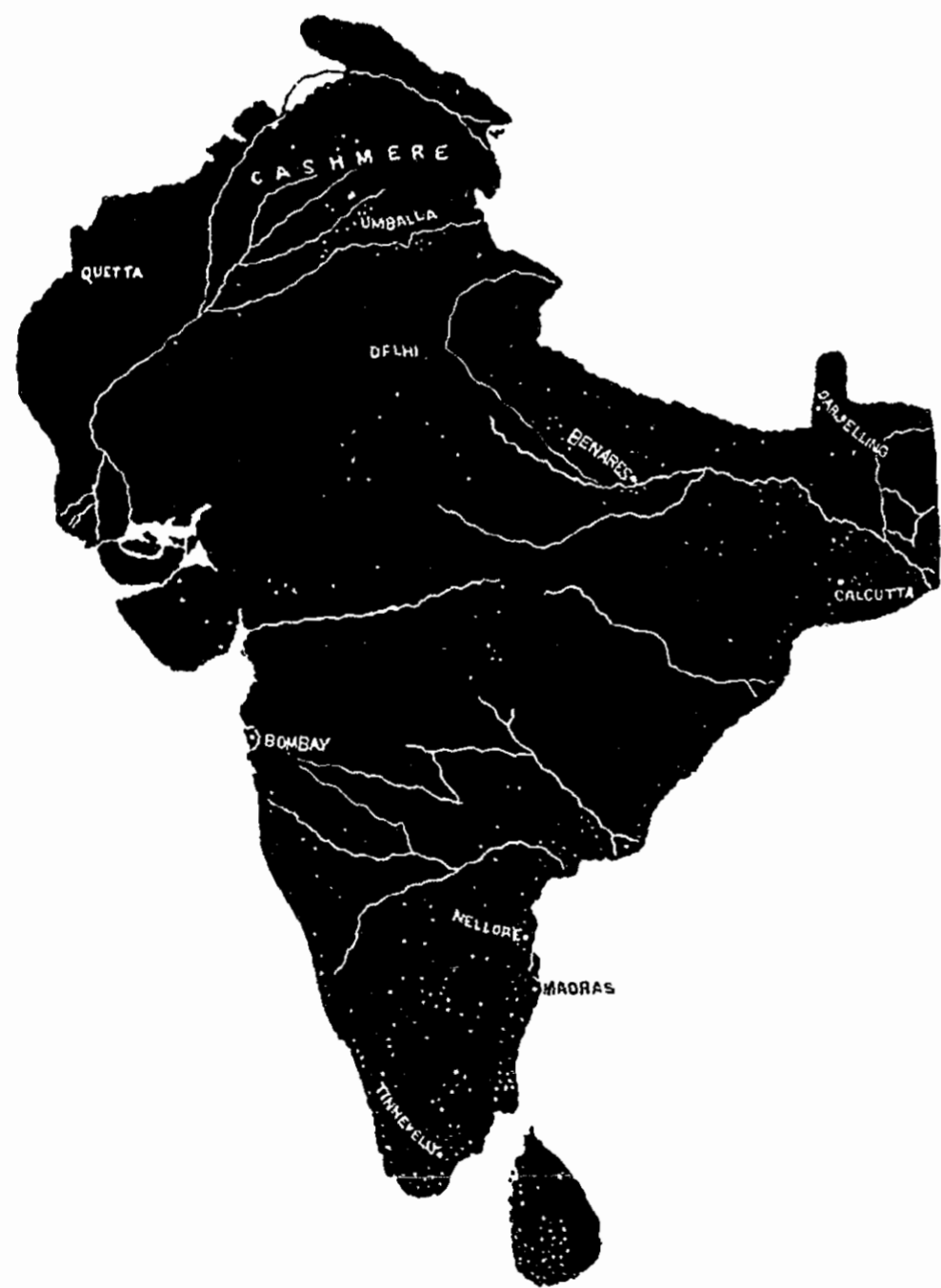
possible for each member of the Church. All may not be led to pray for this field, but, doubtless, many will. This call is for a service of prayer greater and better than anything of the past. We desire a type of intercessor more earnest, more *definite* and more mighty in prayer than the Church has ever known before. We would to God there might be at this time even the

***creation of a new class of intercessors.***

Let the Church prove to the Lord that she is really in earnest in this matter, and it requires no seer to foretell the greatness of what God will accomplish through such intercession.

There are many notable dates in the history of foreign missions, but if during this year the Church at home will unite in inaugurating *a new age of prayer* in behalf of our Southern Asia missions, its glory will far excel that of any one event in the history of our foreign missions. We say this advisedly, for if this year will usher in an era when thousands will intercede and exert their faith in an unparalleled manner for this great mission field, we shall be more richly blessed than ever before. Therefore, we beseech you to yield yourselves to this great enterprise. It will not narrow your sympathies—it will enlist them in the world-wide movement to carry on the work which our Blessed Master began. We rejoice at what God has been able to do through his servants, but O, that we might all see what his servants can do through Him!





**Darkest India.**  
White spots indicate centres of  
Christian activity.

## INDIA'S DARK NIGHT

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BY REV. B. T. BADLEY, M.A.  
Methodist Episcopal Mission  
Lucknow, India.



Methodist Publishing House  
Lucknow.

#### INTRODUCTORY NOTE.

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SOME may object to the title of this little book. "Night, when for twenty years we have been hearing of the dawn?" Yes, night—dark night. The dawn is a long time coming; the conditions of night still prevail. It is not so dark as it was fifty years ago—a few more stars shine in the Indian firmament—but the Sun of Righteousness has not yet risen. In some hearts His blessed healing has been felt, but how few they are! Spiritual darkness reigns today in almost three hundred million Indian hearts! Shall we not call it night?

The writer has not included Roman Catholics in the Christian population of India. This is not because they are not superior to their heathen neighbours, but because Roman Catholicism does not stand for that type of spirituality which alone expresses the real content of the name Christian.

The latest statistics published by the Government have been used throughout this booklet. For some of the special statistics relating to the United Provinces, the writer is indebted to the paper by the Rev. J. J. Lucas, D D., on "Unoccupied Fields of Protestant Missionary Effort in the United Provinces of Agra and Oudh." The map entitled "Darkest India," is used with the permission of the editor of "The Young Men of India." The other map and the diagrams were prepared especially for this little book.

The approaching celebration of the Jubilee of the Methodist Episcopal Church in India has been the inspiration of this effort. These few pages are sent out in the hope that the interests of our India Mission Jubilee may be served.

"DILARAM," LUCKNOW.

B. T. B.

April 2nd, 1906

## INDIA'S DARK NIGHT.

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**I**NDIA'S long, dark night is not yet ended. To those who are unacquainted with the vastness of her territory and population, the reports of Missionary Societies may lead to the thought that a large portion of India has been occupied, and a large per cent. of the people reached and effectually touched. To get at the truth, we should know not only what has been accomplished, but also what remains to be achieved. For those, therefore, who would see what has been done in the light of what is yet before us, these lines are written.

It is not only fitting but also necessary that we face facts squarely, whatever those facts may be. More especially is it appropriate that we make at this time a special inquiry as our Church celebrates its Jubilee this year in the field to which attention is now called.

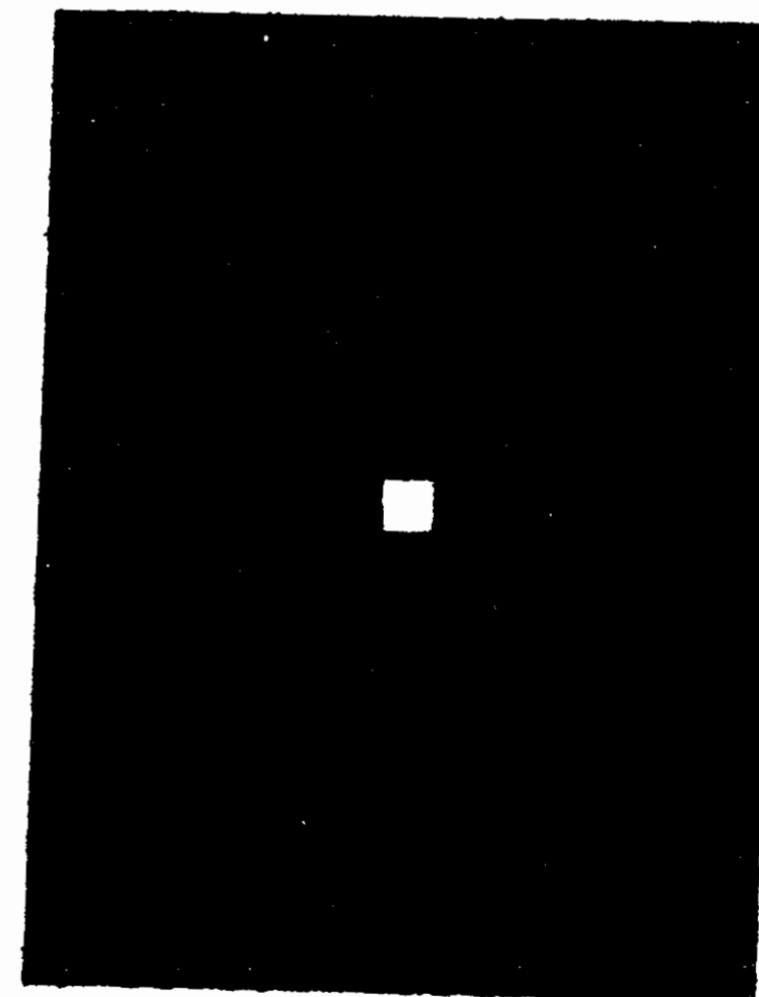
The question comes--What is the actual spiritual condition of India after fifty years of Methodist energy and two hundred years of Protestant energy have been expended upon her? What results have we after the best missionary blood of Europe and America, has for nearly two centuries mingled with the forces which are at work at the heart of this great land?

**T**HE map of India herewith presented tells an eloquent story. Its darkness is the darkness of night. Its language is unintelligible in thousands of American towns and millions of American homes, but the angels of God shed bitter tears at this mute but agonizing appeal. The white spots do not represent Christianized areas, but indicate merely the chief centres of Christian activity. Even in them the numbers of non-Christians as compared with Christians are overwhelming. There are in all India about 600,000 people afflicted with physical blindness. Not only are they blind, but almost entirely unaided in their blindness. But what, O Brethren and Sisters, is that blindness compared with the blindness of heart and soul which oppresses the weary, fainting millions of this land! It has been stated that since the Day of Pentecost, no greater missionary work has been done than this which has been accomplished in India during the last two generations. The statement may be correct, but what does it mean? Does it bring before your mind the picture of a land rejoicing in the great salvation which is the joy of every Christian heart? Does it make you think that the time for relaxing our strenuous efforts has come?

A glance at the accompanying diagram will help in framing an answer to the question as to India's need. This diagram condenses for us the results of two hundred years of Protestant Missionary effort in India. The white square in the centre, representing one million \* souls, gives a correct idea of the extent to which India has been Christianized. The blackness around it is the darkness of some two hundred and ninety-nine million people: a people so vast that if one should count them as they filed past, at the rate of twenty every minute, it would require twenty-eight years to do it! This unrelieved black-

\* Throughout this article only round numbers are used.

"Let there be light."



**INDIA'S DARK NIGHT.**

One million Protestant Christians; 299 millions non-Christians.  
Each square represents one million people.

ness is the image of the grossest, and yet most enlightened, idolatry of the world. It represents not only the darkness of spiritual night, but is the shadow of death.

Is it not almost incredible to any Christian reader that over two hundred million people—more than twice as many as the United States contain—believe that a sight of the Himalayan snows or a dip in the Ganges river will take away the sins of a life-time? Ask the pilgrim what he thinks, as you find him among the lower ranges of the great Himalayas, wearily and with bleeding feet making his slow way up to the heights beyond. He will tell you, with conviction perhaps more profound than your belief in the power of the Gospel to save, in language used by his forefathers for thousands of years—“As the dew in these valleys is dried up by the morning sun, so are the sins of mankind by the sight of Himachal.” Then weep tears of entreaty over him, ask him why, if this be true, those who catch a sight of them do not get rest in their souls: ask him how it can be possible that there should be any connection between what the physical eye sees and the immortal soul needs, and he will tell you with undiminished faith and a rapture almost holy—“A sight of them is the fruition of all earthly desires, the crowning glory of life!”

As your eye rests upon this small square of white surrounded by this sea of blackness, does not your soul, oppressed by the awfulness of such darkness, cry out with a new meaning in the words—“Let there be light”! In the dawn of creation, ere light was born, our Great Creator said, “Let there be light,” and all through the centuries since, He has in multitudinous ways been reiterating that great command. When He sent His Son to us, it was to say again in the most merciful and loving way, “Let there be light.” This, too, is the message He brings to each of His disciples: “Let him that heareth say come”—“Let there be light.” Is it not possi-

ble that some who have not given the question much thought, are standing in the way of this light, either by not doing what God desires of them, or by doing what He does not wish? It is, at any rate, a question worth each one's while to answer.

Compared with what other Missionary Societies have achieved in this oriental field, the Methodist Episcopal Church has no reason to be ashamed of her record. That God has highly honored her and given her not only to see but to do a great work for Him in India, is evident from the fact that of the one million Protestants of this country, about one out of every six belongs to her communion. Moreover, it should be remembered that our Church is among the youngest of the large Societies working in this field. Great, however, as has been our success, we cannot but wish that more had been accomplished for God's glory. It was not impossible for us to have gained a million communicants before the Jubilee. Lack of men, lack of funds, lack of faith,—these have been our hindrances.

What then shall we say? We can only say, "There remaineth yet very much land to be possessed" — "Speak unto the children of Israel that they go forward" — "Ye have compassed this mountain long enough." To some must be said, "Why are you not in India?" To many others must come the question—"Why do you not give to India?" And to a far greater host must this question be put—"Why do you not pray for India?" Let these questions be answered as unto the Lord, and our three great needs will be met—men, money, and prayer. We seek a larger place in the thought and gifts, and especially in the prayers of the Church at large. We praise God for the victories with which He has crowned the work committed to our Church in this great land, and with an ever-increasing faith look confidently forward to the mightier triumphs of the future.

**T**HERE is no more vital work in any great mission field than the education of the people. There never can be either progress or self-support without it. It is not without good reason that the great Missionary Societies represented in India, have given much of their money, many of their best men and a great part of their best thought to the up-building of their educational institutions. Professor Borden P. Bowne, during his recent visit to India, said to the writer: "If you had to give up either the educational or the purely evangelistic work, you would do wisely to continue the educational agencies." If this holds true, it is, of course, because *Christian* education is what our mission schools impart.

The work of education, however, apart from the direct Christian influences which are brought to bear upon the student while in school, is itself of vast importance. To put a man into the way of reading the Bible for himself, is to make him responsible for his choice so soon as the Bible is in his hands. The question of sending the *preacher*, is solved when God's own message can be thus had direct.

Considering the question from another point of view, we are equally convinced that even secular education has a great part to play in the redemption of India from darkness and superstition. It has been well said that "Caste is the keystone to the arch of Hinduism." Note that this really presents a social rather than a religious problem. What a Hindu *believes* is not of foremost importance. If he conforms to the rules of caste, he is really free to believe what he wishes. Education, then, is of supreme importance if it helps to undermine the system of caste. And this is exactly what it is doing; especially in our mission schools does it serve to obliterate caste distinctions, and the process of undermining this great Hindu stronghold is going on in our own sight. Let us not talk of wasting



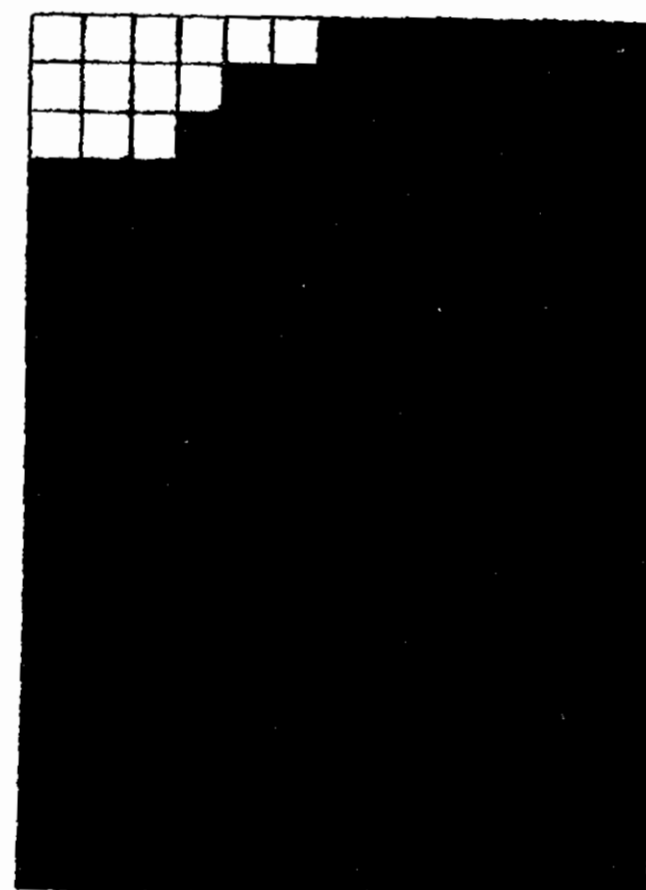
time "merely teaching school." Let us look through to the end and see the mighty results, hidden only to eyes that will not see.

The need in India for education, primary and advanced is appalling. Taking British India itself, out of a population of about two hundred and thirty-two million, the last Government census shows barely thirteen million to be literate. This number includes (1) those who know English, (2) those who can read and write in their own vernaculars, and (3) those who are under instruction. The diagram will give an adequate idea of what this means. Thirteen white squares representing knowledge, two hundred and nineteen showing dense ignorance! Two hundred and nineteen million people, best described as those of Nineveh—"persons that cannot discern between their right hand and their left hand"! "My people are destroyed for lack of knowledge." Cannot these words also take on new meaning for us?

Someone says—It is the work of the British Government to cope with this educational problem. No one will deny this, but it is likewise true that it is our duty to help in a work which is too great for any Government. Remember, also, that the hands of England are tied in regard to the most important element of education—the moral and religious. The kind of education Government imparts is good, but it is not good enough: it does not meet India's great need. The moral and spiritual side of the student in a Government institution is absolutely untouched. This is the result of circumstances which the great majority of English officials regret and deplore, but which they cannot see their way to overcome. It lies, therefore, with our missionary educational institutions to reach the heart and soul life of India's students. We teach the Bible openly and fearlessly, and our halls are crowded.

Educational conditions in the Philippine Islands afford a striking contrast to those in India. In those

"My people are destroyed for lack of knowledge."



**INDIA'S IGNORANCE.**  
219 millions illiterate; 13 millions literate.  
Each square represents one million.

Islands, out of a total child population of school-going age amounting to 1,200,000, there are 30,000 already enrolled in the public schools. That is to say, one out of every four is already provided for, and in one generation the whole country will be not only literate but English-speaking. Who can doubt the great factor this will prove itself in the ultimate regeneration of those Islands? In India, the proportion of literate to illiterate is one to eighteen, and her day of redemption from the densest ignorance seems very far removed. How sadly India suffers in a comparison with Japan also! In that progressive Eastern country, the number of those who are literate is actually 97 per cent. This is little short of wonderful, and is the fruit of such an educational awakening as India has not yet thought possible, but of which her need is appalling!

**W**HEN we limit our field of vision so as to look at the educational problem as related only to the womanhood of India, we are confronted by facts even more startling. There are in British India fourteen million girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every thirty-four receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or an iota of sympathy for anything of the kind. Let American mothers think of their own daughters in such a condition, and then face the problem anew. Think of Japan having 98 per cent. of her girls of school going age under instruction, with a total number of 60,000 public schools for the education of her youth!

Among the girls of India, education lies almost wholly in the hands of lady missionaries. A Government Inspector of Schools recently said to a missionary's wife: "Why don't you missionaries give up the teaching of Christianity in your schools? If you would only do so, you would have

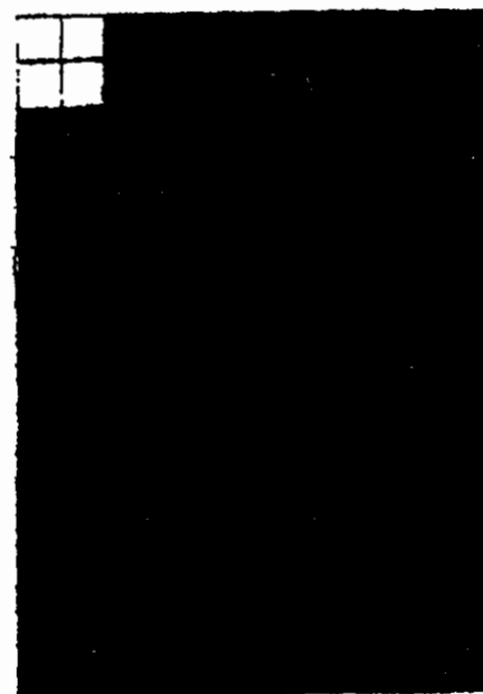
female education in India entirely in your hands." This implies that Government is utterly unable to cope with the problem aside from the co-operation of lady missionaries. Should the work of the Missionary Societies cease, most of the work would come to an end. On whom lies the heavier burden—whose is the greater responsibility?

During this last year the Government has undertaken anew to arouse public opinion on this great question of the education of India's womanhood, but what is for it a comparatively new field has been for forty years familiar ground for our own Church, and for a much longer period has been worked in by older Missionary Societies. Government can learn much from experienced missionary workers. How stupendous the work is may be realized when it is known that of the one hundred and forty million women of India, not even one million are able to read or write.

**T**HE Key to the whole educational problem in India is in the hands of the Missionary Societies. If India's young manhood and womanhood are to be truly educated, and to be led out into lives of moral as well as intellectual grandeur, the work must be done by missionary agencies. Not only so, but it must be done soon. The tide is fast setting to selfishness, worldliness and scepticism. When another generation has passed, it will be far harder to turn it back. The great opportunity for Christianity in India may by that time have been irretrievably lost, and a hundred years of effort may then fail to accomplish what twenty could now do.

The educational need of India must not only be met soon, but it must be met by educational institutions worthy of the name. Our Missionary Schools and Colleges must be better equipped and manned than any others. Money must be spent without stint in order to provide

"Behold, I have set before thee an open door."



**INDIA'S NEGLECTED WOMANHOOD**  
14,000,000 Girls; 400,000 in School.  
Each square represents 100,000.

the best of everything. Above all, the number of Christian teachers must be increased. So long as heathen teachers must, to any large extent, be employed in our schools, our influence must be minimized and our work irremediably crippled. And yet the great majority of all our under-teachers are at present heathen. This is the case partly because Christian teachers are few and hard to get, and partly because non-Christian teachers usually work on lower salaries. The scarcity of Christian teachers will disappear of itself as our work progresses, but the financial standing of our schools must be bettered if we are to be enabled to do what common sense dictates as absolutely essential.

Among the many other needs which cannot be supplied without money, there is that of a Normal School for the training of our Indian Christian teachers. Government has in the past five years entered upon a new era in regard to the training of teachers for its schools. A new type of teacher, bearing a Government certificate of normal training, is fast supplanting the old, self-made man. Another five years of such progress, and a great host of our Christian teachers must be admittedly antiquated. The emergency demands an efficient Normal School for Christians - not necessarily denominational, but having a thoroughly Christian atmosphere, and giving training equal if not superior to that which is imparted in Government schools of a similar kind. We should not for a moment think of sending our Christian teachers to a godless Government Normal School. Their intellectual need would, doubtless, be met, but the influences there brought to bear on them would unfit them for the very work we require of them. Christian teachers who have lost touch with the Saviour—who have not a spiritual tone—are scarcely preferable to non-Christians. A worldly ideal such as Government schools impart is diametrically opposed to what we need.

Too much emphasis cannot be laid upon the employment of Christian teachers. Think of what a certain American educator said when asked by the Regents of one of the State Universities in America to accept the presidency: "Gentlemen, I understand that in the teaching force of the institution at the present time are three or four men who are openly and avowedly and aggressively antagonistic to the Christian faith. My acceptance of your offer must be conditioned upon the dismissal of these men from the teaching force. Do you now clean house at the beginning, and I will make it my business to see that the house is kept clean." That Board of Regents proceeded to remove the teachers who were antagonistic to Christianity: but most of our schools on this mission field are compelled—largely for lack of funds to retain on their staff, year after year, men who are fundamentally, both by nature and education, opposed to the cardinal principles of our belief. We, too, wish to "clean house," but we need help. Let Christian people furnish us the means necessary to put carefully trained Christian teachers in the place of non-Christian, and we will see to it that our schools are kept "clean" of heathen influences.

**A**LONG with a general view such as we have now taken, it may be interesting for a while to confine our attention to a limited area of this great Indian Empire. To members of the Methodist Episcopal Church, especially during this Jubilee year, no field of mission work is of more interest than what has been called "The Heart of India." This section includes what is often referred to as "The Garden-spot of India"—one of the most thickly populated and best known sections of this land. On the map it is marked "The United Provinces of Agra and Oudh": or (if the map be more than five years old) it will be found designated "The North-West Provinces."

The special interest which attaches to the United Prov-

inces is, that it is the scene of the earliest labors of our Church in this land—the place, in fact, where the Methodist Episcopal Church first set foot on the continent of Asia. It is, therefore, not only associated with the beginning of our great missionary enterprise, but is to be the seat of the India Mission Jubilee. This is the field where Dr. William Butler laid the foundation of our work, and this the scene of the early years of Bishop Thoburn's great career. Here Miss Thoburn poured forth the perfume of her holy life, and here the sainted Phoebe Rowe lived and died. That tremendous worker of our Church, Bishop E. W. Parker, found here a field which gave full scope for all his powers, and during the forty years of his missionary life he never worked anywhere else. Here our Evangelist-Bishop Warne, has done his best work in India, and sees nothing but fields white unto the harvest all around him. Here also have toiled those giants of the early days whose record is written only in heaven. This territory is now included within the bounds of the North India and North-West India Conferences, and hence in a special sense these are the Jubilee Conferences. Here for fifty years our beloved Church has labored and prayed, and we turn now to it with special interest.

The United Provinces of Agra and Oudh contain somewhat over forty seven million people—a population equal to that of the great German Empire. The work of the North India Conference is found in the midst of about seventeen million of these, and that of the North-West India Conference among about an equal number. The remaining thirteen million are in sections unoccupied by our Church. Along with our Church in this field, there are several other Missionary Societies at work, the largest of which are:—The American Presbyterian Mission, the Church Missionary Society, the London Mission, the Baptist Mission, the Society for the Propagation of the Gospel and the Wesleyan Methodist Mission. The youngest of

these Societies has now been at work fifty years, and it might be thought that the combined efforts of these missions, not to mention the Women's Societies or the smaller organizations, should have by this time effectually evangelized these Provinces. Signs of impatience and unwillingness to continue the help given in years past, have not been wanting. Some at home are in danger of becoming weary in well doing, and others have an impression that not so much remains to be done as has already been accomplished. It will be well, therefore, to look at the actual condition of things.

There are in the United Provinces of Agra and Oudh 105,521 villages. These villages are both large and small, many of them being mere hamlets containing a few houses in a cluster. They contain, however, the great bulk of the whole population. If the Gospel has reached these villages, then may we reasonably conclude that the work of evangelizing the people of the United Provinces is well under way. It is always the case that the urban population is reached first. As a matter of fact, every large city in the Provinces has well-organized missions in it; but what of the villages? The accompanying map gives the answer. Out of the 105,521 villages there are 50,000 which are not only altogether unoccupied, but in which the Gospel was not even proclaimed last year. What a dark picture it presents, and this after our own Church along with others has for fifty years been pouring in her men and money into this very field! Has the giving been on the largest possible scale: and O, have the faith and the prayers been proportionate to the giving?

That one out of every three villages in the United Provinces of Agra and Oudh should not have been preached in during last year, is not to be taken to imply that the remaining ones are evangelized. The number which can claim a Christian worker of any grade for themselves is very small indeed, while the great majority



#### UNITED PROVINCES OF AGRA AND OUDH.

Each white spot stands for 50 villages in which the Gospel was not proclaimed last year. Total number of such villages in the U. P. of A. and O. 50,000.

of them are, at best, visited by some preacher at irregular intervals during the year. Still, they are not like the 50,000 absolutely without light. Nor can we wonder at this state of affairs when it is seen that the total missionary force of these Provinces, including all Societies, is only one hundred and eighteen. This would leave to the care of each missionary just about 400,000 people, located not in one centre but scattered broadcast! Of lady missionaries (single) there are only one hundred and sixty-five. If it be thought that the native ministry may be sufficient for the task, the thought will be dispelled on learning that all the Societies put together have only one hundred and fifty-six ordained ministers within the bounds of the Provinces.

It is impossible that so small a force of workers should break the bread of life to such millions of people. Even if they could do what seems impossible—proclaim even once in the hearing of each person the unsearchable riches of Christ—the work of the pastor could never be done. And the work of the pastor in India is of vital importance—more necessary than it ever can be in nominally Christian lands. Most missions have long ago realized that it is but playing with the problem of bringing India to Christ to baptize men familiar only with the bare rudiments of Christianity, add their names to the registers and leave them to lapse into heathenism from which, for lack of teaching and guidance, they had never more than nominally come out.

The evangelistic problem before our mission—and all missions in India—is not how to make the people willing to embrace Christianity by accepting baptism, but how to care for those who have already been baptized, and how to provide for the pastoral supervision of those who are about to be baptized. We have left behind the day when the people were not accessible. So far as our own Church is concerned, there are thousands ready to enter

her doors. They may not all know just what they are doing, but they are ready to take the step. Their condition, perhaps they think, would not in any case be worse than it is now. In one district alone, the Presiding Elder claims there are a million people accessible. This is not the case with all our districts, but it shows the trend of things. With the present total missionary force in these Provinces, it has been stated that even in the best field not more than one-fourth of the population can be reached. If results are still small, it is not because people are inaccessible. Thousands are ready, and thousands more are passively waiting in the darkness. Fifty thousand villages in these Provinces alone have not even light enough to know that they need it! These poor, dumb mouths plead even more eloquently than words.

**W**HEN we look at this field from the educational point of view, we are oppressed with what confronts us. The reign of ignorance is supreme. What an astounding fact it is that out of a total population of 47,691,782, only 1,478,865 are able to read and write their own names! These are the latest Government statistics, and they show that the United Provinces return the greatest percentage of illiteracy among the great divisions of British India. How terrible has been the grip of the powers of darkness! Is it to be supposed that this condition of affairs will rectify itself, and that a people who after fifty\* years of British rule and a hundred years of missionary effort are still busy raising barriers to progress, will of themselves bring order out of chaos and light into darkness? Add to the natural obstacles those which are raised by religion, and it will be seen how vain is it to expect the Indians themselves to make any great movement towards the

\* Oudh, was annexed by the British in 1856.

imparting of even a primary education to those who sit in darkness.

Religious prejudice is a positive force making against enlightenment in India. Hinduism turns to the institutes of her great legendary lawgiver, Manu, and reads from pages soiled by forty centuries of handling, words which make it impossible to strike a single blow at the intellectual shackles that bind the lower classes. Mahomedanism turns with a shrug of the shoulders to Fate, and says—*When such seems Allah's will, why seek to overturn it?* Or it points with pride to the Koran and says—*Here is the storehouse of universal knowledge; let those who seek light take freely from it.* It was in this spirit that the Khalifa Omar is said to have remarked, when the fate of the great Alexandrian library was at stake—“If the books are contrary to the Koran they are blasphemous; if they are beyond it they are superfluous: let them burn.”

The influence of the educated class in India is tremendous; perhaps in no country is it greater. Not only does education put power into the hands of those who obtain knowledge, but to begin with, the great majority of Indian students are of the upper and most influential class. Thus it is doubly important to reach them. It is not their number which is of the greatest consequence. In all the Colleges and in the two upper classes of the High Schools of this land, there are probably fewer than 125,000 students, and in all India there are, it may be estimated, under three and a half million English-speaking natives of the country. These men, however, hold virtually all the power—political and social—which is entrusted to-day to India's hands by the British Government and the sanctions of society. *Such men must be reached by the truth!* If the cross of Christ does not sway them, the Trident of Hinduism and the Crescent of the Moslem will wield, to their eternal loss, the destinies of one-fifth of the inhabitants

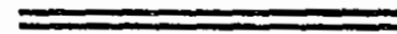


of this globe! The imparting of mere secular education will not meet the necessities of the case. India will arise some day and adjust herself to the conditions of the modern era, but her religious ideals will remain what they are, unless the Church of Christ arouse herself to meet the great emergency and the unparalleled opportunity. Yet it is not the Church whose activity is indispensable. She can herself do nothing. The salvation of men is God's work. The strength and wisdom of the Church are in letting Him work who "worketh hitherto." Our hope is in allowing Christ to live His life over again in each believer.

**T**HE two great phases of our mission work—evangelistic and educational—have now been put before the reader. The scope of this booklet will not allow a longer discussion. There are many other important sides to this stupendous enterprise, but space will not permit of the whole ground being covered. The day of India's redemption will be at hand when these two departments of our work have felt the concentrated effort of the Christian people of Europe and America. Concentration is the watchword of the day. If our Church and all other Churches would in the next ten years put the numbers of men, and the amount of money and faith, into this great mission field which they have during the last fifty years devoted to it, that is, if they would multiply by five the average rate of giving, such things would come to pass as have not yet been recorded in the history of the Christian Church. God is waiting in His storehouse for our tithes: will the Church withhold them?

# “Nothing Wavering”

“—Let him ask God; but let  
-him ask in faith, nothing  
wavering.” *James 1: 5-6.*



BY  
BRENTON THOBURN BADLEY

## “Nothing Wavering”

(“But let him ask in faith, nothing wavering.”  
James 1:6)

**W**AVERING is the bane of our world to-day. We find men in all walks of life “wavering.” If now the Church begins to waver, she greatly sins. In the spiritual undertakings that are ours, there is no place provided by Heaven's economy for “wavering”.

There must be no wavering in our allegiance to God; none of it in our courage; there is no place for it in our faith and none in our prayers. Wavering destroys allegiance, saps courage, kills faith and makes prayer ineffective. It closes the avenues to all great spiritual victories.

It is more foolish to waver in a great enterprise than in one of little consequence,—the issues involved are so much greater. When the Church enters upon a spiritual crusade, we realize that our dependence must be

upon God. If then we waver, we disregard and discredit Him. It is fatal to waver.

This is no time to hesitate. India's destiny is being determined to-day,—Why talk of what you intend to do five years or a year hence? What we need is not a spurt nor a spasm but a spirit. A spirit of courage and steadfastness. The timid need a heartening example.

Remember the song of the engineers who built the Panama Canal:—

“Got any rivers you say are uncrossable,  
Got any mountains you can't tunnel through?  
We specialize in the wholly impossible,  
Doing the things none other can do!”

Let the world tremble, let politicians vacillate, let reformers hesitate, let commercial magnates worry,—but do not let God's people waver. Wavering dooms our cause, for it denies God. We are not concerned with what men tell us we *cannot* do, but with what God assures us we *can* do.

Nothing "waving" we can always  
say, while we are "Looking unto Jesus."

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"I said to a man who stood at the Gate of the  
Year,—'Give me a light that I may tread safely  
into the Unknown.' And he replied,—'Go out  
into the darkness, and put your hand in the  
Hand of God. That shall be to you better than a  
light, and safer than a known way.'"

*(Quoted by His Majesty King George VI, in  
his Christmas 1940 Broadcast).*

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#### THE OPTIMIST'S TEN COMMANDMENTS.

1. See clearly.
2. Plan greatly.
3. Organize efficiently.
4. Resolve highly.
5. Work tremendously.
6. Pray mightily.
7. Believe implicitly.
8. Co-operate constantly.
9. Speak hopefully.
10. Triumph gloriously.

The greatest of these is Pray Mightily  
and the second is like unto it,—Work Tremend-  
ously. On these two hang all the issues of  
the campaign.

"What's Happening  
in India?"

A Statement on the  
Political Situation

Board of Missions & Church Extension  
of the Methodist Church,  
LIBRARY  
By  
BISHOP BRENTON T. BADLEY

### WHAT'S HAPPENING IN INDIA?

The first question about India asked in America is,—“Will India get her independence?” The answer to this is easy, — “Yes”. Every political group in India stands for it, including the present Government. The Hindus demand it, so do the Mohammedans, likewise the Sikhs and the Christians. The new Labor Government in England will add momentum to the movement. Everyone expects independence. There is nothing else on the horizon in India. But independence can come only after the war is over. This delay accounts largely for the friction in India, and much of the misunderstanding in America.

Politically the most evident and disturbing fact on the Indian horizon is the friction and rivalry between the Muslim and Hindu camps. The disagreement brought out by the “Wavell Plan” for a new measure of self-government, has caused great distress to all friends of India’s political progress. The intransigence of Mr. Jinnah and the All-India Muslim League is responsible for the wrecking of the hopes that had been built on the Viceroy’s plan. That plan while not granting full self-government, came so much nearer to it than anything else previously proposed, as to justify high hopes of its resulting in Hindu-Muslim co-operation, and also in taking India far on the road of practical self-government.

Leaders of the Church in India, among other large groups, had welcomed the plan and hoped that it might succeed. Mr. Jinnah in refusing, at the final stage, to have any part in it, has put himself in a difficult place and, doubtless, will lose rather than gain prestige. For many months large and influential groups, both Indian and foreign, and of varying political views, have been demanding that the Government should give a lead and break the political deadlock. All the world can see now who is “dividing” India. It is now for the Muslims and Hindus to make the next move.

What that move may be is impossible to forecast, but one can readily see that without unity, or, at least, a large measure of co-operation between the Hindus and Mohammedans, the political future of India is very dark. There are those who claim that when Britain has left India to itself, the great political parties will soon come to agreement and form a government satisfactory to themselves. The desirability of this is evident, and its possibility cannot be denied, but the claim is not justified by the signs of the times or by anything that has yet happened.

Two other major facts must be taken into consideration in any attempt to understand the present situation, first, the political cam-

paign in behalf of the 60 million "Untouchables" headed by Dr. B. R. Ambedkar and, next, the influence of the independent Indian States.

By character, ability, and education Dr. Ambedkar has become one of India's great political leaders, and is a member of the Executive Council of the Viceroy, being the Minister in charge of the Department of Labor. As an eminent lawyer, with training in both Europe and America, he was appointed Principal of the Government Law College at Bombay, an appointment without precedent in the history of the "Untouchables" in India. Even before 1932 he had become the acknowledged leader of the 60 millions of the Depressed Classes of India. Today Dr. Ambedkar is one of the best known and most influential political leaders of India. With the Ph.D. and D.Sc. degrees to his credit, he is more highly educated than most of his rivals in the political camps of the land. He is the author of nearly a dozen books and is writing more. Dr. Ambedkar says: "The world owes a duty to the Untouchables, as it does to all suppressed peoples, to break their shackles and to set them free." He adds: "I hope (his publications) will serve as a notice to the Peace Conference that this problem will be on the Board of Causes which it will have to hear and decide, and also to the Hindus that they will

have to answer for this at the bar of the world."

Dr. Ambedkar is an earnest student of the Christian Faith, and owns one of the best private libraries in India. The Bible is one of the reference books always on his table. He has intimate friends among missionary leaders, and is an interested observer of the great Mass Movement from the depressed classes into the Christian fold during recent decades. The Christian Church will do well to keep close to B. R. Ambedkar. His latest book just published, — "What Gandhi and the Congress Have Done to the Untouchables", (358 pages, Thacker & Co., Bombay) should be read by all who wish to understand why their leaders demand that these 60 millions be set *free*. Above all, let not the West suppose that Gandhi is advocating the cause of the "Untouchables," or that they regard him as friend of their cause.

The political parties of India have to reckon with Ambedkar. Hindu India (which includes the four main castes of Hinduism) has now been challenged formally to declare its aims and policy in regard to the freedom (social as well as political) of these sixty millions. A great human struggle is now going on between India's depressed classes and the Brahmin-led 200 odd millions of caste Hindus. The political slogan of India's intelligentsia, thus far directed against

Britain, "India cannot exist half free and half slave," is now being brought to bear with compelling force on the caste Hindus by the "Untouchables". This struggle for life will be watched by the democratic nations with much interest. Ambedkar says, Why only *watch*, why not help?

Meantime, Hindu and Muslim leaders are both "jockeying" for position in the race for power that has already begun. This political activity discredits their oft-expressed belief that Britain does not intend to hand over political control to the nationals. As a matter of fact, India is depending on it to such an extent that never before has there been such activity to get ready for the new political era. One might say that both the Cripps' Offer and the Wavell Plan came before Hindu-Muslim India was prepared to go so far in the experiment of a Hindu-Muslim co-operative scheme of self-government. This does not lie on the surface, but can be seen by those who have closely studied the reactions and movements of these two major political groups. The statement may be decried as showing a misunderstanding and misreading of the situation, but it is made from within and in utter sincerity.

