

UNITED METHODIST CHURCH  
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

190

**ROBINSON, BISHOP JOHN E.**

# United States of America



# State of New York.

CITY AND COUNTY OF NEW YORK, SS.:

It is Remembered, That on the SEVENTH day of October in the year of our Lord, one thousand eight hundred and SEVENTYFOUR

*John E. Robinson*

appeared in the COURT OF COMMON PLEAS FOR THE CITY AND COUNTY OF NEW YORK, now the Supreme Court of the State of New York, First Judicial District, (a Court of Record, having Common Law Jurisdiction, a Clerk and Seal), and applied to the said Court to be admitted to become a

## CITIZEN OF THE UNITED STATES OF AMERICA,

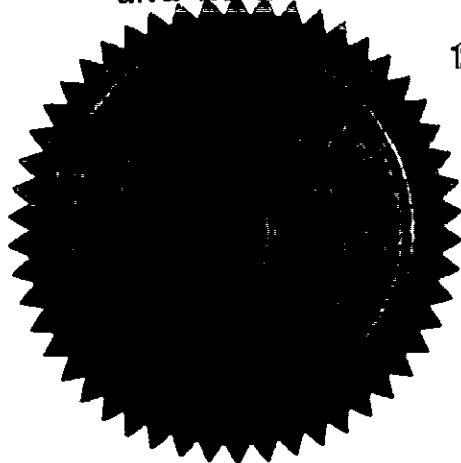
pursuant to the provisions of the several acts of the Congress of the United States of America, for that purpose made and provided. And the said applicant, having produced to the said Court such evidence, having made such declaration and renunciation, and having taken such oaths as are by the said acts required:

Whereupon, It was ordered by the Court, that the said applicant be admitted, and he was accordingly admitted to be A CITIZEN OF THE UNITED STATES OF AMERICA.

In Testimony whereof, The Seal of the said Court & hereunto affixed, this SEVENTH day of October one thousand eight hundred and SEVENTYFOUR and in the one hundred and SEVENTH year of the Independence of the United States.

Per Curiam.

*Wm. J. ...*  
Clerk.



## A Remarkable Missionary Quartet



MISS FLORA ROBINSON



MISS HELEN ROBINSON



MISS MURIEL ROBINSON



MISS RUTH ROBINSON

ONE of the most notable examples of missionary loyalty and devotion is found in the family of Bishop John E. Robinson, who for the last ten years has been one of the bishops in charge of our work in India. When Miss Muriel Robinson graduated from Ohio Wesleyan this year, and was accepted by the Cincinnati Branch of the Woman's Foreign Missionary Society for the foreign field, four daughters of this worthy leader of our missionary forces had taken upon themselves the vows and obligations of the mission field. Miss Ruth Robinson was the first to be accepted for this work, going out from the Baltimore Branch in 1900, and being stationed at Lucknow, India. She was followed two years later by her sister Helen, who went out from the New York Branch and was placed in Baroda. In 1909 Miss Flora joined her sister Ruth in Lucknow, going out from the Minneapolis Branch. When slighting remarks are made about ministers' children, it is well to remember such notable cases as these. Even as of old it was written that he "had four daughters, virgins, which did prophesy," so has it been given to this modern apostle of the Christ to give his four daughters, endowed with the gift of prophecy, to the work of the ministry of Christ.



quick intuition and ready sympathy with the vexations incident to a business of such magnitude! And I am not alone in this feeling, I assure you, for on every hand I hear, "Oh, if Miss Macy were only here!" and the sigh which accompanies the longing goes to show how they, too, miss our "Burden-Sharer." "

There was a glad light in the reader's eyes as she laid the letter aside, and then half-aloud she said:

"Oh, it pays! It pays to give oneself—as He gave Himself."

"And so you purpose doing to the end of the chapter, if I judge rightly," rejoined Mrs. Norris, with a shake of her head, "in spite of the admonitions of friends, as well as of physicians."

"Yes, oh, yes!" was the low but firm reply. "For were I robbed of the joy that comes from the ability to obey the injunction 'Bear ye one another's burdens,' I would have no inclination to live."

*Long Beach, Cal.*

### WOMEN IN CONVENTION

AS was expected when the HERALD went to press last week, the question of woman suffrage was brought to a vote at the Twelfth Biennial Convention

Edward R. Ross, professor of sociology in the University of Wisconsin, delivered an address, in which he said:

"Gifts of ill-gotten wealth should be cast back into the teeth of the giver until he gives evidence of repentance and restitution. Such gifts cost society more than they are worth. The real fight to uplift humanity centers around the conditions and the pay of labor. This is a terrible shock to the whole system of reliance on private philanthropy."

Among the resolutions adopted by the convention were the following:

Social organizations of women as outlined by the agricultural department.

Urged the opening of public schools and other public buildings to the people as social centers for popular debate.

Deplored any further impairment of Niagara Falls by power companies.

Endorsed efforts being made to prevent fire waste.

Went on record in opposition to the liquor traffic

Simple, becoming, and modest designs in dress.

Offered the services of the home economics division to further the Smith-Lever bill in Congress to establish a bureau of home economics.

Favored increased appropriations for state and city boards of health.

Urged university extension work for the prevention of disease.

scale that is somewhat above her husband's and her own, and that costs a little more.

