

WARNE, BISHOP FRANK W.

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Bishop of the Methodist Episcopal Church in Southern Asia since 1909.
Fervent evangelist, wise administrator and internationalist, shining
reflector of Christ Jesus, the most loved and admired man in Indian
Methodism

"Mrs. Warne and Edith"

EDITED By RUE SELLARS

A Chorus of Admiration

On the first of December I received the following from the Editor of the INDIAN WITNESS,—"I want to publish a Bishop Warne special number of the INDIAN WITNESS to commemorate his forty years of wonderful service to India and the Indian Church and I am eager to get a thoroughly good article about Mrs. Warne and Edith. I wonder if you would not like to write that article."



MRS. WARNE.

The senior and most important member of the Bishops' cabinet, and bishop in her own right by many unanimous elections to preside over the Women's Conference.

I was of course flattered that the Editor inferred that I might be able to write a "thoroughly good" article, although I knew that I could not do the subject justice under the most favourable circumstances but, puffed up with conceit, I replied that I would do my best to "edit" an article. The time was so short and I was so busy with my last school closing and my final packing before retirement that I did not even get letters sent out to friends who would have been glad to send me happy incidents and expressions of appreciation and some that I did ask were so busy with Christmas preparations that they could not find the time to write, so when on January seventh, I began to look over my material, I found that my contributions were few and the article was due at the press on the tenth. I make no apology for the contributions, they are just what I wanted, only I wanted more.

Miss Hoge, who knew them most intimately in Calcutta, Lucknow and America writes:

"If I were to tell all I should like to about Mrs. Warne and Edith I would fill the WITNESS and there wouldn't be room for any thing else. When I first came to India, I was asked to go to Calcutta to start a Kindergarten. I went and learned there what friends the Warne family could be. Edith was one of the "Charter Members" of my Kindergarten class, and a bright interesting child she was. Mrs. Warne made me feel at home from the very beginning and made me welcome to her home whenever I went there. I have always counted them among my dearest friends in this land and many a Christmas have I spent with them. Mrs. Warne has such a way of making me feel that I am really wanted and that they feel that I belong.

"When I was at home in 1919, Edith and her mother were living in Brooklyn and I was staying at

White's Bible School. It was the delight of my stay there, to get a telephone message almost every week that they needed me to come and laugh with them. The trip never seemed too long even in the cold and rain for I knew what a warm welcome I should receive and what a homey time I should have. My heart grows heavy, when I think that they will so soon leave India not to return.

"One of the most happy times I have had in the hills was the summer I spent with the Warnes at Amora. The walks out around the hills, the lunches out in the beautiful spots known so well to Mrs. Warne and Edith, will ever be with me in my little private art gallery of sweet memories. Of course Bishop Warne figures in all these memories too, but I mustn't mention him as I was not asked to write about him and it would never do to say how "I thank God for every remembrance of him" but he figures large in all the good things I can say about every member of this family, who have done so much to make India what it is to me to-day."

Miss Hoge seems to have tried to keep the Bishop out of her article but her ill success is evident. Whether in the following, Mrs. Chitambar tried or not, I do not know, but if she did, she had no success at all. Who can blame them, for a more perfect three-in-one few have ever seen

"Ever since we have known Bishop, Mrs. and Miss Warne, we have all found them to be very kind, sympathetic, sincere, helpful, loving and deeply spiritual, always ready to share the burdens of others and to give a cheering word of encouragement. Often we had the pleasure of being entertained at their table. Mrs. Warne was a fine hostess and Bishop Warne in his genial way entertained us with many an interesting story and it makes my mouth water now just to think of the delicious sweets made by Miss Warne. Their table was full of good cheer, and never a word did I hear against anybody. During all the years of their stay at Lucknow, not once did we return from a visit with them with dejected feelings. Invariably we would remark "What lovely folks they are" or words to that effect.

"During my serious illness in 1914, when the doctor had given orders that no visitors were to see me, Mrs. Warne was often on the verandah inquiring about me and Miss Warne came daily to be my nurse and oh, what a splendid nurse she was, I shall never forget, she looked after me so lovingly. Not wanting to bother my husband to find things, she often brought along with her a fresh change of clothes for me and linen for my bed. How well she bathed and massaged me daily! It soothes me even now to think of it. What lovely appetising dishes, cooked by herself and temptingly arranged she brought me, and when I was ordered to the hills and we had no money to meet the expenses, a cheque from the Bishop made the trip possible! It has been a privilege, a blessing and an honour to know and have the friendship of this dear godly family and we thank God for them.

"I must mention their love for children. Bishop Warne liked his little friends, European and Indian, to call him "Uncle Frank" and Miss Warne was "Miss Edith" to the children as long as they lived here. Their parties to the children and their Christmas gifts will long be remembered. They are



MISS EDITH M. WARNE.

Her father's Secretary and "Guardian Angel" and the Editor of the *Woman's Friend*.

(Continued on page 10.)

The Indian Witness

OFFICIAL ORGAN OF THE METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA

J. WASKOM PICKETT, Editor

LUCKNOW, JANUARY 18, 1928

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Indian Methodism's "Great-heart"---Bishop Frank W. Warne

By BISHOP BRENTON THOBURN BADLEY.

"The outstanding figure of our triumphant Indian Methodism," is Bishop W. F. Oldham's description of Bishop Frank W. Warne, and the words, written in 1915, are equally true today.

When Frank W. Warne was elected a Bishop of our Church for India in 1900 the Methodist Episcopal Church counted 78,000 members on its rolls: twenty years later the membership had reached a total of 421,000. During these two decades Bishop Warne was the conspicuous leader in a revival movement and a campaign of soul-winning among the lowly classes of Hinduism's outcastes that has no parallel in any other field of missionary endeavour. How many thousands of these people Bishop Warne himself baptized, there is no way of determining, but the remarkable increase in our membership came almost wholly in the great rural areas, and it was into the villages all over upper India, the Punjab, Gujarat, the Deccan and Bihar that he carried the Evangel. His tireless energy and fervent spirit of evangelism took him frequently far from the beaten paths, while his dependence on a prayer-answering God assured victory everywhere. More than anyone else known among us, he has stood for what has come to be known as India's "Mass Movement,"—an exodus of hundreds of thousands from among India's depressed classes into the Church of Christ.

At the same time that Bishop Warne was furnishing such rare leadership in the Mass Movement, he was conducting meetings for the deepening of the spiritual life that brought the power of the Holy Spirit in a new way into the hearts of hundreds, and led to a consecration that has touched with fresh power the work of every conference in this field.

The significance of Bishop Warne's life and service soon extended beyond the bounds of India, and his name today is honoured in countless homes and Churches on both sides of the world. This is due to the fact that his life is marked by characteristics so striking that they were everywhere recognized as being great. One of the most noticeable things about him is his greatness of heart and soul, which has led many to think of him as our "Greatheart." His unselfishness and self-forgetfulness are such as can come only from him who "went about doing good." After being associated with Bishop Warne in an intimate way for twenty-seven years, I cannot recall a single instance of selfishness on his part.

This forgetfulness of self-interest in Bishop Warne is not due to any sense of duty that spurs him on, but is the natural outcome of a genuine and most ready sympathy with all who touch his life. A baby in an Indian village or a child in a missionary home, a crude villager making an awkward exhibition of ignorance or a beautiful personality of a refined Christian home, anyone, anywhere, in need or sorrow, gains his interest for all have his heart. Equally prompt is his response when a note of joy is struck.

A character such as Bishop Warne's has a peculiar charm for India, and for no reason more than that he exemplifies in a marked way the lovely grace of humility. No one ever made him happy by making a fuss over him or turning the "spot-light" upon him. He would permit such a tribute as this only because he knows that we are happy in expressing ourselves thus, or because he feels that such thoughts may be helpful to someone else. He has been an ideal "guru" always approachable, never, under any circumstances, irritated or exhibiting impatience, self-controlled because under the domination of the spirit of the Master. Not even the poorest or humblest worker ever had cause to feel that he was intruding when asking for time in Bishop Warne's office or home, in the midst of busy hours at conferences or even during meals. "Spend and be spent" must have been his motto through the forty years since he first reached India's shores.

It is not possible here to make an exhaustive list of all the elements that have combined to give unusual strength and beauty to Bishop Warne's life, but no one who knows him could fail to make reference to his vital, practical faith, and the spirit of prayer that always accompanies him. With him, faith has not been only a creed to be held but a spiritual weapon to be used. Often he has been heard to declare that "by faith" such triumphs are possible to us in India as to enable us to write another "Eleventh of Hebrews." He has undoubtedly done more than his share in the writing of such a chapter in the history of the Church in India. On many an occasion he has been known to bring about the "impossible." Whether in the family circle or in a prayer meeting, whether in an after-dinner meeting or in a committee, at district conference or annual conference, at central conference or general conference, when Frank W. Warne has prayed, something has always happened. More than any other with whom I have worked, he has demonstrated that "prayer changes things." Under his call to renewed consecration, hundreds have bowed at the altars of our Churches and dedicated themselves to lives of such service as would have been impossible without the deeper consecration into which Bishop Warne led them. Young missionaries, discouraged amid their new surroundings, or older missionaries who had lost the keen edge of their enthusiasm; Indian preachers who had never experienced the fulness of the Holy Spirit, or laymen who had not known the experience of the burning heart, all alike have through the ministry of Bishop Warne felt the glow of a new life, and reflected the radiance of the Abiding Christ.

With such spiritual attainments, Bishop Warne has been able to bring a message of lasting significance to world-wide Methodism. The heart of his preaching has ever been the love of God the Father, the indwelling presence of Christ the Saviour, and the empowering fellowship of the Holy Spirit. Most typical of all his messages have been those on the power of the Holy Spirit in the lives of men. His sermon on Peter, once heard is to be remembered a lifetime. In a day when the Church has been in danger of losing its vision of the place and power and personality of the Holy Spirit in God's kingdom on earth, there was a man sent by God, to proclaim anew

to his people, whether in India or America, in Malaysia or England, in China or Canada, that Pentecost is not only a historical fact but may become a permanent experience.

Indian Methodism is one voice to-day, rejoicing in the privilege of doing honour to Bishop Warne. His long years of devoted service command our deepest admiration, while his beautiful spirit and his unchanging love for India's people and all his associates in the work, will hold our hearts while memory lasts.

"One who never turned his back but marched breast forward
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise are baffled to fight better,
Sleep to wake."

Bishop Warne and the Ministry of our Church

By A. A. PARKER

In appraising Bishop Warne as man, missionary and bishop many matters press for consideration. Others are writing. I confine myself to his contribution to that phase of spiritual empire-building which holds my deepest concern, namely, the development of indigenous leadership. Bishop Warne is a statesman,—a Christian statesman. But he is more. He is an apostle. All he does is with enthusiasm. Being a statesman it is natural that he should see the necessity of a wisely-chosen, carefully-trained, and spirit-endowed ministry in the church. Being apostolic it was inevitable that he should conceive it to be no small part of his high calling to inspire to and help men in this ministry.

He believes in a divinely-called ministry. As a wise master-builder he never forgets the chief Corner Stone. On Christ he builds. He wins men to Christ. By the hundreds young men in or just out of school have been helped by him to know Christ as Redeemer and Lord. To such young men he has a rare faculty of presenting the claims of Kingdom service and the call to the ministry. Both by personal word and public appeal he has made many a young Indian feel that it was his chief business to become a fisher of men. Only a few months ago, after a brief presentation, glowing with his rich personality, we saw a dozen or more splendid young men dedicate their lives to the ministry of the church.

He believes in an inspired ministry. He not only called men to the ministry but he strengthened them in it. He inspired them. He taught them. He showed them how their work should and could be done. In district and Annual Conferences, in group meetings and *melas* his evangelistic passion and message were both a rebuke and an encouragement to our preachers. He preached the gospel. To him it is good news, not just good advice. Men are lost; Jesus came to seek and save them. Sin is a reality and Jesus both forgives sins and cleanses from sin. Men are weak; the Holy Spirit can empower them. Men are ignorant, the Word of God can instruct them. Men are dead in trespasses and in sin; Jesus came "that they might have life and have it more abundantly." Can you not hear the Bishop say it? His face, his voice, his gestures have made it indeed *good news* to his hearers. Men have caught his spirit and learned something from his method. Evangelism has seldom lagged in the conferences over which he has presided or the great areas over which he has ranged.

He believes in a selected and trained ministry. He has been keen on the summer school for his preachers and teachers. He has believed in and supported the Bible Training Schools in all vernaculars. He has been heart and soul back of all our major institutions, such as the Lucknow Christian College, Blackstone Missionary Institute, Bareilly Theological Seminary, India Methodist Theological College. To him it is im-

mensely worthwhile to open the door of opportunity to a single soul. He called me all the way to Madras recently to meet and talk with two young men whom he felt God was calling to the ministry. He wanted his judgment confirmed and if or when confirmed he wanted to make sure that they could have an opportunity for the best possible preparation for their life work. Time and money, thought and prayer, personal conference and public address he has given without stint that the Church of Christ might have a deeply-spiritual, highly-intelligent, fully-trained ministry. And now as he is leaving India he makes a gift that will in no small way keep the man and his message ever before the ministry of our Church. He has given his entire library to the India Methodist Theological College, and it is our purpose that it shall bear his name, be kept intact and separate, that through these chosen volumes he may still speak to the best young life of our Church as it passes through its years of preparation to its divinely appointed service.

Bishop Warne and the South India Conference

It is interesting to observe that the first and the last of all the Conference Sessions which our beloved Bishop Warne has conducted in India were sessions of the South India Conference. In all he has presided at ten sessions of our Conference and of these the most historic was that at Hyderabad in 1925 when the Old South India Conference, Mother of Conferences, presented to the Church her latest daughter, Hyderabad Conference.

The session just ended, beginning December 29th 1927, and closing January 2nd, 1928, included the good Bishop's birthday when he was not a little surprised that the entire body of ministers and missionaries after the morning devotions, lured into the familiar strains,

"Happy birthday to you."

He told us also that the Watchnight service concluded a period of just forty years since he first set out for India, and we are all heartily glad to have had him celebrate these anniversaries in our midst.

My own impressions of Bishop Warne are of one who walks with God, radiant with the light of his countenance, rejoicing in his faithfulness, and bearing continual testimony to his goodness. To him the spiritual is the only reality and the shadows of earth are intended only to enable us to seek a little more diligently for the glories of Heaven.

As a Conference, our experience of Bishop Warne's leadership was rather surprising in that we found that his emphasis on the spiritual enabled us all to be more business-like than ever and with our attention completely fixed upon the King, the affairs of the Kingdom were speedily and accurately completed. In considerably less than three and a half days we despatched a vast number of matters over which we might easily have argued for five days, but our hearts are strangely in harmony and our minds agreed together. Again and again measures passed without a dissenting vote, with a marvellous unanimity which we could attribute only to the Spirit of God.

And now that Bishop and Mrs. Warne are about to retire from active service in India we unitedly wish for them the fullest measure of the blessing of God, and believe that they may have in old age, the greatest period of usefulness of their entire lives. The books which have come from the Bishop's pen in recent years have been most helpful and inspiring. We have put a number of them into the Tamil, Telugu, and Kanarese Courses of Study, and we look for others in the future which may even surpass these. God bless the Warnes!!! So say we all!!!

J. J. KINGHAM.

A Missionary Administrator on the Mission Field

By BISHOP J. W. ROBINSON

In the church press at home, the term "missionary statesman" seems to be in high favour. On the field we seem to have a prejudice in favour of the less pretentious and more definite term, missionary administrator. Possibly out here we have been influenced in our preference by the prodigal and at times unexpected way the former appellation is sometimes applied. In connection with some outstanding occasion a striking address is made. The speaker makes a crisp and supposedly-keen analysis of the situation; he clearly indicates the essential elements that have to be reckoned with; he makes plain their obvious bearing on things near and far, and with wonderfully simple yet definite proposals he presents the adequate solution for the problems involved. It seems clarifying and complete, and perhaps it is not to be wondered at that the reporter, better acquainted with what makes news at home than with the realities of the field, in a flash discovers what the speaker's missionary associates have failed to realize, that this is a missionary statesman.

No doubt our editors and reporters are wise in their generation, and they know a good speech when they hear it, but there are some among them who have not as yet realized that in missionary statesmanship, even as in things culinary, the proof of the pudding is in the eating thereof. The missionary statesman is privileged to dwell upon the *what* and the *way* and the *when*, and usually the *when* is so far in the future it can never be brought to the test. It is here that he has the advantage of the missionary administrator. To make any claim to his title, the missionary administrator must produce results, and results that have been tested by time. And perhaps it is just as well to add some emphasis to that phrase, "results that have been tested by time," for in many of our fields there are whole graveyards of buried plans and policies that in their ephemeral day were heralded to the world as wonderful successes.

If an administrator on the mission field is one who has produced results that have stood the test of time, then during the past quarter of a century it has been my privilege to walk by the side of an administrator of high grade. "If thou seek his monument, look about thee," is the inscription in St. Paul's Cathedral to Sir Christopher Wren, the architect who built it. In our India field we realize that no one man, nor any score of men, are responsible for the marvellous work that has grown up here under the name of the Methodist Episcopal Church during the last few decades. As the atolls of the Pacific have been built up from the wrecked peaks beneath the surface of the waste of waters and at last come to life and beauty beneath the sky because of the life and death of myriads of coral insects down below, so it has been the lives and works of thousands of labourers that has accomplished this miracle. Nevertheless, there have been those on whom the church has laid its hand and who, through this calling and authority, have had larger opportunity than their fellow workers. We think of Phoburn as an embodiment of this opportunity and responsibility, and we think of his immediate successor as fully maintaining the traditions he inherited. I had some acquaintance with Francis W. Warne before the Church thus laid its hand upon him. He was the pastor of the large Dharamtalla Street Church in Calcutta; he was the leading spirit in the Lord's Day Union, then a real force in India; he was one of the chief agents of all the philanthropic and religious work of the then metropolis and capital city of India; he was the frequent leader of the Dasehra services. He was to all who knew him an outstanding exponent of Christianity and a brother

beloved, and so it was that with many others I came to have for him a high and a growing regard.

It was after his election as Bishop, however, and after the death of Bishop Parker, that my real acquaintance with Bishop Warne began. His episcopal headquarters were transferred from Calcutta to Lucknow, and in the latter place he became my next-door neighbour. For ten years we lived in this close relationship. We have a proverb as to the effects of familiarity which is only true of certain personalities. With other personalities familiarity can only produce the highest of regard and the deepest of appreciation. At that time the Southern Asia Mission Field comprised not only India and Burma, but also Malaya, Netherlands Indies and the Philippine Islands, and the death of one of his colleagues and the invalidism of the other left this crushing burden of administration for four years upon the shoulders of Bishop Warne alone. As I watched his goings out and his comings in, as I shared his conferences about many difficult problems, as I saw his attitude toward men and things, I came to realize that I was looking upon the life of one who was consistently upright and straightforward, upon one who never forgot that he was to administer God's work with clean hands; upon one to whom the rights and feelings of his fellow-workers was of more importance than were his own rights and reputation; upon an administrator who only used his place and his power that he might more highly exalt the name of his master. Throughout the years of our residential proximity, as well as during the years that have followed in the still more revealing relationship of colleagues, all I have seen of Bishop Warne has given me a higher regard for the integrity of Christian manhood, a higher ideal of the ministry of the Church, and a keener appreciation of the possibilities of grace. And I have never had any reason to think less of him as an administrator than as a man. The spirit of both the first and the second of Christ's commandments has permeated his doings in all his relationships.

In an article like this it is impossible to enumerate the permanent results that have developed on the field under Bishop Warne's leadership. They are apparent to those of us who knew the field when he came into office and who know it now as he is about to lay down the burden. In the quadrennium during which he was alone in the administrative office it was impossible for him to touch more than the high places of the vast field. But to this day in the Philippine Islands, in the Netherlands Indies, and in Malaya are found institutions and policies and movements that are monuments to his abilities. In India and Burma it was a period of rapid and substantial development, especially in the mass movement fields, and in the provision of educational and training institutions.

The General Conference of 1904 elected two additional Bishops for the Southern Asia field, Bishop Oldham, who assumed the administrative burdens of Malaya, Netherlands Indies and the Philippines, and Bishop J. E. Robinson, who divided the work in India with Bishop Warne. To the latter was assigned residential supervision of Upper India and the Central Provinces, and with slight realignments this remained his field until 1914, when he was put in residential supervision of the southern part of India and assigned to Bangalore. It is in the Upper India area that his touch as an administrator has been most definitely felt. The mass movement, that remarkable spiritual and social work of grace that swept over whole communities of the outcastes of the United Provinces, bringing thousands upon thousands of them into spiritual relationships and contacts with the Church of Christ, and whose true evaluation has not yet been grasped by the Church as a whole, was one of the special cares of Bishop Warne. To it he gave the chief effort of his mature years, and the institutions to

care for the young people of this developing community owe much to his initiative and persistence. It was the missionary who was carrying the burdens of this kind of work that most often secured from him the time and effort needed for co-operative building, and it was the spiritual fire within his own heart that helped spread the flame to many and new districts.

When Bishop Warne came to India there were approximately 10,000 converts who had attached themselves to the Methodist Episcopal Church. Today, as he prepares to return to the home-land to lay down the administrative burden the Church laid upon him, there are over a half million converts in India and Burma alone, while another hundred thousand are to be found in the parts of the old field that are now organized under the name of the South-Eastern Asia division. In this marvellous work there have been thousands of Pauls who did the planting, and thousands of Apolloses who did the watering, and the one eternal God who gave the increase. But in the planting and in the watering perhaps no one person has been more used of God than Bishop Warne. If the hundreds of individuals scattered over India, who claim him as their spiritual father, are a testimony to his efficiency as a preacher of the Gospel, so this great mass movement, with all its spiritual and moral output, and the contributory institutions in this and other parts of India, are testimony to his high efficiency as an administrator.

In estimating Bishop Warne's success as an administrator, the elements in his character that were largely contributory to it are not hard to find. Prominently among these elements one naturally places his deep and unchanging consecration to the task for which he was called. "This one thing I do," might well have been his motto. For him there are no side issues; to him have come few holidays; this one task and its fulfilment have been his meat and his drink. It would be interesting to know the number of miles Bishop Warne has travelled in pursuance of his duties on train and motor and boat since he was called to this office, and some of us who know him wonder whether since his election he has spent more nights in a bed of any kind or in a jerky berth of an Indian train. Only a remarkable human frame has enabled him all these years to carry the physical burden of the office he has filled.

Another element that accounts for his popularity and much of his success is his deep love for the people and his regard for his fellow workers. His fellow workers know they can depend on him for considerate treatment, and that their rights are held sacred by him. He does not often tell the people that he loves them and their country. That is unnecessary. They know it without being told. To use a common but expressive saying, they have "sensed it." It was my privilege recently to accompany Bishop Warne a part of the time as he made his farewell tour through parts of his old field to see his old-time friends. The offerings of loyalty and love poured out upon him by the humble people for whom he has given his life must have made all the sacrifices he has made seem well worth while to him; and it made very clear to those of us who looked on that the power he has wielded over them has been the power of love.

For more than a decade I was among the number who worked under Bishop Warne's direct administration. In the strict sense of the word we were less his subordinates than we were his co-labourers. He was a leader never a driver. That "finding of the common mind," of which some talk glibly these days, as though it were a newly-discovered way of co-operation, is no new thing to us. In our committee meetings and in our cabinet consultations with Bishop Warne in the chair we always "talked things through." To my mind this method of his largely accounts for the smoothness of his administration and the absence of divisions and friction. He had his own opinions and saw things from his

own standpoints, but his way of securing recognition was not through the exercise of authority but by talking things through until there was substantial agreement. In all the years I have worked with him I have never known him to use other than transparent and straightforward methods in dealing with his cabinets and his committees and with the individuals among the workers. "Blessed are the peacemakers," is the beatitude that has often come to me when I have seen him facing situations in which there was being manifested decided differences of opinion. If the handling of men so as to get the best out of them in the development of a work that has come to fruition and permanence is evidence of administrative ability, then much of the work of the Methodist Episcopal Church in India today stands as a monument to Bishop Warne's efficiency in that regard. The Methodism of America during the last half century has had outstanding ministers and scholars and men of affairs of whom it may well be proud. But when it comes to the work that has brought about the establishment of the Church of God in a land where it had hitherto had scant hold, and among a people who had no previous knowledge of it, it is doubtful whether Methodism has produced a name that deserves to stand higher in the future history of the Church than that of Francis Wesley Warne.

In an organization such as the Methodist Episcopal Church has in the Southern Asia Mission field, the Bishop in charge of an area has to supervise not only the immediate work committed to his charge, but must also collaborate with his fellow Bishops in those things that make for an orderly and symmetrical development of the Church in the entire field, remembering that no area is an entirely independent unit, but that each is an integral part of a larger whole. Other things being equal, in view of this method of organization, team work is an essential for the most effective administration. As one who for sixteen years has thus worked in the harness with Bishop Warne, I want to bear glad testimony to his considerateness, his loyalty to the larger whole, and to the loyalty and love he has always shown toward his junior colleagues. As he soon leaves India to drop out of the active ranks of the Episcopacy, he has a perfect right to take with him the consciousness that no unhappy memories have been left as reminders to his colleagues of unpleasant relationships. Instead, blessed memories of friendship and fellowship and cordial co-operation, strengthened by high admiration for a beautiful and effective Christian life, are the heritage he leaves to his colleagues. Blessings go with this friend, this brother beloved, this best of colleagues, this worthy Bishop in the Christian Church, as he passes from strenuous official service to honourable and honoured retirement!

A Friend of the Tract Society

By RAI BAHADUR N. K. MUKERJI.

I am sorry to find that Bishop Warne will soon be leaving us after forty years of valuable service rendered to India. I can never be sufficiently grateful for the warmth with which he supported the work of the North India Christian Tract and Book Society. Whenever I was able to attend the Methodist Church Conferences, which were presided over by him, he greatly encouraged me by impressing on the members the importance of the work which the Tract Society is doing for the Christian missions and churches, and urging them to support it in every way possible. For many years he was a Vice-President of the Society, and when he was transferred from North India he was succeeded by another distinguished leader of the Methodist Church—Bishop J. W. Robinson. Bishop Warne will be long remembered for his loving spirit, humility and far-sightedness.

Bishop Warne's Wider Ministry

By BISHOP FREDERICK B. FISHER

Calcutta is a good city from which to view the ministry of Bishop Warne. He was pastor of Thoburn Church in this city for thirteen years. That ministry ended nearly twenty-eight years ago, but the fragrance of his spiritual life still abides in the homes of the people. He was evidently born with the pastoral instinct, because that has been the essence of his Christian service from the beginning of his ministry right down to the end. His big heart of love and understanding was always able to comprehend the material needs of the poor and the spiritual needs of the rich. As one looks back through his life it is easy to see that in Canada and the United States and India his chief characteristic has been that of a spiritual shepherd. During the twenty-eight years of his Episcopal career he was like a father to the missionaries, the Indian preachers, and the lay members of the Methodist Episcopal Church. Even in his early years there was something venerable about his appearance and his attitude of mind and heart.

This paternal characteristic permeates the pages of the books that he has written. One of his first books dealt with sabbath observance. This volume was the outgrowth of conversation with Christians in Calcutta whose hearts were troubled over the sabbatarian controversy. His desire to answer the doubts and the questionings in the hearts of the people, led to the writing of this book. His little book giving the story of the Mass Movement in India, is written from the standpoint of a spiritual shepherd who looked upon the multitude with a heart of love and a desire to help. The pride which manifests itself in the book is the pride of fatherly love. Again in his book on the Lord's Supper, there is the same intimate family spirit. The pages of the book on the life of Lizzie Johnson breathe forth the same atmosphere. His last and best book, "A Covenant-Keeping God," tells the story of his own personal life of prayer and faith and Christian victory. It is the kind of book that a father would write for the comfort and guidance of his children.

On every visit to America the Bishop has been a great interpreter of Indian life and need. The churches, Conference sessions, camp-meetings, and colleges have all felt the thrill of his magnetic presentation of India's spiritual call. It has always seemed to me to be a providential thing that a nature like Bishop Warne's should have followed, in official responsibility, a nature like that of Bishop Thoburn. There is a great contrast between the two men. One was a flaming promoter and representative of challenging ideals. The other has been a conserver, a builder, a shepherd. God has a peculiar way of relating one type of personality to another, in such a way that each supplements the other, each bringing its own strength, and making its own contribution.

As our beloved senior Bishop lays down his active assignment at the approaching General Conference, he can well feel that he has earned the grateful love and appreciation of the hundreds of thousands of Christians in India. He may likewise feel that in his home country of America he has laid the call of India upon the hearts of hundreds of thousands of people, old and young, who under the blessing of God will support the evangelistic and educational programme of the Indian Church.

Bishop Francis W. Warne and the Indian Church

By J. R. CHITAMBAR.