There is an additional disturbing factor, the absence from the country of India's fighting forces. They contain many of the leading young

men both of Hinduism and Islam, and without them the situation for both communities is abnormal. When vitally significant steps are to be taken in the new day of political power, these young men are wanted by both sides alike. Both communities have seen to it that large numbers of their young men have volunteered for military service. In the new India, when self-defense is to be more vital than ever before, neither community feels it should lag behind the other. India as a whole must get ready to defend itself.

This will, in part, explain why India has continued to send hundreds of thousands to the training camps and battle fields, although the Indian Congress announced to the world that India has not declared itself in favor of the war and is not, as a country, back of it. Yet both sides have contributed some of the best fighting forces to the United Nations, and that volunteer army has numbered about two millions, an achievement that cannot be attributed to any other nation in this war. With very good reason is all India offended with Mrs. Pandit, self-appointed spokesman for India, for stating in America that India's troops are "rice soldiers."

Let us turn now to the Indian States. The situation as to these independent territories is a most complex one. The States have independence guaranteed by the British Crown and by



no other authority. They have, therefore, been traditionally loyal to Britain, and are demanding that their independence be acknowledged and guaranteed by whatever government may be in power in the new India that is envisaged. This creates a delicate and difficult problem, particularly as Gandhi has declared that the solution is to wipe these States off the map and merge their populations with the eleven existing Provinces that now constitute British India. This easy escape, as by magic, looks well only on paper. The Indian States number many scores and include one-third of India's territory and about one-fourth of its population.

Some have Hindu rulers, some Mohammedan and some Sikh. All are wedded to their traditions and are very conservative. They move towards democracy and its institutions only as far as they are compelled to do so. They share in no activities of any of the political parties, but have their own Chamber of Princes, thinking and working only for their own domains. The only authority they acknowledge is that of the Viceroy, representing the King-Emperor. To weld them in with any democratic State in India, is a problem for which no one has yet found a solution. It goes without saying that between them on the one hand and Gandhi and the Congress on the other, there is a growing bitterness

founded on hate and fear. Those who are ignorant of this problem or dismiss it airily, and many outside of India should be numbered with that class, — should have no hearing when the question is as to a self-governing India.

There is a national question of still greater importance for India as a whole, and that is, Can India have a true democracy? Mr. Jinnah has declared openly that democracy is impossible in India. Many thoughtful students of India agree with him. Mr. Gandhi talks about democracy in India, and is usually considered as one who is leading in India into the democratic fold. This is not necessarily true. It serves as propaganda that will help India to stand well with world democracy, but it ignores the facts of the situation. Gandhi stands, unequivocally, for the Hindu caste system, maintaining that the four main castes are of divine origin, and have absolute religious sanction in the Scriptures of Hinduism. He declares that caste is "inherent in human nature" and "does attach to birth." By what sort of mesmerism he has brought so many thinking people in America to believe that he is a champion of human rights and is opposed to the continuance of the caste system of Hinduism, it is impossible to understand.

The fact that he is opposed to the segregation of the "Untouchables" has no bearing on the

question. He does stand for the uplift of the depressed classes but he does not intend to "lift" them higher than the level of the *Sudras*, the lowest of the four main divisions. He has never even dreamed of the Untouchables being made equal to the Brahmins! If any reader of this article is in doubt at this point, he should read Dr. Ambedkar's latest book, already referred to, "What Gandhi and the Congress Have Done to the Untouchables." Ambedkar's facts and sarcasm, coming as they do from a man of "untouchable" origin, give hope, at last, that India's Untouchables are going to have their word before the bar of humanity.

Hinduism never has been and never can be a democracy, and, what is more, *does not desire* to become one. The sooner this can be understood outside India, the better will it be for those who are considering world problems. With the Hindu community divided into four social groups (even if the scores of sub-castes were to be eliminated, — which has not yet happened), with exclusive rights for the upper castes, the very structure of democracy is impossible. India, left to itself, will not move towards democracy, though under Britain's leadership, and with America's example and influence, she has made progress in the direction of a democratic form of government. With less than 15 per cent of

literacy among men and under 5 per cent among women, with two-thirds of her population bound by an inexorable caste system, bringing unimagined poverty and indignities upon 60 millions who are outcastes, India does not favor democracy. With more distinct races of people than Europe has, divided by cleavages in language, religion and customs greater than Europe knows, with an age-long mind—set towards authority (paternal or otherwise) in government, India, *does not seem to be headed for democracy.*

If India should continue to remain within the British Commonwealth of Nations, the decades ahead will doubtless see further advance towards a democratic form of government. If, however, India should choose to go her own way, separate from Britain, no one would dare prophesy that she would establish a democratic form of government. In fact, no one could forecast whether she would remain one nation or divide into two. If Mr. Jinnah carries the day for "Pakistan,"\* there would be a Muslim India distinct from a Hindu India, according to the dividing lines that might be adopted. At the present juncture Hindu India is as determined that India shall *not* be divided, as Jinnah, and a considerable following in the Muslim League

\*Literally, Pure or Holy Land, to differentiate it from Hindu-stan, the Land of the Hindus.

are that it shall be. The judgment of India as a whole seems clear that any dismemberment of the land into Hindu and Mohammedan India would be disastrous. Such an opinion widely and vigorously expressed falls far short, however, of determining the issue.

What's happening in India one can see and, to some extent, understand, but what *may* happen in India in the decades just ahead, no one can foresee. If India should gain Dominion Status and remain within the British Commonwealth of Nations, her future seems assured among the great peoples of the world. If she goes her own solitary way, whether as one nation or two, her life becomes a great question-mark on the world's horizon.

*Bishop Badley's American address is  
49 Emmons Street, Milford, Mass.*

## Peter and I

First he boasted,  
Then he slept,  
Then he drew his foolish sword,  
Yet fled fearfully :  
In the courtyard  
Then grew bold,  
But denied his wondrous Lord,  
And wept bitterly.

May I boast not,  
Lord, nor sleep,  
Nor upon myself depend  
And forsake Thee, Lord :  
When the tempter  
Hems me in,  
May I lean unto the end  
On thy precious Word.

—*Brenton Thoburn Badley*

*Episcopal Residence,  
Delhi, India.*

"HE SHOWED THEM HIS HANDS AND HIS FEET."

*Luke 24 : 40.*

LORD, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,—  
Thy nail-pierced hands, Thy cross-torn hands,—  
My Saviour, show me Thy hands.

CHRIST, if ever my footsteps should falter,  
And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet,—  
Thy bleeding feet, Thy nail-scathed feet,—  
My Jesus, show me Thy feet.

O GOD, dare I show Thee—  
My hands and My feet!

BRENTON THOBURN BADLEY

*Episcopal Residence,  
12, Boulevard Roul.  
Delhi, India.*

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**"A Christian Manifesto"**

An Estimate of Dr. Edwin Lewis

New Book

BY

**BISHOP BRENTON THOBURN BADLEY**

**Resident Bishop**

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**BOMBAY, INDIA**

## **"A Christian Manifesto"**

An Estimate of Dr. Edwin Lewis' Great Book

BISHOP BRENTON T. BADLEY

Dr. Edwin Lewis of Drew University has done the "impossible,"—he has written a book, which, according to the statement of his publishers, "cuts sharply across most of the accepted thinking of our time," and yet he carries conviction through an appeal both to intellect and heart that cannot be resisted. The keenness, both of insight and expression, that characterized Borden P. Bowne is manifest in every chapter of the "Christian Manifesto." Yet there is a warmth and persuasiveness in these pages that touch the heart and kindle the emotions in a way to make one feel that this book has welled up from a deep, spiritual life, from an experience that has touched the ultimate things of the realm of Christ. To those who have tired of reading "theology," and to those who have been wearied, as was Lewis himself, with the attempts to dodge the central facts of the Christian life, and efforts to replace them with the paltry substitutes of mere logic and so-called scientific research, this book has an inspiration and encouragement too great to put into words.

### **Standing for the Supernatural**

"Human self-sufficiency," exclaims Lewis, "is almost an axiom of to-day's thinking," and in this thought we have an indication of the way in which this scholar and famous theologian has determined to lead on and up to the true "supernatural." But one soon finds that Lewis is not launching out into some uncharted realm of mysticism, and resorting to exhortation and emotional appeal rather than holding all to the test of unyielding reason. It is precisely here that he has rendered an unqualified service to our day, if not to our generation. I have read no other book

dealing with theology that is like it. He knows the uncompromising demand in life on Christianity as *belief*. When he goes on to make a terse but comprehensive statement as to what that belief is, we know we are following a mind that has had the courage to hold fast to things that a shallow "modernism" has thought to be outgrown. Take this sentence:—"Christianity is the belief that God, of whom and through whom are all things, at infinite self-cost did in Jesus Christ manifest and satisfy His holy love for the purpose of making an atonement for the sins of the world and opening a way for men from death unto life." Again, he exclaims,— "One message has been proclaimed, one truth affirmed, one mystery disclosed: the God who makes men by His creative power redeems them by His sacrificial love. Nothing less than that is the faith of which the Church was born, in which it has lived, and by which it has grown." Lewis affirms that we have needlessly retreated from the goodly heritage of the true Christian Church, and shows us the "impregnable rock" on which we may stand. This Rock is the resurrection of Christ. "The denial of the resurrection," he maintains, "is the denial of the whole of Christian history until the present moment." He makes even a stronger statement than this when he says,— "The resurrection of Christ not only makes human life a different thing; it changes the very character of the world itself." He concludes the chapter with this striking statement:—"The Jesus of history passed for evermore into the Christ of faith by reason of the resurrection as an actual fact. . . . If that be accepted, then a new light is thrown back upon the Jesus of history. In Him we are confronted. . . . with 'God-manifest-in-the-flesh.'" Here is rare virility of faith, not too common in our day, and most unusual in one who occupies a chair of theology in an up-to-date theological seminary.

Edwin Lewis is not only unafraid of the supernatural,—that bane of the "modern" man,—he glories in it. He affirms that "the whole institution of Christian worship presupposes a supernatural element at

the very heart of our faith." He has little use for "the minister who goes on to talk about Jesus Christ much as he would talk about Abraham Lincoln." Here is exhilarating reading, and the heart bounds with gratitude that one whose intellect has been recognized with admiration in England and America alike, whose scholarship is unsurpassed and whose judgment has been widely approved, can and does say to our confused and careless world, words such as these:—"The total Christian claim includes the amazing truth that for us men and our salvation divinity appeared in the garb of humanity, and the *meaning* of humanity was taken up into divinity, there to be the everlasting sign of our redemption and the evidence of its cost." Superb sentences such as this are scattered all through the book. His statements stand out as if carved in imperishable adamant. Take these: "The Christian faith is founded not on a discourse but on a miracle. . . . *Christianity means supernaturalism*: this is the inescapable logic alike of history and of experience."

#### Souls versus "Schemes"

With large space given to the supernatural element of the Christian faith in the early parts of the book, Lewis has a separate chapter dealing with this important matter. "Let us not sell our souls to save our schemes," he exclaims, "and the more so when we reflect that the schemes are after all nothing but derivatives of the souls we would sell!" The typical "modernistic" college professor, as well as college student and pulpit orator would do well to heed an appeal like this. With another touch of characteristic humour,—reminiscent of Bowne,—he says:—"We will not be profane persons, and for a mess of pottage—shall we say alphabetical soup?—sell our birthright." Out of an experience that justifies so strong a statement, he declares:—"It would not be difficult to find philosophical tables at which only those could sit who had substituted 'the Absolute' for 'God,' or psychological tables at which only those could sit who had



substituted 'reflexes' for 'soul,' or theological tables at which only those could sit who had substituted the 'word of men' for the 'Word of God;' and may one dare add, ministerial tables at which only those could sit who had substituted 'service' for 'salvation.'

Regarding sin and the Atonement for it, Lewis speaks in this book like one of the inspired prophets of old. "The Christian doctrine of atonement," he says, "is the statement that the God who creates and the God who condemns is also the God who 'throws open the gates of new life.' He breaks Himself on His own law in order that His law might not break the souls He has made. 'I died for you, my children.' The Creative God is the Atoning God, because besides being the Holy God He is also the Gracious God." And then the author quickly adds,—"I am, of course, fully aware of how foreign all this sounds to modern ways of thinking." Yes, but not *foreign* to the *Truth of God!* The omission of this doctrine from the Christian message he declares is fatal. The Atonement, he says, "means that the fundamental necessity to the soul's redemption is for a transaction that takes place within. It means that the possibility exists of the soul of man and God being absolutely alone together, of the soul recognizing its utter sinfulness and confessing its complete helplessness, of its hearing God say: 'I endured the cross for you, so great a price I paid that you might have life and that you might have it more abundantly; accept my gift and become my child;' and it means that this possibility may become an actuality. A soul that has passed through such an experience is literally born again."

#### The Divine Descent

At no point is this "Christian Manifesto" clearer and stronger than as regards the Incarnation. "How can a religion claim to be Christian," asks Lewis, "if it cuts itself loose from that belief in an incarnate God which is as central to the New Testament faith as the sun is central to our system?" He goes on to say,—

and here he must be speaking to a large number in our day,—"You have no right to claim that you can refuse to believe that God was personally incarnate in and as Jesus Christ, and at the same time be a witness to the world of the faith that originally gave birth to Christianity." We must make room here for just one more quotation, from among the scores that deserve the thought of the Church, "I once heard a distinguished Jewish leader publicly declare that no Jew could ever believe that a man could be God: if he believed that he would be a Jew no longer. But then, no Christian believes that either. Christianity is not the belief that a man could be God, but that God could be, and once was, man. Christianity is not a doctrine of human ascent, but of divine descent."

This "Manifesto" includes a trenchant and much needed word on the message of the Church to our world. This chapter, under the title of "The Affirmative Faith," concludes the book. Spiritual life pulses through every page of it. The ripe scholarship of mature years, the deep experiences of a life-time, and a reading on the lines of theology as wide as the world, make this chapter of compelling interest to all who are concerned with the cause of the Christian Church. "We are called to a new crusade," declares this great theologian, "but the crusader must be a believer, because he is to crusade on behalf of a faith." Our great business in a world of doubt and confusion is to "affirm." Let us affirm "the reality of God." Let us affirm "the authority of the Word of God." Let us affirm "the fact of sin." Let us affirm "the Divine Christ." Let us affirm "the Cross as the supreme event of the divine-human story." Let us affirm "the Gospel as God's provision for the salvation of the whole world." To what an *affirmation* does this ambassador of Christ summon the Christian world! How surely he touches in each case the vital things of the Gospel for our world in this confused, sin-sick, despairing hour!

Let us follow Edwin Lewis as he comes to the climax in this epoch-making volume. "If you have not

been sure of Jesus Christ," he asks, "as the down-reaching of the strong arm of God, veritably and altogether the Word made flesh, the Bearer of the sins of the world, a present living Reality that one has but to reach out the hand of faith to touch, 'and whosoever touches is made whole.' - if you have not been sure of Jesus Christ, why shou'd men listen when you speak about Him?" What a needed question for hundreds who stand to-day in pulpits of the Church and profess to proclaim a Gospel, and for scores who adorn, or think they do,—professors' chairs in Theological Seminaries but set the words of modern men against the verities of the Eternal God! Equally insistent is the author that we must be "sure" about the nature of sin. "With what care have we attempted," he exclaims, "in our time to take from sin its character of sinfulness! Sin is misfortune. Sin is violated convention. Sin is anti-social action. Sin is maladjustment arising from improper education. Sin is the issue of unfavourable environment. And so on. Always we are explaining sin as something that works from without in, instead of as something working from within out.... Sin is not merely a defect of human conduct: sin is a disease of human nature, and there is only one cure for the disease,—the remaking of the nature . . . . To convict of sin,—this is still the function of an evangel." How vastly different is this from the idea widely accepted to-day, that "sin is an exploded notion with no longer any meaning for the modern mind!"

#### "To the Far Horizons"

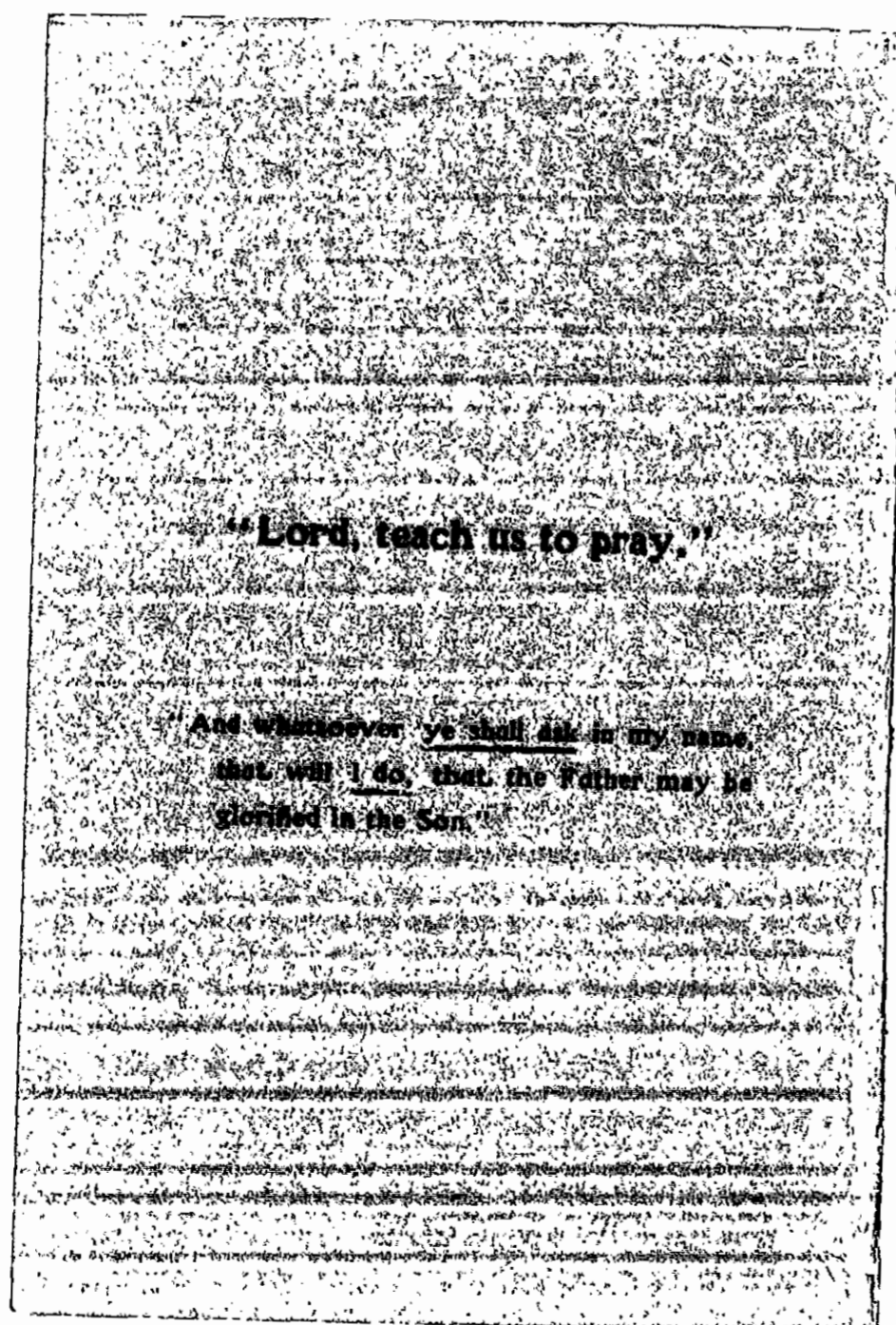
This "Christian Manifesto" glorifies Christ. We read with growing gratitude the glowing words of the author. "Never before or since has a truth so overpowering been proclaimed to men, as the truth first proclaimed as lying at the heart of our Christian faith,—the truth that One who was Very Man was also Very God, not man become God but God become man, and that the sole reason for the vast humiliation was in the

love of God for men doomed by sin." He adds that "we" (modern Churches, presumably) have tried to evade this truth and explain it away; and then continues,—"I dare to affirm that at no other point has modern theology expended so much ingenuity as at this one central point of the Incarnation, and that for the most part the motive of the ingenuity has been to get rid of the Incarnation as a *real event*." Reading such words from such a man, we can easily understand that the "Modernist" school will not like this book! But Edwin Lewis knows his God and knows his Gospel and knows his ground, and he is not afraid. He exclaims,—"Let us not out of loyalty to the fanciful claims of modernity, be forced into disloyalty to our Lord Himself." He knows well the modern temper, with its demand that there be "no dogmatisms! No propaganda! No aggressive effort to change another's faith! No claims to absoluteness! No plans for world-wide conversion!" Yet he states that if we affirm the Gospel as "God's provision for the salvation of the whole world," then it follows that "we also affirm it as intended in the divine purpose to replace and consummate all other faiths." This he knows is an "unpopular note," but he confidently adds, as he closes the radiant pages of this great *Christian* book,—"The Acts of the Apostles . . . is the permanent rebuke of all compromise with other faiths, of all indifference to Christian expansion, of all hesitation to seek to make Christ everywhere supreme. . . . His consummation is in nothing less than a universal Lordship, based on a universal experience of his redeeming power. . . . A Church that will not spread the gospel does not understand the gospel. A Church that does not see in Christ God's appointed means to the salvation of the whole world, has not yet found its own salvation. . . . The Church must be evangelistic. It must be adventurous. It must be missionary. It must be imperialistic. It must be sacrificial. All this because it must be obedient,—obedient to the heavenly vision, obedient to the Great Commission, obedient to those Pierced Hands which

( 8 )

point ever toward the far horizons, mute symbols of a world-wide embrace."

"Then let us affirm!" With these glowing words our author closes his book. If the Church would take it to heart and begin to live out these great truths, the Revival for which so many are praying would soon be experienced.



**"Lord, teach us to pray."**

**"And whatsoever ye shall ask in my name,  
that will I do, that the Father may be  
glorified in the Son."**

**INTERCESSORY FOREIGN  
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**"The hour of opportunity  
lies near the hour of prayer."**

#### **Introductory Note.**

THE Christian world is awakening to such a vivid realization of the power and privilege of prayer, that there is reason to hope the Church is on the point of entering upon her real inheritance. Yet Christian people the world over are incredibly slow to avail themselves of the power which Christ has put at their disposal. We might even go so far as to say that many of us are almost criminal in our negligence of the greatest privilege and prerogative of the sons of the Most High.

This appeal, from the pen of the Rev. B. T. Badley, of Lucknow, comes, we believe, providentially. We would that it might reach the ear of the whole Church. The call for "intercessory foreign missionaries" is inspired by the Holy Spirit. Those who respond to it will know the sweetness of entering into the Master's confidence, and feel the throb of the great Heart which is at the centre of the universe, and yet encompasses it all. A life of intercession is the surest avenue to the inmost purposes of God concerning the great work of salvation. Blessed are they who enter upon it.

FRANK W. WARNE,

J. E. ROBINSON,

*Missionary Bishops for South in Asia*

### **Intercessory Foreign Missionaries.**

**Wanted—100,000 Missionaries for  
Southern Asia.**

WHEN the history of the Church in India is written, the year 1905 will stand out as the one when began that marvellous and wide-spread manifestation of the power of the Holy Spirit, which brought Pentecost out of the dim past into the living present. The Holy Ghost has fallen on us as at the beginning. The visible, cloven tongues of fire which appeared on the birthday of the Holy Spirit in this world, have found their counterpart in India. The fire of the Holy Ghost has been seen here by hundreds of people, both converted and unconverted—heathen and Christian. Baptism "with the Holy Ghost and with fire" has met with an epoch-making exemplification. The second chapter of Acts is now understood in this land—we have now a version of our own!

Intercessory prayer has been not only the antecedent, but a result of the Revival in India. It has first brought the Revival and

then has remained as a permanent possession, to continue the work already begun and extend the field of its influence.

**"Ralph Connor" is quoted**

as having recently said: "There are wide, valuable and important departments of life upon which the Church has not yet laid its compelling grip. High finance, scientific research, literature and art, political activity, the men of daily toil, the fun and sports of the world—these are not touched as they should be." There can be no question as to the force of this statement, but there is another far more important department—a very old and well-known one—which has also not yet been "touched" as it should be. It is the department of intercessory prayer. In the very fact that it is not new, lies the danger of its being undervalued: the fact that it is in use, perhaps stands in the way of its being put to the greatest use.

The power of intercessory prayer is among the last privileges of Christianity which the Church is learning to value aright. It cannot be said that the Church has yet realized the tremendous power which is put at her disposal in prayer. Individuals who have towered above their times have shown what a mighty weapon is within grasp. The

Church has seen it, but has not yet learned to wield it. This statement holds true for the reason that the individuals composing her body,

**have not yet put into practice**

what they know about prayer—have not yet realized through personal application the power which is fundamental to Christianity. The Niagara Falls remained for many centuries in full view and compelled an acknowledgment of their might, but only in recent years has this knowledge of their power been put to practical use. Prayer is a great Niagara hourly before our eyes, but when will the Church utilize its full power?

A call is going forth from India and China to Europe and America for *intercessory foreign missionaries*. The phrase is new, and though the idea it embodies is old, it has a new element in it. The realization of a need on these mission fields has given rise to the appeal. What is an intercessory foreign missionary? The recent, striking article by Mr. Street, of China, on this subject, gives the following definition:—"An intercessory foreign missionary is a labourer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He

only is entitled to the name who enters upon an engagement to work for definite fields: an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of the heavenlies instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residence, or to the variety, sweep and completeness of the results accomplished." Let us try to form a fuller

**definition of an intercessory foreign missionary:**

(1) He is one who has been inspired and led by the Holy Spirit to a life of intercession (2) He is one whose heart has gone out towards the "other sheep" which belong to the flock of Christ in heathen countries. (3) He is one who not being either called or able to go personally and become a pastor to those sheep, has determined to do by prayer what he cannot accomplish in person. (4) His heart is drawn to a definite field as distinctly as if he were to go there as a missionary himself. (5) He believes that the Holy Ghost has as definitely appointed him to intercede in behalf of that field, as he has appointed others to be pastors there. (6) He takes his appoint-

ment from the Holy Spirit, and no more expects to be fruitless in his efforts for that field than does the man who takes his appointment from the Church visible, and sails for the scene of his labours. (7) He lives in the spirit of prayer, but his special work begins when he daily enters his closet of prayer and shuts the door upon all that is around him, finding himself alone with God, and the need of the work which calls forth his prayers. (8) He will not leave his field for which he intercedes any more than the missionary to India or China will think of leaving the station to which he has been appointed. Missionaries have toiled for years on the foreign field without any apparent results; the intercessory foreign missionary will, if need be, do the same. The harvest is sure.

The Methodist Episcopal Church needs such missionaries. The needs of her foreign missionary work are even beyond comprehension, and

**prayer is the only weapon**

with which the Church fighting at home can reach out and strike the great Enemy in these distant lands "We can reach a Chinaman by talking face to face with him.



but we can strike the spiritual Prince of China only by way of the place above, where Christ is ever living to make intercession." We celebrate this year our Jubilee in the India Mission field, and we rejoice at what God has been able to do through His servants, but if we could possibly catch a glimpse of what *His servants might have done through Him*, we should see a Jubilee many decades nearer the evangelization of this world.

The need of our mission field for prayer is incomparably greater than their need of money. In fact, prayer is their only great need—both men and money will flow out in abundance when prayer has prepared hearts and channels. "That mission field," says Mr. Street, "which has the largest number of missionaries (faithful intercessors) whose names are not in the published lists, will always be the most successfully harvested." Does the Church at home really believe that on her prayers largely depends the success of her mission in foreign lands?

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it overlooks many of the interests. Probably every pastor can see one or more of these shortcomings in his congregation—perhaps in himself! It should be no wonder. The foreign field is far away—only its echoes reach the Church at home. The people have many cares and problems of their own. Missionaries appeal mostly for money, and those who give it naturally feel that they have done their duty. Nevertheless, it is an undesirable,

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of things. Therefore we beseech you by the mercies of God not to leave us out of your prayers. We believe with Paul and James in the need and efficacy of intercessory prayer.

*"The hour of opportunity lies near the hour of prayer."* The thought of duty must give place to the conception of high privilege—to the knowledge that we as citizens of the Heavenly Kingdom have a voice in its concerns. The Great King waits for us to memorialize Him. The opportunity must be seized, not once or twice a year on special occasions, but must be daily, yea hourly, improved in behalf of this work for which the Master gave His life. The prayers

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India Mission Jubilee will accomplish most in the Church. Such intercession is not only for the "leaders" of the work, but brings its power to bear on every worker and on every interest in every place on the field.

To meet the needs of this stupendous work intercessory foreign missionaries are needed. We need 100,000 for Southern Asia alone. Not that the promise is not to "two" who are "agreed," but because for so large a field a division of labour is required. The intercessory foreign missionary can no more spread himself out effectually than can the ordinary missionary. He has not the same space limitations, but his strength and time are just as limited. Concentration is needed. Definite work must be taken up, looking to clear results in a specific place. "But," says some one, "shall I so narrow my interests as to pray only for *one* place." Yes, if it is only one place for which you can

**pray with all your might.**

Pray for a dozen or twenty if you can take the time and have the spiritual energy, but let your prayers accomplish their work. It would be better to pray for one city in India and bring some

thing to pass through your faith and importunity, than to pray for two continents in such general terms as to leave a doubt whether you are really exercising any faith or are expecting to see any results.

Why call attention to this particular field? There are several reasons: *First*, because it is probably white unto the harvest as is no other great mission field. There can be no doubling the tendencies. *Secondly*, because in the words of Bishop Westcott, "India is the greatest trust ever committed to a Christian nation," and India is the very heart of Southern Asia. This should fire the purpose of every Christian nation. It is a trust in a sense that China and Japan, with governments of their own, can never be. *Thirdly*, because this is the Jubilee year of our Church in this field, and it is eminently fitting that the whole Church should rally to her support at this time. *Fourthly*, because we call to you. We have realized our need. Our missionaries and workers are prepared for your help—they will co-operate with you. Revivals are breaking out here and there, and the Christian people are looking for a great religious awakening. This is the psychologic moment to strike. Let not the news of revivals, mostly within the bounds of the Church itself.

make you think that there is no need now to pray particularly for India. The need was never greater. Satan is exerting himself more than ever—the enemies of Christianity wax stronger and more vigilant. Decrepit, antagonistic faiths are even taking on a semblance of life in consequence of the opposition. The advantage the Church has gained must be followed up immediately, or we shall lose ground. This is a matter in which

**no substitute can do your work**

for you. You may give the money to support a man on the mission field, but unless you give yourself in prayer, you fall short of both duty and privilege. The future will be glorious beyond all our visions. If those who see Christ calling them to the work of intercession will be obedient to the heavenly vision. Many are being called by Him. "We keep the records of those that answered: only God keeps the record of the poets who might have sung and the prophets who might have spoken"—as well as the intercessors who might have been!

In the name of the Lord this appeal is addressed to the Methodist Episcopal Church. To a body so thoroughly organized, so

alive to the needs of modern times, so full of promise for the future of the Kingdom of God, this appeal is sent out with a peculiar hope. To set the Church to giving for missions is a grand thing, but to set it to praying for the work is incomparably more grand, and in the day that it is effectually brought to pass, there will be felt a thrill of irresistible power around the globe.

The work of an "intercessory foreign missionary" is possible for each member of the Church. All may not be led to pray for this field, but, doubtless, many will. This call is for a service of prayer greater and better than anything of the past. We desire a type of intercessor more earnest, more *definite* and more mighty in prayer than the Church has ever known before. We would to God there might be at this time even the

**creation of a new class of intercessors.**

Let the Church prove to the Lord that she is really in earnest in this matter, and it requires no seer to foretell the greatness of what God will accomplish through such intercession.

There are many notable dates in the history of Methodism, but if during this

Jubilee year the Church at home will unite in inaugurating a *new age of prayer* in behalf of our Southern Asia missions, its glory will far excel that of any one event in the history of our foreign missions. We say this advisedly, for if this year will usher in an era when thousands will bend their knees and exert their faith in an unparalleled manner for this great mission field, no greater blessing could come to us. Therefore, we beseech you to yield yourselves to this great enterprize. It will not narrow your sympathies—it will enlist them in the world-wide movement to carry on the work which our Blessed Master began.

**Intercessory**

**Foreign**

**Missionaries**

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of the Methodist Church*

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**Brenton Thoburn Badley**

**“Lord, teach us to pray.”**

“And whatsoever ye shall ask in my name,  
that will I do, that the Father may be  
glorified in the Son.”

**INTERCESSORY FOREIGN  
MISSIONARIES.**

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**WANTED :  
100,000 MISSIONARIES  
FOR  
SOUTHERN ASIA.**



**Methodist Publishing House,  
Lucknow, India.**

**"The hour of opportunity  
lies near the hour of prayer."**

#### **Introductory Note.**

THE Christian world is awakening to such a vivid realization of the power and privilege of prayer, that there is reason to hope the Church is on the point of entering upon her real inheritance. Yet Christian people the world over are incredibly slow to avail themselves of the power which Christ has put at their disposal. We might even go so far as to say that many of us are almost criminal in our negligence of the greatest privilege and prerogative of the sons of the Most High.

This appeal, from the pen of the Rev. B. T. Badley, of Lucknow, comes, we believe, providentially. We would that it might reach the ear of the whole Church. The call for "intercessory foreign missionaries" is inspired by the Holy Spirit. Those who respond to it will know the sweetness of entering into the Master's confidence, and feel the throb of the great Heart which is at the centre of the universe, and yet encompasses it all. A life of intercession is the surest avenue to the inmost purposes of God concerning the great work of salvation. Blessed are they who enter upon it

FRANK W. WARNE,

J. E. ROBINSON,

*Missionary Bishops for Southern Asia*



### **Intercessory Foreign Missionaries.**

**Wanted—100,000 Missionaries for  
Southern Asia.**

WHEN the history of the Church in India is written, the year 1905 will stand out as the one when began that marvellous and wide-spread manifestation of the power of the Holy Spirit, which brought Pentecost out of the dim past into the living present. The Holy Ghost has fallen on us as at the beginning. The visible, cloven tongues of fire which appeared on the birthday of the Holy Spirit in this world, have found their counterpart in India. The fire of the Holy Ghost has been seen here by hundreds of people, both converted and unconverted—heathen and Christian. Baptism "with the Holy Ghost and with fire" has met with an epoch-making exemplification. The second chapter of Acts is now understood in this land—we have now a version of our own!

Intercessory prayer has been not only the antecedent, but a result of the Revival in India. It has first brought the Revival and

then has remained as a permanent possession, to continue the work already begun and extend the field of its influence.

**"Ralph Connor" is quoted**

as having recently said: "There are wide, valuable and important departments of life upon which the Church has not yet laid its compelling grip. High finance, scientific research, literature and art, political activity, the men of daily toil, the fun and sports of the world—these are not touched as they should be." There can be no question as to the force of this statement, but there is another far more important department—a very old and well-known one—which has also not yet been "touched" as it should be. It is the department of intercessory prayer. In the very fact that it is not new, lies the danger of its being undervalued: the fact that it is in use, perhaps stands in the way of its being put to the greatest use.

The power of intercessory prayer is among the last privileges of Christianity which the Church is learning to value aright. It cannot be said that the Church has yet realized the tremendous power which is put at her disposal in prayer. Individuals who have towered above their times have shown what a mighty weapon is within grasp. The

Church has seen it, but has not yet learned to wield it. This statement holds true for the reason that the individuals composing her body,

**have not yet put into practice**

what they know about prayer—have not yet realized through personal application the power which is fundamental to Christianity. The Niagara Falls remained for many centuries in full view and compelled an acknowledgment of their might, but only in recent years has this knowledge of their power been put to practical use. Prayer is a great Niagara hourly before our eyes, but when will the Church utilize its full power?

A call is going forth from India and China to Europe and America for *intercessory foreign missionaries*. The phrase is new, and though the idea it embodies is old, it has a new element in it. The realization of a need on these mission fields has given rise to the appeal. What is an intercessory foreign missionary? The recent, striking article by Mr Street, of China, on this subject, gives the following definition:—"An intercessory foreign missionary is a labourer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He

only is entitled to the name who enters upon an engagement to work for definite fields: an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of the heavenlies instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residence, or to the variety, sweep and completeness of the results accomplished." Let us try to form a fuller

**definition of an intercessory foreign missionary:**

(1) He is one who has been inspired and led by the Holy Spirit to a life of intercession (2) He is one whose heart has gone out towards the "other sheep" which belong to the flock of Christ in heathen countries. (3) He is one who not being either called or able to go personally and become a pastor to those sheep, has determined to do by prayer what he cannot accomplish in person. (4) His heart is drawn to a definite field as distinctly as if he were to go there as a missionary himself. (5) He believes that the Holy Ghost has as definitely appointed him to intercede in behalf of that field, as he has appointed others to be pastors there. (6) He takes his appoint-

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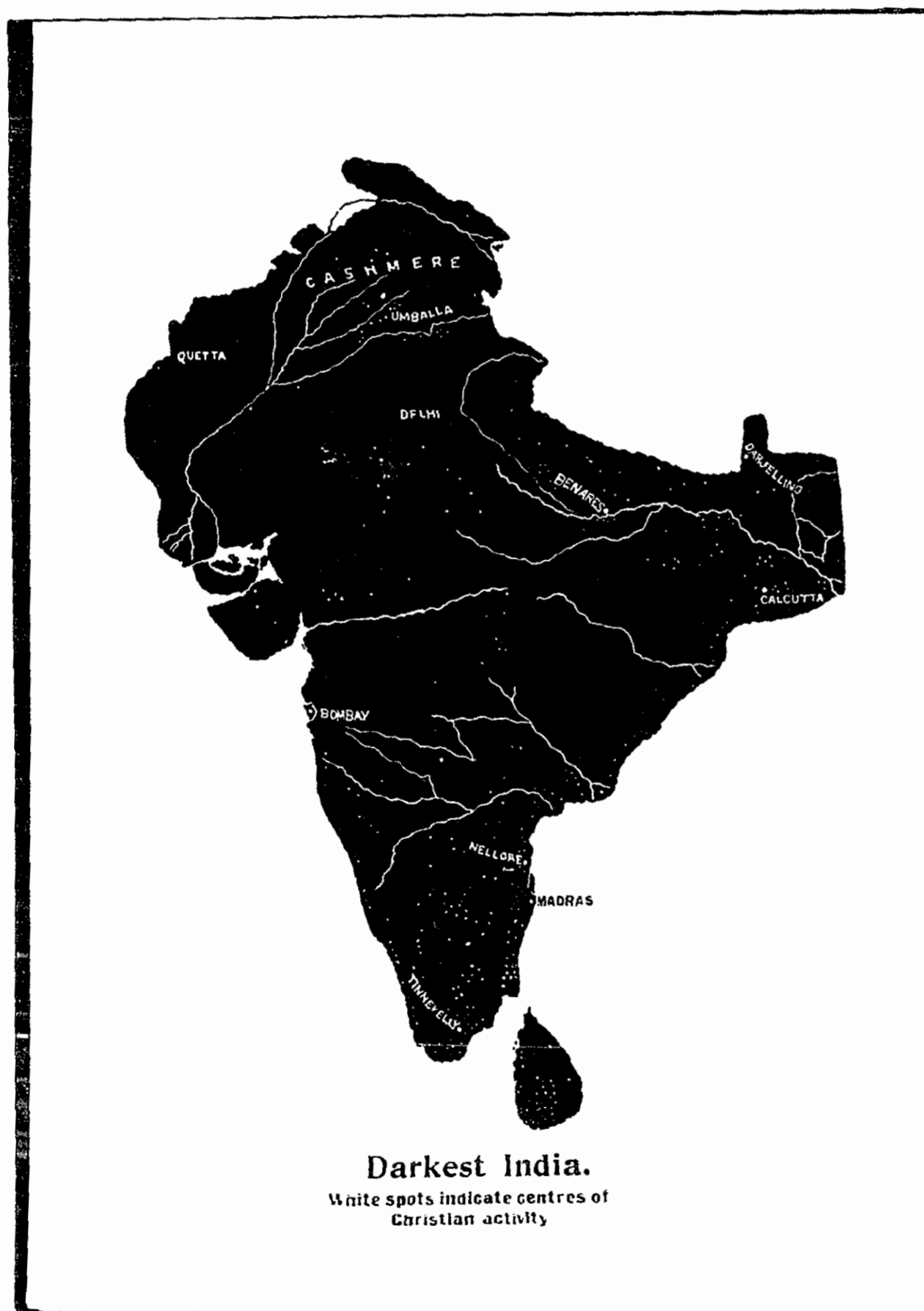
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India's

Dark

Night

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**Darkest India.**  
White spots indicate centres of  
Christian activity

# INDIA'S DARK NIGHT

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BY REV. B. T. BADLEY, M.A.  
Methodist Episcopal Mission  
Lucknow, India.

