

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

The India

Page 3.

Luckn

General Conference Action

The Episcopal Committee of the General Conference of the Methodist Episcopal Church decides the boundaries of each Episcopal Area in that church throughout the world, and also appoints each Bishop to his area for four years. By means of the code to which we have before referred, Bishop Badley has informed us of the areas and appointments of Bishops in India and of some others in which our readers are especially interested because of proximity to this field, or interest in the Bishop appointed. The Bishops appointed to India with their residences and areas are as follows: Bishop Frank W. Warne, residence Bangalore, Burma and South India Conferences; Bishop Brenton T. Badley, residence Bombay, Bombay, Gujarat and Indus River Conferences; Bishop Frederick B. Fisher, residence Calcutta, Bengal, Central Provinces and Lucknow Conferences; Bishop John W. Robinson, residence Delhi, North India and North-west India Conferences.

Bishop Warne will be greatly missed in the North India Conferences where he has had charge of the work for twenty-four years consecutively (we question whether this record is equalled by any other Bishop in Methodism) but we hope he and his family will enjoy South India, especially the beautiful station of Bangalore and that the work of that area may not be too heavy a task for one who has laboured so long and strenuously in the trying climate of the Ganges valley.

Bishop Badley, already familiar with much of his field, as indeed he is with all India and Burma, will have long journeys to take and many problems to face, to which he will bring dauntless courage and faith.

Bishop Fisher has, during his four years in Calcutta, claimed the hearts of the people and built his soul into the projects of Bengal Conference; and now Central Provinces and Lucknow Conferences will expect to profit no less by his vision and statesmanship.

Bishop Robinson, ever with the spirit of a pioneer and builder of the Kingdom, will be quite at home in constructing and establishing his residence at Delhi and in leading to victory the two older Conferences, where the mass movement has developed most, and which though compact and with work established, demand a type of leadership second to none in India, or within the borders of Methodism.

The General Conference did not accept any suggestion to limit the tenure of a Bishop's office to a term of years, long or short, but kept the life tenure. Other assignments made of which we are informed are: Bishop Titus Lowe is appointed to Singapore; Bishop George R. Grose, to Peking; Bishop Wallace Brown, to Foochow; Bishop Charles B. Mitchell, Manila; Bishop Herbert Welch, Seoul; and Bishop George R. Miller, Mexico.

Bishop Smith, like several other Bishops, elected four years ago and assigned to foreign fields, is now to preside over an area in the United States. Helena, Montana, is the episcopal residence for the Bishop of three states, Montana, Idaho and North Dakota, an area which may well challenge the heart and brain of the strongest builders of the Kingdom. We believe that India will ever have a place in the hearts of Bishop and Mrs. Smith and those who knew and loved them here will rejoice with them in the victories they win for the Master in their new field. Victory anywhere means uplift and impetus to victory everywhere.

Another matter of paramount interest to India is who are the Secretaries of the Board of Foreign Mis-

stantly confronting that Board. We welcome them as our leaders and assure them hearty co-operation in their plans for the work of the Southern Asia field.

* * *

The First Session

Bishop Joseph F. Berry presided at the opening session of the General Conference. In congratulating the members upon their safe arrival he made special reference to those who had come from "distant quarters of the earth." He said: "You dear brethren and sisters are to be of special value to us in advising and directing while we consider measures that shall touch the most distant fields of toil under our guidance. And you are to assist in increasing the unity and efficiency of our worldwide Methodism. Permit me to express the hope that the spirit of prayer may characterize all our deliberations, that both in private and in public we shall commune with God, asking the presence and direction of the Holy Spirit in all we say and do. 'Let this mind be in you which was also in Christ Jesus.'" He called upon Rev. Liu Fang of the North China Conference to read the responsive reading, Rev. J. R. Chitambar of Lucknow Conference read the 12th chapter of Romans, Rev. Henry C. Balloch, of the Eastern South American Conference, led in the repetition of the Apostles' Creed which each delegate was asked to repeat in his own language. Bishop Frank W. Warne, D. D., made the opening prayer. The closing prayer of the first session was offered by Dr. C. A. Tindley (Negro) of Delaware Conference.

Bishop William A. Quayle was not able to be present but sent a letter of greetings and asked "the favour

special anointing of the Spirit, which was manifested in fervour and richness of spirit, in a winning and convincing effectiveness of speech. This ministry through the League was a distinct spiritual influence that reached far into the Church.

At this time the central Epworth League office became a centre for the production and distribution of good literature. This was the second outstanding feature of his service in the League.

The Centenary Movement of our Church, that splendid venture of faith, called for men that dared to undertake the impossible. B. T. Badley was ready when the challenge came. He was summoned to New York and there in the very centre of that great enterprise, by keeping India before the Church in a very telling way, he made a definite contribution to the movement in America.

In the Centenary Movement in India, Mr. Badley's genius for leadership was in evidence. He laid before the leaders of the Church plans for a general advance, —plans well thought through and daringly conceived. They taxed faith and courage to the utmost. But his associates also were adventurous spirits. They responded splendidly with enthusiastic co-operation. The resources of the Church were mobilized. And the Centenary became a real forward movement of our entire Church.

Bishop Badley is an idealist. But his idealism is not the sort that incapacitates for practical, work-a-day affairs. He sees the pattern in the mount and builds according to it. If he is a dreamer, he is no less a worker. He has an astonishing capacity for hard work. He seems never to grow tired and is never unnerved by difficulties.

He knows India. He loves and understands her people. He has the Indian point of view. He has kept informed of all significant movements in India and has made careful, close-up studies of conditions and problems of our work. Probably no one is better acquainted with the history of our mission in India. Whatever his work, the horizons of his thought and interests have been "Hindustan's Horizons". He is admirably equipped to guide and interpret the spirit of the Indian Church.

His is the charm and power of a richly endowed personality vitalized by the Spirit of God. The divine hand is seen in the election to the episcopacy of one so admirably fitted and equipped for that high office.

P. S. HYDE.

Our New Bishop

Brenton Thoburn Badley is the first "New American Indian" to become a bishop. It was he that brought this tribe into the public eye by a monograph on the subject that appeared some years ago. It was a playful account of the American Missionary child at home and at school. At the same time, that now distinguished American Indian gave an exhibition of that fine, genial, rollicking humour which makes him so delightful a friend and companion.

He is the first "old boy" of the Philander Smith College to become a bishop.

He is the first Missionary to be elected directly to the General Superintendency.

Well may we rejoice in the significance of these facts.

Bishop Badley put in ten years as Professor of English of the Lucknow Christian College. His students regarded him as an exceptionally lucid and painstaking teacher. Those years were marked by valuable spade work in preparation for his later career in larger fields. While he wrote little for publication yet he kept assiduously busy with his pen. He made a point of writing down thoughts he deemed worthwhile, drilling himself in effective expression. Thus he was cultivating the facility in writing that has stood him in good stead through many years of literary activity in behalf of the Church.

Bishop Badley was the first full-time Secretary of the Epworth League in India. In this work he was a sort of evangelist at large to the young people of the Church. For that fruitful ministry he had received a

"The War Cry" organ of the Salvation Army comments on the statement made by His Majesty the King Emperor at the opening of the Exhibition at Wembley, "I pray that by the blessing of God it (the Exhibition) may conduce to the unity and prosperity of all my peoples and to the peace and well-being of all the world." The *War Cry* says that the Exhibition in its best aspects is a striking object-lesson in the unity and diversity of peoples and the progress they have made in arts that benefit mankind.

In an article on "The Publication and Distribution of Christian Literature" by the Rev. F. Kurtz in the latest number of the *Baptist Missionary Review* he gives many good reasons for pushing the distribution of literature. The Gospel of course comes first, but a great variety of good books and papers are necessary to take the place of literature which is degrading and injurious. He tells of village libraries opened in many places and that in some of them the Bible is included among the books. Recently a Christian man spending a Sunday in a village where one of these libraries have been established, applied for the Bible but was told that it was not available as it was being read by a Brahmin, who was searching it to find the source of Mahatma Gandhi's ideas. While many methods of Mission work may be questioned as to their beneficial results all can unite on earnest effort to place the Scriptures and good literature in the hands of all who can read, an ever increasing number.

Present Address: **Budley, Banton Thoburn**
 City: **New York City**
 Birth: **29 May 76**
 Appointed: **Dec 99**
 Withdrawn: **Dec 1899**
 Death: **1922**
 No: **5264**
 Degrees: **B.A. Ohio Wesleyan, 97 - D.D. 1922**
M.A. Columbia '99 - L.L.D. Simpsontel 1926
 Furloughs: **15 Apr '08 - May 09, Feb 17 - Aug 19**
Feb. 5, 1926 - Sept. 30, 1926; Feb. 29, 1928 - July 1928;

Conference Relations
 No. India **Ja 01**
 FIELDS OF LABOR
 Lucknow, 28 D '94 Prof.
 Reid Chr. Col. Dec 99 -
 and City Schools, Jan '05 -
 Reid Coll. Feb '06 - '09
 Gen'l Sec. of Epworth
 Leagues in India, '10 -
 1911, 1912, 1913, 1914, 1915, 1916.
 Gen'l Sec. Feb. 1917 - Aug. 1919
 Executive Sec'y of the Centenary 1922
 1921 - Editor "Kumbhat i Kumbhat"
 Supr. Bareilly Dist.; Prin. Alkumbhat Rd
 H. S. Shujahpur 1921.
 Calcutta - Centenary Sec'y 1922 -
 Editor, Indian Witness, for
 Quadrennium (1920-1924)

BIOGRAPHICAL
 Say Missy **1899 - Ja 01**
 Signed Sec. Card, 899 at **Albany**
 Ohio.
 Sailed Sept. 22, 1899
 Elected missionary Bishop
 of Bombay, India, at the
 General Conference held
 in May 1924 at Springfield, Mass.
 Early education at Boys'
 Memorial School, Canton, Ohio,
 India; and Boys' High School
 "Oak Springs Openings" at
 Miami Ind. in 1897. Came
 to America in 1892 (arriving in
 June).

AUTHOR OF
 The New American Indian
 India's Dark Night
 Intercessory Foreign Missions
 The Making of a Christian College in
 what are schools existing in India
 what we should do for them.
 Indian Witness (p. 21, 10, p. 4)

Denton Hamline Badley, born ^{12/14/27} * died July 3, 1928 March, 1904.

* Luther Stearns Badley, born 9 Feb'y, 1908.

Mary Esther Badley, born December 8, 1905
^{married} (Rev. S. R. Burgoyne, Oct. 8, 1931)
^{at} (Bible Church, Missionary Society, India)

29 Emmaus St -
Mills, Conn.

1031 Murray Hill Ave, Pittsburgh, Pa (1931)
* Married Mildred Janette Aldrich
in Dec 1929 Jan. 3, 1928
(see clipping in Aldrich
Bio. Envelope.
Chica, Ill., born 3/10/30

Mrs B. H. Badley (mother)
R. F. D. #15, Windsor, Mo

The Rev. and Mrs. S. R. Burgoyne who are at present in America have been visiting relatives and old haunts of Mrs. Burgoyne, whom many will remember as Miss Mary Esther Badley. Miss Isabel Badley, her cousin, motored them from Boston to Pittsburgh, Pa. where they visited Mr. Luther Badley, her brother, and his family, then on to Columbus, Ohio, where Miss Elizabeth Badley, another cousin, and other close friends live. Delaware, Ohio where Ohio Wesleyan University is located was visited. It was here Mrs. Burgoyne, in true Badley fashion, attended college. The trip also included a stop at Le Roy, Ohio, where Dr. P. S. Hyde is pastor, from where they went to Niagara Falls. They are expected back in India in the early autumn.

Indian Notes

Sept. 7, 1933

thought of the fitness of building a place of
worship for Jehovah which would show that
king and people cared as much for God as
for their own houses and comfort, and
which would suggest among a settled people
permanence of the divine presence as
against the temporariness suggested by a
tent. David was not permitted to carry out
his plan (in his own heart he recognised his
unfitness for this noble work); but he was
able to prepare for it by getting together
material and preparing designs apparently
for both the building and the forms of wor-
ship to be carried on there. He was able to
place in Solomon's hands a clear-cut, well-
prepared scheme which could be started
without delay. Solomon takes up the plan
and puts the best of his thought and resour-
ces into the work. The splendid climax of

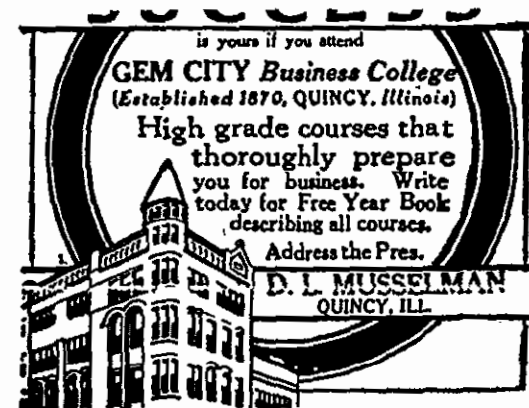
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Brenton Hamline Badley

Brenton Hamline Badley, eldest son of Bishop and Mrs. Brenton Thoburn Badley of Bombay, India, died at Hartford, Conn., on Tuesday afternoon, July 3. He was born in Lucknow, India, March 9, 1904. After taking his secondary work in the Philander Smith High School at Naini Tal, India, he entered Ohio Wesleyan University, from which he was graduated in 1927 with the degree of A.B. He was in the hospital in Hartford fifteen weeks suffering from heart trouble. A few moments before he fell asleep in perfect peace he gave his parting message in these words: "I don't know if this is the end, but if it is not, I want to say that I still hold to what I said in Lucknow; and if this is the end, then it is God's pleasure. My conscience is clear." It was at Lucknow in 1920 that he promised his life to God for missionary work in India, and to this he referred in his last words. Had his health permitted he would have received his master's degree in Islamic studies at Hartford Seminary this last June, and he was hoping to sail for India before the end of the year.

A service of which Bishop Warne was in charge was held in the chapel of the Hartford Seminary on July 5. The body was taken by the parents to Delaware, O., where the interment took place by the side of his grandmother, Mary Scott Badley.

Central C.A.
26 July 1928



IN THE AFRICAN BUSH. A Course for Junior Boys and Girls. By Jewel Huelster Schwab. Friendship Press, 150 Fifth Avenue, New York. Price, 75 cents. For sale at The Methodist Book Concern, Kansas City, Mo.

The author of this book has been a missionary in West Africa, under the Presbyterian Board of Foreign Missions for twenty-one years. She has a deep respect for and sympathetic understanding of the African people as is evident from the contents of this book. The lessons, with the stories and background notes, folklore and other things will help children to understand how the less fortunate children in Africa live and what they believe. It is a book of unusual interest.