That method of living does not always end disastrously, and it makes a nation that collectively, at least, appears to be progressive. But it has its terrible dangers, and may prove in the end not to have been progressive at all. It is not safe to take only the grand collective view; we must look also at the individual cases. Every happy wife knows that her husband loves her and believes in her, but not every wife realizes how much more of a comfort she would be to her husband if he felt that she were a force for saving, instead of for spending.—*Youth's Companion.*

### A JUNE MORNING

ELEANOR QUIMBY

When the song of the robin awakes me  
After the night's peaceful sleep,  
And the rays of the sun pink and golden  
Begin from the East sky to creep;

When in through my window is wafted  
The scent of the resinous pine.  
And I hear from the pasture below me,  
The drowsy, soft lowing of kine;

When the mist from the lowlands is lifting  
And the flowers in bloom are "dew-pearled,"  
And only the songs of God's creatures  
Are heard in His beautiful world;

My heart is filled with thanksgiving

## BISHOP JOHN EDWARD ROBINSON TRANSLATED.

Bishop J. E. Robinson died at Bangalore, India, on February 16 at the age of seventy-three. He was born in Gort, County Galway, Ireland, in 1840. In 1865 he went to America. After some years in business, in 1870 he was converted, and a little later receiving a call to preach, he entered Drew Theological Seminary, where he was a student for three years.

In the summer of 1874, while at Chautauqua, he heard of Bishop (then Father) Taylor's appeal for self-supporting missionaries in India, and after consultation with the Missionary Secretary offered himself for the work. He was received on trial—by mail—in the Central Illinois Conference, and immediately transferred to India. With several others who had volunteered for self-supporting missionary work he sailed for India, arriving in Bombay in December, 1874.

His first appointment was as a member of the "Bombay and Bengal Mission", which included any place in India where Father Taylor chose to go. He was a charter member of the South India Conference when it was organized in 1876, and later of the Bombay Conference, the Bengal Conference adding fourth to the list of Conferences to which he has belonged in India. He thus knew the work of the Methodist Church in India during the time of its wide extension into all parts of the empire. He was a presiding elder from 1884 to 1904 in four districts of three different conferences, the Burma District, the Bombay District, the Asansol District, and the Calcutta District.

The Central Conference of India elected Dr. Robinson editor of the "Indian Witness" at the session of 1896. This position he filled until he was elected Missionary Bishop in 1904. At one time or another he has served in almost all possible capacities. He was pastor in Secunderabad, Hyderabad, Bangalore, Rangoon, Simla, Bombay, and Poona. He was for a time in charge of what was then Miss Dawley's "Faith Orphanage" in Poona, of the Taylor High School in Poona, and of the American Methodist Institution in Calcutta. He has

held most of the positions that can fall to the lot of a Methodist Missionary, for six years Treasurer of the Bengal Conference, for two years Treasurer of the Bishop Thoburn Special Fund for India, and Secretary of three sessions of the Central Conference. Bishop Robinson is the author of a book entitled "Apostolic Succession Refuted". He wrote "The Rise and Progress of Methodism", which has been translated into the Kanarese language of India. And in 1915 was published his "Brief History of Methodism". He was delegate to the General Conferences of 1888, 1892 and 1904.

Since his election as missionary Bishop for Southern Asia in 1904, he has resided at Bangalore, South India.

Bishop Robinson has given his five daughters to foreign missionary service, four of whom are at work under the Woman's Foreign Missionary Society of the Methodist Episcopal Church in important centers of the Indian Empire. The fifth daughter is the widow of Rev. William D. Beal, late of Meerut, India. The physician located in the city of Lucknow.

### Miss Helen Robinson.

On August 10th, 1918, the S. S. City of Athens was mined off the coast of South Africa near Cape Town and Miss Helen Robinson, daughter of Bishop and Mrs. J. E. Robinson, was lost. She had served two terms under the Woman's Foreign Missionary Society in India and was returning to her field for a third term. Miss Robinson came with her parents to Burma when she was a month old and was here during the six years of her father's pastorate of the English Church in Rangoon. Her missionary service was in the Bombay Conference, her last station being Baroda.

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Rev. Albert A. Parker of Bombay furnished a story characteristic of the bishop to the General Conference of 1920: "The other day I traveled with him on a railway train on which there were a number of soldier lads. As we were getting ready to retire (and we do not have the privacy of Pullman cars, but only what are called "lying down" accommodations), Bishop Robinson stood up and said: "Men I have a little book here. Might I read from it?" They said: "Yes, go ahead." He read a few words from the Book of God, and, standing in the aisle of a quickly moving train, he led in the most tender prayer, I think I have ever heard, praying for these soldier lads away from home. Then he sang a hymn and said: "I would like to have you sing with me, boys." And they all sang together. This is an illustration of the man as he has been for forty-six years, not only as administrator, as sitting in our councils, and going to our villages, and into our schools with our Indian teachers, but as a man who has never failed, where opportunity offered, to speak a personal word for Jesus Christ. Every man of us from India loves Bishop Robinson." —The Indian Witness.

Annual Conference and all internal problems relating to management, staff organization, education, nurse training, and other administrative problems, is most necessary for the successful operation of any kind of institution," declared the Rev. N. E. Davis, Corresponding Secretary of the Board of Hospitals and Homes. "The strength of the organization will determine the character of the results to be accomplished as they relate both to the Church and the public at large. Hospital and home administrators should be wise in the promoting of policies, sympathetic in the care of those with whom they deal and kindly disposed in their treatment of the public. The institutions of the Church are to serve the Kingdom of God in the world," he said.