In 1922 when the Executive Board had its sessions in Belgaum an Indian lady who had been converted in one of Bishop Warne's meetings and owed

her spiritual joy and peace to him as God's instrument sought an interview with him and with tears of joy and gratitude in her eyes uttered a few words of loving appreciation of what his life and ministry had meant to her and to her sisters in India. She then bade him adieu but before she left she put a garland of bright and beautiful Indian flowers round his neck and with a bow retired. The bishop was deeply moved. I happened to be near him. I said, "Bishop, if all the Indian people who have been blessed by your life and ministry were given an opportunity to express their love and appreciation you would have innumerable garlands. These are only emblematic of the Crown of Life which fadeth not away and which is reserved for you up yonder."

If the Church in India were to have a Hall of Fame for those valiant souls who have made it what it is today the name of Frank W. Warne would occupy a very prominent place. He has not won our hearts as a bishop or as an administrator. You can not win the heart of India through an office or through position or authority. You may have material possession of the people of India through authority, but their heart will be far from you. You can win India only through love and the Warnes seem to have known this secret from the time they set their feet on the Indian soil.

What great and wonderful things hath God wrought through his consecrated servant these four decades and more. They are too many to enumerate. The Mass Movement came as a mighty force and Frank W. Warne was the generalissimo of the forces of Indian Methodism that gave themselves for its guidance. He has valiantly marshalled the forces and has set up our banners in the name of the Lord. Bishop Warne has always made the spiritual note dominant in his life and in his ministry and it was under his spiritual leadership and the leadership of those who have been associated with him that the Mass Movement assumed an encouragingly spiritual aspect despite its many encumbrances and the pitfalls in its path. Bishop Warne is dearly beloved and is known in almost every Christian home, at least in Upper India. The Indians love him. This love can be gauged to some extent by the reception that he has been given wherever he has gone in his last visit to the scenes of his former labour in this part of India. The Lucknow people gave him a farewell on a day when the schools and offices were not closed and the hour of the meeting, that is, 11:30 was not convenient. No other time could be found in the Bishop's schedule. And yet the Church was practically full. People took leave, busy house wives left their work and a number came long distances to show their love and esteem for this saint of God. Students flocked in to meet him and to shake hands with him. People not belonging to the Methodist Church came in to show their love and esteem for him.

This was not a solitary instance. It was repeated in a good many places which the Bishop visited. Wherever he was announced to preach people flocked in to hear him.

What is the secret of Bishop Warne's success? How has he been able to win the hearts of the Indian people? I have been in very intimate touch with him for nearly a quarter of a century and to my mind the following traits in his character have brought him close to the heart of India.

First and foremost we have found in him a veritable spiritual father and a spiritual leader. Not a mere Church officer or administrator who brings about things by means of his authority, nor a mere teacher who says to his pupils, "Do this," or "Do not do this," but a man "full of the Holy Ghost" and "fervent in the Spirit." Those of us who have been associated with him have found him deeply spiritual and his consistent Christian life has been an inspiration to many. In his interviews or private conversations with people and in his sermons and addresses he invariably strikes the spiritual note.

His simplicity and humility have been a constant rebuke to us young people who are so prone to be "uppish" and self assertive. His simplicity in dress and in the mode of living and humility in life and action have deeply impressed us. Once a former Deputy Post Master General of the United Provinces, a highly educated and cultured Indian Christian, called with his wife on Bishop and Mrs. Warne. When they were leaving the Bishop came out with them, opened the door of their carriage for them to get in, closed it and warmly shook hands with them. He stood until the carriage moved out and with a cordial "Come again" went back to his house. This Government official said to me afterwards "You have a wonderful Bishop, so cordial and genuine. He has absolutely no airs about him, in fact his humility has put me to shame."

When people have called on him he has returned their calls and has never taken shelter behind the fact that he had so much work to do that he had no time to be sociable. In his social relations and also in other relations he has known no colour or racial distinction.

Then last but not the least comes his beautiful family life in which love dominates. The husband and wife are devoted to each other and to their daughter who in her turn has been most noble and loyal to her saintly parents. They are mindful of the comforts of each other and it is literally true that in this home each lives for the other and all for God. What an inspiration he has been to us individually and collectively.

2. *His Passion for souls.* No one full of love for Christ can be indifferent to the spiritual and material welfare of others. I have hardly ever heard Bishop Warne preach when he has not given his hearers a chance to accept Christ and to dedicate their lives to Him. Often this has been followed by an altar service. He has the real experience himself and he has always tried to share it with others. Who can forget his last message to the Indian Church from Rev. 3:20, his clear ringing testimony as to what Christ has meant to him since he opened the door of his heart to him more than fifty years ago and his appeal to all, especially to young folks to "let the Saviour in" and to make him the Master of their lives.

When he travels he makes it a point to tell his fellow-travellers about Christ. Once he saw a young British soldier in a railway refreshment room ordering drink. He sat down beside him ordered a pot of tea for him and chatted as a friend and warned him against the evils of drink. The young soldier went away happy and the better for the Bishop's talk with him. This is characteristic of the Bishop. It is a part of his very being and the day he ceases to do this he also will cease to be! Nothing gives him greater pleasure than to speak to others about Christ and to bring souls to him. I have known him to neglect his food and rest in order to win men and women for Christ.

3. *His immortal work for the Indian Church.*— He has been in our midst as one that serveth. Not only has he been one of our pioneer leaders who have laid broad and deep foundations but he has laid stress on an indigenous ministry and indigenous leadership. Whenever he has found an Indian capable and worthy of trust and confidence he has appointed him to a place of responsibility. He founded the Ministerial Volunteer Bands in 1907 and organized them so thoroughly and efficiently that a large number of preachers and teachers have come into our Ministry. In 1926 seven men were ordained deacons and elders at the Joint Session of the North India, North-West India and Lucknow Conferences, six of these were members of these Ministerial Bands when they were students. The seed was sown by Bishop Warne and he lives to see "the glad fruition" before his retirement from active service. His love for and interest in young people must also

be mentioned. His fatherly advice has put a new heart into many a discouraged young man and has led him Godward.

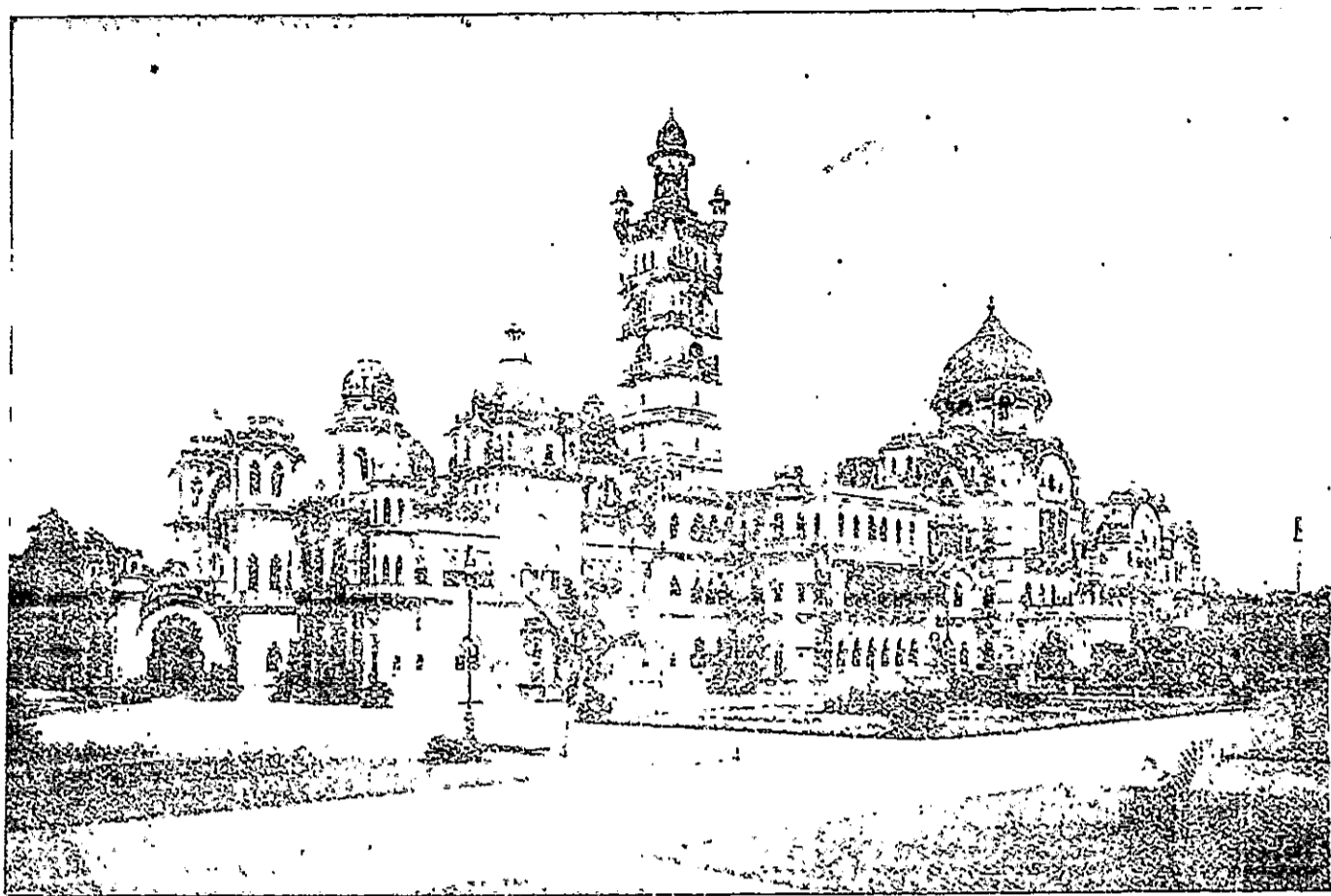
He has stood as a towering leader of the Mass Movement and has helped the village congregations to be organized. This work is still weak, unsatisfactory and open to criticism in many ways but despite its defects and imperfections Bishop Warne's impress is on many lives who are his "Epistles known and read of all men." Our Epistles (certificates or "letters of commendations") are not our reports or the opinions of those in authority over us, but the people among whom "we live, move and have our being" and work. The foundations of the work started and done by Bishop Warne are so broad and deep that the work will continue to go on "from strength to strength" and we who are entering into his labours will rise up and call him blessed. This will continue "until the morning breaks and the shadows flee."

4. *People have found in Bishop Warne a real friend.*—He rejoices with them that rejoice and weeps with them that weep. He is a friend in need whether the need is spiritual or temporal. How many times by means of friendly letters has he cheered drooping hearts. Not long ago a young preacher was "in the dumps" and felt that everything around him was dark and gloomy. He felt lonesome and friendless. Bishop Warne sent him a letter saying he loved him, had confidence in him and assured him of his love and prayers. The young preacher began to see the silver lining in the cloud. He has not failed to appreciate the work of others. Whenever a worker has met with success or his fellow workers have spoken kindly of him the bishop has written a letter to him to encourage him and to urge him to go forward. Mrs. Warne too has frequently done this.

Individuals and families in want and distress have found him a generous helper whether their cause has been advocated or not. No one in need, not even a beggar, has been sent away disappointed or empty handed. Tonga walas, jhampanies, and household servants have received considerate treatment from Bishop, Mrs. and Miss Warne. Literally hundreds have been financially helped by them. It is true that sometime undeserving people have imposed on them but even this "mistake in the right direction" is an evidence of "the heart that lies within." Their charity knows no bounds, and this not because they have lots of means and the bishop perhaps gets a big salary, but because they have large hearts and cannot bear to see any one suffering or in want and distress. They have often done this at a great personal sacrifice. Some years ago when the bishop had his headquarters in Lucknow two or three Christian young men had a row with certain people in the neighbourhood. The police arrested these young men and put them in custody. The Bishop heard of it. He had these young men released on bail and had a barrister engaged for them who "fought" for them. The young men were discharged and Bishop Warne paid the bills. When I saw the bishop I said to him, "Bishop, why did you do all this? These young men should have learned a lesson never to fight with their neighbours." He at once replied, "They can learn this lesson in some other way. I can not bear to see my people treated in this manner." Needless to say I felt rebuked and humiliated. In fact I learned my lesson!

These are but a few stray thoughts of one who personally and whose family have been specially helped and blessed by their personal contact with the Warne family. Time and space would fail me if I tried to enumerate other characteristics of the good bishop. However, I do wish to say that our hearts are full of love and gratitude to the Bishop and Mrs. Warne "the power behind the throne." We bow in loving reverence to these spiritual parents of ours

(Continued on page 12)



Luxmi Villas Palace which is the home of His Highness, the Gaikwar

We are Off to Baroda!

"What kind of a place is Baroda anyway and how do we get there?" Well, one question at a time, please! Baroda is the capital of an Indian State known as Baroda State, and is situated on the Vishwamitri River in 22 16' North latitude and 73 11' East longitude. Does this give you any light on the subject of the position of Baroda? Oh, it doesn't! Then let us say that Baroda is a nights journey from Bombay on the B. B. & C. I. Railway. If you get on the Delhi mail which leaves Bombay at 9:25 in the evening you will reach Baroda at half past six o'clock in the morning. Don't stay any longer on the train for if you do it will take you right on to Delhi. "Oh, but I don't come from Bombay." Well, you should have told me this in the first place. If you come from Delhi get on the Peshawar mail which leaves Delhi in the morning and you will arrive at Baroda the next day one hour earlier than we are supposed usually to rise for prayer and meditation that is, three o'clock in the morning. This will give you a little more time for meditation and to get ready for *chakota* which will be served at seven o'clock. "But I don't come either from Bombay or Delhi." Well, then you most likely will have to take the Rajputana mail or the Delhi mail on the metre gauge which leaves Ajmer before noon and change at Ahmedabad for the Gujarat mail which arrives at Baroda at eleven o'clock P. M.

I suppose you would like to know something concerning the history of Baroda. Oh, you have studied all about that in school! Anyway let us refresh our minds. The Princes of Baroda date their importance from the Mahratta confederacy, which in the last century spread devastation and terror over India. Shortly after 1721 the ruler of Baroda succeeded in conquering a good part of the territory of Gujarat. In 1800, the inheritance descended to a prince feeble in body and almost idiotic in mind. The British troops were sent in defence of the hereditary ruler against all claimants and a treaty was signed in 1802 by which the independence of the Peshwa, and his dependence on the British Government were secured. Three years later these and various engagements were consolidated into a systematic plan for the administration of the Baroda territory, under a prince with a revenue of three quarters of a million

sterling, perfectly independent in all internal matters, but practically kept on his throne by subsidiary British troops. Since then the history of the Gaikwars has been very much the same as that of most territorial houses in India. Frequent complaints of mismanagement and oppression were brought before the British Government and in 1873 a commission of English officers was appointed to inquire into the affairs of the state, and its management by the Gaikwar. An attempt in 1874 to poison the British Resident at his court brought affairs to a crisis, and in 1875 the Gaikwar was tried by a mixed commission of eminent British officers and Indians of rank. A unanimous verdict was not obtained touching the particular attempt at poisoning, but Lord Northbrook, as Viceroy of India, found it necessary to depose the Gaikwar and to appoint another member of the Baroda family to rule in his stead.

His Highness Maharaja Sir Savarao Gaikwar G.C.S.I., G.C.I.F. of Baroda has been ruling now for over 50 years. During his rule the City of Baroda has been greatly improved, the streets have been widened, the Baroda College erected, municipal buildings have been built, and beautiful palaces have been erected. The prosperity of Baroda State is due to the able management of the present ruler. In Baroda City there are a great number of interesting things which are well worth seeing. There are the crown jewels which are worth many lakhs of rupees and gold and silver cannon which are displayed oftentimes in processions, drawn to be most carefully decorated with gold and silver tappings. Then there are the elephants, scabbars and statues of the Gaikwar. The museum in the palace is also worth a visit. All after a long visit. Well, what about the elephant ride? We will try to see to it that you have a chance to ride on one of these elephants before you leave Baroda. And what about seeing some of the things which have been described? Well, everyday a motor bus will be going to the City and you will be able to see all these things before you leave.

On arrival look for the Methodist Boy Scouts on Baroda Station. They are at your service! Also a hearty welcome by the Bisbees, local missionaries, and the Christian community.

"Mrs. Warne and Edith"

(Continued from page 2)

full of love and treat every one with love. We see Jesus in their lives. I could write on but I must give place to others with the prayer that the mantle of this family may fall on many a home in this land."

The papers have this year been full of centenary articles about the poet, painter and mystic, William Blake and his wonderful wife and when I got the Editor's letter I felt that Mrs. Warne and Edith were so much one with the Bishop that like Blake and his wife an article could hardly be written about one alone but Mrs. Thomas of Lucknow has succeeded in leaving the Bishop out of the following.

"To know Mrs. Warne was to love her. She was not what one would call a "Public woman" but always working quietly and willingly behind the scenes for the poor and needy; ready to help and give advice to all who asked. In her home you had a welcome and felt that you were welcome. When Christmas was drawing near Mrs. and Miss Warne were always busy with their own hands, preparing little gifts for those who served them and those who lived around them. The pleasure and fun they got out of this was infectious, if you called as I did during the preparations.

"Once when asked to subscribe some sweets for an Indian Christian Mela, when ordinary sweets would have been more than appreciated, Mrs. Warne made an abundance of the choicest and most expensive candies for the occasion and brought them herself to the stall-holder, showing how interested and thorough she was even in little things. Needless to say the sweets were sold at once and enjoyed by children who never before or since have tasted any thing like them. Mrs. Warne always gives her best."

Miss Stahl was with the Warnes in their early years in India and she says,—"Mrs. Warne during thirteen years in Calcutta as mistress of the Methodist Parsonage was a most efficient pastor's wife, fulfilling in a charming way all the duties and obligations of her position. While seconding effectively her husband's widely extended activities she had her own smaller circle where lasting friendships were made." Another writing of the Calcutta days says,—"Mrs. Warne as pastor's wife in Dharamtala Street gave many faithful years of service in company with Mrs. Thoburn, Miss Maxey and Miss Blair," and I can testify to the close friendship that existed with the two latter up to the close of their time in India for I recall with the greatest pleasure, Miss Maxey's last Christmas week in India, when Mrs. Warne invited several of us old-timers to make merry with her before she left for America. It was a week to be remembered!

The most momentous event in the lives of Mrs. and Miss Warne was an experience shared with Miss Stahl. They seldom mention it as the scenes it calls up bring only horror to their minds, the Darjeeling Disaster, but Miss Stahl writes,—"Among the varied experiences of forty years spent in India was the Darjeeling Disaster. In October 1899 extensive landslides in Darjeeling caused a considerable loss of life including the six children of the Rev. D. H. and Mrs. Lee and four children in Queen's Hill School. Edith was a pupil in Queen's Hill that year and Mrs. Warne was at the time spending a holiday there. At 1 a.m. after two walls of the building had collapsed and Mrs. Warne and Edith had marvellously escaped, when the four children were covered with the debris, the two went out into the storm and darkness, risking their lives, to try to reach help for rescuing the children. Facing danger and death they climbed over masses of rock and earth, sometimes almost sinking into the streams of mud on the mountain side. When they had gone about half way, the whole hill side was shaken by another landslide near-by, probably the one that carried away the house in which the Lee children were living. Mrs. Warne thought the end

had come and kissing her daughter awaited death, but Edith said "No Mother, we can do it, come on." Finally they reached the top and the Union Church Parsonage where the needed help was obtained."

Miss Sullivan, who has retired in Almorah writes,—"All who have known Mrs. Warne and Edith must hold in memory their kindly hospitality and unlimited generosity. Many are the poor and needy who have gone away from their door well supplied, and sick and suffering folk put into hospital care. Those of us who shared their neighbourliness during the summers they spent at Snow View recall many happy outings under the trees on the hill sides. Perhaps the happiest and best of all the summers was last May and June when our congenial party of Americans on the Epworth Ridge counted them amongst our number, saddened only by the thought that this would be their last summer in India. There was great lament among the coolies and their servants when they learned that the kind mother and daughter were returning no more to Almorah."

My own first memory of the Warne family is a hearsay memory. Mrs. Warne spent her vacation at Wellesley the year before I came to India and when I came I heard from the staff and pupils wonderful sayings and doings of "little Edith Warne." Her name is not in the Wellesley Register but her first hours in a school class room were at Wellesley, although Miss Hoge who came three years later, claims her as a kindergartener. It appears that she loved school and was allowed in class until she became too disturbing an element, when she was taken to Miss Easton, who invariably "punished" her with cookies, biscuits and sweets. In 1896, I met Mrs. Warne in her home in Calcutta, and got a glimpse of her busy life in her strenuous work in the church. I have seen her presiding at our Women's Conference, where her quiet dignity, order and efficiency gave the impression that the meetings run themselves, and I have enjoyed the hospitality of her home in Lucknow and seen the kindness and help given lavishly and ungrudgingly to any one in need, but in 1915, when the Bishop and Miss Warne were in America, she and her sister spent the summer in Wellesley and then I learned to the full her tenderness, her cheerfulness and her selflessness. Miss Easton's eyes were bad and she read daily to her for months, many times for hours at a time and she ministered in every other way possible for her comfort and for weeks before Miss Easton died, when she had no appetite for ordinary food, Mrs. Warne cooked with her own hands every bite she ate, tempting her with dainty dishes no one else could make. She could have done no more for her own mother and the last night of her life remained with her all night until her spirit passed out at dawn. As I look back over that year, I do not see how I could have borne the anxiety of Miss Easton's illness and the work of the school, if she had not been there as a ministering angel to help. I am glad to pay her this tribute of love and gratitude while she is alive and well and my prayer is that her own health and strength may continue while her life lasts.

For Edith, the faithful daughter, well beloved, I wish all happiness in the new life that awaits her beyond the seas, and hope that the three may be spared to one another for many years to come.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

—John Oxenham

Something About Bishop Warne's Pastorate in Calcutta

By MRS. ADA LEE

The Rev. F. W. Warne began his work in Calcutta as pastor of Thoburn Church in 1888 and must have succeeded Bishop Thoburn's nephew J. M. Thoburn, Jr.

I find he preached the Conference sermon in 1889. His text was, 'But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.' Acts. 1: 8. A prophecy which is still being fulfilled in him. He spoke of how the Holy Ghost had been associated in all creative acts, in inspiration, and the object of worship in the benediction and form of baptism.

He also spoke of his being supreme, if possible, in the Trinity, for a word spoken against the Son of Man would be forgiven, but spoken against the Holy Ghost would not be forgiven. The endowment of power which came upon the disciples after tarrying at Jerusalem, he dwelt upon, and of the necessity of all workers being filled with the Holy Spirit now as then. He told of his own baptism received at a camp meeting in Canada, and closed his sermon by saying, 'May it never be said of us that the one power, without which all our work is a failure, but with which our weakest efforts succeed, is the last one for which we seek. May each worker wait upon God for a personal endowment.'

In this sermon he showed his position, and during all the thirteen years as pastor he proved himself to be a Holy Spirit-filled man.

We returned to India, arriving in Calcutta, November 1894. We had with us our six children and were not very hopefully received, excepting by Mrs. Thoburn, who with Miss Maxey shared their home with us for one night, after which God planned for us our own home.

It was at this time we first met Bishop Warne who had then been pastor of Thoburn Church for about six years. His warm genial way from the first made him our friend. The next day after our arrival we found ourselves without money as Mr. Lee had not yet arranged with any Bank for cashing drafts. He went into Bishop Warne's study and asked him to loan him Rs. 10. Brother Warne thought we were beginning rather early, nevertheless, sent him to Mrs. Warne saying he could make it right with her. The drafts were cashed and the Rs. 10 returned, and as the request for money was not repeated confidence was established and they were co-workers and friends ever afterwards.

Bishop Warne was more to us than pastor and Bishop. He was a real brother, wonderfully interested in the work we were trying to do and one with us in our plans for the mission God had sent us to establish and did everything in his power to further its interests. We sought his counsel in every step of the advance made and found it wise, constructive and sympathetic.

He was at the same time pushing forward every activity of the Church. He started the Industrial Home where evangelistic meetings were held each week, and did much towards getting buildings for the schools and the deaconess home, and encouraged and aided in the organisation of Queen's Hill School. Signs of his handiwork are found on every side, monuments of his industry and devotion to God's work.

As a pastor he was greatly beloved. In fact he seemed to be the adviser, friend and helper of every family. His sermons led to repentance and consecration of life to God. I remember once when I went to him about our seven year old son Herbert who had professed conversion and for sometime had been pressing me to allow him to take Communion with

us. I would put him off month after month, saying, 'I fear Herbert you do not understand the meaning of this service.' He would answer by saying 'Mama do you not do it to remember Christ?' 'Yes.' 'Well do not I want to remember him when he has died for me and forgiven my sins?' I went to Bishop Warne for advice and he asked me to send the two brothers Wilbur and Herbert to him. They went and after questioning them and praying with them he said they might join the Church the next Sunday, which they did, and ever afterwards knelt with us at the Communion service.

What a joy the Warne family were to the whole community. Mrs. Warne was the queen of their lovely home, making it not only a refuge and rest for her own, doing everything for her husband's health and comfort, but others found there a warm welcome and seasons of rest and refreshing. Their daughter Edith, too, had a place in the hearts of the people and was known as a most devoted daughter and a friend to all. In visiting the sick she came to our house one day when a boy had to be kept in bed to escape threatened pneumonia. She said, 'Wilbur, what can I do for you?' He thought a moment and said, 'You are are a girl Edith and must have a lot of dolls, could you not let me have one?' She dressed him up a sailor boy and he accepted it with delight. Afterwards he said, 'Mother I want a wife and a baby dollie for my sailor.' The family of dolls was kept ever afterwards to be brought out to delight other children. What happy days for the young people of the Robinson, Warne and Lee families. There is a monument on Dharamtala Street, just an iron pillar put there for electric wires where they used to have the last word after a visit together before 'goodnight.' I can see those lovely young people leaning against that iron pillar whenever I pass and it takes me back to the days when Bishop Warne stood with us and cheered us through the clouds that wrapped us about when our children never came back home.

Where are those young people to-day? Rapidly they are gathering homeward, many of them having already reached the other shore. What a glorious welcome awaits our beloved Bishop Warne and others of us when "Those we loved long since and lost awhile" press forward to see who will be the first to greet us. This with the smiling of his face over all will be the beginning of 'pleasures for ever more.' It will be Heaven.

A Post Script

About Miss Warne Only,

I regret to say it is now some time since an S.O.S. came from Miss Sellars, "Do write me something about Edith Warne for the WITNESS . . . it will go in under your name." (Fearsome warning against unwise statements!) . . . and then details as to the date and the *last possible* date. What ever should I say, I wondered for a moment—and then all memory of it got buried miles deep beneath church and household and Christmas things, only to reawaken from the corn at the very last possible moment. Hence this wild scramble!—and Edith knows I'd fain do her up in Petrarchan sonnets instead if I only could!

And I still haven't decided what to say!

When people die, other people draw out from their treasure houses cherished treasures new and old, and the world is made fragrant with the personalities that are gone. But while a person is living, and Oh, so very much living, in her own dear self as well as in our hearts, it doesn't seem just too friendly or private to say, "Lo! such an one is in our midst—so talented, so friendly, so this or so that." That is somehow the handicap I feel—so if I don't say much, it doesn't at all mean there isn't much to say.

Perhaps I might begin at the very first beginning

—and that is with Edith's rocking horse which I knew in a most personal way many a long year before I ever knew Edith. We were living in the Calcutta parsonage then, and the Warne things were packed in one room which was blessed with glass windows through which the animal could clearly be seen curvetting fearsomely—and, alas! gathering dust. How longingly my little nose used to be pressed against the pane between me and heaven! I can still see that glorified rocking-horse when I shut my eyes—I suppose it wasn't really more than two or three feet high, but my memory puts it more on a par with a good sized ekka pony!

Then Bishop Warne, after he became bishop, used to come up our way and he used to take me on his knee and tell me about Edith, his little girl. So I really knew her very well before I met her.

We were both through college before we did finally meet and become friends. We had tremendously good times together there in Lucknow that six weeks or so I was perpetrating English and Latin and what not on the poor girls at the college, yet of all that I somehow don't want to say anything, but just sit quietly with a great warm feeling curling around my heart. Peggy Dease was the third of our trio—and one can't even think of Peggy without a tugging at the heart strings.

Well, well! I must say something—that's what I've been summoned to do. So . . . I'll say this: If I should ever by chance be re-born into another life, and in that life should be a poor sickly little sweeper child—or a hounded pariah dog,—or a dilapidated starveling of a kitten, my one prayer would be that I might as the sickly child or starved kitten or pariah dog somehow find my way to the back verandah of whatever house in the universe Mrs. Warne and Edith might then be residing in: for then I know that no matter how dirty or repulsive I might be, I should be cared for and loved. And that, it seems to me, somehow says it all.