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Bishop and Mrs. Badley, who postponed their departure for India on account of their son's illness, have engaged passage on the S.S. Minnetonka of the Atlantic Transport Line, sailing from New York on July 28.

c. a. _____ 7/12/28

Four Generations of Badley Family at Simpson

Rev. Arthur Badley, born in 1820, a charter member of the Des Moines Annual Conference, gave his voice and vote in 1860 to establish the seminary in Indianola, Ia., which was the beginning of Simpson College. He gave forty-five years to the ministry. His son, Brenton H. Badley, was the first honor graduate of Simpson College in 1870, when twenty-one years of age. He was the first missionary sent out from the college to India, where he spent the rest of his life. He founded the Lucknow Christian College, Lucknow, India, in 1888, the only Methodist College for men in India. The next in order are his two sons, Bishop Brenton Thoburn Badley, and Theodore Charles Badley, both born in India, also students of Simpson College and now living and carrying on the good work begun in 1872 by their father and mother in the mission fields of India. Then comes Luther Badley, son of the bishop, who was also born in India, and who spent three years in Simpson College preparatory to returning to India as a missionary. The college is now raising a Badley memorial fund of \$100,000.

that while greater mercy was given by the last General Conference to individual donors, the whole World Service program should be vigorously supported by gifts of undesignated moneys.

Bishops Hughes, Lowe and Waldorf, members of the World Service Commission, were appointed as a committee "to convey to the Bishops of the Church the acknowledgment of our dependence upon their active and strong leadership in this major task of the Church . . . and we take this occasion to pledge to the Bishops of the Methodist Episcopal Church our readiness to follow their leadership and to cooperate with them even as never before." Attention was called to the fact that the General Conference placed upon the Bishops direct the responsibility for the organization and promotion of Area World Service Councils "for specific World Service purposes, which we understand to be for definite, careful and prompt action on the askings for World Service funds from the Area, Conference and District, and also responsibility for the proper and faithful presentation of World Service intelligence, and efficient organization in their respective Areas, Conferences and Districts."

It was voted that the special Christmas and Easter Offerings for World Service should be continued, with literature and envelopes to be furnished as before by the World Service office.

Recognition was given to the General Conference action establishing Central Conferences, giving local autonomy to the Church overseas, and the call was sent forth to the Church in America for the fullest financial and moral support, and for tolerance, patience and helpfulness in the task of helping the Church abroad to develop its own life.

so far as concrete episcopal supervision is imaginable. The bishop charged with the San Francisco Area certainly can qualify with observing the disciplinary injunction to "travel through the connection." He will come pretty near doing it.

Of this we are well persuaded: Our language and racial missions need intensive cultivation. Patient? Yes, very, but stirring in the yeast of brotherly conference, outlines, vision, backed up denominationally with adequate helps, tracts, picture papers, news.

The Spanish-speaking work was started long, long ago, not far from the close of the Civil War. Thomas Harwood, educator, absorbed in the work, began it in those days; he founded a school, he gave his life to the work with never-slackening optimism. He has had able successors. But to-day, after a long ways more than a half century, we have in Eastern Arizona, New Mexico, Kansas and Colorado a total of only fourteen appointments, four of them last September left to be supplied, and another has a padlock.

Observing this Spanish-speaking Con-

150 Fifth Ave., New York,
July 25th, 1928.

To Our Dear Friends:

Your wonderful letters have brought us such spiritual help and comfort that we desire to send you a word of grateful thanks before sailing for India. We would have you know that we have felt the sustaining power of prayer—your ministry in our behalf. Our hearts rejoice in this beautiful fellowship of the large family circle in the Church.

We are returning to India, eager for service and walking close to God. Though our hearts have been bowed and hushed, we have known the exaltation of spirit that comes when God draws so very near.

The service at the cemetery in Delaware, Ohio, was most beautiful and impressive. The sunshine streamed around us, a soft breeze was blowing, the birds were singing, flowers were everywhere, and about us were the soft shadows of the trees. Our Brennie's body rests not far from that of my mother, and near to Bishop Bashford's grave. A lovely little white birch graces the foot of the grave, keeping watch over his sleep. On the stone will be the words of our Lord Jesus:

"Be of good cheer."

Through all his life, and during the long weeks of suffering in the hospital, Brennie showed us that we can, always, be of good cheer.

And so we go on—glad to live and happy to serve. We greet you, and thank you, and love you.

Mary S. Badley
Winton S. Badley.

BISHOP'S OFFICE
METHODIST EPISCOPAL CHURCH
BOMBAY, INDIA

131 Washington Street,
Hartford, Conn.,
July 4th 1928.

Mr. W. W. Reid,
150 Fifth Avenue,
New York City, N.Y.

Dear Mr. Reid:-

Our son, Brenton, was called to higher service yesterday afternoon, and Mrs. Badley and I would appreciate it if you would insert some word regarding it in the **ADVOCATES**. We hope it can appear in next week's papers. Owing to the holiday today, it was not possible to get word to you any sooner.

Enclosed you will find a statement and some items that will enable you to write what may be acceptable.

We are to start from Hartford on the forenoon of the 9th, Monday.

Yours ever sincerely,

Brenton J. Badley

aged 24,
BRENTON HAMLINE BADLEY, eldest son of Bishop and Mrs. Brenton Thoburn Badley of Bombay, India, was called to his heavenly home from Hartford, Connecticut on Tuesday afternoon, July third. He was in the hospital fifteen weeks, suffering from heart ~~trouble~~ trouble, without a ~~single~~ word of complaint or self-pity. A few moments before he fell asleep in perfect peace, he gave his parting message in these words:

"I do not know if this is the end, but if it is, I want to say that I still hold to what I said in Lucknow: and if this is the end, then it is God's pleasure. . . . My conscience is clear."

It was at Lucknow in 1920 that he promised his life to God for missionary work in India, and to this he referred in his last words. He was to have received his ~~xxx~~ Master's degree in Islamic studies at Hartford this June, and was hoping to sail for India before the end of the year.

A service, ~~xxxxxxx~~ of which Bishop Warne was in charge, was held in the Chapel of the Hartford Seminary on July fifth, and then the body was taken by the parents ~~xxxxxxx~~ to Delaware, Ohio, where the interment/took place/on July 11th.

/ will take place /

Bishop and Mrs. Badley, who postponed their departure for India on account of their son's illness, have engaged passage on the S.S. "Minnetonka" of the Atlantic Transport Line, sailing from New York on July 28th.

Born, Lucknow, India, March 9th 1904
Studied through High School at
Philander Smith, Naini Tal, India
B. A. at Ohio Wesleyan, 1927
His grandfather, Brenton Hamline Badley,
went to India in 1872, founded the
Lucknow Christian Collge, and is
buried at Lucknow.
His great-grandfather, Arthur badley, was
for many years a member of the Des
Moines Conference, and at one time
Presiding Elder of the Council
Bluffs district.
His grandmother, Mary Scott Badley, is
buried at Delaware, Ohio, beside
whose body ~~xxx~~ Brenton's is to rest.

Reforms were instituted, but no appreciable change was effected until the Eighteenth Amendment made the sale of liquor illegal.

Badley-Burgoyne

At five o'clock in the evening on Thursday the eighth of October Miss Mary Esther Badley was married to the Reverend Samuel Burgoyne in the Lal Bagh English Methodist Church, Lucknow.

How *does* one write up a wedding! Here comes a request from the editor sahib to "please do it"—and as all know, an editor's request is somewhat like one from royalty, amounting to little less than a *hukm*. And here are the facts—or some of them—to help me along. But every wedding I ever saw written up was all flowers and dresses and dress-materials and strains of the wedding march, and so on and so on. And somehow I feel as though all that, even if I could find half the suitable adjectives—and nouns—would not begin to give the very happy atmosphere of loving friendliness which characterized the whole—as though a large family had come together to rejoice together in the happiness of the young couple.

Personally—shall I give it from my own view point?—it began there at the Lucknow end of the train ride, with Dr. Pickett, who entertained the bridal party, welcoming the wedding guests, some of whom had given up the better part of the week to be present. And then after an hour or two I dropped in at the Perrills, and here the reception sandwiches were being made, and when little Frannie had helped me wash my very train-y, shopping-y hands I was allowed to plunge in and join in the preparations. Mrs. Perrill and Mrs. Titus 'cut,' Mrs. Forsgren and I 'spread,' and Mrs. T. C. Badley 'finished'—and in no time the fifteen—or was it twenty?—large loaves were disposed of, and I felt that I, too, really belonged to the big and happy family party. And then there were the flowers—a whole bowl full of blue and yellow flowers—that Mrs. Forsgren brought to arrange in the dozen or more little vases for the dozen or more little tables on the lawn, while others were looking after the arrangement of the gifts, others the making of the coffee and cutting of cakes, and still others the decorating of the church. And all so loved to do whatever they did, for the sake of the 'home folks' for whom they were doing it. It is something of this great and beautiful one-family spirit to it all, so characteristic of our life together here in India, that I wish I had the proper words to express.

And then over to the well-filled church where the bridal party already stood waiting under the porch. First came the beautiful marriage hymn, and then the wedding march played by Miss Chitambar, almost hidden from the audience by the banks of feathery yellow flowers with which the whole chancel was decorated. (I am sorry I don't know their names—but probably it would too be long to use any how.) And then they came up the aisle Miss Mabel Sheldon, the maid of honour, in blue, and Mrs. Harlan Read, the matron of honour, in yellow. Mrs. Read is Bishop Badley's sister, who has just recently come from the States and who was such a very specially welcome guest at the wedding. And then came the bride with her uncle, the Rev. T. C. Badley, while little Frannie Badley held up the long trailing veil as daintily as any little page of old who'd always and always done nothing but that. The bridegroom was waiting at the altar with his best man, the Rev. Frederick G. Jarvis of Mirzapur. Bishop Badley performed the ceremony, and Mrs. Badley took his place in 'giving' the bride away.

Then while the register was being signed, Dr. Everard of the B. C. M. S. sang a beautiful wedding hymn. And then soon the happy couple came down the aisle arm in arm, with all the attendants behind them in due order, including the little train holder.

Just twenty-eight and a half years before, in April, 1903 Bishop and Mrs. Badley were married only a few steps away in the Hindustani church. And

just as at that time, the wedding reception was held on the lawn in front of Lal Bagh, where the bride and groom stood under precisely the same palm tree—now older and taller and fatter grown—to receive the congratulations and good wishes of their many friends.

There were lovely presents, a pretty wedding cake, and the charm of a garden in the late afternoon light. But more than all these and the flowers and pretty dresses and the music and everything else that added so much to the beauty of the occasion was the feeling of love and friendliness which bound all as a sort of big family together, all together rejoicing in the happiness of the two who that lovely evening started along the pathway of their new life together. May God bless both very richly and make that pathway too, one like a shining light that shineth more and more unto the perfect day.

The young couple left that night to spend their honeymoon in Sat Tal.

The bridegroom is the son of Mr. Samuel Charles Burgoyne of Liverpool, England. He took his college work in Liverpool and his divinity studies in the Missionary Training School of the Bible Churchmen's Missionary Society, of which he is now a missionary, being stationed in Mirzapur, U. P. He came to India in 1927, the same year the bride returned after finishing her college course at Ohio Wesleyan, and they studied together in the Landour Language School the following summer. The bride's father, Bishop Brenton T. Badley, though born in India, came as a missionary thirty-two years ago, and for twenty years of that time they were stationed in Lucknow, so that while Bombay is now the official residence Lucknow is still in a way 'home', as no other corner of India could ever quite hope to be. So it seemed very specially fitting to come 'home' for the wedding of the little girl who used to play around Inayat Bagh and over by the old Residency with her brothers not so very many years ago.

And now I must look over the notes to make sure all is in—notes supplied by those who know so much more and could have done so much better. Yes, I mentioned the palm tree. "The bride looked charming"—why, of course she did—didn't I say that? She looked so pretty that even those in the audience felt a sort of little catch somewhere—and what must it have been like for a bridegroom standing right there! "The parents of the bride beamed with happiness"—yes, and everybody else, for it was just a time of sheer joy for all. "The young couple"—yes, I think I did call them that. "The colour scheme"—yes, I have hinted it was blue and yellow though even yet I haven't the faintest notion what the names are of the flowers used in the decoration or the lovely yellow waxy ones in the bouquets of the maid and matron of honor. The editor may put them in if he will.

Ah, here is something from the editor—"Make it as long as your conscience will allow." That is rather rash, for some consciences are stretchable once they get started.

However, I hasten to close with the names of the out-of-town wedding guests. Foremost among them for importance and distance are Mrs. Elizabeth Badley Reed and her son Harry, who have come all the way from Oklahoma, U. S. A. From Mirzapur came the Misses Hall, Butcher, Brown, and Bauerman, Dr. Everard, and Rev. F. G. Jarvis, and Rev. and Mrs. H. R. Haste; while Rev. and Mrs. T. C. Badley with Dana and Frances, Dr. and Mrs. Titus, Dr. and Mrs. Wilson, Rev. and Mrs. M. C. Singh, Rev. E. T. Frey, Rev. C. S. Thoburn, and Misses A. Means, S. Holman, E. Hoge, Miss Westrupp, Miss Bobb and Miss Sheldon were representatives of the Methodists from places as far apart as Lahore and Muzaffarpur.

C. E. W.

The Christian life that is joyless is a discredit to God, and a disgrace to itself. *Mattie Babcock*

OUR BOYS AND GIRLS

Mrs. J. H. WILKIE, Editor, 88 Cantonments, Cawnpore

Greater Love Hath no Man

The sun, which had been shining with an unusual brilliance the long summer day, was fast disappearing below the horizon, leaving a trail of golden light in his wake. Myriads of dancing pinal leaves caught and reflected this golden glow and the swiftly moving river carried upon its surface alternate flashes of light and shade. The temple, standing on an island in the middle of the river, was lit up with a soft radiance; and the priest in his yellow robes, tending the marigold and champa, fitted perfectly into the picture.

Standing knee-deep in the clear, cool water, and picking the water lilies that floated upon its surface, was a young boy. He was talking and laughing as he picked the flowers and his face, as he talked, was a pleasant thing to look upon.

His four charges, Robert, Isabel, Olive, and George were seated on the bank of the river, watching the sun go down, watching the old priest at his evening tasks, and listening, thrilled to the very depths of their childish hearts, to the old Indian tales that Man Singh always had for them at this evening hour. It had always been their custom to sit down together at this particular spot, after a strenuous evening of wild romps and exciting games.

They never had known a boy so wonderful as Man Singh. He was more like an older brother than a servant—an older, hero-brother. They loved to play with him; they loved to have him accompany them on their evening walks; they loved to have him join them when they went fishing or a-picnicking. Kishen, the bearer, was so much older and could not be one with them as Man Singh was.

Man Singh, you have enough flowers now, come on, we're waiting for your story. Tell us again about the Maharaja's secret.

"No no," impatiently from Robert. "You girls never seem to get tired of that story. I don't want to hear it again this evening."