Methodist Publishing House  
Lucknow.

#### INTRODUCTORY NOTE.

SOME may object to the title of this little book. "Night, when for twenty years we have been hearing of the dawn?" Yes, night—dark night. The dawn is a long time coming; the conditions of night still prevail. It is not so dark as it was fifty years ago—a few more stars shine in the Indian firmament—but the Sun of Righteousness has not yet risen. In some hearts His blessed healing has been felt, but how few they are! Spiritual darkness reigns to-day in almost three hundred million Indian hearts! Shall we not call it night?

The writer has not included Roman Catholics in the Christian population of India. This is not because they are not superior to their heathen neighbors, but because Roman Catholicism does not stand for that type of spirituality which alone expresses the real content of the name Christian.

The latest statistics published by the Government have been used throughout this booklet. For some of the special statistics relating to the United Provinces, the writer is indebted to the paper by the Rev. J. J. Lucas, D. D., on "Unoccupied Fields of Protestant Missionary Effort in the United Provinces of Agra and Oudh." The map entitled "Darkest India," is used with the permission of the editor of "The Young Men of India." The other map and the diagrams were prepared especially for this little book.

The approaching celebration of the Jubilee of the Methodist Episcopal Church in India has been the inspiration of this effort. These few pages are sent out in the hope that the interests of our India Mission Jubilee may be served.

"DILARAM," LUCKNOW.

B. T. B.

April 2nd, 1906

## INDIA'S DARK NIGHT.

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INDIA'S long, dark night is not yet ended. To those who are unacquainted with the vastness of her territory and population, the reports of Missionary Societies may lead to the thought that a large portion of India has been occupied, and a large per cent. of the people reached and effectually touched. To get at the truth, we should know not only what has been accomplished, but also what remains to be achieved. For those, therefore, who would see what has been done in the light of what is yet before us, these lines are written.

It is not only fitting but also necessary that we face facts squarely, whatever those facts may be. More especially is it appropriate that we make at this time a special inquiry as our Church celebrates its Jubilee this year in the field to which attention is now called.

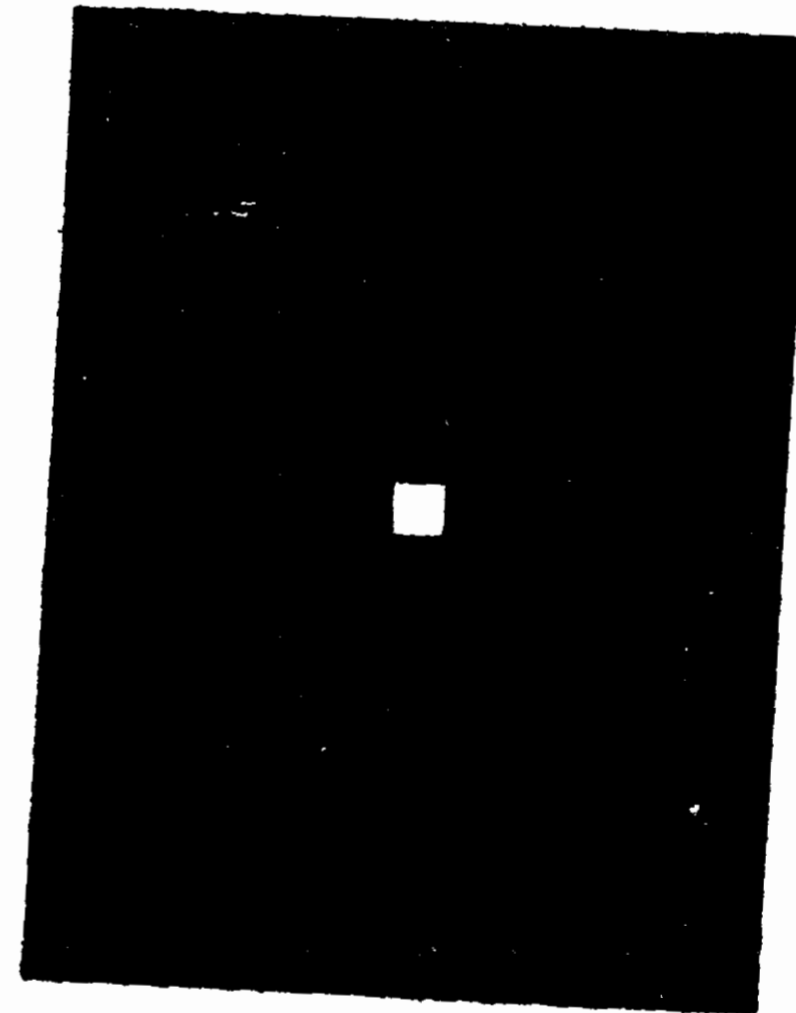
The question comes--What is the actual spiritual condition of India after fifty years of Methodist energy and two hundred years of Protestant energy have been expended upon her? What results have we after the best missionary blood of Europe and America, has for nearly two centuries mingled with the forces which are at work at the heart of this great land?

**T**HE map of India herewith presented tells an eloquent story. Its darkness is the darkness of night. Its language is unintelligible in thousands of American towns and millions of American homes, but the angels of God shed bitter tears at this mute but agonizing appeal. The white spots do not represent Christianized areas, but indicate merely the chief centres of Christian activity. Even in them the numbers of non-Christians as compared with Christians are overwhelming. There are in all India about 600,000 people afflicted with physical blindness. Not only are they blind, but almost entirely unaided in their blindness. But what, O Brethren and Sisters, is that blindness compared with the blindness of heart and soul which oppresses the weary, fainting millions of this land! It has been stated that since the Day of Pentecost, no greater missionary work has been done than this which has been accomplished in India during the last two generations. The statement may be correct, but what does it mean? Does it bring before your mind the picture of a land rejoicing in the great salvation which is the joy of every Christian heart? Does it make you think that the time for relaxing our strenuous efforts has come?

A glance at the accompanying diagram will help in framing an answer to the question as to India's need. This diagram condenses for us the results of two hundred years of Protestant Missionary effort in India. The white square in the centre, representing one million \* souls, gives a correct idea of the extent to which India has been Christianized. The blackness around it is the darkness of some two hundred and ninety-nine million people: a people so vast that if one should count them as they filed past, at the rate of twenty every minute, it would require twenty-eight years to do it! This unrelieved black-

\* Throughout this article only round numbers are used.

"Let there be light."



**INDIA'S DARK NIGHT.**

One million Protestant Christians; 299 millions non-Christians.  
Each square represents one million people.

ness is the image of the grossest, and yet most enlightened, idolatry of the world. It represents not only the darkness of spiritual night, but is the shadow of death.

Is it not almost incredible to any Christian reader that over two hundred million people—more than twice as many as the United States contain—believe that a sight of the Himalayan snows or a dip in the Ganges river will take away the sins of a life-time? Ask the pilgrim what he thinks, as you find him among the lower ranges of the great Himalayas, wearily and with bleeding feet making his slow way up to the heights beyond. He will tell you, with conviction perhaps more profound than your belief in the power of the Gospel to save, in language used by his forefathers for thousands of years—“As the dew in these valleys is dried up by the morning sun, so are the sins of mankind by the sight of Himachal.” Then weep tears of entreaty over him, ask him why, if this be true, those who catch a sight of them do not get rest in their souls: ask him how it can be possible that there should be any connection between what the physical eye sees and the immortal soul needs, and he will tell you with undiminished faith and a rapture almost holy—“A sight of them is the fruition of all earthly desires, the crowning glory of life!”

As your eye rests upon this small square of white surrounded by this sea of blackness, does not your soul, oppressed by the awfulness of such darkness, cry out with a new meaning in the words—“Let there be light”! In the dawn of creation, ere light was born, our Great Creator said, “Let there be light,” and all through the centuries since, He has in multitudinous ways been reiterating that great command. When He sent His Son to us, it was to say again in the most merciful and loving way, “Let there be light.” This, too, is the message He brings to each of His disciples: “Let him that hearth say come”—“Let there be light.” Is it not possi-

ble that some who have not given the question much thought, are standing in the way of this light, either by not doing what God desires of them, or by doing what He does not wish? It is, at any rate, a question worth each one's while to answer.

Compared with what other Missionary Societies have achieved in this oriental field, the Methodist Episcopal Church has no reason to be ashamed of her record. That God has highly honored her and given her not only to see but to do a great work for Him in India, is evident from the fact that of the one million Protestants of this country, about one out of every six belongs to her communion. Moreover, it should be remembered that our Church is among the youngest of the large Societies working in this field. Great, however, as has been our success, we cannot but wish that more had been accomplished for God's glory. It was not impossible for us to have gained a million communicants before the Jubilee. Lack of men, lack of funds, lack of faith,—these have been our hindrances.

What then shall we say? We can only say, "There remaineth yet very much land to be possessed" — "Speak unto the children of Israel that they go forward" — "Ye have compassed this mountain long enough." To some must be said, "Why are you not in India?" To many others must come the question—"Why do you not give to India?" And to a far greater host must this question be put—"Why do you not pray for India?" Let these questions be answered as unto the Lord, and our three great needs will be met—men, money, and prayer. We seek a larger place in the thought and gifts, and especially in the prayers of the Church at large. We praise God for the victories with which He has crowned the work committed to our Church in this great land, and with an ever-increasing faith look confidently forward to the mightier triumphs of the future.

**T**HERE is no more vital work in any great mission field than the education of the people. There never can be either progress or self-support without it. It is not without good reason that the great Missionary Societies represented in India, have given much of their money, many of their best men and a great part of their best thought to the up-building of their educational institutions. Professor Borden P. Bowne, during his recent visit to India, said to the writer: "If you had to give up either the educational or the purely evangelistic work, you would do wisely to continue the educational agencies." If this holds true, it is, of course, because *Christian* education is what our mission schools impart.

The work of education, however, apart from the direct Christian influences which are brought to bear upon the student while in school, is itself of vast importance. To put a man into the way of reading the Bible for himself, is to make him responsible for his choice so soon as the Bible is in his hands. The question of sending the preacher, is solved when God's own message can be thus had direct.

Considering the question from another point of view, we are equally convinced that even secular education has a great part to play in the redemption of India from darkness and superstition. It has been well said that "Caste is the keystone to the arch of Hinduism." Note that this really presents a social rather than a religious problem. What a Hindu *believes* is not of foremost importance. If he conforms to the rules of caste, he is really free to believe what he wishes. Education, then, is of supreme importance if it helps to undermine the system of caste. And this is exactly what it is doing; especially in our mission schools does it serve to obliterate caste distinctions, and the process of undermining this great Hindu stronghold is going on in our own sight. Let us not talk of wasting

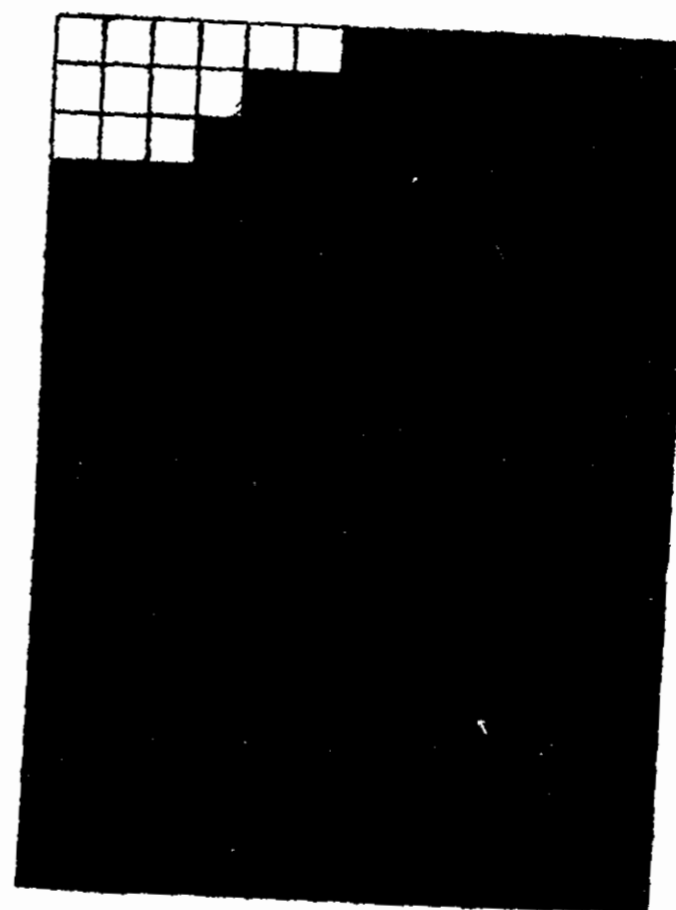
time "merely teaching school." Let us look through to the end and see the mighty results, hidden only to eyes that will not see.

The need in India for education, primary and advanced is appalling. Taking British India itself, out of a population of about two hundred and thirty-two million, the last Government census shows barely thirteen million to be literate. This number includes (1) those who know English, (2) those who can read and write in their own vernaculars, and (3) those who are under instruction. The diagram will give an adequate idea of what this means. Thirteen white squares representing knowledge, two hundred and nineteen showing dense ignorance! Two hundred and nineteen million people, best described as those of Nineveh—"persons that cannot discern between their right hand and their left hand"! "My people are destroyed for lack of knowledge." Cannot these words also take on new meaning for us?

Someone says—It is the work of the British Government to cope with this educational problem. No one will deny this, but it is likewise true that it is our duty to help in a work which is too great for any Government. Remember, also, that the hands of England are tied in regard to the most important element of education—the moral and religious. The kind of education Government imparts is good, but it is not good enough; it does not meet India's great need. The moral and spiritual side of the student in a Government institution is absolutely untouched. This is the result of circumstances which the great majority of English officials regret and deplore, but which they cannot see their way to overcome. It lies, therefore, with our missionary educational institutions to reach the heart and soul life of India's students. We teach the Bible openly and fearlessly, and our halls are crowded.

Educational conditions in the Philippine Islands afford a striking contrast to those in India. In those

"My people are destroyed for lack of knowledge."



**INDIA'S IGNORANCE.**  
219 millions illiterate; 13 millions literate.  
Each square represents one million.



Islands, out of a total child population of school-going age amounting to 1,200,000, there are 30,000 already enrolled in the public schools. That is to say, one out of every four is already provided for, and in one generation the whole country will be not only literate but English-speaking. Who can doubt the great factor this will prove itself in the ultimate regeneration of those Islands? In India, the proportion of literate to illiterate is one to eighteen, and her day of redemption from the densest ignorance seems very far removed. How sadly India suffers in a comparison with Japan also! In that progressive Eastern country, the number of those who are literate is actually 91 per cent. This is little short of wonderful, and is the fruit of such an educational awakening as India has not yet thought possible, but of which her need is appalling!

**W**HEN we limit our field of vision so as to look at the educational problem as related only to the womanhood of India, we are confronted by facts even more startling. There are in British India fourteen million girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every thirty-four receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or an iota of sympathy for anything of the kind. Let American mothers think of their own daughters in such a condition, and then face the problem anew. Think of Japan having 98 per cent. of her girls of school going age under instruction, with a total number of 60,000 public schools for the education of her youth!

Among the girls of India, education lies almost wholly in the hands of lady missionaries. A Government Inspector of Schools recently said to a missionary's wife: "Why don't you missionaries give up the teaching of Christianity in your schools? If you would only do so, you would have

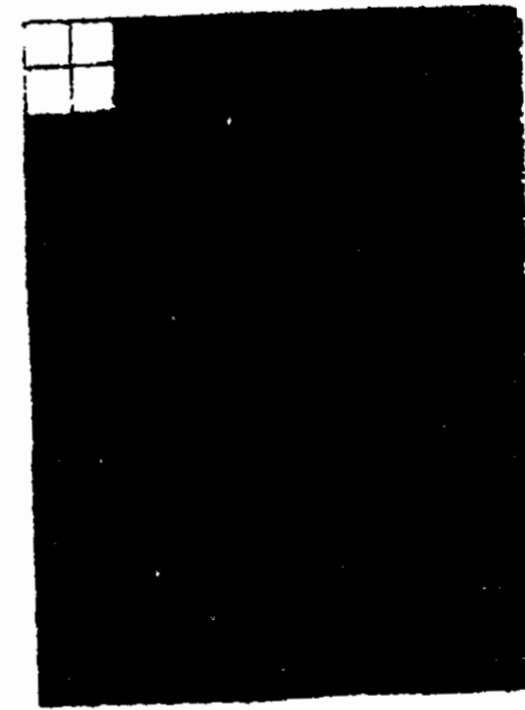
female education in India entirely in your hands." This implies that Government is utterly unable to cope with the problem aside from the co-operation of lady missionaries. Should the work of the Missionary Societies cease, most of the work would come to an end. On whom lies the heavier burden—whose is the greater responsibility?

During this last year the Government has undertaken anew to arouse public opinion on this great question of the education of India's womanhood, but what is for it a comparatively new field has been for forty years familiar ground for our own Church, and for a much longer period has been worked in by older Missionary Societies. Government can learn much from experienced missionary workers. How stupendous the work is may be realized when it is known that of the one hundred and forty million women of India, not even one million are able to read or write.

**T**HE Key to the whole educational problem in India is in the hands of the Missionary Societies. If India's young manhood and womanhood are to be truly educated, and to be led out into lives of moral as well as intellectual grandeur, the work must be done by missionary agencies. Not only so, but it must be done soon. The tide is fast setting to selfishness, worldliness and scepticism. When another generation has passed, it will be far harder to turn it back. The great opportunity for Christianity in India may by that time have been irretrievably lost, and a hundred years of effort may then fail to accomplish what twenty could now do.

The educational need of India must not only be met soon, but it must be met by educational institutions worthy of the name. Our Missionary Schools and Colleges must be better equipped and manned than any others. Money must be spent without stint in order to provide

"Behold, I have set before thee an open door."



**INDIA'S NEGLECTED WOMANHOOD**  
14,000,000 Girls; 400,000 in School.  
Each square represents 100,000.

the best of everything. Above all, the number of Christian teachers must be increased. So long as heathen teachers must, to any large extent, be employed in our schools, our influence must be minimized and our work irremediably crippled. And yet the great majority of all our under-teachers are at present heathen. This is the case partly because Christian teachers are few and hard to get, and partly because non-Christian teachers usually work on lower salaries. The scarcity of Christian teachers will disappear of itself as our work progresses, but the financial standing of our schools must be bettered if we are to be enabled to do what common sense dictates as absolutely essential.

Among the many other needs which cannot be supplied without money, there is that of a Normal School for the training of our Indian Christian teachers. Government has in the past five years entered upon a new era in regard to the training of teachers for its schools. A new type of teacher, bearing a Government certificate of normal training, is fast supplanting the old, self-made man. Another five years of such progress, and a great host of our Christian teachers must be admittedly antiquated. The emergency demands an efficient Normal School for Christians - not necessarily denominational, but having a thoroughly Christian atmosphere, and giving training equal if not superior to that which is imparted in Government schools of a similar kind. We should not for a moment think of sending our Christian teachers to a godless Government Normal School. Their intellectual need would, doubtless, be met, but the influences there brought to bear on them would unfit them for the very work we require of them. Christian teachers who have lost touch with the Saviour—who have not a spiritual tone—are scarcely preferable to non-Christians. A worldly ideal such as Government schools impart is diametrically opposed to what we need.

Too much emphasis cannot be laid upon the employment of Christian teachers. Think of what a certain American educator said when asked by the Regents of one of the State Universities in America to accept the presidency: "Gentlemen, I understand that in the teaching force of the institution at the present time are three or four men who are openly and avowedly and aggressively antagonistic to the Christian faith. My acceptance of your offer must be conditioned upon the dismissal of these men from the teaching force. Do you now clean house at the beginning, and I will make it my business to see that the house is kept clean." That Board of Regents proceeded to remove the teachers who were antagonistic to Christianity; but most of our schools on this mission field are compelled—largely for lack of funds to retain on their staff, year after year, men who are fundamentally, both by nature and education, opposed to the cardinal principles of our belief. We, too, wish to "clean house," but we need help. Let Christian people furnish us the means necessary to put carefully trained Christian teachers in the place of non-Christian, and we will see to it that our schools are kept "clean" of heathen influences.

**A**LONG with a general view such as we have now taken, it may be interesting for a while to confine our attention to a limited area of this great Indian Empire. To members of the Methodist Episcopal Church, especially during this Jubilee year, no field of mission work is of more interest than what has been called "The Heart of India." This section includes what is often referred to as "The Garden-spot of India"—one of the most thickly populated and best known sections of this land. On the map it is marked "The United Provinces of Agra and Oudh"; or (if the map be more than five years old) it will be found designated "The North-West Provinces."

The special interest which attaches to the United Prov-

inces is, that it is the scene of the earliest labors of our Church in this land—the place, in fact, where the Methodist Episcopal Church first set foot on the continent of Asia. It is, therefore, not only associated with the beginning of our great missionary enterprise, but is to be the seat of the India Mission Jubilee. This is the field where Dr. William Butler laid the foundation of our work, and this the scene of the early years of Bishop Thoburn's great career. Here Miss Thoburn poured forth the perfume of her holy life, and here the sainted Phoebe Rowe lived and died. That tremendous worker of our Church, Bishop F. W. Parker, found here a field which gave full scope for all his powers, and during the forty years of his missionary life he never worked anywhere else. Here our Evangelist-Bishop Warne, has done his best work in India, and sees nothing but fields white unto the harvest all around him. Here also have toiled those giants of the early days whose record is written only in heaven. This territory is now included within the bounds of the North India and North-West India Conferences, and hence in a special sense these are the Jubilee Conferences. Here for fifty years our beloved Church has labored and prayed, and we turn now to it with special interest.

The United Provinces of Agra and Oudh contain somewhat over forty seven million people—a population equal to that of the great German Empire. The work of the North India Conference is found in the midst of about seventeen million of these, and that of the North-West India Conference among about an equal number. The remaining thirteen million are in sections unoccupied by our Church. Along with our Church in this field, there are several other Missionary Societies at work, the largest of which are:—The American Presbyterian Mission, the Church Missionary Society, the London Mission, the Baptist Mission, the Society for the Propagation of the Gospel and the Wesleyan Methodist Mission. The youngest of

these Societies has now been at work fifty years, and it might be thought that the combined efforts of these missions, not to mention the Women's Societies or the smaller organizations, should have by this time effectually evangelized these Provinces. Signs of impatience and unwillingness to continue the help given in years past, have not been wanting. Some at home are in danger of becoming weary in well doing, and others have an impression that not so much remains to be done as has already been accomplished. It will be well, therefore, to look at the actual condition of things.

There are in the United Provinces of Agra and Oudh 105,521 villages. These villages are both large and small, many of them being mere hamlets containing a few houses in a cluster. They contain, however, the great bulk of the whole population. If the Gospel has reached these villages, then may we reasonably conclude that the work of evangelizing the people of the United Provinces is well under way. It is always the case that the urban population is reached first. As a matter of fact, every large city in the Provinces has well-organized missions in it: but what of the villages? The accompanying map gives the answer. Out of the 105,521 villages there are 54,000 which are not only altogether unoccupied, but in which the Gospel was not even proclaimed last year. What a dark picture it presents, and this after our own Church along with others has for fifty years been pouring in her men and money into this very field! Has the giving been on the largest possible scale: and O, have the faith and the prayers been proportionate to the giving?

That one out of every three villages in the United Provinces of Agra and Oudh should not have been preached in during last year, is not to be taken to imply that the remaining ones are evangelized. The number which can claim a Christian worker of any grade for themselves is very small indeed, while the great majority



#### UNITED PROVINCES OF AGRA AND OUDH.

Each white spot stands for 50 villages in which the Gospel was not proclaimed last year. Total number of such villages in the U. P. of A. and O. 50,000.

of them are, at best, visited by some preacher at irregular intervals during the year. Still, they are not like the 50,000 absolutely without light. Nor can we wonder at this state of affairs when it is seen that the total missionary force of these Provinces, including all Societies, is only one hundred and eighteen. This would leave to the care of each missionary just about 400,000 people, located not in one centre but scattered broadcast! Of lady missionaries (single) there are only one hundred and sixty-five. If it be thought that the native ministry may be sufficient for the task, the thought will be dispelled on learning that all the Societies put together have only one hundred and fifty-six ordained ministers within the bounds of the Provinces.

It is impossible that so small a force of workers should break the bread of life to such millions of people. Even if they could do what seems impossible—proclaim even once in the hearing of each person the unsearchable riches of Christ—the work of the pastor could never be done. And the work of the pastor in India is of vital importance—more necessary than it ever can be in nominally Christian lands. Most missions have long ago realized that it is but playing with the problem of bringing India to Christ to baptize men familiar only with the bare rudiments of Christianity, add their names to the registers and leave them to lapse into heathenism from which, for lack of teaching and guidance, they had never more than nominally come out.

The evangelistic problem before our mission—and all missions in India—is not how to make the people willing to embrace Christianity by accepting baptism, but how to care for those who have already been baptized, and how to provide for the pastoral supervision of those who are about to be baptized. We have left behind the day when the people were not accessible. So far as our own Church is concerned, there are thousands ready to enter

her doors. They may not all know just what they are doing, but they are ready to take the step. Their condition, perhaps they think, would not in any case be worse than it is now. In one district alone, the Presiding Elder claims there are a million people accessible. This is not the case with all our districts, but it shows the trend of things. With the present total missionary force in these Provinces, it has been stated that even in the best field not more than one-fourth of the population can be reached. If results are still small, it is not because people are inaccessible. Thousands are ready, and thousands more are passively waiting in the darkness. Fifty thousand villages in these Provinces alone have not even light enough to know that they need it! These poor, dumb mouths plead even more eloquently than words.

**W**HEN we look at this field from the educational point of view, we are oppressed with what confronts us. The reign of ignorance is supreme. What an astounding fact it is that out of a total population of 47,691,782, only 1,478,865 are able to read and write their own names! These are the latest Government statistics, and they show that the United Provinces return the greatest percentage of illiteracy among the great divisions of British India. How terrible has been the grip of the powers of darkness! Is it to be supposed that this condition of affairs will rectify itself, and that a people who after fifty\* years of British rule and a hundred years of missionary effort are still busy raising barriers to progress, will of themselves bring order out of chaos and light into darkness? Add to the natural obstacles those which are raised by religion, and it will be seen how vain is it to expect the Indians themselves to make any great movement towards the

\* Oudh was annexed by the British in 1856.

imparting of even a primary education to those who sit in darkness.

Religious prejudice is a positive force making against enlightenment in India. Hinduism turns to the institutes of her great legendary lawgiver, Manu, and reads from pages soiled by forty centuries of handling, words which make it impossible to strike a single blow at the intellectual shackles that bind the lower classes. Mahomedanism turns with a shrug of the shoulders to Fate, and says—*When such seems Allah's will, why seek to overturn it?* Or it points with pride to the *Koran* and says—*Here is the storehouse of universal knowledge; let those who seek light take freely from it.* It was in this spirit that the Khalifa Omar is said to have remarked, when the fate of the great Alexandrian library was at stake—“If the books are contrary to the *Koran* they are blasphemous; if they are beyond it they are superfluous: let them burn.”

The influence of the educated class in India is tremendous; perhaps in no country is it greater. Not only does education put power into the hands of those who obtain knowledge, but to begin with, the great majority of Indian students are of the upper and most influential class. Thus it is doubly important to reach them. It is not their number which is of the greatest consequence. In all the Colleges and in the two upper classes of the High Schools of this land, there are probably fewer than 125,000 students, and in all India there are, it may be estimated, under three and a half million English-speaking natives of the country. These men, however, hold virtually all the power—political and social—which is entrusted to-day to India's hands by the British Government and the sanctions of society. *Such men must be reached by the truth!* If the cross of Christ does not sway them, the Trident of Hinduism and the Crescent of the Moslem will wield, to their eternal loss, the destinies of one-fifth of the inhabitants

of this globe ! The imparting of mere secular education will not meet the necessities of the case. India will arise some day and adjust herself to the conditions of the modern era, but her religious ideals will remain what they are, unless the Church of Christ arouse herself to meet the great emergency and the unparalleled opportunity. Yet it is not the *Church* whose activity is indispensable. She can herself do nothing. The salvation of men is God's work. The strength and wisdom of the Church are in letting Him work who "worketh hitherto." Our hope is in allowing Christ to live His life over again in each believer.

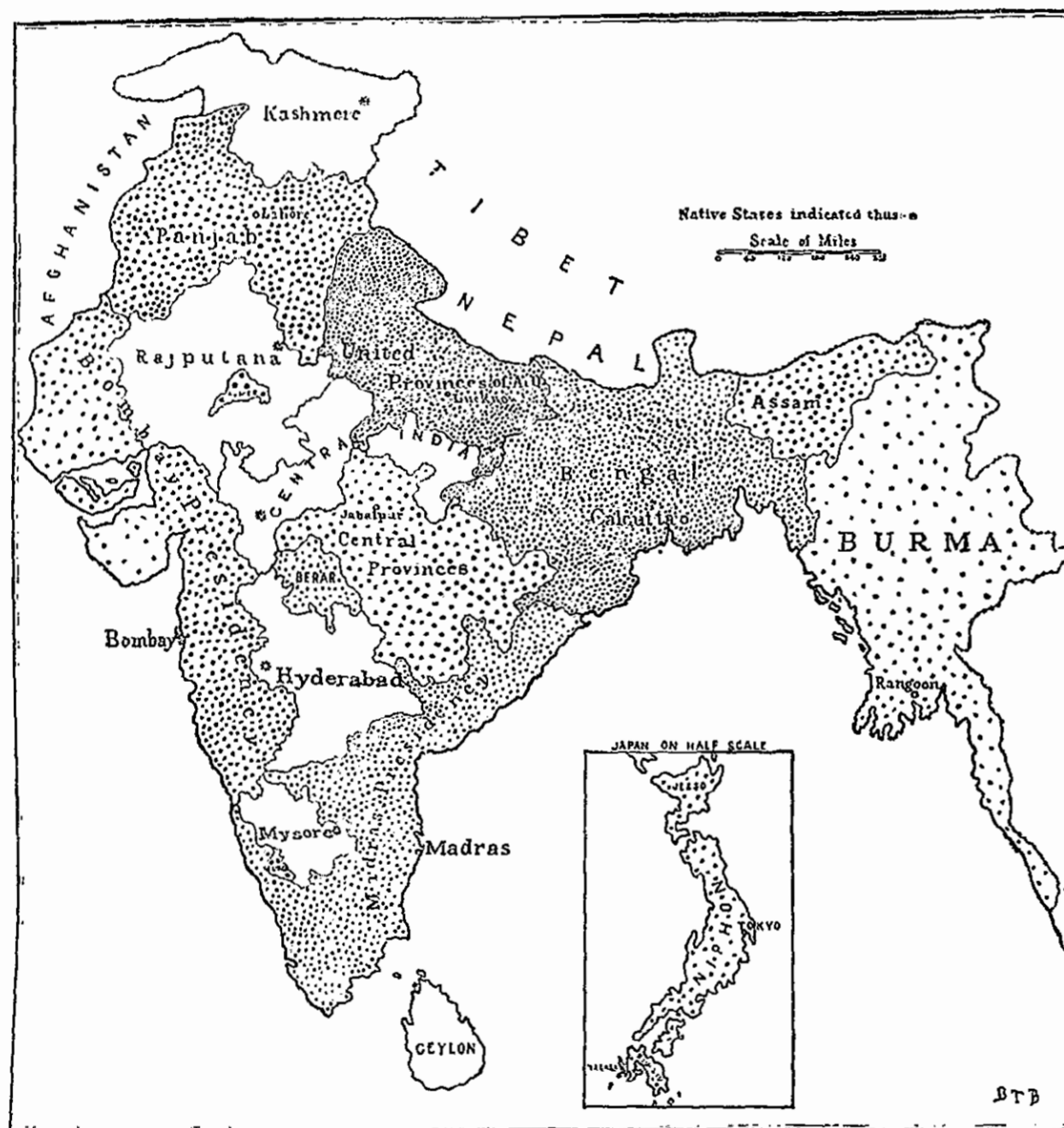
**T**HE two great phases of our mission work— evangelistic and educational— have now been put before the reader. The scope of this booklet will not allow a longer discussion. There are many other important sides to this stupendous enterprise, but space will not permit of the whole ground being covered. The day of India's redemption will be at hand when these two departments of our work have felt the concentrated effort of the Christian people of Europe and America. Concentration is the watchword of the day. If our Church and all other Churches would in the next ten years put the numbers of men, and the amount of money and faith, into this great mission field which they have during the last fifty years devoted to it, that is, if they would multiply by five the average rate of giving, such things would come to pass as have not yet been recorded in the history of the Christian Church. God is waiting in His storehouse for our tithes : will the Church withhold them ?



Board of Missions & Church Extension  
of the Methodist Church

L. E. RAY  
150 FIFTH AVENUE, NEW YORK

# WHAT ?



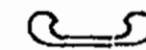
Map Showing the illiteracy of British India and Japan.  
 Each dot represents 50,000 illiterate people (219 million illiterate, 13 million literate in British India)

**WHAT**

**Our Schools are Doing in India and**

**WHAT**

**We should Do for them.**



**By Rev. Brenton Thoburn Badley, M.A.,**

**Lucknow Christian College.**

**METHODIST PUBLISHING HOUSE, LUCKNOW, INDIA.**

**INSCRIBED**

**To the magnificent body of**

**Christian Laymen**

**Of the Methodist Episcopal Church**

**of America.**

## **INTRODUCTION.**

**By the Rev. Bishop Frank W. Warne. D. D.**

Professor Brenton Thoburn Badley, son of Dr. B. H. Badley, founder of our Christian College in Lucknow, India, has given here a beautiful and accurate word picture, setting forth the vital relation of Christian education to the present awakening and future well-being of India's three hundred million people. I unqualifiedly commend it to the careful consideration of all who desire an up-to-date understanding of the true value of Christian education on the India mission field, and especially to any who desire to find a place to make an investment that will be marvelously used in building Christ's universal kingdom.

Rev. John F. Goucher D. D., a prince among educators, came to India while he was carrying the great financial burden of developing the Woman's College, Baltimore, and saw the urgent need and greatness of the opportunity of investment for the building of the Kingdom, and invested over one hundred thousand dollars largely in primary education. The plan under which he gave was most wisely con-

ceived and the financial aid more helpful than any other individual gift ever made to our India Mission. It was planned to cover a term of years, but Dr. Goucher continued to give help for a number of years longer than he had promised at first, because he realized the greatness of the work. There are hundreds of Christian ministers and laymen in India who proudly say, "We were educated in the Goucher Schools." When he was unable alone to carry the burden longer—no one having been raised up to co-operate with him—and the "Goucher Schools" were closed, it was the heaviest blow that ever fell on our Indian work. Hundreds of Christian boys were turned out of school, the supply of educated trained workers fell off and India still cries out for funds to re-open the "Goucher Schools."

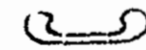
Mr. John Wanamaker, of business fame, came to India, investigated conditions for himself, and declared that he believed there was no other place on earth where a little money would accomplish so much for the Kingdom. Then he proved the sincerity of his statement by giving one hundred thousand dollars of his money for the educational work of his own Church in India.

May such men be the forerunners of princely giving to educational work on our for-



The Late Miss LILAVATI SINGH, M.A.,  
(Former graduate of and Professor in Katella Thoburn College, Lucknow.)

eign mission fields. It does not now cause much surprise to hear of a million or more being given to educational work in our own Christian land. Who will have the honor of leading and educating the Christian world by being the first to give a million dollars for educational work on the foreign mission field?



**PREFACE.**

The main object of this booklet is, on behalf of the Master, to lay before the Methodist Episcopal Church in America the present needs and possibilities of missionary educational work in India, needs which the developments of the past few years have emphasized as never before, and possibilities which no one person has yet comprehended. India gives now—in this year 1910—as loud and clear a call for adequate help as any mission field ever has given or probably ever can give. If the Home Church is expecting more urgent calls from the field, she probably will never get them.

So heavy a responsibility never before rested upon the Church of Christ, for at this very moment before us stands ajar the door of opportunity which nineteen centuries of faith and prayer, heroic lives and martyr deaths, and the unknown sacrifices of countless multitudes of God's chosen ones have at last opened to our view. It needs no seer to show us the open doors which stand wide and inviting at the end of every path of Christian service. In fact those doors cannot now be ignored.

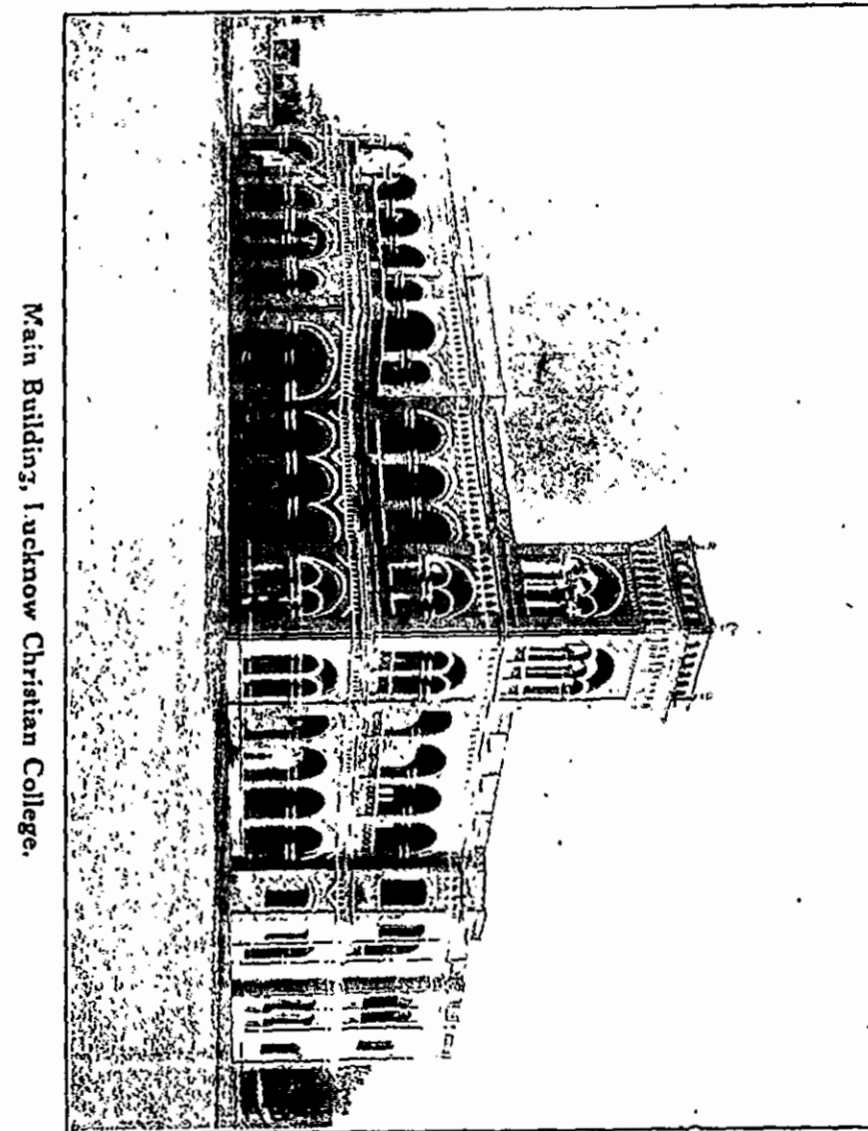
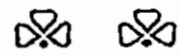
It is one of the most remarkable things of modern times that the greatest fields of

missionary effort India, China, Japan and Korea are with one accord rising like the man of Macedonia in Paul's vision, and like him saying "Come over and help us." The supreme moment for that help has arrived, and as a cry for help implies a crisis, which naturally cannot long continue, the opportunity to afford the needed help must be seized at once if it is to be taken advantage of at all.

God has prepared the laymen of America to respond to such a call for help, and He has brought India to the point where help given on an adequate scale can be utilised to the utmost advantage. The Laymen's Movement at home has come just in time to meet the crisis on the foreign fields. To the laymen, therefore, of our Church in America this booklet is especially addressed.

B. T. B.

LUCKNOW, INDIA.



Main Building, Lucknow Christian College.

#### BY WAY OF ILLUSTRATION.

If you could have been in the city of K—, India, about twenty-five years ago when the present Central Church of the Methodist Episcopal Mission was being built, you would have often noticed a little Hindu lad of some ten years. He would have attracted your attention because he was usually engaged in throwing stones at the new Church in process of erection. On Sundays he never failed to be present, for then he had the additional pleasure of jeering at and abusing the Christian boys and girls who came to Sunday School, and of occasionally throwing a stone at them.