One thing more though—just by way of warning! Her letters *look* as though they'd make sense if you held them before a mirror. The great tragedy of it is—they don't! But after a while you do catch on a bit. If I remember rightly, Bishop Warne's method, as he explained it once, was to carry them about, taking a glimpse at them now and then as opportunity offered during the day, and by night. I think he said, he generally pretty nearly understood what she was writing about. . . . Perhaps this is the subterranean reason she learned typing! And so it may be the hidden source of her career as her father's secretary and editor of the *Friend*. In all this she has done a great work—and done it well.

And here's all-of-our love and good wishes as you with your dear father and mother turn your back on India. Our hopes and prayers are aglow with all that we wish for you—a bit like those sunrises you'll soon be seeing across the waters.

CAROLINE WILKIE.

A Massive and Beautiful Character

Just as the massive Chattar Manzil (palace) of Lucknow is looked at and admired by different people from different points of view, so the great pillar of spiritual strength and beauty of the Methodist Church in India—Bishop Warne of Lucknow—may be spoken of. The contact between the Bishop and the writer was through the activities of the Central Church. The quiet and unassuming life of the Bishop influenced the lives of the Church members like the invisible, yet effective, vital rays of the sun, strengthening the weak, cheering up the sorrowful ones and helping munificently the poor. He held in respect the views of laymen of the Church. On one occasion, when the late Rev. Jawala Singh, that doyen among religious

lecturers, was about to be transferred from Lucknow, an application from the lay members of the Central Church to the Bishop made him sympathetically reconsider his decision and the services of the revered minister were retained. On more occasions than one he listened to our views.

His spiritual messages were delivered with such an earnestness and enthusiasm as to appeal to every one. Indifferent young people were brought to the altar whenever he extended an invitation after his inspiring sermons. Many a person owes his strong moral and spiritual life in these Provinces to the benign influence of the Bishop's exemplary life. To my mind the Bishop's message to laymen in particular, and the Church as a whole in general, may be summed up in these words:—

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

E. AHMED SHAH, M. L. C.

Reader in Philosophy,

Lucknow University.

Bishop Francis W. Warne and the Indian Church

(Continued from page 8)

and also assure Miss Warne of our love and regard for her. Most of us will see these dear people at Baroda for the last time. We shall miss them. India will not be the same to us without them. But when the dear bishop goes to his Eternal Home thousands who have been helped and blessed by him will come forward to welcome him and in due course thousands more will follow and thank him for leading them to Christ.

Francis Wesley Warne, we love you. We thank God for you. We solemnly pledge ourselves to follow in the footsteps of our Lord and Master as you have taught both by example and precept.

Our Bishop Great Heart

When a student in Garrett Biblical Institute in Evanston, Ill. in 1904, I first saw and heard Bishop Warne. I was interested mainly because he was a Bishop and also a Garrett alumnus. When two years later I came to India I soon discovered that he was bigger than a Bishop and that he belonged not to Garrett only but to the whole world, especially India. With the years he has so grown upon me that I now look upon him as a kind of St. John (apostle of love), a St. Paul (apostle of faith) and a St. Peter (apostle of hope) all rolled into one.

During twenty-one years of inspiring contact with our Bishop Great Heart in Annual and District Conferences, in the Cabinet and Finance Committee, in the home and in the villages, I learned to love him more and more. What a big brother he has been to us young missionaries! To this day my heart burns within me as I recall the time when he came to our station to hearten this young and inexperienced Timothy. Arrows of criticism had been flying too freely. The Bishop came, saw and gave his unqualified approval to the work and the worker. To paraphrase a saying about Phillip Brooks: "the situation was dark and dreary; the problems many and difficult, but Bishop Warne walked through the district and the sun shone again." What he did for the work was much, but what he did for this worker was vastly more.

What a Bishop Great Heart he is! A heart so great that it takes us all in—yea, us, our burdens and even our sins. Because of this, how near to heart break he came at times when some of his people dis-

appointed him and the Master. Never have I seen anyone suffer so intensely and so vicariously. Some of us can never efface from memory's walls the picture of our stalwart leader lying stretched out on the ground face downwards groaning and pleading and suffering for his erring children. Like Paul he seemed to cry out: "Who is weak and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation (and pain)?" Like Jesus, he too passed through his Gethsemane because of the sins of others.

Then what a rich, radiant spirituality is his! He is our Brother Lawrence practising the presence of God. Better than any man I have ever known he is a living commentary on Paul's Psalm of love. Substitute his name for that of love and see how closely he approximates that eulogy of love. Francis Warne is very patient, very kind. Warne knows no jealousy, Warne makes no parade, gives himself no airs, is never rude, never selfish, never irritated, never resentful; Warne is never glad when others go wrong, Warne is gladdened by goodness, always slow to expose; always eager to believe the best, always hopeful, always patient. What a Christ-like man! Bishop Warne we love you, we thank God for you, and we pray that your mantle may fall on many of us.

H. J. SHEETS

Ever Devoted to His Lord and India

It was as a lad, years ago, that I first got to know Bishop Warne at the Dasehra Meetings in Lucknow. His stately form, his thrilling voice and the story of his conversion appealed to me and many of my friends. I have known Bishop Warne as a most lovable, self-sacrificing and humble minister of the Gospel, a true soldier of the Cross, generous and big hearted, ever devoted to his Lord and India. His tactful ways, his faith in Indians and his appreciation of little acts done for him will be long remembered. His whole life has been one of true and faithful service in the cause of the Indian Church. His sermons have been full of evangelistic fervour. How I wish some of them could be made available in Hindustani. Our Christian literature is so poor in Hindustani Sermons. India loves Bishop Warne with a sincere affection and his memory will ever be green. He takes our love and prayers with him as he leaves our shores and we wish him and his dear ones long life and God-speed.

G. H. THOMAS
Bar-at Law,
Government Advocate,
Lucknow.

A Layman's Appreciation of a Beloved Bishop

By H. C. FRITCHLEY

It is now about twenty years since I first had the pleasure of meeting Bishop Warne. That was during my student days in Philander Smith College, Naini Tal. I remember the earnest way in which he would appeal to the boys. His zeal, his earnestness, his sincerity, his burning passion for souls made a life-long impression upon me and I can vouch for his influence on my fellow-students. Can we ever forget the "Blessing upon Blessing" which he enjoyed and which we have also found to be a reality in our own experience?

I have, however, been more closely connected with Bishop Warne and his work here in Calcutta, although I did not have the privilege of being here when he was Pastor of Thoburn Church.

The Calcutta Boys' School owes its fine buildings and splendid endowment to the vision and faith and faithful service of Bishop Warne. He is one of its founders along with Bishop Thoburn and Sir Robert

Laidlaw. The portraits of all three hang in our Chapel Hall and it seems as though each is looking upon us with a smile and a word of encouragement. They are indeed an inspiration and a challenge to us to live such lives as will be worthy of that "Well done, thou good and faithful servant"!

If there is any word that would in a measure sum up Bishop Warne as I know him it would be *fellowship*, and I would like to remember him as "Fellowship Warne." All the sermons I have heard him preach have been along the line of Fellowship, notably those on the texts: "I am the Vine; ye are the branches," "The spirit beareth witness with our spirit," etc. "Behold I stand at the door and knock, and if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Just as truly as Bishop Thoburn was conscious of the man of Calvary by his side so does our beloved Bishop Warne show by his life that he has this fellowship and close communion with the master.

The Bishop has indeed a song in his soul and a real joy because, as in the following acrostic, he has caught its full meaning:—

Jesus, first.
Others, next.
Yourself, last.

Bishop Warne, I am sure, would endorse the exhortation as given in the following lines, because of the richness and sweetness which has come into his own life:—

"Would you like to know the sweetness of the secret of the Lord? Go and hide beneath his shadow—this shall then be your reward. And whenever you leave the silence of that happy meeting place, you will bear the shining image of the master in your face."

As Bishop Warne retires from India he takes with him the love of Thoburn Church, the schools and a host of friends in Calcutta. Our prayer will be that his life shall yet see, as in the past, many years of blessing and service resting as a benediction on the lives of his fellow men. May God bless him!

A Few Definitions

From the Journal of the National Education Association.

Character—The total qualities of an individual, both good and bad, especially traits that mainly control conduct. Often used in the positive sense to mean ethical character. Better restricted in professional writings to the narrower meaning of crude character—the individual as he actually is.

Ethical Character—Character that has been refined or is in accordance with prevailing ethical standards. Underlying these standards are natural laws and racial experience.

Personality—Character in action. The dynamic elements of character which make an impression on others.

Morals—The standards of conduct set by people of influence or authority. Superficially, moral patterns differ somewhat from country to country and from one period to another but fundamentally they rest on basic human needs. It has been suggested that these master virtues are common to all the great systems of morals—honesty, industry, self-restraint, and co-operation.

Ideals—In discussions of character, this work usually refers to keen appreciation of high standards of conduct, especially in fields of action where pioneer thinkers believe common practise to be too low. To understand how ideals evolve compare standards, as you knew them years ago with practises now in such matters as international relations, the obligation of service, self-restraint, and co-operation.

OF PERSONAL INTEREST

The Bishops in India all plan to attend the spring meeting of the Board of Bishops which will convene on April 24th at Excelsior Springs, Mo.

Word has just reached us of the death in America of Mrs. Buoy, a daughter of Bishop Matthew Simpson, Methodism's great Bishop of the Civil War period.

Mr. and Mrs. A. E. Annett, of the India Sunday School Union, are now touring in Gujarat and plan to spend most of the month of February in similar work in the Punjab.

Miss Helen Buss, of the Butler Memorial Girls' School at Delhi, has been "loaned" to the Methodist Girls' School at Aligarh for a few weeks to help meet an emergency.

Miss E. M. Forsyth, of Meerut, who left India for furlough last month, asks us to state that her address while in America will be 48 Falconer Street, North Tonawanda, New York.

Dr. Alice Ernst, who has been for 39 years a missionary of the Woman's Union Mission in India, is expected to reach India after furlough by the end of February, on the Anchor Line S.S. "Letitia."

Miss Mildred Simonds, of the Hyderabad Woman's Conference, was scheduled to sail from New York, January 12th. Her home address has been Fayette, Iowa. She writes of the joy with which she turns her face again toward India.

Mrs. C. H. Hazlett, of the American Presbyterian Mission at Allahabad, is experiencing the joy of a visit from her father and mother, Mr. and Mrs. Higgins, of Pittsburg, Pa., who arrived in India last month for a visit of about ten weeks.

Miss Anna Lawson, of Childers' Lodge, Mussoorie, has organized a group of young lady missionaries for language study during the winter months. They are housed at Meerut and hope to put in two months of study before joining the Language School at Landour, Mussoorie.

Misses B. E. Elliott, M. E. Sutherland and Anna Agnes Abbott expect to go on furlough late in February. They plan to travel by way of Busrah, Ur, Babylon, Baghdad, Beirut, Palestine, Constantinople, Athens and over land through Italy, Switzerland, and France.

Miss L. McNary, of the staff of Woodstock School at Mussoorie and the Rev. Thomas Brook of the Assemblies of God Mission at Uska Bazaar were married at Gurdaspur on the 4th of January. Miss McNary represented the United Presbyterian Mission on the staff of the Woodstock School.

Dr. W. C. Landes, President of the World's Sunday School Association, has resigned in order to accept the executive leadership of the New York Sunday School Association. His successor in the former position will be chosen at the World's Sunday School Convention to be held at Los Angeles in July.

Miss M. A. Livermore, of Bulandshahr, sailed from Bombay on the 14th of January, expecting to arrive in New York exactly one month later. She expects to return to India within a year. While on furlough she will take courses at Columbia University, but for the next few months her address will be Morris, Illinois.

Mr. and Mrs. Howard W. Lindsay, formerly at Pauri and Budaun in the North India Conference, have accepted charge of "The Washington Neighbour Home" at 820 South, 9th Street, Minneapolis, Minnesota. This is a Social Service Community Settlement with a Boys' Club, a Mothers' Club, a Day Nursery and other features.

Miss Agnes D. Dunn, R. N., arrived in Bombay, December 2nd, 1927. She comes to Mary Wilson Sanatorium, Tilaunia, Rajputana from Pacific Branch. She has had considerable experience in nursing in Tuberculosis Sanatoria, and recently has been working largely with Mexican families in connection with the health work of the public schools of Southern California.

The Rev. and Mrs. George C. Hewes, retired missionaries, are now living at Decatur, Georgia, U. S. A. (P.O. Box 105). In forwarding a two-year subscription Mr. Hewes favours us with reminiscences of Lucknow and various missionaries who have "crossed the bar." Mr. Hewes began his missionary work in Lucknow and subsequently worked in Budaun, Sitapur and Pithoragarh.

Miss Mary Estner Badley, having been appointed to language study, has joined the winter session of the North India language school being conducted at Meerut under Miss Lawson's superintendence. The work on "The Treasure Chest," by special request of the W. F. M. S. authorities at the Home Base, will be cared for without Mrs. Badley going to Bangalore until the later part of the year.

We regret to announce the death of the Rev. H. Daniel, in Ajmer, January 2nd. For 23 years Mr. Daniel was a member of the North West India and Indus River Conferences. His death was due to heart-failure, following a long siege of fever and dysentery. He was held in high esteem for his work's sake and for his amiable disposition and upright character, especially in Phuleera and Ajmer where he worked as a Pastor and evangelist for years.

Mr. V. V. Phillips, an ex-headmaster of Humphrey High School, Naini Tal, who has been in New York for five years was elected in April last a Fellow of the Royal Economics Society of London in consideration of a paper on "Labour Under Modern Economic Changes in India." He is Executive Secretary of the Bureau of Educational Relations of the International School of Vedic and Allied Research, with headquarters at 57 W. 48th Street, New York City.

Dr. Ina Gourley, formerly of Clara Swain Hospital, Bareilly, but recently transferred to Mary Wilson Sanatorium, Tilaunia, after an illness of six weeks, sailed for the United States on the S. S. "Rampura," January 14. She will arrive in New York on the S. S. "Caronia" about February 12. She was accompanied by Miss H. J. Fernstrom, R. N., of the Health Department of Mary Wilson Sanatorium. Miss Fernstrom hopes to be back in India by April first.

The Board of Foreign Missions announces the death on December 14th of the Rev. William Valentine Kelley, D. D., L. H. D., LL. D., Honorary Manager and Honorary Vice-President of the Board. Dr. Kelley was for many years the able and brilliant Editor of the *Methodist Review*. He was deeply interested in the Christian Church in all lands and served with sacrificial devotion on the Board of Foreign Missions and on a number of its committees. The funeral was held at Brooklyn, New York on the 17th of December.

We regret to report that Miss Emma E. Donohugh has found it necessary for health reasons to give up her plan of returning to India in the autumn and also her membership in the Jerusalem Conference. Miss Donohugh left India last spring for rest and treatment in a sanatorium at Schatzalp-Davos, Switzerland. She has been under treatment for incipient tuberculosis. The X-ray shows improvement, she does not cough and there are said to be

no "positive" germs but her strength is decidedly limited and she is strongly advised not to attempt the trip to Jerusalem or residence in the East for the present. She now plans to go to America in September and will probably settle in California with her sister, Mrs. Hamilton.

General Conference Delegates

BENGAL CONFERENCE.

Ministerial.—S. K. Mondol.

Lay.—Victor M. Ilahi Baksh.

SOUTH INDIA CONFERENCE.

Ministerial.—James J. Kingham.

Lay.—Mrs. Kingham.

Central Conference Delegates

BENGAL CONFERENCE.

Ministerial.—B. W. Tucker, S. K. Mondol, H. E. Dewey, Joseph Nelson, H. M. Swan.

Lay.—V. M. Ilahi Baksh, H. K. Mondol, H. C. Fritchley, Miss Beulah Swan, Mrs. W. G. Griffiths.

SOUTH INDIA CONFERENCE.

Ministerial.—A. B. Coates, C. L. Camp, Edwin Gersham, J. D. Harris.

Lay.—Miss Evelyn Toll, Miss Beal, G. Samuel, J. Ramune.

Deep regret is felt in many places in the United Provinces and elsewhere in India at the sudden death of the Rt. Rev. George Herbert Westcott, D.D., Anglican Bishop of Lucknow on the night of the 15th instant. Dr. Westcott who was an elder brother of the Rt. Rev. Foss Westcott, Bishop of Calcutta and Metropolitan of India, came to India with his brother in 1859 and opened the work of the S. P. G. Mission in Cawnpore. In 1859 he founded Christ Church College in that city. He became Bishop of Lucknow in 1910, his brother becoming Bishop of Chota Nagpur a little later. He was President of the United Provinces Christian Council from its establishment to the date of his death. The Bishop never married. He was a son of Dr. Westcott, Bishop of Durham, the famous Greek scholar and joint author of Westcott and Hort's Greek Testament. He was due to retire in May and had planned to settle at Ootacamund.

We regret to record the death of Miss Caroline Mary Frederick on the 9th of January at Calcutta. Miss Frederick was born December the 14th, 1874. After spending a number of years in a Convent, she was sent to the Calcutta Girls' School and here came under the influence of Bishop Warne, who was then Pastor of Thoburn Church, and hearing from him the Gospel of conscious salvation and direct witness thereto by the Holy Spirit in the believer's heart, was happily converted. In 1891 she became an Assistant in the Methodist Girls' School at Moradabad where she laboured continuously until 1909, when she left Moradabad to become associated with Mrs. Parker at Hardoi. She was an effective teacher and manager, and built up the Primary School at Hardoi until it became a Middle School and received a Government Grant. Her work attracted the attention of the Department of Education and in 1915 she yielded to entreaties and entered Government service as Head Mistress of the Normal Training School for girls at Lucknow, which position she held until her death. She was loved and respected by all who knew her.

Birth

The Rev. and Mrs. J. R. Duerksen, of the Mennonite Mission in the Central Provinces, announce the birth of a son, Joseph John, on December 13th.

In Him We Saw His Lord

To Francis W. Warne

Not John alone did God send forth,
To herald wide the coming of the Lord,
Through years of darkness and of doubt,
His love could other messengers afford.

Some clad in gleaming armor came,
With trumpet call to challenge human
choice;
Some came with gentle, kindly life,
And seemed almost to breathe the Saviour's
voice.

He whom we mourn a spirit came,
Like soft-hushed breezes on a summer's
day,
To speak among us of his Lord,
And by his presence point the heavenly
way.

So when we saw him Christ we saw,
And felt anew the wonder of God's love;
Our faith flamed high, we sought with him
The glory of the vision from above.

—RALPH WELLES KEELER.

C. A. V.

the ritual of dedication written for this occasion. The program committee of the Conference has arranged for the repetition on Thursday evening, March 31, of the pageant "Lighted Windows," based on the personalities depicted in the jeweled glass of this new edifice and written by Mrs. J. Lane Miller. It will include a cast of 125 costumed characters. Tali Esen Morgan will direct the musical ensemble consisting of the regular church chorus of 200 members, the Gloria Trumpeters and Dan Gridley, special tenor guest soloist.

Passion Week Services

Passion Week speakers at the noon meetings in Palace Theater, Forty-seventh Street and Broadway, New York, are Monday, March 21, Gipsy Smith; Tuesday, March 22, the Rev. Allan Knight Chalmers; Wednesday, March 23, Dr. Charles Trexler; Thursday, March 24, Dr. J. V. Moldenhawer; Friday, March 25, Dr. Howard C. Robbins; Sunday, March 27, Easter dawn service, 7 A. M., on Columbia University campus; speaker Dr. Ralph W. Sockman. The program was arranged by Dr. W. B. Miller, secretary Greater New York Federation of Churches.

The Indian Witness

VOL. LXII

Lucknow, India, Thursday, March 10, 1932

No. 10



Bishop Francis Wesley Warne, D. D.
1854 —1932

(Born Erin, Ontario, Can., 20th December, 1854; Entered ministry in Canada 1871. Missionary to British North Africa 1878-81. Missionary to India 1887; Elected Missionary Bishop 1900. General Superintendent 1920. Retired 1928. Died 29th February, 1932.)

No details have reached us concerning Bishop Warne's last days. The Church papers have told us that in January he was holding services in Pittsburgh in which several congregations joined. A letter written somewhat over a month ago states that he believed he had been working a little too hard but that he was expecting to slow down his pace shortly. This information was but a month before his going.

He was in the harness to the last. That was exactly as he would have wished it. He dreaded to look forward to an old age in which he had no active part in Christian work. And he worked on and on.

We are told that while preaching in Pittsburgh on January 24, he took a misstep in the pulpit and fell, much to the alarm of the audience. But he arose and went on with his sermon without missing a sentence. There was apparently no ill result at that time. But possibly in this fall there was a deeper significance than was then known.

He had not quite completed one quadrennium in retirement and had carried through a speaking and writing programme that certainly overtaxed his strength. Last summer he gave a series of addresses in Los Angeles, at the Des Plaines Camp Meeting near

Chicago and in Indiana, in addition to many single addresses. This involved travelling clear across America twice and in midsummer. He was then almost seventy-six years old. And during the fall and winter he continued his speaking and writing.

That was Bishop Warne. He was a "circuit rider" on an heroic scale. For him office work was a necessary evil connected with his real calling. He was a preacher of the Gospel. He interpreted literally his episcopal commission to travel through the connection. How far he travelled we have no idea and he probably did not know or care. He no doubt could have figured out how many times he had circled the globe. But who could tell how many times he went to Moradabad or Meerut, to Lahore or Jubbulpore? And after he reached those places, which are but typical of a hundred others, who will tell us how far he travelled by motor car, by horse carts, by bullock carts and on foot? A bicycle and an airplane were about the only methods of travel he overlooked. There probably was not a centre of our work in India and Burma that he had not visited and he had visited many circuit centres and Christian villages.

But the last thing he was interested in was how far he had come. His interest centered in the spiritual service he might render. If he was to take charge of a little group of workers at a District conference, or a few chaudharis, in a village meeting or a great gathering where hundreds were assembled, his attitude was the same. He always considered it his privilege and episcopal duty to bring a burning spiritual message to those before him. He had learned from his Master that the size of the audience was was not the matter of chief importance but the dimensions of the message.

Bishop Warne held a world-wide record for a Methodist bishop. For six quadrenniums his residence was in Lucknow. With the exception of his last four years in Bangalore his whole episcopal career radiated from Lucknow. We believe he was a bit proud of that record. He had a right to be. He did not look upon himself as an administrator. But the fact that he administered one area for twenty-four years would seem to speak something for his ability as an administrator. Of course his earlier years in Lucknow were before the days of areas as they are now defined among us. But for him the area plan always existed in practice. Possibly he discovered it or invented it.

In any case he had his own method of administration. He was always honoured and loved and was the master in his own area but it wasn't because he was self-assertive or domineering. His method of administering was a bit like Abraham Lincoln's. He gathered about him the available men and women of judgment, found out what the common judgment was and made his decisions accordingly. He seldom over-rode the wishes of a District Superintendent in matters that related to his own district. He felt that so long as a man was in charge of a district it was the Bishop's duty to co-operate as far as possible. But he seldom ran the risks involved in following the judgment of one man or woman in matters of conference-wide import. As a result he was charged at times with being indecisive and not having a mind of his own. But a bit of questioning generally revealed that the one bringing the charge was trying to get the good Bishop to follow some particular line of advice. Bishop Warne's methods were very unsatisfactory to those who had conference-wide schemes they wanted the Bishop to back on their individual recommendation. He made further inquiry.

He didn't pretend to act without taking full counsel. And the strength of his administration in north India largely hinged on the able men and women in the conferences concerned. His work is bound up with such names as Robinson, Mansell, Core, West, William Peters, Buck, Butcher, Clancy, Robert John, Chitambar, Badley, Faucett, M. C. Singh, Hoge, Livermore, Lawson, Means. But why single any out. We all come in for our due share of

consideration and it must have been equally so in all the conferences he administered.

They tell a story at the expense of a visiting General Superintendent, in the archaic days when one bishop differed from another in glory and authority. He didn't know it was at his expense but it was. In a cabinet meeting a certain appointment was under consideration. The visiting bishop was technically in the chair but of course knew nothing about the case that was pending. It appeared that agreement had been reached, so Bishop Warne, as was his custom, called for the cabinet to finally settle the matter by a "show of hands". The visiting bishop exploded. That is, in gentle tones he announced that it was *he* who would make the appointments after consulting the cabinet. Of course Bishop Warne was profuse in his expression of regret that the cabinet had appeared to usurp episcopal authority and explained that "that is the way we do it." And so the presiding General Superintendent was allowed to think he made the appointments and when his style of making them was well out of the country Bishop Warne saw to it that "the way we do it" had a chance to fix things up where the need was urgent.

Bishop Warne believed that the Indians were the most effective evangelists that India can have. He believed that and preached it, long before the rest of us began to talk about Indianization. He did his level best to find Indians who could build up the Church spiritually. To him the important thing was not the position or the appointment but the man. Given the man he had positions aplenty for him. He was always on the lookout for spirit-filled men. He rejoiced when he found one; he grieved when those who might have measured up refused to pay the price.

We are happy to be able to give tributes to Bishop Warne furnished by a number of those who knew him and worked with him through the years. We expect to print others. Running through them all will be found the evidence that we have lost a great evangelistic leader. He was a true son of Wesley, Asbury, Thoburn, and was along with them typical of Methodism's highest mission. He was an evangelist, and his evangel was Jesus Christ.

Christians and Public Questions

We hope all will read the article on page 8 which deals with this subject. It is a declaration that has been drawn up by certain groups of Christians after giving the matter careful thought. It is an attempt to state the position which it is believed a large majority of Christians take on the questions raised. It is frankly hoped that it will be endorsed by individuals and groups throughout India. It is being circulated for that purpose and is published so that it may receive the widest possible notice.

There is no attempt or desire to prevent others from freely expressing convictions that may differ from those here stated. It only has in mind the urgent need that Christians should know their position on these public questions and should have some way of letting each other know. Those who have drawn up the statement feel that it embodies a number of essential points that should appeal to all and that are in general agreement with policies and positions that have found wide advocacy among Christians.

Our editorial position has much in common with this statement. We have from the first insisted that the widest possible *joint* electorate is democracy's best guarantee. This we believe is the most vital part of the statement since the issue is now up.

Some have asked whether Americans can with propriety indicate their agreement, or otherwise, with such a statement. We see no reason to prevent it. This would naturally be simply an expression of their judgment as to the best policy for the Christians of India to follow. It is understood that only citizens of India are competent to advocate any particular policy with a sense of personal responsibility.

The Indian Witness

Editor

FRED M. PERRILL

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VOL. LXII Thursday, March 10, 1932 No. 10

The Secret of A Joyful Spiritual Life

BY BISHOP FRANCIS WESLEY WARNE

I have had a long, joyful, spiritual life, which, as I grow older, is becoming better and better with blessings heaped on blessings in this life and glory just ahead. I therefore feel impelled to tell something of the why and how with the hope that some who have yet the journey to make may be helped in living the joyful spiritual life.

I was reared on a farm where we kept sheep, and I had the normal experiences of a shepherd boy. I was also at that time seeking for a personal, conscious fellowship with the Good Shepherd. Therefore the announcement of Jesus which captivated my youthful imagination most of all was, "I am the good shepherd." This was so real to me that I began to build my life around the teachings in the tenth chapter of John.

"He calleth his own sheep by name." "By name" has always meant to me that I was not simply one of millions; but that Jesus knew me by name; that I have been having a "personally conducted" journey through life by the Christ of infinite love and wisdom. This assured me that I could not fail, and such companionship has filled my life with triumphant joy. Early in my spiritual life these words were given me as in a peculiar sense mine: "Even as the Father hath loved me, I also have loved you." Therefore for many years not "John 3: 16," but "John 15: 9" has been to me the most comforting revelation of love in all the blessed Book. While yet a young man, I wrote my name over the pronoun "you" in this passage, and so may you, and your revision will be as true as anything within the covers of the Bible.

"He goeth before and leadeth them out." Not into a narrowing life; but "OUT," "OUT," into an ever-enlarging joyous life. I have been trying to imagine what a comparatively fruitless, narrow, useless life I would have lived if I had not as a youth decided to follow the "Good Shepherd." But following him life has been gloriously worth while, with yet a more hopeful, inspiring outlook into life eternal. Even with all this, as life draws towards a close, one is conscious of having accomplished so little and of leaving so much to be done.

My joy has been in an inner consciousness that I have gone through life not self-assigned, but following the leadership of the "Good Shepherd," and that I have in some measure helped to "fill up that which is behind in the sufferings of Christ." Not that Christ did not perfect His redemptive work, but His gospel needed a herald. His salvation needed an evangelist.

How carefully for many months I went over my call to the ministry so that I might be absolutely certain through life that I was following the voice of the "Good Shepherd." A mistake here would have thrown my whole life out of God's plan, which to anyone is a calamity beyond expression. But thank God I was saved from that by keeping my resolve not to be more foolish than a sheep.

My call to India seemed perfectly clear, but I tested the inner voice for many months. Oh, the

strength in such certainty! For many times in India when the problems and the burdens were infinitely beyond me, I would fall on my knees and say, "Lord, Thou didst bring me here; help me through," and He always did.