"Don't be silly, Robert," cried Olive, "I know what you want. It's the cheetah story and I'm not going to listen to that one today."

"Man Singh, our story, please," the boys cried in unison.

Man Singh had stopped picking flowers and was coming towards them, drying the flowers as he came.

"You must not quarrel, Baba-log; see, we'll toss. I have a leaf in my hand which I am going to throw upon the ground. If it falls on its right side, the girls will have their story, and if it falls on its wrong side, the boys will have theirs."

Eagerly they crowded round him.

"Ready, Man Singh; throw it."

"Achcha baba; ek...do...tin...; lo!"

He flung it high into the air; it fell on its wrong side.

The children settled themselves around him comfortably and he began his story. They listened with wide-open eyes, interrupting only occasionally with

"Was it a very dark night?"

"Dark as *patul-lok*," he assured them

"Did you hear the cheetah (leopard) growl round your hut?"

"This way," said Man Singh. And he imitated, in a voice that chilled their blood, the weird cry of a hungry cheetah.

Before they realized it, the sun had gone down and the short evening twilight was fast merging into darkness. Across the river a boy was driving his cattle home; and anon there came to them upon the evening air, snatches of an old, old Indian love-song. The little earthen lights of the temple glimmered one by one in the darkness. The stars, too, had begun to come out one by one. Man Singh hurriedly brought his story to an end. "Its time to go home, baba-log,

we must not be late for dinner. Let us race each other to the bungalow," he laughingly said.

The cool evening air had given them more energy and, laughing and shouting, hair all tumbled, stockings rolling down, they reached the bungalow.

Seated on the verandah, in the gathering darkness, the anxious parents had been talking of serious things. At the sound of running feet and care-free, happy laughter, they looked at each other.

"There is no use worrying," the father said, "we will do what we can and leave the rest."

That night, before Man Singh went home, he was called to the Sahib's *daftar*. The Sahib, he found, was unusually grave, and there was an anxiety in his eyes he could scarcely conceal.

"Man Singh, I do not need to tell you of the plague that has broken out and is ravaging our little town."

"Sahib, I know. Who should know better, I saw twenty corpses going down the big road to the burning ghat."

"There has been a case of plague next door: the person died this evening."

"Oh, sahib what shall we do?"

"The Memsahib and I have talked it over and there is only one way to safety. You and Kishen, with the Memsahib and the children, must leave the station tomorrow."

"And you, Sahib?"

"I cannot leave my work; I must stay."

"If you stay, Sahib, I must stay. I cannot leave you to face this danger alone."

"Man Singh, you do not know the risk you will be taking I must not allow you to stay."

"Sahib, what do you think of me? You and the Memsahib have been both father and mother to me since my own parents died. You gave me love, when I knew no love."

"Man Singh, listen to me."

"No, no, Sahib, I will not listen, for once I must disobey you. Do you think that I can run away and leave you here alone?"

The boy's delicate features lighted up with an almost unearthly light. The proudest blood of India ran through his veins, for he was a Rajput. The man at the desk looking into his face felt a great love for the boy surging in his heart.

"Man Singh," his voice was gentler now. "Your loyalty and devotion have made me glad. I have loved you as one of my own; therefore as one of my own, I want you to go away with the Memsahib and the children."

"Sahib," he pleaded with a hint of tears in his voice, "you cannot make me go and you must not ask me to."

"Man Singh you must go."

"I cannot Sahib, what if something happened to you here—all alone?"

"That would not matter for I should have the satisfaction that I had done the best I could for those I love. If the Maharaja could spare me I would surely go, but we have had so many deaths amongst the office staff and the Maharaja is depending upon me to carry on the work till new men come to fill their places."

"Then Man Singh, too, will help the Maharaja by standing by the Sahib."

The man at the desk shifted his papers to one side, thereby finding an excuse to look down. His usually stern face was greatly softened and he was fighting back the tears.

The man looked up at last.

"Man Singh, what can I say to you. The danger now is very great."

"I have given you my answer; a Rajput's word is never broken."

Isabel Badley Strahorn 1907—1935

It seems not so *very* long ago that I was visiting the Ted Badley family in Lucknow. The children were little; Isabel, Elizabeth, Theodore, Nancy and Dana. Such a well-regulated family of happy little folks! They were so full of life and fun, and always interested in something worth while. Isabel, the oldest, took her share of responsibility with the younger ones so naturally, so easily! It was here in the home that the training began and so successful was it, that later on she was selected for posts that called for good judgment and faithfulness to duty.

Isabel with other Missionary children attended Wellesley Girls High School, Naini Tal, as a day scholar. Her academic training began here, and her warm-hearted nature won friends who still prize the memory of the early school days. On going to the United States she entered Ohio Wesleyan University, at Delaware, Ohio; the Alma Mater of her parents and the home of her mother's family. Isabel graduated in 1929.

On leaving College she took up Y. W. C. A. work and was Secretary in New York, Brooklyn, and New London, Conn; She spent several Summers in Girls' Camps, and was conspicuously successful in this type of work. It was natural that she should be a leader whom the girls admired for she had initiative, and ideas and boundless energy to carry them out. She was genuinely interested in the welfare of others.

Her high ideals, her frankness, and her sympathy, won friends wherever she went. Many are sad because she is no more with us. She has been promoted to Higher Service. We are the richer for having known her happy, winsome personality, and are grateful that her joyous spirit was loaned to earth, if for only a few short years! She made the most of those years. God bless the parents and home that produced so fair a flower, and give comfort and strength to those who now miss her so sorely.

NORA B. WAUGH.

F. W. NOV. 28, 1935

IN
India and Ceylon
FOR
Prayer
ON THE
Second Sunday in Advent,
8th December, 1935

In all parts of the world our fellow-Christians are invited, as for many years past, to observe the Second Sunday in Advent, which this year falls on December 8, as a day of special prayer for the work of the British and Foreign Bible Society. Founded in London in 1804, it speedily extended its activities into every quarter of the globe, so that to-day through its instrumentality the Bible has been translated in whole or in part into no fewer than 695 languages. Here in India we chiefly think of the work the Society has done in translating and publishing the Bible into the great Indian languages. Last year's Report shows that there were sold from the Bible Society's Indian depots, Bibles in 19 Indian languages, New Testaments in 11 others, and portions in 45 more, in addition to many in non-Indian languages. There is a constant work of translation and revision. And when the book has been published, the Society is also responsible in large measure for distribution, whether through its own colporteurs, or by helping other agencies.

It is because the Bible Society is thus closely associated with all the Churches and is rendering them an indispensable service that we issue this call to all Christians to join in thanksgiving and prayer to God for His continued blessing on its work.

Bernard C. Studd	Lionel L. Hodgson	Calcutta.
J. McKenzie	G. S. Cox	Bombay.
Harry Madras	W. E. H. Organe	Madras.
K. Matthan	J. H. Dickson	Bangalore.
Charles Lucknow	H. C. Balasundaram	N. India.
George Lahore	W. H. L. Church	Punjab.

(Presidents and Secretaries of the Auxiliaries)

J. S. M. Hooper, General Secretary for India & Ceylon.

THANKSGIVING

Remember That I Also Am A Hindustani

By C. Thomas.

1st. FEBRUARY 1949—That was the night when Bishop Brenton Thoburn Badley went to sleep and opened his eyes on the Other Side as the trumpets sounded to welcome him within the pearly gates. Now is the first anniversary of that event. We cannot forget him for he is, to use the words of the poet Dryden, "still by many followed, loved by most, admired by all."

Over forty years ago, to be exact on 31st. October 1909 he wrote me "Remember that I also am a Hindustani." He exemplified this throughout his life. He was born in Hindustan on 29th. May 1876, and died in Hindustan. Almost his last words were in Hindustani. When his brother remarked that he ate better, he replied, "bahut mushkil se" (with great difficulty.)

As a baby in Gonda he was given a taste of opium like many Indian babies. His ayah would give it to keep him quiet for even as a baby he had an irrepressible spirit. Like Indian boys he shared in kite flying and pigeon flying contests. This boyish spirit he maintained all through life. He would play with children, propound Indian riddles and repeat Indian nursery rhymes like.

A re Koko, ja re Koko,
Jangal pakke ber
Merá bába knáne mánge
Damri ke do ser.

Come thee fairy, hie thee fairy
Jungle plums are sweet
Two seers for a penny
Baby wants to eat.

(His Translation.)

Credit for many of his sayings and stories must be given to his bearer, the old Sirdar whom he and Mrs. Badley went to visit after his retirement in his distant village across the Ghagra River. How the village folks must have been excited to hear the news that they were going to visit him; now proud the Sirdar must have looked when he received them and how he must have told his neighbours many stories of the Badley home!

To think out, plan, and *Spend money*, to bring joy to others was one of the characteristics of Bishop Badley and his helpmate.

After his schooling at Oak Openings (Philander Smith College, Nainital), he went to America to complete his education. While he was studying Law, he heard the clarion call of Bishop Thoburn for volunteers who would work as missionaries in India on Rs. 75/- a month for four years.

He Deliberated

With a strong physique, a fluent tongue, a brilliant mind and a good memory he could have easily made a success as a lawyer in America. All his dear ones too

were there and he loved them intensely. He wrote to his mother once from India: "I feel my loneliness today and I yearn to take you all in my arms. But this is just a part of the battle I set out two years ago to fight and He who began a good work in me will complete it."

Though his love for his dear ones was intense he had not forgotten the land of his birth. The vision of

India rose before his eyes. It was there that his father, enthusiast for the higher education of Christian lads, saw the Lord bring before his eyes a picture of the site of the future Christian College while he was praying one day with his face on an office chair. It was there that the father died with a smile on his face saying "I hope the College will prosper". Could not the son have a share in making that hope a reality, he asked himself.

Brenton was not conscious of the day or the date of his conversion but he was conscious of what he called his "Bethels" when the Lord had met him in a special way on several occasions. These were the hidden springs of his success and power in this land. The first of these was when he was a lad of fourteen years and the place was the English Church, Nainital. He noted in his Bible the following verse on that occasion, "Think nothing too dear to give up for Jesus." The Lord came down again two years later to stand by him with his never failing promises. This was in Simpson College in America in 1892. The entry on this occasion in his Bible reads "Think nothing too great to under-take for Jesus" He remembered his Bethels and decided to come to India on Rs. 75/- a month. He was one of what were called "Twelve Apostles" and the most successful of them.

I have read a number of articles in the public press regarding the salaries of Indian Mission workers. They are certainly inadequate. While the labour is worthy of his hire, should not the *labour* itself be the sole deciding factor for those who feel called to work for their Master?

He landed in India towards the latter end of December 1899, attended the North India Conference in January 1900 and received his appointment to the Reid Christian College, Lucknow. He took over charge of the English department from Nathaniel Jordan on 1st. February 1900. He transferred his Church membership to the Hindustani Methodist Church where he chose later to be married. I was a student of the College at the time and came into close contact with him. He remained in the college till 1909.

(Continued on Page 6)



THE LATE BISHOP B. T. BADLEY.

Special Studies in The Nicene Creed

VIII—The Heart of the Creed

BY BISHOP H. PAKENHAM WALSH

(Continued from December 5th. Issue)

Who for us men and for our salvation came down from heaven.

We now come to the very heart of the creed. The supreme mystery of God is stated in the fewest possible simplest words. It is the excellent custom of your Church that from the moment these words begin the whole congregation prostrate themselves three times till the forehead touches the ground in adoration of the love of God in the incarnation, passion, and death of the Son of God "for us men and for our salvation". This is not done on Sundays or great festivals, and I feel somewhat sorry for that, for those are the times when the greatest congregations are assembled. It may be that it is just for that reason because the people are too crowded in the church to be able to prostrate themselves easily; but let us all in spirit carry out the prostration, bowing, as one has said, "the knees of the heart", truly and really thanking God for his great redemption.

It was "for us men and for our salvation" that the Son of God came down from heaven. We men needed Him. The whole human race had become sinful, and were no longer capable of going to heaven, and being received there as the sons of God. There was need of one perfect sinless man, a new Head of the human race, who would give Himself as the supreme sacrifice so as to be "the Lamb of God that beareth away the sin of the world". Such a one could not be born in the ordinary way among the sons of earth, for every one so born would inherit the sinful nature. God Himself must enter into the human race and become man. For that event He prepared the chosen people during many centuries speaking to them in diverse portions and in diverse manners in their prophets (Heb 1,1), until "when the fullness of the time was come, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons".

Before we pass on to think out what these great words mean, let us each pause to ask ourselves, Was it for ME? If so have I received it? To the first question the answer of the whole Bible is "Yes". God has willed the salvation of every human being. Every one is equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. He came from heaven for us men. I am a man, therefore he came for me. Christ Jesus came into the world to save sinners, and to save the chief of sinners. I am a sinner. I may be (as St. Paul says he was), the chief of sinners. Therefore He came to save me.

To the second question the answer in one sense is "Yes" but in another sense it may be "No". You who are baptised Christians have been brought by Baptism into the way of salvation. God has made you members of His Body, which is the Church. Jesus has taken you up in His arms and said "this child is mine. He has placed you in the Home of His family, where you can learn to love Him, to obey Him, and to grow more and more like Him. But you must personally receive this salvation. You must by faith, by the outstretched hand of trust, take what God wants to give. He is ready to wash away all your sins, to make you whiter than snow, (Ps. 51, 7), but you must be sorry and confess your sins, and you must continually take His power to fight against them and conquer them, so that He can be well pleased with you. And if we are saying "No", "I have not received, and I do not want to receive the Lord Jesus", then even God cannot save you. "How shall we escape if we neglect so great a salvation" (Heb 11, 3). So I want you to be able to say, Who for me, a man, and for my salvation came down from heaven.

What is the meaning of those awful words, *Came down from heaven*. I have called them "awful words", "because they tell of an unimaginable self-giving, a humiliation beyond all our powers to understand, a leaving of all that was

glorious and peaceful and beautiful, and of coming to a sphere that was full of darkness, misery, wickedness, hatred, and tumult. St. Paul says "He emptied Himself" (Phil. II, 7), and Charles Wesley says in one of his hymns, "He emptied Himself of all but love".

It is not a physical descent from a glorious place called heaven, to a squalid place called earth, not merely a descent from what we call the throne of God, surrounded by all the Holy Angels, to a manger on earth, surrounded by sinners, and continually in contact with their manifold sins; but a voluntary entering into a kingdom of Satan, to be exposed to all his might and wiles, to live among his slaves and victims and to fight day and night against him and all evil angels, and men whom he had perverted, and to fight on to the end bearing in sympathy the sins and sorrows of the whole world, and finally in uttermost suffering giving His life a ransom for many.

We see it as an event in history, something that happened at a particular time, in a particular place on this planet. But with God, with the Eternal Son. "The lamb was slain before the foundation of the earth". (Rev. XIII: 8). Let us go ourselves in worship before such infinite love.

The following illustration, though a very inadequate one came to me in a very interesting way.