Some of the problems of Children's homes were discussed by Dr. S. W. Robinson of Williamsville, New York, and Mrs. D. W. Asher of Normal, Illinois. They brought out the problems of child-finding, child-placing, finance and administration. It is notable that the demand for children from our children's homes is greater than the number of children available for such placement. In the words of Mrs. Asher, "the world is waking up to the fact that the child should be the center of all of its activities." She further stated that "a child should never be placed in any home except where both the man and the woman are consecrated active Christian workers with ability to train and love a child and are financially able to meet all its needs and give it a good Christian education."

Problems of Homes for the Aged were discussed by Rev. W. H. Underwood of Blair, Nebraska, and Mrs. W. S. Phillips of Chicago, Illinois, both of whom pointed out the almost infinite care and love that is necessary to make the Home for the Aged a real home so that those who are guests in these institutions may not sit down to brood over days gone by and things long since forgotten.

The fact that the religious life of our hospitals and homes is kept uppermost came

Among other things he said: "The advance in scientific medicine and the rational application of the same have been phenomenal in the last twenty years. These advances have been of a nature that demand hospitalization very largely for a complete realization in medical practice. The old ideas of medical practice are being supplanted by the new. It is obvious that under most circumstances home conditions will not permit of improvised hospital facilities. It is impossible to bring hospital facilities to the home so that it has become necessary to hospitalize more and more in order that we apply in diagnosis and therapy that which modern medicine affords . . .

" . . . The hospital is being reorganized as a workshop where there are facilities that represent the last word in scientific medicine, and workers who represent the best in training and skill that modern medicine affords. The public is coming to realize that a hospital is a community problem, that it shall have community support and shall serve everyone, the poor, the rich, and the great middle class on whom a great hardship has come by reason of the tremendous cost of medicine, if not afforded them by an institution at a cost which shall not make it prohibitive. . . .

"The establishment of hospital facilities in the rural communities must be the rational solution of medical practice in these districts."

Dr. Stoner's emphasis on the importance of amplifying hospital facilities, of making the hospital a complete workshop in order that medicine may be marketed to the public at a price which is not prohibitive, (as contrasted with the private co-operative clinic establishment on a commercial basis) was based on a general survey of hospital organizations, such as represents the organization of St. Luke's Hospital, Cleveland.

Dr. William J. Davidson, in speaking on Life Service, said, "The nurse of to-day who seeks at all to realize the great objective of Christ, as a nurse may share in the realization of that objective, must be one who

dent, E. E. Gilmore, Superintendent Wesley Memorial Hospital, Chicago; First Vice-President and Chairman of Publicity Committee, S. W. Robinson, Executive Secretary, Methodist Homes for Children, Williamsville, New York; Second Vice-President and Chairman of Finance Committee, J. A. Dickmann, Superintendent, Bethesda Deaconess Hospital Association, Cincinnati; Third Vice-President and Chairman of Nurses Training Committee, Miss Blanche M. Fuller, Superintendent, Methodist Hospital, Omaha, Nebraska; Fourth Vice-President and Chairman of Committee on Homes, W. H. Underwood, Superintendent, Crowell Memorial Home for Aged, Blair, Nebraska; Treasurer, Mrs. W. S. Phillips, Superintendent Methodist Home for Aged; Secretary, W. J. Jordan, Executive Secretary, Asbury Deaconess Hospital, Minneapolis, Minnesota.

#### BISHOP R. E. JONES AT ALEXANDER CITY, ALA.

February 10th, 1922, will go down in history as a "Red Letter Day", for the citizens of the little town of Alexander City, Ala. On the above date, the city was host to Bishop R. E. Jones, D. D., LL. D., Resident Bishop, New Orleans Area, and his party including Drs. E. M. Jones, Wm. Jones and R. N. Brooks.

The Bishop and his party arrived in the city about 7:00 o'clock Friday night, from Opelika, Ala., where they had been holding a council with the pastors of the Opelika District. They were accompanied by Dr. J. N. Wallace, District Superintendent of the Opelika District, and Dr. H. N. Brown pastor of Alexander City Methodist Episcopal Church, and a veteran member of the Central Alabama Conference.

On arrival in the city, the party were escorted to homes where refreshments were served, after which they were taken to the beautiful brick church, which by this time was crowded to its capacity of which one-third were white people.

After the choir had rendered several beautiful selections, Dr. E. M. Jones, who is a member of the Central Alabama Conference, and well known throughout the state, took the

## A Modern Saint Translated Mrs. Retta Terry Robinson

By BISHOP F. W. WARNE

Now that Mrs. Robinson has gone from us and there is time for reflection, the impression abides that she was as near Christlike as one is permitted to know on earth. I first came to know her intimately when her husband was elected Editor of the Indian Witness and moved to Calcutta during 1896. I was for four years her pastor. Their home was directly opposite ours across the street, and drooping in was a daily occurrence. I then began to call her "the model mother" and have continued to do so ever since. Where could there be better justification for that name than the fact that in 1914 she witnessed the arrival of her fifth and youngest daughter as a missionary on the foreign field. Then think of such daughters! From what other home could there have come daughters, two of whom successive and successfully were principals of the Isabella Thoburn College, following the saintly, cultured Isabella Thoburn? Dr. Fletcher, an eminent surgeon, spent eight years in service in India, and is now back again. One of the daughters married a missionary, who after nine years was called to higher service. She is now educating her family at Delaware, Ohio. Another daughter, formerly principal of the Isabella Thoburn College, is now married and living in America, where she is working effectively for missions. Their daughter Helen lost her life while returning to India in 1917, for her third term of service. The way the mother bore up under this sorrow, and the loss of her beloved husband, was referred to by one of the daughters, who knew that separation and loneliness were near, remarking, "When father died mother was so wonderful, we must try to keep step with her." And beautifully indeed they are doing it. As a sample of her practical, thoughtful type of Christianity, when she was gone, the following in her own neat handwriting was found among her papers to save her daughters trouble.