Over forty years ago, when I went to India, educated audiences hissed speakers who named the name of Christ. Present changed conditions mark the growth of Christ's influence in the Orient. Then India's mass movement among the outcastes was just beginning. Christ's Nazareth programme accurately describes India's untouchables. Envisage them and read:

"He hath anointed me to preach good tidings to the poor."

"He hath sent me to proclaim release to the captives."

"Recovery of sight to the blind—to set at liberty them that are bruised."

Of more than five million Christians in India (of all denominations, including Roman Catholics,) it is estimated that at least ninety per cent are mass-movement Christians. Hinduism taught that they were where they were as punishment for sins of a former existence, and that nothing could be done for them. Christ has done the impossible in India, and now a great Christian community is being educated and uplifted. New Testament history is being repeated in India, for they "Who in time past were no people . . . are the people of God." Beyond all, sixty million untouchables are seeing hope through the gospel. Never in history was it truer than now in India, "They that have turned the world upside down are come hither also." It is my belief that the chief reason that India's intelligentsia now earnestly listen is because they want to know something about One who has accomplished the impossible.

Oft when preaching to India's lowest of the low, it seemed to me that Jesus Himself stood by my side identifying Himself with these poor people, saying, "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." Was there ever such love? Well, forty years of companionship, fellowship, and co-operation like that with the Christ faintly hints at the joy I had in my missionary service.

—The Christian Advocate

Francis Wesley Warne

BISHOP J. W. ROBINSON.

When the cable was handed in that announced the death of this Church official, the image that came before the mind was not that of a mitered bishop, but of a crowned saint. "Lover and friend hast thou put far from me, and mine acquaintance into darkness," only partially represent our thoughts and our emotions as he passes from earth. He has passed from earth, but any darkness is only to our dimmed sight. He has joined that great multitude that now stand before the throne. He wears the white robe, he has put on the crown, he waves the palm, and joins full-voiced with those who cry "Salvation to our God which sitteth upon the throne, and unto the Lamb." He has passed from earth, but his entrance has been into the world where light has banished darkness for evermore.

It is no little thing to have known a good man and to have had him as a good friend. It is a privilege unspeakable to have walked and talked with such an one for well nigh half a century. Shortly after my arrival in India it fell to me to arrange for conducting the "Dasehra Meetings," to be held in connection with the English-speaking Church in Lucknow. Brother Warne, as he was then familiarly known in Indian Methodism, was strongly recommended to me by Miss Thoburn, as the leader who would not only strike the evangelistic note, but whose meetings would leave behind permanent results of definite spiritual and moral value. He accepted the invitation, he

stayed in our home, and thus was inaugurated a friendship that has been both precious and profitable to me. The occasional meetings of the first few years of our acquaintance were followed by a much closer association when, following his own election to the episcopacy and the death of Bishop Parker, his residence was changed to Lucknow. For some years our homes were adjoining, and few were the days when both were in the station, that we did not meet for the discussion of some problem or for friendly converse. He and Mrs. Warne knew how to accept as well as to extend hospitality, and family friendship but added to that which was personal.

Close and long-continued contact often takes from us the glamour of hero worship, and even close friendship is usually maintained because we are able to close our eyes to real defects in the lives of our companions. Bishop Warne was to me a friend for whom I never, even to myself, had to make an excuse in anything that had to do with character and the Christian life. Any limitations he may have had affected to a remarkably small degree either his moral or his spiritual nature. It is more than likely that in his administration he at times had to do things that were not pleasing to some of those affected, but I have yet to find the person who attributed the action that hurt to anything with even a shade of unworthy motive. Time after time in talking over with him matters where the heavy hand of discipline from an administrative point was not only deserved but essential, I found him always seeking as much excuse as possible for the offending one. Autocracy in the exercise of the episcopal office in him was conspicuous by its absence.

As I stop to think over the life and character of Bishop Warne a flood of memories, all pleasurable, come to me. Not an incident of our long friendship comes back with anything of irritation, and I am persuaded that this is the experience of all who had to do with him during his long missionary career in India. His character was strong and steadfast and beautiful, and the outcome of his life in accomplishment was such as might reasonably have been expected. When the history of Indian Methodism is written the name Francis Wesley Warne will be a luminous one, and in the larger history of the Church he will be recognized as prominent among the leaders of the twentieth century development of Methodism.

In accounting for the remarkable success of the work of Bishop Warne through the four decades of his life in India, account must be taken of qualifications in addition to those of high moral character and deep spiritual life. Possibly most of us who knew him would recognize in these soul qualities the essential implements of his workmanship, applied through a consecration that made tributary to his effort every ounce of his flesh and every drop of his blood and every fibre of all his powers. He was a tireless worker. Succeeding to the pastorate of the Church where Thoburn had moved a city, a young man and without perhaps the magnetic qualities of his predecessor, he not only held the congregation and built it up in size, but strengthened it in organization and in sustained influence. But in the accomplishment of this he did not observe the eight hour day, nor the ten nor the twelve. It was the man of moderate ability but with a genius for hard, grinding work that carried on Thoburn's work in Calcutta and made his congregation a field force and his pulpit a beacon light that reached far beyond the limits of the great city of Calcutta.

Again, when an accident to Bishop Thoburn laid aside that wonderful man, and his entire work, at that time including not only India and Burma, but reaching down to Malaya, to the Dutch East Indies and the Philippine Islands, fell to his newly-elected colleague, it was the tireless Warne, "travelling through the connection," touching the important places in his immense field as a giant might be thought to touch the high peaks as he crossed the mountain

range, that not only kept the work together but developed it in both material and spiritual resources. Providence had given him a massive frame and a healthy body, and to the last fringe of his will power he used them in the building up of the Kingdom of God in the territory that had been assigned to him. After retirement, the hand that had grasped the sword for so many years found it hard to let go of the weapon of so many conquests, and the columns of the Church press bear eloquent testimony to his activities even in age and retirement.

Nor was this energy of the restless, slap-dash variety that so often ends in confusion. It was regulated by a patience that was remarkable and a carefulness that counted the cost in everything undertaken. By nature he was not a student, and literary composition was exceedingly difficult to him. Yet I have known him patiently to grind away on a chapter, altering, re-casting, polishing, holding steadfastly to his purpose to give the world a message on some subject, when the average man would have consigned the whole attempt to the waste basket. I am not sure of the extent of his literary output, but after his election as bishop he must have issued a dozen or so of the small devotional volumes that are issued by the Methodist Book Concern, and every one of them proved of real worth to the spiritual and moral life of the Church. When he came to upper India he was distressed that he was unable to talk with his preachers in their own tongue, and the man of fifty years of age set to work, and in the end was able to preach in Hindustani to a limited degree, and fully able to listen to what his preachers had to say to him, and to give them his thought without any embarrassing intermediary.

It would take a volume even to outline the administrative work of Bishop Warne during the twenty-eight years he was missionary bishop and general superintendent in India. While the details of administration did not appeal to him as did the evangelistic and spiritual side of the work, his tireless faithfulness, his good judgment, his love for the workers, and his insistence on fullest consultation on all important questions, made his administration one of both peace and large achievement. He gave constant attention to developing the material side of the work, and many of our most imposing and useful Church and school edifices owe their inception and completion to him. But perhaps the work that most claimed his sympathy and secured his co-operation, was the Mass Movements that developed in various parts of the field during the first two decades of the century. In his splendid book, "Visions and Victories in Hindustan," Bishop Badley is more than justified when he uses these words concerning Bishop Warne: "His name is inseparable from the great revivals and the spiritual campaigns that marked that Movement during those years, particularly from about 1904 to 1920. He led evangelists in the villages of India in the actual task of rural evangelism, travelling in ox-carts and *tongas*, as well as in Fords, sleeping in tents or *dak-bungalows*, and himself taking a large share both of preaching to the vast number of inquirers, and teaching the humble village groups where the recent converts lived. At the same time he used his pen to great advantage in placing before the Church at home the promise that was in the Mass Movement and the greatness of the need. To the extent that the Church hearkened to Bishop Warne and rose to the occasion, she gained spiritual victories that took her far forward in her spiritual enterprise.' It was a grief to him when a tendency crept in somewhat to discount the spiritual worth-whileness of these movements and to withdraw financial support from them. However, he lived long enough to learn that the recent Survey of the Mass Movement work of all missions in India, had fully justified all the high expectations he had found in them.

As a colleague, no words can express my respect and admiration for Bishop Warne. It was after

twelve years of experience on his part that I came to the same episcopal task. He had every right to all of the preeminence that goes with age and experience, but from any word or act or attitude he ever showed, no one could have thought of him as even taking the natural place of seniority. He was a perfect yoke-fellow. The sixteen years we worked together were years of most satisfying harmony and fellowship. We had no misunderstandings, no bickerings, no jealousies. In every problem that might have developed a difference, he was so generous that lack of harmony was impossible. Ruskin speaks of the good woman, in whose steps the daisies spring up as she walks through the meadows of life. Here was a good man who for almost four decades walked through the years of my own life, and in the green fields of memory every footstep of his is beautiful unto me.

The cable bringing the information of Bishop Warne's death came to me just as I was preparing to leave India to attend the General Conference. That great assembly is a time that is not always pleasant in prospect to us who have to appear before it, and at a time when the work in India needs such close attention it would have been a greater pleasure to remain here. But in at least one particular my anticipation had been bright. In anticipation I could see our boat sailing up the New York harbour, and I knew just what joy would be mine as I looked over the Brooklyn side and pictured to myself how myself and wife would find our way down through the Subway, under the river, and to the home and friendship and hearts of Bishop and Mrs. Warne. The cable has taken that anticipation away. But a better one has come in its place. There will be another journey, and at its end, please God, the friendship of earth, only interrupted by death for a short time, will be renewed without blemish and without limitation, and it shall last for evermore.

Great Souled Bishop Warne

M. T. TITUS.

It is not difficult to write about Bishop Warne. His was the sort of life that compelled love and admiration. His warm heart literally exuded a tender affection for all who came within the circle of his extensive friendship which made him attractive to an unusual degree. He drew men and held them by the chords of love—no matter who the men were: great or small, rich or poor, the humble Indian villager or the district superintendent, our venerable Mrs. Parker or the youngest missionary child. He held them all in the grip of love and admiration. And as he loved men so he loved his Heavenly Father, and his Master Jesus Christ. Literally his love took in the Universe. He loved everything that was lovable, and for this reason I am sure he must have understood better the meaning of such passages as John 3: 16, and that he must have had a deeper appreciation of the Cross than most of us.

Growing out of this great life which knew no law, but the Law of Love, was naturally a great passion for prayer and communion with God. Prayer was as natural to Bishop Warne as breathing. He spent much time in secret communion. And I am sure it was with no sense of duty. He loved to do it. And so in his life outside the closet this spirit of inner and continuous communion with a higher power was being constantly revealed in his conversation and actions. And how he prayed for others! In fact I doubt if he prayed much for himself. But the burden of the work, and the problems of others weighed heavily on him. And how he prayed with others, too! Again and again at district conferences and Dasehra meetings in Lucknow one could see him kneeling by the side of some seeking soul pleading with the Father to send the light, and release from sin. And how his face would shine in rejoicing when

he would hear the testimony of some soul who had just entered into the experience of the new birth, or the baptism of the Holy Spirit.

Likewise, Bishop Warne had a great passion for preaching. Few men have the passion for preaching that Bishop Warne had. Others might discourse on "the foolishness of preaching," but he was convinced that it was a mighty vehicle for releasing "the power of God unto Salvation" to a world that was desperately in need of redemption. His was no easy-going programme which included a sermon here and there occasionally, and which might be satisfied with reaching millions over a country-wide radio "hook up." He must see his audiences face to face, and he must be going somewhere all the time. From Karachi to Rangoon... nothing less than a country-wide itinerary for preaching the Gospel could satisfy Bishop Warne and he kept up this remarkable programme almost continuously even during the four years of his retirement until the news of his triumphant release reached us here in India last week.

But while Bishop Warne was so devoted a worshipper of the Father, and such a tireless and vigorous apostle and servant of our Lord Jesus Christ, and while he preached the Gospel with unusual evangelistic fervour, yet Bishop Warne was equally remarkable for his tolerance of the religious views of others. His was no narrow dogmatism. He was not inspired so much by doctrine as by love. And yet he was not an eclectic. He believed firmly and intensely. But the firmness of his convictions were gloriously tempered with the glow of a tolerant, winsome, affectionate nature.

Bishop Warne was intensely interested in the Mass Movement. He made long and frequent tours right out into the villages. He was greatly concerned that the village Christians should be taught and developed and brought into Full Membership in the Church. Not only did he seek to encourage missionaries and Indian pastors alike by his touring, but he also, many years ago, prepared a small manual for the guidance of pastors in teaching their village people. No difficulties or personal discomforts were too great for him to bear in this work, and sometimes they were great indeed. One time he was touring in an old Ford when the car broke down somewhere in the jungle, far from any bungalow, or town, or source of supplies. It was night and he had not had food. The missionary who was with him went off to fetch relief leaving Bishop Warne with the car. The whole night was spent under a tree by the side of the road without food and without bedding, and Bishop Warne thought it was a great experience.

And so it was in this manner, and in this spirit that Bishop Warne faced all of life and its problems. I never knew him to be hopelessly discouraged. His clouds always had silver linings. He was always confident of a way out of every difficulty... confidence born no doubt of a rare ability "to pray things through." And yet withal Bishop Warne was an extremely practical man. Difficulties were real—but he always sought and found a way around them, or over them, or through them. He was courageous, too, and when a difficult piece of discipline had to be done he was not one to shirk the responsibility, however distasteful it might be. But as an administrator he was not in the least autocratic. He always sought and discovered the opinions of others as a rule before he reached a decision—and once he had come to a conclusion, he took the responsibility for making the decision. His genius for consultation made his decisions all the more acceptable, and reasonable, and seldom was any opposition generated by them.

Bishop Warne was human, of course, with inevitable human foibles—but he was a great human, none the less. He had great ability, and occupied a high position, but the proof of his greatness was to be found in his utter humility and simplicity. His was the spirit of a little child; in the midst of the temptations to pride, arrogance, sensitiveness and self-as-

sersion which were inevitable to a man in his position he practically escaped them all. Measured in terms of things eternal there is only one way to describe Bishop Warne—he was great-souled.

Bishop Warne and the Mass Movement

R. I. FAUCETT

In 1901 the Mass Movement had just begun to make some progress in north India and this new movement, which brought such vast numbers into the Church, was still looked upon as in an experimental stage. It had yet to be tried out under various tests before it would have the fullest sanction of the Church.

It was at this time Bishop Warne came into the Area where the beginnings of the Mass Movement had been made under his predecessor, Bishop Thoburn. As Bishop Warne was new to the movement it was with no little trepidation that his official advent was watched as to what attitude he might take. If any one had serious misgivings he simply had failed to appreciate the deep evangelistic yearning that was fundamental to the life and work of Bishop Warne. The movement seemed to find an outlet for his intense yearning for souls and gave to him a vision of the possibilities of a great conquest for Christ. On coming to the centre of our work, the north India conferences, he began to familiarize himself with the movement by every possible means. His presence at District Conferences with those in the midst of the movement made it possible for him to get their viewpoint and learn their methods of work. All this certainly gave him much important information. In these conferences he raised a high spiritual standard and preached with that fire and enthusiasm which marked his whole ministry in India. Here came to him a vision of the possibilities of a movement so vast as to stagger the imagination. The outcome might easily be the fulfilment of the prophecy of a nation being born in a day. Little wonder that under his boundless enthusiasm, his prayers of faith, his visitation and guidance, this movement came to be a compelling force in India. One was always impressed with the utter absence of personal ambition in the life and work of Bishop Warne. Here this was demonstrated in a wonderful way. India for Christ and through Christ, himself a slave to the high purpose.

One of the difficulties of a mass movement is the danger of a lack of spiritual life and perception among its people. Early recognizing this the Bishop went into the villages with his message of the acceptance of a personal Saviour through faith as essential to salvation. He visited the district conferences all through his area and here he inspired the same high vision, then again he went back to the villages to see at first hand this wonderful work of the Lord and to give it the benefits of his vision. One remarkable strength in his leadership was that he had no plans great or good enough to supplant the leadership of the Spirit. Always and every where he was open to the fullest liberty in the Spirit. Wheresoever the Spirit might take him or a meeting or a movement, he was a humble follower. There was no way too hard or means of travel too humble for this great soul. Trips in a country ox-cart, over dusty rough roads, into the dirtiest parts of unsanitary villages, under the burning sun of summer, were taken as cheerfully as if he were riding in the chariot of a king, and indeed he was on business for his King. He walked miles across rough fields to some otherwise inaccessible point in the squalid quarters of the untouchables that they might learn of Him.

A few personal experiences come to mind. At one place in our itinerating we came to a canal which we had to ford. Without any ado he began immediately to prepare to wade across. Once in a heavy

storm we arrived at a place where a Christian *mela* was to be held. The nervous Superintendent showed us the tent in which we were to spend the rest of the night. It had been protected from the flood by a mud bank around it but the morning found the bank broken and the water all about the beds. These were mere incidents in the way as he strove to work out the great purpose of his life. On leaving one of my District Conferences where he had been seriously ill but where he had insisted on working far beyond his strength, he had the choice of two trains to take him to his next appointment. One offered a day trip and the other a night trip, with several changes which would break his rest. On finding that the night train would enable him to arrive in better time without hesitation he decided to take it, though it cost him a night's rest previous to a full day's work.

He gave much time and thought to the preparation of literature for the village people, and produced *Zaruri Talim*, which enabled unskilled workers to give systematic teaching. "Monthly Business Meetings with Chaudharies" was a booklet which showed his effort to place on the people the local management of the Church. "Revival Songs" give them the message in song. Thus was the foundation laid for a sufficient equipment for the workers and for the members of the community.

One thinks naturally of the Mass Movement as related to the villages and mohallas. It of course begins there but the young people from these places get into our schools and from there into many positions of authority and usefulness. The work of Bishop Warne with young people was always to the fore. He was always interested in the children and the village schools. The children must be touched through songs, must be educated to read that they might have access to the Bible, the Book of books. I remember taking pictures of the boys and girls in two of our schools. Here not less than 500 children were in the group. It was called "We are the Mass Movement" and was published in a paper called "The Mass Movement Era," edited by our present Bishop Badley. Bishop Warne expressed his high appreciation of this view of the work that the Mass Movement was doing for the young people. Many a girl and many a boy came to know Jesus as a personal Saviour through the fervent plea and exhortation of the Bishop. He formed them into Praying Bands to follow him by prayer in his work from place to place. A Preacher's Band was formed of such students as were fired with a zeal to preach and one of our present Bishops, Dr. Chitambar, was put in charge of it, to bring them messages from time to time.

Thus we have an Apostle of the Mass Movement giving a large portion of his available time to the villages of the area, with his burning zeal for souls, his vision of the spiritual heights in Christ Jesus, his unconcern for his personal comfort in his unceasing service, his inspiring leadership, and his holy life. Truly here was one who nobly sacrificed himself that he might help save many. I can still hear his voice as he spoke at consecration services. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Bishop Warne's Calcutta Pastorate

GEO. S. HENDERSON

It was something of a shock to be told on Saturday afternoon of the passing of our beloved Bishop F. W. Warne and it called up many memories. He came to Calcutta early in 1888 but I saw very little of him the first year, only on the occasion of his visits to the Seamen's Mission where I was employed. We had Services and helpful work going on each night and all day on Sunday so we could not go to Thoburn Church. Near the end of 1888 Miss Maxey came as a

Deaconess and immediately started her young men's meetings which I attended and I arranged to go to Thoburn Church as often as possible in the morning. Thus I soon got well acquainted with the Pastor. He was to me an outstanding success as a Pastor and as an organizer of the work. With Miss Maxey's help he organized Cottage Meetings all over the City, providing something for every one to do and had a meeting every Saturday morning called, The Workers Meeting, where reports of the work done and the Cottage Meetings conducted during the week, were presented. The other Churches soon began to follow his methods so that in 1890 and through the ten years to 1900 all the Churches of Calcutta were experiencing a great revival of religion among their people.

During the 13 years of his Pastorate at Thoburn Church, Bishop Warne took an active part in the Christian work of the city. The Calcutta Boys' School had been founded by Bishop Thoburn, but was still in a very bad way in a rented building and without equipment or playground. It was Bishop Warne's task to find Rs 530 every month from outside to pay the establishment and keep the School going. It was a hard task and he walked the streets of Calcutta up and down, but he found the necessary money and raised up friends for the School and was the force behind the financing of the fine new building which they now occupy. He was also the moving spirit in the founding of Queen's Hill School for girls, which was in Arcadia until the Darjeeling Disaster and after that time in Queens Hill, Darjeeling.

During his Pastorate so many people applied to him for help and he saw so much of it wasted, that he started an Industrial Home where food, shelter and clothing would be provided for all comers in return for work. That Institution has gone on for over 40 years and has had as many as 60 men in it at one time, and has been a great help to the deserving poor. As Secretary of the Calcutta Christian Schools Society and the Lord's Day Union, Bishop Warne was in the forefront of every constructive effort for the welfare of the domiciled community.

His preaching was all evangelistic and every Sunday Evening Service was followed by an after-meeting, when a number of workers would move around among the people and many were thus led to a life of righteousness. Upholding him in all his efforts were Mrs. Warne and the influence of their home. Every Sunday night it was the usual thing at the close of the after-meeting to go to the Parsonage, and the parlour and verandah were filled with people who joined in songs and testimony till a late hour. Sometimes there were twenty-five present but more times there were over a hundred and Mrs. Warne had tea and cake and a welcome smile for all comers. He had an ideal home.

Bishop Warne's loving personality and his trust in humanity was what drew people to him everywhere and that trust sweetened his life to the end although he experienced many things likely to make a less trustful man lose his faith in humanity. I must tell you only one of many. A member of his Church got into trouble in business and came to him with a well got up story of his immediate need of Rs. 100 to be paid back in two days. Bishop Warne listened to his story but was in his usual condition, with empty pockets, having given away all his money. But he knew that Mrs. Warne had been saving up money for months to get new dresses and certain things needed for the home and it was to be needed only for two days. She being out he went to Mrs. Warne's trunk and got out all she had Rs 110, and gave it to the man who went away very happy and went bankrupt next day. He needed money urgently so as to get some of his things in safe hiding before they could be seized. That money was not wasted anyhow, for the son of that man came to me later with a plan for getting Rs. 200 out of me. I remembered Bishop Warne's experience with his father so he twice went away from me a very disappointed man. Bishop Warne's

lovable nature and trust in humanity seemed to get over all difficulty and people just loved to do his bidding.

He came to Calcutta in 1919 to hold the Conference and it was a real love feast all through. We all went to Howrah to see him off and he remarked to those of us at the station. "When the Bishops asked me to hold this Conference I wondered how you might have changed and expected great difficulty. And here I have been well treated well, fed, and have nearly made myself ill from laughing and there has not been a cross word, but a fine time among old friends all through. You are just the same as ever." There were difficult elements but his own sweet spirit smoothed them all out and made everything run nicely. Humble, loving and kind, truly a great man and a Prince of the Kingdom has fallen. All the years we were together in Calcutta I loved him like a father and we never had a word of difference between us and kept up correspondence to the last. His last letter to me a month ago contained a warm invitation to visit him and said he had overworked but was now resting up again. Now he has gone to join the Shining Ones and we shall not soon look on his like again.

Personal Tributes to Bishop Warne

I

Another great man of our church has passed on. A tireless builder of the Christian church in India has laid down his tools to answer the last summons.

I count it a great privilege to have known Bishop Warne during the many years of his official residence in Lucknow. To be a guest in that home, where Mrs. Warne presided with such grace and his daughter Edith added her cheery fellowship, was a delight and a spiritual refreshment. I remember especially the consolation and strength that came to me at the time of the death of my husband, because of the sympathetic interest of Bishop Warne.

While on furlough recently I saw Bishop Warne on three occasions. Soon after landing in New York, Mrs. Rockey and I spent an afternoon with Bishop and Mrs. Warne in their home in Brooklyn. He looked frail, but he was full of enthusiasm about a speaking campaign in the churches which he had recently completed, and another which he was soon to undertake. Naturally much of our conversation centered about India, and it was very evident that his heart was very much in the land to whose people he had given so many years of service.

Again I was present at the General Executive Meeting of the Women's Foreign Missionary Society in Springfield, Mass. where Bishop Warne led the noonday devotions. Each day in the midst of a strenuous programme he drew us apart to commune with God and to renew our strength for the tasks that lay before us. The India folk appreciated the honour bestowed upon their beloved bishop while in official retirement, and arranged a luncheon in his honour.

Again I met him at lunch on the camp meeting grounds in Des Plaines, Ill. He was giving a series of addresses there. His friends were quite anxious about the state of his health and strength at this time, but he was looking forward to weeks of speaking in the churches.

When I think of Bishop Warne three characteristics stand out in my mind, his genial approachableness, his ardent advocacy of the mass movement work of our church in India, and his unceasing call to higher levels of spiritual living.

Bishop Warne has gone from our midst, but his work will abide, for it has been built into the hearts and lives of many people, and we in India have great cause to thank God that he has lived in our midst.

RUTH H. C. THOBURN.

II

Bishop Warne has gone from our midst! What a thrill this gives one as we think of the glorious entry through the wide open gate, for surely no one more worthy has ever entered there.

Memories come crowding as I think of him as I have known him in Calcutta, in Lucknow, in a summer spent with the family in Almora and the many happy times I have spent in their home. I became acquainted with Bishop Warne and his dear family over thirty nine years ago, as I first lived in Calcutta.

I saw his great enthusiasm over a new scheme he had of establishing an Industrial Home for Homeless Men. It was a wonderful training for a new missionary to live near him with his intense interest and his beautiful Christian life.

I have been in the Warne home so much and have seen him in joy and trial, in sickness and health, in the strength of almost young manhood and in the weaker days of advancing age and have never seen a weakness nor a disappointing trait in his life.

He was generous almost to a fault. His big, tender heart found it difficult to turn away from any plea for help. Yet there was a strength in his character that would not help when wrong was evident. He didn't hesitate to reprove when he knew that it was necessary, although one always knew there was a great love back of it.

He had such clear vision and planned such great, successful movements.

I spent several Christmas seasons with the family and always felt I had come home.

One may be great, one may hold high, responsible positions, one may have the praise of the multitude, one may be an eloquent speaker and draw crowds to hear, but the test comes in the home and in the everyday contacts and in the restfulness of the disposition in the uninspiring daily home life, and it was here I learned to feel that his gentleness had made him great.

If we could all be as sympathetic, as approachable and as helpful as Bishop Warne this world would be a better place in which to live.

To have known him means blessing, to have been with him means restfulness, to remember him means inspiration.

Thank God for Bishop Warne.

ELIZABETH HOGE

III

His was a Radiant Personality. I always feel that the word "sad" is out of place regarding the passing of a great soul like that of dear Bishop Warne. He will be greatly missed by his family and the large circle of friends who loved him much, and the Church and the world will be poorer for the loss of a Christ-filled radiant personality such as was his but what a glad meeting it has been as he has joined that large group of old friends and comrades with whom he marched and laboured for many years. And I am thinking of another large group who will join in that welcome home—those whom he helped bring there, and the number will be large. The term "Radiant Personality" may sometimes be a bit overworked but it is not so when applied to Bishop Warne for there went out from him a beauty and sweetness that nothing ever seemed to disturb. While it was not my privilege to enjoy close conference relations with Bishop Warne—yet in our general administration meetings I have frequently met him, and sometimes in those meetings problems had to be met concerning which there was a variety of opinions which stirred up strong speech—but I have never heard him speak a word or assume an attitude at such times that was not full of Christ-like gentleness. Yet he had that quality of His Master which would not allow him to be silent or opinionless when important issues were in the balance. There comes to me now the memory of times when he spoke strongly—but he never forgot

that he was a Christian gentleman—and he was indeed a gentle man. He had in a large measure what we call "A Passion for souls" and it devoured him and doubtless his tireless expenditure of energy in that service shortened his stay in this world.

Getting out of Episcopal harness only meant to him an open door in a wider field of Christian service.

Others who enjoyed closer Conference relations with him will be able to tell us more of the details of his great life and service, but I am glad to say a little word as to what Frank W. Warne meant to me.

W. H. STEPHENS.

IV

When I first met Bishop F. W. Warne he was already an established institution in North India, and as I came to know him I learnt the reasons for the very affectionate regard in which he was universally held. He was a man whom long experience had shaped into a wise leader of men: he was also essentially a Father in God; and the qualities, apart from his intellectual equipment, which made men and women follow him, respect him and love him were the wisdom which is from above, gentle and peaceable, the goodness which we can recognise in one who follows closely the Master, and the humility of the childlike heart. And with all these there was in him the burning fire of faith and devotion, that fire which alone can explain the fact that for the last four years since he left India, apparently an old and failing man, he has, in this evening of his days, carried on continuously to the last his ministry for the building up of the people of God.