The Rev. G. H. C. Angus, Principal of Serampore College had been taking a retreat for us at Bishop's College, Calcutta, and he had said we ought to be always looking out for illustrations of spiritual truths. I went for a walk down a street in Calcutta thinking how could I possibly find any illustration in a street like this. I saw the iron cover of man-hole in the middle of the street had been moved away, and that a coolie was drawing up buckets of filthy water from below. I looked down. Twenty feet below was another coolie standing waist deep in the filthy sewer filling the bucket with the water, which was rising too high for safety and for health. And I thought to myself. What a horrible work to have to spend one's time in doing! How would I like to go down in my white clothes and clean body and stand all day working in that filthy stinking river of underground water? And then the thought came to me. That is a dim picture of what the Incarnation must have meant to the Son of God.—*The Church Weekly*.

Advance Program in Bombay Kanarese Church.

A few of the Churches in the Bombay Area are vying with one another in the Advance Program. Recently a notice was published on the fine work in the Nagpur District. Now comes a fine report from the Kanarese Church in Bombay.

This Church has presented one of the finest calls to service that has come to me. It is in the form of a four page leaflet, printed on semi-art paper in sepia color. A fine block of *The Praying Hands* is on the front with the caption "ADVANCE FOR CHRIST AND HIS CHURCH". "Pray without Ceasing" is printed underneath. Four pledges to pray daily, study the Scripture for spiritual growth, attend Sunday worship and serve in anyway possible are on page two. There is a place to sign these pledges under this. On page three is a picture of *The Interceding Jesus*, with Hebrews 7:25b printed underneath. Page four has Exodus 14:15 printed with the words "From Crusade to Conquest" under this.

This pledge writes the Rev. James B. Satyavrata, pastor of the Church, "was presented to our people on New Year's Day service with a special talk and covenant service after the sermon." He further adds, "I have every confidence that if we pray without ceasing, the Lord will bring a great revival to our Church."

Paul E. Wagner

On the night of the 1st February 1900 he had another "Bethel". We have the following entry in his Bible, "If ye abide in Me and My words abide in you ye shall ask what you will and it shall be done unto you. I claim Thy promise, O Christ, and I establish a new covenant with Thee tonight" His Lord's reply was "Receive ye the Holy Ghost." Our schools and colleges would tell a different tale if a few Christian teachers and professors began their teaching career by establishing a new covenant with Christ, as did this young professor.

He took as his motto Carey's words, "Expect Great Things from God, Attempt Great Things for God". The motto was hung up in the Prayer Corner or the Office in his home and became the ruling passion of his life.

(To be continued.)

Bishop Badley's Death Anniversary

The day on which this paper goes out will be the first death anniversary of our revered and beloved Bishop Brenton Thoburn Badley. It was in the night of February 1, 1949 that he went to bed and in the morning of the 2nd February he could not be found in his normal life. We, therefore, take this opportunity to commemorate this anniversary of his passing away by publishing an article on his life from the pen of Mr. Charles Thomas, one who knew him so intimately for so many years. The life account that we publish in this issue is rather long and we could not publish it in one instalment. So we are giving part of it this week and the rest will be published next week. We are sure this article will be read by all who knew and loved Bishop Badley with great interest. Of course, Mr. Thomas knows so much about him that he could write volumes about him. So in writing this article he has restrained himself so much and even then it became rather unusually lengthy. But we are sure it will be found very interesting and illuminating. We are sure if we had asked others to write about him we would have received any number of appreciations and tributes since he was so very popular with every body and every body with whom he came into contact began to love and admire him so much. His passing away has indeed left a great gap in the Indian Methodism. Although he is dead yet he liveth in so many lives that he affected during his life time. Such a personality as his could never die. We therefore remember his death anniversary with solemn vow to carry out the work so dear and near to his heart and with great reverence and love for him.

out that did Jesus, says "NOW IS THE SON OF MAN GLORIFIED and God is glorified in Him."

We found in our previous devotional studies that all the promises of God had their Yes in Christ; and that He has promised us that He will be the giver of peace for He is the Prince of Peace; and this can only be possible through Him for 'without Him we can do nothing and now we find the climax of all these in that we will have complete Victory when the Achans within the Camp of His Kingdom are destroyed. Thus we move on to a completely sanctified and Spirit-filled body of men that see the goal in the distance and are moving on with confidence that we shall attain it. That Promised land of God will be for all those who follow in this happy band of soldiers of the Cross.

ore the people observe the days of repentance they must forgive one another and seek forgiveness from those living in distant or foreign lands; for without forgiving others people cannot obtain forgiveness for their sins from God (St. Matthew VI. 14-15). All people and especially Christian nations must know that their lives on earth, according to the plan of God, are to be spent for the glory of God and for the Kingdom of Heaven, and all those who strive to live for their own glory or greatness must perish under the wrath of God whose Kingdom, Power and Glory they fail to understand, since their eyes are dazzled by the lory of gold and they are blind to see the Glory of God.

During the period of repentance, people must worship only the Almighty God the Creator of heaven and earth and must know that only God is GREAT and WORTHY of all praise and adoration. The pride and glory of all people must be crushed to pieces and blown to atoms before the SUPREME BEING. Every man must become humble as a lamb before the Omnipresent, the Omniscient and the Omnipotent, Who has power to turn all lands into desolation and destroy the world any moment at HIS WILL, whether by fire, by earthquake or by water as in the days of Noah through deluge. Though He has promised not to destroy the earth again by water (Genesis. Chapter VII). The earthquakes of January 1934 and May 1935 failed to teach repentance to the people of India because they needed something more dreadful to make them tremble before God and cry for mercy. The two World Wars did not break the hearts of the people to give up their evil ways and surrender to God and in future not to believe in the protection of men and cannons but to flee to the shelter of God and live under Divine Rule.

The Indian Witness

VOL. LXXX

Lucknow, India, Thursday, February 9, 1950

No. 5

"Remember That I Also Am A Hindustani"

By C. Thomas.

(Continued From Last Week)

He Dedicated His Pen

to the service of his Master on arrival in India and he wielded it mightily all through his career. The first article he wrote in India was within a month of his arrival. This was on "Ohio Wesleyans in the North India Conference." The last article was written within a fortnight of his death. His last book, *Stories for the use of preachers and others*, is in the press. As a propagandist (using the word in its best sense) for the cause of the Christian missions in India or Christian activities in the Church he had few equals. So many contributions of his in the form of Newspaper articles, tracts, poems, mottoes, booklets, or books have appeared from his facile pen that we are liable to forget what it cost him to write. Once I saw him sitting in his office with his coat off and perspiration on his brow. He was busy on a new book which he was writing. He remarked, "This is taking my life blood out of me." He was a great believer in Evangelism through the printed page and often paid half the cost of printing from his own pocket.

I knew him best as a Professor of English and Philosophy in the Lucknow College. He put up a motto in the Philosophy class which was "LEARN TO THINK". His class lectures on Applied Psychology, a comparatively new science at the time were most engrossing. He intended to write a book on the Psychology of the Indian mind. His scholarship made us proud of him. In America he had won the Gibson prize of 20 dollars in gold for his essay on "Should the United States continue the Gold Standard of Finance?" He insisted upon our using simple English. He would tell Americans that nothing was gained by sticking to pronunciations which were not current in India. He would tell them the difference in the use of "Esquire" and "Mr." when addressing a letter. He would make fun of the Englishman's habit of dropping the "R's" in words like here, there, and everywhere. He would string long sentences of words wrongly pronounced or accented by his students till they laughed and gave them up. His capacity for imitation and mimicry was remarkable and made his stories charming, his acting delightful and his addresses impressive.

I told him once that I did not know the use of the article "the"

His reply was, "When you have decided to put it in—don't."

His was a mastering but unassuming personality. He determined to influence boys for Christ by mixing with them freely and making friends with them and he succeeded in his efforts.

It was not easy for him to live on Rs. 75/- a month. We boys could see that and it touched our young hearts. Some of us took an advertisement to him. This read "Wanted a professor of English on Rs. 250/- a month at the Kayasth Patshala" We suggested to him to apply. He smiled and said.

"Boys, I have not come to India to make Money"

A. H. Pirie, Principal of the Canning College, Lucknow, who was a friend of his father told him not to waste his life on Rs. 75/- a month but apply for the post of the Registrar of the Allahabad University in place of Dr. Thibaut who was retiring. Pirie offered to try to get him the post. He too received the same answer, "I have not

come to India to make money." This sacrificial living made a great impression on the Hindu, Muslim and Christian boys of the College and we talked of it frequently.

While I was at college a rumour went round one evening that Mr. Badley had been killed; some said he had been injured. The faces of the boys and their conversation showed that Mr. Badley had gained his object of making friends of them for his Master. What had happened was this: He was going towards the College from Kaiserbagh on a bicycle. As he passed through the narrow gate, a phaeton suddenly appeared from the opposite direction. His bicycle collided with the phaeton. He was thrown down and a wheel of the phaeton passed over his body. But no rib was broken; no serious injury was caused. His Lord preserved him for a wider field of service.

Charles, What Do You Think of Her?

Was the question he asked me one day. The lady referred to was my Sunday School Class Teacher, Miss Mary P. Stearns. The evening before he had proposed to her in one of the gardens of Lucknow, the garden city of India and had been accepted. She came to enrich his life, to complement his qualities, to make the home beautiful for that lover of beauty and a haven of rest for many workers of their Lord. I attended their wedding and had the honour to receive an invitation to the 40th. anniversary of their wedding which was celebrated in Landour. In 1947 he invited me to a dinner to celebrate the day of his engagement with that elect lady.

On January 7th. 1907 he had another "Bethal." This was at Rampur Kothi, in Bareilly. It was a vision of a work, to be revealed by the Spirit in due time. It demanded absolute surrender of self, a willingness to be led into it, and gave assurance that God would not let him fail of His *whole purpose concerning him*.

In 1910 he entered into a wider field of service. He became General Secretary for the Epworth League for India and Burma and went round arousing Christian youths of the Empire to higher living. He produced suitable literature for them. I remember that he sent me a book, "God's Heroes. Our Examples" to translate for him in Hindustani. His sagacity, friendliness, ready wit, command of colloquial Hindustani and freshness of spirit made him a favourite with Epworth Leaguers.

His next sphere of work was as Secretary for India in the Office of the Foreign Board of Missions for about two years. He was happy when they sent him back to India. He was appointed Superintendent of the Bareilly District which he had to leave to be Publicity Secretary for the Centenary of the Methodist Church in India, an office for which he was so well equipped.

In 1921 he was appointed Editor of the Indian Witness but this work was cut short by his election as Bishop that year.

A Do-It-Now—Bishop.

I came into close contact with him again when he became Bishop of the Delhi area in 1936. He paid an Episcopal visit to Dehra Dun. He saw the Methodist congregation gathered in a small verandah of the Pastor's house which had a dirty compound and a noisy road in front of it. He was asked to administer the Lord's Supper in that verandah. He refused. "*Brahm gahan*," he

said, "Hargiz nahin." (What, here! Never) He saw that another house was rented before his visit terminated. This had a big room for worship. He said with a smile, "I am a Do-it-Now Bishop." Once he made up his mind he would act quickly. He told me that he found that in ninety cases out of a hundred he was right in taking prompt action. We members of the Dehra Dun Church can never forget what he and Mrs. Badley did to make it possible for us to have a Church building in the near future. Its Corner Stone was laid by Bishop Pickett on 29th. January 1950.

Bishop and Mrs. Badley spent ten days with us before proceeding on their last furlough in 1945. How appreciative they were of little things done for them! His beloved companion who had borne heavy burdens in their home to give him time for the Master's work passed away on 5th, May 1946. Her wish, like his, was that he should return to India. On his return from America in 1946 he went straight to Mussoorie to see his daughter. On the way he stopped at our house in Dehra Dun for a few minutes and asked if he might live with us when he came down from Mussoorie. We could hardly believe our ears when he said this. We were thrilled; it was an honour undreamt of. We pointed out how humble our home was and we were Indians. But was not he a Hindustani too? He lived in our home from September 1946 to October 1947. This gave me an opportunity to observe how the grace of God had worked upon his human nature, breaking up the crust and polishing the facets till his soul shone like a diamond. In our college days a man would come stealthily on holidays, cut and take away grass from the college compound. He caught him one Sunday morning and thrashed him. He said later, "Charles, I have taught him a lesson which he will never forget but I dare not repeat it, I am a Missionary". During his stay of fourteen months with us I never saw him lose his temper, though he had plenty of excuse for it.

In his early days I heard him argue, "Why should not Missionaries live in fine bungalows after all the sacrifice they have made? Does not the Bible say 'All these things shall be added unto you?'" In his later days I saw Indians staying in his Episcopal residence and heard him plead for better quarters for servants. When three of us Indians stayed at his house in Delhi once for three days, he would get up early in the morning, heat water, bring it to our doors, knock and say, in his inimitable way, "Garm pani, huzoor." (Hot water, your honour.)

He must have suffered many inconveniences in our home but he never said a word to show this. He frequently spent an hour in the drawing room. What a wonderful hour that was! What precious memories it has left! He would put you at ease whether you were a child or a youth or an old person. He could talk on any subject and be most entertaining and instructive—yes, any subject except scandal. He was a good listener, had a poetic temperament and was ever courteous. Like Edmund Spenser's knight, "Right, faithful, true, he was in deed and word."

I was with him when he unpacked boxes which had been left neatly packed by Mrs. Badley. There was silent suffering mixed with Christian fortitude. In his lonely life he hated what he called, "counting jharans" or house keeping. He felt that he could devote that time to better things. Happily his sister-in-law came to his help in latter days and relieved him of this.

He was generous to a fault. He would occasionally be out of pocket, aiding needy persons. In the presence of need or suffering he would forget the condition of his pocket book. He never cared to which denomination the applicants belonged. An Indian Pentecostal preacher told me last year that Bishop Badley paid Rs 70/- for the extraction of his teeth and about Rs. 200/- for his denture.

His treatment of servant puzzled me. They would let him down but he would keep them on. He would often do his servants' job to give them more leisure. He would spend money on them and their dependents though they hardly deserved it. I did not understand this till I read the Life of that Anglo-Indian saint Phoebe Row written by Isabella Thoburn. Miss Thoburn wrote that Miss Row

frequently employed servants for their good rather than for their service to herself. Such was the habit of Bishop Badley.

The greatest impression that was left on my mind while he lived with us was that he was a man who practised what he preached and practised it constantly. In Dryden's words he was, "A living Sermon of the truths he taught."

Faith and Courage

While bidding us goodbye on his departure for Ghaziabad he went and saw my wife who was lying sick in bed. He himself had not been well. He said, "You have often seen me in the valley here but faith and courage have carried me through. I commend them to you." Faith and courage were the stars that guided him on his journey to his eternal Home—mighty Faith, heroic Courage.