This little boy had an avaricious brother, who, being anxious to secure all the family property, conceived the happy idea of handing his little brother over to the missionaries, well knowing that if his brother should become a Christian he would be disinherited, and thus all the property would be in his own hands. This plan he forthwith carried out. The little boy was brought to the Methodist missionaries as a suitable Sunday School scholar, and later on was handed over to be put into our Mission Boarding School. The course had its desired effect, and not long after the elder brother had the satisfaction of knowing that



his little brother had been baptized. There was no further question then about the property.

The little Hindu lad who had been baptized continued in the Boarding School at K— until he had finished the course. He was then sent to Lucknow, where our school was of a higher grade and there also finished the course of studies. He then went out as a teacher, but feeling called to take up Christian work, he became a Local Preacher, and joined the Conference. He served in several appointments, proved himself both worthy and capable, and was finally appointed pastor of the same Church in K—, where as a boy he had thrown stones at the building.

The story is not yet finished. Four years ago this young pastor took a journey of 700 miles to Calcutta to see that same elder brother who was living there. He found him, pleaded with him to become a Christian, won him for Christ, brought him back to K— and baptized him in the same Central Church.

#### The Product of our Schools.

This young man was the product of our Christian Boarding Schools in India. His work—possibly his salvation itself—would have been impossible (humanly speaking) had

our schools not been open to do for him the very thing that was needed. His training for Christian service he received where our best men are always in training. The story is given here to illustrate the kind of work our Mission Schools often do. Indeed, if India's intellect is ever to be won for Christ, the Missionary Day and Boarding Schools, particularly the latter, must be both strengthened and multiplied. It is a joy to know that their number is increasing and that Christian stewards the world over are coming to see that our schools on the Mission field afford one of the grandest investments for labor and money that the world has to offer. It is to these schools we are indebted, in large measure, for such Indian leaders in our Church as Prof. H. L. Mukerjee of our Theological Seminary at Barcilly, Rev. Jashwant Rao Chitambar, B.A., of Lucknow (whom some of our friends will have the privilege of seeing in America this year), Rev. Ganga Nath of the Lucknow Methodist Publishing House, Mr. Nathaniel Jordan, M.A., of Moradabad who represented us in the General Conference of 1908, and many others whom even to name would require too much space. And who can forget that Miss Lilavati Singh, who lived for India and died in America last year, was a product of our Woman's School and College at Lucknow?

### Unrest and education in India.

Christian education is a necessity in India. Back of all the unrest which is spreading over the land, is a serious lack in the education of the youth of India. For generations the British Government in India has been putting literature, philosophy, history, classical languages, science and mathematics into the educational institutions of the land, but has failed to introduce what is more important than all these,—moral and religious instruction. The reasons for this failure are readily advanced, but the fact that there are reasons which are considered good does not alleviate the dire situation which has been brought about. The neutrality of Government in religious matters in India means that the youth of a country with three hundred million people are to have no moral or religious influence brought to bear on them, except in homes where the parents themselves are children so far as morals are concerned, and lack nothing more than real moral power or ability to exercise discipline.

The situation in India is just this.—modern education, classical and scientific, has for the educated classes rendered the old mythology and superstitions obsolete, but it has not given anything to take the place of that which has



There is promising material for our schools in the villages, and there is an almost unbounded supply.



A typical Boarding School for Christian girls.

been outgrown. A destructive work, so far as religion and morals are concerned, has been steadily carried on, but no constructive work has been done in that realm. Where this has left the Indian youth who at best are possessed of only a superficial English education, can be realized by anyone who has moral vision.

#### Who shall be the Leaders ?

Sometime ago one of my Hindu students with whom I had been having a friendly talk, pointing out to him a "better way" for himself and his fellow students, and indicating some of the reforms the non-Christian students might themselves inaugurate, replied favorably but very significantly added, "Sir, we have no leader!" He spoke with far deeper meaning than possibly he realized. No leader, and forty thousand college students in India like himself! No leader to take them along the path of moral rectitude, no leader to mark out rational lines of progress, no leader to give them light in the deep things of the soul. Woe to such a land! But woe a hundred-fold to the indifferent of all lands to whom God may have entrusted the work of leading these benighted ones into the marvelous light, which has been shining increasingly

bright on the pathway of men since the Star of the Bethlehem first shone.

Wise leadership is the supreme need of India's young men and women to-day, and in no way can this leadership be so effectively supplied as through our Christian Schools in the land. In them during the past non-Christian young men have been led to Christ and Christian young men have been prepared for leadership among their own people—the most important work to be done in every pagan land in the world.

Those who are to-day most influential in the present crisis in India are those who ten or twenty years ago were in its schools and colleges. Likewise in the stirring events which are sure to take place in this land during the coming generation, the leaders will be those who to-day are enrolled among the 40,000 college students of the land.

The influence of the educated class in India, small as is that class, is tremendous—perhaps in no other country is it proportionally greater. Not only does education put power into the hands of those who obtain knowledge, but to begin with, the great majority of Indian students are of the upper and most influential class. Thus it is doubly important to reach them. They are the men who hold virtually all the power, political and

social, which is entrusted to-day to India's hands by the British Government and the sanctions of society. Such men must be reached by the truth! The imparting of mere secular education will not meet the necessities of the case. India will arise some day and adjust herself to the conditions of the modern era, but her religious ideals will remain what they are, unless the Church of Christ arouse herself to meet the great emergency and the unparalleled opportunity. Thank God, the laymen of the United States and Canada have caught a vision of both the need and the opportunity.

#### **The Parting of the Ways.**

The Viceroy of India, replying not long ago to an address received from a deputation of Hindu patriots, made the following striking and very significant statement:—"Education is the greatest problem we have to face in India to-day. Upon its solution the future of this country largely depends. It would seem that, as in many other things in India, we have reached the parting of the ways. Is the intellectual current to flow for good or for evil?"

The question here asked is of vital importance, and with the answer which the future

must give the missionary is more concerned than even the statesman. More people than ever before, both in India and elsewhere, have come to realize that if India's young manhood and womanhood are to be truly educated and led out into lives of moral as well as intellectual grandeur, the work must be done by missionary agencies. Not only so, but it must be done soon. The tide is fast setting to selfishness, worldliness, and scepticism. When another generation has passed, it will be a thousand-fold harder to turn it back. The present transition period in India offers to the Christian College and School an unparalleled opportunity for impressing Christian ideals on the most influential classes of the country.

"Would to God," said a former Lieutenant-Governor of the Punjab recently, "that all the higher education of India might have been kept in the hands of the missionaries. If that had been the case, we should have a very different outlook in the case of the cultured Hindu to-day." He added that there was "no influence comparable to that of Mission Schools and Colleges upon the rising youth of the present generation."

#### **The Scope of this Work.**

The possibilities of the future may be indi-



**There are thousands of such Christian boys in our Church in India; why not educate them and give them a chance?**

cated by the triumphs of the past. Probably few persons in America know the extent to which our missionary educational work in India has been developed. A few words, therefore, as to its scope and growth will be fitting and will inspire us to renewed efforts. First, our educational work is strong *numerically*. The latest statistics show that the Methodist Episcopal Church has over fifteen hundred educational institutions of all grades, with more than forty thousand scholars in attendance. Most of these schools and scholars belong of course to the Primary Department, but the proportion of such is no greater than it should be, or than the nature of the work demands. In the next place, our schools are located in almost every important centre of the widely extended British Empire in India. From Lahore to Singapore and from Bombay to Darjeeling our schools dot the land, and in every case form a permanent centre around which all the natural activities of the Church are in due time found. Lastly, the scope of the work done in our schools is very wide. We have the curriculum for the classical course, extending from Kindergarten work all the way to the advanced courses required for the degree of Bachelor of Arts, and this not only for boys and young men but for girls and young women as well. Then there is the

industrial work which is helping to solve so many of our problems on this mission field. There is also a thorough and practical commercial course with all the subjects which usually come under it. Lastly there are the Theological Seminaries, well organized, thoroughly equipped, growing yearly in size and importance. No essential phase of education is omitted, and, best of all, the whole system is shot through and through with the great truths of the Bible, daily taught to every student, Christian or non-Christian, in every department of the work.

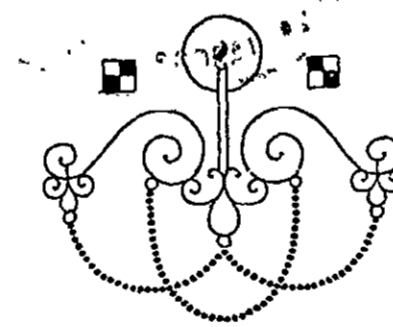
#### **India's Momentous To-morrow.**

It is essential to concentrate effort upon the educated classes of India, and impress them with ideals which will insure their being on the right side in the inevitable and rapidly approaching conflict between Hinduism and Christianity, between Islamism and Christianity, between Christianity itself and every foe to truth, purity and spiritual progress. Existing schools should be permeated as never before by distinctively Christian teaching, and new schools should be opened wherever the boys and girls can be gathered into them. What a privilege to sow the Word of Life in the fresh soil of India's young hearts!

Lucknow, Calcutta, Bareilly, Rangoon, Singapore, Moradabad, Muttra, Meerut, Naini Tal, Pauri, Bangalore, Belgaum, Kolar, Baroda, Nadiad, Ajmer, Jubbulpore, Narsinghpur,—these are strategic centres in our great educational work in the Indian Empire, and scores of other places where important educational work is being done. In all these places more men and money should be immediately invested, if those whom the Church in America has sent to this great enterprise are to be able to adequately handle the work which has already developed, or are to be able to seize most magnificent opportunities for stamping many of India's coming leaders, both Christian and non-Christian, with the ideals of Christ. This is the best preparation that the Christian Church in India can make to-day to meet the momentous to-morrow.



"We Testify"





# **“WE TESTIFY”**

**A word for and about  
American Methodism's English  
Churches in India**

**Compiled by  
Bishop Brenton Thoburn Badley  
of the Bombay Area**

### William Taylor's Voice

"It was from the start distinctly stated and unanimously concurred in by all our members, that ours should be a purely Missionary Church, for the conversion of the native nations of India as fast and as far as the Lord should lead us. . . . Whether Jew or Greek, Parsee or Afghan, Hindu or American, Scythian or English, all our saved ones are indeed one body in Christ, and ministers are their servants for Christ's sake. It is our earnest wish to help all other Christian organizations in their soul-saving work, so far as God may give us ability; and to hinder none."

*William Taylor, February 1872, on organizing the Methodist Episcopal Church in Bombay, at the request of eighty-three of the converts who had been brought to Christ through his ministry.*

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"All souls are mine."—Ezekiel 18:4

## Introductory Word

BY BISHOP BRENTON THOBURN BADLEY

With clear vision and a statesmanlike understanding of the total situation in this land, the founders of our work in every part of the Indian Empire made "English" work an integral part of our Church's undertaking in India. The wisdom of this course has been demonstrated through the years, and the Roman Catholic Church, with its usual penetration, has likewise steadily developed every possible phase of English and Anglo-Indian work. To fail in this, would be to leave the work of the Church in India one-sided and fatally weak. In the providence of God, the destinies of Christians of western extraction and of Indian origin are inextricably blended.

One of India's senior missionaries, speaking out of a rich and varied experience, and absolutely devoted to the welfare of the Indian Church, said to me recently:—"Without the conversion and spiritualizing of the domiciled European community, it is impossible to win India for Christ." He went on to say, referring to one of the greatest cities in India, one which he has known for upwards of thirty years, that there never was so great a dearth of thorough-going Christian men among the Europeans,—men who are not

ashamed to own that they have been converted, and not afraid to testify openly for Christ and ally themselves with the spiritual movements in the city. He concluded by saying that one of the most important tasks before the Church in India to-day was a deep spiritual work among the European and Anglo-Indian people of the land.

No one who correctly understands the situation in India can disagree with the experienced missionary just quoted. Those who have the interests of the *Indian* Church most deeply at heart, realize the fundamental importance of doing everything possible to make the *English* work contribute most fully to the total interests of the Church of Christ in India. I have asked many Indian Christian men of judgment and experience as to what they felt to be the very greatest hindrances to the establishment of the Church in this land, and invariably there has been mention of the grave injury done to the cause of Christ by the godless living, or merely nominal Christian lives, of European Christians, in government service, in professional lines, in commerce, and among the tourists.

The need in India is not for the building of Churches and the establishment of added congregations for merely formal, frequently fruitless and sometimes hypocritical "divine services." If these could help the situation, they would have done it through the decades, and of such we surely have enough. What we do need is a vital Christian life sweeping through spiritually dead congregations in this

land, transforming men and women into godly members of a Christian community, inspiring laymen to active Christian service, and to a testimony both through words and deeds that will demonstrate to Hindu and Muslim India what true Christian character is, and point the way to Christ as the source of it. This means nothing less than a *revival*, involving the conversion of many foreign and Anglo-Indian people from lives of gross selfishness, and, not uncommonly, open sin, to a Christian standard of conduct, brought into everyday living.

This is what the Methodist Episcopal Church stood for when Bishop Thoburn and William Taylor began our English work, and this is what we stand for to-day,—it is the meaning of and explanation for our English work. If this work can no longer be done by us, our English Churches are of little significance, and the sooner we close them up the better. But, thank God, it can be done, and, praise Him, it is being done! Bombay, Calcutta, Poona, Hyderabad, Jubbulpore, Igatpuri, and others of our English Churches are, by God's grace, accomplishing just such service for the Kingdom of our Lord in India. Wherever it is being done, the Indian Christian community is grateful for the spiritual service rendered, and glad because of the true Christ-like fellowship that it invariably brings with their brethren from across the seas. Where Indian Christians oppose such work,—and it may be possible, here and there, to find a few such,—their opposition is not founded on

reason and may be ignored. But it is true that a mere formal Christianity on the part of "exclusive" European congregations, called by the name of Christ but denying His principles and grieving His Spirit, has no place in India and is needlessly absorbing men and money for its maintenance. In all such situations Christ is uttering one of the greatest words of His own ministry on earth,—“Ye must be born again.” In many congregations throughout India to-day, it means either this *birth* or a sure death. As of old, God is saying,—“Behold, I have set before you .. life and death .. Therefore choose life.”

Bishop William Taylor and General William Booth both worked on the principle that conversion, without an active outlet for the new energies of the redeemed, is an ephemeral business. It is possible that, in overlooking this great truth, the Christian Church in India, as elsewhere, is making a blunder that well nigh nullifies all its other efforts. Let us in India study our work, whether English or Indian, from this angle. Paul says to the Galatians,—“Let everyone bring his own work to the test.” Can we find a better test for our work in India than this relating to the conversion of souls and the raising up of a body of true witnesses and faithful stewards for Christ?

To strengthen this work and make it productive of the best results, is true Christian strategy. In order that it may be better understood here in India as well as at the Home Base, the personal experience of a

number of our missionaries who have been connected with English Churches, and of second-generation missionaries who joined them in childhood, have been gathered for publication in pamphlet form. Copies of this little book may be had from *The Secretary, Bishop's office, Robinson Memorial Building, Byculla, Bombay*. The pamphlet will be sent for four annas a copy, post-paid, or six copies for one Rupee. Stamps will be gladly accepted in payment.

These testimonies could be many times multiplied, and many others could be secured from those who have not been in charge of English congregations, but for years have found a spiritual home with them. Nor would words of appreciation belacking from Indian men and women who have been welcomed to the sanctuary, and have found that in and through Christ the differences of race disappear, and in Him the problems arising from it are truly solved. As we further develop this work in the new age that is now dawning in India, we shall learn how best to plan and legislate so as to hasten in every possible way the establishment of Christ's Church in India and the coming of His Kingdom.

In all work, in all climes, ever do we pray the blessed prayer our Lord taught us:  
“Thy Kingdom come ...for Thine is the Kingdom.”

*Episcopal Residence,  
Byculla, Bombay.*

## “We Testify”

The English Churches and schools in India were the sources from which my daughters got their spiritual inspiration and earlier mental training. Both look back upon their relationships to these institutions with deep gratitude for the opportunities they afforded.

Eight years in this kind of pastorship gave me fellowship with two of the finest Christian characters I ever knew,—Phoebe Rowe and William Ormon, and with many other men and women illustrating in themselves the possibilities of grace.

J. W. ROBINSON,  
(Bishop in charge of the Delhi Area)

Almost fourteen years as a pastor's wife in an English Church in the city of Calcutta taught me the value of such work. Young Englishmen who came out to live in India from Christian homes, who could so easily have drifted away from all that was good, were given instead a help in spiritual growth. Many letters of gratitude for making this Christian connection possible came from wives and mothers in the homeland.

The Anglo-Indian community connected with such a Church had their sorrows, joys, successes and failures, in which a pastor and his wife shared or helped. Great-hearted souls many of them were, others had to be helped into better lives, and with so much to do and the wonderful results we could not but feel that the plan for the work was from God.

These two classes are the men and women whose lives are the books the Indian reads, learning of the triumph or failure of Christianity.

MARGUERETTE E. WARNE

Twenty-three years ago I came to India as a young minister to preach during my first missionary term to an English congregation at Agra. I found a beautiful church building, well located, in the heart of the city. Within a few months I made the discovery that I was preaching every Sabbath to British officers and soldiers and to their families. I was also preaching to a challenging Anglo-Indian community, and to a considerable company of educated Indians. The attendance grew from month to month until the auditorium was filled to overflowing. On certain Sunday evenings there would be carriages drawn up outside the doors and windows of the church. People would sit in these carriages throughout the service because there was no room in the auditorium. One of the interesting sights was to see the stewards walk out through the church doors to take up the collections from the occupants of the carriages. I look back upon my ministry in this Agra Church as one of the most interesting periods of my life. In recent years I have found friends all over India, now occupying important positions, who were members of that congregation.

From those early days I have been deeply interested in the English work of the Methodist Episcopal Church in India. My present

relationship to the Calcutta area brings me into constant contact with English, Scotch, American, Anglo-Indian, and Indian leaders who attend our English churches in Calcutta, Asansol, Darjeeling, Jubbulpore, Lucknow and other cities. The educational institutions which surround these churches are full of challenging opportunities. It would seem to me that every Methodist in India cannot but be vitally interested in the remarkable development of our Church, in various sections of India, in its relationship to the English speaking community.

I am interested in our English churches not so much from the standpoint of their history and the contribution they have already made to the life of India, but because of the promise they give for the future. Young men and women of the European community are converted at our altars, trained and instructed in our Sunday Schools, entertained and edified in our Epworth Leagues. These new recruits will be sent forth into life touched and inspired with Christian ideals. The new India needs the true Christly attitude of mind and heart; and India can be won to Christ only as the European exemplifies the Christ life. It is in our English-speaking churches that these ideals find expression and acceptance. My judgment is that every missionary and every lay member of our Church should do everything in his power to set forward our English-speaking work throughout this land.

FREDERICK B. FISHER,  
(Bishop in Charge of the Calcutta Area).

To the missionary family in India, the value of the English-speaking Churches is inestimable. In our own family, I feel that the influence of the English Sunday School and the Church services in Lucknow, Naini Tal and Calcutta counted for a great deal in the Christian training of our children, and was in every case an important ally of the home training. Our three children were all converted and confessed Christ in special Children's Services in the English Church. They were received into membership in the English Church, and all signed the Temperance pledge in connection with its services. I am sure that they would have missed much had they not had the privileges of our English Church services.

It may be that the adult missionary, well grounded in Christian knowledge and with Christian character well developed, can depend on services in the vernacular for spiritual nourishment, but I am certain that for the missionary children, the English services are vital and essential. Likewise for the new missionaries, unfamiliar with the language, service in the vernacular often amounts to more in the way of a language lesson than a time of spiritual refreshment. The English services supply the means of Christian fellowship and spiritual food for the new missionary.

After twenty-seven years of experience in India, I can say with deep conviction that I thank God for the services of the English-speaking Churches, and I pray they may go on from strength to strength.

MARY S. BADLEY

The Sunday Schools and young people's organizations of our English Churches in India gave me my first opportunities of self-expression in my religious life. Whether my parents were stationed at Allahabad, Naini Tal or Lucknow, we children, along with those of other missionary families, found a Church home where our own needs were remembered, and we were led into an active relationship to the Church. The formative influences of this in our young lives have affected all our subsequent years. The English Churches have supplemented the work of the English schools in developing and strengthening the spiritual lives of the girls and boys. If we did not have English Churches in such places as Naini Tal, Darjeeling, Calcutta, Poona, Bangalore, and some other places, it would be necessary for our English schools to support their own pastors and organize congregations that could meet the needs of our young people. Those who have been in charge of English schools in India, perhaps know best how to value our English Churches.

NORA B. WAUGH

The Church in Naini Tal was my church home for almost six years and I joined the Church while in attendance there. I served that same Church as pastor in 1923. While I was a boy in Sitapur, English services were held and I used to attend them. Thus all of my early years, till I went to the States for my collegiate training, were spent in the

schools of the English-speaking Church—its Sunday Schools and its services—these were my Church life. Apart from home training these have been very largely, if not almost exclusively, my only source of religious training and inspiration. Thus I owe what I am in a considerable measure to the ministry of these Churches. In my work, since returning as a missionary, I have met many families and individuals who are glad to acknowledge the debt they owe to our English-speaking Churches.

CLEMENT D. ROCKEY

The English services of our Church have given me some of my best opportunities for personal devotion and worship during my service in India. I have had a growing feeling that the English services were reaching and should reach in a much larger way the small but important group of people in this land who are socially, religiously, and politically akin to the Christians of other lands. There is ever a golden opportunity to find an attentive audience and a sympathetic hearing for the strongest evangelic message when we touch the English-speaking and domiciled European and Anglo-Indian communities of India. The outcome of the evangelization or the neglect of the English-speaking and more or less westernized groups in India is bound to have a lasting effect upon the Church. The Roman Catholic Church would seem to be following a wise strategy in gathering all

the Anglo-Indians that they can reach in India.

EARLE M. RUGG

English Churches have made Sunday worship attractive, interesting and meaningful. These services have developed in our children a love for the house of God, a spirit of true reverence and worship which they could never have received in the vernacular services. They have made Jesus and spiritual realities vital to them and have laid a foundation for Christian character upon which they will be able to build through all the coming years.

To Mrs. Sheets and me the English Church has meant better preaching, better singing, more inspiration and more genuine worship than we ever got out of the Hindustani services. The English services have not been a necessity to us but they have been a much appreciated luxury, resulting in real soul uplift and great spiritual and often intellectual stimulation.

H. J. SHEETS

It would be impossible for us adequately to appraise the service rendered by our English Churches in India to the development of our own spiritual life and the contribution they have made to the spiritual growth of our children.

The ministries of the English Churches in Naini Tal and Lucknow furnished the outstanding spiritual experiences of my boyhood, especially through their Sunday School and



Childrens Day activities and special sermons for children, and as we look back to those impressionable years, we realize how important a part these Churches played in developing a loyalty to the Church and desirable spiritual attitudes.

We are profoundly grateful for these Church homes for our children and devoutly acknowledge our indebtedness to them in connection with their spiritual development.

As missionaries, our spiritual lives have been enriched, inspired and strengthened through the ministries of these Churches and we are thankful for the means of grace they have proved to us throughout the years of our service.

THEODORE C. AND CLARA N. BADLEY

About the only time we get to an English service now is when we go to the hills. Then it is a time of drinking in and refreshing our souls. We seem to get so much more out of the English services. To our children the English-speaking churches have brought an appreciation of our Church music and hymnal. Much of the preaching has gone over their heads, but the chance to sit together for a month or so in the same pew has been greatly appreciated. Jones, Dease, Hyde, Rockey and others have ministered to our spiritual needs while in the hills. All have made some contribution and have helped us more than we can tell.

We in the moffusil have seriously missed the English services of worship and Sunday

Schools which our city missionaries have enjoyed. Our children have greatly benefited by the ministrations of the Naini Tal Church during their school-days in Philander Smith College and Wellesley Girls' High School.

MRS. F. C. ALDRICH

Our first work in India thirty-four years ago was the pastorate of an English Church. A few weeks after we arrived Dr. Dennis Osborne held in this Church revival meetings for three weeks and many notable conversions took place. From that day to this we have had a high regard for the work of the English-speaking Churches. We had as our pastor in Lucknow, the Rev. (now Bishop) J. W. Robinson and his earnest, carefully prepared sermons were a constant inspiration. Our children, too, while attending the schools in Naini Tal were always helped by the ministrations of the faithful pastors there.

J. N. WEST

The ideals of Christian faith and life service were kept before our child in the formative years of her life by the English Church and Sunday School, Darjeeling. Communion with that body doubtless helped much to establish her character.

It is assuring to Christian parents to know that the child away from home is in touch with Christian people, receiving the essential truths of the Gospel and learning to serve in accord with the spirit of the Gospel. This

assurance was ours when our daughter attended school away from home.

D. G. ABBOTT

Our English Church in Madras has been a place of very fond associations and loving memories. The members of the congregation to-day and those of twenty years ago remain among my choicest friends and it has been to me a distinguished privilege to preach to them and serve with them. The beautiful lives of some I have known there have inspired mine. It was before that altar and the pastor of Vepery English Church I made my marriage vows. It will ever remain a sacred place to me.

J. J. KINGHAM

The English services in Naini Tal have always been a great blessing to me. In Muttra, for some years I attended an English service, which was held by one of our missionaries for the soldiers. It was good to hear the gospel in my own tongue. After giving out all the week, it was a joy to receive.

MISS M. A. CLANCY

Had it not been for these churches our children would probably have had no contact with any English-speaking Methodist churches in India. They have all, as soon as they have reached a suitable age, shown an interest in church and Sunday School as well as Epworth League, where such an organisation

has been found. Charles, who is now a sophomore in the Nebraska State University, immediately on reaching America affiliated with a Church and entered with enthusiasm into its various activities. The acquaintance which he had made in India with church work no doubt helped him a great deal in making connection with the Church at home. The enthusiasm with which the boys would run down the hill to the Naini Tal Church in all weathers, minding not the least the long climb back, indicated the attraction the Church had for them. As soon as they began to understand, there was no need of coaxing them to go to Church.

As for ourselves, I hardly know how we would have managed it without an English Church to go to in the Hills. It has always seemed so good to attend an English service after months of Bengali services only. It has also been a great privilege to serve as pastor of the Asansol and Darjeeling churches for a member of years.

H. M. SWAN

(1) What the English Churches have meant to our children.

1. Regular attendance at Sunday School from their babyhood and on into their teens, where the graded lessons were used, gave them a fund of Bible knowledge, keen interest in the Bible and a desire to be truly Christians.

2. Through attendance at a Church membership class they became loyal Methodists

and with other groups forming these classes joined the Methodist Church in their early teens.

3. Friendships with young people who attended these Churches will be valuable through their future years of missionary service in India and make altogether impossible any other but a sympathetic and understandable attitude toward them.

(2) What the English Churches have meant to us.

1. As new untried missionaries we were received so cordially and so faithfully helped in all the work of the Church by its members, that we have always been grateful for the initiation into missionary service which we in this way received.

2. The diligent and prayerful effort necessary to serve an English Church in India we found to be excellent preparation for serving an American Church during our two furloughs.

3. The cosmopolitan and interdenominational character of the audiences helps to keep one broader in judgment and attitudes.

4. Some of the richest friendships have been and are with the attendants of our English Churches.

K. E. ANDERSON

Our English schools in Naini Tal, the Phidian Smith College and Wellesley Girls' High School, afford convincing evidence of the value and necessity of our English work. In these two schools there are 335 boys and

girls, most of whom will spend their lives in India. Trained for positions in Government service, the railways, business and industries, these young men are certain to wield an influence well worth capturing for Jesus Christ. The young women entering business or schools or homes of their own should likewise count for the kingdom of God. These students regularly attend our English Church, which from this one phase of its opportunity alone finds ample justification for its existence. But there is a large community besides to which the Church ministers and which would be largely unshepherded without it.

Our English work forms a tie between English and Indian communities. Indian Christians often joining with us in our services and the English having a kindlier feeling towards missionaries and mission work when they themselves are not excluded from being beneficiaries of missionaries' interest and service.

I cannot compute the debt I owe to English schools and Churches, for what they have done for my family. Two children having received most of their primary and secondary schooling in India have been at no disadvantage in University work at home, while two others are now likewise being well prepared for their college work. Without our English Churches our children would have been very largely deprived of the benefits of public worship and church life.

I fully believe in our English work.

P. S. HYDE

The ministry of the Methodist Episcopal Church to English-speaking congregations has been rich in the quality of service it has commanded and richer in the results it has produced. It has commanded the whole-souled devotion of men of intellectual strength and spiritual understanding, such as William Taylor, James M. Thoburn, James H. Messmore, John E. Robinson, Frank W. Warne, D. O. Fox, George Bowen, John W. Robinson, Homer C. Stuntz, Titus Lowe and Stanley Jones.

These Churches have done more than win and hold the support and leadership of these great men of Indian Methodism. They have helped to make them. Surely no such small group of Churches anywhere else in Methodism has seen so many of its Pastors develop into eminent leaders! No fewer than seven Methodist Bishops have been elected from among Pastors or ex-Pastors of these Churches. Bishop William F. Oldham was converted in one of these English-speaking Churches. Bishop Brenton Thoburn Badley was a member of one of them in his boyhood days. To tell of the ministers of the Gospel and the missionaries who have been won to the Christian life and to the ministry through these Churches would require much research and take many pages.

But the final test is not what these Churches have done for their Pastors, or how many Christian workers they have produced, but what they have meant to the masses of people who have attended their service.

From an experience of almost four years as

Pastor of one of these Churches and of seventeen and a half years in India I am able to speak with knowledge of many men and women who have been truly converted in these Churches. I have seen some of them on their death beds and have heard them speak exultantly of their experiences of God that began at the altar where they knelt in penitence and arose in faith. I have seen others in life no less severe than the test of death's near approach, and have known that they were able to stand the test because of the experience of God and the character-training that these Churches had brought to them.

J. WASKOM PICKETT

In Asansol, Kidderpore, Darjeeling and Calcutta my husband has been pastor. How wonderful has been the help in gathering together for worship and fellowship! The singing of our beautiful hymns, the atmosphere of quiet and reverent worship, the withdrawing from the busy cares of the week,—all this has meant a strengthening and deepening of our spiritual lives. Perhaps more than we have realized, it has given us poise and the power to keep steady amidst the distractions and problems that have crowded in upon us during the week.

For six years, during their school term at "Woodstock," I attended, with the children, our Methodist Episcopal Church in Mussoorie. A volume could be written on the good received by Mildred and Jeffery in these important, developing years, under the ministry of Dr.

P. M. Buck. The memories of those days now come back to me, and the picture of the children in the pew, looking up into the saintly face of the preacher. Like Moses, he wist not that his face shone, but into the eager hearts of the children came the longing that they, too, might walk and talk with God. After the service was over, in the quiet hour of sunset, the long walk home seemed all too short for the questionings on and discussion of the sermon. But it was after our evening meal, when we gathered round the fire for family worship, each choosing a hymn, and reading the Bible verse by verse, then kneeling in prayer, each one praying, that I realized the deep spiritual influence Dr. Buck was making on their young lives.

On Monday evenings, Dr. and Mrs. Buck had an "At Home" at "Wildwood," and Mildred and Jeffery were always invited and made welcome. Mrs. Buck knows the heart of a boy, and she was wonderful in finding out the good points of the children. She got Mildred into the choir, and their last year in the Sunday School was a memorable one. Mildred was given the Primary Class, and she made a great success of it. She was only 15 years old, but she went to the fashionable hotels and gathered in the children, until the room got too small. Jeffery was only 14 but, diplomatically, he was made Secretary. This opportunity of working for the Church was a fine thing, helping to make real their dreams of service.

LILIAN JEFFERY SMITH

My earliest acquaintance with the Bible, aside from the influences of a missionary home, came from attendance at the Sunday Schools connected with the Methodist Episcopal Churches for English speaking people at Lucknow, Cawnpore and Naini-Tal. That was in the days when James Baume, J. H. Messmore, Homer C. Stuntz (later Bishop) and others were pastors of those *English Churches*. To such teachers as Mrs. Tucker, Miss Ward, Miss F. M. Perrine (later Mrs. W. A. Mansell) I owe a lifelong debt of gratitude. The study of most of the Bible's greatest passages during the years 1886-1892, I realize now was the most determining influence of my boyhood life in India.

It is in these same Sunday Schools, and others in our English-speaking Churches throughout Southern Asia, that our missionary children in subsequent years have received their early religious instruction and are still receiving it; and not only children of missionaries, but great numbers of boys and girls of other families—European, Anglo-Indian and Indian. Wherever our Church has boarding schools for the domiciled community, our English-speaking Churches are doing a work indispensable to the total undertaking of the Methodist Episcopal Church in this land; and in all the chief centres of our widespread work, a strong and spiritual Church for the English-speaking community is invaluable to the cause of Christ in India. Its influence and power can be made to go out and touch and shape the life of the Indian Church,

to help mould the destiny of India itself.

Since returning to India as a missionary, (at the close of 1899), I have worshipped in every English Church of our denomination in India, and am grateful for the privilege that has been mine. To the Churches at Lucknow, Naini Tal, Calcutta and Bombay I am most deeply indebted, and wish to record my gratitude to God for the work in those Churches done during my term of service by Bishop F. W. Warne, J. H. Messmore, J. W. Robinson (now Bishop), Dr. J. Waskom Pickett, Dr. E. Stanley Jones, R. I. Faucett, Dr. P. S. Hyde, Arthur Richards and Frederick Wood. Their ministry has been an inspiration to me through the years.

To that great soul and master workman, William Taylor, who was privileged, under God, to bring hundreds to Christ in many of the greatest cities of this land, and lay the foundations of the work of the Methodist Episcopal Church in India on a national scale, we owe more than we have yet been able to realize. Coming to Bombay more than fifty years after he did his memorable and enduring work of evangelism in this metropolis, I thank God that what he built on the foundation of Christ still remains, and that his stalwart Christianity, great faith and untiring zeal are still an inspiration to us as we seek to do our share in this new age.

BRENTON T. BADLEY

*Badley*

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LOOKING TO A "HEBREWS ELEVENTH"  
IN INDIA

DISCONTINUED

By Bishop  
Brenton Thoburn Badley.

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# FAITH

*By Bishop*  
BRENTON THOBURN BADLEY

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WITHOUT FAITH IT IS  
IMPOSSIBLE TO PLEASE  
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THE METHODIST CHURCH IN SOUTHERN ASIA

6829



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SAT-PRACHAR PRESS, INDORE.

## FAITH

### I. "Faith of our Fathers."

There is a legend concerning Zaccheus, that even up to old age it was his daily practice to go out to the old sycamore tree and look at it lovingly, thinking upon the day when the Lord called him from its branches to a new life and to true discipleship. We do well to look back frequently to the days of God's dealings with His people, and so secure to ourselves anew the verities of the Faith "once delivered" to the saints.

The subject of Faith is central in Christian life and service to-day, as it has been from the beginning. Whether we view it as a Creed, whereon we stand and whereby we live, or regard it as an instrument, by means of which we are able to do the "exploits" that must attend the progress of God's Kingdom, Faith is essential. Not only is it forever true that "without faith it is impossible to please" God, but without Faith our working is limited to the low level of man's own efforts.

We shall consider Faith, in this series of addresses from four different angles, and first from the point of view of the Creed held by

the Church universal from the times of our Lord and His apostles.

A lady, who had visited New York for the first time, was asked what she had seen of the city. She replied that she had got a "worm's-eye view" of it. When questioned as to what that was, she replied that she had merely gone through on the sub-way and crossed under the Hudson by tunnel! She has seen all that a worm could possibly see of New York! There are people who so continuously shut themselves up to their immediate surroundings and are so buried in selfishness as to make it impossible for them to see things as they are. They see no landmarks of the past, and for them the Lord's dealings with His people in years gone by have no significance. With everything unrelated, they drift from one position to another, vainly imagining that everything "new" is in the line of progress!

It is amazing how much nonsense is talked in our Sunday Schools, and sometimes even in our pulpits, regarding the Christian Faith as held by God's servants of Old and New Testament times. In many quarters it is supposed to be quite sufficient to end any theological discussion by merely saying,—“O, that is just theology, and we are not concerned to-day with

matters of doctrine!” Those of us who have grown old in the service of our Lord know that it has been our faith that has held us through the years, and that without it we should have been swept off our feet by the swirling currents of the world's temptations.

There seems to be a widespread particular fear of any Faith “once delivered!” Yet we can thank the Lord that it was once delivered and has remained intact ever since,—divine, unchanged and sufficient for all ages, climes and civilizations. “Time changes,” as Browning sang, “but thy soul and God stand sure.” A divine Lord would not hand us a Faith that the decades would out-wear and the changing fashions and philosophies of mankind would out-mode. The creed that the Christian Church holds to-day is the faith that our Fathers held, the teachings that the Apostles gave,—the Truth that our Lord announced to the world, saying—“Heaven and earth shall pass away, but my word shall not pass away.”

How apt is the story of the middle-aged man who was taught to read by a pastor whose great concern was that the man should be able to read the Bible and conduct family prayers. The man made commendable progress and the pastor kept inquiring after he had got him well

started. On one occasion, after a somewhat longer interval the pastor called, and, finding the man absent, asked his wife as to whether he could now read the Bible. The wife replied,—“O, Sir, he’s long since out of the Bible and into the newspapers!” Even so! And thus do men, all too frequently to-day, make “progress”! Moreover, if the newspaper contradicts the Bible, so much the worse, they say, for the Bible! How could a faith that satisfied Paul in the first century be adequate for anyone whose needs are those of the twentieth century! And so, Russia and Germany and Japan are heroically demonstrating to-day how men can live without the Bible and without Christ. Another decade of such “demonstration,” and they will have wiped out of every part of the earth that they can touch, all that is most beautiful and valuable in our civilization.

We are not ashamed of the “faith of our fathers” because their faith was not a creation of the human brain, suitable to the times only in which they lived, but the gift of God’s infinite wisdom and love, to endure forever. David exclaimed, “Some trust in chariots and some in horses; but we will remember the name of the Lord our God.” Paul affirmed, in the midst of the roaring storm, “I believe God.” Jesus Christ, our divine Lord, said, “Have faith

in God.” We believe what our Fathers believed, because they believed in God,—and God cannot be out-grown. Our faith is unchanging because He is unchangeable,—“Jesus Christ, the same, yesterday and to-day and forever.” As long as we can say, with the divinely inspired writer, “Thou remainest,” our Faith will remain. I am content to believe with Paul, because in my utter humanity I am the same as Paul, and because God, in His utter deity, is the same for me as He was for Paul. I accept the essential idea contained in the expression, “progressive revelation,” but I cannot agree that anything can be revealed that has progressed beyond Jesus Christ. In Him dwelt “all the fulness of the Godhead bodily,” and that was as true in the first century as in the twentieth.

The Faith of our Fathers was in God, and not in any psychology, new or old,—nor did they depend on the aid of any psychiatry in achieving their results or securing peace of mind and rest of soul. They did not depend on a “victory complex” in order to succeed outwardly or be satisfied inwardly. But they did “know their God” and so were able to “do exploits.” It is of no significance whether they believed the “day” in Genesis, first chapter, was twenty-four hours long, or a million years;

the important thing is that they believed, as do we, that He who wrought during that "day" was the Eternal God, our Heavenly Father, that he did do what the record states, and in the order in which the events come in that record. "In the beginning, God; at the end, God, and all through the centuries, it is God. So we exclaim with Paul,—“I believe God.”

It is a good thing to be broad-minded, but when men profess to be so broad that they are more broad-minded than Christ, the Lord, it is time to begin questioning not merely their breadth, but their depth also! When the Eternal Son of God states "No man cometh unto The Father but by Me," we can see that He is talking about a "narrow way" that may not be palatable to the "world," but His statement cannot be dismissed by some worldlywise man who retorts that all ways lead to God. Miss Nancy Miller, when she turned Hindu, said,—“I did not give up Christianity when I became a Hindu,” claiming that Hinduism has in it all that is greatest and best of all the other Faiths of the world. She professed to find in the Hindu religion all that is essential in Christianity. Such a mere "claim" does not, however, go very far. It would have been interesting to know what she would have replied if she had been asked to show in Hinduism, *first*, a King

in a Manger. The doctrine of incarnations she would accept, but Hindus have always and consistently opposed the idea that God manifested Himself in human form *only* in Jesus Christ, and that there have been no "incarnations" since, any more than there were before. We know that "in the fulness of time," God, the Everlasting Father, revealed Himself in the Babe of Bethlehem, in the Preacher on the Mount, in the Man of Calvary and of Olivet,—and in none other, either Krishna, Buddha, or Mohammed.

In the next place, we should have liked to ask Nancy Miller to show us in the Hindu religion a Redeemer on a Cross. We find in Hinduism neither a redeemer nor a cross; to expect to find there the Redeemer of the World, dying on the Cross of Calvary, would indeed be vain. None but God Himself ever dared to imagine a Cross set up at the centre of a Faith! That God came into the world to die, and to give Himself a ransom for many, was a thought unthinkable, except by God Himself! It is still a mystery on our earth, and will remain the great mystery of Heaven.