"Born in New York September 18, 1851. Lived there for about five years, then moved to New Jersey and lived there for ten years. When fifteen moved back to New York. Father, J. R. Terry, was of Irish descent but born in America. Mother, Charlotte Ann Lester of English descent, born in New York also.

"After getting Grammar School education in Public schools in New York and New Jersey, went to Rutgers Institute on 5th Ave. and 12nd and 13rd. It was opposite where the Metropolitan Museum of Art now stands. The old Reservoir for nerly stood there.

"Then took three years in New York Conservatory of Music and lessons on harp at home. Later took a year of vocal training at Conservatory. Brought up a Methodist, parents and grand-parents Methodists. Father was Sunday School Superintendent in New Jersey for ten years and afterwards in 7th Ave. New Metropolitan Temple, and Grace Church in New York.

"Joined the Church when 11 years old in New Jersey. Much spiritual help received after joining 7th Ave. Church in New York from Mrs. A. B. Skidmore, class leader and Rev. A. Longacre, pastor. Moved to Boomingdale when about eighteen and joined mission chapel at 104th Street, now Grace Church. Became organist and Sunday School teacher. There met J. E. R., who was converted there and was chorister and Sunday School teacher.

"He was in business at Stewarts and then he and his brother went in business together, but the call to the ministry was so strong he left to go to Drew for a theological course. Then received call to India and came out in 1874. I followed two years later, and was married in Bombay November 15, 1876. We were stationed at Hyderabad."

Thus she was born into the Terry family circle, one of the choicest in American Methodism.

To follow up Mrs. Robinson's life story, she came out alone to be married and began her missionary career in Hyderabad, where her husband's salary was Rs. 50, per month. Then from 1877 to 1879 she worked as wife of the pastor in Bangalore, where two children were born. From Bangalore with its cool climate they went to the heat of Rangoon, Burma, where they remained from 1880 to 1885. The little church was in the heart of the city, surrounded closely by all classes of people. The pastor's salary was Rs. 100, per month; the servants cost Rs. 62, leaving Rs. 38, for food and clothing for four. The first years the Robinson family subsisted largely on vegetables, curry and rice, about which Mrs. Robinson recently laughingly remarked, "They were cheap in Rangoon in those days, and the family never went hungry nor lacked clothing." It was under these difficult conditions five of her splendid children were born—one infant grave is left in Rangoon. Mrs. Robinson's going from us, so far as I can remember, leaves of those who went through those trying days of self-support, in our Church, only James Lyon, W. H. Stephens, J. H. Garden, Mrs. Ada Lee, and Mrs. Ward.

At the recent session of the Burma Conference, the twenty-fifth celebration of its organization, now I wished Mrs. Robinson could have been present to witness a pageant which revealed the growth from these small beginnings. In the pageant there came forward singing groups in the following order, representing the great variety of work being done: First Anglo-Indians, the sailors, followed by the Burmese, the Tamil, the Telegu and the Hindustani speaking Indians. Then as a climax came a group of Chinese. The effect was thrilling and told the story of marvelous growth. After this, God rewarded the Robinsons through a change of climate for eighteen months, in 1886-1887, when the husband was pastor of the Union Chapel Simla. This was followed by nine wonderful years in Bombay, then eight in Calcutta, from where her husband was elected Bishop, which left their residence another six years in Calcutta. All these years Mrs. Robinson was in Calcutta she held weekly a Mother's Meeting, sharing with her counsel in the joys and sorrows with the women of Thoburn Church. From here they went back for two years more to Bombay, and from then until the end their home was in Bangalore.

The story of Mrs. Robinson's life recalls the story of the mother of Rev. Andrew Murray. In southern Africa, she brought up a family of seventeen children, and while Andrew became the most famous each one in a chosen sphere was such an eminent Christian and exerted such an influence, that the part of Africa in which the family dwelt came to be known as the Murray Belt. When the aged mother was asked, "How did it happen that you, under such great difficulties, brought up such a large family and all turned out such real Christians?" She answered, "Oh, I don't know. I never said much, but just tried to live as a Christian ought to live." Mrs. Robinson's Christian life gives just such an answer, and reveals the life-secrets of the model mother, and leaves a true ideal for all others. Who can tell how much faith, prayer and consecration lay back of that beautiful life full of cheer, joy, hope, patience, gentleness, kindness, goodness, meekness, and fullness, inspiration and love. All this is beautifully illustrated by the fact that she had charge of the Tamil Women's work in Bangalore, and for ten years she never missed a Monday morning prayer meeting with her women in preparation for the work of the week. She faithfully continued this work to the very end. The same spirit was manifested in her life-long intensive interest and service in the cause of temperance.

May the mantle of this translated saint fall upon the Indian Church. What a reunion she has had with the loved ones of whom she oft had sung, "Which I have loved long since, and lost a while."