B. H. P. FISHER,
S. P. G. Mission, Cawnpore.

The Responsibility of Christians in India

The present situation in India is one which no Christian can afford to view with complacency. The besetting sin of Christians in India is not lack of ideals, it is their general attitude of apathy and indifference towards questions of a nation-wide importance. The clouds are as black as they could be, and one fails to see the proverbial silver lining.

We claim to be followers of the Prince of Peace. Our religion, we say, is based upon universal love. Justice and righteousness, self-forgetful service and self-sacrifice are the very breath of our nostrils. Yet when it comes to actual practice we seem to belie our lofty professions and high ideals. Will it be said of us, as it was said of a certain Christian Church, that it was too earthy for the great adventure with God and too respectable for the great adventure with human society?

As Christians it is our duty to condemn without reservation all acts of terrorism and revolutionary crime. It is equally our duty to condemn whatever is subversive of law and order and whoever tries to substitute "direct" action for representative democracy. But is mere condemnation enough? Jesus came into the world "not to destroy but to fulfil." What constructive work are we doing?

There are at least five distinct lines along which we Christians could materially help at this most critical time in the life of our people.

(1) The Indian Christian Community Committed to Dominion Status.

Britain stands pledged to the granting of Dominion Status to India with the least possible delay. Lord Irwin, as Viceroy of India, placed beyond any shadow of doubt the goal of India as Dominion Status, a status which would in no way be different from the status enjoyed by Canada, Australia, etc. The present Viceroy has reiterated this promise. Of late, however, in certain quarters, there has been a tendency to blacksliding, to substituting the phrase

„responsible self Government” for Dominion Status, as though the former was inferior in status to the latter. It is our business as Christians to take Britain at her word and insist that we shall not be a party to a constitution which contemplates anything less than Dominion Status. The epoch-making Central Conference of the Methodist Episcopal Church held at Cawnpore in 1931, consisting of representative Missionaries, Indian Ministers, and laymen from all parts of India and Burma, has placed on record “That, we accept the idea of Dominion Status for India with deep satisfaction, and that we pledge ourselves to help in every legitimate way possible towards the making of Dominion Status a success.” (p. 47).

With Safeguards in the interest of India.

There has been a backsliding likewise as regards safeguards for the transitional period. A phrase used in the Irwin-Gandhi Agreement of 1931 is “safeguards in the interests of India.” Latterly this wholesome phrase has been practically absent in the utterances of responsible British statesmen. It is our duty as Christians to help to restore it to its original place and to convince ourselves that every reservation and safeguard incorporated into the new Constitution is first and foremost in the interests of India.

(2) Our unswerving faith in Joint Electorates.

A matter in which Christians in India can take legitimate pride is that while persistent efforts have been made by some to make political parties coincide with differences of religion and race, we have rightly said that political views cannot be made to synchronise with religious views. It would be a bad day for India if all Christians belonged to one and only one political body. Democracy cannot flourish under such conditions. The first requisite of Democracy is that political parties should run along the lines of one's convictions as regards social, economic, and political problems. To quote once again from the Resolutions of the Central Conference, “the Church must be comprehensive enough in its understandings and sympathies to hold within itself those of differing political views and outlook.” “We realize that communalism is one of the greatest obstacles in the making of Dominion Status a success, and . . . we hereby declare ourselves to be opposed to communalism. We feel that neither race nor religion should be used for separatist social and political ends. We hereby state that we have no intention of creating a separate political entity called the Christian Community. . . . We have no desire to use the Christian Church for the gaining of political powers.”

Coming now to the question of Joint versus Separate electorates, the Christian group as a whole, except for occasional and insignificant lapses, has stood for joint electorates. At the Round Table Conferences our representative Mr. K. T. Paul, and after his death, his successor, Dr. S. K. Dutta, both were on the side of Joint electorates and this was duly endorsed by the 3rd resolution of the Central Conference which runs as follows, “That we appreciate and approve the stand that Mr. K. T. Paul, a Christian Indian member of the R. T. Conference, has taken against communal representation and assure him of our gratitude.” (Ibid) When the announcement was first made that we Christians were backing joint electorates our countrymen gave us unstinted praise for the readiness we showed for placing national honour and national advancement before communal advantages. The Franchise Committee is now with us, and it is our business as Christians courageously to stand by our earlier commitments, irrespective of what other minority communities might decide. To say that we approve of joint electorates in theory but that, in view of other communities demanding separate electorates, we should do likewise, is unworthy of Christians. The Christian should blaze the trail and not follow the line of least resistance. Is it going to be said of us that so long as self-government

was a distant ideal, we Christians wanted to get the praise of our fellow-countrymen by declaring for joint electorates and that as soon as it has become within reach we want to go back on our commitments for communal advantages? Surely not. There are many in our community who have got the courage of their convictions and who will refuse to be dictated to by a policy of expediencey. When a Church or a Christian says to himself “This is right, but this is expedient” we may be sure that the process of rapid moral and spiritual deterioration has set in.

The evils of communal electorates.

What are really the disadvantages of communal representation or separate electorates? We shall sum up the answer given to this question by Prof. B. G. Sapre in “The Growth of Indian Constitution and Administration” largely in his own words: Communal representation will not carry India towards responsible government because (1) it is opposed to the best political practice of self-governing countries, where blood and religion have ceased to assert a rival claim with the state to a citizen's allegiance; (2) it perpetuates class divisions and retards the growth of citizen-spirit; (3) a minority which is given special representation has no inducement to educate and qualify itself in order to catch up the stronger majority; (4) the majority may feel tempted to say that in acceding to communal representation they had done their best for the minority and use their power for their own purpose; (5) the concession is contagious; it is impossible to stop it till every community gets it; (6) many communities in India are not homogeneous and communal representation will accentuate the division; (7) it is liable to be viewed as a Machiavellian device on the part of the British Government to scotch Indian nationalism; (8) separate representation given to the less progressive communities is certain to affect the calibre of the legislative bodies. Communal representation, we may add, is like a thistle. Once planted it is difficult to uproot it.

Many of us, no doubt, would prefer to vote for a first-rate Hindu or Moslem to voting for a third-rate Christian just because he is a Christian. We Christians have today the glorious opportunity of demonstrating to our countrymen in no uncertain terms that we stand for national unity and that a few seats gained in the councils by means of separate electorate are worth nothing when compared with the opportunity we shall be missing for the unifying of our country. Looking at the question from the point of view of non-Christians, we have no doubt that the right type of Christian man will command the respect and confidence of both Hindus and the Muslims and will, in some cases at least, be returned in preference to communally-minded Hindus or Moslems. In the long run, we stand to gain and not to lose by re-affirming our faith in joint electorates and by striving for them.

Joint Electorates with reservation of seats.

A less objectionable method of securing the representation of minorities than communal representation, says Sapre, is that of *Reservation of Seats* in plural member constituencies. This system does not deepen existing differences. “It admirably secures the object which it has in view, it is simpler in operation, and it is a concession which can be revoked with greater ease and facility than communal representation when it has done its work.” (Sapre) If joint electorates are absolutely impossible under the present circumstances, we shall be willing to accept joint electorates with reservation of seats as a temporary measure.

(3) Use of Indian made goods.

Every one knows of the appalling poverty of India. About one-third of our population is continually on the verge of starvation, not having adequate

work or adequate remuneration. They cry for our active sympathy and practical help. Both Christianity and sound economics demand that there should be a more brotherly distribution of wealth. But that happy day is not yet within sight. Industry is not yet organized primarily for human service. Under these circumstances, in addition to all the social service activities in which we are engaged and which somewhat ameliorate conditions, should we not encourage the use of Indian-made goods in order that the Indian labourer may have something wherewith he can keep his soul and body together? It is true that Christian service should not be limited by bounds of race and nationality. But should not charity begin at home? With the possible exception of some of the other Oriental countries is there any place in the world where the lot of the poor man is as bad as it is in our own land? What are the 5 or 6 million Christians in India doing to relieve this abysmal poverty?

(4) We stand for better inter-racial and inter-communal understanding.

Improvement of racial and communal relationship is another important piece of service that we all can render. Christians are peculiarly fitted for this type of work. Jesus conceived of humanity as an ideal family under the fatherhood of God. He has bidden us to exercise towards one another the family virtues of love, sympathy, kindness, affection, forgiveness, sharing, and self-sacrifice. Are there many among us who are carrying out these ideals? "The early Church presented a demonstration of brotherhood such as the world has seldom seen." The Modern Church is way behind it. "Some of the most glaring denials of brotherhood in modern life are to be found in race relations." Says H. G. Wells, "I am convinced that there is no more evil thing in this present world than race prejudice." Is it not our Christian duty to do all that we can by word, thought, and deed to make the brotherhood of man a reality? Of late the church has often found it convenient to stress charity rather than brotherhood, justice and freedom, particularly in its approach to social conditions and race relations. This is not a state of affairs which Christians can tolerate. The sins of our time are not so much personal as social.

(5) Fellowship of prayer and meditation needed.

In the Bible we read that times of stress were marked by prayer and fasting on the part of the believers. What do we do today? Can we be accused of playing our fiddles when "Rome was burning?" Is this not a time when we should approach the throne of Grace with the petition that peace and goodwill shall reign in our country and that justice and righteousness will be established for ever and ever.

If the above lines make an appeal to your Christian conscience, whether you be Indian or non-Indian, will you not join in a fellowship of prayer, thought, and meditation, beseeching God, both individually and collectively, to show His way and to enable all Christians to be true to the very best that is within us? "More things are wrought by prayer than this world dreams of."

New Houses for Old

DR. JAMES BLACK

In that famous passage of mirth and misery, the third chapter of Ecclesiastes, there is a phrase that haunts me at every turn of crisis:

"A time to cast away stones and a time to gather stones together." Its message is brutally plain—the need of fearless demolition and as fearless reconstruction. Did man or the world ever need them more?

According to the Targum, the picture underlying the sentence suggests a tumble-down building

that has weathered a thousand storms. But a new day brings new needs, and the piece of ground is required for a more adequate erection. Bands of workmen arrive with crowbars in their hands, and heave the old house down in mounds of ruin. Then, when the site has been cleared and the new foundations laid, they gather the stones together again and begin the reconstruction. Thus on the same ground, with the same stones, they rebuild a new house, strong and adequate.

Must the old house go? To patch up tipsy walls and crazy timbers is useless. It is a false reverence that adores the old house because it is old. When I say this, my friends poke fun at me for my love of old furniture. But I gather old furniture, not because it is old, but because it is good!

I believe in the need of reconstruction in our life. Let us be frank and call it "conversion." But there is a popular error in regard to conversion which this Targum picture helps to correct. Many people imagine that conversion means a "new life," as if it were a new building, made on a new site, with new material. This is both true and false. It is magnificently true that when Jesus enters a man's life He makes him a "new creation," with new thoughts, new dreams, new ambitions and a new Master. But it is false in this sense that a Christian man is simply the old man rebuilt! In his Christian life he has to tackle the same passions, face the same appetites, deal with the same qualities, and trade with the same talents. He must inhabit the same house, engaged in the same business, face the same problems—and do it all, moreover, with the same gifts of brain and heart as he had before.

It leads to disappointment if we imagine that when Christ enters our life everything is changed and made new. Hence, when the old temptations recur and the old appetites have to be faced and reconquered, many people are disappointed and walk with Him no more.

It is only the greater glory to Jesus that He can make a new house out of the old stones and on the same spot! I praise God that He can take men and women like us, with all our weakness and frailty, and can fashion out of us some clean erect manhood. Any one can build a fair house out of new prepared material. But Jesus takes the drunkard, the liar, the cheat, and the thief, and out of that material He makes His saints. Mark you, out of that material! It is the Christian miracle.

—The Christian World

Helpful Thoughts

There may be audible music in heaven, but its chief delight will be in the music of principles in full consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there, but it will be the loveliness of virtue as seen in God, and reflected back in family likeness from all his children.—Dr. Chalmers.

(Continued from page 11)

on which the rebellion is based is indicative of the great need Burma has for all agencies devoted to the making of new hearts and minds in this needy land. Is it not barely possible, for instance, that there is a degree of relationship between disaffection in the Pegu District and the fact that there is said to be but one vernacular school for every twenty square miles of territory? And still there are well to do Burman landowners or collectively strong groups of small owners who are ready enough to build pagodas or monasteries for yellow robed monks or stage theatrical performances of the kind the villagers are so fond of but who rarely lift a hand for the actual social betterment of their tenants and labourers, the people of their villages. Burma, like other places in Asia, has a long way to go in social uplift.

H. J. H.

FROM THE FIELD

A Burma Letter

This is being typed on the 23rd of February. It is inevitable that in such a lapse of time as has occurred since the last letter some important items should be overlooked; but this is not so much a history as an attempt to give some indication of the drift of affairs and some of the interesting occurrences over in this land whose political union with India is apt soon to be a thing of the past.

Visitors in Burma in the past few weeks have been several. First came Professor Case of the University of Chicago, who found much in Burma that was valuable in the way of potential church history material. In a series of four lectures on the Early Church he stimulated the interest of many of us. We were sorry that our friend, Professor Schermerhorn, of Evanston, did not come to Burma as there were many of us who would have been very happy to renew our acquaintance with him.

The homeward bound Halstead family reached Burma about the same time as Professor Case. They were chiefly entertained in the home of the Rev. and Mrs. Paul Braisted of Judson College; but there were others of us who had the pleasure of their company for short times.

More recently came the Pickett family to whom, with the exception of Dr. Pickett, a visit to Burma was a new experience. We enjoyed all six of them, and at one dinner get-together on our missionary prayer meeting evening in Rangoon, we were all greatly inspired by the word Dr. Pickett brought from the wealth of his Mass Movement survey work in India.

At the February meeting of the Rangoon Christian Workers' Conference Professor Hall of University College read a most interesting paper which is the result of some research he made into the rather brief life and work of Felix Carey, the eldest son of William Carey of Serampore. The paper was of great local interest, not so much because of its sad story of a young man who had missed certain essentials in his boyhood and who therefore had not the capacity and will force of his famous father, but because of the interesting chapter in the early story of Protestant missions in Burma which it opened for us.

Word has been received from Miss Emma Amburn, who left Burma in November at conference time, that her beloved father, whose poor health was a reason for her departure, passed away on the day she left Shanghai on her homeward way. He was a true man of God, and his passing was unmarred by any sorrow on his part in failing to see his daughter again. He was taken quietly in his sleep. The funeral was delayed three weeks so that Miss Amburn had the privilege of seeing her father's face before his body was laid away.

Word has been received just this week of the death of the Rev. Julius Smith, a former missionary in Burma for slightly over a decade, through the 90's and just into the present century. His book entitled, "My Ten Years in Burma" is an interesting historical sketch of the environment and growth of the little Methodist mission of those early days. The opening of the Thandaung School, which has grown into our Kingswood School at Kalaw, owed much to the industry and vision of Dr. Smith and Miss Fanny Perkins. He was seventy-five years old at the time of his death. He was struck down by a motor-car on the streets of Washington, D. C. where he had gone to attend a Prohibition convention. It is a sad coincidence that three years ago, two former Burma missionaries, the Rev. and Mrs. O. I. Truitt, were also killed in a motor car accident.

In the very same week that brought us news of the death of Dr. Smith our Methodist English Girls' High School celebrated the fiftieth anniversary of its

opening by staging on a large platform erected on the school compound, a most interesting historical pageant which was prepared by Mrs. Baldwin, and given in the presence of a large audience. Scenes in the history of the school were put on in a series of tableaux in the course of which we saw Miss Warner (Burma's first W. F. M. S. missionary) in the garb of fifty years ago with a small school of quaintly dressed children of that period. We saw acted the happy time when Dr. J. E. Robinson brought word of the building grant he had secured for the first wooden building on Lewis Street. "There were giants in those days." As his application was returned for redirection from one department to another in the good old fashioned game of "passing the buck" in those days, Dr. Robinson, quite undiscouraged each time raised the amount for which he asked and got the sum he had reached by the fourth application. He made present disappointment pay big dividends. We saw a procession of representatives of the classes of fifty years pass before us; and finally after an inspiring procession in which all the present school enrollment of about 500 occupied the great platform, Mr. Symms, the Assistant Director of Public Instruction, made some suitable remarks and passed out the prizes earned in the past year. Miss Reid and her staff of teachers worked hard and successfully in the preparation of this Jubilee event.

This is the time and season of the annual meetings of various and sundry organizations about the city. In attending one after another of them one becomes aware of the vast quantities of "apple sauce" it takes to furnish such affairs. (American readers may translate this to those who don't understand the expression). But a bit of well deserved commendation feels good to those who have piloted their affairs safely through another year and we all enjoy hearing them get such honourable mention. This is probably the last time our present governor, Sir Charles Innes, and Lady Innes will be present for such functions in Burma. They have been very faithful and interested in meetings of the kind in their term in Burma.

Less is published in these days about the rebellion. The special bureau established to give publicity to suppressive measures and their successes, is closed down; and various military units are taking ship back to India, but unfortunately the trouble is not entirely over. A large and well armed band said to possess no less than sixty guns are occupying the more jungly sections of the Pegu District, the Pegu River Valley right where down to a year ago we had some of our most promising village work. The village of Ingouk has been completely cancelled; and it is said that the village of Kanmyint which appeared as a preacher's appointment in our last conference minutes has suffered a like fate. It confuses the mind of the people when in order to deprive the rebels of victims and possible bases of shelter the government authorities order the complete obliteration of villages of long standing. The Rev. U. Aung Nyun, one of the pastors on the Pegu Circuit, went up the valley on a peace mission a few weeks ago and got a bullet through his *loongyi*, the skirtlike garment worn by Burman men. He himself was fortunately untouched, though he was occupying the *loongyi* at the time. Less fortunate were some others of the party of police with whom he was travelling, as one of them was killed and another wounded. In short, the tragedy of the situation is that what peace there is in the affected districts is an imposed one and there has not been a satisfactory change of heart on the part of those responsible for trouble. Troops are being allowed to return to India because in the meantime bodies of local irregulars have been developed to control the situation as far as they are able to do so. The persistence of the errors and superstition

(Continued on page 10)

OUR BOYS AND GIRLS

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

Mist and Rain

MIST

Grey mist and white mist,
Opal mist and blue,
Sunset hued and amethyst,
Moon mist or dew;

Mist below a waterfall
Where rainbows come and go,
Mist upon a mountain top
Across the face of snow;

Mist in the dawn light.
The day's morning breath;
Mist in the evening,
The damp dews of death;

Mist is such a subtle thing
And has so many forms.
—Gentle in the dawning
And terrible in storms—

Is it guarding something
Of which it seems so fond?
What is there behind it?
What is there beyond?

RAIN

Rain will make the flowers grow,
Rain will grow the ferns,
Rain will help the farmer's hoe,
Rain will fill the barns.

Rain, rain, rain to-day.
Dance and sing a song,
But the tune however gay,
We hope it won't be long!

Rain will make the mildew sprout,
Rain will bring the fog,
Toadstools all come popping out
Upon a sodden log.

Rain, rain, run away.
And hide your face again:
It will be a longish day
Before we ask for rain.

HLADIA PORTER

The Little Old Elephant

The little old elephant shook her head—she was tired, so tired. She pulled at her right hind leg: yes, it was still tied with that heavy chain. And she pulled at her left front leg. Yes, she was still tied hand and foot, as we would say who have hands instead of forefeet. And there was nothing at all she could do to amuse herself though she was the *rani's* own elephant, nothing but stand and swing her trunk and swing her trunk and—swing—her trunk. So she shook her head wearily again, and stood swinging and swinging her trunk and wishing that something would happen.

And then something did happen, for her big flip-flop ears caught the happy jingle of anklets and bracelets, and then in a moment the keeper's little daughter had come running into the elephant enclosure and right up to her, as straight and fast as a little girl can run when she is hopping and running, running and hopping at the same time.

"Oh, Indra! dear, dear Indra!" she said, looking up into the kind brown eyes that lit the elephant's great old face with loving gentleness. And reaching out her little hand she patted the great sensitive trunk that curled to meet her. "Dear, dear Indra!"

And Indravati the elephant fondled her little friend lovingly, running her soft warm trunk up and down the little brown arms and slim brown shoulders. While the little girl smiled happily up into those kind eyes which looked so gravely and gently back into her own. Then, "Indra! Indra!" she said with the imperious air even the smallest of human

kind are wont to use with the greatest of animals—"Indra! Sing me a song!" And she ran and brought a little old mouth-organ from the paraphernalia beside her stall.

And Indra took the mouth-organ in the soft nosey end of her trunk, and played it, oh so merrily, curling her trunk up as she played while her great toothless mouth opened in a wordless, soundless song. Oh, how she played, and how she sang, and how happy she looked while the little girl jumped up and down and clapped her little hands before her!

Then the little girl had a sudden bright idea. "Wait, wait, dear Indra," she cried and ran out of the stables enclosure. And Indra waited, as she must perforce, with those heavy chains on her right hind and left forefeet, and she played softly to herself while she waited; all these notes as she drew in her breath, all those as she let it out, over and over again—these notes and those, those notes and these, these notes and those, all very softly and thoughtfully over and over and over again. And then it burst into loud triumphant playing as the little girl came running back, as little girls run with now a hop and then a skip to break the straight and ordinary run. She had brought a beautiful jasmine garland in her little hand.

"Here it is, dear, dear Indra!" she said, patting the great grey trunk that reached out to greet her. "See what I've brought you,—a jasmine garland! Take it and wear it way up there on your poor hairless old head, and it will bring beauty to even your loveliness."

And the kind old elephant laid down her mouth-organ and took hold of the fragrant garland with her trunk as daintily as a woman would with her slender fingers, and her soft brown eyes seemed to be laughing at the incongruity between her great grey-mountain self and the wee white blossoms.

"A jasmine garland for me!" she seemed to say. "Why the world of elephants will laugh to see me playing at being a dainty little lady when I'm nothing but a tough old elephant, with great wrinkles of elephant hide and scattered black hairs, stiff as pins and no teeth! Flowers are not for such as I, my dear, but for you who are yourself a little flower." And, oh, so gently and lovingly, she took the pretty garland and put it around the soft little brown neck of her little playmate. "There, my darling," her kind old eyes seemed to say. "wear it and remember old Indra!"

And just then the keeper came in and saw the garland being put around his little daughter's neck. "Ah, that will make a wonderful trick!" he said. "We'll have her garland the *rani sahiba* and the *raja sahiba* and they will be pleased and give me from their bounty! And she shall garland all visitors to the court, and they too will be pleased!"

And so the trick was added to Indravati's repertoire and many laughed and were pleased. And the years went by. The little girl grew up and was married and went away to a far country to live, and there at last she died. But elephants live on and on and on. And long after the little girl was forgotten as a last year's rose-bud is forgotten, the little old elephant was still busy garlanding the guests of the new *raja* and every chance sightseer who happened by. And yet each time she raised the string of torn and faded paper-flowers provided for this 'trick,' the light of a loving memory still seemed to shine in her soft brown eyes, as though she could still remember her little friend and that first fragrant garland she had brought her so very long ago.

C. E. W.

International Sunday School Lesson

March 20, 1932

Loyal to the End.

Scripture Lesson—John 18 to 19:42.

LESSON NOTES BY JOHN N. HOLLISTER.

GOLDEN TEXT:—Christ died for our sins according to the Scriptures 1 Corinthians 15:3.

This is Palm Sunday, the day of Christ's triumphal entry into Jerusalem. It was a day of joy mingled for the Master with deep sadness; a day of triumph, when even the crowds acclaimed Christ as the Messiah. The events of Palm Sunday made one quality of Jesus stand out prominently and that was his *loyalty* to his principles and his mission.

John's Gospel leaves out the story of the triumphal entry, but not this quality of loyalty. This characteristic, as with all elements of character, stands out in Jesus with finest strength. One sees that true loyalty is intrinsic, inner. The mere contrast of his loyalty with that of the crowds shows this. Today they are shouting "Hosanna;" to-morrow, many of the same folks will be shouting "Crucify Him." But whether with crowds, or with a small group of disciples, or alone, he never swerved from his duty of showing the Father, or of saving the lost. Loyalty is always admirable. Even when it is misplaced and used to wrong ends we admire the quality of it while wishing that it could be rightly directed to worthy purposes.

Oftentimes we experience a conflict of loyalties that creates serious problems for us. Jesus' life was one uniform whole; his larger loyalty did not eliminate other loyalties, but it deepened them. By being loyal to His Father's will he did not forget his mother, or his disciples, or his friends.

Real loyalty inevitably means sacrifice. In Jesus' case it meant death. Every year the days from Palm Sunday to Easter should develop in all Christians a more dependable loyalty to Christ and to his Church, even at cost to themselves.

The best loyalties grow, they do not suddenly show themselves in full strength. If Jesus had not been loyal to his Father through the years he would not have met this crisis of the crucifixion. In his teaching Jesus had said a great deal about foundations. It is just as true that a character may be built on shifting loyalties, changing as opportunities offer for selfish ends, as that a house may be built on sand; it is also true that a character sharing the loyalty that we see in Jesus Christ can withstand the storms that will break upon it from the world. But the object of such a loyalty must be chosen, its purpose understood, and our allegiance to it constantly renewed in order that it may become as rock for stormy days. This was why Jesus thought of his disciples as friends and not servants; for friends are mutually chosen, and friendships continue only as friends understand each other. The young people of our homes and our schools can only be loyal to Jesus as they personally choose him and get acquainted with him.

The Indian Church, the Christian Church can only grow as it develops this quality of loyalty which is self-giving. It is not dependent on education nor on financial resources, whether moderate or abundant. It is often found in new converts who had learned to be loyal to the best they knew in Hinduism or Islam. Loyalty is not obedience; it is not acquiescence. It is the self, inwardly impelled even at personal sacrifice to pursue a certain course. Loyalty never looks for trouble, but it never shrinks or dodges. The evangelist tells us that Judas and his group of Jesus' enemies had expected him to try and escape and their plans were made accordingly. They were amazed when he calmly said: "I am he, if therefore ye seek me let these go their

way" (18:8). In 19:17 we are told that Jesus "went out bearing the cross for himself." Was this obedience to the soldiers' orders? Was it not rather that loyalty accepts the fact of cost, and gladly pays it?

Jesus suffered much in the events of the lesson we have today. He was struck by an officer; he was mocked and derided in the most cutting way; he was scourged and crucified. But he was also betrayed by Judas, denied by Peter and deserted by the other disciples. Many of those who mocked and derided him and finally brought about his crucifixion were *religious leaders*; but Judas and Peter and the "other disciples" had been his closest *friends*. Which group caused the deepest hurt and suffering? In your own experience hasn't the failure of a friend you thought you could count on caused the deepest hurt? What does this show with regard to the place that loyalty has in character, or should have?

Some questions for discussion.

What forces that brought about the death of Jesus are present in the modern world?

What is the difference between loyalty and obedience?

How and when are we like Judas? Peter? The other disciples?

"William James said nothing makes a man so utterly selfish as the easy acceptance of the sacrifices of others." Why is this true?

A Letter

Teaching in the Villages.

To

The Editor,
Indian Witness.

Dear Sir,

I have often wondered whether the idea of the Sunday School as conceived by its founder in 1830 is not a better ideal for an Indian Sunday School, especially in our Mass Movement areas, than that of the Western Sunday School of to-day. Robert Raikes started his schools to educate un-schooled children long before compulsory education was introduced. The social and economic situation which he tried to remedy (and with success) we find among our Mass Movement Christians to-day. The Sunday School like so many Western institutions, has been imposed upon us in India by well meaning foreigners without any adaptation to our peculiar needs. The great need of our Christians is education, which they are not allowed to get in many places in schools supported by taxes. Raikes' schools taught more reading and writing and arithmetic than religion. Only later when education became more general did the emphasis change. Though the first schools had paid teachers they were soon staffed by volunteers. A definite appeal to a patriotic duty might be made if this were the appeal to-day, and it might link many of our otherwise uninterested but educated Christians to the task of our Church. Even High School boys, under capable superintendents might be enlisted. If the mountain (spelt 'mohalla') will not come to the prophet, perhaps the prophet of the present day will have to find some means of going to the mountain.

I commend this to the consideration of Sunday School leaders.

—A Teacher.

Modern House for rent near Woodstock School, Landour:

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Ghaziabad.

Alcohol Warning for Motor Drivers

The following is a translation of a card issued to all applicants for driving licenses

in Berlin by the police department of the city:

(1) The arduous and responsible calling of the motor driver makes it necessary for him to abstain completely from all alcoholic beverages (beer, wine, spirits, etc.) both before and during work.

(2) The smallest quantities of alcohol are injurious for the motor driver. It is a widespread error that small quantities have no deleterious effect. On the contrary, they cause at first an increase of self confidence, followed by premature fatigue, and thus weaken his capacity for swift discrimination and reaction in the presence of danger.

(3) A large proportion of motor accidents are due to the consumption of small quantities of alcohol.

(4) Larger quantities of alcohol increase the danger and lead finally to intoxication and rash and foolish action.