Finally, if only three matters are to be mentioned, Nancy Miller should show us in Hinduism an Empty Tomb. We of India and Burma live in a land of Tombs: nowhere are

there more, or tombs held in greater reverence. But there is this about the tombs of this land, that their sanctity depends on their having in them the bones or ashes of the revered dead. This summer, in Kashmir, during a festival that lasted twelve days, we saw thousands crowding hour after hour and day after day to a Moslem shrine, because it contained one hair from the beard of the prophet. On so slender a thread hangs the sacredness of that shrine! There is not a sacred tomb in India, which if definitely proved to be *empty* would hold the allegiance of its devotees. Every tomb must be full in order to receive the worship of India's multitudes. How could Hinduism glory in an empty tomb?

Here, then, are three of the great facts of Christianity, the Incarnation, the Atonement and the Resurrection. In these our fathers believed, and in these we believe. Without them we could not have the Christian Faith. One can no more "outgrow" these than one can outgrow the Throne of God! "Once delivered" they were, but were delivered forever. It is folly to talk of "making adjustments" in these matters,—it is colossal conceit to think that men of the past who have accepted these great facts of the Christian Faith were wanting in intellect, or were "back numbers" in the realm of

intellectual life. The "Faith of our Fathers" has stood the test of every century since the Lord sent forth His witnesses to proclaim it throughout the world.

What our world is waiting for, without realizing it, is the Faith that finds its fulfilment in Jesus Christ. What we need to do is to proclaim it, teach it, testify to it, publish it abroad. Above all, we must live it. When our Faith can no longer be demonstrated in life, its vitality has departed. Our Creed becomes empty only when our living is contrary to it or beneath it. At Lahore is the splendid tomb of the Moghul Emperor, Jehangir. He was the greatest worldling of a line of pleasure seekers. Gardens and palaces to satisfy the flesh were his special delight. Yet when he died, they carved on his sarcophagus the ninety-nine names of God used by the Muslims. A life spent in idle indulgence, but the worn-out body covered with the names of *Allah* to give it dignity! This is neither right nor decent. Yet we find its equivalent in the Christian Church, when persons known to have been opposed to the principles of our Lord's teachings are buried under decorated marble on which appears the Cross of Christ! Selfish, lustful, greedy in life, but in death marked by the sacrificial Cross! It is an abomination to the

Lord,—it is highly indecent,—it must be a punishable offence in the sight of Heaven!

The greatest difficulty of our age is not to understand the faith of our fathers, but to live up to it. Not doubt and ignorance are such enemies as disobedience. The allegiance of multitudes is no longer given, not because our Faith makes a demand on credulity, but because it demands a pure and unselfish life. People prefer to give themselves to what attracts them. The story is told of a white baby boy who fell out of a covered wagon in crossing the Prairies of western America. He was discovered by some wandering Indians who brought him up on the Prairies. Years after, when as a grown man, he was being shown New York, and in the midst of the roar of traffic, he stopped and said to his guide, "I hear a cricket." His friend laughed at the idea of a cricket being heard in the midst of so much noise. The man from the Prairies, by way of reply, dropped a coin on the pavement. Instantly a score of people turned in the direction of the sound. Said he, "You note that they hear the thing in which they are interested!" The ring of a coin on New York's pavements can always be heard by those whose thoughts are constantly on money!

The most difficult thing about the wonderful faith of our fathers is not metaphysical intricacy, nor theological disquisitions nor supernatural elements, but its high idealism and practical piety. Such religion can never be "popular" in the world, because it costs too much. But, as missionaries, we are not concerned to make either ourselves or our religion popular. If our Faith were to be popular among those who tread the broad and easy ways of the world, it would no longer be the religion that our Lord asked His disciples to preach.

Let us not be discouraged if outward signs are not all favourable. We do not see all, and do not understand all that we see. There are to-day mighty movements that cannot be tabulated, and that defy statistics. There is a story of a Hindu girl who attended a mission school, and was always keen on getting the Bible teaching. She seldom missed a day, but on one occasion she was gone three days, and when asked by the missionary teacher about it, replied that she had gone, with her parents, to a Hindu religious Fair. Questioned by the missionary as to what she did there, she told of the various interests. Then the missionary, fearing the answer, asked if she had gone to any Hindu temple, to which the girl replied she had. And did she engage in the worship there? The girl

said, "Yes." Did she really bow down before the lifeless idol? The girl replied that she did, for they all had to do so. Then the missionary, with a sinking heart, asked, "And what did you pray?" Note the girl's eyes, with a deep meaning in them, as she answers— "I prayed, 'Our Father, who art in Heaven, hallowed be Thy Name.'" There is more faith in India than we have ever heard about. Truly the appeal of the Christian faith is to the deepest and truest in Asia's heart.

Never have we known a greater need for the steadying and comforting Faith of Christianity than at present. The religions of India do not give this help. A high caste Hindu, speaking at a public meeting in India recently said,— "The thing that distinguishes Christianity from other religions is that its followers have joy." Not long ago a lady missionary in one of the villages of India, touring with an Indian Bible-woman was summoned to a house where a death had just occurred. When they arrived, the hired mourners had also come and the noise and confusion of weeping and wailing in the house were awful. Realizing that prayer was the only thing that could help, the missionary said to the Bible-woman,— "You lead in prayer." One of the hired mourners, a woman, overheard this, and spoke out say-

ing,— "Yes, pray; but pray to your own God, for our gods never do give us any comfort." How pathetically true! No comfort from the only direction from which it could possibly come! A Hindu child-wife, writing to a missionary lady who had helped her and was praying for her, sent a letter saying,— "Are you still praying for me? If not, I can't hold out much longer." How long could *you* hold out to-day, without prayer? The only way that our Fathers held out was through the power of prayer. Well do we sing of them,—

"Thou wast their Rock, their Fortress and their Might;  
Thou, Lord, their Captain in the well fought fight:  
Thou in the darkness drear their one true Light.—  
Alleluia!"

What but the Christian Faith can help in life's direst need?

"And when the strife is fierce, the warfare long,  
Steals on the ear the distant triumph song,  
And hearts are brave again, and arms are strong,—  
Alleluia!"

Not always are we aware of the "cloud of witnesses" by which we are surrounded, yet may we be conscious of them if faith keeps the vision undimmed. For us all may the words of the hymn be true,—

"And ye, beneath life's crushing load, whose forms are  
bending low,  
Who toil along the climbing way with painful steps  
and slow.

Look now! for glad and golden hours come swiftly on  
the wing:  
O rest beside the weary road, and hear the angels  
sing!"

The renewing of the inner life through a vitalized faith is our deepest need. Many to-day are like the two disciples who trod a weary way to Emmaus, leaving behind Jerusalem, the scene of their defeat, broken in spirit, exclaiming to the Stranger who drew near,—“We *had* hoped.” With faith gone and hope dashed to the ground, all that was left was a memory of past achievements, and a future desolate. And yet, within a few hours, with faith restored and hope revived, they “rose up the same hour and returned to Jerusalem.” To Jerusalem, the place of their recent agony and fears,—to Jerusalem, where their faith had suffered defeat and a deadness had settled down on their souls. Why was this,—how could it be? *Their faith had been restored* by the living Christ! Now Jerusalem has no terrors,—now their hearts burn and their lips cannot hold back the words of testimony that crowd for utterance. It was dusk at Emmaus when the Lord made Himself known to them; it was dark night when they got back to Jerusalem,—but the inner glow illumined them, their revived spirits sustained them. They had a message, theirs was a new motive, they now had a

divine momentum,—a living, though unseen, Personality, whose presence meant life and victory.

Many have been revived, as at Emmaus; not on the long walk when new ideas and fresh teaching were poured into their darkened hearts and minds, but at the supper table, when the Lord revealed *Himself*, when they, in that flash of fellowship, found themselves, and started out for Him on the long trail. So John Wesley two hundred years ago, so William Carey a little later, and Henry Martyn, and Adoniram Judson, and the long train of missionary pioneers who on this Continent became our spiritual fathers, and demonstrated for us, time and again, that in every clime and every age, “all things are possible to him that believeth.”

“Faith of our fathers! living still  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!  
Faith of our fathers, holy faith!  
We will be true to thee till death.”



## FAITH

### II. "Faith of our Sons."

The "faith of our fathers" is both known and secure, but the "faith of our sons" is uncertain. Possibly at no time before have fathers regarded with greater apprehension the spiritual lives of their sons, or mothers the spiritual destinies of their daughters. The same is true regarding the concern of pastors for the young people of their congregations and teachers for their pupils. Emptying Sunday Schools, neglected sabbath services, forsaken family altars, unopened Bibles and an abandonment of private prayer, together with the secularizing of the Sabbath Day, have raised the startling question as to what can possibly remain of the spiritual life and experience of the young people of our Christian schools and churches. What may we legitimately hope for the "Faith of Our Sons?"

"What *do* you believe?" asked the Christian worker of an exasperating agnostic. "I believe *that*," replied the man, stamping on the ground. He could believe in dust, in the dead earth under his feet, but not in the One who created it,—and him! It is symptomatic of our materialistic times, and of the atmosphere in which the youth

of our times are being brought up. We must and do make large allowances for them in judging them, particularly as many of us during our youth faced no such temptations as are a commonplace with them, yet the question of their future must arise.

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

When we are concerned as to the lives and deeds of the youth of our generation, we must be concerned with *what* they believe. "Tell me what you believe, and I will tell you what you are," is a statement with much force to it. "As a man thinketh in his heart, so is he," is Biblical truth founded on the deepest psychology and an inner knowledge of man's nature. "What you are to be, you are now becoming," and there is no fairy's wand that can be hoped for in the struggle of soul that surely comes upon all. "He

who would be a great soul in the future," said Emerson, "must be a great soul now." We are concerned for the youth of the Church because we see a lack in their lives now of some of the great essentials of the Christian faith and life. Can lives that have so meagre a knowledge of the Word of God, that spend so little time in prayer and fellowship with Christ, and that have experienced for themselves so little of the deep things of the spirit,—can these lives satisfy, or be sufficient for Christ in the great but difficult days ahead?

In the great steel and metal works at Jamshedpur, tin is heated up to 1,700 degrees Fahrenheit in order to prepare it to bend without breaking when the pressure is applied. In the Western India Match Company, just outside Bombay, the wood that is split into fine, paper-like sheets, is grooved deeply along certain lines. The grooves are made at the points where the wood has to be bent at right angles in order to make the edges of the match-boxes. If the wood was not thus grooved, it would snap when being bent. So with our spiritual lives,—the pressure, the grooving, now prepares us for the experiences of testing that are to come later. Are the sons and daughters of our Christian families and in our schools and churches being thus prepared for the testing-times to come? Do they under-

stand what Browning meant in his lines that follow?

"He placed thee midst this dance of plastic circumstance,  
This present, thou, forsooth, wouldst fain arrest;  
Machinery just meant to give thy soul its bent.  
Try thee, and turn thee forth sufficiently impressed."

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

A negro in America who owned an old clock, brought the two hands to the clock-maker, stating that the hands were not keeping correct time, and he wished them to be made right. When the repair man said that the *hands* were all right, but the defect must be in the machinery of the clock, the negro maintained that the trouble was with the hands which refused

to show correct time ! No persuasion would change him, and rather than bring the clock itself, to be "tinkered with" and make possible the presenting of a big bill, he took the hands back ! There are those to-day who desire character in our young people but will not admit the necessity of conversion; who look for service, but fail to instil the spirit of sacrifice, who desire honesty, but do not see that it springs from truthfulness. What can we hope from a man whose creed may be stated in the words,—“Get on; get honour; get honest !”

While we insist that there must be an inner basis of faith in the lives of our sons and daughters, we must also demand that it eventuate in something definite and worthwhile. The story is told of an old church in England in whose vestry is an ancient time-piece. Every week it is duly wound up, and it keeps excellent time. The sexton is proud of it and tells of the many decades it has kept running; but the only trouble with it is that it has neither face nor hands ! Such "running" surely gets nowhere ! We are concerned for the *faith* of our sons because we know that from true faith will come the works that are needed. Vital faith will save not only from panic, but from periods of depression such as are all too common to-day. In India we talk about "the depressed classes." But there are

depressed classes everywhere,—men and women depressed in spirit, moody, soured, critical and pessimistic, from whose lives issue no healing streams, no comfort-giving fountains. The "depressed classes" in all lands are too numerous. We need a fresh, vitalizing faith that will renew and refresh life. Without this, how shall our young people ever live happily or serve effectively ?

The waste of human life all about us is appalling. What about these millions of boys and girls in Asia who are being degraded by idolatry, warped by ignorance, shrivelled by hunger, mis-shaped by the brutalities that are practised upon them ? Sometimes one wonders about all the uncarved beauties that lie hidden in the blocks of marble in our quarries. What angel-shapes have never been brought to light ! What figures of beauty lie concealed in the heart of the mountain ! What noble buildings have yet not been excavated ! Yet, for all that, the marble yet uncut has not been harmed, and the inherent possibilities are still there. When, however, we think of the youth of a land, and realize how they have been shaped amiss, or allowed to grow into forms that are ugly and useless, we know the great difference between creatures of marble and of human flesh and spirit. The uncarved beauties of marble

will be equally possible a thousand years from now, but how swiftly the uncared for and undeveloped lives of our youth get beyond our control or even influence! Buried in the marbles of Markana in Rajputana may be more graceful loveliness than that displayed at the Taj Mahal, and, who knows? they may some day be given shapes of elegance and beauty,—but, the lives of Rajputana's boys and girls, neglected yesterday, uncared for today,—these will be beyond our touch to-morrow!

The "Faith of our Sons" is our real concern. Would that we might go with these sons and daughters into the whirl and temptations of life! A certain father, realizing that his growing son needed the experience of city life, decided to send him, alone, to spend an entire day in the great city. The boy went, and at every turn he was helped and befriended. In the train he was shown the important sights by some stranger. In the city, unexpectedly, persons rose up to assist him. All day long he met with unusual kindness from people he had never seen before. When he returned home in the evening, he recounted to his father how easy it had been to get about the city, see the sights and enjoy the novel experiences of being alone in a great city. Then the secret was made known,—he had not been alone. His

father had followed him all day in another car, and had sent friends from time to time to assist his son. They had helped, but had not given away the secret. Such a course is not possible for us,—our sons and daughters, the young people whom we have loved and trained, must go forth without us to carry their burdens and meet their tasks. What they do then will depend very much upon what we do for them now. *Now* is our opportunity,—before they leave, before they choose and take their ways through the world. We can teach them what will help them through life. How strong are those who can go into life, believing what George Macdonald so well stated. "First, it is a man's business to do the will of God; second, God takes on Himself the special care of that man; third, therefore that man ought not to be afraid of anything." Do the young people of your home, of your congregation, of your school, know this, and do they believe it?

Some one saw in the city of Manchester a captive sea-gull in the back-yard of a residence, trying to satisfy himself with the water in a pie-dish! He who had known the unending horizons of the ocean was reduced to the water in a dish! More pathetic is it to see young immortals, seeking to find satisfaction in the shallow pleasures of a sensual world. They are

not being given either the right teaching or the proper examples of living. Nothing is more alarming than to note how the young people of even our best homes and of the Churches are neglecting prayer. When asked, they reply that they are "too busy to pray!" If one is really "too busy to pray," then surely one must be *too busy*. Can one go through life without prayer, "nourishing a blind life," as Tennyson puts it, and not become spiritually blind? On one occasion a gentleman in passing the mouth of a mine, found a large number of mules grazing just outside. He enquired why there were so many mules there, and was told that it was Sunday, and the mules had been brought up out of the mine into the light; that this was done every Sunday, or the mules by being continually in the darkness would go blind. We can be blind to beauty that is all around us, and one wonders if many young people are not blind to the beauties of the spiritual world. Whistler, on one occasion, was painting one of his striking scenes, and a lady happened to note his work. Said she to him, after looking at his picture a while,—“Surely such colours are not in the sky or on the mountains. I never saw such colours anywhere!” And Whistler’s comment to her was merely this,—“Don’t you wish you could, madam?” We can see the

glories of the soul, and so can our young people,—if they are brought up to do so. If they are trained to see God’s working, they can even see how “He plants his footsteps in the sea, and rides upon the storm.”

The claim for the miraculous, inherent in the Christian faith, seems to have been a special difficulty for young people of the present age. How can miracles be possible? But their question is really an echo usually from some sordid classroom, where a blind man sits trying to teach about God’s world! Recently in a classroom of a well known American University, a professor of Science made this statement: “The intervention of a single miracle in the universe would cause it to crash.” And this sort of shallowness passes for modern science! It would have been well if he could have been told the story of the old Christian who was sitting in a low-ceiling room talking with an atheist. The old Christian had a penknife in his hand and was whittling a piece of wood. Finally the atheist, who had of course denied the possibility of any miracles, said,—“I can illustrate my point very well from your penknife. If you let go that penknife, it will fall to the floor. The law of gravity works ceaselessly and unfailingly. The heavens themselves would fall if it ceased to operate.” The old Christian said,—“You claim

that if I let go of this knife it will fall to the floor?" "Most assuredly," stated the atheist. Then the unexpected happened,—the old Christian let go of the knife but in doing so, gave it an upward flip with his fingers, and the blade of the knife penetrated into the wood and the knife hung there. "Now what do you say," asked the Christian. "I let go of the knife, but it did not fall to the floor!" "Yes," shouted the enraged atheist, "but you *did* something to the knife!" "Surely," answered the old Christian, and so can God do something!" God has not shut Himself out of His own world! He does not need to abrogate one law in order to bring into operation another. What is miraculous may be explained by the operation of a law of God, unknown to us, but not obliterating the other laws He has introduced and uses. Our young people should be shown that they need have no fear of the miraculous element of our Faith. All life is based on faith, and the mysterious and miraculous are concomitants of life; we shall perhaps never be wholly beyond them. Heaven itself may hold its mysteries for us!

But no amount of the miraculous forbids us from attempting and doing all that our powers make possible. If God's wonder-working power is appealed to in order to justify laziness or

indifference on our part, we are treading on dangerous ground. The Christian faith does not take away from our endeavour and resourcefulness in any way. We like the Song of the Panama Canal Builders, called their "Victory Song."

"Got any rivers they say are uncrossable?  
Got any mountains you can't tunnel through?  
We specialize in the wholly impossible,  
Doing the things that no one can do."

That shows a wonderful spirit! Men who move on in such a fashion are not to be stopped! Yet a courage and heroism such as this, does not eliminate faith. The two may go together,—and should go together. Times without number the Lord may need to say to us, as to Moses,— "Wherefore criest thou unto Me? Speak to the children of Israel that they go forward." The children moved forward,—but God alone could move the flood of waters before them, and take them across on the dry land. We are in partnership with Him, and this our young people should understand. "Do for God what thou canst," said someone, "and God will do for thee what thou canst not." We each have a part to play,—and no man should either object to, or be afraid to permit God to, play His own part.

The older and more experienced we become, the more do we realize our need of God. "A New Declaration of Dependence" is in order!

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We need never be ashamed to lean on God,—the Heavenly Father, who has purposely placed underneath us His Everlasting Arms, just in order that we may lean on Him! Having faith in God should be interpreted to our young people not as being weak but as giving an evidence of strength. Faith is not easy,—it is one of the most difficult things in the world. "Have faith in God," exhorted our Lord, and He knows our desperate need of it.

A news boy, in attempting to dart across a crowded street, was run over by a truck. He was taken to the nearby hospital, and his right arm was amputated. When he came to consciousness, he asked about his arm, and they said it had been cut off in order to save his life. His right arm was gone! Then he begged to see it. This was against the rule of the hospital, but his plea was so urgent and pitiful, that the rule was set aside. On a pillow they brought him his right arm. He looked at it, stroked it gently with his remaining hand, and then said,— "Goodbye, little arm, Goodbye: but I'll get you back in the resurrection!" That was faith of a high order,—a childlike faith, such as our Lord Himself would commend. We do not yet know very much about the resurrection, but our faith can believe that God will do the right thing and the best thing at our resurrection as well

as at all other crises of our experience. The great thing in life is not, have we lost an arm, but have we *kept the Faith*! The true Christian loses nothing. A young soldier was brought back from the trenches to the Base Hospital in the late war, and one arm was amputated. The officer visiting him in the hospital asked,— "Shall I write to your mother, that you have lost an arm?" "No," he replied steadily, "write and tell her that I gave it for my country."

True faith will eventuate in glad and sacrificial service. This is our message for the youth of to-day.



## FAITH.

## III. "Your Faith." Luke 8 : 25.

Travelling in the Himalayas, I have stood at dusk on some ridge of mountain and heard a call from a ridge below. Soon it was caught up by someone on the ridge near me, and sent up the heights to a ridge above me. Then from the ridge above came the response, showing that the message had got through. The man on the middle ridge near me had connected the man on the lower ridge with him on the upper ridge. The "middle ridge" was the important one.

You and I, who have heard the call of Christ and have accepted discipleship and avowed our faith in Him, are on "the middle ridge." He is counting on us to get the message through. We have known the "Faith of our Fathers," and are also responsible in many ways for the "Faith of our Sons." It is wonderful to be on "the middle ridge," but it entails a grave responsibility. For us it is not enough to know that the faith of the rising generation is imperilled and at stake,—we must say what we are going to do about it! We are the links between the past and the future,—but *what kind* of links are we? What will the generation ahead get from our lives?

The historian relates that Louis XI of France executed a formal deed, conveying the whole of the country of Boulogne to the Virgin Mary,—but, he reserved all the revenues for himself. That was a cheap deed of execution, and the beauty of it was that she to whom the revenues should have gone could utter no complaint. We may be supposed to be doing certain things in relation to the coming generation, but, as a matter of fact, what exactly will they gain from our lives? We can see that even in the matter of Faith we are our brothers' keepers. It is not sufficient to talk about our faith,—it is too much like the Kashmiri salesman praising his goods when no actual test of his claims is possible! It will not do merely to give assent to faith,—to recite, piously or otherwise, the "I believe," when it is popular and fashionable to do so. It will not suffice to acknowledge the absolute necessity of faith,—especially in the lives of *others*! Nor can we be satisfied with urging faith on other people. All these are essential, but when the crisis comes for us, and the Master stands in our midst, He asks, plainly,—"*Where is your faith?*" The storehouse of faith is abundant and is all around us, but are we in a position to draw on it,—are we increasing our faith? The fish, taken from the water, is still surrounded

by life-giving oxygen, but it is not made so as to get it from the air, and dies from lack of oxygen in the midst of an abundance. So, it is not a question of the supply of faith possible for the believer, but a matter as to whether he himself has faith or not.

Some people, after years of so-called discipleship, awake to a realization that their lives are wanting in faith. Sheer indifference and carelessness at this point defeat many lives. They are on the job, as they claim, and are busy about many things, but vital faith, bringing divine results into their life and service, is not found. It is well to remember what someone has said: "A man may be judged by what he allows to be crowded out." When a fussy and feverish busy-ness stands between us and our Lord, we need to be warned,— "Beware of the barrenness of the busy life." It is our pride and conceit that make us think that if we ourselves can just keep busy, better results will follow than if we, by our faith, give God an opportunity to come into the situation and release His power. A young boy of a missionary family was sitting one day during an annual conference session, singing the hymn "Count Your Blessings." His mother, passing by, stopped to hear the words of the chorus, and this is what she heard,— "Count

your blessings, name them one by one, and it will surprise the Lord what you have done!" That sounds thoroughly "modern!" Work is necessary, but faith must be used in all that concerns God's Kingdom. The Church is not a "business proposition," in which, given the necessary capital, skill, experience and the required market, success is assured. We may have all these in the Church and yet fail. The divine element comes in through our faith and prayer, and it guarantees results on the level of God's working power. It may sound like a cry in the desert to-day for the preacher to say,— "Take time to be holy, speak oft with thy Lord," but it needs to be said,—even in a missionary group and among those who are supposed to be giving "all their time to the Lord." By any truthful computation, how much time each day do you give to fellowship with Christ in prayer, to intercession in behalf of others? Would it not be worth while to spend five minutes in answering this question honestly?

When we think of faith, we usually relate it to the question as to the possibility of believing God, accepting His promises at face value, and being able to depend on God. This is very important, but there is the other question,— "Can God count on you?" Can He

depend on us to have faith, and to use it? "An unused faith," someone has said, "vanishes." The faith that brings us together to worship, should also take us out to serve. Are we sufficiently nourished by faith to make it possible for God to put a heavy strain on us and know that we will not "faint"? How do sea-birds keep in the air for so many hours together? Where do they get water to drink on the ocean? Those who have observed, say that they will fly hundreds of miles to some storm centre and quench their thirst from the drops of rain as they fall. They take it on the wing. We need go nowhere to draw on our supplies of faith and power, but do we draw on them? Are we stronger in faith this year than last year? Is our "curve" of faith a rising or falling one? Moffatt has a striking translation of Isa. 7:9,— "If your faith does not hold, you will never hold out." An inner collapse precedes the outward fall. One can "put on a brave appearance" for a while,—some for longer time than others,—but if the inner foundation of faith is gone, the outer structure cannot long stand. When you are at leisure, to what do your thoughts naturally turn? Do you find yourself depending on the unseen forces of God, or on the hopes and plans that are human?

We must not suppose that those who have a living, active faith are spared from facing problems or puzzling over things hard to understand. Christ does not promise freedom from problems, burdens, temptations and suffering. He does say,— "He that followeth Me shall not walk in darkness." Doubt, fear, despondency,— from these He does deliver us. John Wesley, out for a walk with a friend was asked why a cow that was standing near a stone wall looked over the wall into the adjoining field. He replied, with keen wit, "Because she cannot look through it!" So we are, by true faith, enabled usually to look over our troubles to happier things that await us. Faith will do this for any man or woman. We must have our trials,—only folly could lead us to ask that we be spared such things. A little boy, burning with fever, enquired whiningly of his aunt who was nursing him,— "Aunty, *why* did God make me?" To which the experienced Christian woman replied, "He didn't; He is making you *now*." God knows how to "make" us in the beginning, then how to re-make us and, finally, how to keep us made. He has a difficult task with each of us! When we have faith, we make it easy for Him. How truly did Cowper sing,—

"Blind unbelief is sure to err, And scan His work in vain:  
God is His own interpreter, And He will make it plain."

An artist had painted a scene showing cattle crossing a stream, being taken across in a raft. The waters were dark with lowering clouds, and storm was evidently about to break on those helpless cattle. On a closer examination, to see what the title might be, was found this,—“Changing.” The storm and darkness were incident,—the fact was the cattle were being taken to fresh and greener pastures. So with us,—when in God’s providence we are being led from one thing to another, there may be darkness and questions may arise, but our faith will keep us believing that the storm will not overwhelm,—that God is planning better things for us and that “all things work together for good to those who love God.”

How boundless is His care! Among the sweetest lines of our great hymns are those in Kirk White’s, beginning “The Lord our God is clothed with might,”—

“Ye winds of night your force combine;  
Without His high behest,  
Ye shall not, in the mountain pine,  
Disturb the sparrow’s nest.”

It is related that in one of America’s great Railway yards a freight car stood for weeks on the tracks, being under repair. While there it afforded a pair of sparrows a chance to build a nest in it, and by the time the car was ready to move, the young birdies had hatched. The

freight car was packed and put on the line, but the birds would not leave their young. They clung to the car, and bravely kept up their feeding. This being noted, the staff of the train were led to take the matter to the Divisional Superintendent, who, listening with deep interest, wired to the Superintendent of the Railway Company for permission to stand the car on some siding until the young birds had attained their growth and could take care of themselves. The permission was granted, and the birdies were saved! If a great Railway system, operating hundreds of thousands of cars, is willing to change its plans and release a freight car that some baby sparrows may be fed and saved, will not God care for His own children, making all necessary adjustments so that their every need may be met? Not only so, but Jesus, our Lord said that not a “sparrow falleth to the ground, without your Heavenly Father.” And so the Christian sings,—“His eye is on the sparrow, and I know He watches me.” This is faith,—a blessed, re-assuring, comforting faith.

Faith, we must remember, has to do with a person. It is not a thing, or an idea or a principle,—it is a relationship to a divine Person. So we may refer to “the peace of God,” but we understand it by thinking of “the God of

peace." What is "the grace of God" but "the God of grace"? How can you have "the love of God" except as there is "the God of love?" All spiritual entities root back in the Person of God. And so, there can be no new accession of faith without a deeper acquaintance with Christ. We do not just "have faith,"—we must *have faith in Christ*. That is what He asked,—*"Believe also in Me."*

Christ is central in all our faith. F. B. Meyer tells the story of the Sunday School pupil who was asked as to what he was taught last Sunday. He replied that it was about Jacob. And the Sunday before that? And he said "Prayer." Then he was asked, "Were you not taught anything about Jesus?" To this he replied, "O no, Sir, that comes at the other end of the Book!" There is no possibility of truly teaching any lesson without reference to the Lord Jesus Christ. He must be at the heart of all our teaching.

A little girl who had been playing for a long time with her doll in the room where her mother was writing, finally turned to her mother, saying,—*"I'm tired of playing with my dolly."* And when she was asked why, replied,—*"Because it can't love back!"* What a deep thought for a little girl! And how true! Then she added this lovely word,—*"But you*

loved me, mother, when I was too small to love back!" Yes, every mother has done that, and does it with the hope that some day will come the response for which she waits. So God waits,—how long he has sometimes to wait!—for the response from us. He has loved us and believed in us and depended on us, and He waits for us to recognize Him, love Him and believe in Him,—adding a special tender beatitude for those who "having not seen" yet "have loved." Yet in those who believe in God and love Him may be seen by others the love of God. The great Dr. Morrison of Glasgow, serving a congregation of two thousand persons, learned one day that the son of a humble widow who attended his services lay dying in the hospital. From his crowded programme he took time enough to visit the lad, to sit by his bedside comforting him, and praying with him. The mother was absent but came in just as Dr. Morrison was going out. Said the lad to her,—*"Think of it, mother, the great Dr. Morrison has been here to see me. He sat here and talked with me and prayed a beautiful prayer. Dr. Morrison himself came to see me!"* Then he added,—*"Mother, if Jesus Christ is like Dr. Morrison, I'm not afraid to die!"* What a glowing tribute to a servant of the Lord Christ! Such faith, such loving and

living cannot be hidden! Your faith, if it be strong and genuine, if it be brought into play when all seems to be against you, and doubt and discouragement are advocated by a situation humanly hopeless, will radiate hope and courage to others. The faith and courage of Chinese Christians to-day, pressed by such a brutal and relentless foe, and facing such appalling conditions, is surely an encouragement to us even here in India. Time and again the reports of those close to the situation in China have been that the Chinese people are, in a surprising way, keeping free from bitterness of spirit. This is such a tribute as even the most highly developed Christian people might be proud to have paid to them!

The faith that Christ inspires brings an amazing confidence. All doubt as to the future vanishes in the radiance that our Lord brings into every situation in life, light that penetrates for us even the gloom of the grave. A scoffer was once saying to a Christian,—“You are too sure of being saved! Suppose that, at last, you should slip between the fingers of Christ!” To which the happy Christian replied,—“I cannot; I am one of His fingers!” Even so sure may we be of our relationship to Christ; we are members of His Body! Merely to think of this changes the entire outlook of life. This

intimacy faith makes possible for every believer.

Faith such as this leads to a love for Christ that becomes the dominant fact of life. Old John Jasper, a Negro preacher in the Southern States of America, was spoken of as the man who was in love with Jesus Christ. So deep was his devotion to his Lord, and so moving the tributes that he paid to Christ and His love, that many of the cultured white folk were to be found in his congregation Sabbath after Sabbath. On one occasion he was picturing himself as having reached the gate of Heaven. Peter welcomes him, and asks him, would he like to see Moses, or David, or Paul or John the Apostle, or, would he first of all wish to see his dear old Negro mother who had brought him to the Lord? To which John Jasper makes reply,—“Yes, I long to see all these beloved ones, but first lead me before the great white Throne, and let me gaze for a thousand years on the face of my Jesus!”

Faith alone will bring us near enough to Christ so we can see and understand Him. To the world He may be a teacher, a prophet, a fanatic, an impostor, or a misguided Galilean peasant who was too good and gentle for our world: but to him whose eyes have been opened to the supernal beauties of the spirit world, He

is the matchless Saviour, the dear Redeemer,—our All in all. A noted scholar went once to visit Thorwaldsen's most famous statue,—the figure of Christ, represented as saying, "Come unto Me and I will give you rest." The man of learning standing and looking critically at the masterpiece was disappointed, and in some way indicated his disappointment. There happened to be a girl there who came often to gaze on the statue and who knew its beauty in her soul. She spoke to the stranger, saying,—“You must come nearer, Sir; you must kneel and look up into His face, and then you will understand.” And so the man drew nearer, and, kneeling close to the figure looked up into the face that was then looking directly down into his own. Then he caught the vision of beauty, the tenderness and love that seemed to live in that wondrous face. Then he did understand, and was enraptured by the marvel of the great sculptor's art. In some such way, faith will help us to draw near to the Lord, and we shall then see Him and know Him, and His beauty will enter our souls, transforming life by revealing to our hearts the wonder of God.

In faith alone is the future safe. We may have had our disappointments, as we have had our failures, but there can be no doubt as to

the future. Our deficiencies are made up by His all-sufficiency, in our weakness we are strong in Him, He provides for the present and guarantees the future. The sculptor Thorwaldsen was asked, "Which is your greatest statue?" He replied without hesitation,—“The next one!” That is the spirit that our Lord inspires. Whatever we have achieved, there is something greater ahead; however nobly we may have lived, there is a still higher life in the future. It is so, because He is with us.

You can trust the Lord Jesus Christ!

## FAITH.

### IV. Faith is the Victory.—“By Faith.”

—Heb. 11.

The great issue to-day in all realms of activity may be said to be *Results*. The Christian faith must itself submit to the same test.

A common criticism of Christianity is that it is not “practical.” This is a serious charge, and cannot be overlooked. We would first ask, “What is practical?” Perhaps an acceptable definition might be,—“That which gives the largest and best results with the least expenditure of time, money and energy.” With this in view, we should say it is practical to-day to use the motor car rather than the ox-cart. I estimated this summer that if the trip to Jammu from Srinagar, Kashmir, were to be made by an ox-cart rather than the motor car, it would be ten times as expensive in money and would take seven times as long. The motor car may be regarded in some of those villages as a “new-fangled” thing, whose introduction is interfering with the proper development of national life and culture, but it is practical, nevertheless.

When we come to the realm of the spirit, we must still hold that thing to be practical which gives us the results. If a man prefers to “peg away” on the purely human level, depending on his own resources and strength, it does not follow that he is “practical.” God places at the disposal of His servants great resources that far surpass those that are ordinarily available to men. He gives these on conditions that are clearly indicated, and stipulates only that they be used in accordance with His will and for the advancement of His cause. He plainly says that the things that are impossible with men are possible with God; that when we call Him into any situation by means of our faith and obedience to His plans, He can and will bring to pass that which will be in keeping with His divine power. With God at work for and with us, we have a partnership that makes possible all that can come from heaven and earth combined.

Therefore the “practical” man is the one who can and will so relate himself to God as to secure superhuman results. This is what the Word of God shows to be possible, and this is the message that our Lord brought to the world from the Father. He taught it in many ways, and made such unusual promises in connection with the matter of faith and prayer



that they are still read with astonishment. Among them all none is clearer or more sweeping than that contained in John 15:7,—“If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you.” Faith and Obedience are the great passports to such divine gifts.

This will explain why the Apostle exclaims,—“This is the victory, even your faith.” Those who have made the test have always found the promises of God’s Word to be true. “Have faith in God,” exhorted our Lord in teaching His disciples, while He Himself proceeded to show what was possible through faith. Later, one of His followers made a study of what, from the earliest times, has been brought to pass through faith. Starting with the record in the Bible of Abel, he selects outstanding instances of men and women, many of them most ordinary characters, and indicates in brief sentences what each was enabled to accomplish “by faith.” It is one of the most interesting and inspiring chapters of the Bible. It sums up in a striking way what God has been able to do in all ages through men and women who have been willing to co-operate with Him on His own terms and on His level of working.

To-day, when we stand facing unsolved problems and unmet needs in an unexampled way,

there is nothing we need more than the power of God in our human affairs. The Church challenged as never before, stands weak and helpless where victory is the supreme need. We can have our own “Hebrews Eleven,” but not *without faith*! Our real need is not for more Christians, but better Christians. The city of Bombay, according to a census taken a few years ago, had 48,000 Christians. That is a large Christian community, and one might think that the entire city could be evangelized by so large a number. If twelve Apostles could turn bigoted Jerusalem “upside down,” what might not 48,000 Christians, living in one city, accomplish! Yet we have seen no great demonstration of spiritual power in Bombay, no great miracles of faith, no such “exploits” for God as would make India take note. The fact is that the great city of Bombay has gone pretty much on its pagan, idolatrous and worldly way. “Ganpati Day” shakes that city every year as our feeble celebrations of Christmas and Easter never begin to do! What Bombay, or any other city, needs is not more Christians but a different *kind* of Christians!

Someone has very truly remarked,—“We are looking for better machinery; God is looking for better men.” Some writer has represented

the archangel Gabriel as asking our Lord when he returned to heaven after His resurrection, as to His plan for establishing His Church, to which He replies that He is depending on His Apostles to do the work. When Gabriel expresses surprise and asks what would happen in case they failed Him, the Lord says that He has no other plan, and is counting on them. The question arising from this imaginary conversation is, "Did our Lord really stake His kingdom on twelve men?" Our reply must be, "No, not on twelve men, but on *twelve men filled with the Holy Spirit!*" That made a vast difference,—all the difference between heaven and earth. That enabled God to do His own work, though through the human instruments He had chosen. How well He chose, how wonderfully they responded, and how successful God's plan was, the history of the world since Pentecost has shown. This is still God's way of working; He evidently has no plan to call in the angels to finish what He began to do through man.

In the vision of the Valley of Dry Bones, we have the same lesson. Bones, plus sinews, plus flesh, plus skin, did not give a living army, but just a valley of corpses. As between dry bones and corpses, one would prefer the dry bones! No essential change had come, until the breath

of God had come into the nostrils. So the lesson for us is that our "bones" (buildings), our "sinews" (workers), our "flesh" (resources) and our "skin" (organization) all added together, still give us only dead bodies,—nothing different or better than a valley full of dry bones,—and God cannot "organize corpses" for any work, He can, at best, "re-arrange them!" But when God's Spirit has come, we have men on their feet, with vision in their eyes, pulsating life in the heart,—eager spirits, a force organized and ready for the triumphs of the Church. The "Practical Christ" says,—*"Tarry ye...until ye be endued with power from on high."* What should a "Practical Church" say, and what should it do? Do we need anything else so much to-day as a fresh anointing from on high that would clothe us with the power without which we languish?

The coming of that power depends on our faith. Christ's central question is,—*"Believest thou that I can do this?"* It is our faith that puts us in touch with Him, and enables Him to do not only *for* us but *to* us that which transforms us from feeble followers into mighty co-operators.

Watch an operator go into a great modern Observatory. He presses an electric button, and the great dome begins to revolve; he presses

another, and the floor rises to the proper level; once more he presses a button, and the mighty tube turns in the desired direction; once again he presses a button, and that tube, set to the right time, follows steadily the star to be studied. There is just the one man in the Observatory, but all these works are accomplished by him with the expenditure of no energy of his own. Yet what power he has at his command! Out of touch with that controlled power, he would be helpless in the Observatory. So are we helpless unless by faith we take hold of the unseen power of God, made available for us in and through the Holy Spirit. Our "faith is the victory" because it brings in God. How simply and directly our Lord states the situation for us when He says,—“If ye will ask.....I will do.” Could anything be more clear and compelling?

“We are not responsible for success,” says William Arthur, “but we are responsible for power.” Where do we stand in the light of that statement? We frequently see this notice on a building in a city,—“These premises to let, with or without power.” You may take your choice,—and how frequently the choice is “without power!” If we as churches or individuals to-day are without the power we need for our service, is it not because of our

preference? Who has robbed us of spiritual power, save ourselves, and what is the cause of our weakness but our lack of faith?

By all the tokens of God's providence, by the multiplying signs around us, by the deepening conviction within us, do we not realize that the time is at hand for a great advance? Wherefore, then, are we at a standstill? It reminds one of the story of a Tank in the world war. The hour had struck for the Allies to make a great advance. Everything was moving forward with success and precision. Then it was noted that a British Tank, having gone steadily forward, came to a stop. The terrain was not difficult, the Tank had suffered no hit, and its inactivity could not be explained. An officer came dashing up to enquire what was the trouble, and the crew gave as an answer that they had “come to the edge of their map.” What a reason for stopping, on a day like that! Sometimes one wonders if the Church at the Home Base had not come to the “edge” of its missionary map, and had concluded to stop, even though the call for an advance was so insistent and the going so good? But even if they should experience such delays at the Home Base, we on the field realize that this is the time to go forward. “Belief,” wrote Jowett, “is the acceptance of a map; faith is

the taking of the voyage." We have "launched forth into the deep;" there is nothing else for us to do!