## A Review of 1925

### French Difficulties

No other important nation in the world has had so much difficulty during the past year as has France. In the first place, the French people found themselves being forced, against the current of their own fear-prompted policy, into the paths of peace—being compelled willy-nilly to accept the fact that they must go on living in the same world with the people of Germany and that there was no way of doing that except by taking the German profession of harmless intentions at full value. It was a very bitter pill for them to swallow, but the wiser among their statesmen saw that there was no other way to preserve the entente with Great Britain and get any sort of guarantee of security. To the extent that France has really participated in the 'Locarno spirit,' the credit is due at home to the brave policy of M. Herriot and Locarno and abroad to the transparent honesty and candour of Sir Austen Chamberlain and the utter sincerity of Herr Stresemann. In colonial affairs, the year has been well-nigh disastrous for France. Though apparently successful against the Riffi, the French armies closed the season in a virtual deadlock. Abd-el-Krim and his tribesmen are merely shut up within their own boundaries and the French loss of military and diplomatic prestige in all of North Africa is exceedingly serious. The same lack of success has characterised French policies in the Syrian mandate. M. de Jouvenel will probably succeed in recovering some of the lost confidence; but if he is not the very best man France can send to Damascus he would better be recalled, for the task to which he is assigned has been made, by his predecessor's nervousness and stupidity one of almost insuperable difficulty. At home, French finances are as bad as ever, or worse. Seven months ago M. Caillaux was called out of retirement and disgrace in the hope that he might work some miracle and get the nation out of its muddle. Of course he failed—chiefly because he attempted the only obvious and right solution, which is the only one that the French people are not willing to accept: he proposed to shake off the burden of debt by unsparing taxation of the same generation that borrowed the money. Thus he committed political suicide. He has had five successors in the last few weeks: M. Doumer has not yet failed, but he has shown no courage and has inspired no confidence. It seems that French finances are to grow worse before they can improve.

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### French Politics

The vicissitudes of French politics during the past year have been exceedingly puzzling to people accustomed to the two-party system which prevails throughout most of the British Empire and in the United States. In those nations there are two "major" parties which, regardless of local names, may be referred to as the Ins and the Outs. When the Ins secure a majority they form the Government and carry on as long as they can; and the Outs are always ready to step up and replace them if they fail. No such system has ever come into being in France. There the political groups (some of them can scarcely be called parties) run through all shades of opinion and policy (like a political spectrum) from the extreme nationalist reactionaries of the Right through the moderate liberals of the Centre to the internationalist communists of the Left. No one of these groups ever has a majority, and a Government can be formed only by the willingness of some of them to work together; and the fall of a Government is usually followed not by a wholesale replacement of that *blocc* but by the dropping off of a group from one end of it and the addition of one at the other end. Sometimes, as when M. Millerand was driven from the presidency and M. Poincaré from the premiership, in the summer of 1924, a real change of parties occurs, but that is rare. M. Millerand and Poincaré had led the Bloc National, which was composed of the Right and the Right Centre; and they were replaced by M. Doumer as president and M. Herriot a Premier, who were put into office by the Cartel des Gauches, or alliance of the Left parties. Since then, with every new "crisis" most of the familiar names have reappeared in the new cabinet, while a few of the members have been replaced. To an attentive observer it has been plain that each change has carried the Cabinet toward the Centre. The Communists never co-operate with other parties, so the extreme Left has never been represented, but in the time of M. Herriot the party consisted of Socialists, Radical Socialists (who are really Radicals' learn'ers), and Radicals of the Left. For the so-called "Radical" party is the one which in many places would be called moderately liberal; and in France it is divided into three nearly independent factions. In the course of the last few months most of the Socialists and some of the Left Radicals have disappeared from the Cabinet and it is now composed chiefly of Radicals of the Centre. M. Briand and his immediate followers are nominally Radical Socialists, but actually they belong to the same political school as the English Liberals; and the net result of all the "crises" of this past year is about the same as would have taken place at Westminster if the Macdonald ministry had been followed by one under the lead of Mr. Lloyd George and the Earl of Oxford and Asquith. The French Radicals profess just the beliefs that are necessary to get France out of her predicament; but they have never been notable for courage to put their policies into effect. M. Poincaré and Millerand are ready to set up a nationalist dictatorship or something of the sort; and if M. Briand falls they may get their chance.

### The Chinese Deadlock

Many things of considerable news-value have occurred in China within the last twelve months, and yet the whole situation is curiously like that of last winter. In spite of the rather serious anti-foreign riots of strikers and the demonstrations of students, it may be doubted whether the foreigner is any more suspected and disliked than he was a year ago. The two outstanding grievances against the foreigner (or at least the two that seem most possible of political solution) are the foreign control of Chinese customs duties and the extra-territorial privilege conferred by the treaties on the citizens of many foreign states. But the other nations have sent their delegates to Peking to discuss allowing the Chinese a free hand in the matter of the customs, and there is a growing disposition to reopen the question of extra-territoriality. The knowledge of these facts must have done something, among intelligent Chinese people, to mitigate the intensity of the anti-foreign feeling. Since Russia and Persia have denounced the extra-territorial privilege for their subjects and it has never been restored to the citizens of those nations with whom China was at war in 1917-1918, it may be said, fairly, that the only foreigners in China who are conspicuous by their numbers and who hold the privilege are the British, French, Japanese and Americans. And as these four nations are apparently the ones most concerned with the customs tariff as well, the problem really narrows down to the necessity for an agreement between these four nations on the one hand and China on the other. If China only had a government with which other powers could deal and not fear that nothing would come of it, the problem might seem easier. But so long as the Peking Government can hardly make its power felt outside the lines of General Feng Yu-hsiang's army, that seems excuse enough for a nation that is unwilling to come to terms. Apparently France will not go on with the discussions. Great Britain has never been convinced of the justice of the Chinese claims. Japan sees in the weakness of Chang Tso-lin an opportunity to extend her empire or at least her sphere of influence into Manchuria. America has good intentions but is not much interested in making them effective. The Peking Conference seems to have gone about as far as it can, which is nowhere. Meanwhile the military situation which, two or three weeks ago showed signs of clearing, is once more as obscure as ever. Marshal Chang Tso-lin, though weakened, is not eliminated. Marshal Wu Pei-fu has not the power to do anything with the leadership he has recovered in central China. General Feng Yu-hsiang has neither the money nor the materials to build on the prestige he enjoys in the north. He is still the best hope of China; but that hope is not very bright.