(5) The licence will be refused in all cases of persons inclined to intemperance.

(6) Driving while under the influence of alcohol is strictly forbidden. Any driver found to be in a state of intoxication during his work will be placed under arrest and his car taken in charge by the police. If he is proven to be drunk, his licence will be withdrawn.

(7) The most serious accidents occur in the case of so-called 'joy-riders,' in which alcohol regularly plays a part. In these cases the driver is liable to a heavy penalty and the withdrawal of his licence.

(8) Every driver who does not totally abstain from the use of alcohol is not only a danger to himself and his fellows, but brings misfortune on his family.

Ice That Does Not Melt

Waterless ice is one of the newest products devised by the scientists for the benefit of mankind. Recently ten thousand tons of this new ice arrived at New York City from Tampico, Mexico, where it was manufactured. This new kind of ice, which really is solid blocks of carbon dioxide and has a temperature of 109 degrees, Fahrenheit, was brought by boat, several ships being required to transport this huge cargo of what is known as sub-zero ice. One special advantage of it, and one that is sure to be greatly appreciated in the home, is that this kind of ice "melts" without leaving any liquid. As a matter of fact this kind of ice does not "melt." Instead, it evaporates into the air. It is heavier than ordinary "water" ice, a cubic foot of it weighing seventy pounds, which is quite different from ice made from water, for a cubic foot of the latter only weighs fifty-six pounds. When packed around food, this new ice may last as long as seven days. It also is used in packing ice-cream for shipment, and to prevent ripe fruit, such as peaches, pears and strawberries, from spoiling while being shipped in railway freight cars. While this new sub-zero ice is made in carbon dioxide plants in the larger cities at home, huge shipments of it come from Mexico and are brought in ships which are especially equipped with cork-insulated holds.

Ohio Wesleyan Telescope

A 3,000 pound mirror, which has been six years in the process of manufacture and which was specially designed to fit the world's third largest reflecting telescope, has been installed in the Perkins Observatory at Ohio Wesleyan university. The mirror has been made from the largest piece of optical glass ever cast in the United States and has a replacement value of \$50,000. The work of installing the mammoth glass was supervised by Dr. Harlan T. Stetson, director of the Ohio Wesleyan observatory and contributor to a recently published book entitled "Has Science Discovered God?"

The world is full of men who are making good livings but poor lives.—Sel.

OF PERSONAL INTEREST

A letter from Mr. R. T. Templin, mailed in Port Said on February 22nd, tells of their present associations on board the "Mongolia." They were leaving that boat at Port Said and after a short visit in Palestine were proceeding on to America, visiting Italy and other Continental points of interest on their way.

Letters from Dr. J. W. Pickett and other members of his family received during the week brought the news that they had reached Singapore according to schedule and were expecting to take boat from there direct to Manila. They were finding the weather very warm as would be expected in and about Singapore.

The Joint Convention of the United Provinces Sunday School, Epworth League and Christian Endeavour Societies was held in Moradabad March 5-7. The programme for the three days was a very full one, including a number of well known speakers. Rev. E. L. King, Secretary of the Epworth League and the Rev. V. W. Abbey, Secretary of the Christian Endeavour, were speakers from outside the Province.

Miss F. Hector, of Muttra, who has been connected with our Methodist work for fifteen years, and more recently underwent an operation in Nadiad, had a very satisfactory and speedy recovery. Miss Hector recently completed her training in the Blackstone Missionary Institute in the English Department and is now teaching in Muttra. Her many friends will be glad to hear that she is making a good recovery.

Mr. N. K. Mukerjee, headmaster of the Cutting Memorial High School, Benares, has resigned as secretary of the Commission on Aggressive Evangelism of the Central Conference. At the time Mr. Mukerjee accepted the post he was doing general evangelistic work, but with his present duties finds it impossible to give the necessary time to the office. Information as to how the office is to be supplied will be given later. Bishop Chitambar, Chairman of the Commission, states that he has the matter in hand.

Professor Walter M. Horton, of Oberlin College, and Mrs. Horton, were visitors in Lucknow during the past week. Prof. Horton gives most of his time to teaching biblical and theological subjects at Oberlin College and is the author of a widely read book "A Psychological Approach to Theology." A number of children from missionary homes have recently been attending Oberlin College and Dr. and Mrs. Horton found many friends in India eager to give them a welcome. They are sailing shortly from Calcutta and will visit Burma where Dr. Horton has intimate friends among the American Baptist missionaries.

The Revd. L. B. Jones, formerly of the North West India Conference, writes from Belt, Montana that he is greatly enjoying his pastorate there. His eldest daughter, Muriel, is a Junior in High School and Barbara is a Freshman. Ruth is in the grades as is Junior their youngest. Mr. Jones writes that the nation-wide depression is present in Belt also and states that very few of the people in that little mining town are what might be called prosperous. There is, however, an abundance of good spirit and who ministers along with the rest have very little money, they find many other values in life which money sometimes hides. They centre their interest in India and send regards to their friends here.

The Facultative Service of the Isabella Thoburn College and the Lucknow Christian College were held on Sunday March 6th in the Central Church, Lucknow. The Rev. G. J. Shaw, Pastor of the Church, presided. The sermon was preached by the Revd.

Bishop J. R. Chitambar, D. D. The Church was crowded and the service was in every way inspirational. A large number of the non-Christian graduates attended the service and we are confident they were uplifted by so doing. Bishop Chitambar delivered a message which had a very direct evangelistic appeal in which he invited all students to continue their growth in intellectual and spiritual things. The Principals of the Colleges, Dr. R. D. Wellons and Miss Ava Hunt, also took part in the service.

The Laymen's Rally which was held in Lucknow on March 4th was a very decided success. The main body of the Lal Bagh Church was well filled. A good sized delegation from Cawnpore was present and there were representatives from Gonda, Fyzabad, Allahabad and Rae-Bareilly and other places. To a missionary it was very encouraging to see such a group of laymen, both men and women actively concerning themselves regarding the work of the Church. At the dinner following the meeting which was given to the visiting delegates there was a splendid opportunity for friendly intercourse and this was taken advantage of by all who were present. Certainly such occasions are of great value in developing an idea of genuine responsibility in Church affairs.

A letter from Baroda tells of the departure of Dr. Bisbee on his way to General Conference. He was given an enthusiastic send-off as might be expected on behalf of one who has put in the years of service which have characterized Dr. Bisbee's work in Gujarat. The letter also states that the Rev. L. G. Templin had been somewhat crippled during the past ten days as the result of a painful experience with the crank of a Ford Car. The back fire threw the crank against his arm and resulted in a simple fracture of one of the forearm bones. At the time of writing the arm was well on the way to recovery. Such accidents are fortunately less frequent than they formerly were but any one who has handled a recalcitrant car favours any improvement that insures against accidents of this kind.

The Revd. H. C. Balasundram, M. A. has been appointed a Secretary of the British and Foreign Bible Society for India. He is to serve in Allahabad for the coming year while the present Secretary Revd. D. P. Low, is on leave in England. Mr. Balasundram was formerly a missionary of the National Missionary Society but joined the Y. M. C. A. as a Secretary in 1917. His service with that Society has been for the most part in Southern India. He was loaned to the Student Christian Association in 1929 and since then has been one of their Traveling Secretaries. He has made his home in recent years in Madras where his children are in school. As the first Indian Secretary of the British and Foreign Bible Society we are certain that Mr. Balasundram will reflect great credit upon the Indian Christian community from which he comes and will render most acceptable service to the Society. We welcome him to North India during the months he will be in Allahabad and wish him a long life of successful service with the Bible Society.

Information has been received indicating that Dr. F. C. Eiselen, President of Garrett Biblical Institute, was in Hospital where he underwent operations of a very severe nature. The *Northwestern Christian Advocate* states that he underwent certain slight operations and was to undergo a more serious one within a few days. Other information brings the fact that the second operation, which was an abdominal one, had been performed and that every one was anxiously waiting word as to the outcome. Dr. Eiselen has been carrying a tremendous load of responsibility and anxiety during recent months owing to the critical financial situation at Garrett. This has no doubt

reduced his resistance and made his physical condition more critical. There are few leaders in American Methodism that are more widely known than Dr. Eiselen. He is without doubt the premier Old Testament authority in our Church, and his leadership in sound scholarship has been very effective in recent years. He was Chairman of the Educational Committee in the last General Conference and all will hope that his recovery may be such that he will be able to continue his position of leadership in the coming General Conference to which he is a delegate from the Rockriver Conference.

The Revd. Dr. Charles M. Stuart, President Emeritus of Garrett Biblical Institute, died in California on January 26th. He had a long career largely centered in and about Chicago. He was born in Scotland in 1853 and came to America as a youth. He graduated from Garrett and joined the Detroit Conference and at this time became associated in the editing of the *Michigan Christian Advocate*, from where he went to Chicago as Assistant Editor of the *Northwestern*. He later joined the faculty of Garrett and was for many years the Head of the English Department. On the death of Dr. C. J. Little he was elected President in which position he served until his retirement in 1924. For a brief term of two years he was Editor of the *Northwestern Christian Advocate* and was elected to the Chair of Ethics in Wesleyan University. Just at this time came his election as President of Garrett which position he accepted. During his Presidency the new buildings at Garrett were erected and those who have seen them realize how they reflect the taste and dignity of President Stuart. He was Secretary of the Hymnal Commission of thirty years ago which gave us our present Methodist Hymnal. His taste in music was discriminating and it was a joy to have him seat himself at the piano and play the hymns which were his favourites. One of these hymns was number 453 and anyone who has not discovered that choice hymn, should not fail to do so. There are many in India who knew Dr. Stuart and who will always remember him as the Christian gentleman *par excellence*.

The Annual Recognition Day at Lucknow Christian College was observed on Tuesday afternoon, March 8th. The President of the occasion was the Honourable Justice Sir Saiyid Wazir Hasan, Chief Justice of the Oudh Court. The speaker of the occasion was Dr. C. H. Rice, Principal of Ewing Christian College, Allahabad. A large crowd was present for which splendid arrangements were made in the quadrangle of the College. Lady Wazir Hasan presented the prizes to a large group of students. These prizes were recognitions of merit in various departments of the college work. It was noteworthy that in the Department of Religion well on to a hundred students had successfully passed the formal examinations held and will receive certificates. We certainly congratulate the Revd. M. G. Ballenger on the interest that students are showing in the work of his Department. In athletics a large list of prize winners was presented and it was intended that the College has had a very successful year in the field of athletic sport. At the end of the service the outgoing class passed on the "Lamp of Learning" to the class which will graduate next year and all were impressed when the graduating classes stood and recited together with the Principal the College Pledge in which each man pledges to never disgrace the College and live worthy of the ideals and traditions for which it stands. Dr. R. D. Wellons the Principal, gave his report which indicated that the year's work has been full of encouragement and that with the opening of two new Departments, a Training Department, and a Department of Physical Education, the coming year will be one of even more promise.

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CALENDAR

March 17-20.—The Nimar Christian Mela,
Khandwa, C. P. Speakers Bishop
J.R. Chitambar, Mrs. S.S. Chitambar,
Miss Hulasi Rai.

March 30—April 3, Bareilly Convention.

April 14-15.—U. P. Christian Council,
Allahabad.

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Notice of Warning

We have been asked to issue a warning
to missionaries and others who are liable to
be deceived by a man giving his name as
Badri Nath Sharma. He has been using
a very ingenious story in connection with
letters purporting to be from high Church
officials. His story probably varies some-
what according to circumstances but this
is one version of it he recently gave so con-
vincingly that a group of missionaries in
Bengal contributed forty rupees, only to
find later they have been absolutely duped.
In this case his story ran something like
this: He represented himself in the Milit-
ary Accounts Department at Thal, North

Western Frontier Province via Kohat. At
his conversion to Christianity he had been
severely persecuted and his father-in law
had taken his wife and children away from
him. That was seven years ago. He had
just found trace of her and made arrange-
ments to secure her and take her back with
him. (All this was told with tearful real-
ism.) He had spent all his money and must
have car fare before night as all plans were
made for going secretly away.

The story was made more effective by the
introduction of a letter purporting to be
from a high Church official. Missionaries in
the Central Provinces and in Bengal have
been deceived by the same person and any
one presenting a story bearing any marks
of resemblance to this one should be very
thoroughly tested out before any help is
given. If this man himself appears he
should be turned over to the police for in-
vestigation.

EDITOR.

Wanted

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The World of Books

Arithmetics.

A lot could be written on the subject for
there are arithmetics and arithmetics in
this wide world of ours. Think about them
a bit and they seem to fill the earth and
darken heaven. But I merely want to
draw your attention to two of the race
which I have been interested in looking over
recently, both of them put out by the North
India Tract Society in Allahabad. The
chunky green one, "A Teachers' Manual of
Primary Arithmetic" or *Ibtidai Riyazi*
was written by Mrs. Raynor Smith and
sells at ten annas a copy. It gives close
directions for 174 lessons which gradually
lead the little seekers after knowledge on
from the darkness of knowing nothing at
all about counting and figures to where
they have the elements of all future wisdom
at their finger tips. And it is all done with
the engaging help of sticks and stones,
beads and the like, as well as a supplement
of pictures and charts which may be trans-
ferred to black boards. The book is printed
in Roman Urdu and has been out for about
six months now.

For Hindi-reading teachers here is a
similar book in Hindi also published by the
North India Tract society and selling at
four annas a copy. "A Guide in Kinder-
garten and First Year Arithmetic in Village
Schools," or "*Prathamik Ganit Sikhane ki
Riti*" by B. Ferguson. It is a book of
60 pages of careful direction, quite delight-
fully illustrated. From time to time it
bursts into song (with tunes given) and
there are besides various little games to
help the infant mind along the stony path
without their even knowing that it ever
was stony.

With two such books on the market the
little folk in our village and city schools
will soon know as much about Rithmetic as
about Readin' and Ritin', and that millenium
cannot be too far off when every little
piping voice will be lisping in numbers.
C. E. W.

Poland

The Polish temperance week was held
from February 1 to 8, with the official par-
ticipation of the Ministers of Public
Instruction and of Communications. The
bishops recommended the clergy to preach
appropriate sermons. The Cardinal Primate

*Any book reviewed in these columns
may be ordered through the Methodist
publishing House, Lucknow whose India
Prices are quoted.

of Poland, Dr. Hlond took the temperance
week under his patronage and gave a special
address on this occasion in a solemn meeting
at the University of Poznan. Broadcast
lectures were given at Poznan, Warsaw,
Lvov and Cracow.

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Home Education

"The Child's First School is the Family"—Irochel.

Issued by the National Kindergarten Association, 8 West 40th Street, New York City. These articles are appearing frequently in our columns.

Why Marie Became Jealous.

RUTH UNDERWOOD.

The family had assembled at Grandmother's for Christmas. Marie's mother was much embarrassed by the selfish spirit which her four-year-old showed toward her little cousin. Marie jealously hugged and guarded her toys and in vain her mother pleaded that she play with baby Joyce and share her play things.

Eighteen months before, Marie's happiness had known no bounds when told

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that Joyce was her little cousin and had come to live with Aunt Bessie and Uncle John. Her devotion was beautiful; she was happy if the tiny Joyce might lie in her bed or on Grandma's lap while she stood by lovingly gazing at her. Her affection, sweet and unselfish, deepened with the months until after a year had passed; then was noted a gradual change.

"I cannot understand Marie," said her mother tearfully. "She really seems to dislike Joyce and never wants to go to Aunt Bessie's. She objects to my taking Joyce on my lap and sometimes cries if I do. I did hope the two would always love each other, and to think that my child should adopt such a jealous, hateful spirit just breaks my heart."

"Let us be observant," suggested Aunt Grace. "There must be a reason for it." Marie at this moment was intently interested in building a block house with her new blocks. She failed to respond immediately when Grandma requested her to bring a pencil. "Never mind, Marie, Joyce will bring Grandma's pencil," said Grandma, coldly. Obeying promptly, Joyce received considerable praise for being a good girl while Marie who loved to do things for Grandma felt much hurt and disappointed.

Marie didn't like to have her face washed. A little later she stopped crying abruptly as she heard, "Why just look at little Joyce. See her laughing at you! Joyce likes to have her face washed."

Marie had been wakened early to see what Santa had brought. She was irritable; candy had spoiled her appetite and refusing to eat her dinner, she was admonished, "Why don't you eat your dinner

nicely like Joyce? She has her plate empty already."

The climax was reached when Marie wanted to continue playing instead of taking a nap. This time reference to Joyce had not the usual effect. She wailed and sobbed and kicked and squirmed until her mother was much upset by her tantrums.

Aunt Grace had been "observant." "Of course Joyce was sleeping in Grandma's arms and she laid her down so carefully she never wakened."

The weeping changed to heartbroken sobs as Aunt Grace gently took the little figure on her lap. Two little arms stole about Auntie's neck as she said, "Come Marie, we must let your playthings have a rest. You have played all the morning with them. Let's take Dolly and have a little nap. Then when we wake up the toys will be waiting to play again. Do you want Auntie to tell you a nice story?"

After a short story about the birdies going to sleep in their cradles while the wind sang softly to them, Marie fell asleep.

"No wonder Marie is jealous of Joyce," said Aunt Grace. "We have been unfair to her. By continually singing Joyce's praises we have made her dislike the child she so dearly loved. She willingly gave the baby first place, and gladly shared our affection, but our habit of holding Joyce up as an example of perfection is more than she can endure. It is right to discipline or punish Marie, if necessary, but whether she eats, sleeps, obeys, or helps is a matter to settle with Marie alone, regardless of what Joyce does."

Latifa

"I went to Church last Sunday. A collection was being taken up for some purpose. The preacher asked everyone to give until it hurt. I don't believe that is a good rule. I knew one of our head deacons could buy out any ten members of the congregation, yet the giving of a quarter would occasion him more pain than the giving of a dollar would most anyone else. I think the tight-wads started this 'giving until it hurts' business."—Oak Grove Banner.

Richard—"Mother, am I going to get another plate of ice cream besides this one?"

Mother—"Why, dear?"

Richard—"Because I want to know whether to gobble this up or drag it out."

"Thankful! What have I to be thankful for? I can't pay my bills."

"Then, man alive, be thankful you aren't one of the creditors."

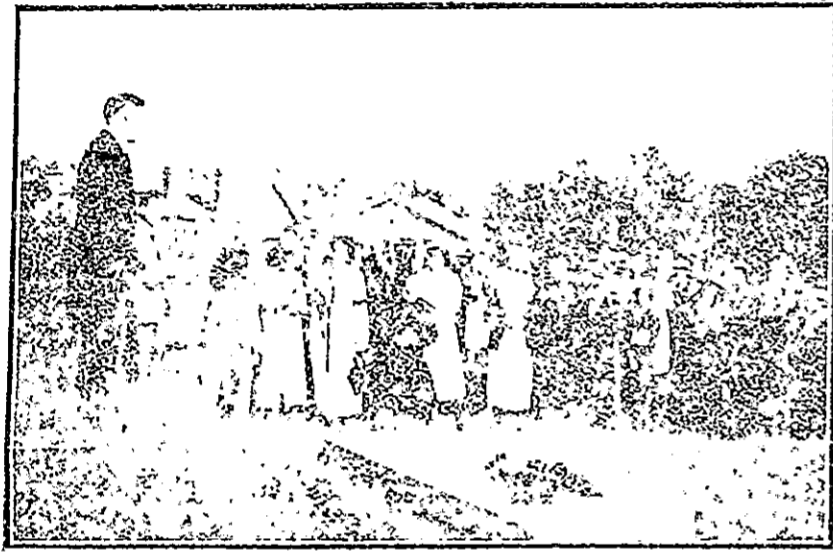
In Memory of Bishop Warne

BISHOP J. WASKOM PICKETT.

On the 13th of September I was given a privilege which many hundreds in India will wish they could have shared. The least I can do is to report my experience that readers of *The Indian Witness* may share the knowledge and inspiration it brought to me.

The occasion was a service at the grave where the earthly remains of Bishop Francis Wesley Warne were interred when his spirit went to be with God. About two hundred and fifty people were present, several of whom were very elderly people who knew the bishop in his boyhood. Two of them heard him preach his first sermon, and found great joy in telling of it. One of these two, a lady more than four score years old, was so overcome by the excitement that she fainted just as the service was closing.

Two nephews, two grand-nephews and a grand-niece were in the company. The girl bears the honoured name of Edith Warne. Mrs. Warne and Mrs. Fisher, the "Edith" of many happy memories of hundreds of *Witness* readers, were unable to make the trip from Toronto.



Memorial Service at Bishop Warne's Grave.

The service was arranged by the Board of Foreign Missions of the United Church of Canada. Four years ago a similar service was held at which Bishop Chitanbar gave an address. His visit was remembered with gratitude. The Rev. A. Russell Graham, on furlough from the Canadian Mission in Central India and his daughter Joyce were with me on this visit. With characteristic kindness Mr. Graham drove me to Balanafad from Guelph, where I had preached in a former Presbyterian Church in the morning, and then to Hamilton where I preached twice the same evening in a former Congregational Church. The Cemetery where Bishop Warne is buried adjoins a former Methodist Church. Now all these Churches are together in the United Church of Canada.

A fact of historical interest, which some of us will rejoice to regard as symbolic, is that the Church beside the Cemetery in which the mortal remains of our late beloved leader lie was once a Methodist Episcopal Church. Above the door in plain sight from the road is the sign "M. E. Church." Nearly fifty years ago the Methodist Episcopal Churches in Canada joined with two other groups of Methodists to form "The Methodist Church of Canada." It was a great step forward and led to such happy results that the Methodists were enthusiastically in favour of the larger union effected about fifteen years ago when the United Church of Canada was formed.

It is heartening to know that the present United Church of Canada includes in its rich heritage a strong Methodist Episcopal strain. The episcopal element has undergone considerable adjustment but in one respect at least has approached nearer to the Episcopacy of John Wesley's acquaintance than it has commonly done

in the Methodist Episcopal Church. I was told that the Moderator of the United Church of Canada when wearing clerical dress dons a purple stole instead of the common black.

Many readers of *The Indian Witness* will probably remember hearing Bishop Warne tell the story of his conversion during a series of revival meetings that produced no other apparent result. That event started a little country lad on the course that led him to a ministry of remarkable helpfulness to thousands of people round the world. Enquiry revealed that those meetings were held in a little Church then located about four miles from our gathering place. The Church has since then been demolished along with about four out of five of the Churches of two generations ago. The motor era has put the plain little box-like Churches of that period out of use. In their stead the country-side now has a few larger Churches serving much wider areas.

The Cemetery is on the side of a hill in an angle between two roads. The little frame Church, now used as a social hall, opens directly on one road about 50 yards from the corner. Equi-distant from that corner 30 feet off the other road is the parsonage, occupied by a former Methodist preacher. Services are held in a former Presbyterian Church about two furlongs away. On the Sunday School roll in the latter Church I counted six Warne names and noted that all had well-nigh perfect attendance records for the year.

In the vicinity of the Bishop's grave are buried other members of the family of Warne, among them a brother. But the pride of the community is centered in the stone that bears witness to the fact that one of their own went forth in the Master's name to lands afar, preached in power the Gospel of the cross, turned many to righteousness and at last rich in honour and the love of his fellows returned to rest with the friends of his boyhood.

Balanafad is about fifty miles from Niagara falls. The country is one of rolling hills, and small farms. It is not a rich country. The prosperity of Western New York has near extended into this area, but the people are happy, hard-working and God-fearing.

After my address at the graveside, in which I shared with the congregation some precious memories of the saintly bishop's ministry in India, the pastor suggested an offering for God's work in India. The people responded according to their means and, as was appropriate to the circumstances, the offering was designated for support of the National Christian Council in its efforts to present Christ to the Depressed



FRANCIS WESLEY WARNE

BISHOP OF THE
METHODIST EPISCOPAL CHURCH

BORN DEC. 30, 1854, TRIN. ONI. ENTERED
INTO THE FUR. 27, 1902, BROOKLYN, U.S.A.
FOR FORTY YEARS HE INTERPRETED CHRIST
TO THE PEOPLES OF INDIA

*He was a true and noble Minister
of the Gospel of the United Church of
Canada. A love of Men an example of the joys
of Unselfish Love.*

"HITHERTO HENCEFORTH"

Inscription on Bishop Warne's Tomb

Classes. Bishop Warne was an apostle to the Untouchables and understood as few did in his day the significance of the steady increase of the movements of these victims of the Hindu social order into the Church. He often expressed the conviction that the Depressed Classes were blazing a trail that all classes would follow in time.

Two days after the service at Ballanfad I sat in the home of Mr. and Mrs. Fisher in Toronto and chatted with Mrs. Warne and Edith. Mrs. Warne is not in perfect health but is still in full mental vigour and it was a joy to talk with her of the Church in India. She sends her love to her associates of the happy days of yester-year. Her interest in India and her prayers for the growth of the kingdom were never more eager nor zealous.

One Week in Japan

S. K. MONDOL

The Egyptian flag with its Star and Crescent and the Japanese flag with its Rising Sun, have always had a very peculiar fascination for me. Whatever reasons Japanese people may have for calling their country 'The Land of the Rising Sun,' my one week's stay in that country did not corroborate that view or throw any light on it. I woke up early in the morning at about four-thirty and peeped out of the window of my hotel, impatiently waiting for the rising sun to appear on the horizon, but it was almost six o'clock before this belated monarch of the firmament made his appearance.

But whatever disappointment the late appearance of the sun might have caused, it was more than compensated by the rich majesty and glory of this little island country. And the epithet of 'Fair Japan' is a very modest and mild expression to describe the natural beauty and picturesqueness of Japan and her 70,000,000 people. The pine trees all along the coast, the streets lined with maple trees, the tea gardens, the cherry trees and wistaria vines, which blossom in the springtime, and the lily ponds with their floating blossoms, reveal the exquisite charm of the country. Unfortunately for us the majestic mountain peak, Fujiyama, could not be seen as it was shrouded in mists and clouds.

In some ways Japan reminds one of the British Isles. The smallness of its size, the density of its population, the vastness of industrial development and the strength and continued growth of its military and naval powers together with its imperialistic ambitions in other lands, the virility of its people fighting the inclemencies of its weather, have something in them which is analogous to the people of that other Island in the west over whose empire the sun never sets. And yet though akin to the west in so many ways, Japan is truly an Oriental nation. The 'click-clack' sound of the sandals worn by men and women on the streets, the rich colors of the kimonos worn by women, and the sombre grey color of the kimonos of the men, the low bows of the people greeting each other, the simplicity of the standards of living, the apparent absence of furniture in the homes and the three-by-six-foot floor mat beds, the submissiveness of the women, inevitably following the men rather than walking side by side with them, are unmistakable evidences of the truly eastern spirit of Japan.

It appeared to us that Japan has appropriated a great deal of the best in Western culture without loss of the best that is in her own civilisation. I know this is a dangerous statement to make and will lead itself to controversy. Some of my readers will at once point out the military preparations of Japan and how she has drunk deep of the materialistic philosophy of the West with its lust for power and conquest. But I have in mind some of her social, economical, and cultural aspects that I could not help but notice.

Take, for instance, the question of the status of women in Japan. There they move about freely.

They work as waitresses in hotels, elevator girls, conductors in street cars and buses, shop assistants, stenographers and school teachers. We met a Christian woman who is the minister of a church. In every way, in the enjoyment of free womanhood and work and efficiency, they are equal to their sisters of the West. But in spite of the freedom that the women enjoy, one does not see in the streets and parks and automobiles couples making love, neither does one hear in Japan of the making of dates and the so-called good times of young people in other Countries where such freedom runs riot. Social conventions restrict the unchartered freedom of the young people.

Or take the question of the standard of living. It is simple, inexpensive, free from artificiality and yet good enough to produce in the people the maximum standard of efficiency. While visiting one of the factories in Osaka, we asked one of the industrial magnates if it were true that the Japanese labourers were underpaid and for this reason Japan was able to flood the markets of the world with cheap goods. He denied the allegation. His explanation of cheap Japanese goods was, that the Japanese labourer by the simplicity of his standard of living, was able to live much more cheaply than the western labourer, while in skill, workmanship and efficiency he was not only the equal of the western workman, but, in many cases, his superior. The Emperor himself sets the example in simple living for his people. We secured the necessary permit to visit the palace at Kyoto, the old capital of Japan. The architecture was simple. We must confess that we were disappointed in it as a palace according to the world's conception of what a palace should be. But we could not help but admire the simplicity of the royal residence. The beauty and glory of this palace lies in its simplicity.

The Japanese food is very simple. They eat plenty of rice, cooked in a way that the water is not thrown off. Raw fish and raw eggs are taken with great relish. To an Indian whose palate has been spoiled by highly flavored Indian curries, Japanese food tastes somewhat insipid, but it is good, clean, wholesome and nutritive. The Japanese race is a refutation of the fallacious statement that rice eating in large quantities is partly the cause of the degeneration of the Bengali race. Japan's soil produces rice in great quantities. When we saw the fields of ripened rice hanging heavily on the stalks, we were reminded of Bengal. In fact I have not seen anywhere such a luxuriant growth of rice as we saw in Japan.