Faith is not to be understood as handing over to God the entire responsibility. It is not like taking an elevator,—our part merely being to step in! To one who has such an idea, it would be necessary to draw attention to a certain school motto,—"Elevator to success not running: take the stairs."

It is easy to see how others might have achieved notable success, had they exercised more faith, but difficult to apply a searching test to ourselves. A certain man related one of his dreams, in which he saw a soldier mercilessly whipping Christ. The man rushed forward to stop him, but as the soldier turned, the man recognized himself! Perhaps we have failed Christ as sadly as often as others whom we may feel capable of criticizing!

What need there is for us to make real progress! Moffatt has a striking translation of the expression about the seed that fell among the thorns. "They never ripen," he puts it. There is a semblance of fruit there, but it does not come to a head and produce real grain. How true of many who are always believing, yet never gaining any great victories through faith. They preach much about faith, but put very little into practice.

It might be helpful and illuminating, if we were to sit down and make a careful statement on just what kind of a person it would take to replace us. How much faith would the person need who was to do the same work we have done? How much would he need to depend on God, and how much on his own ingenuity and effort? How much time would he need to spend in prevailing prayer and earnest intercession in behalf of others? How much holiness would he require to measure up to the standard we have set? What would his hidden motives need to be in order for him to think and act as we have done? How much Christ-likeness would be called for if he were as much like Christ as we are? Just how good and pure and unselfish a character would be necessary to replace us?

Taking everything into consideration, is it not a good conclusion of the whole matter for us to be very quiet in the presence of God, and then pray to Him, as did the disciples of old,—“Lord, increase our faith?”

“Wherefore, being surrounded by such a cloud of witnesses, let us lay aside every weight...and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

## FAITH

### V. We must Believe that "Jesus Christ is Lord."

The Bible says that "Jesus Christ is Lord." Read Philippians 2:9-11. "Wherefore God also hath highly exalted Him, and given Him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father."

The Word of God uses many names for Jesus Christ. Consider some of them. The Word; the Messiah; the First and the Last; mankind's High Priest; the Son of God; the Son of Man; the Saviour; the Redeemer; the Lamb of God; Wonderful; Counsellor; the Prince of Peace; the Bright and Morning Star. These are marvellous Names, and place Him far above the level of any of earth's leaders, teachers, prophets, priests or kings. But that there should be no doubt whatever in any man's mind that Christ in His nature is one with God, God Himself, manifest in human flesh, the words of the Bible identify Christ with God. Consider,

first, Isaiah chapter 9, verse six, where He is referred to as "the Mighty God, the Everlasting Father." In Titus 2:13 our Lord is spoken of as "the Great God and our Saviour Jesus Christ." In Romans 9:5 we have the statement: "Christ came, who is over all, God blessed for ever." In Colossians 2:9 we find this word: "For in Him dwelleth all the fulness of the Godhead bodily." When Jesus was born, an angel from heaven, sent by God to make known to earth the essential nature of Bethlehem's Babe, made the statement,— "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." There is no mistaking God's word on this supremely important matter.

The Bible contains many other references to the fact that when "The Word was made flesh" in Jesus Christ, "God was in Christ." Now, if we turn to Christ Himself, we find that He repeatedly takes to Himself the attributes of God. He speaks of Himself as the Bread of Life; the Water of Life; the Way; the Truth; the Life; the Resurrection and the Life; Master and Lord. To His disciples He said, "He that hath seen me hath seen the Father." He went even beyond that when He said to them,—"All things that the Father hath are mine." Then He made the supreme claim by saying, "I

and the Father are one." Human language can go no further, and if there are persons who will not believe that Jesus Christ was God incarnate, it is not because the Bible does not teach this.

That our Lord attached importance to the fact of His relationship to God, is clearly indicated in His teachings. Both with His disciples and His enemies He opened the question. In Matthew 22:42 it is recorded,—“While the Pharisees were gathered together, Jesus asked them, saying “What think ye of Christ? Whose son is he?” With His disciples, as recorded in Matthew 16:13, He raised the question,—“Who do men say that I the son of Man am?” In both cases His reasoning is, as worded in another place,—“Ye are from beneath, I am from above.” In every crisis He claimed His true relationship with God.

This is still the supreme question for any man concerning Jesus Christ. It is a question that must be considered and, finally, answered by every nation to whom the message of His life, sacrificial death and mighty resurrection have been declared. India today is face to face with this same great question. Her salvation depends on the answer she gives and her attitude to the Lord Jesus Christ. But the *fact* as to Christ and His God-head is not dependent on

the assent of men, or the judgment that leaders of nations may give. It is not Christ who is being judged, but men themselves. God has declared it,—“The Lord God omnipotent reigneth.” The Lord is to “come again,” He will “judge the nations,” and the Word shall be fulfilled that “at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord.” (Philippians 2:10-11).

Our final authority must be the Bible, the Word of God. What the world's leaders have thought is interesting but in no way decisive. What Mohammed thought or Napoleon believed or Gandhi says does not decide anything. The Word of God Himself, as recorded in the Holy Bible, is final for mankind. When we turn to this, we find many reasons for believing and proclaiming the deity of the Lord Jesus Christ. The “spark of divinity” is in us all, and the statement is not strong enough when we say that Christ was “divine.” As to our Lord, we can not be content with any word except “deity.” The teaching of the Bible bears this out in many ways. In this brief statement we can consider only a few.

In Colossians 1:17, St. Paul declares: “He is before all things.” In St. John, chapter 8, is

recorded a long discussion between Jesus and Jewish leaders, bearing on Christ's personality. In one place (verse 56) Jesus declares,—“Your father Abraham rejoiced to see my day, and he saw it and was glad.” To this the Jews replied,—“Thou art not yet fifty years old, and hast thou seen Abraham?” Then follows the majestic statement of our Lord,—“Verily, verily, I say unto you, Before Abraham was, I am.” The apostle John makes even a stronger statement concerning Christ, in the opening verse of the Gospel,—“In the beginning was the Word, and the Word was with God, and the Word was God.” The expression “Word” (Greek “Logos”) cannot refer merely to something *spoken* for we see the statement that “the *Word* was God.” It must refer to personality. It did so with the Greeks, and has always had the same content. The Bible clearly teaches that Christ is from eternity, and is Lord. Isaiah's term, “The Everlasting Father,” confirms the same teaching. Only God can be “before all others,” “from Eternity.”

Jesus Christ is also described in the Bible as the Creator of the universe. The Apostle John declares: “All things were made by Him; and without Him was not anything made that was made.” (John 1:3). The same teaching is given by St. Paul in his letter to the Ephesians:

“Who created all things by Jesus Christ.” In the letter to the Colossians (1:16) St. Paul states: “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible; all things were created by Him and for Him.” No clearer or stronger statements can possibly be made. Only God can be *The Creator*.

The Bible is perfectly clear also on this issue. In Isaiah 9:6, where Christ's birth is foretold, we learn that “the government shall be upon His shoulder.” In First Peter 3:22 we find the statement: “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.” In the letter to the Hebrews, chapter 1, verse 8, we have the declaration: “But unto the Son He saith, Thy throne, O God, is for ever and ever.” The Lord Jesus Christ himself left us in no doubt in this matter. In St. Matthew 28:18 He declares: “All power is given unto me in heaven and in earth.” Nothing could be more definite or final. Therefore, as Supreme Ruler, He is also God.

Human history records no sinless character except Jesus Christ. On no other life have such searching lights of criticism been turned as upon Christ. The best brains of cruel enemies,

both of His own times and subsequently, and many of the most famous thinkers and scholars of all time, have with all energy and ingenuity sought for flaws in His life and teachings. Neither sin nor weakness has ever been found in Him. His most intimate disciple, St. John, in his first Epistle, writes of Christ: "He was manifested to take away our sins; and in Him is no sin." (I John 3:5). When the Angel announced to Mary the coming of the Christ-child through her, he explained it thus: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." (St. Luke 1:35). No other such conception or birth has ever been known or recorded in human history. When we turn to Christ Himself for a statement, He replies, as He did to those of his own day: "Which of you convinceth Me of sin?" (St. John 8:46). This, His challenge to men, stands for all time. He is holy, and without sin, and no one can be that, save *God*.

Mankind, lost in sin, helpless in the face of moral and spiritual, as well as physical, destruction, needed and ever needs a Saviour. God provided one in the person of His Son, Jesus Christ the Lord. None preceded Him and none can follow Him. If there be One Sav-

our, He is enough, for He must be universal, all-sufficient, immortal. All attempts to substitute a Saviour in place of Christ have failed and are doomed to failure. Man can not,—even though he feels the need,—create a Saviour who can save from sin and spiritually transform and energize, so as to give power indwelling human life, to triumph over sin and inherit eternal life. This accounts for the statement regarding Christ in the Gospel, as recorded in Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." This statement naturally is unpopular with those who deny the deity of the Lord Jesus Christ, or are followers of other religions. We are here concerned, however, only with what the Word of God teaches, and the truth is all important. The claim of our Lord concerning Himself is made in words of such definiteness and finality as to challenge all mankind. Here are His words: "No man cometh unto the Father but by Me." (St. John 14:6). No man "spake" as He did, and no man could or can speak as He did, and not make himself immediately a liar and a laughing stock before the world. Listen to His thrilling and majestic word: "I am the Way the Truth and the Life." (St. John 14:6).



Nineteen centuries have not changed or dimmed these straightforward, clearcut but profound words. No one else has dared repeat them concerning himself, and no one has successfully challenged them as relating to Jesus Christ our Lord. He still stands before the world beckoning all mankind and saying, "Come unto Me." (Mat. 11:28.) He still pleads.—"Ye believe in God, believe also in Me." (St. John 14:1).

The Word of God leaves us no room to doubt that *Jesus Christ is Lord*. "He hath on His vesture and on His thigh a Name written—, King of Kings and Lord of Lords." (Rev. 19:16)

"He shall reign." Read in the Book of the Revelation (19:6)—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord Omnipotent reigneth."

Our part, and the duty of the world, is shown to us by St. Thomas the Apostle, who when he saw, believed, and fell at our Lord's feet, exclaiming,—"*My Lord and My God!*"



| "What's Happening  
in India?"

| A Statement on the  
Political Situation

By  
BISHOP BRENTON T. BADLEY

### WHAT'S HAPPENING IN INDIA?

The first question about India asked in America is,—“Will India get her independence?” The answer to this is easy, — “Yes”. Every political group in India stands for it, including the present Government. The Hindus demand it, so do the Mohammedans, likewise the Sikhs and the Christians. The new Labor Government in England will add momentum to the movement. Everyone expects independence. There is nothing else on the horizon in India. But independence can come only after the war is over. This delay accounts largely for the friction in India, and much of the misunderstanding in America.

Politically the most evident and disturbing fact on the Indian horizon is the friction and rivalry between the Muslim and Hindu camps. The disagreement brought out by the “Wavell Plan” for a new measure of self-government, has caused great distress to all friends of India's political progress. The intransigence of Mr. Jinnah and the All-India Muslim League is responsible for the wrecking of the hopes that had been built on the Viceroy's plan. That plan while not granting full self-government, came so much nearer to it than anything else previously proposed, as to justify high hopes of its resulting in Hindu-Muslim co-operation, and also in taking India far on the road of practical self-government.

Leaders of the Church in India, among other large groups, had welcomed the plan and hoped that it might succeed. Mr. Jinnah in refusing, at the final stage, to have any part in it, has put himself in a difficult place and, doubtless, will lose rather than gain prestige. For many months large and influential groups, both Indian and foreign, and of varying political views, have been demanding that the Government should give a lead and break the political deadlock. All the world can see now who is “dividing” India. It is now for the Muslims and Hindus to make the next move.

What that move may be is impossible to forecast, but one can readily see that without unity, or, at least, a large measure of co-operation between the Hindus and Mohammedans, the political future of India is very dark. There are those who claim that when Britain has left India to itself, the great political parties will soon come to agreement and form a government satisfactory to themselves. The desirability of this is evident, and its possibility cannot be denied, but the claim is not justified by the signs of the times or by anything that has yet happened.

Two other major facts must be taken into consideration in any attempt to understand the present situation, first, the political cam-

paign in behalf of the 60 million "Untouchables" headed by Dr. B. R. Ambedkar and, next, the influence of the independent Indian States.

By character, ability, and education Dr. Ambedkar has become one of India's great political leaders, and is a member of the Executive Council of the Viceroy, being the Minister in charge of the Department of Labor. As an eminent lawyer, with training in both Europe and America, he was appointed Principal of the Government Law College at Bombay, an appointment without precedent in the history of the "Untouchables" in India. Even before 1932 he had become the acknowledged leader of the 60 millions of the Depressed Classes of India. Today Dr. Ambedkar is one of the best known and most influential political leaders of India. With the Ph.D. and D.Sc. degrees to his credit, he is more highly educated than most of his rivals in the political camps of the land. He is the author of nearly a dozen books and is writing more. Dr. Ambedkar says: "The world owes a duty to the Untouchables, as it does to all suppressed peoples, to break their shackles and to set them free." He adds: "I hope (his publications) will serve as a notice to the Peace Conference that this problem will be on the Board of Causes which it will have to hear and decide, and also to the Hindus that they will

have to answer for this at the bar of the world."

Dr. Ambedkar is an earnest student of the Christian Faith, and owns one of the best private libraries in India. The Bible is one of the reference books always on his table. He has intimate friends among missionary leaders, and is an interested observer of the great Mass Movement from the depressed classes into the Christian fold during recent decades. The Christian Church will do well to keep close to B. R. Ambedkar. His latest book just published, — "What Gandhi and the Congress Have Done to the Untouchables", (358 pages, Thacker & Co., Bombay) should be read by all who wish to understand why their leaders demand that these 60 millions be set *free*. Above all, let not the West suppose that Gandhi is advocating the cause of the "Untouchables," or that they regard him as friend of their cause.

The political parties of India have to reckon with Ambedkar. Hindu India (which includes the four main castes of Hinduism) has now been challenged formally to declare its aims and policy in regard to the freedom (social as well as political) of these sixty millions. A great human struggle is now going on between India's depressed classes and the Brahmin-led 200 odd millions of caste Hindus. The political slogan of India's intelligentsia, thus far directed against

Britain, "India cannot exist half free and half slave," is now being brought to bear with compelling force on the caste Hindus by the "Untouchables". This struggle for life will be watched by the democratic nations with much interest. Ambedkar says, Why only *watch*, why not help?

Meantime, Hindu and Muslim leaders are both "jockeying" for position in the race for power that has already begun. This political activity discredits their oft-expressed belief that Britain does not intend to hand over political control to the nationals. As a matter of fact, India is depending on it to such an extent that never before has there been such activity to get ready for the new political era. One might say that both the Cripps' Offer and the Wavell Plan came before Hindu-Muslim India was prepared to go so far in the experiment of a Hindu-Muslim cooperative scheme of self-government. This does not lie on the surface, but can be seen by those who have closely studied the reactions and movements of these two major political groups. The statement may be decried as showing a misunderstanding and misreading of the situation, but it is made from within and in utter sincerity.

There is an additional disturbing factor, the absence from the country of India's fighting forces. They contain many of the leading young

men both of Hinduism and Islam, and without them the situation for both communities is abnormal. When vitally significant steps are to be taken in the new day of political power, these young men are wanted by both sides alike. Both communities have seen to it that large numbers of their young men have volunteered for military service. In the new India, when self-defense is to be more vital than ever before, neither community feels it should lag behind the other. India as a whole must get ready to defend itself.

This will, in part, explain why India has continued to send hundreds of thousands to the training camps and battle fields, although the Indian Congress announced to the world that India has not declared itself in favor of the war and is not, as a country, back of it. Yet both sides have contributed some of the best fighting forces to the United Nations, and that volunteer army has numbered about two millions, an achievement that cannot be attributed to any other nation in this war. With very good reason is all India offended with Mrs. Pandit, self-appointed spokesman for India, for stating in America that India's troops are "rice soldiers."

Let us turn now to the Indian States. The situation as to these independent territories is a most complex one. The States have an independence guaranteed by the British Crown and by

no other authority. They have, therefore, been traditionally loyal to Britain, and are demanding that their independence be acknowledged and guaranteed by whatever government may be in power in the new India that is envisaged. This creates a delicate and difficult problem, particularly as Gandhi has declared that the solution is to wipe these States off the map and merge their populations with the eleven existing Provinces that now constitute British India. This easy escape, as by magic, looks well only on paper. The Indian States number many scores and include one-third of India's territory and about one-fourth of its population.

Some have Hindu rulers, some Mohammedan and some Sikh. All are wedded to their traditions and are very conservative. They move towards democracy and its institutions only as far as they are compelled to do so. They share in no activities of any of the political parties, but have their own Chamber of Princes, thinking and working only for their own domains. The only authority they acknowledge is that of the Viceroy, representing the King-Emperor. To weld them in with any democratic State in India, is a problem for which no one has yet found a solution. It goes without saying that between them on the one hand and Gandhi and the Congress on the other, there is a growing bitterness

founded on hate and fear. Those who are ignorant of this problem or dismiss it airily, and many outside of India should be numbered with that class, — should have no hearing when the question is as to a self-governing India.

There is a national question of still greater importance for India as a whole, and that is, Can India have a true democracy? Mr. Jinnah has declared openly that democracy is impossible in India. Many thoughtful students of India agree with him. Mr. Gandhi talks about democracy in India, and is usually considered as one who is leading in India into the democratic fold. This is not necessarily true. It serves as propaganda that will help India to stand well with world democracy, but it ignores the facts of the situation. Gandhi stands, unequivocally, for the Hindu caste system, maintaining that the four main castes are of divine origin, and have absolute religious sanction in the Scriptures of Hinduism. He declares that caste is "inherent in human nature" and "does attach to birth." By what sort of mesmerism he has brought so many thinking people in America to believe that he is a champion of human rights and is opposed to the continuance of the caste system of Hinduism, it is impossible to understand.

The fact that he is opposed to the segregation of the "Untouchables" has no bearing on the

question. He does stand for the uplift of the depressed classes but he does not intend to "lift" them higher than the level of the *Sudras*, the lowest of the four main divisions. He has never even dreamed of the Untouchables being made equal to the Brahmins! If any reader of this article is in doubt at this point, he should read Dr. Ambedkar's latest book, already referred to, "What Gandhi and the Congress Have Done to the Untouchables." Ambedkar's facts and sarcasm, coming as they do from a man of "untouchable" origin, give hope, at last, that India's Untouchables are going to have their word before the bar of humanity.

Hinduism never has been and never can be a democracy, and, what is more, *does not desire* to become one. The sooner this can be understood outside India, the better will it be for those who are considering world problems. With the Hindu community divided into four social groups (even if the scores of sub-castes were to be eliminated, — which has not yet happened), with exclusive rights for the upper castes, the very structure of democracy is impossible. India, left to itself, will not move towards democracy, though under Britain's leadership, and with America's example and influence, she has made progress in the direction of a democratic form of government. With less than 15 per cent of

literacy among men and under 5 per cent among women, with two-thirds of her population bound by an inexorable caste system, bringing unimagined poverty and indignities upon 60 millions who are outcastes, India does not favor democracy. With more distinct races of people than Europe has, divided by cleavages in language, religion and customs greater than Europe knows, with an age-long mind—set towards authority (paternal or otherwise) in government, India, *does not seem to be* headed for democracy.

If India should continue to remain within the British Commonwealth of Nations, the decades ahead will doubtless see further advance towards a democratic form of government. If, however, India should choose to go her own way, separate from Britain, no one would dare prophesy that she would establish a democratic form of government. In fact, no one could forecast whether she would remain one nation or divide into two. If Mr. Jinnah carries the day for "Pakistan,"\* there would be a Muslim India distinct from a Hindu India, according to the dividing lines that might be adopted. At the present juncture Hindu India is as determined that India shall *not* be divided, as Jinnah, and a considerable following in the Muslim League

\*Literally, Pure or Holy Land, to differentiate it from Hindu-stan, the Land of the Hindus.

are that it shall be. The judgment of India as a whole seems clear that any dismemberment of the land into Hindu and Mohammedan India would be disastrous. Such an opinion widely and vigorously expressed falls far short, however, of determining the issue.

What's happening in India one can see and, to some extent, understand, but what *may* happen in India in the decades just ahead, no one can foresee. If India should gain Dominion Status and remain within the British Commonwealth of Nations, her future seems assured among the great peoples of the world. If she goes her own solitary way, whether as one nation or two, her life becomes a great question-mark on the world's horizon.

N. B. Since this statement was written, a new step has been taken by Britain's Labor Government. The Viceroy has announced that elections to the provincial and central Legislatures are to be held during the winter months, and that as soon as possible thereafter a Constitution-making body is to be convened to provide a Constitution for an independent India. The Viceroy adds, "His Majesty's Government are proceeding to the consideration of the content of a treaty which will require to be concluded between Great Britain and India." The independent States have been asked to appoint representatives to consider with the Government how they can best take their part in the Constitution-making body. It is now for Indians to prove that they can reconcile their differences, and show that their country can be governed by Indians for Indians.

—B. T. B.

*Bishop Badley's American address is  
49 Emmons Street, Milford, Mass.*



"HE SHOWED THEM HIS HANDS AND HIS FEET."

*Luke 24: 40.*

LORD, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,—  
Thy nail pierced hands, Thy cross-torn hands,—  
My Saviour, show me Thy hands.

CHRIST, if ever my footsteps should falter,  
And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet,—  
Thy bleeding feet, Thy nail scarred feet.—  
My Jesus, show me Thy feet.

O GOD, dare I show Thee—  
My hands and My feet

WILSON, GEORGE, BAKER

*Episcopal Residue  
David A. Lambson, 1900*

(Confidential.)

(Not for publication.)

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COPY OF A LETTER TO Mr. ROGER W. BABSON,  
FROM BISHOP BRENTON T. BADLEY.

7c 12/18/34

My dear Roger,

Your letter of June 11th has come to hand this week. Your analysis of lay opinion regarding the theological views as expressed in the Appraisal Commission's Report is most interesting. I have no way of checking you up, but am perfectly willing to believe that you have the facts, as nearly as they can be gleaned, in regard to this matter.

Of course, I am surprised to find that 85 per cent. of American laymen would agree with Dr. Hocking's conception of Christ, for this philosopher holds, as far as the Report shows, essentially the Unitarian view.\* If your statement applies particularly to the laymen of the churches in New England, I can understand it, but if it represents the laymen of the entire country, I am amazed. If this be the view, I can readily understand the decadence of interest in the missionary cause in America, for Unitarianism refuses to think we need, and makes no attempt to provide, a divine Saviour who came to redeem men from sin, and bring them through a spiritual regeneration into the kingdom of God. Further, if this be true, I can see that the "new type" of missionary will not come to the field to preach the Gospel or win men for the Church of Christ. There will result a "new slant" on missionary aims and work. I stand for Christ's Gospel,—I am not fighting for theology but for life, the only kind of spiritual life that I find described or offered in the New Testament.

Well, these are interesting, stirring, challenging days, and I'm in for tackling anything! There is no let-down in our faith out here, and no let-up in our zeal. Europe and America are "travelling," and I fear they are getting away from many spiritual things of supreme importance; while India is "moving," and, I believe, moving on and up to really higher things. There is a tremendous tonic in the atmosphere in India, and the main kind of depression that has affected us is the dark shadow that has fallen on us from the western hemisphere. We are no pessimists, however, and can see and do believe that even for America and Europe there are better things ahead,—but, not unless there be a spiritual quickening. For the U. S. A. to climb out of this herself,—well, that is the way the world thinks that such things are done. I do not regard that sort of thing as a true recovery.

I am at work on a new pamphlet, entitled—"A Significant Word from Asia." In this I include Dr. Kagawa's remarkable statement on the ten points

\* Prof. Edwin Lewis of Drew University, in the "Drew Gateway" for April 1933, points out the contradiction between this and Dr. Hocking's book, "Human Nature and its Re-making," Chapter 46.

*in which he considers the Laymen's Report to have failed. He agrees with my own statement absolutely.*

*We are encouraged to know that you see signs of definite improvement in business. We all need that. The inflation of American currency has resulted in a drop of the dollar in terms of Rupees from around four hundred Rupees to about two hundred and seventy for \$100.00. As American missionaries are paid in dollars, and as all special gifts are sent in dollars, we are suffering seriously. We hope some method of stabilization will be worked out that will prevent such violent fluctuations. With the boom that is on in America, we hope to get back to normal financial conditions out here, but we are afraid of the after-effects of booms, and the sudden prosperity that seems to have streamed in, makes us doubtful as to its ability to abide. English financiers and statesmen are warning America in very plain terms, advising that she should rather elect to suffer awhile and return by normal ways to prosperity, than to take the easy shortcut and enjoy a temporary bliss, with the aftermath of havoc. Out here, we are not strong for F. D. R.'s headlong methods and his scheme of inflation. Many of us believe the British are right in advising caution and in pointing out the grave risk of inflation, such as is partly accomplished and partly foreshadowed. Well, a year or two or three may show who is right.*

*We are well and busy, bearing heavier burdens than ever before, but also knowing an adequate support in the Great Burden-Bearer.*

*Yours, etc.,  
B. T. B.*

MR. ROGER BABSON'S ESTIMATE AS TO THE VIEWS OF LAYMEN.

(Sent June 14th, 1933.)

SUBJECT.	Percentage of Laymen agreeing with Dr. Hocking.	Percentage of Laymen agreeing with Bishop Badley.
1. Importance of Faith, Conversion and the Supernatural .. .. .	25%	75%
2. Conceptions of God and Christ .. .. .	85%	15%
3. Importance of the Holy Spirit .. .. .	50%	50%
4. Nature of Christianity .. .. .	75%	25%
5. Question of Evangelism .. .. .	25%	75%
6. Significance of Theology .. .. .	85%	15%
7. " Experts " or " Prophets " ? .. .. .	50%	50%

**"He Showed Them His Hands and His Feet."**

Luke 24:40

LORD, when I am weary with toiling  
And burdensome seem thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,—  
Thy wounded Hands,—Thy cross-torn Hands,  
My Saviour, show me Thy hands.

CHRIST, if ever my footsteps should falter,  
And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet,—  
Thy bleeding feet, Thy nail-scarred feet,  
My Jesus, show me Thy feet.

O LORD, dare I show Thee,—  
My hands and my feet!

—BRENTON THOBURN BADLEY.

## STOP HELPING THE GUILTY

This week's church papers from America bring word of the formation of "The American Committee for Non-Participation in Japanese Aggression". "Its purpose is to end American economic assistance to Japan in its illegal invasion of China." This is good news for all who seek justice for the great nation of China, struggling against a brutal and unprovoked invasion by the powerful and determined Japanese Government which has resorted with appalling cruelty to inhuman methods to "beat China to her knees" and then dismember her and dominate her in the interests of Japan.

Unless one had lived to see it, one would find it difficult to believe that both America and Great Britain would, through eighteen months, have even indirectly given practical assistance to Japan in its unjust and brutal attack on China. Yet all this time China, through her great Christian leader, Chiang Kai Chek, has been making convincing statements as to China's moral and legal right to ask the League of Nations to take legitimate and expected steps to fulfill its duties in a perfectly clear situation. China's great patriot and statesman, as well as his noble wife, have sent forth statements regarding the situation that have moved to the depths the common people of all lands. Nothing more pathetic has been witnessed in our generation than the apparent apathy with which these appeals have been heard by Britain and the United States of America.

The "Statesman" of December 26th carries this significant message:—"In the Far East there are at last signs that Britain is beginning to recognize the practical distinction between guilty and innocent by giving aid to China." The reference is to the loan recently made to China. Think of the words,—"beginning to recognize"! This is a year and a half after Japan began her amazing invasion of China. Why should it have taken a great Christian nation such as Britain so long a time to "recognize" the distinction "between guilty and innocent"? Has anything happened since Japan's destruction of Shanghai and rape of Nanking to make her guilt any clearer? Was it necessary for poor China to suffer the further loss of Hankow and Canton in order to demonstrate her "innocence"?

America has been more outspoken as to Japan's guilt, but, at the same time, has done more to help Japan in her monstrous undertaking of subduing by an overwhelming superiority of naval and military might a peace-loving people, unprepared for war, and only just beginning to form themselves into a united nation. It has been American iron and American oil and other supplies that have kept up Japan's fighting power, and enabled her to operate her big guns and blast China's cities with aeroplane bombers. The same thing is happening that happened in the case of Ethiopia. While the American government disavowed any responsibility for the brutal subjugation of Ethiopia, and the American people were calling loudly for Britain and the League of Nations to act, the merchants of America were eagerly selling oil, cotton and other wartime supplies to Italy, and even delivering oil *in American ships* at Italian ports! It was American oil that took the modern troops of an unrelenting Italy over the hills of the Ethiopian border and enabled her to blow to atoms the ill-equipped defences of an isolated people, and overpower the simple but brave soldiers of an ancient Christian race. Evidently, for both Britain and the United States it has been difficult to "recognize" the difference between "the guilty and innocent", both in the outrage on the Ethiopians and the mass murdering of the Chinese!

The usual reply to such statements has been that war must be avoided at all costs and that if an economic boycott were to be declared, war would inevitably follow. This view is questionable, but there was not actually any necessity to declare a formal boycott. More than a year ago, Dr. Stanley Jones on his return from China was advocating what he termed an "economic withdrawal" from Japan,—*viz.*, that a statement should be made by the people of the United States that they could not, as Christian people, sell materials to Japan which they knew would be used to continue the unjustifiable attack on China. This would be not because of antagonism to Japan as a nation, but because of an absolute unwillingness to do anything to further the unholy aims of the Japanese Government. That excellent appeal of Dr. Stanley Jones should have been followed by suitable action on the part of America's leaders. It met with but a feeble response, and the

conscience of Christian people was smothered by the profits that the Japanese trade brought to the United States. Over-enthusiastic advocates of peace-at-any-price, especially if the price were paid by *other* nations, were successful in opposing any sort of effort even by Christian people as such. We can never cease to regret our failure to take such a stand in the issue we faced.

Within the past few months, however, the Youth Movement of the United States has made a declaration that it is opposed to the sale of such goods to Japan as can be used in furthering her efforts to subdue China. This is another hopeful sign on the bleak horizon. It is stated that already the export of wartime materials from the United States to Japan has considerably fallen off, for which the friends of justice and mercy may give hearty thanks.

The secular press of December 24th carries some significant paragraphs regarding the growing determination in America to speak out against injustice, oppression and persecution, whether they be in Germany or Japan. The "Four-point Statement" of Senator Pittman is illuminating,—or should be to all who wish to understand the present American psychology. It begins by saying (which is the Senator's personal view) that "The people of the United States do not like the Government of Japan." This will probably be taken by leaders of the Japanese war-lords as an insult to the Japanese nation. It can not be rightly interpreted thus, but it is a true, if blunt, statement that the present leaders of Japan have forfeited the respect of the American people. May this help Japan to begin to understand the great currents that run deep in North American thinking. The next "point" is,— "The people of the United States do not like the German Government." Why should they, and how could they? To admire the Government of either Japan or Germany today would be to brand the democracy of America and all free governments as unworthy to exist and as foes of human welfare! The third "point" is,— "The people of the United States are against any form of dictatorial Government, Communist or Fascist." The fourth "point" goes very deep in declaring,— "The people of the United States have a right and power to enforce morality and justice in accordance with the peace treaties, and they will. The Government does not have to use military force, and will not do so unless necessary."

Senator Pittman's fourth "point" should be carefully considered. It not only states a fact, but indicates a method of dealing with both Japan and Germany today. The American people have a right, *without declaring war*, to enforce morality and justice in accordance with the peace treaties. This position is unassailable. This is what some have been contending for, ever since Japan launched her cruel and unprovoked attack against the very heart of the great Chinese race. The American people had as much "right" to seek to enforce morality and justice in July 1937, when Japan let hell loose on the Chinese mainland, as they have today to tell Germany that her Government is disliked and that within the framework of the peace treaties, the American people claim the right to oppose the ruthless persecution of a great and innocent people such as the Jews. We do not need to declare war on Germany to do this, but it makes the blood of all true Americans race violently through their veins to think of American resources, materials or brains being devoted to the barbarous persecution of Jews in Germany today. So also, it brings distress beyond the power of words to express, to know that America's money, her iron, oil and cotton are being taken by an unscrupulous Government in Japan and used by her warlords in further humiliating and destroying the strong, patient and peace-loving peoples of China.

This should not be,— it must not be! Surely, the vision vouchsafed to us today is sufficient to enable us to see our way through this unbearable situation. We *have a right*, without declaring war, to do everything reasonable and justifiable "to enforce justice in accordance with the peace treaties". Let us rise up and assert this right,— claim it in the name of humanity, in the name of truth and justice for the downtrodden and the oppressed. We have failed in the past,— we need fail no longer. May the coming of the New Year bring the dawn of justice and mercy to our world.

*Delhi, December 26th 1938.*

*Brenton Thoburn Badley.*

1938 11

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*Delhi, December 26th 1938.*

*Brenton Thoburn Badley.*

## The Late Bishop Brenton Thoburn Badley

### More Tributes

(1)

Word has just reached me of the home going of Bishop B. T. Badley, and I wish to express my heart-felt sympathy with the workers of the Methodist Church in India in the great loss they have thus sustained.

Perhaps no one in recent years has done more than Bishop Badley to arouse and sustain the interest of American Methodism in the work of the Church in India. We must pray that God will raise up others who are like minded.

I wish to take this opportunity of adding a word of personal appreciation of the precious friendship I had with Bishop and Mrs. Badley.

CLEMENTINA BUTLER.

(2)

Words seem inadequate to express our great sorrow at the Home going of our dear Bishop Badley. How many thousands will mourn when the news reaches. How greatly he was beloved and what a wonderful prayer life he had. His messages were delivered with such simplicity and power. Those of us who were privileged to attend Conventions and village meetings where he presided know of the blessing and help he was to thousands. Two years ago in Almora some of us were privileged to attend his lecture on the snow mountains, how thrilled we were. He was never too busy to help any who went to him for advice or help of any kind. He truly lived Christ, in his life. He has gone but his memory will ever dwell in our hearts.

ELLA M. MCSEABY.

(3)

Our dearly beloved Bishop Brenton T. Badley has gone up yonder which brings the Heavenly Home closer to us.

One of God's rich blessings and gifts to us has been the great joy and privilege of having kind, loving and genuine friends who have helped, cheered and inspired us in our life and work in ever so many ways, and Bishop B. T. Badley was among our friends. How we loved and admired him ever since we knew him.

His was a marvellous life, so fully dedicated to the extension of God's Kingdom on earth.

His sermons, his letters, his stories, his writings were all like him, full of good cheer, heart-lifting, blessing and inspiration. He loved India and her people and all loved him. He will be greatly missed by everybody.

Our loving and heartfelt sympathies are with the bereaved loved ones.

What a glorious welcome he must have had from the Lord and who can fathom his joy in seeing Him face to face, his beloved life-partner and all the dear ones gone ahead. We rejoice with him and thank God for his beautiful, noble life and all he meant to each one of us who came in contact with him and knew him, to grow more like the Master and be ever ready to meet Him.

LILLA AGNES JORDAN

(4)

It was midnight hour at a way-side railway station. A lonely traveller was sitting on a wooden box of the railway department. He was an honorary travelling preacher commonly called in India a Sadhu and had just enough money to buy a ticket to Poona, but when he approached the booking office, was told that one of the rupees he had was counterfeit coin. So he could not get a ticket and had no friend or relative anywhere nearby to help him. As he sat on the wooden box he began to think of his home far away in the South, where he had brothers, mother and sister ready to help him and of his Theological Training in Jubbulpore and then about his present helpless condition. He wanted to have an experience of being a penniless travelling preacher without money, friends or a home like many homeless wandering Sadhus of India. He was sure that Jesus would take care of him and provide everything for him. In the midst of these thoughts he suddenly heard a voice behind him saying, "What are you doing here?" The startled traveller turned round and found a Bishop standing nearby. He explained to him the reason for staying there and the Bishop said "show me the bad-coin. I will take it and give you a good rupee." The wandering preacher was much surprised. But the Bishop continued—"Keep the money for your food. I will buy a ticket for you. Do you travel second class or inter class?" As the traveller was sitting in the train he began to realise in a new way, how like the Bishop, Jesus had taken away his heart which was once like a bad-rupee and had given him a new heart enabling him to go forward in life's journey. The Bishop who suddenly appeared at the way-side station was none other than our beloved late Bishop Badley and the lonely traveller the writer of this note of gratitude to him.

J. C. WHITCHURCH.

(5)

Bishop B. T. Badley was versatile in his talent and abundant in his labours. His contributions to the building of the Indian Church are extensive, namely, in evangelism, education, literary production, administration and philanthropy. He was a familiar saintly figure known all over India. He preached the Word of God to Christians and non-Christians with mighty force. He was one of the great revivalists and convention speakers of his age. A great number of people were revolutionized and they consecrated their lives for the extension of his kingdom because of the life and preaching of Bishop Badley. He was a great man of prayer. Through his prayers a number of sick people were healed one being Mrs. Singh. He showed a beautiful spiritual experience in his preaching, in his conversation, in writings and in his private life. His discussions were clearly and easily understood by children and adult alike. Wherever he went people were always richly blessed both in our Central Churches and in village congregations. There were always crowds to hear him in our village meetings. He was a great friend of the poor. He constantly gave to all good causes, schools, districts, hospitals and to individual boys and girls. Many of the latter owe a greater part of their education to his and Mrs. Badley's generosity.

In the passing of Bishop Badley the Church has lost a great spiritual leader and we have lost a beloved friend and guide.

J. W. SINGH.

### Bishop Brenton Thoburn Badley

#### My Impression of his life and character

I met Bishop Brenton Badley for the first time in my life in circumstances which then were unusual for me and such as I had never experienced before. It is a little over some thirty years now, I was then a student in St. John's College, Agra, and with a group of High School boys I had my first opportunity to attend the Sialkot Convention in the Punjab, and an occasion to be in such a large gathering of Christians, numbering several thousand from every part of North India, and to see and hear the great speakers and revivalists of the Church. It was a season of great blessings and of deep experience. Among the speakers were Sadhu Sundar Singh, Rev. B. B. Roy and Bishop B. T. Badley. The preaching in the large tent always brought a great inspiration to me. I felt as if I was privileged to taste some of the joys of fellowship which the saints enjoy in heaven. Bishop Badley one morning, as he concluded his sermon in the beautiful Hindustani which he alone among the few non-Hindustanis could speak, led the audience to the foot of the cross. He presented the nail-pierced feet of Jesus before the gaze of the audience, and invited them to receive the benediction from His nail-pierced hands. His presentation of the crucified Saviour in the last few sentences of his sermon has always lingered in my mind. The tent, the audience, the very seat that I then occupied in the midst of the great gathering, the preacher and above all the uplifted hands of Jesus with marks of His sacred wounds are still vivid in my memory.

Bishop Badley's name thus has always been associated in my memory with the blessings of the Crucified Saviour. It was in the days when I did not profess to be a Methodist and when Methodism to me was only a name. In later years when I came to know him more closely I realized how exalted a place the Crucified Christ occupied in his life, and in what a close intimacy of Gethsemane and Golgotha he lived. It was for this reason that he could lead his audience to the very foot of the cross, and that he could preach on the cross so inspiringly as very few can. For him there was no compromise on this issue of the atoning death of Jesus, and on the fundamentals of Christian faith. All his writings which are too numerous to be mentioned bear testimony to the soundness of the doctrine he professed and taught, the deep evangelical note which always characterized his preaching, and the uncompromising attitude he bore towards the fundamentals of Christianity and the unswerving faith he had to the last.

#### He Marked A New Era in Christian Ministry

For forty-five years Brenton Badley gave himself freely and without any reservation to the service of the Church in India. He ranks among the builders and makers of the Church of Christ in the country. He planned, prayed and worked for his people whose faces were ever mirrored in his heart and whose salvation was always uppermost in his thought and prayer. In this his labour for Christ and His Church, his ministry was prophetic. He saw the changes coming over in India, and he felt the necessity of a new relationship between the Church and the Mission, between the National and the Missionary. He saw the travail of the races and communities in the country for the birth of new nations, and he also saw how it coincided with the Missions growing into churches. He therefore always spoke more of the Church and less of the Mission. He prayed and laboured for the development of the national leadership of the Church in India. It is in this connection at least that his name need to be recorded in golden letters in the pages of the future history of the Methodist Church in India. He did it silently, but he was always at work for it. In conversa-

tion with Indian youth he tried to inspire them with it, and in the distribution of responsibilities and appointing committees he planned to provide opportunities for their training in leadership. No wonder in his presence the nationals felt always at home, nay more they received an inspiration for the sense of self-confidence, and his contact imparted to them a respect for themselves and for their country and culture. In relation to the Church in India he is thus a pioneer in the field of new relationship between the Church and the Mission. He himself though was regarded as a father by many converts and other national Christians, which typified the old system of *ma-bap*, parental, relation between a convert and a missionary, but he himself pleaded for a new type of relation between a missionary and a national which should be based on the terms of equality and comradeship. This only could come with the growth of higher education among the new generation and the sense of leadership among the youth. He thus devoted the early days of his ministry in educating the Christian youth and inspiring them to prepare themselves for greater responsibilities in the Church. This trait in his character he had inherited from his ancestors. His maternal grandfather, Hon. J. H. L. Scott and his uncle Rev. H. H. Badley were among the founders of Simpson College in the United States, and his father, Rev. Brenton Hameline Badley was the founder and first Principal of the Lucknow Christian College.