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### Another Locarno Needed

It is not quite clear whether or not Russia is as gravely disturbed by the Locarno agreement as is supposed by the British and French press. If the Moscow Government regards that agreement as a step in the preparation for a struggle of Europe with Russia, there is cause enough for anxiety. But M. Chicherin who was not very far away when the Pact was made and signed, will be back in his office, and he ought to be able to reassure the Soviets of the honesty and good faith which are prominent marks of the Locarno spirit. He is not a communist but is merely a patriotic Russian who has given the best service he can to the Government that happens to be in power. He is not the sort of man to be diverted from his convictions by any sort of popular hysteria, and he is too valuable to be checked and hampered in his diplomatic policies. If he has been convinced that M. Briand and Herr Stresemann and Sir Austen Chamberlain are sincerely desirous of good relations between all the nations of Europe, that conviction will sooner or later be reflected in Russian foreign policy. Meanwhile, the new treaty between Russia and Turkey, which Moscow is said to be desirous of expanding into a Russo-Turko-Persian alliance, need not give the rest of the world undue alarm. Such an alliance, if it is made with warlike intentions, can be only defensive. No sane statesman in any of the so-called nations would think of leading his country into an attack on the powers of western Europe; if there is any attack, it will come from the west, and if the Locarno spirit is a genuine thing there will be no such attack. But there does exist, on both sides, a feeling of nervousness and alarm which ought to be allayed. It is hard to see the time is not come for it, but if men like Chicherin and Krassin and Mustafa Kemal and Izzat Khan Pahlavi could by any means be got to sit for a week at the same conference table with each other, M. Briand and M. de Jouvenel and Briand and Herriot and Stresemann, not one of them would dare to go back to his own country and countenance the spirit of hatred and suspicion, the sort of ill-will that has done so much harm. Perhaps the international conference which is to be held at Geneva next month may provide the occasion for such a meeting. It seems that the Russians will be present, and it is hard to see that they should not be so. The best men of all the nations ought to be present. Then some responsible Cabinet leader would simply come forward with a simple, straightforward announcement like that of Mr. Hughes at the Washington Conference, that he would do such a breaking up of old fears and jealousies and dislikes as this world has never seen.

R. C. R.

No man has a right to allow another to do his thinking for him.



# Bishop John Edward Robinson

AFTER a missionary career of nearly half a century, Bishop John Edward Robinson died in Bangalore, India, on Thursday of last week. He was born in Ireland, Feb. 12, 1849, the son of James and Jane Robinson, and emigrated to America in 1865. In 1873 he was a student at Drew Theological Seminary, and in 1902 Albion College conferred upon him the doctorate of divinity. He also held the degree of doctor of laws, with which he was honored by Ohio Wesleyan University in 1916.

Upon his ordination to the Methodist ministry in 1874, this missionary leader began his career in Southern Asia, serving the kingdom of God in different sections of India and Burma, and in a wide diversity of ways from circuit preacher to bishop. His record reads: Secunderabad Circuit, 1875-'76; Richmondtown, Bangalore, 1877-'79; Rangoon, Burma, 1880-'84; presiding elder Burma District, 1885-'86; Simla, 1886; Bombay District, 1887-'96; Asansol District, 1896-1900; Calcutta District, 1900-'04; editor of *Burma Evangelist*, 1884-'87; editor of *The Indian Witness*, 1896-1904; elected missionary bishop of Southern Asia, 1904; retired from the episcopacy by age limitation, 1920. He was a member of the General Conferences of 1888, 1892, and 1904, and a delegate to the World's Missionary Conference at Edinburgh in 1910. Among his published writings may be mentioned the "Rise and Progress of Methodism," "Apostolic Succession," and a "Brief History of Methodism," which has been translated into various Indian languages.

Bishop Robinson was married in Bombay on Nov. 15, 1876, to Henrietta Lester Terry. Readers of the *HERALD* will recall the sad death of their daughter, Helen E. Robinson, who was drowned Aug. 10, 1917, while returning to India on the "City of Athens" after a furlough in this country. The other children of the family are: Ruth E., John F., Bessie E., Flora L. (now Mrs. T. J. Howells), and Muriel E. Robinson.