It is claimed that there is no unemployment in Japan and the healthy looks of the well-fed people, their cleanliness, the well-dressed men, women and children on the streets, all seem to justify the claim. There seemed to be ample evidence of prosperity in the country. That in itself is no small achievement for a country so small in size and so thick in population. The population of Japan is growing rapidly. Children are everywhere in evidence. Babies are carried on their mothers' backs being tied on with a piece of cloth. Little tots cross the streets back and forth unconcernedly and it is the motorist's business to look out for them. One day I noticed four girls of the ages of twelve and fourteen playing in the street. Each of them had a baby brother tied to her back. Children and babies in Japan are really an interesting and impressive sight. To one coming directly from America where there is a comparative dearth of children, Japan seemed to present the other side of the shield.

One could not help noticing the absence of beggars in Japan. Mrs. Chitambar, who is keenly interested in the solution of the problem of Professional Begging, called our attention to this fact. Bishop Chitambar's itinerary, in which we were included, took us through a number of large towns, cities and port towns, and centers of religious interest. Yokohama, Kamakura, Tokyo with its population of over six million and now claiming to be the second largest city in the world, Nikko, Kyoto, Osaka, Sannomiya and Kobe are some of the places visited. Only in Kobe, which is a port

Personal

DR. JOHN R. EDWARDS is visiting the Annual Conference on the Pacific coast in the interest of the Board of Foreign Missions.

BISHOP GEORGE A. MILLER of Santiago, Chile, will attend the session of Idaho Conference, by request of Bishop Lowe, and will make a series of addresses.

BISHOP LAURESS J. BIRNEY took part in the recent reception in Pasadena, Cal., in honor of the Negro athletes who won prizes in the Olympic Games at Los Angeles.

THE REV. ZENTARO ONO, who represents the Japan Methodist Church at the General Council of the United Church of Canada this fall, was a student in Toronto (1908-10).

THE REV. WALTER B. FOLEY, who was on Bishop Fisher's Calcutta staff, is still pastor at Lake Ronkonkoma, L. I., N. Y. It is another minister of the same name whose appointment to Centenary Church, Salt Lake City, Utah, was mentioned in this column last week.

DR. P. CAMPBELL MORGAN is the eldest of the four ministerial sons of Dr. G. Campbell Morgan of Philadelphia and London. He has been speaking at Northfield Conferences this summer in a way which listeners describe as remarkable and interesting, and as suggesting in many ways the characteristics of his distinguished father.

CARL F. PRICE, the hymnologist, has in preparation a new work on missionary hymns and hymn writers, a subject which long ago engaged his attention. He is especially desirous of first-hand material from mission workers regarding the use of such hymns. He would also welcome facts about hymns produced on the mission field, and their writers. His address is 1868 Amsterdam Avenue, New York City.

MRS. FANNY SMITH WHITFORD of Clevedon, England, a Methodist centenarian, had the pleasure of receiving greetings on her one hundredth birthday, July 28, from the King and Queen, who wished her "good health, happiness and tranquillity." The Wesleyan Conference in its message of congratulation mentioned the fact that her family came from Madeley, her grandfather having been a warden in the parish church when the saintly Rev. John Fletcher was vicar.

DR. ALVIN C. GODDARD has been transferred from Maine to Wilmington Conference and stationed at McCabe Church, Wilmington, Del. Doctor Goddard is a native of Tennessee, and a graduate of the University of Chattanooga. He joined Holston Conference in 1904, and later attended Boston University School of Theology. From 1928 to 1932 he rendered valuable service as secretary of the Commission on World Peace.

THE REV. GEORGE H. McNEAL, M.A. is now beginning his ninth year as pastor of Wesley's Chapel City Road, London. This breaks the eight-year record made by Dr. Dunsdale F. Young. Unlike most London ministers he lives at the chapel, amid the roar of the city traffic. He maintains that the minister of Wesley's Chapel ought to live on the spot, and is to be found there when visitors come from the ends of the earth. This summer the chapel register has been signed by visitors from the leading countries of the world, and also from Latvia, Lithuania, Czechoslovakia, Portuguese West

Africa, Thibet, Formosa, Solomon Islands, Montevideo and Guatemala.

WILFRED WASHINGTON FRY of Philadelphia has been elected president of the Northfield Schools. He succeeds Elliott Speer, who becomes principal of Mount Hermon, the Moody school for boys. Mr. Fry was a student at Mount Hermon, has been a Y. M. C. A. secretary, head of N. W. Ayer and Son, advertising agents, and chairman of the Y. M. C. A. International Committee. He is the son of a Baptist minister, and son-in-law of the late F. Wayland Ayer of Camden, N. J.

Two British Methodist Leaders

By the terms of agreement between the three British Methodist bodies which are to unite this fall to form one great denomination, the president and vice-president of the Uniting Conference are to be chosen by the Wesleyan Conference, the oldest and largest group. This has been done. The Rev. F. Luke Wiseman led on the first ballot for president, withdrew his name in favor of Dr. J. Scott Lidgett. Sir Robert W. Perks, Bart., was elected vice-president.

The Rev. J. Scott Lidgett, who will preside at the Uniting Methodist Conference that meets in London on September 20, belongs to the best blood of Methodism in Great Britain. He has told how his grandfather, John Scott, was presiding over the Wesleyan Conference, when he was born. When the news arrived the brethren heartily "grandfathered" him on the platform. A year or two later the young child was carried to receive the blessing of Dr. Jabez Bunting, the Wesleyan patriarch of the post-Wesley era, when he was dying.

Doctor Lidgett in 1875 had his first sight of the Wesleyan Conference—that was before the admission of laymen—and attended the Committees of Review the week before the Conference, when laymen attended. Although he is seventy-eight years of age, Doctor Lidgett is full of wonderful physical and mental vigor. He has just served two years as the vice-chancellor of London University, and during his long London ministry of forty-two years has been a great figure not only in Methodism but in the whole life of the metropolis and the nation. There is a very persistent rumor abroad that the King is likely to call him to the House of Lords.

Sir Robert W. Perks, Bart., who will be vice-president-elect of the new body, is in his eighty-fourth year, but those who heard him speak in the Wesleyan Conference, Manchester, realized that he still retains his great powers. He has been the great protagonist of Methodist Union. No other Methodist layman has been a member of every Wesleyan Conference since laymen were first admitted in 1878. Sir Robert is a solicitor by profession but has had many other names in the law. He has been one of the great contractors of the world. He was responsible for the making of the first London Tubes, and his great father works all over the globe. He sat in the British House of Commons as a Liberal member for nearly twenty years, but his Methodist interests have been the chief in his life. Over thirty years ago he successfully brought to a completion the Twentieth Century Fund, raising a million guineas from a million Methodists. That led to a great extension of Methodist work. The consummation of Methodist Union is the crown of Sir Robert's career. His vote for vice-president—838 against 31 for the next name—is almost unique in the annals of the Methodist Church.

Bishop Earl Cranston, D.D., LL.D.

Bishop Earl Cranston died at his home at New Richmond, Ohio, near Cincinnati, August 18. He was born in Athens, Ohio,



Bishop Earl Cranston

June 27, 1840 a son of Earl and Jane E. Montgomery Cranston. He left Ohio University in 1861 in answer to President Lincoln's first call for troops, and served four years in the army, rising from a sergeant of Ohio infantry to captain of West Virginia cavalry. After the war he settled at Middleport, Ohio, where he had a religious experience which brought him into the ministry. He was ordained in 1867 and served pastoral charges in Portsmouth and Columbus (Ohio Conference), Wmona (Minnesota Conference), Jacksonville (Illinois Conference), Evansville (Indiana Conference) and Denver (Colorado Conference). From his presiding eldership in Colorado (1880-81) he went to Cincinnati, where he served twelve years as publishing agent of The Western Methodist Book Concern. He had been in four successive General Conferences when in 1896 he was elected bishop. After eight years' residence in Portland, Ore., he was assigned to Washington, D. C., where he remained until he was retired by the age limit in 1916. He has since resided at New Richmond. He paid official visits to the foreign field and was active in erecting union or Methodist churches in Japan. The master interest of his later life was the unification of American Methodism. At the Saratoga General Conference of 1916 he gave the Episcopial Address. As senior bishop he welcomed Bishop Hendricks of the Methodist Episcopal Church South, in a dramatic scene on Feb. 1, 1929, when union seemed assured. Bishop Cranston was born 111 North A. B. 1st, 21 East Main, 3 East M. Parker. He had one son, Earl Montgomery Cranston, San Diego, Cal., formerly Federal District Attorney in Colorado and three daughters: Ethel Laura Allen and Ruth. Funeral services were held in New Richmond on Sunday last, and the body was laid to rest in a grave under a gray buckeye where he had loved to sit and enjoy the glorious river view. In the fall it will be interred, according to his wish, in the Arlington National Cemetery, near Washington, D. C., where so many of his comrades sleep.

James Wesley Coe

1200 - 1500 words

by whom?

B. Coe

1889

Calcutta - succeeding Hobson.

1900, as bishop succeeding Hobson.

2 - Parker & Coe - Parker died without holding a conference

In the East, W. Coe.

Went to London in 1902.

27 yrs there - 4 at Bangalore - brought him to Conf. of 1928 - 28 yrs - a bishop

(Planning great evangelist.)

"Gift of voice & language -

Sympathy & apprec. of Prob. of the Indian Ch.

"Ability to understand & interpret India -

Navar. welcome guest. "Banner" firm, inexhaustible, inspiring, contagious. Always near the tubline. "His effective preaching, his evangelistic spirit & his deeply spiritual messages thrilled the entire church in India."

"We shall forever remember his stalwart form, living & moving in our midst, our own beloved Bishop: his beaming smile, his wise pardon-ality, his optimistic disposition, his abundant labor, his spiritual fervor, his zeal to make peace,

"King in our lives"

~~Wed Feb 29, 1932.~~

Mrs. Wagon, Mrs. Fisher

"Our beloved St Francis of India"

like Lincoln "He belongs to the ages"

"The Jordan of the North India

Conf.

~~1920. 1900 Bishop of England and
1920 - General Sup. assigned to~~

Always - missionary.

First to New Settlements - in Manitoba

At Gurnee - new societies in suburbs of
Chicago.

1887 - to Calcutta - (Jordan Sup. 1889)

1890 in Calcutta.

(His financial policy in securing credit at the
Bank).

Leader in The Epoc League.

Delegate to Gen. Conf. 1896 - 1900.

1900 Bishop not for holding Conference but for
first hand contacts with the people. Close
associates of with his work.

His extraordinary influence with the rank
and file of Indian Methodists; "loved as
few men in his position have been loved,
Delays work of the mass movement and that.
Always - but culminating in his last work

3 Bangalore. He was instrumental in opening hundreds of unpretentious day schools for the children of the poorest castes in all India.
His testimony in 1928 - v. Chr. Adv. p. 254

Died July 29, 1932.

B. Erin Township, Ontario, Canada, Ed.
Dec. 30, 1854
Trinity Academy, St. John's College & Garrett.

where he was graduated in 1884 -

7 years in Manitoba (1874-81)

1881 - Exeter.

1884. Rock River Conf. by transfer.

(Fullman Church, Austin)

1887 - Thoburn Ch. Calcutta, - to 1900. Also

Dep. of Dist.

1896 & 1900. Gen. Conf.

1900. Elected Burkett S. Area.

(- C. A. Says 1900-1904 - in Calcutta, N. India
delegation Camp 1902 - to Lucknow.)

1920. Gen. Supt.

1924-25. Bangalore.

1928 Retired - age limits set 72

40 yrs of almost constant speaking etc

Buried at the town of his birth - Erin

Erin about 20 m. west of Toronto

+
May 15, 1879 married Marguerite
E. Jeffers. Daughter Edith now
Mrs. Herbert Fisher of Toronto
1906. Jubilee Dec. 28. to Jan. 1, 1907
at Warrilly -

Bishop Lawrence welcomed to great
audience -

Pow, Fitzgerald, Hobson, Robinson J.C.,
Betham. - welcome. (W. Cash)

"Bishop Frank W. Lawrence devoted thirteen
years of earnest and untiring effort to
organizing & building up the work cen-
tered. Several institutions owe their origin
to his energy (Joseph Coulshad) Jubilee

Bishop
Bishop Lawrence had been living in
London for 4 years. When the Jubilee
occurred in Warrilly - & had been long
Bishop

He organized the Central Province
Mission Conf. in 1895, Jan. 27th

In July 1901 Mr. W. organized the
Burma Dist. of the Anglican Burma General
Conf. into the Burma Province Conf.

Bishop Leama was in Manila to receive
Stuntz around Jan 1901. After
Pres. Eld. & pastor. ~~two~~ Rev. Willard
A. Gardner Upper Lower Conf, with him
Dec 19. ⁽¹⁹⁰¹⁾ Stuntz assumed his duties
Bishop Leama was in Manila to re-
ceive Stuntz. A second ~~at~~ Dist Conf. was
held. The next week Ap. Leama and all
the other workers then in the field, united
with the members of the other denomina-
tions in forming the Philippine Evangeli-
cal Union. The plan of assignment of
fields, was at that time adopted.

Leama was first on the Managing Com^{ee}
of the Jubilee

At Bishop Warne's Grave

India, cultured and grateful, stood on the hillside of a Canadian cemetery last week and in the turbaned figure of Bishop J. R. Chitambar spoke with deeply moving eloquence of the gift that the Canadian-born Bishop F. W. Warne had been to his adopted country. After he gave the benediction to a band of Canadian worshippers, his wife spoke a thankful word and then led in the singing of the Hindustani hymn, "Victory to Jesus."

This was the climax of the visit paid to the Ballinafad churchyard in Ontario, by Bishop and Mrs. Chitambar, of Lucknow, leaders of Episcopal Methodism in India. With them stood Mrs. Warne and her daughter, Mrs. H. F. Fisher, of Toronto, the Rev. and Mrs. W. P. Byers and her sister Mrs. Mirian Forster Haines, ministers of the district and many friends, old and young, of the late Bishop Warne.

"We are not idol worshippers, but *we have come on a pilgrimage to a hallowed spot,*" said the far-travelled churchman. "Bishop Warne was a father to us. No one whom he met in India failed to feel the warmth of his love and the depth of his humility."

The brief address glowed with thanks-giving for the giving of a life from the concessions of Erin township to "the millions of India who now believe and the millions more who shall believe in Christ." Dr. Chitambar emphasized the soul-winning power of the late bishop in whose Indian ministry of forty years thousands had been converted.

From the church came a procession led by Mrs. Warne in western and Mrs. Chitambar in her eastern garb to begin the service. The two women laid wreaths on the great cross in bas relief that nearly covers the recumbent granite stone. The Rev. George Aitken led in the singing of a verse from "Nearer my God to Thee" as the crowd gathered around the grave and the Rev. W. J. Johnston, of Toronto, led in prayer.

Called upon to speak, Bishop Chitambar said, "India is not the same without the Warnes," and then in faultless and stirring English offered thanks in address and prayer for the lives of a great missionary family.

Many wept quietly as the visitor stopped short at one point, unwilling to break down as he attempted to speak adequately of the Church's love for her fallen leader.

"To the heart that loves them the Indian people open out with a wealth of affection that is lavish in its freedom from reserve," said Dr. Chitambar. "And Warne's love to India was that of a father. Oh the thousands of both English and Indian who learned through him to love Jesus!"

A short distance from the scene Bishop Warne built stone fences on his father's farm and received the gift of a horse and buggy as he set out to preach as a probationer on the Brampton circuit of the Methodist Episcopal Church in 1873.

- *The New Outlook,*
Toronto, October 5, 1932.

India Witness
 November 10, 1932

of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows."

Keep on, work, do not weep. Do not hold back your service. Presently you will be like that apostle of good, where tears are unknown

The Quiet of the Rural Pastor's Life.

Mr. S. R. Crockett tells us that Mr. Gladstone expressed something like envy of the minister's quiet rural life, and said his own ideal would be to end his life in such a place for circumstances, not choice, had cast him into politics. Crockett spoke of the reverence and love which was felt for the veteran leader by humble folk in many a remote corner of Scotland. "I know, I know," said Mr. Gladstone. "I do not deserve it, but I never come to Scotland without the joy of the common people coming to me like a song of prayer."

The rural pastor, amid his books and honeysuckles and humming birds and the odors of the clover and meadows, does have a life to be envied, for thought and prayer and self culture. But after all, all that may be only a form of selfishness unless he works, works, works, amongst his people, building the social center about his own life

Miss S. Vincent, Organizing Secretary, told of the work of the newly organized Constituent Conferences at Moradabad and Sitapur in connection with Girls' education, Hospital improvements, efforts for the removal of untouchability and Temperance work.

Begam Wasim was elected Chairman of the Reception Committee for the All India Women's Conference.

Delegates elected to the All-India Conference were Miss Manchester, Miss Vincent, Mrs. Shukla, Dr. Karky, Begam Habib Ullah, and Rani Bam Bahadur Shah.

Something like 300 women were in attendance at the Conference. Stricter attention was given and keener interest was shown than ever before in the business of the Conference. The speeches made in support of the resolutions were well-prepared and reflect great credit on the sincerity and ability of the women, especially of those who so recently have come out of purdah. In this connection special mention should be made of Begam Wasim's speech in support of the Temperance Resolution. It is very evident that during the six years of the existence of the organization it has succeeded in increasing the interest of women in public matters and in bringing them to a recognition of their responsibility.

M. P.

Lucy's Adventures

Marie

It was not long before Lucy found herself with the two girls in their bedroom. Marie sat near her, but Emily sat in the corner sewing. Marie pulled forth a picture. It was smudged here and there with crayons and pencils. "Isn't it beautiful?" said Marie, "I drew it all myself."

"It's lovely," said Lucy, but to tell the truth she could not tell what it was until she had stared at it sometime, then she saw a man with purple eyes, a mouth that grinned from ear to ear and a body half the size of the head! Marie pulled out more of these drawings and showed them one by one, praising each very highly.

At last to Lucy's great relief Marie suggested they play a game.

"Can't Emily play?" said Lucy.

"She never wants to," said Marie.

Marie won this game and suggested they play again.

But when Lucy won she only grunted, said she could have done better if Lucy hadn't cheated, and told Lucy she was going outside.

Marie and Lucy rambled up and down the hill for sometime, when suddenly they heard a shout "That's Pat O'Brien," said Marie, "and some other stupid rascal. They are both pigs."

That was too much for Lucy. Through the trees she could see the handsome face of her honest brother.

"I'll never play with you again," she cried angrily and hurried to Rose Lodge where her father was ready to take her home.

Prayer That Made a Bishop.

Dr. Louis Albert Banks tells us that "when Frank W. Warne, bishop, was about fourteen years of age he was given some special work one evening by his father. It happened that just then some boys came to play, and instead of doing what he was told Frank went off to play with them. A little later he met his father, who inquired, 'Have you done what I told you?' The boy answered, 'Yes.' The father knew that he had told an untruth, but said nothing. The boy felt rather badly about it, but nevertheless soon fell asleep, on going to bed, and slept soundly.

"Next afternoon his mother said to him, 'Your father slept none last night.' Frank knew that his father was well, and said, 'Why didn't he sleep?' His mother said, 'He spent the whole night praying for you.'

The last sentence was like a bell ringing in Frank Warne's ears and like an arrow in his heart. He was convicted of sin, and knew no rest until he knew it in the consciousness of pardoned sin.

"Bishop Warne attributed his decision to become a Christian to that night in which his father kept vigil all night, praying for his boy who had proved untrue; and he said, 'I can never be sufficiently grateful to him for that night of prayer.' Surely," said Dr. Banks, "there is in that sentence a suggestion for many an anxious parent, and a fact many a young fellow might lay to heart."

BISHOP WARNE DIES; LED CHURCH IN INDIA

Headed Methodist Episcopal
Work in Orient 28 Years—
Was 77 Years Old.

CAME TO BROOKLYN IN 1928

Crossed Sea as Oil Wiper on Tanker
to Attend Religious Rally—Noted
for Missionary Efforts.

The Rev. Dr. Frank Wesley Warne, Methodist Episcopal Bishop of India for twenty-eight years, died at the Methodist Episcopal Hospital in Brooklyn late Monday night of pneumonia and nephritis. He was in his seventy-eighth year.

While returning three weeks ago from Pittsburgh, where he had given ten lectures on India, Bishop Warne contracted a severe cold. He was taken to the hospital, but ten days ago he appeared to be recovering and was allowed to return to his home at 428 East Twenty-second Street. He suffered a relapse, however, and late Monday afternoon had to be taken back to the hospital, where he died a few hours later.

Born on a farm near Erin, Ont., on Dec. 30, 1854, Bishop Warne was educated at Albert College, Belleville, Ont. He began preaching at 17 and was ordained at Belleville when he was 19. After preaching for three years in and about Carman, Manitoba, a town which he himself named, he resumed his theological studies at Garrett Biblical Institute, Evanston, Ill., in 1882.

Held Calcutta Pastorate.

In 1888 he went to India and soon became the pastor of a Calcutta church. He was elected Bishop, with headquarters at Lucknow, in 1900 and subsequently came to be considered the leader of the mass movement in the north of India which brought more than 100,000 Hindus into the church in a score of years. He also strove all his years as Bishop to break down the barriers of the Indian caste system.

Bishop Warne learned Hindustani when he was more than 50 and was able both to write and to speak the language fluently. His later years as Bishop were spent at Bangalore, in the southern part of India, although he also traveled extensively throughout the Far East organizing church work.

He was in Mesopotamia on such a mission in 1920 just before an international Methodist Episcopal conference at Des Moines, Iowa, which he had expected to attend. Discovering that no ship was leaving for the United States in time to get him to the conference, Bishop Warne radioed to a British oil tanker bound for Brooklyn and asked for passage. The captain of the tanker said he would take him only if he signed up as an oil wiper. The 68-year-old



BISHOP FRANK W. WARNE.

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Sent 100 Missionaries to India.

Bishop Warne gave up his work in India in May, 1928, and came to live in Brooklyn, the home of his life-long friend James S. Graham. He devoted much of his time to lecturing on India and was credited with having been instrumental in sending more than 100 young missionaries to that country. He wrote several works on theology and life in the East. In 1900 he received the degree of Doctor of Divinity from Northwestern University and in 1924 a similar degree from Toronto University.

The Bishop is survived by a widow, Mrs. Marguerite Jeffery Warne and a daughter, Mrs. Herbert Fisher of Toronto.

A funeral service will be held tomorrow night at St. Mark's Methodist Episcopal Church, Ocean Avenue and Beverly Road, Brooklyn. The body will be taken to Erin, Ont., for burial.

FROM THE FOUNDER'S WRITINGS

*Those Who Delight
Much in Certain
Books*

like to have them near.

If it be a garden they like or certain friends, they never weary of them.

It is easy to understand and to prefer certain food, particular games and favorite clothes.

It is not hard to discover where we stand by thinking over the things we love best and the places we care the most to spend our time in.



IN THE
COMPREHENSIVE COAT SHOP

In the Wanamaker
AUDITORIUM

First of a series of

**Prudence Penny
Parties**

*Wednesday, March 2
at 2:30*

Irene Bordoni

Now Appearing at
the Palace Theatre

Merle Clarke

Organist of Brooklyn
Paramount Theatre

Erwyn Mutch

Baritone

Prudence Penny

Cooking Demonstration

FIRST FLOOR, SOUTH BLDG.

IN THE RESTAURANT
WEDNESDAY

Luncheon, \$1

Clear Essence of Tomato,
Grilled Shad with Grilled
Oysters.

Little New Potatoes,
Seashore Relish.

Broiled Tenderloin of Beef
with Stuffed Baked Tomato.

Delicious Fresh Vegetables

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Delicious Fresh Vegetables.

Love-Apple Fudge Cake with
Bouquet of Ice Creams

or
Down-Maine Blueberry Pie.
Coffee. Milk. Tea.

EIGHTH FLOOR, SOUTH BLDG.

**Spring
Woolens**

*In Gay Weaves
and Colors*

\$1 yard

\$1.95 to \$2.45 grades

For dresses, suits, coats for Spring... a variety of really lovely fabrics that will inspire you to the fashions of the moment.

All 34 inches wide.

**Cotton
Prints**

19c yard

25c to 28c grades

Printed cottons in dainty floral patterns for all sorts of children's and grown-up wearables.

36 inches wide.

Bishop Warne's Unique Trip to America

Bishop Warne, whose episcopal residence is Lucknow, India, came to America to attend the General Conference, working his way as an oil wiper on a freight steamer. In an interview on his arrival the Bishop gave some facts of his unusual experience.

When the delegates to the General Conference from India left in January, which was the latest date they could make connections for America, Bishop Warne was detained by some important work which had not been completed. On February 29 he left for Bombay, hoping to find passage to America. On his way he learned that the steamer Turilla was leaving Bombay on March 2, for Busra. He engaged passage on that ship, as he desired to spend some time in Mesopotamia. He arrived at Bombay on the morning of March 2 and found the ship Turilla at her pier. He aroused the captain and induced him to sell him the only remaining berth on the vessel. He was hopeful that when he arrived at Busra he might be able to arrange for passage that would bring him to America in time for the opening of the General Conference, but on his arrival at that port, on March 9, he found scores of English army officers who had been waiting for months to obtain steamship accommodations to Port Said or Europe. The officers in charge of the embarkation office assured him that it would be months before he could hope to get passage. By that time the General Conference would have adjourned.

Bishop Warne found the chief clerk in the office to be a native of India. After he had established himself in the good graces of this official he was assured by him that he would do his best to get him passage on the first vessel that passed Busra bound for the Suez Canal and that he would wire him in case of success. In the meantime the Bishop departed for a trip into the interior of Mesopotamia. While the Bishop was at Bagdad, March 31, he received a telegram from the Indian official at Busra that a vessel was leaving the next day for Suez.

Hastily packing his traveling kit he proceeded to the port as fast as the railroads and motor cars could carry him. When he arrived at Busra he found that the vessel was an oil tanker, the Meline, carrying a cargo of oil from Mesopotamia to the refineries at Suez. Nothing daunted, Bishop Warne decided to travel on the tanker and hired a launch to put him aboard. The captain of the tanker was much impressed with the evident determination of this Church official to reach America and promised to do his best to find a vessel on which he might make the final lap of the trip. When the Meline arrived in the Red Sea the captain sent out a wireless call, to learn if there was any American vessel in those waters. Finally a reply was received from the Seekonk, a tramp freighter, which had been built at the Hog Island shipyards. The following wireless conversation took place between the vessels:

"If we arrive Suez before you enter canal, will you accept second-class passenger for New York?"—Captain of the Meline.

"Sorry, but cannot accept any passengers."—Captain of the Seekonk.

"One American subject; passage urgent. Will accept any kind of accommodations."—Captain of the Meline.

"Seekonk is not a passenger carrier," was the curt answer from that vessel. But an hour or so later Captain Ridgeway of the Seekonk sent this supplementary wire to the Meline:

"Can offer your passenger job in engine room, provided he desires sign articles."

"Passenger is Bishop Warne, head of American Methodist missions in India, and willing to sign articles," replied the Meline.

"Necessary passenger works in engine room as wiper, at \$75 per month," came the answer from the Seekonk.

"Bishop accepts; will arrive Suez at 1 A. M., Tuesday," was the wireless message that went back, and that was how the Bishop got his job, that netted him a free passage from the Suez Canal and \$57 in wages for twenty three days' work in the engine room.

The Bishop was picked up by the Seekonk at the southern entrance of the Suez Canal and upon reaching Port Said, April 11, he was

taken before the American consul by Captain Ridgeway and required to sign articles agreeing to work in the engine room, observe the rules of the ship and otherwise behave himself as an orderly, law-abiding seaman until he reached New York.

"You would have thought I was signing up at the job for the rest of my life, the captain was so conscientious that all the formalities be complied with," observed the Bishop. When asked how he stood his work in the engine room he replied: "Well, the captain turned me over to the chief engineer, who had a sense of humor, and then the boys in the engine room were all pretty good to me, so I fared unusually well."

The Bishop arrived in New York on May 6 and was discharged from the vessel that he might meet his wife and daughter, who had come to New York to greet him. The following day he returned to the vessel, where he was paid off for his services as an oil wiper, receiving \$57. He distributed his pay among the other members of the engine room force, to show his appreciation of their assistance to him in his labors below deck, and on Saturday, May 8, he proceeded to the General Conference.

Bishop F. W. Warne, D.D.

Bishop Francis Wesley Warne, D.D., died at the Methodist Episcopal Hospital, Brooklyn, N. Y., February 29. He had been ill with bronchitis, complicated with a weak heart, for a month past. His wife and daughter were with him.