He invited us to spend the last winter in his house at Ghaziabad which was vacant. He insisted upon its being furnished as if he himself were coming back to live in it. He saw that this was done. He placed everything there for our use from the pins on his office table to his most valuable carpets and his precious "India Library."

We talk of discrimination between American missionaries and Indians. Here was a man who had no race prejudice whatever because God had filled him with his love. In another of his "Bethels" which took place at Lucknow between 28th August and 5th. September 1909 his God told him "Without love...nothing." He received a baptism of love and lived a life of love as portrayed in the 13th. chapter of 1st. Corinthians.

Now he is gone to the realm where love attains its perfection and finds its finest expression.

Opportunities for Christian Work in free India

EXTRACTS FROM BISHOP MONDOL'S ADDRESS AT MADRAS.

The great opportunities that lay before Christians to spread the message of Christ throughout the length and breadth of free India, was stressed by the Rt. Rev. S. K. Mondol, Resident Bishop Hyderabad, and President of the National Missionary Society of India, speaking at a public meeting at the Memorial Hall yesterday. Mr. A. Mc. G. Tampoe presided.

The Rt. Rev. S. K. Mondol began by saying that Christians of India had the great spiritual adventure of winning the heart of India. They had before them an open door, and it was up to them to rise to the occasion. In the past, Christian Missionaries had been sometimes accused of being the vanguard of foreign imperialism and of being under the patronage of an alien Government. People attributed part of the success of the missionaries to the material benefits which they received from the British Government. The speaker was not there to defend the missionaries; some of the complaints might be partially true; but it could not be altogether true because the Church in India had deep roots.

On the eve of the attainment of independence there were many misgivings in the hearts and minds of people as to how the Christian Church would fare in the new free India. The question was asked would it go under and would there be persecution? There were many people with many voices, saying this would happen or that would happen.

Fundamental rights

And then came the new Constitution which gave the fundamental right to preach and propagate religion, and Christians were happy that such a right had been conceded. That had been with the goodwill of the powers that be. If therefore they were all imbued with the Christian spirit they could see before them an open door which could never be shut.

Proceeding, he said that in free India he found Christians, held their own in a remarkable way and occupied positions of both power and leadership. All the misgivings some people had had about the position

(Continued on Page 4)

A Farewell Address Read at the Retirement of Bishop Brenton T. Badley*

At a gathering like this it is natural to think of days gone by. That doesn't imply that they were better days, but they were our days and we have brought along with us memories which we delight to revive when encouraged to do so. We are pausing a few moments now to allow some of these memories to blossom again and fill the *shamiana* with their fragrance. Bishop Badley and our esteemed Chairman are both part and parcel of Lucknow. It is fitting that Lucknow should have the honour of being the place where Bishop Badley steps aside from his active Episcopal duties. Here it was that he began, in 1899, his missionary activities. Here he continued to center most of his activities up to 1924 when he was elected to his present high office. That makes 25 years against 20 in favour of Lucknow and we can still throw in for good measure those youthful years when he was under the parental roof and flew kites over the vacant spaces now covered by the buildings of the Lucknow Christian College. Our Chairman was not on hand in Lucknow in those earlier kite flying days but I understand he underwent his training in that art elsewhere and it may be questioned which of the two passed with higher kite flying honours. I can't say with authority but I understand there is still danger lest the Chief Court may be abruptly adjourned and the flowing gown of the Chief Judge be seen suddenly to emerge into the open spaces, when the cry "*kat gaya, kat gaya*" greets his ears.

When Brenton Thoburn Badley began teaching in the Lucknow Christian College he had a number of students who in later years earned fame in various spheres for themselves and their Church and College. One was the late Bishop J. R. Chitambar; another was our Chairman, the Chief Judge, Sir George Thomas. So the Bishop is not only the Spiritual Father of his Methodist flock but of some of them he is also the Professorial Father. In India great honor is given to the teacher,—almost equal to that of the father.

An old Lucknow story may here be in place. In the early days there was a family here by the name of Jackson. The head of the family was one of those rough diamonds without a great deal of scholastic training but who had made the most of his chances and had won for himself a place of some importance as a member of the Lucknow Bar as a *vakil* or advocate. He had two sons whom he sent to England and who were called to the Bar there and returned to Lucknow as barristers. At first they lived in the old home. The story goes that at a rather late hour a somewhat unlettered client came to the house seeking legal advice. He had been told to ask for Barrister Sahib. The father appeared on the scene and asked what was wanted. The man had no notion as to whom he was confronting so said he wanted the Barrister Sahib. The senior Jackson thinking that the prospective client looked more like he was seeking for a *vakil* than a barrister, roared at him the question, "Do you want the Barrister Sahib or the Barrister Ka Bap?" For the Indian villager that

question would answer itself. Who would be satisfied with a mere barrister when he was offered the Barrister Ka Bap?

We have with us to-day not only a Barrister who is a Chief Judge, but our chief guest is a Barrister Ka Bap.

I shall now make a confession. I came to India in 1906. I had lived up to that time a sum total of twenty-three years, but I was unconscious of my abysmal ignorance. I had up to that time never heard of the name Badley. But it was not long before that defect was remedied. I attended the Jubilee in Bareilly in January 1907, and then, or a little later, heard of a wonderful report on the "State of the Church" given in the North India Conference by a certain B. T. Badley. He had sent out a questionnaire and asked all sorts of questions and received all sorts of answers. And he prepared his report. The next year the Bengal Conference, of which I was then a member, told me to go and do likewise. This I tried to do with, as I was told, some degree of success. So I can claim to have begun at an early date to follow in the footsteps of this man Badley. Of course I have only followed part of the way—but farther than some of you may think—as may appear later.

My next contact with our Senior Bishop was when he was Epworth League Secretary. Down at Baroda in the Central Conference of 1912 there was a big Epworth League Rally. Secretary Badley had prepared a program and they had banners and flags and all the rest. We miss that sort of thing in our old age. Perhaps we don't put enough endeavour into our Christian Endeavour in these days. But at Baroda we had a great day. There was one banner across the stage that read, "We Must Grow or We Must Die." Howard Musser of the C. P. was there and the temptation was too great for him; he changed the capital G. to a Capital C. and it then read, "We Must Crow or We Must Die." Of course in these "staid and steady" times levity of this sort is not encouraged.

It was in those and later days that the figure of B. T. Badley was always seen with a camera slung over his shoulder. He once visited the Ballia District. For two or three days he went in and out of the villages and across the fields, getting pictures from a Mass Movement area. And for me it was a rare time of fellowship as well as an opportunity to hear his report on the "State of the Church" all over this great field. In the home it was also a high privilege to have him as the guest. The son of the house made the most of the opportunity and asked questions unending about the art of taking pictures which he pondered well and later made use of.

There were few Methodist Centers in those days where the sunshine of Badley's shadow had not fallen. It was in fact a superfine training and preparation for his later Episcopal supervision of the Church throughout this land.

(Read at the Central Conference of the Methodist Church in Southern Asia, Lucknow, January 4, 1945.)

It was about this time that he was called to New York to help in the Board office as Special Secretary for India. He made his mark there, but America could not satisfy or hold him and back to India he came after a year or two at 150 Fifth Ave. New York.

At this point in his career he was appointed Superintendent of the Bareilly district and pulled stakes from Lucknow. But it was a brief spell, for he was selected to be India's Publicity Secretary for the Centenary and had his headquarters in Calcutta. I remember to have heard Bishop Fisher say, "Badley is a whirlwind for publicity". That was high praise coming as it did from one who was somewhat of a breeze in that line himself.

And now we come to a chapter that is perhaps not so well known to some. The Central Conference of 1924 was faced with the task of electing an editor of the *Indian Witness*. Dr. F. B. Price had passed on from earth to heaven during the quadrennium. B. T. Badley was elected.

We all took it for granted that an editor of great promise had mounted the Witness Tripod. He shifted from Calcutta to Lucknow. Mrs. Price had been carrying on the editorial duties and continued to help, for the editor was a ministerial delegate to General Conference from the North India Conference and in March expected to leave for Springfield, Mass., to attend the Session. So he had but a few weeks to try out his editorial pen before sailing for America.

And there the Chapter as Editor was cut short. We all know that the General Conference at Springfield, Mass. sent him to Bombay, not as editor, but as Bishop of the Bombay Area. I mentioned a while ago that I had followed in some of the footsteps of our Senior Bishop. He was once Editor of the *Indian Witness*. I have had the great honour of following him up to that point. There, happily for all concerned, at least so I hope, I have stuck and there I remain. At this Conference I have had the unique distinction for me, of having received one vote for Bishop. However, my address is still 37 Cantonment Road, in the apartment of the Editor, and there is no danger that my footsteps will lead elsewhere in the immediate future.

Bishop Badley remained in Bombay for twelve years and came to Delhi in 1936. He has now rounded out eight years in India's Capital. As our Bishop we have come to know and love him. He has been one of us and there is no part of the field he has not administered.

Bishop Badley has not belonged to us alone. He has spoken from many platforms and his voice has been heard gladly as he has pled that Scriptural Holiness become the goal of all Christians throughout the land.

The Badley home has been a haven for all who entered it. Years ago when the children were small what fun it was to share its joys. What a boy and young man of promise Brennie was! How like his father in pranks was Luther—and Mary Esther is still one of us and possesses many of the qualities of mind and heart found in both her mother and her father.

When B. T. Badley became a minister, the world lost a prospective actor. He would have made a name for himself on any stage. His chowkidar's cough would deceive the elect. His other imitative accomplishments, too numerous to mention, will be taken as read. And yet he has been an actor—a preacher and speaker with rare accomplishments—and this he will continue to be; in this sphere he will carry on.

Though other duties have engaged him he has continued to write. He might have gone far as a writer. Perhaps he still will do so. We hear he has some plans to give time to this work. We hope he will. And even yet he may finish his term as editor of the *Indian Witness*. One retired Bishop has already taken his turn and why should not this field of service to the Church fall to another retired Bishop?

Bishop and Mrs. Badley, we salute you and greet you. If you move on from your present post, it is to one of continued honour and service to India. We shall consider you our Ambassadors-at-Large. Our hearts and homes are yours. This you know, and this you will never forget.

FRED MAXSON PERRILL

Missionary Program For February, 1945

PREPARED FOR THE WOMEN'S SOCIETY OF CHRISTIAN SERVICE, BY MISS W. M. GABRIELSON AND MRS. F. M. PERRILL

Goal for the Year—Serving Jesus Christ through the Church.

Text—"Seek that ye may excel to the edifying of the Church." 1 Cor. 14; 12.

Devotional Subject—Relieving the Distressed. Acts 6: 1-7; 11: 27-30; 2 Cor. 8: 1-15. (Study also Ps. 41; 1-2; 82; 3-4; 140; 12; Deut. 15; 11; 24; 19; Gal. 2; 10; Jas. 1; 27.)

There were needy people in the early Church, like there are in all places. These were widows that must be cared for, and some were overlooked. Quickly the Apostles saw that in order that all might be properly cared for, there must be a system, and that plans must be left in the hands of careful and consecrated people. All through the Scriptures, God's care and thought for the poor and the widows and fatherless is especially significant. Our Church finances and ministrations should make provisions for what is so near to the heart of God.

Have the stewards of your Church made investigation of such needs and is the whole Church ready to help such? What provisions are made for it? What about the famine stricken people? Are we sharing with them? Let us remember Jesus' own words in Math 25; 40. There is no higher way of serving Him than this.

United Intercession.

1. For Indian people domiciled in other lands, such as Africa, Burma, Malaysia, etc.

2. For Hospitals and Sanatoriums that are ministering to those afflicted with Tuberculosis, and for all preventive measures being used to combat it; especially our Madar Sanatorium, with its Doctors and Staff, and all patients.

3. For our Africa missionaries, Rev. and Mrs. Khristmukti and family, and their work

4. Bombay Conference.

Study for the month as follows:

Methodist work in Bombay

MRS. F. M. PERRILL

Work in Bombay began with the coming of William Taylor (later Bishop) in 1871 after he had spent 8 months in North India. It is interesting to note that he was originally invited to come to India by a Baptist missionary and a Church of England missionary. Then he was invited to Bombay city by missionaries of the American Marathi Mission and of the Scotch Free Church for similar work. Not getting the desired response from other Churches in Bombay he began to hold English meetings in halls, homes, streets,—anywhere. As people were converted they opened their homes for "Cottage" meetings, and in these meetings through preaching, prayer, and personal testimony many people were converted,—Europeans, Anglo-Indians, English-speaking Hindus, Mohamedans, and Parsees. At first

Mr. Taylor advised his converts to continue in their former Church connections,—if they had any,—but when he discovered that many pastors had no sympathy with the new spiritual experience of the converts, he began to organise them into "Fellowship" Bands in order that they might build each other up in the faith. Thus were gradually organised 12 bands in which 180 converts of all nationalities met weekly. Public opposition began, especially from the Churches and from the Parsees.

Rev. Frederick Wood, who writes of this work in "Visions and Victories," says:

"On account of Parsee converts the Parsee community became greatly stirred up, and opposition began, first in the Daily press, and then in open-air meetings. Abuse and calumny, filth and brickbats, were hurled at the evangelist and his followers. But God raised up friends, some of them in influential positions in the official and business world. In the open-air meetings the English and Vernacular languages were used, some of the European converts speaking more than one language, and the Indians using their own languages as well as English. Women as well as men stood by Taylor and Bowen in these open-air meetings, and we honour the names of Mrs. Raitt, Mrs. Morris, Mrs. Ainsworth, and the Misses Miles.

"As some of his converts began to scatter, there being no central band to hold them together, Taylor saw the weakness of heterogeneous fellowship bands outside proper Church organisation. The regular Churches were out of sympathy with this movement, and did not want these converts with their hymn singing, testifying, and praying ways. The converts felt the same; and 83 of them signed a request asking to be organised into a branch of the Methodist Episcopal Church. Taylor decided, after a thorough consideration of the situation to grant their request and in the following memorable words, he stated his conviction:—'I must in some way provide for them. To establish a Church here is to found a Mission in a great heathen city. To organise a witnessing, aggressive Church of Christ in India in organic union with existing Churches here, we have found to be entirely impracticable. To try to run on purely independent lines outside of existing organisations is to fail; or to found a new sect—we have too many of them already. The Methodist Episcopal Church of America has as good a right to organise in Bombay, or anywhere else, as any other branch of the Church of Christ.'

"On February 14, 1872, having read the rules of the Methodist Episcopal Church in all the Bands, he organised that Church in Bombay; and he wrote:—

'It was distinctly stated and unanimously concurred in by all our members that ours should be purely a 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.