It is difficult for Methodists in America to realize the conspicuous service rendered by this faithful missionary leader in the far-away empire of India with its 350,000,000 Hindus, Mohammedans, and followers of other strange religions. At

the time of Bishop Robinson's retirement in 1920, the members of the General Conference, however, recorded their appreciation of his life and work by adopting by a rising vote a resolution offered by the delegates of Southern Asia. This resolution read in part as follows:

On the occasion of the retirement of Bishop John Edward Robinson, the delegates of the Southern Asia field and missionaries of that field present at General Conference, desire to put on record in this General Conference their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories that have marked our history there. They desire to express their great appreciation of the heroic services that have marked his long and distinguished career in that great field, as pastor, district superintendent, editor, and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly spirit, manly and courageous attitude, and ever cordial dealings have won for him a profound regard among those with whom he has been a collaborer, as well as among those for whom he has devoted the long and faithful years of his life.

In a production from his pen something over a year ago, Bishop Robinson revealed his deep understanding of one of the vital issues now before the church of the living God—that of church union. His word on this subject comes with added weight because of his contact for nearly fifty years with representatives of the Church of England in mission fields. In this article, which appeared in *The British Weekly* of Nov. 25, 1920, under the title "Non-Conformists in India and the Lambeth Conference Proposals," he said:

When the Church of England shall have set its house in order—that is to say, when it has got rid of the Establishment, relinquished prelatial in favor of constitutional episcopacy, forsworn forever apostolic succession, sent Anglo-Catholicism to its own place (the bosom of Papalism), revised its Articles of Religion (John Wesley has provided an admirable revision), accorded its laity a rightful place in its councils, and placed sundry objectionable doctrinal teachings on a sound and secure Scriptural basis—then, and not until then, will it be in the position of vantage from which as a free, independent, and evangelical Christian body it can enter into negotiations for union with the Free Churches.

Methodism is grateful for the leadership and example of Bishop John Edward Robinson, whose work will live in the ever-enlarging Christian community of India.

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city is the headquarters of a big agricultural development. In fact, the Hampden County Improvement League has just completed a big campaign, having raised \$50,000 a year for three years for the purpose of bringing together city and country by improving the conditions of contact between them.

I feel sure that if the Conference came here every one who attended would go away well pleased.

*Springfield.*

**Frank D. Howard**

Treasurer and Manager Lamb Knitting Machine Company

**B**Y all means have the General Conference held in Springfield in 1924.

Springfield, already popular, is growing in favor as a convention city. Having every facility for entertaining the General Conference, should it be held there in 1924, it would afford the people of New England a most excellent opportunity of getting a better knowledge of the activities of the Methodist Episcopal Church.

It is a railroad center. It has good hotels, ample for even larger gatherings than a General Conference. It has about as fine an auditorium as can be found anywhere.

Instead of going to the same locality twice in twenty years, why not come into New England oftener than once in seventy-five years? What city anywhere offers better facilities or a warmer welcome than Springfield, Massachusetts?

*Chicopee Falls.*

**Howard W. Selby**

General Manager Eastern States Farmers' Exchange

**T**HERE is no one living in New England, to the best of my knowledge, who can recall the time when a General Conference was held within its borders some seventy-two years ago. The inspiration which such a meeting brings to any local community or section of the country is a tremendous impetus to the workers and constituency in that section. New England has shown very definite signs of activity in the past few years, the most notable of which is the commendable way in which it has been fulfilling its Centenary obligations.

We have need for further revival of effort and activity in our churches throughout New England, and I know of nothing that would tend to stimulate and create

enthusiasm, among one of the most perfect meeting-places to be found in America. The ability of the Springfield people in handling crowds is shown annually, when they have out-of-town guests to the extent of 50,000 during a single week for the purpose of stimulating interest in agriculture through the Eastern States Exposition. In addition to the fine hotels, the people of this city delight in opening their homes to out-of-town guests, displaying to them the civic pride and interest that they possess. Springfield is a live and active city, well organized along civic and social lines, and affording much that will tend to inspire the delegates who attend the General Conference if held in this city in 1924.

*Springfield.*

**Judge Robert C. Parker**

District Court of Western Hampden

**I** FAVOR the General Conference coming to Springfield for the following reasons:

1. It would impress on New England Methodists and their friends the size and worth of our denomination, as nothing else can do.

2. It would give us the impetus and inspiration of a close contact with the really big things of the church and the kingdom.

3. It is only fair that New England should have the privilege of playing host once in a great while.

4. Springfield has excellent qualities as a convention city, with a massive and beautiful auditorium, good hotels, and splendid transportation facilities of every kind.

*Westfield.*

**George C. Melville**

President The Melville Co.

**W**ITH regard to bringing the General Conference to Springfield in May, 1924, I would say that, as a delegate to the General Conference held in Des Moines in May, 1920, I appreciate one outstanding obstacle which interfered greatly with the conduct of meetings. This was the acoustic properties of the Coliseum, in which the meetings were held.