#### The Closing Scenes of His Life

I saw him last on December 17, 1949 in Ghaziabad, and with what great desire I had desire to see him, but I never for a moment had thought that it was to be our farewell meeting. But as I look back to it and try to understand now the impressions that I then received in the light of recent happening. I am reminded of the words of Bramwell Booth quoted often for such occasions:

"I have felt the death chamber to be like unto an artist's studio, in which the last touches of beauty were added to the glowing canvas before exhibition and the judging of the honours. A finishing—may be in agony and with all the marks of physical humiliation, but none the less, of a great work already done and a gentle yielding of life's labours and its fruit into the hands of God, amid calm assurance of faith alone."

That is how he looks to me as I cast my backward glance at the last days of his earthly pilgrimage. In 1944 when at his own request his name was added to the list of the retired Bishops of our Church, he appeared to be a complete and a finished work in Master's Hand. He had led a life of complete surrender to God, and as such it was fashioned and moulded into the pattern that God had planned and desired for him. Every stage of the earthly life that he passed and every position in the ministry that he occupied seemed to be Divinely ordered in his life committed to God and dedicated to the cause of His service. Thus at the end of his active ministry he stood before our gaze a finished work of the hand of His Master. Then began the closing scene of his life and God began to put His last touches upon it. At his retirement he went to the United States of America with his wife, and he planned to return to India and to spend the remaining days of his earthly pilgrimage in the country he cherished and among the people he loved. But while in the States his life's companion was called Home to receive her crown, and wait at the gate of heaven to welcome him Home when he would finish his task and his turn would come to hear the "Well done" from his Master. As I write these words there rose before me the picture of the home of a travelling preacher with a large circuit, whom his wife so often has to send him on his long journey for the ministry of his preaching in far away villages, and in towns and cities. It keeps him away from home for weeks and sometime for months, while she in loneliness waits, watching and praying, and finally on his return she hears outside the door the rumbling of the car or the rattling of a tonga or the creaking of an ox-cart, and how she rushes at the noise to the door to welcome him home. Such a scene might have taken place in the home of Bishop and Mrs. Badley here

on earth, and the death of Mrs. Badley was just another such occasion, when she left him for many Mansions of her Father's house. As the Everlasting Door opened for her and she stood at the Pearly Gate she turned and looked at her mourning husband and gazing upon him she seemed to say: "Yes, dear it is all right with me, you can now return to India to serve a bigger area than you ever had before, and I will be waiting at the door to welcome you home when your task is done." It was in some such scene that Bishop Badley turned his back to his homeland, and to the grave which enshrined the mortal remains of his wife, and returned to the land of his choice and to the people he loved. Following in the footsteps of his Master who having loved His own which were in the world He loved them to the end, he returned to India to serve them to the last whom he loved. He had given the best part of his life in the service of the Church in India and now he must give the last and crowning part of his days too.

Then came the end of the closing scene of his life—the Divine hand was putting the finishing touches, the chisel had begun to work deeper and cut sharper to bring out the finer beauty of his inner life. His journey to America and the loss that he sustained in the death of his wife, and then his return to India as a solitary figure shaken in health, with marks of weariness which the toils and tasks had left upon his body, they all point to the last touches of the hand of his Master, they were in pain and sufferings, but nevertheless they were adding beauty to the life that was reaching its fulness of the stature in Christ Jesus. As he was kept waiting on the frontiers of Eternity, he was made ready till the time came when he himself did say: "I am ready and willing to go or to stay as God in His mercy permits." And then I did see that it was not the crumbling of the past, but the reflection of the glory of His Master through his fragile body. The Everlasting Doors were thrown open, and as I watched I caught the glimpse of the shining feet, the sweet chariot did swing low and death was harnessed to its wheels, and Brenton Thoburn Badley passed the Golden Gate and yielding his life's labours and its fruit into His Master's hands received his crown and the trumpet did sound, and then he who was a saint in making was then a saint in heaven to reign with Christ and hold in my heart an empire which no present life can claim, and so I could receive the mantle of his earthly influence which the fire of death cannot burn.

JOHN A. SUBHAN.

### Bishop B. T. Badley—A Tribute

With the departure of Bishop Badley a prince in Methodism has fallen. The news of his translation has shocked many hearts in India and abroad. He was the connecting link between the latter part of the nineteenth century and the first half of the twentieth century with regard to the work of the Indian Methodism. He knew many of the pioneer Missionaries personally and intimately and often referred to their achievements in his talks, addresses and sermons and touching were those references. He could vivify the past into the present. We could vividly see the phase of the consecrated life of some pioneer Missionary when described by him.

He was born at Gonda, U. P., India, May 29, 1876 and died in the night of February 2, 1949 of creeping paralysis. He was elected and consecrated Bishop by the General Conference of 1924. To quote Bishop Leete: "He was of the first Methodist family in India to run to the fourth generation. His grandfather, Arthur Badley, was a preacher in Indiana and Iowa. His father, Rev. Brenton Hamline Badley, was the first graduate of Simpson College and was the founder and first Principal of Lucknow Christian College, India, and author of the first directory of Missions work in India. His Maternal grandfather Hon. J. H. L. Scott and his uncle Rev. H. H. Badley were among the founders of Simpson. He was educated in America and joined North India Conference in 1901. Educator and Secretary."

He always put first things first, beginning every meeting, conference session or other function with prayer. He gave first place to the things of God. Once he came to preside over our Conference as a visiting Bishop. His train was a little late and as a result some of the time fixed for his reception was lost. Immediately on his arrival he began to address the waiting crowd. Some one reminded him to shorten his address in order to have reception and the evening service and the reply came in resounding voice, "Reception or no reception we will have our evening service." He used every opportunity for the service of God and his children.

He won the hearts of all when he presided over the first session of our Conference as Resident Bishop of Delhi Area, addressing specially the Indian brethren. "Whenever you happen to come to Delhi come to see me and you will have a hearty welcome. Whenever any one came to him with a special problem, grievance or need he gave a hearty welcome and a sympathetic ear. He had always time to see people needing his advice and sympathy whether they were Christians or non-Christians, Methodists or non-Methodists and this was the reason, I think, that he commanded respect from the high and the low.

He had an unusual command on the Urdu language. Every appropriate word and correct Urdu idiom came naturally to him. He could vie with any good Urdu speaker. His every accent, emphasis and pronunciation was correct. If he were asked to speak standing behind a curtain no one could make out that a foreigner was speaking. He was one of the two American Methodist Missionaries whom I have known having a command on the Urdu language.

He was a good speaker. His passion was to preach not for the sake of preaching but to win souls for Christ, to console some heavy heart, to raise some saint to a higher plane in the spiritual realm, to instruct and to bring a backslider to God. If he had to admonish he would do it with love to reclaim. His messages were always heart-searching, soul-stirring, and uplifting. They never lacked interest and kept the audience spell-bound. He was always in demand for speaking services in conventions and conferences. So pressing was the demand that he had sometimes to refuse very regretfully because of some more pressing attention to his administrative duties. But whenever he had time to spare he never refused a request or disappointed a congregation. Whenever he spoke at Christ Church, Delhi, the Church was full to its capacity and sometimes so over crowded that people had to stand outside or hang on the doors.

Once an open air meeting was planned under his suggestion on the lawn outside the Ajmeri Gate, Delhi, on a Good Friday for the Christian and non-Christian people of New Delhi. Loud speakers were installed on all sides and a seating arrangement was made for a large gathering. Bishop Badley preached a sermon on the meaning of Good Friday. It so pierced and melted the hearts of nominal Christians that many eyes were wet with tears. The non-Christian audience felt and witnessed that the God of the Christians was a loving God. He was such a skilled speaker that he could address and command any audience.

He was a true follower of John Wesley in giving. He earned all he could, he spent all he could, and gave all he could. No needy person was sent away empty-handed by him. Every preacher of Delhi Conference was greeted with a gift from Bishop Badley on Christmas during the war time. His generosity was great, enviable and exemplary. He was always anxious about the welfare of the preachers. He was always ready to alleviate sorrow, worries and their burdens as far as he could. The number of boys and girls he saw through college education is great. But he never boasted of his generosity or charity.

He was a voluminous writer. The pages of many religious papers and magazines were adorned by his articles. He advocated a righteous cause with his pen. The number of his writings listed by Bishop Leete in Methodist Bishops is 24. They are all sorts of

books. He has written on various subjects. His two volumes, *Visions and Victories in Hindustan*, will remain reference books on Indian Methodism long as their place is not taken by any other book. He was not only a writer of books but a lover and distributor of books too. Any new book published in India or abroad soon found place in the library of Bishop Badley. One of his rooms in his house at Delhi was specially set apart for books ancient or modern on India and was named as India Room.

He has left an ever-abiding monument in the hearts of his admirers to the excision of a visible such monument. He has left his son's name ever alive in our midst by erecting The Good Cheer Dispensary on Ramar Reti at Brindaban. I hope some memorial will keep Bishop Badley's name also alive in India.

Like Abraham he built an altar in his house which he consecrated for personal prayer. So great was his force of prayer that whenever I approached him as pastor of the Delhi Church I felt that I was in the presence of a man of God. Thus he was a saint, a seer and a scholar and let us follow him for "Lives great of men all remind us we can make our lives sublime, And departing leave behind us Footprints on the sands of time."

JIWAN DAS.

### Brenton Thoburn Badley

Brother Bren has gone home. We called him Bishop Bren too, but he was more than a Bishop. He was a brother and a friend. He was our oldest missionary friend in India. In 1910 I came to Lucknow to take his place in the College. He turned over the work with his usual good advice, and instruction, and launched me on the task of teaching English and Philosophy where I had ample opportunity to make use of what he had taught me. Again and again when I went to him for help with my problems he was always gracious and helpful, and always had a word of cheer and encouragement.

He had a great gift of story-telling, and when re-telling the Indian stories he had learned as a boy from the family servant, "Old Sirdar" he opened new windows on the life of the real India. Just recently he finished writing down a good number of these folk-tales of North India which when published, will delight their readers for years to come.

And how Bren loved the Himalayas! They were great delight. He had a great affection for "Epworth" at Almora . . . as so many have who have been there and enjoyed its majestic snow views. He delighted to point out to new visitors the names of the various peaks, and tell of his three trips to the Peindari Glacier . . . all in such a fascinating manner that one just wanted to start right off. His prepared lecture on the Himalayas was full of alluring description . . . and when delivered on the verandah at "Epworth" with those very snows before his audience . . . what a delight it was.

But from beginning to end of his long and varied career, Bren's main interest was to make Christ known. He was first and foremost an evangelist in the authentic Wesleyan tradition. His words, his life . . . all witnessed to the Glory of God, and to the saving power of His Son. He has gone from us . . . but his words, his work and the ennobling influence of his radiant character will abide with us and enrich our lives.

MURRAY T. TITUS.

Dear Sir,

Does your kind invitation to his friends to write "tributes to Bishop B. T. Badley," include those who are not in the Methodist fold? I do want to write just a word to represent us who are not, *but* who have loved and honored and revered our friend Bishop Badley for many years. What a wonderful friend he was? Who knows better than I, who have myself been in India for 47 years, and whose "old friends" dating from the days of the 1906 Sialkot Convention, were the Badleys? Praise God for them, their lives, their witness, their love, their help, the inspiration of their letters—and of the Bishop's poems, etc. (I am inclosing with this *cannot* you print it? The most blessedly inspiring and helpful poem, for ME in the

English language! "He showed them His hands and His feet). Only about ten days ago, I wrote Bishoo Badley and asked him for permission to reprint some of his poems, for I scatter them far and wide in my letters—knowing that IF the letters are not helpful, the *poems* will be! He has permitted me before this the privilege of reprinting some of his poems. So his reply came back the last letter I've had from him, dated January 16,—saying "print them, certainly and I'll send two or three addresses of friends who would like some; and I inclose a cheque for Rs. 50, to help." That was like the dear Bishop—he was "an helper of many and of mine own self also"—and the Master is "a rewarder" of such. And I know that I speak for *many*, when I thank God for this helpful friend. As I look up from this page, (and I can't see very well just now, somehow;) I see the large photos of Bishop and Mrs. Badley hanging in our drawing room—as they have for years. And the motto he sent me some years ago, hangs on our wall too. "The fire shall be ever burning on the altar—it shall never go out." Nor did his! And *now* our friend is in the Glory! "Very far better!" And some day we shall again bow together at our Master's feet!

Yours rejoicing, for Bishop's life & witness.

MCKELVEY (Mrs W. M.)

### "HE SHOWED THEM HIS HANDS AND HIS FEET."

Luke 24:40.

LORD, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,—  
Thy nail-pierced hands, Thy cross-torn hands,—  
My Saviour, show me Thy hands.

CHRIST, if ever my footsteps should falter,  
And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet,—  
Thy bleeding feet, Thy nail-scarred feet,—  
My Jesus, show me Thy feet.

O GOD, dare I show Thee—  
My hands and My feet!

BRENTON THOBURN BADLEY.

### The Test of the Pudding is the Tasting

(On Re-ordination)

Without searching the records of the Bombay Annual Conference, in the twelve years at least six ordained ministers from six different Churches have been received "by the right hand of fellowship" into the Conference *without re-ordination*. (One minister came from each of the Churches considering the Round Table Scheme, except the Anglicans.)

In the same period, one Methodist Elder from the Bombay Conference was admitted into the Anglican Ministry *only after re-ordination*.

Experience speaks that the Methodist Church (and I'm sure other Churches in the Round Table Scheme) *does* mutually acknowledge the ministry of other Churches. It is the Anglican Church *alone* in the Round Table Scheme which does not acknowledge the ministry of Churches.

All talk and printed words about "limited authority" and "a common lack in our ministries" is a waste and superfluity of words. (See *Proposed Basis of Negotiation*, p. 6).

Let the Methodist Church unite *now* (in a Federal Union and—organic union) with Churches that are one with Her in the Holy Spirit and will enter into a mutual ministry to a needy world and not waste time to "include people with whom we *should* unite, namely many persons within the Anglican Community". (See *The Indian Witness*, Vol. LXXIX, p. 74). When the Anglican Church will acknowledge the ministry of the Methodist Church as the Methodist Church.

The Test of the Pudding is the Tasting already acknowledges the ministry of the Anglican Church, what will hinder both Churches from entering into Federal or Organic Union with each other! PAUL WAGNER.

# DEVOTIONAL

J. L. Kinder

## The Children of God find their Highest Discipline in accepting The Father's Will

"To as many as accepted him to them gave he the authority to become the children of God" John 1:12

We have spoken of the problem of authority in the previous lessons wherein it was noted that man must have some sovereignty to which he yields. All must



worship at some shrine. I watched a Hindu observe with great reverence as our train approached the Ganges at Anaras, it stood for something to which he wished to submit himself. Many people perhaps like the totalitarian type of authority, because it makes too evident the things to which they must submit, or else.

Jesus put the relationships of the individual to God in the terms of the family relationships which are undoubtedly the best understood experiences of life. So a considerable portion of Christ's teaching regarding God are concerned to portray him as the Father, and in this he was true to the highest Jewish conceptions of God.

Other nations in one way or another struggled with the idea of God as a divine ancestor. Among modern nations Japan perhaps affords as good a recent example as any, wherein the Emperor was conceived as a Son of Heaven. Who can say that such a concept didn't put something of a sense of destiny in the minds of those people. It is a tremendous thing for any people to be influenced by the concept that they are of divine offspring. But the paternal view of God's relation to Israel was not conceived in merely physical or ancestral terms. In such physical conceptions of kinship with divinity the aspect of paternal relation which accounts for the child's existence is dominant, and kinship is built upon this foundation. The view usually leads to some sort of pantheism wherein ultimately the created and the creator are confused.

In these concepts of God as Father within Israel there was the aspect of paternity based upon God's creation of man; but it went beyond this to make the dominant aspect of God's Fatherhood to be that in which God assumed responsibility for the welfare of the child. It is at this point that the Hebrew and Christian emphases have been unique; for "we are God's offspring" in the sense of being his creation; there is the larger concept, that he is the Ground of our very existence, "in whom we live and move and have our being". Thus God is more than a Paternal Ancestry and He is more than the Creator, He is the Father who careth for His Children. So in the concept of God which Jesus reveals he carries farther the Jewish idea that God is morally responsible for the spiritual and physical welfare of His Children, and it is this sense of the moral responsibility on God's part which is dominant in the Christian concept of God as Father.

T. W. Manson has reminded us that in the Old Testament God is the father of Israel not merely in the sense of creation; but in the sense of being the deliverer of His people from Egypt. God is the creator of all peoples; but *in a very special sense Israel is his son* even his first born. Thus it comes to pass in the latter history of Israel God comes to be the Father of the God fearing and the righteous in Israel rather than of Israel as an entire nation. He is the God of the Remnant.

In this long series of God's dealings with Israel, he proves himself the Father of Israel in the sense of assuming moral responsibility for her. It is against this background that the redemption foreshadowed by the Suffering Servant is perceived most clearly. It was because of God's care for his people that He became

active in redemption. His is the righteousness of activity and not of passivity as with the Greek and Hindu conceptions of God.

The tragedy of Israel and of the human race is the indifference and irresponsiveness of men to the active concern of God for the human race. God has cared; but man has given meager response. The failure of response on man's part was called depravity by an older generation while modern psychology talks of men being so conditioned as to be unable to respond. The Christian view of life holds that Christ has enabled man to make the response to God the Father which would otherwise have been impossible. Hence the Christian message includes both God's revelation of himself as the loving Father as well as man's response to that love.

To those who received Christ there came a power to become the sons of God in a new and spiritual sense, they were born into the spiritual kingdom of God. Thus in that family of God the question of Christian Discipline is within the frame work of love. "If ye love me keep my commandments". As a co-operative member within the family of God one comes to know that the highest form of discipline comes when as a child of the Heavenly Father we can pray "not my will but thine be done."

## Jesus Christ—Lord and Saviour

DR. ANJILVEL MATTHEW,

(3)

### HE KNEW WHAT HE WAS ABOUT

1. For all humanity.
  - a. Let us go elsewhere, for this cause I came Mk. 1: 37-38.
  - b. And other sheep I have. Jn. 10: 16.
  - c. All authority is given to me on heaven and on earth. Mat. 28: 18-19.
2. Fulfilling the purpose of history.
  - a. To-day is this prophecy fulfilled. Lk. 4: 21.
  - b. A greater than Jonah, a greater than Solomon. Mat. 12: 41-42. (Lk. 11: 41.)
  - c. Many prophets desired to see these days. Lk. 10: 22-24.
  - d. Your father Abraham saw my days. Jn. 8: 56-58.
3. He knew he was making all things new.
  - a. The rejected stone becomes corner-stone. Mat. 21: 42.
  - b. I, if I am lifted up, will draw all men to myself. Jn. 12: 27-32.
  - c. I am the bread (Jn. 6: 35.) I am the light of the world. Jn. 8: 12.
4. One with the Father.
  - a. All things are delivered unto me by my Father. Mat. 11: 27.
  - b. My Father worketh hitherto and I work. Jn. 5: 17-24.
  - c. He that receiveth me receiveth him that sent me. Mat. 10: 40.
  - d. Everyone that hath heard from the Father cometh unto me. Jn. 6: 40-51.
5. Bringing in a new world.
  - a. My kingdom is not of this world. Jn. 18: 36.
  - b. Thy kingdom come—as in heaven. Mat. 6: 10.
  - c. I am not of this world. Jn. 8: 23.
6. His followers also belong to another world.
  - a. The least in the kingdom of God is greater than John. Lk. 7: 28.
  - b. Satan, thou mindest the things of men. Mat. 16: 23.
  - c. Cp. Be not conformed to this world, be transformed. Rom. 12: 2.

(Continued on page 6)

## THE PASTORS' CLINIC

(EDITED BY MARVIN H. HARPER)

During the rioting in Pakistan Christians often wore crosses in order that they might be easily distinguishable from others. Now that things are quiet again, there is a growing tendency on the part of many, especially among the Christian youth, to remove any distinguishing Christian characteristics and to appear as much like their neighbors as possible. We certainly do not want to form a separate community built upon externals, but we would do well to remember that Christians are called to be a "peculiar" people, a "separated" people as far as association with un-Christ-like attitudes and activities are concerned. The sermon which we print this week, by Dr. Fred R. Chenault, of Alexandria, Virginia, warns all of us of the dangers of mere conformity. The title of his sermon is:

## "Everybody is doing it"

It was only a few years ago when a popular song entitled, "Everybody is doing it", was fascinating a multitude of the easy-going and superficial. In Romans 12:2 are these words: "And be ye not conformed . . . but be ye transformed." No man ever achieved anything worthy without first setting for himself standards of excellence, and in spite of contrary pressure remaining loyal to them. The real Christian does not exclude himself from others, but his life is different from the average. Our genuineness is marked by our differences, and not by our likenesses. Paul says, "Be not conformed, but be ye transformed."

Conformity in ethical, moral and spiritual principles of life is a mark of weakness; non-conformity is a mark of strength. Jesus said: "Be in the world but not of the world." The "saint" is not the person who has reached perfection, but one who has set himself apart with God and for God with perfection as his ideal goal.

It used to be said that the Methodists were a "narrow" people. Narrowness as here portrayed is not a mark of ignorance, but rather a mark of moral rectitude. I regret that such a statement now does not apply to as many Methodists as it once did. Too many of us Methodists have broadened ourselves, and have accepted things as they are until our convictions have become thin and our courage diluted with cowardice. It is only a narrow stream that has power in it. A broad stream may cover more territory, but it is not able to carry in its bosom as much strength. All kinds of scientific and professional and business specialization is a form of narrowness that begets efficiency. Jesus said the same thing about the Christian life when he declared, "No man can serve two masters, for either he will love the one and hate the other, or he will cleave to one and despise the other." What does "conformity" do for us anyhow?

*In the first place, conformity reduces us to the level of the world about us.*

Custom becomes our God and convention becomes our inspiration. We dare not be different because to be different is to be narrow. We dare not take a stand against what everybody is doing because it makes us singular and often unpopular.

Here is a custom or a practice that is accepted by the college, by the fraternity, by our business associates, by our

professional colleagues, by our professing Christian associates. Does that make it right? Is that the criterion of conduct? Have we found a divine norm of action, or are we depending on a human norm of action? Have we set a definite goal for our lives, knowing that such a goal is achieved only by the undergirding of impregnable standards? Have we been earnestly righteous enough and spiritually intelligent enough to comprehend and to appropriate permanent values, or have we tossed aside these fundamentals with a mere ditty, "Everybody is doing it, doing it!" Or, "Hail, Hail, the Gang's All Here," and "Who's afraid of the Big, Bad Wolf?"

*But conformity reduces us to be victims of environment.* The person that is somebody is not the person that thinks what everybody thinks; and does what everybody does. Moral mediocrity is spiritual imbecility. Instead of being the moulders of our environment, we permit our environment to mould us. Not only the early Christians, but all Christians, genuine Christians, have been men and women who lived above their environment and who had within themselves a spiritual magnitude and power that created a new environment.

These daring Christians of conviction have been the torch-bearers of the ages. Think of them, John the Baptist, Stephen, Peter, Paul, Savonarola, Luther, Wesley. These are just a few of a multitude of the great and noble, whose names embellish the pages of history. But besides these who are known, there are millions whose names are unknown upon earth, but recorded in Heaven.

*Again, conformity reduces our standards to the human way of life and not to the Christ way of life.*

Sooner or later, everyone of us has to reach this conclusion: "Am I to please God or man?" There is no alternative. Compromise where principle is involved is a confession of weakness. Our strength comes from the doing of right, not from the surrendering of it. Some of the early disciples asked the question when forbidden to preach any more in the Name of Jesus: "Is it right for us to please God or man?" Any man or woman may live a decent, respectable life and never be a channel of power. Almost anybody can live within the law of civil authority and yet never live within the compass of the spiritual law that empowers personality. We are poor indeed if we live by the standards that others set. We must set for ourselves standards in harmony with the soul's best when the soul has found Christ as the center of affection, consecration and sacrifice.

Just one word more, such a life is not easy, but it is noble. It will lead us along rough, rugged ways but at last to the Mountain of Victory. We will not always find the favor of man but the favor of God is better. We will suffer much but we gain much also. Christ set his face steadfastly to go to Jerusalem, not to escape the hard and cruel way, but to suffer, and then to triumph in its benediction.

"Spare not the stroke, do with us as Thou wilt,  
Let there be naught unfinished, broken, marred,  
Complete Thy purpose that we may become,  
Thy perfect image, O, our God and Lord."

(Continued from page 5)

## 7. Eternal consequences.

- a. The son of man will be ashamed of him. Mk. 8: 34-38.
- b. Punishment to those who slighted the marriage invitation. Mat. 22: 5-7.
- c. That ye may eat and drink at my table in my kingdom. Lk. 22: 28-30.

Heads of Schools and Others,  
Please Note

The Joint Secretaries of the Central Conference of the Methodist Episcopal Church, Hyderabad, Dec. 15, 1948. Educational Secretaries, to succeed E. L. King. He will continue to reside in Hyderabad for the present, and his office will remain for the present in Jubbalnore, under E. L. Paul. Routine matters may continue to be referred to Mr.

Paul; others may please be sent to Mr. Sundaram direct.

The work of Mr. and Mrs. King calls for some explanation. They will now confine their work to Religious Education and Educational Handicrafts, their status being that of representatives in Southern Asia of the Joint Committee on Religious Education, a Committee representing the Boards of Missions and Education in the United States, jointly. Their program in these specialized fields will remain as at present.

All inquiries, book orders, and other correspondence may continue to be addressed to them at Jubbalnore.

Considerable possible delay and inconvenience will be avoided if the above information is noted. It is particularly necessary in connection with all matters connected with the Charterhouse Program, which remain with Mr. and Mrs. King.

G. Sundaram  
E. B. and E. L. King.



# The Lay Activities Of The Church

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

## India Village Service

'The harvest truly is plenteous, but the labourers are few.' Who can help in bringing the harvest Home—the well equipped 'teachers' who have dedicated their life to service and are the consecrated servants of God and love the village people, have a desire to help the villagers, to help themselves and possess that abundance of spiritual resourcefulness which would help them to share this abundance of life with others.

A teacher here does not mean merely a teacher in the restricted sense, but one who is ready to impart to others what he knows so that an individual or a community may be benefitted by his education. The lesson of 'self-help' is to be taught and demonstrated in a friendly way. The village group is to be infused with life to grow from within and the teacher should merely guide them like a friend co-operating and not directing like a boss.

What are we to teach and demonstrate? We try to help the villagers to meet the needs that they consider the most urgent, and later they are awakened to the other needs by our suggestions and guidance.

So far our approach to a village has been through a Mukhya or Zamindar and other village leaders. Ordinarily we came across two parties in every village but we try to use both to the best advantage of the whole village. No doubt there are difficulties in carrying out our project due to these parties, but we have to face the facts as they are.

The I. V. S. colleagues work in the area where Lodhey Rajputs predominate. These are not advanced in their ideas and that is why the things are moving so slowly. They were sounded about their representation on the District Board and they are now proud to have four Lodheys on it, with a reasonable hope of adding one more to it.

A multi-purpose co-operative society has already been formed and duly registered at Sirsa Bodan and very shortly such societies will be formed at Meerapur, Qasimpur and Rashidpur as they have also applied for registration. There is still much to be done to educate the members of the union to understand the importance of working in co-operation and catering to the needs of the village as a whole.

According to the revised government plan these societies are going to be entrusted with greater responsibility, and our task is to instil in them the idea of working together for the common good. The sooner this lesson is learnt the better it would be in the development and uplift of the village community.

To meet the immediate need of the villagers in providing them with better seed a public meeting was organised at Sirsa Bodan and the government officials and non-officials were invited to express their ideas and experiences to benefit the peasants in solving the problem of procuring better seeds.

On account of wet weather the attendance was poor and hardly 300 could assemble; but the talk and demonstrations were of immense help to all present. A small Seed Committee representing every adjacent village was formed, and this committee discussed how to return the best possible seeds in the Government Seed Store and how to preserve seeds for the next crop.

The Government Seed Store Staff were glad to report that the quality of seeds returned to the store by the villagers are much better this year than in previous years.

The Government Agriculture Department of Etah District appointed a committee comprised of the I. V. S. Colleagues and the Assistant Agriculture Inspector, Marehra Seed Store to disburse the subsidy of Rs. 300 to the villagers, where the I. V. S. are working and the group of fifteen villages under the Marehra Seed Store, for the compost. We visited 15 villages and distributed the amount to 146 peasants Rs. 2 per every 300 cu.ft.

This gave us a chance to contact the villagers and talk to them about compost, health and cleanliness of their village. We encouraged them to have their own compost pits and to use the same pits for night soil as it would add richness to the compost and would keep the surrounding clean.

The Sirsa people were quite proud when they got the Electric Tube well operator, who demanded bribe from them, transferred from their area after repeated reports. The villagers discussed with the operators against the ill practice of taking bribes. The operators defended themselves by saying that they were low paid and without this they could not afford to maintain their family.

The village boys and girls are very anxious to learn embroidery and knitting which they have started learning. They wrote letters to the District Health Officer asking him to visit their village and enlighten them on health and sanitation and to disinfect their drinking wells.

There is a great demand for adult literacy and another night class has been started at Qasimpur. The Meerapur people have also started a class. These classes are taught by the young men of the village who have read upto IVth standard and they find it difficult to help the students after they have reached a certain standard.

There is an awakening among the Chamars, who want the washermen and barbers to work for them as they do for others and in return they offer to work for them. They have a night class in which Devi Jolav, their representative on the panchayat helps them at books.

The Christians in the neighbouring villages joined the Marehra Christians in the Easter Mela organized by them under the guidance of the colleagues. During the Passion week, every evening mohalla meetings were arranged and special services were organized on Good Friday and Easter conducted by the colleagues.

Pure seeds were distributed to the Christians, who cultivated their land themselves. These returned the seeds at the harvest time, which were below expectations due to the hailstorm that destroyed the crop a bit when it was almost ready to be harvested.

I. V. S. and the Staff of the Mission Hospital, Fatehgarh, held a 'workshop' to devise ways and means of Public Health for village people, when Dr. Faruqi of the Hygiene Publicity section of the Public Health Department of the U. P. Government, Mr. Salig Ram Patrik and Mr. Krishna Dass from Allahabad, who are carrying on adult literacy campaign in U. P. villages. Dr. Moore of Mainpuri and Dr. Saxena, local District Health Officer, joined the group at Fatehgarh.

At the workshop it was decided to make a beginning without duplicating what has already been done, on booklets, posters, flannelgraphs and film strips, intended primarily for villagers, on certain definite phases of public health.

Dr. Faruqi, Dr. Moore, Miss Owen, Miss Gleason and Mr. T. Moore demonstrated the material already produced by the Government, India Red Cross and private enterprises. Some of these were good but not simple enough to be understood by the villagers, others were out of date, hence needed improvement.

Special effort was made to keep all material simple and clear enough to appeal to villagers who have just learned to read and at the same time keeping it scientifically correct.

The colleagues monthly meetings serve the purpose of refresher course, where the village problems are discussed and solutions and suggestions made. The Editor collects the material from the pamphlets, magazines and bulletins issued by the Extension Department of I. V. S. A. These are typed and the copies are passed on to the colleagues, who discuss these in the meetings and derive

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## Women's Activities In The Church

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

### Christian Social Action for March, 1949

Let as many members as possible take part in the W.S.C.S. programme. One may read the Scripture, a small group sing a lyric, and others present and discuss the various sections. The leader must be alert to encourage these women, especially at first, and to add any points that are forgotten. The headings of the sections make good debate topics.

2. Every woman in the Church is a member of the W.S.C.S. Let a register be made of women and every effort be made to get them to attend the W.S.C.S. meetings and the Church Services. Do not merely announce the meeting in Church. Let the Attendance Committee see each woman personally or write her a note. Let women be appointed to *bring*, not merely tell, those who have not yet the habit of attending. Have as many different standing committees as possible (with reports each month) and see that each woman is on one committee or another.

3. Let the women bring sewing or knitting and work during the meeting. If cloth is available, they may sew clothing as gifts to poor children, the Baby Fold, and our missionaries in Bhabua and Africa. Old clothing may be solicited and put into condition for use. A book may be read aloud as the women sew.

4. Let the offering be taken at each meeting. The secretary and treasurer should count it together and both record the amount. Then the treasurer should keep it in a safe place until it is required.

5. Arrange with a doctor to lecture, at a public meeting, on physical examinations and especially the tests for venereal disease.

Arrange for debates by prominent men or women, or by the youth in the high school on subjects suggested by the lesson. This is a fine way to interest the youth in Church work. Give the widest publicity to these lectures and debates and try to get all the women to attend. No admission should be charged. They are for information and inspiration.

6. Appoint a standing committee on Christian marriage to report each month. This committee will do all that is possible to make simpler, inexpensive weddings popular. They will try to persuade the families concerned, and will enlist the help of all the women of the church to make the new-style wedding beautiful. They will get all the women to attend the service, they will decorate the Church, sing marriage lyrics, form a guard of honour, hold prayer meeting if possible. They will take a special interest in the new family, call upon them often and keep them interested in the work of the Church.

### Mrs. Chitambar's Letter

That in all things He might have the pre-eminence

Dear Friends,

This is the first time I am writing to you without having any official connections. All my responsibilities in the W.C.T.U. and the India Methodist Missionary Society have been given over to younger, stronger and abler persons, which gives me a great deal of pleasure and I feel very much lighter. I mean to keep up with my tours and work so long as the work and the Lord gives me health and strength helping those who bear the responsibilities under their leadership.

My message is not new but I do wish to impress it on your mind, that we are living at a wonderful time. It thrills me to think of the opportunities for effective service with God, as we have now. If we are alert to clench them in our own respective spheres of life and service. I have full confidence that within a generation India would be Christian. It is up to us to take the Lord at His Word and launch out into the deep at-

tempting the impossible with Him and revealing His radiant beauty through our life and service to Christianise India is our responsibility.

Think of what it would mean if every Christian were a saved zealous and active Christian—a true missionary with a mission of burning desire to have India accept Christ. We would not then think of our convenience first, but of His mission to which He has called us.

For the work of this mission we need a very special preparation—the Baptism of the Holy Spirit. For this preparation we do not need to wait for special occasions or special speakers. In our own homes we can get it, if we fulfil the condition of waiting upon God for the infilling of His Holy Spirit.

Would it not be wonderful to have it begin with me—each one of us? What a privilege it would be to be used in that way by the Lord?

Marv was an insignificant woman, but with a heart full of love for God and a deep desire to do His will. Each one of us has this privilege! It is ours to have it and use it. The Lord is waiting to do miracles through us but that miracle is to begin in my own heart and life. Our dear free country never needed so much Christian service as now. It is through Christian missionary enterprise that today we have a Christian plan made by the Government to build a strong and a good nation. Only through real Christian service this plan can be matured and brought into realisation. Our Lord and our country are waiting for, and depending on us.

As we go back to our stations from the Central Conference and Annual Conferences, after getting the experience ourselves let us form groups for Bible studies and prayer for guidance and strength. Then let us inspire every member to consider himself and herself under appointment by God, responsible for the various things which can be done right in the neighbourhood with the idea of making my loyalty the best in the town and where ever we are. This will not be easy, there will be many difficulties to face, but a brave soldier delights in facing them. An easy victory is not worth much, he seeks impossible positions to show his bravery and wisdom. Every difficulty is a challenge to draw out his very best for overcoming it we Christians have not yet shown to others what can be done and accomplished by fully surrendered lives to God. Mahatma Gandhi, only took some of the teachings of the Lord and astounded the world. Much more is expected of us.

Come on, Friends let us make the Lord first in our lives and lay ourselves out in service with Him to build a stronger Church, a better nation and a better world.

“Have not I sent thee? . . . surely I will be with thee”.

“Not by might, nor by power, but by my spirit,” saith the Lord of Hosts. Zech 4:6.

SATYAWATI S. CHITAMBAR

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the benefit from the experiences of others and try to adjust them for application in the Indian surroundings.

This will give some idea, to the readers, of the work that is being done by the I. V. S. colleagues in the Etah District. In this new approach of ‘self help’ we hope to get all the co-operation as we have already been getting from the Government, Churches, Congress workers, the officials and non-officials and all other individuals who believe in the ‘self-help’ project and are ready to extend their full co-operation and help to make it a success.

R. N. SOLOMON.



(Continued from last issue)

### Faith of our Sons

The waste of human life all about us is appalling. What about these millions of boys and girls in Asia who are being degraded by idolatry, warped by ignorance, shrivelled by hunger, mis-shaped by the brutalities that are practised upon them? Sometimes one wonders about all the uncarved beauties that lie hidden in the blocks of marble in our quarries. What angel-shapes have never been brought to light! What figures of beauty lie concealed in the heart of the mountain! What noble buildings have yet not been excavated! Yet, for all that, the marble yet uncut has not been harmed, and the inherent possibilities are still there. When, however, we think of the youth of a land, and realize how they have been shaped amiss, or allowed to grow into forms that are ugly and useless, we know the great difference between creatures of marble and of human flesh and spirit. The uncarved beauties of marble will be equally possible a thousand years from now, but how swiftly the uncared for and undeveloped lives of our youth get beyond our control or even influence! Buried in the marbles of Markana in Rajputana may be more graceful loveliness than that displayed at the Taj Mahal, and, who knows? they may some day be given shapes of elegance and beauty,—but, the lives of Rajputana's boys and girls, neglected yesterday, uncared for today,—these will be beyond our touch to-morrow!

The "Faith of our Sons" is our real concern. Would that we might go with these sons and daughters into the whirl and temptations of life! A certain father, realizing that his growing son needed the experience of city life, decided to send him, alone, to spend an entire day in the great city. The boy went, and at every turn he was helped and befriended. In the train he was shown the important sights by some stranger. In the city, unexpectedly, persons rose up to assist him. All day long he met with unusual kindness from people he had never seen before. When he returned home in the evening, he recounted to his father how easy it had been to get about the city, see the sights and enjoy the novel experiences of being alone in a great city. Then the secret was made known,—he had not been alone. His father had followed him all day in another car, and had sent friends from time to time to assist his son. They had helped, but had not given away the secret. Such a course is not possible for us,—our sons and daughters, the young people whom we have loved and trained, must go forth without us to carry their burdens and meet their tasks. What they do then will depend very much upon what we do for them now. *Now* is our opportunity,—before they leave, before they choose and take their ways through the world. We can teach them what will help them through life. How strong are those who can go into life, believing what George Macdonald so well stated. "First, it is a man's business to do the will of God; second, God takes on Himself the special care of that man; third, therefore that man ought not to be afraid of anything." Do the young people of your home,

Department Editor, Rev. N. J. LeShana

of your congregation, of your school, know this, and do they believe it?

Some one saw in the city of Manchester a captive sea-gull in the back-yard of a residence, trying to satisfy himself with the water in a pie-dish! He who had known the unending horizons of the ocean was reduced to the water in a dish! More pathetic is it to see young immortals, seeking to find satisfaction in the shallow pleasures of a sensual world. They are not being given either the right teaching or the proper examples of living. Nothing is more alarming than to note how the young people of even our best homes and of the churches are neglecting prayer. When asked, they reply that they are "too busy to pray!" If one is really "too busy to pray," then surely one must be *too busy*. Can one go through life without prayer, "nourishing a blind life," as Tennyson puts it, and not become spiritually blind? On one occasion a gentleman in passing the mouth of a mine, found a large number of mules grazing just outside. He enquired why there were so many mules there, and was told that it was Sunday, and the mules had been brought up out of the mine into the light; that this was done every Sunday, or the mules by being continually in the darkness would go blind. We can be blind to beauty that is all around us, and one wonders if many young people are not blind to the beauties of the spiritual world. Whistler, on one occasion, was painting one of his striking scenes, and a lady happened to note his work. Said she to him, after looking at his picture a while,—“Surely such colours are not in the sky or on the mountains. I never saw such colours anywhere!” And Whistler's comment to her was merely this,—“Don't you wish you could, madam?” We can see the glories of the soul, and so can our young people,—if they are brought up to do so. If they are trained to see God's working, they can even see how “He plants his footsteps in the sea, and rides upon the storm.”