"The members were of all nationalities, but all English-speaking. To these converts Taylor looked for the future ministry of this new Church. And from among them God did raise up a ministry: James Shaw, Manekji Mody and Rustomji Mehta, (Parsees), W. Curties, G. K. GILder, Charles Christian, James Morris, George Miles, William Boyd, Sydenham Smith, Mrs. Dr. E. Q. Ilahi Baksh, of Resra, U. P., Thomas Glover, Trimbak Canaren and Krishna Chovi, (Malayalam Hindus,) and Namaji Power and Rava Shankar (Marathi Hindus)." Rev. George Bowen, an independent missionary, formerly of the American Board, should also be mentioned,—a saintly man who supported Taylor wholeheartedly, and soon joined the Methodist Church. He is the renowned early Editor of the *Bombay Guardian*. Bowen Church of Bombay bears his name.

All of this was accomplished in the course of six months! Then Taylor went to Poonah and did a like work there, while his converts scattered and worked other places. The Parsee, Mehta, opened work in Khandwa; Lynn and Wilcox, army officers in Baroda State, opened work in that state; Winckler, transferred to the army in Secunderabad, took his burning message to Hyderabad State. Eventually a Marathi Church had to be started because of the converts who could not speak English. Work started also among Gujarati and Kanarese-speaking people. But to get the whole story you must read *Methodist History*.—"Vision and Victories", "India Mission Jubilee", "History of Forty Years". Conference Reports, and books by Thoburn and Taylor. And the work was all self-supporting, except that the Missionary Society paid the travelling expenses of Missionaries sent out for English work. Later some help was given for buildings, and, as the Indian work developed among the very poor, that too began to be cared for by the Missionary Society.

Rev. Paul Wagner of the Bombay Conference writes of the present work: "The Nander District is a place where hundreds are turning to Christ. In the past eight years a thousand people have been baptised where there was not one Christian before that time. We have not entered a village where we haven't been invited. These people are Christians because their Kanarese or Telegu relatives became Christians and their changed lives witness for the living Christ. To-day, over one thousand others are asking and waiting baptism because of the witness of the new Christian converts. Funds are needed for support of evangelist-pastors to be sent there."

The Methodist Missionary Society of Southern Asia is being asked to help support this work in the Nander-Udgir region. Mr. Wagner also writes of the methods used to help new converts; "We desire to reach 100% literacy so that the Bible can become an open book to all Christians. A series of simple Bible accounts has been recently published for beginners who are not able to read the more difficult language of the Marathi Bible as translated by the Bible Society. Second, a carefully designed course of three volumes *Rozchi Bhukti* ("Daily Worship"), is outlined to assist people in daily worship for a three year period. We seek to guide the worshipper to attain Christlikeness through the medium of prayer. Hymns, pictures, and discussion are supplementary. Lastly, the people need and want the empowering and indwelling of the Holy Spirit. I saw evidence of this fact in a spiritual retreat for pastors, teachers, laymen, and young people in the Dhulia-Puntamba District recently. Adults won victories over undesirable habits and many others were empowered for more Christlike service as they received the Holy Spirit. After a brief testimony and an invitation to accept Christ as their Saviour, a total of 65 young people, in groups, came to the altar to pray. Some arose to ask forgiveness of others; some asked for special prayer; some could not withhold their tears while a number made a "life decision."

The *Indian Witness* hopes to have an article soon from the Rev. P. C. B. Balaram, Puntamba, telling more of this work.

Brenton Thoburn Badley

A Faithful Servant of Christ

Among the letters in the large and fast-growing Collection of Methodist papers which I have been gathering for many years is one written by Isabella Thoburn. The date is 5th June, 1876. It was written from Lucknow at the time of the birth of Brenton Thoburn Badley. The early part of it relates to this auspicious event, and says, "Dear little mother Badley: I am ashamed that I have not written you a word to tell you how glad I am about that boy of yours who was born a week ago today. But you know I have thought of both you and him many times, and that I wish and pray for both of you all the blessing of the heaven above and of the deep that lieth under."

It is not strange that the new Badley child should have received the name that was given him. Something of the magic of a Thoburn designation was desired and appropriate. My own memories of Bishop J. M. Thoburn are those of silent power, of strength in poise. His name sake was a very active and sometimes strenuous opponent of evil and supporter of good causes. But he was not violent or strident, and he exerted influence by reason and thoughtful service.

The constituency of The Witness does not need to receive from a distance any biographical tribute to the life and services of one who so truly loved Christ, Methodism and India as did this representative of the first missionary family in India to run to the fourth generation. It is my thought to testify to impressions received from twenty-four years of correspondence with him, all of which has been preserved. His letters show that he was interested in every good thing, especially in the land of his birth and life-work. He was not a politician, but he hoped and prayed for the goodness, peace and prosperity of the folk he loved, whatever might be their form of government. He was first and altogether a Christian, and I think he believed, as do I also, that Methodism would be better for the Indian field than any union of churches attained by compromises or by dilution of the faith of the fathers.

Bishop Badley wrote me quite fully about some of the needs of Indian Methodism, and I am happy to remember that in small ways I was able to support or to add something to the success of his undertakings. He wrote me twice in May last and once in July, and he sent a greeting in December. In July he said, "I am still unable to work much, but I hope that will come in due time." This reminds me that long since I learned the truth that "God hath elsewhere better work to do."

The praise my good friend lavished upon my recent book about "Methodist Bishops" will always make a warm spot in my memory. And how he did aid my Methodistica! He and J. W. Robinson, whose ordination papers and old books reached me just after news of his passing arrived by cable, helped me get hold of most of the books and pamphlets published by our leaders in India. This aid and that of Miss Clementina Butler and of Mrs. Chitembar in memory of her able and admirable husband, has made the Collection rich in Indian writings. I have letters signed, Butler, Waugh, Gill, Thomas, Johnson, Rockey, Messmore, Humphrey, Parker, Holcomb, Lee and many more. Of course messages of all chief administrators are in the treasury from the beginning down to the days of Bishops Mondol, Pickett, Rockey and Subhan. Every bit of this kind of writing and of manuscripts of those in the field is desired for what the able Methodist layman who controls the British weekly, Mr. Sydney Walton, C. B. E., has called my "granary" of fact and incident concerning the worldwide work of methodism.

How sad it will be in future to miss the fraternal greetings, as well as the valuable facts and contributions to biography and history, which have come so often from the loyal spirit of Brenton Thoburn Badley. There may have been leaders in the Church of greater genius, but few if any of such patient and thorough co-operation in the tasks and records of the kingdom of our Lord.

(Bishop) FREDERICK DELAND LEETE

SIONAL

H CHOWDHRY

(3) Where are we going after this life? Here again science gives us no clue, but religion, specially Christian religion gives us the hope of life eternal. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Christ is the revelation of the will and purpose of God on earth.

John Wesley says, "The essential part of Christian holiness is in giving the heart wholly to God. You may have more or less of joy. This depends upon a thousand circumstances but you never need lose one degree of love. You have only to go on calmly and steadily and God will rise and maintain His own cause." Hence the three essential things for us as Christians are these:—(1) to see God—only the pure in heart shall see Him;—(2) to know God—only those who constantly live in His presence can know Him;—(3) to love God we love God by obeying His commandments and serving men." He that sayeth, I know him and keepeth not his commandments, is a liar, and the truth is not in him... He that sayeth he is in the light, and hateth his brother, is in darkness even until now (1. John 2: 4,9.) And this commandment have we from him, that "he who loveth God love his brother also." (1 John 4: 21).

(Continued from page 11)

Organizing Secretary when further information will gladly be supplied. Those in Britain could write to our U.K Hon. Secretary, Indian Forces' Scripture Readers' Fellowship, Northwood, Stevenage, Herts.

JOSEPH P. THOMAS,
46, Maigandeva Mdr. Road,
Fraser Town, Bangalore, 5.

Bishop Brashares Visit Mathura

Bishop Pickett and Bishop Brashares paid a hurried visit to Mathura, on the 8th of this month. They heard the Orchestra and the Choir and Bishop Brashares spoke words of appreciation and encouragement to the choir. Further Bishop Brashares made a short speech in the Chapel of the Clancy High School, the staff and the students with many other friends were present. Then Bishop Brashares went to Brindaban and after returning from there saw the Puja at the Vishram Ghat. Dr. J. N. Hollister and Mr. Comfort Shaw of Ghaziabad were also present for an Advisory meeting of Clancy High School. Bishop Pickett was so busy that day that he missed the train by which he wanted to return to Delhi, and he had to wait at the station for two hours to get another train. The visit of our Bishops was very much appreciated by all. Mrs. Brashares by her presence made the company more beautiful and pleasant. May God be with them and bless them in their work!

M. M. P. SINGH
Methodist Church
Mathura.

But during the night that the Japanese army was moving onto the city, a terrible snowstorm suddenly descended, and the mountain paths were blocked. The thinly clad Japanese soldiers were frozen. The army had to retreat, and the attack that would have knocked China out of the war had to be abandoned. *China was saved by the God who controls the weather!*

**A Garland of Happy Memories
of Mary Stearns Badley.**

I was finishing my second year in College, when word came from Miss Thoburn, who was then on furlough in the States, that she had found just the person the Isabella Thoburn College needed as one of its Professors. She was full of praises of and enthusiasm for Miss Mary Putnam Stearns. Miss Stearns had made the highest academic record in her College, had a fine Christian character and was deeply consecrated to God. We looked forward to her arrival and when she came, found in her all we had hoped for—and more.

Bishop Badley, was at that time Professor of English in what was then called the Reid (now Lucknow) Christian College. These two devoted young people soon discovered their ideals in each other and felt they could render far more effective service as life partners. They soon founded a beautiful home. Christian love and hospitality abounded there, with her as the gracious hostess. During their 42 happy years of

(Continued on page 2)

THE INDIAN WITNESS

(Continued from page 1)

life together, hundreds of friends enjoyed the atmosphere of their lovely home. She was ideal wife and mother. Also a sincere friend, patient, understanding and helpful. How we shall miss her!

She was dependable. Whenever she took over a responsibility, we knew that it would be done well for she put into it her very best. How well I remember the pains that she took with the rest of the Committee, in framing a Constitution for the Woman's Society of Christian Service. She was not very strong and was not able to work concentratedly for more than a couple of hours at a time, but she went thoroughly into every item weighing every word. She was our first President and the Society owes much to her co-operation and guidance during our first quadrennium. Even though she was not well, she attended our first W.S.C.S. Conference of Officers at Agra and was a great inspiration to us. She certainly was a great woman and the secret of her greatness lay in her Prayer Life. That is where she received her strength and guidance.

And now our hearts go out in loving sympathy and prayer to our dear Bishop Badley, their daughter Mary—Esther (Mrs. Burgoyne) and son Luther, for comfort and Christian fortitude, as they pass through this deep valley of sorrow.

Mrs. Badley has left a noble and a beautiful example for all to follow. We thank God for enriching our lives through her. The Central Conference honoured me greatly by having me garland Bishop and Mrs. Badley at their farewell meeting. There was no time then to express the many things that were in my heart. I therefore take this opportunity of garlanding her now with the choicest flowers of some of the happy memories of her life, the fragrance and beauty of which will last through eternity. Her last message, "Tell every body, Be of good cheer" is a fitting climax to her grand life. It will bring courage and strength to all. We thank God for her victorious life. As we think of her passing away, we think of the great welcome which must have been hers, with the Lord saying, "Well Done, enter into the joy of thy Lord."

SATYAVATI S. CHITAMBAR
(Mrs. J. R.)

May 23 '42

Indian

Lucknow, India, Thursday, May 23, 19

Christian Home Mela

Our first Christian Home Mela is now a matter of history, but history which will effect the future for a new tradition has been sited. Padre Ghulam Quadir and an energetic Committee from the Jullundur Cantonment Circle of Villages set to work about the middle of February to plan for a Christian Home Mela for April tenth. They found there was much to be done after the plans were drawn up for this was to be a learning experience for all those who came.

The committee decided to have the following booths: one on Child Care which nurses from the Hospital would look after, one on General Health that a Doctor in the congregation and on the committee offered to take care of, a model home which was prepared by a teacher from the United Christian Schools, a demonstration of an attractive place of worship for village churches directed by Padre Fazl-ud Din, cottage industries to which Moga School sent a demonstration of the sisal fibre industry and last but not least the Adult Literacy Booth and Book Stall. Of course there was provision made for people to secure food through the day and a merry-go round and ferris wheel for everyone.

The Mela began at 8:30 with a worship service for all who had arrived early. After this those who were responsible for demonstrations got busy setting up their booths. During this time the children, young people and women tried the merry-go-round and joined in some games and races which had been planned.

There was a loud speaker which entertained people during the day with music, bits of news of current events and announced the beginning of the demonstrations and other events of the day.

At eleven o'clock the demonstrations began with the women gathered around two model houses. One was an old style village

munities in India are recognised—the General community, the Muslim community and the Sikhs. As regards the rights of citizens, minorities and tribal and excluded areas, it is provided that an Advisory Committee should be set up to advise the Union Constituent Assembly.

The plan is now presented to the political parties in India. It for us now to play our part; accept the plan in the spirit in which it is presented to us. In the words of Sir Stafford Cripps, it is necessary for us to extend our vision beyond our own community or interests to the interests of the whole nation. We have to recognise the existence of the divergent groups in our country, and it is part of good statesmanship that we learn to accommodate each other.

We hope that Christians in India will not fail the country in her most critical situation. We have a great part to play in the national life of our country. The first important thing we have to do is to forget ourselves as a communal group. We should throw in our lot with people of our country. We should not ask for any communal rights or safe-guards. The second service we can render to our country is by taking practical measures to bring about communal harmony. We hope we shall raise ourselves above the communal politics of the country and render a real service to our mother land.

THE LAST WORDS OF MARY STEARNS BADLEY.

From April 26th until May 5th, 1946, Mary Stearns Badley, during her last illness, said many things to her loved ones, especially to her husband who watched by her bedside most of that time. He made a record of much of what she said, feeling that her friends would be interested to know what was passing through her mind as she consciously drew near to the end of life's journey.

She was much impressed with the skill and thoroughness with which the Staff of the Methodist Hospital, Omaha, did their work, and said: "Thank the nurses and the doctors; they've been wonderful. Their patience and constant willingness to do everything without complaint is a witness to their Christian character. They surely are Christian." Later, she exclaimed, - "If I had fifty thousand dollars, I'd gladly give it for the medical work; it is so wonderful."

She suffered no pain, but grew steadily weaker and was restless, breathing with difficulty. One night she kept repeating, - "Sit still, daughter." At another time she exclaimed, "I do not feel like singing, 'Soldiers arise, and put your armor on!' I said, - Your hymn must be, 'Jesus, I am resting, resting-' and she quickly joined in the refrain, - 'In the joy of what Thou art, I am finding out the greatness of Thy loving heart.'"

She was quoting Scripture and some of the great hymns of the Church much of the time. At a time when her breath came with difficulty one night, she kept repeating, -

"His oath, His Covenant, His blood
Support me in the whelming flood;
When all around my soul gives way
He then is all my hope and stay."