Bishop Warne was born December 30, 1854 in Erin Township, Ontario, Canada, being the son of Francis and Agnes McCutcheon Warne. He was educated at Georgetown Academy, Albert College, and Garrett Biblical Institute (B.D., '84). His ministry began in the Canadian Methodist Episcopal Church, where for seven years (1874-81) he was a pioneer missionary in Manitoba. He then came to Evanston, Ill. for study. In 1881 he was transferred to Rock River Conference, and appointed to Pullman Church, Chicago, and later to Austin. In 1887 he went to India to become pastor of Thoburn Church, Calcutta, where he served until 1900, being also superintendent of the district. In 1896 and 1900 he was a delegate to General Conference. In the latter year he was elected missionary bishop of Southern Asia. He resided first at Calcutta (1900-04); later in Lucknow (1904-24), and lastly in Bangalore (1924-28). In 1920 the General Conference elected him a general superintendent, and as such he was retired for age in 1928. Since that time he has resided in Brooklyn, but has carried on an untiring ministry of evangelism and missions, wherever opportunity offered.

Bishop Warne was married May 15, 1879, to Margaretta E. Jefferis, who survives him, with one daughter, Edith (Mrs. Herbert Fisher of Toronto), and one grandchild.

Bishop Warne's published works include: *The Biblical Sabbath, A Covenant Keeping God, Ideals That Have Helped Me, The Lord's Supper, The Sinless Incarnation, The Story of Lizzie L. Johnson, The Tribute to the Triumphant*

Though he had been through two terrible illnesses in India, he enjoyed good health in his later years and worked to the limit of his strength. His last engagement in Pittsburgh Pa. drew heavily on his reserves, and on the return journey he contracted the cold whose consequences proved fatal.

Funeral services were in Saint Mark's Church, Brooklyn, conducted by the pastor, the Rev. Ralph E. Davis. Prayer was offered by Dr. George W. Briggs, of Drew University, formerly of India. Addresses were made by secretary John R. Edwards and

Bishops McConnell and Welch. Interment will be at Erin, Ontario, Canada.

Personal

Dr. Fred Winslow Adams, of Trinity Church, Springfield, Mass., will preach the baccalaureate sermon for the American International College on Sunday, June 13.

C. C. Wang, North Chinese lay delegate to the General Conference, is vice-president of the Chinese House of Parliament and attended Ohio Wesleyan University during the years 1905-07.

President Henry C. Morrison of Asbury College, Ky., recently addressed three consecutive sessions of the Methodist Preachers' Meeting of Columbus, O. He gave two addresses on evangelism and one on unification.

The Rev. Frank D. Lawyer, who was recently transferred from Central New York Conference to California Conference and stationed at Reno, Nev., reports a gracious revival, in which eighty confessed Christ as Saviour.

Dr. S. Earl Taylor is one of the speakers on the program of the Church and Community convention of the Federal Council of Churches

Congregational ministry in 1883. He was one of the ablest Greek scholars ever graduated from Wesleyan (readers of the Methodist Review will recall his articles on Lucian), and was a man of noble spirit, intellectual and consecrated life.

Dr. Guy Potter Benton, a member of Troy Conference, is now making his home in New York city. He was president of the University of Vermont when America entered the war. He went to France as the chief organizing secretary of the advance section of the Y. M. C. A. and later became chief educational director of the army of occupation. For this latter service he was recently awarded the distinguished service medal.

The Rev. Charles Stewart Davison, missionary to Japan, a member of the Newark Conference, died May 16, at Bloomingdale, N. Y. He was born at Nagasaki, February 14, 1877, the son of missionaries, the Rev. John C. and Mary E. Davison. He received his education at Dickinson College and Drew Theological Seminary, and in 1918 received the honorary degree of Doctor of Divinity from Dickinson. He went to Japan in 1903 and served as presiding elder the following year. He was principal of the Philander Smith Biblical Institute, Tokyo, from 1905 to 1910. He returned to America in 1915, on account of ill health. He is survived by his wife, a son and two daughters.

Mrs. Janette Stanton, beloved wife of the Rev. James Stanton, passed away on Saturday, May 1, at her home on the Halifax River, near Ormond, Fla. Mrs. Stanton was born on December 11, 1831, and was for sixty-seven years the devoted companion and helpmeet of the veteran member of the Central New York Conference, who survives to mourn her loss. The Rev. James Stanton joined what was then the Oneida Conference in 1863. This territory, by a change of Conference boundaries, became part of the Northern New York Conference, but in 1880 he transferred to the Central New York Conference, of which he is still an honored member in the superannuate relation. In 1888 he and his wife and family removed to Florida, where, after a long life given in service for others, Mrs. Stanton went to her crowning. She is survived by her husband, now in his ninetieth year, and three children. Interment was made at Ormond, Fla., on Sunday, May 2.

Bishop John Heyl Vincent

Bishop John Heyl Vincent died at his home in Chicago, on Sunday, May 9, from heart failure. Bishop Vincent was born February 23, 1832, at Tuscaloosa, Ala. His early life was spent at Lewisburg and Milton, Pa. His early instruction was received from private tutors and secondary schools. He studied at Wesleyan Institute, Newark, N. J. He did not have the privilege of a college course, but by means of self-culture became one of America's outstanding educators and was recognized by the following honorary degrees: A. B., Mount Union College (1875); S.T.D., Ohio Wesleyan (1870); Harvard University (1896); LL.D., Washington and Jefferson College (1885). He commenced to preach in the Baltimore Conference in 1851, entered the New Jersey Conference in 1853 and was transferred to the Rock River Conference in 1855. His leadership in the wider fields of the Church is elsewhere treated. Following his retirement from the active episcopacy, in 1901, he made his home in Indianapolis. He was married to Elizabeth Dusenbury, of Portville, Catawagus County, N. Y., on November 10, 1878. Mrs. Vincent died March 21, 1903, at Indianapolis, Ind., following which he returned to Chicago. He is survived by his son, George Edgar Vincent, who is president of the Rockefeller Foundation, New York city.

The Wesley Foundation, located at Ames, Ia., the seat of the Iowa State College of Agriculture and Mechanic Arts, held a banquet on the evening of Friday, May 7. Many friends from the General Conference were in attendance. This foundation is one of the institutions which have had large place in the plans of the Centenary Movement and is certain to be a very important factor in the future of Iowa Methodism.

with Miss Furuta, as secretary.

Bishop Akazawa was re-elected on the first ballot by a large vote of appreciation and affection. He is a truly noble type of Christian, fully alive to modern movements in society, co-operative to the last degree with missionaries, loyal to the best in Methodist traditions, in fact a rare combination of piety and practical leadership. Doctor Yoshimune Abe was re-elected secretary of the Board of Missions. Of the heads of the nine church boards, most were re-elected, the only exceptions being two where young men succeeded to the office. The present leadership is largely in the hands of men of middle age or under, men of energy and vision. The future of the Church was never brighter.

When Bishop Akazawa took the chair the last afternoon he found on his table four envelopes: three for relief of the needy farming people in the north, and totaling a thousand yen, and one marked "A little heaven for a revival movement," and enclosing 3,000 yen. It was all anonymous, but everyone thought at once of Mr. Toyama, the young business man whose generous giving in the East Conference is blessing so many good projects, and who was sitting modestly in his seat as a delegate. When he got up and made an appeal for us all and the Church to rededicate all to God in a new devotion of service, everyone was melted almost to tears. Amid a hush of prayer, and quietly singing the great hymn of the famous Na ra Conference of 1919, "Take My Life, and Let It Be," the whole Conference as one pledged the Church to a new and better quadrennium of consecrated service. Cards were passed and over 8,000 yen was pledged in five minutes, though half the lay delegates had already departed. The afternoon was lowering and the electric lights had to be put on; but when we raised our heads and opened our eyes from prayer, the lights were off, and a soft, warm sun was bathing the room in its glow. In this sacramental hour the best wine was served till the last, and the Conference which had opened with uncertainty and some fear, closed up on into the heavenly places. The crowd was sad not with bows, but with handshakes that sealed a fresh pledge of brotherhood.

The Rev. Henry Ingham, D.D., formerly a Methodist minister in New York and Florida, and now pastor of Highbury Quadrant Congregational Church, London, England, is the author of a volume of sermons, *The Divine Usage*, published by A. H. Stockwell of London.

Executive Committee
September 17, 1941

Tuberculosis Sanitarium for five years, until impairment of health forced their return to the United States, and retirement from active work under the Board January 1, 1933. They have been living in Energy, Pennsylvania. Dr. Taylor is survived by his wife, an adopted son, John Bruce Taylor, his mother and two sisters. The Division of Foreign Missions of the Board of Missions and Church Extension extends to these relatives its sympathy in their bereavement and its appreciation for the service rendered to the work of our Church in the Far East by Dr. Taylor.

Mrs. Francis Wesley Warno

The Division of Foreign Missions learns with sorrow of the death of Mrs. Francis Wesley Warno on August 26, 1941, at the home of her daughter, Mrs. H. J. Fisher in Toronto, Canada.

Mrs. Warno was born August 15, 1858, in Canada, her maiden name being Margaretta Emily Jefferis. She was married to Francis W. Warno May 15, 1879. They were appointed as missionaries of the Board of Foreign Missions of the Methodist Episcopal Church in November, 1887, and sailed for India the following month. Until the time of his election as a Missionary Bishop in May, 1900, Dr. Warno served as pastor of the English Church in Calcutta. Mrs. Warno fitted graciously into the life of service as she did in the larger responsibilities after the election of her husband to the episcopacy.

Bishop and Mrs. Warno retired in 1928. Since the death of her husband in 1932, Mrs. Warno has made her home with Edith, the only daughter, to whom we would express our deep sympathy in the loss of her mother, but also our joy in the beautiful life which has been brought to a close, and our appreciation of all that Mrs. Warno has meant to the missionary movement and its workers in India.

BISHOP FRANK W. WARNE.

A native of Canada, Frank Wesley Warne was born in the Province of Ontario, December 31, 1854. He was educated at Georgetown Academy and Albert College; became a member of the Methodist Episcopal Church of Canada in 1868; was licensed to preach in 1873, and ordained by Bishop Carmen the next year. His first missionary experience was three years in Manitoba. At the end of that period, in 1881, being desirous of a more technical and thorough theological education, he came to the United States and spent three years at Garrett Biblical Institute, after which he was pastor at Pullman and Austin in the Rock River Conference.

He went to India in 1887 and was at once appointed pastor of the English Church at Calcutta, regarded by the late Bishop Andrews when he visited that country as perhaps the greatest single Methodist Church in the world. Of this church Dr. Warne was pastor until 1900, making thirteen years in all, and during twelve of these years he was Superintendent of the Calcutta District. For six years he acted as General Secretary of the Epworth League for India. He was the founder and for a time the General Secretary of the Lord's Day Union for India.

He largely created the Calcutta Schools.

During the first four years of his episcopacy -- 1900 - 1904 -- owing to the poor health of Bishop Thoburn, his colleague, Bishop Warne administered practically alone all of Southern Asia, patrolling that vast territory from Afghanistan to the island of Luzon. For the past eighteen years, Bishop Warne has headed one of the greatest continuous revival movements in Methodism, as represented by his Church in India.

November 1, 1918.

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

*Miss
Lath*

Bishop Francis Wesley Warne, D.D., a retired bishop of the Methodist Episcopal Church, who gave forty-one years of service as a missionary in India, died on Monday night in the Methodist Episcopal Hospital, Brooklyn, from a complication of diseases. Since his retirement in 1928, Bishop Warne had been residing at 428 East Twenty-second Street, Brooklyn.

Bishop Warne was born in Erin, Ontario, Canada, on December 30, 1854. He received his education in Albert College, Canada, and in Garrett Biblical Institute, Evanston, Illinois. In 1868 he joined the Methodist Church of Canada, and served as a missionary in Manitoba for three years. He held a number of pioneer home missionary appointments under the Canadian church, and in December ~~1877~~¹⁸⁷⁹ was appointed a missionary of the Methodist Episcopal Church to India. His first appointment was as pastor of the English Church in Calcutta. This is the largest and best known church of Methodism in all Asia. He was pastor of this church for thirteen years and during twelve of those years, he was in addition superintendent of the Calcutta District. For six years he was General Secretary of the Epworth League in India, and he was the founder of the Lord's Day Union of India. In 1900 he was elected a missionary bishop to India, and in 1920, a General Superintendent or Bishop of the Methodist Episcopal Church.

Bishop Warne is remembered in India chiefly for his evangelistic and educational work among the outcasts and low-caste peoples.

He organized hundreds of small village churches, and hundreds of day schools for boys and girls of the poorest castes in all India. The last area over which he presided as Bishop was that of Bangalore, where there were 125 missionaries and about 1200 Indian pastors. There were 200,000 members of the Methodist Episcopal Church scattered through the five conferences of that area.

By a strange coincidence, Bishop Warne, who was born almost within the Arctic Circle of Northern Canada, spent most of his life in the heart of the tropics. There he contracted many of the fevers and diseases of that climate, and his life was several times despaired of but his unusual physical strength pulled him through many crises.

Bishop Warne received degrees of Doctor of Divinity from Garrett Theological Institute and from Victoria College, Canada. He was the author of a large number of books dealing with religious topics especially in their relation to India.

Bishop Warne is survived by his widow who was Miss Marguerite E. Jeffers, and by a daughter, Mrs. Edith Warne Fisher of Toronto, Canada.

W. W. Reid

AN APPRECIATION OF BISHOP WARNE

By Ralph E. Diffendorfer,

Corresponding Secretary, Board of Foreign Missions

Bishop Francis W. Warne has had one of the most remarkable missionary careers in the history of Methodism. Born in Canada in 1854 he went to India arriving in Calcutta in February 1888. For forty significant years, until he was retired at the General Conference of 1928 in Kansas City, Bishop Warne gave unreservedly of his great physical strength and of his spiritual genius to building the Indian Church. Our extensive property holdings in Calcutta, the amazing growth of the Methodist Episcopal Church in the United Provinces and the Punjab during the past thirty years as well as the growing Church all over India testify to his greatness. For a generation Bishop Warne was one of the most conspicuous figures in Indian Methodism.

In 1900 he was elected Missionary Bishop of the Church. In that year Methodism in India counted 78,000 members on its rolls. When Bishop Warne retired in 1928 this number had grown to more than a half million. During these decades Bishop Warne was the most outstanding leader in a great revival movement and a campaign of soul-winning among the lowly outcaste people of rural India. He baptized with his own hands many thousands of these village Christians. His name more than any other has been associated with the great Mass Movement in India.

He was absolutely forgetful of himself in his devotion to the task to which the Church had assigned him and to which God in a most unusual way had called him. There has probably been no administrator in any of the mission fields who has visited more village congregations and traveled more extensively among humble Christian people than has Bishop Warne. The Bishop never wanted to have a fuss made over him. All he wanted was an opportunity to meet the people who needed his ministry. And how he loved to preach to these simple folk! He understood their needs. He tried in every way to learn about their economic and religious surroundings and his message was always an attempt to lead them to higher ground despite those surroundings, by strengthening their faith in a loving Father who cared for them.

Bishop Warne was always available for the humblest Indian worker who needed counsel and advice. Thousands of Indian pastors and teachers have come to the Bishop's door and none has been turned away empty.

Bishop Warne was wonderful in prayer. He believed that "prayer changes things" and when difficult problems faced a Conference or a Finance Committee, the Bishop would often let the business wait while the whole Conference or Committee gave itself to earnest prayer for guidance and leadership. Truly he gave one a sense of the abiding presence of Christ. The Indian people love the name of Francis W. Warne. He was a spiritual father to so many of them. He has ^{so}woven himself into the life of the Methodist Episcopal Church in India that he will never be forgotten.

But Bishop Warne belongs not only to India he belongs to world-wide Methodism. America has heard his call to repentance and his appeal for a deep consecration on the part of pastors and people. He believed passionately in the indwelling presence of the Holy Spirit as a power in men's lives. Here was a man truly sent from God to call the people to a higher life. His name is known and loved and his preaching has been heard in Malaya, in the Philippine Islands, in China, in England and in

his own Canada. Everywhere he has gone his beautiful spirit and his deep religious life have been a benediction.

Since his retirement from active service as a Bishop he has spoken hundreds of times in America in churches and campmeetings, at Annual Conference sessions and in conventions, calling the Church again to the support of the great Christian enterprise abroad to which he gave his life.

W. E. Reid

Bishop Francis Wesley Warne

The eulogy delivered at the funeral service of
Bishop Warne in St. Mark's Church, Brooklyn,

by Dr. John R. Edwards,
Corresponding Secretary, Board of Foreign Missions

A part of heaven will be India since men like William Butler,
James H. Thoburn, and Francis W. Warne answered the commission of God
to evangelize multitudes in that land.

How shall we account for the influence of Bishop Warne? No one
can trace his footsteps without discerning the fact that he walked in a
great Light, from the days of his boyhood until the last hour of his
earthly sojourn when with consciousness of his work done, he passed from
the arms of his beloved daughter to those of his Heavenly Father.

Bishop Warne was of royal spiritual birth. His lineage is traced
to the revival of the 18th Century under John Wesley. His grandmother,
residing in Cornwall, England, was recognized as a woman of excellent
character and of great power in prayer. His father was a man of deep
piety who took his religion as a most serious relation of life, not only
for himself but for his family and his community. As a Christian man, his
influence was manifest in the home; as a local preacher, it was shed forth
in the Canadian community in which he lived. His mother must have been
not only a saint in spirit, but a woman of rare tact and wisdom.

Young Warne experienced a spiritual conversion at the age of thir-
teen. His was the only conversion in a series of revival services which
continued several weeks and which was declared by many at the time to

be a failure. Later came deeper experiences of the grace of God leading into "the abiding life", with strict of God's approval, companionship, guidance and strength in which gratefully and joyfully he gave Jesus the preeminence in all things. His faith in God's word was strengthened in the midst of an early sorrow occasioned by the death of a beloved sister.

Licensed to preach at the age of 16, he was soon a missionary in British North America where he hazarded difficulties of travel and severities of weather and where once for 24 hours he was lost in a blizzard at 45 degrees below zero. Then came his journey from Manitoba to Evanston for further preparation for the Christian ministry. Here he came in contact with the "St. John of Methodism," Dr. William Xavier Ninde, later Bishop of the Methodist Episcopal Church.

Bishop Ninde related an interesting account of an impression which foreign missions made on him in very early life. When he was a boy of about ten summers, the pastor preached a missionary sermon and circulated a subscription. "May I subscribe?" he asked. His father answered, "If you earn and pay your own money, you may." He subscribed for \$1.00 and had it earned long before the collectors came around. He wished either that he had subscribed more or that the collectors might soon come. Afterwards he gave himself.

God prepared the way of approval of James M. Thoburn to the life of Francis W. Warne. Under the guidance of Dr. Thoburn, answering a call which he felt was from the Lord, he and his family landed in India in 1868 and were assigned to the English Church in Calcutta. At that time, there were 10,000 enrolled Christians in India. Today, there are more than 500,000. In 1900 he was chosen missionary bishop and from that time until his retirement in 1928, he journeyed over and administered an empire. The General Conference of 1920 at Bee Moines grouped the honored term Missionary Bishop and made him a General Superintendent. His life

registers the extremes of frigid temperature of British North America and the hot climes of lower India and Burma, and thus literally fulfills the couplet, "From Greenland's Icy Mountains to India's Coral Strand." There is perhaps no other man who has had so great a part in a single individual life in the Christian Mass Movement of India as Bishop Burne.

Bishop Burne was a man of unusual prayer life. He had the habit of prayer and in extreme situations some times spent all night in prayer. Baptized of the Holy Spirit, he went forth preaching, conducting revival meetings, baptizing converts, building them up in the faith, organizing churches and schools, administering the work among missionaries and native pastors, ordaining, appointing, commissioning workers as an ambassador of God. He took his work seriously and yet joyously. He had the spirit of a pioneer with the consciousness of his right to apply God's unfailing power in all emergencies and under all conditions. He raised money, but not for himself. Never poor but always making others rich, his life is a fulfillment of the Master's promise: "whosoever shall leave father or mother, husband or wife, houses or lands for my sake and the gospel's, shall receive an hundred-fold in this present world and in the world to come, life everlasting."

Large of form, benign of countenance, persuasive of voice, clear and simple in expression in written and spoken word, and in illustration, compassionate in spirit, given to hospitality, moved by human need, it is not strange many of the Indian people regarded him with thankfulness and affection to a point of worship. To him were given a remarkable helpmeet and a daughter of unusual devotion and ability. Whatever praise belongs to Bishop Burne, so goodly share must also be expressed for Mrs. Burne and their daughter, Mrs. Edith Burne Fisher. The covenant-keeping God expressed Himself through them in all world journeyings, difficult tasks and missionary conquests of husband and father.

Bishop Warne's habit of going, of preaching, of serving persisted through the years of official retirement. He settled in Brooklyn to be convenient to the headquarters of foreign missionary work of his church. Thence he journeyed far and wide to conduct evangelistic meetings, to give missionary addresses on behalf of the Board and on behalf of the Woman's Foreign Missionary Society. He brought in his body out of India the marks of the years of untiring service and of tropical climes. Occasionally, they threw him into the hospital for rest and medical care for a brief day. But next morning, as it were, he was away on some errand of service for the Master. So he continued to the last, and only at the last was his persistent habit of work conquered and his spirit brought to the place where he could say: "This is the end." With the promptness that characterized his earthly goings, he stepped forth without hesitation or delay into that far country where fullness of joy awaits.

India - what have you to say concerning Bishop Francis L. Warne? India echoes back, "We love him for his self-effacement and because he gave all he had to us. We see him in the great gathering of the people of Jesus where the Acts of Apostles are still being written, where Pentecost is of the present as well as of the past, where the great Commission is being fulfilled. As we think of him, as we look upon him, we know that God is and that He is a God who answers prayer, regarding whom we diligently seek Him. His library, the books he read and the books he wrote, are to be with us in Babylon. His heart is everywhere in India. We see him now moving among the villages; we see the light in his face; we feel the power of his holy life and we cry out: 'Where thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people and thy God my God.' We beseech America to send us more representatives of the Cross with his devotion and India will respond by giving to the Christian ranks a thousand for every one we send, you ten thousand for a couple

such as these."

Methodism in America - in this hour, what have we to say? And America, from Canada to the Gulf, from Atlantic to Pacific, answers back: "We honor him because he represented us at our best in devotion to Christian service. We will follow on upon his life and work until the masses of India shall be uplifted to the best in civilization and in consciousness of God. Our prayers and efforts are direct to the raising up of more of his devotion and unflinching spirit who shall go forth to the ends of the earth proclaiming the gospel of the Son of God. In this sacred presence, God help us to renew the covenant:

"I hereby freely and fully give my will, my heart and my life to Jesus Christ, and pledge myself to follow Him as Savior and Lord. I will definitely seek to do the will of God and will especially covenant, so far as in me lies, to promote the Kingdom of Jesus Christ throughout the world, dedicating thereto my time and talents so far as God may require, and not less than a tenth of my income. I will seek to develop the intercessory prayer life and will daily remember Christ's missionaries at the throne of grace."

BISHOP FRANCIS WESLEY WARNE

A Memoir by Bishop Brenton Thoburn Ludley.

Confidence Report
General

"An apostle of wholesome holiness" perhaps best describes Bishop Warne to those who knew him. His life was radiant with the joys of unselfish living, and he will be regarded as one of the greatest spiritual leaders of our generation. He combined in his character depth and simplicity in an unusual degree, while his life exemplified in a remarkable way some of the greatest Christian traits.

Francis Wesley Warne was born at Erin, Ontario, Canada, Dec. 30, 1851. He was converted at an unusually early age, and at eighteen preached his first sermon, at Fallinavad, Ontario. In 1873 he started on his ministerial work, being junior preacher in the double circuits of Brampton, Georgetown, Maple, New Market and Oakville. He attended Albert College for two or three years, and in 1879 was married to Miss Marguerette M. Jeffries, who survives him, living at Toronto.

The missionary spirit soon manifested itself, and the Warnes went to the wilds of Manitoba, Carmen being the first circuit, thirty miles square in extent. Great physical hardships were endured there, and in winter the risking of life in the snow storms. At the end of three years of genuine missionary work, the young preacher decided to take his theological course, and entered Garrett Biblical Institute in 1882.

Pullman, Illinois, was his first pastorate after his studies had been completed at Evanston, and then he was appointed to Austin, Illinois where he served nearly three years, until he accepted a call to India, largely through the influence of James M. Thoburn, then on the eve of his election to the missionary episcopacy.

Frank W. Warne succeeded James M. Thoburn as pastor of the Calcutta (English) Church, and lived to become the natural successor of Bishop

at the request
of the Board of
Bishops

Thoburn in India. His service, from his arrival in 1888 until his election to the missionary episcopacy in 1900, was given very largely to the great city of Calcutta. His pastorate of the large English-speaking Church, now known as Thoburn Memorial, was one of the most notable in the annals of the Church in India. His energies and responsibilities extended far beyond the work of the local congregation, both as regards the Calcutta schools and the district. During his twelve years at Calcutta the impress of his personality was on all our work in that city.

Soon after reaching India Frank A. James became an acknowledged leader in the Central Conference of that field, and gave distinguished service to the Church in the wider field of Southern Asia. On his election to the episcopacy he was called to upper India on account of the illness of his newly elected colleague, Bishop E. S. Parker, who died in June 1901 without having presided at any annual conference. Meantime the health of Bishop Thoburn had necessitated his leaving India, and for the quadriennium Bishop Warne administered the entire work of India, Burma, the Malaysia field and the Philippine Islands. It was a strain that almost broke him down. With the election of John B. Robinson and William F. Oldham to the episcopacy in 1904 relief came. Upper India then fell to the lot of Bishop Warne, which he continued to administer until 1924. Here he gave his most distinguished service to India, becoming the great leader in the work of the "Mass Movement." It was during his administration, from 1904 to 1924, that Indian Methodism baptised six hundred thousand people in the villages, an average of thirty thousand a year for twenty consecutive years. He was not only a leader, making plans and inaugurating campaigns, but a devoted evangelist in itself, visiting the villages, teaching the people who had recently been baptised and pleading with multitudes to turn to Christ. No task was too humble, and no personal discomfort

too great for him, and it was his constant personal touch with the people in the movement and the workers engaged in it, that enabled him to direct the great effort so wisely and successfully.

In 1922 Bishop Warne was given the Bangalore Area in South India, and for the next four years administered the widespread work of the southland. During the quadrennium he was attacked by the disease of sprue in a virulent form, and had to battle against it under heavy odds. Despite this he did a spiritual work of far-reaching value in the south, especially in inspiring the Indian ministers and the missionary group. He gave himself with great energy to the task of deepening the spiritual life of the workers in the Church, and met with a response and success that gladdened his heart.

In 1926, after forty years given to India, Bishop Warne retired and took up his residence at Brooklyn. Here he and Mrs. Warne lived most happily, being frequently visited by missionary and other friends. The period of retirement proved to be one of unusual activity. Bishop Warne's wide experience and marked platform abilities kept him in great demand throughout the Church. His travels and missionary addresses, sermons at Camp Meetings and addresses at retreats for ministers, along with devotional addresses for the Woman's Foreign Missionary Society and at young people's gatherings, led one to feel that he never spent a more fruitful quadrennium for the Church he loved. From September 20th until November 20th of 1928 he was absent from home on a trip that took him to the Pacific coast and up into Canada. During these five weeks he made twenty-six ^{public} addresses which, omitting the days spent on the train, was an average of more than one address daily. This is a sample of his strenuous labors during his retirement.

Bishop Warne's closing years were remarkable ^{also} for an unusual literary output. The Life of Lizzie Johnson, "A Tribute to the Triumphant" (the Life of Mrs. Lois S. Parker of India), and "Ideals that Have Helped Me," became a blessing to many and, incidentally, threw much light on

the life and character of the writer himself. A completed manuscript of nine chapters under the title, "A Prayer-answering Christ," is among his papers, and is worthy of publication.

Bishop Warne was preeminently an evangelist, and for this work he was highly gifted. His own clearcut experience of conversion led him to place great emphasis on a personal experience of God in the life. He had a nature tender and sympathetic that drew him naturally to all who were in need, while his brotherliness and humility made it possible for him to approach everyone in a winsome way. His consciousness of the reality of the spiritual realm and his faith in the unseen were ever present, and enabled him, to an unusual degree, to depend on spiritual means for the accomplishment of his work. Prayer was so constant a factor in his life that it seemed easy and natural for him to turn to it on every occasion. His unselfishness and utter forgetfulness of his own needs or comfort made his personality most attractive to all who met him. His enthusiasm was genuine and contagious, and he put his whole soul into any task that he accepted. Francis Wesley James fully deserved all the success he obtained.

On February 19, 1882, at the age of seventy-eight, Bishop Warne's lifework was completed, and he was called into the presence of his Master. He died at Brooklyn, N.Y. and, at his own request, was buried at Collingwood, Ontario, in the Anglican country churchyard adjoining the church where he preached his first sermon just sixty years before. His life was happy and successful, and in his death he was honored and beloved. The Church will remember him, for he interpreted Christ to all.

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