The claim for the miraculous, inherent in the Christian faith, seems to have been a special difficulty for young people of the present age. How can miracles be possible? But their question is really an echo usually from some sordid classroom, where a blind man sits trying to teach about God's world! Recently in a classroom of a well known American University, a professor of Science made this statement: “The intervention of a single miracle in the universe would cause it to crash.” And this sort of shallowness passes for modern science! It would have been well if he could have been told the story of the old Christian who was sitting in a low-ceiling room talking with an atheist. The old Christian had a penknife in his hand and was whittling a piece of wood. Finally the atheist, who had of course denied the possibility of any miracles, said,—“I can illustrate my point very well from your penknife. If you let go that penknife, it will fall to the floor. The law of gravity works ceaselessly and unflinching. The heavens themselves would fall if it ceased to operate.” The old Christian said,—“You claim that if I let go this knife it will fall to the floor?” “Most assuredly,” stated the atheist. Then the unexpected happened,—the old Christian let go the knife but in doing so, gave it an upward flip with his fingers, and the blade of the knife penetrated into the wood and the knife hung there. “Now what do you say,” asked the Christian. “I let go the knife, but it did not fall to the floor!” “Yes,” shouted the enraged atheist, “but you *did* something to the knife!” “Surely,” answered the old Christian, and so can God do something! God has not shut Himself out of His own world! He does not need to abrogate one law in order to bring into operation another. What is miraculous may be explained by the operation of a law of God, unknown to us, but not obliterating the other laws He has introduced and uses.

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# OUR BOYS AND GIRLS

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

## When Lincoln Was A Little Boy

When Lincoln was a little boy  
Once on a time, like me,

I wonder if he ever dreamed  
How great he'd grow to be?

Mother says that he was kind  
And generous and good;

He helped his father plow and plant  
And carried in the wood,

He carried water from the spring  
And helped his mother too;

There was not anything too small  
Nor hard for him to do,

Mother says it's little things  
Done with a loving heart

That makes a person truly great  
Right from the very start.

Nona Sherill, *Wee Wisdom*.



## He Knew Lincoln

"Benny was a likable lad," was the way Mr. Sherman usually began his story. "He was trustworthy and reliable, and willing to live or die for his country. When the civil war began, although barely old enough, Benny enlisted. Weeks and months passed by, and Benny did his duties faithfully. Then something happened.

"I was a young telegraph operator in Washington, D. C., and there came to my office one night an adjutant general of Massachusetts with a telegram. He said hurriedly, 'Rush this telegram to Governor Andrews, and get a quick reply. A young soldier has been court-martialled and condemned to die for sleeping at his post. He is to be shot today!'

"Very soon a message came from the governor in Boston, which related that the boy in question had just returned from a long hard march, and should not have been ordered on picket duty.

The general, who awaited the message, held it out to me and exclaimed, 'This telegram must get to the President at once. If it goes through the regular channel it will not reach the President in time, and the boy's life will be forfeited. Take it to the President yourself.'

"Seven o'clock in the morning found me at the White House, only to be told that the President was not in. But I was familiar with his habit of going to the telegraph office of the War Department early and late, so I hastened there and was admitted."

"I found the President listening to the latest dispatches from the front. He was sitting on a chair tipped back, hat on the back of his head, and feet on the mantle."

"Mr. President,' I almost shouted, 'I promised I would put this telegram into your hand at the earliest possible moment!'

"Get I know what it's about,' said Lincoln calmly. He arose and began a search for his glasses, which he found in the very bottom of his long coat; inside the lining. 'Must be a hole in that pocket,' he said. With a twinkle in his eye. He took the message from my hand, opened it, sat down at a desk, and read it. Then, with a sigh, he said, 'I've received more telegrams about that poor boy!'

"Mr. Lincoln took a piece of paper, wrote a brief message in his crude but classic style, and handed it to the operator. And Benny lived a useful, and happy life many years thereafter."

From *The Uplift*.

## A Leader Among Free Men

He was a tall young man with sinewy body and a lean, gravely humourous face. But standing now behind the counter of Backwoods store he was in deadly earnest, as he said, "I've got a notion to study English grammar."

The schoolmaster picked up his quarter-pound of sugar and nodded. "If you expect to go before the public, it's the best thing you can do."

"If I had a grammar handy, I'd begin now," the young man said. Mentor Graham reddened. "There's no grammar in New Salem, but if you want to walk over to Vaner's, I allow I can get you one."

So early the next morning young Lincoln trudged the six miles to Vaner's and six miles back. But he would have walked twice as far, for he said, "My best friend is the man who'll get me a book I ain't read."

With Abraham Lincoln, reading was the breath of life. He never stopped reading. What he read, he remembered; what he remembered, he put to use. Upon the fertile soil of his reading was nourished that breadth of thought and nobility of spirit that made him the leader among free men.

*The Sunshine Library.*

## Thought for the Week

"Before I undertake each task my Father's help I'll always ask".

## The N. C. C. Audio-Visual Aids Committee Announces

DR. DONALD F. EBRIGHT

The recent announcement that the American Arcot Mission had set aside the Rev. Ralph G. Korteling of Punganur, Chittoor District, as the Field Director for South India of the Audio-Visual Aids Committee of the National Christian Council; that the American Presbyterian Mission has set aside Rev. H. R. Ferger, Fatehgarh, U. P., as Field Director for North India; and that the Methodist Church in Southern Asia had released Dr. Donald F. Ebright, to become the Secretary of the Audio-Visual Aids Committee of the National Christian Council has considerable history back of it.

In the fall of 1946 the Foreign Missions Conference of North America set-up an Audio-Visual Aids Overseas Committee and subsequently organized a World Radio Committee. Urgent requests from China, where a Christian broadcasting station was operating in Shanghai, for equipment and subsidy led this committee to consider a survey of the Orient. It was soon recognized that any team sent out ought to concern itself not only with radio but the whole subject of mass communication. Thus a three man team was chosen which toured Hawaii, China, Korea, Japan, the Philippines, Siam, Straits Settlement, Burma, India, Pakistan and Egypt by air between January 26 and April 29, 1948. This team consisting of Rev. S. Franklin Mack, of the Presbyterian (U. S. A.) Board of Foreign Missions, Rev. Everett C. Parker, Executive Director of the Joint Religious Radio Committee, and Mr. Niklaus Hagman, Chief Engineer of American Broadcasting Companies key station, 50,000 watt WZJ in New York, visited India, March 25 to April 5, 1948, where they held conferences and interviews in Calcutta, Madras, Bangalore, Bombay, New Delhi and finally Allahabad for an All-India Conference.

The climax to this rapid survey of India was at the Agricultural Institute where the deputation met twenty men and women from all-India who spent three days discussing the best way to organize the audio-visual movement in India. After a day and a half of preliminary discussion and reports of conditions in other lands as well as facts the deputation had collected in India five commissions were appointed to work on Organization, Production, Distribution, Radio and Recordings, Education and training. A full day was spent formulating reports which would go to the Foreign Missions Conference and then be presented to the American Churches as part of the program of Advance for Christ and His Church.

What was accomplished at Allahabad? It was recommended: (1) That the effort to contact millions with our message through radio and audio-visual aids be made a special project of the National Christian Council for a period of five years; (2) That the N. C. C. appoint a standing Committee on Audio-Visual Aids and that each Provincial Council have a like committee; (3) that the Rev. H. R. Ferger, the Rev. Ralph G. Korteling and Dr. Donald F. Ebright be loaned by their respective missions for full time work under this enlarged program; (4) that the N. C. C. Committee make a selection from among qualified Indian Christians of a candidate to take special, in India, audio-visual training with the possibility of special graduate work in America or Britain, and (5) that the five commission reports be submitted to the N. C. C. for approval and then reported to the Foreign Missions Conference.

But more important was the fact that at Allahabad we recognized that the masses of the world's people as yet unreached by the Christian message constitute a social challenge. Secular and anti-Christian forces have used the radio and many audio-visual aids with affectiveness and power. The Church of Jesus Christ must be no less zealous in its effort to reach the unreached and to save the lost. As Congressman Walter H. Judd said so forcefully at the great Foreign Missions Assembly held in Columbus, Ohio, October 6-8, 1948, where twenty-five hundred delegates from sixty-two Protestant denominations faced the world-wide challenge and opportunity of the

Christian Church: "We Christians must revitalize, enlarge and re-energise our program... we have to use the techniques of radio, and audio-visual aids to contact millions of people with our message... we have to become mobile and flexible..." At Allahabad we faced the practical problems of how best this could be done in India.

The next step in this unfolding program was the visit to India of Miss Sue Weddell, Secretary for India, of the Foreign Missions Conference of North America. With Dr. Raja B. Manikam in the chair, Miss Sue Weddell met the Executive Committee of the Audio-Visual Aids Committee in Jubbulpore, October 16, 1948, and spent the day discussing the implementation of the "Allahabad Commission Reports". It was heartening to see that the major decisions were valid and the discussions were centered on details. While Rev. H. R. Ferger is on furlough it was voted that Dr. Donald F. Ebright would take over his field responsibility in North India. Dr. R. Ben Gullison of the Canadian Baptist Mission was elected to a vacancy on the Executive Committee. The Allahabad budget asking for \$20,000.00 a year was reduced in the interests of economy to \$15,000.00 a year. During all the discussions we were aware, very largely through Miss Weddell's valued comments and suggestions, that we are not alone in this venture but that we were part of a great Providential Plan for the world Church to advance through His leading spirit.

Later that month the N. C. C. Executive Secretary made a further announcement, namely, that he presented the report of the Executive Committee of the A-V. Committee, held in Jubbulpore, and that the Executive Committee of the N. C. C. accepted all the proposals. Thus the plans for enlarged organization and an expanded program were made official.

The Secretary of the A-V. A. Committee, Dr. Donald F. Ebright, began his work as of February 1, 1949, and after March 15, 1949 will be reached at 37, Cantonment Road, Lucknow, U. P. What are some of the services which you can expect of your A-V. A. Committee and Secretariat? (1) They will administer the selection, purchase, distribution and maintenance of a variety of audio-visual aids. (2) They will practice librarianship in organizing, classifying, listing and maintaining an audio-visual center's collection of materials and equipment, books and magazines for loan, catalogues for consultation, and film libraries in North India and South India. (3) They will create new materials and in so doing will draw upon the best technical ability among missionaries and Nationals so that pictures, Flannelgraph, films, filmstrips, slides, records and other media are increasingly available. (4) They will teach, and organize institutes, workshop sessions, and engage in visitation to mission centers where they are invited. (5) They will prepare promotional materials, booklets, catalogues and informational releases to appraise the churches and schools under the N. C. C. of trends and acquisitions. *Camera Clip*, the official journal will start a new life under the name: *A-V A News*. The work of the A-V A Committee may be summed up as *providing* materials and equipment, *distributing* these aids, *training* in the use of these media, and *evaluating* these resources for use in India.

A clarion call has gone out for the churches to plan a co-operative program of advance in all the world. We have been inspired by Latourette's *Tomorrow is Here* and stirred to greater service by Dick Baker's *Let's Act Now* if we are to achieve *One World in Christ* we must go forward unitedly. The A-V A Committee is geared to this world-wide plan for Christ and His Church. Ours is the task of taking these words of Rev. Garland E. Hopkins and broadcasting them so that multitudes might hear and setting them to picture that nations might be won. Mr. Hopkins hymn might well be our theme:

Advance, O Church of God, Advance!  
We dare not longer wait  
To share our Christ with all the world,  
It is already late!

## NEWS FROM THE FIELD

### DEDICATION IN YELLARI

A few more successful strides in Yellari! Completion of a beautiful living house for the Dispensary staff, two quarters for servants, a garage and two quarters for the primary school teachers! These beautiful buildings witness to the indefatigable spirit of work of Dr. E. A. Seamands, who is an ardent Evangelist and Engineer and believes in "I can do all things through Christ which strengtheth me." He made innumerable strenuous journeys in season and out of season from Gulbarga, his headquarters, to Yellari, and worked with a tenacity of purpose against all odds of finding masons and material, and completed the buildings.

On the 20th January evening, Bishop and Mrs. Charles W. Brashares from America, sent by the Council of Bishops; Bishop and Mrs. S. K. Mondol, the resident Bishop of Hyderabad; and Dr. and Mrs. E. A. Seamands arrived in Yellari. The Yellari Christians welcomed them by garlands, joyous shouts of "Jai Christ" and beating of drums. They were put up in the newly built house for the Dispensary Staff, which was beautifully furnished and decorated, and was kept for the Bishops and the Seamands.

The 21, January was a day of great excitement. The whole village was astir. The newly built building to be dedicated! Corner stone to be laid for the Linn Memorial Dispensary! There was a big gathering. Yellari Christians alone numbered six hundred. Patels, Patwaris, and leaders of other villages were present. At 4 p.m. the dedication ceremony began. Dattatraya, A Brahmin of Yellari, was honoured for his generous gift of the site for the dispensary quarters. Bishop S. K. Mondol in his dedicatory speech said that he had seen many buildings which were commenced but never came near completion. He thanked God for the completion of the buildings in Yellari. He then picked up the key from the tray which Dr. Deena Sonna held prayerfully and opened the door of "Snehalaya", blessing it to be a Christian home of friendship and love. Similarly, the Bishop dedicated the servants and teachers quarters.

### Youth Speaking

(Continued from page 9)

Our young people should be shown that they need have no fear of the miraculous element of our Faith. All life is based on faith, and the mysterious and miraculous are concomitants of life; we shall perhaps never be wholly beyond them. Heaven itself may hold its mysteries for us!

But no amount of the miraculous forbids us from attempting and doing all that our powers make possible. If God's wonder-working power is appealed to in order to justify laziness or indifference on our part, we are treading on dangerous ground. The Christian faith does not take away from our endeavour and resourcefulness in any way. We like the Song of the Panama Canal Builders, called their "Victory Song."

Got any rivers they say are uncrossable?  
Got any mountains you can't tunnel through?  
We specialize in the wholly impossible,  
Doing the things that no one can do."

That shows a wonderful spirit! Men who move on in such a fashion are not to be stopped! Yet a courage and heroism such as this, does not eliminate faith. The two may go together,—and should go together. Times without number the Lord may need to say to us, as to Moses,—"Wherefore cries thou unto Me? Speak to the children of Israel that they go forward." The children moved forward,—but God alone could move the flood of waters before them, and take them across on the dry land. We are in partnership with Him, and this our young people should understand. "Do for God what thou canst," said someone, "and God will do for thee what thou canst not." We each have a part to play,—and no man should either object to, or be afraid to permit God to, play His own part.

The older and more experienced we become, the more do we realize our need of God. "A New Declara-

tion of Dependence" is in order! We need never be ashamed to lean on God,—the Heavenly Father, who has purposely placed underneath us His Everlasting Arms, just in order that we may lean on Him! Having faith in God should be interpreted to our young people not as being weak but as giving an evidence of strength. Faith is not easy,—it is one of the most difficult things in the world. "Have faith in God," exhorted our Lord, and He knows our desperate need of it.

Now in Yellari Mission premises, all the buildings are new and they have about them the freshness, and firmness, of beauty. Among these buildings stands the aged and old-fashioned, weather-beaten and infirm parsonage, as much as to say, "Lo, I am old and infirm among the new, when will I be fashioned anew? When?????????"  
A. M. Bhaskar.

### Mahatma Gandhi's Memorial Service in Ghaziabad

The readers of *Indian Witness* will be pleased to learn that through the efforts of Dr. L. H. Sampson, a good representation of our Indian Christians was given in the Programme of Mahatma Gandhi Memorial Service observed from the 26th to 30th January, 1949. The following persons took part in the "Prabbat Pheri" and giving inspiring speeches in Municipal Town Hall, Ghaziabad.

Dr. J. N. Hollister, Rev. B. R. Franklin, Dr. L. H. Sampson, Messrs. E. C. Shaw, Rafiq Masih and Robert John. On Sunday at 7:30 p.m. Miss Murial Lester gave a long interesting speech on the life of Mahatmaji and Rev. J. E. Titus interpreted for her.

A news boy, in attempting to dart across a crowded street, was run over by a truck. He was taken to the nearby hospital, and his right arm was amputated. When he came to consciousness, he asked about his arm, and they said it had been cut off in order to save his life. His right arm was gone! Then he begged to see it. This was against the rule of the hospital, but his plea was so urgent and pitiful, that the rule was set aside. On a pillow they brought him his right arm. He looked at it, stroked it gently with his remaining hand, and then said,—"Goodbye, little arm, Goodbye: but I'll get you back in the resurrection!" That was faith of a high order,—a childlike faith, such as our Lord Himself would commend. We do not yet know very much about the resurrection, but our faith can believe that God will do the right thing and the best thing at our resurrection as well as at all other crises of our experience. The great thing in life is not, have we lost an arm, but have we kept the faith! The true Christian loses nothing. A young soldier was brought back from the trenches to the Base Hospital in the late war, and one arm amputated. The officer visiting him in the hospital asked,—"Shall I write to your mother that you have lost an arm?" "No," he replied steadily, "write and tell her that I gave it for my country."

True faith will eventuate in glad and sacrificial service. This is our message for the youth of to-day.

# Sunday School Lesson, February 27, 1949

By Rev. C. S. Thoburn

## Standards for Kingdom Citizens

*Scripture:* The Sermon on the Mount—Matthew 5, 6, 7.

*Memoré Verse:* Seek we first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

The Sermon on the Mount is one of the choicest portions of the New Testament. In simple language it moves rapidly over the profound things of human life and conduct and presents a way of life that is easily recognized by even those outside the Christian Church as the highest. While India is still under the shadow of the influence of Mahatma Gandhi, our attention moves to the fact that the Sermon on the Mount had a profound influence on his life. To be sure, he read it through Hindu eyes and unconsciously brought Gita attitudes into his understanding of it, so that we cannot trust his manner of extolling it, yet its influence on him is admitted and is an indication of the universal appeal of this summary of Jesus' teachings.

The occurrence in the New Testament of two accounts of this Sermon gives rise to literary problems. The Sermon on the Mount of Matthew is commonly called the Sermon on the Plain when viewed through the narrative as found in Luke 6:17-49. Although it is quite in keeping with the geography of Galilee for the same spot to be described as a mount or plain—as is indeed the case with the traditional site of Karn Hattin—the narrative in Luke presents other differences which stimulate the inquiring mind to ask why. Luke has a slightly different form of the Beatitudes, followed by several woes which Matthew does not have at all in this connection. The narrative in Luke has in briefer condensed form much of the material in Matthew. Furthermore, the Lord's Prayer is given in a different context in Luke and not as a part of the Sermon. Because of these things some have contended that the Sermon on the Mount is only a collection of the sayings of Jesus and not necessarily the contents of what he said in connected discourse at one time. On the other hand the Sermon as we have it in Matthew presents a degree of unity which makes it difficult to accept the theory of it being only a collection. The matter does not seem to be one of any great difficulty when we bear in mind that Jesus undoubtedly repeated his sayings and teachings on various occasions and spoke according to the needs of the occasion, whether in extended discourse or in a briefer manner.

Outlines of the Sermon on the Mount may be found in commentaries and other books, but it is usually profitable to attempt to make one's own outline. I submit the following outline as a suggestion that the reader make his own.

Theme: The Kingdom which is at Hand (Math. 4:17).

### I. The Invitation and Call:

1. Those who are especially invited: the poor (whether in spirit—Matthew, or otherwise—Luke), the sorrowing, the disillusioned meek, the spiritually hungry, the disillusioned merciful, the saintly failures, the unfortunate peacemakers who always bring the wrath of others down on their own heads, those who suffer innocently, and especially those who do so for the sake of Jesus, the inaugurator of this new kingdom 5:1-12):

2. The Calling of those who come—to be like salt and light (5:13-17).

II. The New Inner Law of the Kingdom (Jer. 31:31-33; Math. 26:26).

1. The New Law is not a relaxation of the Old but its fulfilment a deeper and truer way of life (5:17-20).

2. It is a Law of the heart, as illustrated in the matter of murder and hatred, adultery and evil thoughts, taking oaths and simple truth-telling, revenge and the spirit of overcoming evil with good, and neighborliness as including enemies,—in a word, the perfection of the heavenly Father is the pattern (5:21-48).

### III. You and Your Heavenly Father

1. You are to strive to please Him alone (6:1), as, for instance, in almsgiving (6:2-4), in prayer (6:5-15), and in fasting (6:16-18). In this connection Jesus gives a pattern of prayer (6:9-13).

2. His riches are to be your true treasure (19:24). Only thus will your life be enlightened (6:22-23), and only thus will you be able to serve him truly (6:24).

3. You are to trust him as Father for all things (6:25-34) and not worry. You learn as much from the bird (6:26); common sense shows the uselessness of worrying (6:27); you learn the same from the flowers and grass (6:28-30); You are not to act like those who do not know a heavenly Father (6:32), but put him first (6:33) and do not dissipate the energy that you need for today's struggle (6:34).

### IV. You and Your Comrades—the Brotherhood (7:1-23).

1. Do not set yourself up as the judge of others (7:1-5)—it is both dangerous (7:2) and hypocritical (7:3-5).

2. Cherish the holy bond of your brotherhood (7:6)—do not make it cheap.

3. Ask your Father for his greatest gift to enable you to do these things (7:7-11; Luke 11:13). The greatest gift is the Holy Spirit (Luke).

4. Practice consideration for others—the Golden Rule (7:12).

5. Be disciplined (7:13-14).

6. Beware of false teachers and false teaching within your fellowship (7:15-23).

### V. The wise Man of the Kingdom (7:24-27).

The wise man is the one who builds his life upon Me and my teaching. The fool is he who rejects Me and my teachings—his life shall end in disaster.

The Beatitudes are commonly viewed as a slate of kingdom-virtues or as the ethical platform of the new movement inaugurated by Jesus. I find it difficult, however, to accept this in the case of the first and second beatitude, especially in Luke's rendering. The same is true of the beatitude of the persecuted (5:10), for being persecuted is not a virtue any more than poverty or sorrow. The beatitudes which do fall in line more with the idea of a slate of virtue, such as meekness, longing for righteousness, mercifulness, purity of heart and peace-making, are all the type of virtues which are commonly a ground for disappointment and disillusionment. Taking them with the promise that is attached to each, the pattern for the beatitudes appears to be as follows: All ye who are weary and heavy laden, crushed with sorrow, defeated and disillusioned in your strivings to lead the good life, be of good cheer, for I bring you a new opportunity; within the kingdom I am founding you shall find life—you are already blessed as you believe on me. The climax of the Beatitudes is the words "for my sake" (5:11), and the essence of all that precedes lies in the new opportunity that Jesus presents as the inaugurator of the kingdom. Thus each beatitude carries an implied reason for its assertion. For instance: Blessed are the pure in heart: for they shall see God because I have come from the Father. That is, purity of heart or sincerity of purpose is not in itself a sure way to see God. Otherwise there would be no need of preaching the gospel to the people of India, for there is a great deal of mis-

taken but deep sincerity in Hinduism and other religions. The pure in heart see God only when they see Him in Christ, for "neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him" (Math. 11:27). A similar line of interpretation is needed for the other beatitudes "Blessed are the merciful; for they shall obtain mercy" is not a kind of spiritual law—an instance of *karma*, but an assertion of the difference made by the coming of Jesus in revealing the love of God.

The section which concerns the new inner law in its relation to the old (5:17-48) is remarkable for its loyalty, on the one hand, to the old, and yet its bold enunciation of the new. Apparently Jesus saw no such contradiction between the old and the new revelation as we are prone to think of. The God of Abraham, Moses, Joshua and the prophets was no other than the heavenly Father. The old law was truly the law of God, given by Him with the eternity of his own nature (5:17), and the utterance of the new was only a more exact exposition of the mind of the divine author. Yet the boldness with which Jesus presented the new law of the heart with the words, "But I say unto you," is equally remarkable. Perhaps it was this more than any other thing which astonished the multitudes, for it indicated a consciousness of authority beyond anything in their experience. He spoke with authority because he knew that he was the personal representative of his Father, the Author of the law, and therefore in a position to declare its true meaning (Math. 11:27).

The section which concerns our relation to our heavenly Father and our fellows (chapters 6 and 7) may be thought of as a preliminary chart for the building of the Church (see Math. 16:18). Although the Church is seldom mentioned during the earthly ministry of Jesus, it was evidently central in his plan for the future. So the Sermon on the Mount has a special meaning for the Church and each member in it. It is the pattern for our lives,—remembering always, however, that all of Christ's teachings can never be separated from his own life and example. Our hearing and doing of these things is the foundation upon which we are to build our lives if we are to withstand the stations of change and circumstance and count for God. (7:24-27). The same may be said of nations. The righteousness that is in Christ exalts a people, but all other ways will eventually lead to disaster. Would to God that India's leadership—and her common folk—is often drawn by the sublime teachings of the Sermon on the Mount, might understand its implications aright, and would to God that we who are called to be like salt and light might help them to see the Christ through the Sermon on the Mount.

## Dates to Remember

Feb 27—Laymen's Sunday.

March 4—Women's World Day of Prayer.

March 3-5—N. C. C. Audio-Visual Institute Students' Hall, Calcutta.

" 7-9—Interim Committee meetings Bareilly, U P.

" 10-12—Central Conference Medical Council, Bareilly (mornings).

" 10-12—Clara Swain Hospital, Bareilly 75th Anniversary (evenings).

" 13-14—U.P.C.C. Medical Council.

" 13-16—Bareilly Convention

April 10-17—Passion Week.

" 15—Good Friday

" 17—Easter Sunday.

## The Indian Witness

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7. Sunday School—Rev. C. S. Thoburn, Jubbulpore, C. P.
8. Christian Readings—Dr. Anjilvel V Mathew, Kolhapur.

VOL. 79 Thurs., Feb. 17, 1949 No. 7

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

## PERSONALS

Rev. T. C. Badley visited Lucknow early this week on certain business in connection with the Executive Board and was here for two or three days.

Miss Yasmine Peters of the Parker Branch School, Moradabad was in Lucknow this past week and had come here in connection with Governing Board meeting of the Lal Bagh Girls' High School.

The Rev. E. J. Gideon, Priest-in-charge of the Epiphany Church (C. M. S. Zahur Baksh) Lucknow, preached an inspiring sermon in the Methodist Central Church, Lucknow, on Sunday, 13th February in connection with the Hospital Sunday.

Rev. S. Selvaratnam of the Ashram, Maruthanamdram, Ceylon has been appointed Chaplain of the Ecumenical Institute, Geneva, for one year. The Institute which is under the auspices of the World Council of Churches is headed by the famous Henrik Kraemer, the Dutch Scholar.

Dr. E. D. Lucas, Director of the Central Relief Committee, announces the appointment of Dr. Donald F. Ebright as his successor. Dr. Lucas leaves New Delhi on February 16 for Batala for his new post with the Christian College for East Punjab. Dr. Ebright will conduct this office from Lucknow his new residence.

Rev. C. S. Khayalie, Pastor of the Methodist Central Church in Moradabad is still in Moradabad, though he has been transferred as associate District Superintendent to Bijnore. He is not yet quite sure when he will be able to move there and so friends are requested to please continue to address him at Moradabad until further notice.

Bishop and Mrs. S. K. Mondol have been touring in the villages of Gokak and Belgaum Districts of the South India Conference. Though they have been having some very strenuous journeys but with the response they have had wherever they have been, they were very greatly encouraged. They have enjoyed the trip immensely.

John Ishwar Chandra, the only son of late Rev. H. S. Peters has passed the Senior Cambridge Examination this year. He studied at Barnes High School, Deolali, where he proved himself an all round good student. He was one of the very few Indian students in that school and represented the Indians well. He now plans to go to Agricultural College for further studies.

General Orsborn of the Salvation Army and Mrs. Orsborn visited Poona and addressed four meetings on the 9th and the 10th. General Orsborn spoke on 'Banners of Freedom' at the N. W. College on the 9th. He also delivered three addresses on the 10th at the Methodist Church, the Women's United Party and at the Public meeting in the Christ Church, Nana Peth.

Bishop and Mrs. Brashares and Bishop J. W. Pickett were in Lucknow in connection with the Board of Governors Meetings of the Isabella Thoburn College and the Lucknow Christian College during this past week. They left from here on Saturday for Bareilly, where Bishop Brashares preached in connection with the Hospital Sunday at the Clara Swain Hospital.

The Board of the Governors meetings of the two colleges in Lucknow this past week brought in a number of prominent visitors to Lucknow. Some of those who were here are: Dr. M. T. Titus, Rev. William Dye, Rev. J. W. Wallace, Rev. E. L. King, Miss Becker, Miss R. E. Eveland, Miss Sheldon, Miss Z. Soule, Miss S. Bose, Mr. G. M. G. Ram, Mr. J. V. Walters, Mr. P. Clifford and a few others.

An airmail letter from Rev. & Mrs. G. B. Thompson of the Indus River Conference says they are all well and happy. They had the privilege of attending the Annual Board meeting at Buckhill Falls, where they met a number of old missionaries, amongst whom were also Dr. Shannon and Miss Eunice Porter. They are both taking courses in the Biblical Seminary in New York and had finished their first Semester. They will soon be finishing their course and expect to be back to their work in India before the end of this year. They wish us to convey their salams to all their friends in India.

The Board of Governors of the Lucknow Christian College last week elected Mr. A. W. Howard as the Vice-President and Mr. N. K. Mondol as the Vice-Principal, in succession to Dr. C. M. Thacore who was elected President and Principal of the College to succeed Dr. H. A. Hanson, when the latter goes on furlough in April next. Also Mr. Emanuel Lall, Head Master of the Centennial School, who has also been officiating as the Principal, Teachers Training College, since Dr. L. K. Shah left, was elected substantive Principal of the Teachers Training College and Rev. A. J. Shaw has been offered the Headmastership of the Centennial School.

Dr. Donald F. Ebright and family, will make 37, Cantonment Road, Lucknow, U. P. their headquarters, where Dr. Ebright will set up his office as Secretary, Audio-Visual Aids Committee, of the National Christian Council. He spent February 11-12 in Lucknow taking 16 mm Kodocrome movies of Lucknow Christian College and spoke at Isabella Thoburn College, on Sunday, February 13, he filmed Bishop and Mrs. Brashares inspecting Clara Swain Hospital. He announces that the Audio-Visual Executive Committee meets in Nagpur on February 26 and that

under the Bengal Christian Council an audio-visual institute will be held in Calcutta, March 3-5.

Mr. S. Dyal Chand the Secretary of the Lahore Y. M. C. A. who was under training in Canada has now returned to his work. He has been entrusted with the duty of organising social service in the city of Lahore, and also to organise special activities for the Christian youth in connection with different churches but on an interdenominational basis. This is a new project, which is to be undertaken by the Lahore Y. M. C. A. Recently the Y. M. C. A. and the Y. W. C. A. organised a Social Workers Training Class for the youth of West Punjab and over 80 persons obtained certificates of having finished this course of instruction.

Dr. W. H. Wiser, Director of the India Village Service spoke to the Christian students of the two Colleges in Lucknow on Sunday, February 13, at their Annual Retreat of the Students Christian Movement at the Isabella Thoburn College and explained to the students how they could help the village people and thus help establish the Kingdom of God on this land. He stated that the India Village Service is a private agency, financed by friends, set up in Etah district to experiment with and demonstrate a way in which Indian Christians can serve their God and country, by living in close touch with the entire village communities. After his describing the way in which the work is being carried out, brief statements by the colleagues associated with Dr. Wiser were read. These statements indicated some of the satisfaction realised by them in their work in the villages of Etah.

We wish to draw the attention of our readers to the announcement, about the All-India Provident Fund. The office of the All-India Provident Fund is now located in Lucknow at the Lucknow Publishing House and not at the Inter-Mission Business Office in Bombay. The office from Bombay was shifted to Lucknow in July last and an announcement to that effect was published in our Church Papers too. But some people still write in connection with matters about the All-India Provident Fund to Bombay. This delays the actions and replies. It is, therefore, requested that all correspondence in connection with the All-India Provident Fund should be addressed to the Treasurer, All-India Provident Fund, Lucknow Publishing House, Lucknow. Please be sure to add Lucknow Publishing House to the address or Post Box No. 92, otherwise, there is a possibility of the correspondence getting astray. Rev. H. R. Wilson, Agent of the Lucknow Publishing House, is also the Treasurer of the All-India Provident Fund.

The Rev. Hugh Wilson of the Jungle Tribes (Irish Presbyterian) Mission left India for family reasons early in December to take up work in Canada. Mr. Wilson gave up a career in the business world to join the Mission in 1932 after a course at the Bible Training Institute, Glasgow. On completing the studies prescribed by the Presbytery of Gujarat and Kathiawar he was ordained by it in 1939 to the ministry of the Gospel. Nearly all his work was done in Lunawada and Morwa districts where he laboured faithfully with energy and perseverance both by word and by medicine. He was fluent in Gujarati and held many important positions in this Mission Council, the Presbytery and the Joint Board. He has been appointed to the spiritual oversight of the congregation of Lloydminster (Presbytery of Edmonton) of the Presbyterian Church in Canada. He has left India much to the regret of his Indian and Irish colleagues. We expect the folks of Lloydminster will soon realize his worth as did the members of his original congregation in Ireland when they elected him to the life eldership at the unusually early age of 20.



Mr. A. D. Sirswal, B. Sc., (Ag.), Trade Union Adviser, U. P. Government was on his official visit to Banaras where he saw the working of some of the Labour unions in various factories. Mr. Sirswal was known to his school fellows and teachers as Abraham Branch. He passed his High School Examination from the Parker High School, Moradabad, and then studied at the Agricultural Institute, Allahabad. After graduation he took to the study of law and in the mean time carried on his special work of gathering first hand information about the coolies, Rickshaw pullers and all sorts of labourers. He actually worked as such and lived with those people where he worked. His work with the labourers of Kanpur mills and Mussoorie Rickshaw men is known far and wide. When the U. P. Government wanted officers for this line, there could not have been a more suitable person than Mr. Sirswal. The Government eyed him, took him, and sent him to Britain to study Trade Unions at some of the biggest factories of the world. He studied the nature of his work and now he is a boon to the numberless labourers of the province.

#### Wedding Bells

A very pretty wedding was solemnised at the Epiphany Church, (C. M. S. Zahur Buksh) Lucknow on Saturday, February 12, 1949 at 3.30 p. m. between Mr. Archibald Bennett Frank and Miss Tereza Lilawati Joseph. The Rev. E. J. Gideon, Minister in Charge of the Epiphany Church associated with Rev. J. E. M. Drummond and Bishop Banerji officiated. The beautiful bride daintily dressed in spotless white and leaning on her father's arm arrived about 20 minutes late. One could see all the beautiful colours of spring in the bridal party—the little flower girls in shell pink, the page boys in yellow and the bridesmaids in shades of blue and pink and other colours. The bride was given away by her father, Mr. T. R. Joseph. The Lalbagh Church Choir and the Epiphany Church Choir made the Church ring with their grand music, while Mrs. Satyawati A. Jordon presided at the organ. Also a beautiful band was in attendance. After the service the bridal party was photographed outside the Church. The Reception was held in the Maqbara compound which almost 800 people attended who were very well entertained to wedding cake, Bengali sweets and tea, etc. The wedding dinner held in the evening was also attended by some 400 guests. Mr. Archibald Frank is the eldest son of Mr. and Mrs. V. M. Frank and is connected with the famous Adams and Rev. Daniel Buck families of the U. P. May God bless the couple as they enter the threshold of a new life and make their joys complete.

MRS. B. A. PHILLIPS

#### Obituary

Mrs. Shanti Sadoc, wife of Rev. D. D. Sadoc of Rae Bareilly in the Lucknow Conference died suddenly and unexpectedly on Saturday, February 12 at Rae Bareilly. They all had cough and cold and she seemed to have gotten over it, while she suddenly took turn for the worst and very suddenly died. Rev. Sadoc's brother and son had reached for the funeral service which was performed there the same day. Rev. Sadoc is a member of the Lucknow Conference of a very long standing. We most sincerely sympathise with him and the rest of the bereaved family. May God bless, comfort and console them all.

#### United Theological Seminary, Bareilly

The new school year of the Seminary will commence on the 6th July next. The Staff has been considerably strengthened, and an excellent training, theological and practical, can be assured, to men of from 8th (or Vern. Middle) class passed to Matriculation. Candidates may obtain forms of application for admission from

THE PRINCIPAL

#### Conference Appointments Booklet

The booklet containing Conference appointments for all the Conferences in Southern Asia is now ready. Those wanting copies of the booklet are requested to please send us a sum of four annas in postage stamps to cover the cost and postage on it. The booklet will be supplied in order in which the requests are received here with the postage stamps and will be supplied as long as the supply lasts. Please send in all orders to:

The Agent,  
Lucknow Publishing House,  
Lucknow.

#### Kalvari Bible School for Women

Offers a two year Bible Training Course in Hindustani to young women between the ages of 18-35 of eighth class pass who desire to go into full time Christian service, or who desire to have a fruitful Christian ministry in whatever sphere of work she is engaged. The new term begins July 1949. Apply now to The Principal, 6, Nawab Yusuf Road, Allahabad, U. P.

#### Important Notices.

##### AUDIO-VISUAL INSTITUTE.

Borrowing the 5 W's of the journalist, here is an advance notice of the first Audio-Visual Institute conducted by the NCU in Bengal.

What? A three day day audio-visual institute with the Bengal Christian Council as the local planning Committee under the auspices of the National Christian Council's Committee on Audio-Visual Aids, with Dr. Donald F. Ebright as Programme Director.

When? March 3-5. Time of daily sessions will be announced later.

Why? To promote the best use of audio-visual aids in the work of church and school .....to assist Missionaries, Evangelists, Pastors, Teachers, Managers, Headmasters, Principals, Superintendents, Chaplains and Laymen in acquiring skill in the use of audio-visual equipment.....to view and evaluate pictures, films and slides to learn how to select and maintain equipment.....to provide an interdenominational fellowship for Christian workers whose interests are in common.....spectaciously.

1. How to improve church and school by the use of pictures, slides, filmstrips, motion pictures, lanterngraph, recording and amplified sound.
2. Types and sources of material.
3. Types and uses of equipment.
4. How to take good pictures.
5. Visual Aids in worship.
6. Visual Aids in the forward programme of the Church.

Who? The programme is planned to appeal alike to laymen and ministers who are responsible for the educational and evangelistic work of a church, district, school or institution. Come if you wish to revitalize, enlarge and re-energize your programme. Come if you wish to learn techniques to contact the masses with our message of salvation. Write Mr. B. C. Mukerji, Students' Hall, Calcutta 12, for advance registration and costs.

#### The World God Meant For Beauty

The burden presses sorely upon our hearts today,  
The suffering and the dying fill our minds with dark dismay,  
Is this the sad conclusion of all our work and prayer,

Is this the only answer to our founding Fathers Dare.

This world God meant for Beauty lies in wars most awful Plight,  
And Christmas is not everywhere, not everywhere tonight,  
For everywhere, O everywhere are children lacking bread,  
And everywhere, O everywhere are soldiers lying dead.

To die on fields of battle in far nations old and gray  
A million youth took up their arms and marched away, away.  
They left their schools, They left their loves and went in shrowded throngs  
Sent by a mammon-minded age to die for ancient wrongs.

For ancient wrongs that still persist because we fear them less  
Than what could be tomorrow if we bound our selfishness.

And Judgment is upon us now for that we fail to see  
Men cannot build God's lovely world unless their minds are free.

So hers a truth as old as time which we have missed thus far,  
Men's thinking is in ruins long before his cities are.

And if we'd fill this saddened world with every gracious sight,

We'll have to light each darkened mind with Christ's own holy light.

FRANK H EBRIGHT

#### Notice

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

Yours sincerely,  
A. Ralla Ram.

#### Notice

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

Information regarding time of arrival and number of people coming should be sent to  
Rev. John E. Wallace,  
American Mission,  
Mainpuri, U. P.

#### All-India Provident Fund of the

#### Methodist Church in Southern Asia

Office of the All-India Provident Fund of the Methodist Church in Southern Asia is now located at the Lucknow Publishing House in Lucknow, U. P. and not in the Inter-Mission Business Office at Bombay. All correspondence in this connection should be addressed to the Treasurer, All-India Provident Fund, Lucknow Publishing House, Post Box No. 22, Lucknow, U. P. Some people are still addressing letters to Bombay which delays action on them. Not even deduction orders will be attended to by the Bombay office unless they go from this office. Therefore, please be careful to address all communication in this connection to this office in Lucknow.

H. R. Wilson,  
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The Indian Witness  
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Official Organ of The Methodist  
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WITNESS, 37, CANTONMENT ROAD  
LUCKNOW

Registered telegraphic and cable address  
"WITNESS LUCKNOW"

Printed every Thursday at the  
LUCKNOW PUBLISHING HOUSE, LUCKNOW  
(Established 1866)

Registered telegraphic and cable address  
"METHODIST" LUCKNOW

P. O. BOX NO. 92,  
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