It was for her, indeed, the "whelming flood"! Yet she did not lose her "hope and stay." At another time, when she felt very weak and restless, she asked me to put my arm underneath her. She was quoting the verse,-

"When through the deep waters
I cause thee to go,
The rivers of sorrow shall
not thee overflow;
I'll strengthen thee, help
thee and cause thee to stand,
Upheld by my gracious,
omnipotent hand."

Later, she said,- "Tell Luther (our son) to teach his children the grand, old hymns of the Church. How can people live without them, or the promises of God."

Sometimes she was talking in delirium. Her heavy head of hair had become uncomfortable under her head, and she took a notion to have it cut off. Such beautiful hair! I spoke to the nurses about it, but we all felt that she was speaking in delirium, and no move was made to cut it off. After some hours she returned to the subject, and exclaimed,- "Not done yet!" Then she turned to me and said, so naively and with a sweet smile,- "But it's after Christmas now!"

On May 1st, before any delirium had set in, she spoke of a beautiful plan,- so characteristic of her. She said,- "When I am gone, and everything is finished, let's give a Thank Offering to God for all His love and mercy to us. Some of them (our people in India) have so little in their lives." By God's grace this will soon be done.

She was willing and glad to go, saying- "I do not want a long and lingering illness, or be an invalid and hinder your work. I am leaving you with a heavy responsibility. Take care of your health.

Don't worry. God will help you in all you must do."

She left a message for her friends and for the Church at large, "Tell everybody,- Be of good cheer." She had lived uncomplainingly and courageously, and had the right to exhort us all to be cheerful.

Two things she repeated many times during delirium on the 3rd that I could not understand. Her thought was of the India mission field. "Atonement for all the babies of Gonda!" she exclaimed, over and over again. We had been at Gonda many times, but had never lived there,- but I myself was born there,- one of the "babies of Gonda," in 1876. Shortly after, she was talking softly to herself about the work, repeating the words,- "I'd take 150,000 lives and change them." Probably her beautiful life of self-sacrificing devotion had touched more than that large number of lives.

She heard a knock at an adjoining room, and thought it was for her. She wondered if it might not be Bishop E. H. Hughes, and begged me to go out and bring him in, so that he might pray with her. Later she said,- "I admire all good men and women."

At noon the same day she said to me, as she breathed heavily and was very restless,- "I did not know it was so hard to die!" It was her eighth day at the Hospital, and she had prayed several times,- "Release me, Lord."

On the 4th I told her of the prayer of little Timothy, our grandson in Luther's home. He had prayed the night before,- "God bless Grandma. O God, feed her yourself, and then she will get well!" The Lord was wonderfully feeding her soul.

"Praise the Lord!" she exclaimed with a loud voice about noon on the 4th. Shortly after, I said to her, "You will see the King in His beauty." And she said in a

firm, clear voice, - "I shall see Him!" Then I was repeating, - "That will be glory for you," and she exclaimed, "For Me!" A few minutes later she said, - "For Jesus' Sake!"

The month before, at "Thoburn Terrace" we had heard the hymn that was so widely used in China during the war, - "Unafraid." She had secured copies of it and sent them around, - one going to India, with the hope that it might be translated and used out there. The refrain is, - "I will not be afraid." I took a copy over to the Hospital and read it to her. Many times did she keep saying to herself, - "I will not be afraid." She truly was not.

On the afternoon of the 4th, she was delirious much of the time. She was nearing the end of her journey. In the midst of what seemed to be sleep, she spoke up with a strong, clear voice, - "Let the Cross come!" I knew what she meant. Two days before she had said to me, - "Last night I won the victory." Now the cross was to come, - separation from her dear ones on earth; - no more service here below; never to see India's shores again, leaving her companion to go back and bear the burden alone; no home in Dehra Dun, where friends and our dear daughter and her family could be greeted and served; no more of India's "little-ones," "our people" to be helped; and, never to worship in the new church to be built at Dehra Dun, for which she and I had prayed and worked for the past ten months. But, in the goodness of God, she worships in the vaster cathedrals of the skies. For her, no more cross:

And for us, the cross, and also, in God's good time, the crown! "Be of good cheer"!

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Mrs. Brenton T. Badley

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Mary Putnam Stearns was born in New Hampshire of Puritan ancestry, the family being connected with General Putnam of Revolutionary fame. Her childhood and youth were spent in New Hampshire and Massachusetts, and when only sixteen years old, while a student in high school, she felt a definite call to become a foreign missionary. Controlled by this supreme purpose, she became a student volunteer, graduated from the College of Liberal Arts of Boston University, and after two years of teaching in a Massachusetts high school, offered her services to the Woman's Foreign Missionary Society. At this time Miss Isabella Thoburn of India was in America and asked Miss Stearns to become a teacher in the Women's College (now Isabella Thoburn College) at Lucknow, India.

This call to India was eagerly accepted. The generosity of Mrs. Dunn of Gardner, Mass., made possible her sailing in October, 1899.

The same year that Miss Stearns sailed, Brenton Thoburn Badley, who had just completed his graduate course at Columbia University, New York, went to India to teach in Lucknow Christian College, founded by his father. These two young people met at Lucknow, and, after three and one-half years, were married. Their home was blessed with three children: Brenton Hamline, who, at twenty-four, while completing his post-graduate course at Hartford, Conn., in preparation for missionary service in India, was called to a higher service; Mary Esther, who went to India as a missionary of the Woman's Foreign Missionary Society in 1927, became the wife of the Rev. S. R. Burgoyne of Mirapur, India, a missionary of the B. C. M. S. of England; and Luther Stearns, who married into a missionary family of India, and is now in a responsible position at the India headquarters of the Firestone Rubber and Tire Company at Bombay.

From 1899 until 1921 Mrs. Badley was an active member of the North India Woman's

discovered
want just one more
alphabetical zoo. For me
it justified an old standing conviction.

Hundreds of times I have told the people here of the way our grandfathers lived, growing not only their own food, but clothing as well, and asking very little of the outside world. If they could do that in our severe New England climate, how much easier it should be in Africa. Yet our people here were being led to skip that stage of civilization and jump from barbarism into the modern cash-and-carry or installment plan of living.

You can see now perhaps why I was overjoyed to read of somebody in this modern age who had a farm in Vermont where a large family was living happily without money. Then I read about Vermont Village Industries, and I said, "Hurrah for our Parish at Home!" Now if the people here insist on skipping the ox-cart stage of civilization, I can point out to them at least one example today of the thing which seems to me to be their economic salvation.

The village exhibits were the first hopeful evidence that we may yet get somewhere with our slogan, "Make it; don't buy something inferior." You may ask, "What has all this to do with us?" Just this: In no other way will it be possible to attain any reasonable degree of self-support for a native church. You, through your missionaries, have given Christ to Africa. He works miracles in the lives of the people. But Africa can only be brought to Christ by Africans themselves. An African village that cannot support itself will not be able to support a church. We must still ask you to help us educate

leaders, heal the sick, or take the gospel to new parts; but we should not ask you to do things that our people ought to be doing for themselves.

Through the exhibits, then, we saw visions, not only of Christian villages with crude carpentry shops, pottery works, smithies, brick-yards, looms, etc., as well as fields with abundant harvests and pastures dotted with the village herds, but a self-supporting village church, a village school, and perhaps even a Christian nurse to replace the old witch doctor, the high priest of heathenism.



cks

We fail to understand why the Tribal Christians were not taken into reckoning in the Census Report of 1911. The Government Census is the authoritative document for giving correct facts and figures. It is highly objectionable that the figures of the total Christians in India as given in the Census of 1911 should be misleading, and in most cases incorrect. We realise that all tampering with the Census figures, showing the total strength of particular religious communities, has been done under political influences. This is another resultant evil of the principle of communal representation in the various legislative and other representative bodies in the country.

But what we mean to contend with here is our own undue emphasis on the numerical strength of the Christian community for political purposes. While we recognise the necessity of getting the correct estimate of the total Christians in India, and would demand the correction of such serious mistakes as mentioned in the article, we certainly would not be interested in the number of Christians for political purposes. We would like to ask the question: Why do we carry on the propagation of our religion? Is it to increase the numbers in order to be able to get more political and economic privileges for the Indian Christian community, or is the purpose to get a large number of people to know Jesus and through Him get salvation? Some are likely to maintain that our conversion programme has both the purposes in view. But we very strongly feel that all the privileges of the nation we should have as citizens of the country. And we should thank God that it is our supreme duty and responsibility to convert people to Christianity and make it possible for them to have the abundant life which can be had only through Jesus. No ulterior motives for selfish, communal purposes should adulterate our high mission. Our ambition should be not to build up the Indian Christian community which might prove to be a political nuisance in the national life of the country, but to create a spiritual force of a large number of the followers of Jesus, which will purge the national life of the country of its communal and social evils and will help in building up a new India to be a part of the Kingdom of God. India of to-day needs a large number of Christian politicians—persons who will be interested in the welfare and progress of the nation according to Christian principles and will give the right lead to the country. But India has no place and should not have any place for political Christians who are anxious to increase the strength of the Christian community for political purposes. The greatest need of the hour is the strengthening of the evangelistic mission of the Church, and taking the message of Jesus to every group of people in the country. We are fully convinced of the fact that India will be free only if she knows the truth. Truth alone will make her free. The greatest responsibility of Christians in India is to manifest this truth. To this end we should devote ourselves with unmixt motives, and serve our dear mother—land for our Lord and Master.

Mary Putnam Stearns Badley

For almost fifty years India held chief place in the thoughts and labours of Mrs. B. T. Badley. It was hoped that she would soon be among us again. Now we learn that she passed away in Omaha on May 5th. We are glad to know that they were near their son Luther for we know it must have been a matter of comfort to them all to be near one another at a time like this.

Miss Mary Putnam Stearns came to India in 1899 as the Professor of Science in the Isabella Thoburn College, then at Lal Bahar, Lucknow. She bore distinguished New England names and was modestly, however unquestionably proud of her New England heritage. She served the College throughout the school year of 1903.

On April 26, 1901, she was united in marriage with Prof. Brenton Thoburn Badley of the Reid Christian College, now the

Christian College. From that time on those two lives were joined in a perfect union of co-operative service. To them three children were born. Their friends know how efficiently she gave herself to her home and her children. She could always be counted on to take her full share in the activities of the College and of the Christian group in Lucknow. But she was not one to assume responsibilities that took her far from home or that occupied a great part of her time. Her husband was frequently called far afield and in the later years of their Lucknow residence, travelled all over India as the Secretary of the Epworth League. He could do this for he knew their children and their home were in the best hands.

In 1924 she went to Bombay with the newly elected Bishop. Through that great port city travelers came and went and for the twelve years she kept open house. Nothing disturbed her equanimity. Many still remember with delight some Bombay sojourn.

In 1936 Bishop Badley came to Delhi and many will remember her best during the eighth years she was at 12 Boulevard Road, and made her annual visits to the Conferences and Mussoorie. During the later years of their Delhi stay she had to exercise care for her heart gave trouble. But her spirit did not waver and as you met her you little guessed her physical handicap.

Mrs. Badley was always helpful and constructive as the President of the Women's Conferences. She was a most capable presiding officer. At this task she was the better 'Bishop' of the two.

Perhaps her most effective service in recent years was the guidance she gave to the Women's Society of Christian Service in the forming of its Constitution and Bylaws. To this task she gave much careful and skillful attention.

As a writer she excelled but it was not easy to prevail upon her to exercise this talent. As a public speaker she had few equals among her associates but it was a rare occasion when she consented to deliver a public address.

She was particularly at home as a conversationalist though she never monopolised the conversation. She always brought interest and enjoyment to any group and at all times bore herself with fitting dignity that was tempered with friendliness.

It is impossible as yet to realize that Mrs. Badley has gone from us and will never again move among us as was her want. We shall increasingly become conscious of our loss. We can only in slight measure estimate the crushing blow that has fallen upon our brother beloved and the sorrow that has come to the daughter, Mrs. Burgoyne, and her family of Mirzapur, U. P. Our thoughts and prayers are with them. But they and he will not stagger or falter, for God Who hath taken away, will sustain. As Bishop Badley comes back to us, we shall find in him a new calmness and strength, testifying to the victory which the Holy Spirit gives to those whose lives are hid with Christ in God.

F. M. P.

The Winner

God—the greatest lover
So loved—the greatest degree
The world—the greatest company
That He gave—the greatest act
His only Begotten Son—the greatest gift
That whosoever—the greatest opportunity
Believeth—the greatest simplicity
In Him—the greatest attraction
Should not perish—the greatest promise
But—the greatest difference
Have—the greatest certainty
Everlasting life—the greatest possession.

John. 3: 16.

Sandebudat

May 16 '46

Christian Family Week

Family Week has become an established part of the Christian Year and it would no longer seem necessary to give minute details concerning its observance. There is still some variance in opinion as to what time the celebration should be some favouring the Diwali season when there is already an air of festivity for these persons think that more meaning will be put into the festival if it is carried on at the same time others are celebrating. But the dates set again this year are in June. Family Week will be June 2nd to 9th. This time is chosen as it affords an occasion for celebration when the entire family can be together. Children are home from school and college students are also in their homes, so that the fellowship of this week can extend to the entire family. It is hoped that every pastor and the head of every Christian home will enter into the festivals and do what he or she can to make it meaningful and happy.

Let it be kept in mind that there are several elements which go into the making of any festival and unless all of these are provided for, any Family Week program will fall short of being a festival. First, there must be the worship element and for this special and complete preparations should be made. A special worship service on the first and last Sundays of the week should be arranged and in one or the other, the Holy Communion should be given to the people as families. Second in every festival, there is the Feast. In this case, the dinner will be a family dinner and where possible married sons and daughters should be invited home for the occasion. The third element is entertainment or an opportunity for recreation and fellowship. This may go outside the family circle and become a fellowship of families within the church.

Some of the above may be planned for through the Women's Society of Christian Service which will plan for a Mother-daughter meeting or social. Similarly the men's group in the church should plan for Father-son evening. A special committee should be appointed to assist the pastor in planning for the Sunday services and also one evening program in which there may either be a contest of songs, story telling and recitations or a drama. In this program recognition shall be given to families rather than individuals.

Suggestions for Worship services are given herewith and reference is made to a pageant called, "So long as There are Homes" by Mrs. G. B. Thompson. This is available in Roman Urdu as a reprint from the Dec. 21, '45 *Kaukab-i-Hind*—Lucknow Publishing House or from the author at Methodist Mission, Hissar, Punjab.

Worship Service on the Significance of the Family to the Nation Call to worship Psalm 27:4.

Prayer

Hymn: For the Beauty of the Earth

Scripture Phil 4:4-8 II Cor. 4:6-18

Meditation (Taken from Beatitudes for the Family—by Leland Foster Wood)

Happy is the family That is warmed by fires from within

For hearts that are cold at home Increase the coldness of the world

But kindness in the family Is the beginning of a world of good will.

Happy is the family That thinks of all mankind

As groups of people in homes;

For to think of alien folk As foes bearing arms

Makes one view them with fear and abhorrence;

But to think of other people As husbands, wives, lovers

And parents and children in homes. Helps us to understand them;

And we wish them well. And are willing neither to blow them to bits,

Nor to exterminate them with poison gas.

Happy is the family that has neither too little

Nor yet too much wealth
For surfeit deadens joy, While misery darkens the mind,
And the cares of too much or too little Weigh heavily upon the soul;
But to share good things with others Is the foundation of happiness.
And happy is the land Whose people live together.

As members of a great family."

Hymn: "O God our Help in Ages Past"
Sermon Significance of Christian Families in National Life

Hymn: "A Charge to Keep I have"

Benediction.

Worship Service for Children's Emphasis

Call to Worship Psalm 63:1

Hymn: "Precious Jewels"

Scripture: I Samuel 1:26-28 Prov 22:6

Meditation (Taken from Beatitudes for the Family—by Leland Foster Wood)

Happy are the fathers and mothers Who can see life

Through the low windows of childhood;
For the Kingdom of Heaven itself Is of those who have a childish spirit

And where God is in parents His kingdom is within the home.

Happy is the child Whose parents are guided by love

And not by authority
For love rules the heart, But fear hardens the mind."

Happy is the family In which children know

That they can trust their parents;
Being sure they will not lie to them."

For in such a family The parents shall also trust the children

And through fair dealing with one another Their confidence shall be secure

Happy is the family That loves and understands children

And has them to love and understand;
For they remain youthful through the years And grow with growing minds

And see the world with fresh eyes."

Prayer

Hymn "Hushed was the Evening Hymn"
Sermon Happy Child Life in the Christian Family

Prayer:

Hymn "I am so Glad that my Father in Heaven"

Benediction.

HELEN E. FRER

Christian Home Week in Jullundur City

During the winter a group of the members of the church came together to discuss the Christian Home Program and at that time decided to draw up a pledge card which would be put into the homes of each member of the congregation and then after about six weeks have a week in which everyone joined together in some form of celebration. The Pledge card was made attractive by a painting at the top and the beauty of Urdu script.

Pledge

As a Christian who earnestly tries to lead a Christ-centered life I promise that in my home life I will faithfully observe the following Christian principles.

Family Worship

1. Daily family worship and Bible reading.
2. Grace at meals
3. Regular attendance of the whole family at the church services

Cleanliness

- | Physical | Moral |
|------------------|-------------------|
| 1. Clean house | 1. Clean hands |
| 2. Clean body | 2. Clean thoughts |
| 3. Clean clothes | 3. Clean speech |
| 4. Clean food | |

Family Relations

1. Cheerful co-operation of all the members of the family
2. Every member of the family able to read and write

THE METHODIST WOMAN

Mrs. Brenton Thoburn Badley

In the roll of outstanding Methodist women in India the name of Mary Stearns Badley ranks among the first, especially in the spiritual realm. As truly as she has shown a better way of life through the power of Christ to the many classes to whom she has ministered—ranging from simple village outcastes to the cultured college professor—just as truly has she left that same impress upon her co-workers in service, whether they are foreign missionaries or national leaders.

Mary Putnam Stearns was born in New Hampshire of Puritan ancestry, the family being connected with General Putnam of Revolutionary fame. Her childhood and youth were spent in New Hampshire and Massachusetts, and when only sixteen years old, while a student in high school, she felt a definite call to become a foreign missionary. Controlled by this supreme purpose, she became a student volunteer, graduated from the College of Liberal Arts of Boston University, and after two years of teaching in a Massachusetts high school, offered her services to the Woman's Foreign Missionary Society. At this time Miss Isabella Thoburn of India was in America and asked Miss Stearns to become a teacher in the Women's College (now Isabella Thoburn College) at Lucknow, India.

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England; and Luther Stearns, who married into a missionary family of India, and is now in a responsible position at the India headquarters of the Firestone Rubber and Tire Company at Bombay.

From 1899 until 1924 Mrs. Badley was an active member of the North India Woman's Foreign Missionary Society Conference. When her husband was elected Bishop in 1924 that Conference, the oldest in India, felt that they could not give her up. So, at the request of this North India group, she consented to remain a member of that Conference. Their new residence in Bombay is many hundreds of miles away from the bounds of the North India field, so the Woman's Conference in December, 1933, felt itself honored in once more having her present at its session in the capacity of Conference president as well as leader of the daily devotional hour.

Mrs. Badley's interests have always centered in the spiritual tasks of the Church; where faith and prayer and patient endeavor under difficult circumstances have been the need, she has been at the heart of things, sharing in an unusual way the burdens and responsibilities of her husband's work. Interdenominational activities have received a share of her time, and at Bombay she is a member of the managing committee of the Missionary Settlement of University Women, and a member of the Bombay Presidency Women's Council--Through the latter organization having contact with leading women of the Hindu, Moslem and Parsee communities.

MISSIONARY SOCIETY
— OF THE —
METHODIST EPISCOPAL CHURCH.

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H. K. CARROLL, First Asst. Cor. Sec.
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S. L. BALDWIN, Recording Secretary.
HOMER EATON, Treasurer.
E. R. SMITH, Editor, "Gospel in All Lands."

CABLE ADDRESS: MISSIONS.

150 FIFTH AVENUE,

NEW YORK, SEPTEMBER 10, 1901.

Dear Brother:
DEAR BROTHER:

The Secretaries have constant need of the information asked for in this circular. It was sent to all our foreign missionaries in 1896, and the replies are on file. But new missionaries go to the field, and additional information is needed from those who kindly made response five years ago.

Will you fill out the blanks for yourself and family and return to this office promptly?

Yours sincerely,

THE MISSIONARY SECRETARIES.

(Please answer these questions AS NEARLY AS POSSIBLE with the data at hand.)

1. Place and date of answer . . . *Lucknow, India, November 12th 1901.*
2. Full name of missionary and date of birth . . . *Brenton Thoburn Badley*
May 29th 1876
3. Nationality *American*
4. Date of appointment to our work . . . *June 1899*
5. Bishop appointing . . . *James M. Thoburn*
6. Date of departure from home to engage in our work . . . *September 22nd 1899.*
7. Date of arrival on the mission field . . . *December 28th 1899.*
8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted? . . . *yes*
9. Fields of labor and dates (month and year) . . . *Lucknow*
10. Present residence . . . *Lucknow*

FINANCIAL.

11. Employment at the present time *Professor of English Literature and Political Science - Reid Christian College*
12. Date of marriage _____
13. Wife's full name _____
14. Date of wife's birth _____
15. Children's full names and date of birth respectively (and date of death, if any have died) _____

20. Salary, past and present *Rs. 75 per month*

21. Received this year for children _____

22. Special aid asked, dates and amounts _____

23. Aid granted, dates and amounts _____

24. Outgoing expenses each time _____

25. Home-coming expenses each time _____

26. Home salary, for self and family _____

27. Name and address of person who is your representative in the United States in business matters _____

28. Code name to indicate said representative in cable messages _____

RETURN HOME.

16. Names of persons returning, dates, and reasons of return (if more than one return state these particulars in each case) _____

17. Dates of leaving to return to the field, and names of persons returning _____

18. Name and address of person who is your representative in the United States in family matters _____

19. Code name to indicate said representative in cable messages _____

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

AVENUE, NEW YORK

Bishop B. T. Badley Dies in Delhi

Bishop Brenton Thoburn Badley, retired head of the Delhi (India) Area of the Methodist Church, and for half a century one of America's leading authorities on Hinduism, Indian lore and history, died on February 1 in Delhi, according to a cablegram received by the Board of Missions and Church Extension (150 Fifth Ave., New York). He died in the Delhi Hospital after a short illness due to a stroke. He was 72 years of age.

Born in Gonda, United Provinces, India, on May 29, 1876, he was the son of the Rev. Dr. and Mrs. Brenton H. Badley, Ohioans who were pioneer American missionaries in India. The elder Badley had arrived in India only sixteen years after the founding of Methodist missions there.

The future bishop completed his early and high school studies in missionary and British government schools in Lucknow City where his parents were stationed. Urdu was his mother tongue as much as was English, and much of his ministry, both spoken and written, was in that tongue. Following high school he came to the United States, and continued his studies at Simpson College, Ohio Wesleyan University, and Columbia University. He held honorary degrees of Doctor of Divinity and Doctor of Laws.

In 1899 he was appointed a missionary of the former Board of Foreign Mission of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League in India, constantly travelling and developing Christian work for young people. During this period he wrote a large number of de-

votional and inspirational books and pamphlets in Urdu and in English, mostly for the young people of the League. During the period of the Centenary of the Methodist Church in the United States, when a missionary campaign was carried on throughout the United States, Dr. Badley was one of the secretaries of the Movement. In 1920 he returned to India to head the Indian Centenary Movement; he served also as superintendent of the Bareilly District, and as principal of the Methodist High School in Shahjahanpur.

Early in 1924 Dr. Badley was elected editor of the "Indian Witness", official weekly of the Methodist Church in India; but in May of that year, in Springfield, Mass., the General Conference elected him a bishop. He was assigned to service and residence in Bombay, and later to Delhi.

Bishop Badley retired from active service in 1944 but continued to reside in India. The following year he was repatriated with other missionaries to the United States on the S.S. "Gripsholm". After a lecture tour of America, he returned to India and settled in Dehra Dun in the Himalayas. He continued, however, to write and lecture on Indian and Christian topics.

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

Bishop Brenton T. Badley

Bishop Badley visited Garhwal as a child in 1887 and made friends with the big Kharik tree. His second visit was in 1913 when he accompanied Bishop Warne as Secretary of Young People's Epworth League and the Kharik tree was still there to greet him.



Bishop and Mrs. B. T. Badley with Iris and Olive.

also mentions this Kharik tree. It was the spot where he started the first day-school which has now grown into our Messmore High School

We are sorry we could not find a better picture of the Kharik tree but fortunately the accompanying picture which was taken during the District Conference of 1925 gives us a glimpse of its age, size and grandeur. The hollows where the Bishop played hide and seek in his childhood would have still protected him from the ravages of human eyes, had he the opportunity and the inclination.

The picture also preserves for us the faces of those whom we love and delight to honour and whose memory we cherish.

The Bishop spoke to us most of the time during the District Conference and Convention. His messages were heart-searching and forceful. He brought us joy and gladness. He said he believed in keeping young and smiling and was not disappointed in finding that we too believed in his creed.

His third visit was in 1937, exactly 50 years after his first visit when the picture with Iris and Olive Chowfin was taken in front of the house which the Bishop occupied as a child, but alas! the Kharik tree was gone.

His fourth visit was when he was here from 27th September to 6th October, 1941. In the picture he is standing exactly where the old Kharik tree was. Bishop Thoburn



Bishop Badley.

The Bhotiyas of Garhwal

The inhabitants of the Northern-most part of Garhwal are called Bhotiyas. These people live near Mana and Niti passes which lie beyond Badrinath. These are the only two passes for Tibet. Rich people live in wooden-roofed houses, but the poor use tents. They resemble the Tibetans. They have small eyes, high cheek bones and a flat nose. They are hardy, fearless, strong and well-built.

Though their main food is rice and bread, yet they are very fond of meat. They are so fond of tea that you can get tea ready in every house at all times. They celebrate their marriage ceremonies with great pomp and show. On such occasions all take their food together and after this they beat drums and dance in coloured clothes. They get dead drunk on such occasions. The Bhotiya women too are very fond of wearing gaudy garments. All festivals are celebrated in the same grand way.

Their language is difficult to understand. It resembles the Tibetan language. Once I got an opportunity of going to their village to see the Ramlila. I saw that they were singing and talking in their own Bhotiya language. I could not understand a single word and felt very foolish, indeed!

They are a very quarrelsome people. They are rough, impolite and illiterate. They follow several occupations. Some cultivate fields and some keep mules and sheep for trade. They are very shrewd business men. They prepare cloth from the wool of the sheep. When it gets cold they all come down towards the valleys of the Himalayas. During the winter season some of them go to Bombay, Calcutta and Delhi for trading.

These people bring salt from Tibet on their ponies and sheep. They also bring sheep from there. By selling them they make money. They bring jaggery and rice from Dogadda and Ram Nagar. They have become very rich due to their trade.

As summer approaches, they go back to their villages again. They seldom bathe and never wash their clothes. They wear shoes made of wool which reach up to their knees and which are very strong and last several years.

PURAN SINGH, IX Class.

Mr. Mouse

This is the story of Mr. Mouse,
 Who lives in everybody's house.
 Every kind of grain it picks,
 And can't be killed with a hundred sticks :
 It eats up all our things,
 And lives in the house of the poor and kings.
 So all should keep the cat in the house,
 To destroy the family of Mr. Mouse.

BADRI DATT CHAMOLI, Class IX A.

[But what about Mr. Mouse himself!—Ed.]

TWENTY-EIGHTH DAY



BISHOP BRENTON THOBURN
BADLEY

A THIRD generation missionary is Bishop Brenton Thoburn Badley. He learned Hindustani as a boy and was as much at home in that language as in English. A deeply religious leader,

fervent and eloquent, he early undertook many varied duties. He was the first full-time secretary of the Epworth League for India and Burma. He was editor of the famous missionary paper, "The Indian Witness," a big job in itself, but Dr. Badley found time to do a good deal of other writing in addition to his editorial work. "The New American Indian" and "The Making of the Christian College in India" are two of his books. He was also actively associated with the Missionary Centenary Movement as Executive Secretary in India.

Before his election to the episcopacy in 1924 he taught English at Lucknow Christian College, an institution founded by his father.

As a Bishop of The Methodist Church in its largest mission field, which has suddenly emerged as one of the most significant areas of the world, this man is in a position of very great responsibility.

Let us pray for Bishop Badley and for the millions among whom he serves.

THE UNSEEN GUEST

TWENTY-SEVENTH DAY



J. N. SMITH

J N. SMITH is a man who never walks alone. As he crosses the lawn of Mothers' Jewels Home or goes off toward the poultry yard or sets out for the farm, children catch up with him and go along chattering as they go.

Mr. and Mrs. Smith served for some years as foreign missionaries before they had to return to the United States.

In the United States the Smiths became home missionaries when Mr. Smith was made superintendent of the beautiful three hundred and sixty acre farm, Mothers' Jewels Home at York, Nebraska.

From the day of his coming every one in the Home was a member of the family. Every child large enough to work is given responsibility for something.

Mr. Smith has made the Home a part of the community. The children go to the local school. They are a part of the local Sunday school. They visit in the homes of other children and invite the children to the Home as their guests.

As one watches a child catching Mr. Smith's hand to walk beside him the realization comes as to why many children's homes seem tragic. It is because there is no man to whom a child can talk. Children need men in their homes who know them and care for them. Mothers' Jewels Home is fortunate indeed. May Mr. and Mrs. Smith stay long at the farm home.

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