At the time of our last Annual Conference, which was held in Springfield, Mass., I visited the Municipal Auditorium of that city and have since made inquiry concerning its qualities and properties from the standpoint of holding a meeting as large as our General Conference ses-

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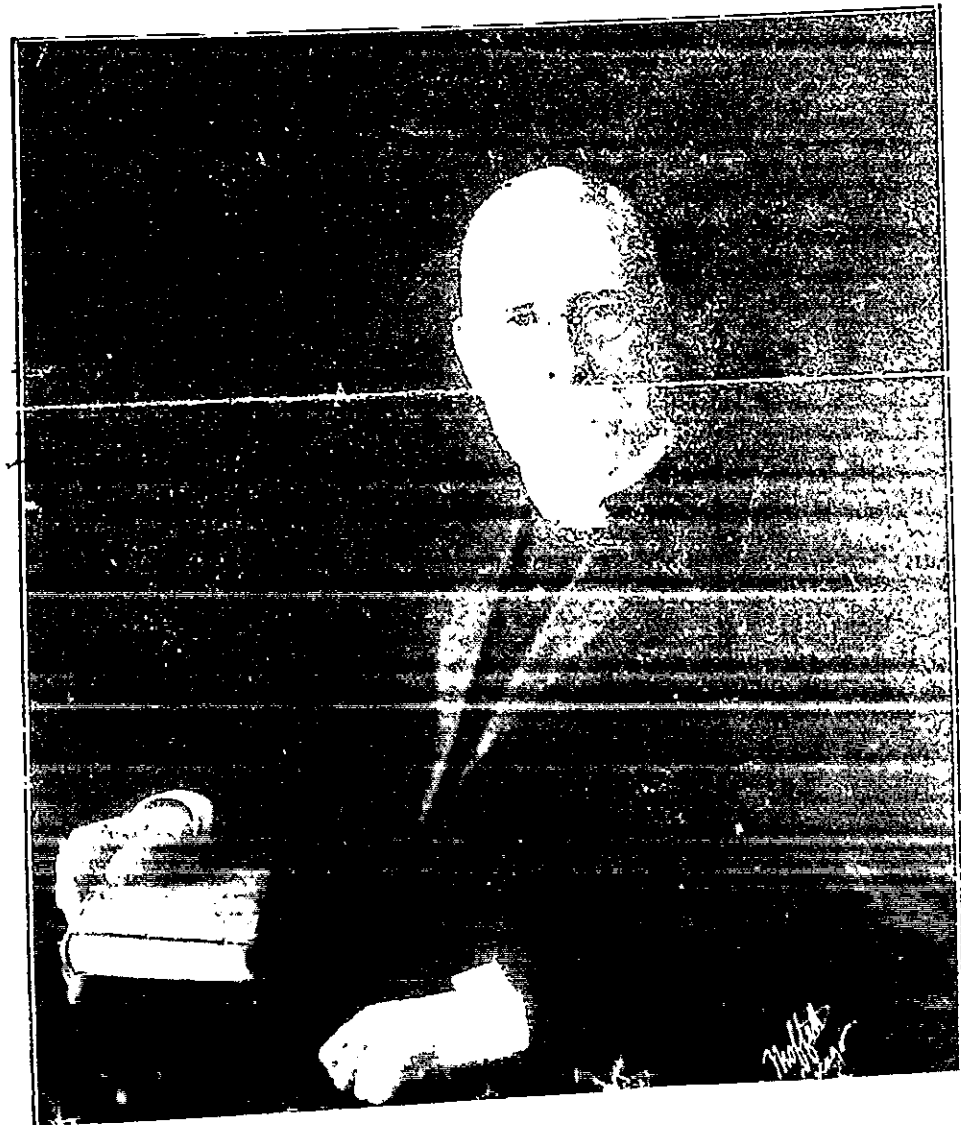
# The Indian Witness

VOL. LIII.

Lucknow, India, Wednesday, February 22, 1922

No. 8.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"





**CORRECTION**

# The Indian Witness

VOL. LIII.

Lucknow, India, Wednesday, February 22, 1922

No. 5

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."



Bishop John Edward Robinson, D. D., L. L. D.

Born in Ireland, February 12, 1849, went to America, 1865, entered the ministry and came to India, 1872; Missionary Bishop of Southern Asia, 1904-1920; when he retired at Bangalore, and passed from earth, February 15, 1922. "Believing and beloved."

## Bishop John Edward Robinson

### A Comrade's Tribute

On the evening of our first day in India, early in 1888, a reception was given to the Rev. Homer C. Stuntz, as the new pastor of Grant Road Church, Bombay, at which we were present. The Rev. J. E. Robinson, as presiding elder of the Bombay District, was present as master of ceremonies. Thus I met J. E. Robinson on my first evening in India, and a close friendship between us began that night, which has been continuously enriched, as it has ripened through the years. For eight years—1896 to 1904—he was editor of *The Indian Witness*, residing in Calcutta; and he and his family worshiped in the church of which I was pastor, and our fellowship was precious. Then, in 1904, he was elected Missionary Bishop, and from then until 1920 we were colleagues in travel, labor, and administration; and, since his retirement, through continuous correspondence we seem to have been drawn even closer together than when he was busy with official duties. His friendship has been to me so precious personal during all the years of my missionary life, that I feel the loneliness, as if I were a member of the very inner circle of his own family.

#### Analysis of his qualities

Who ever attempted to analyze Bishop Robinson's qualities, while he was with us? We just admired him, loved him, trusted him and rejoiced in him. His total impression gave us joy and delight; and we said: "He is a man of God." We think of him now as a man *with* God.

#### His works do follow

I shall name a few of the many ways in which his life has been an ideal example. First, his home. Many years ago, I began to call Mrs. Robinson "the model mother". While there are such homes as Bishop Robinson's, in which such young people as "the Robinson family" are reared, the Church is secure. There has been a beautiful, ideal home permanently placed before all our missionary and Indian Christian families.

Bishop Robinson was a cultured, scholarly, ideal Christian gentleman. He had the inborn instincts of the very highest type of the Christian gentleman; as shown in his charming manners, his utter unselfishness and his continuous, tender, considerate thoughtfulness of others. His vein of Irish humor never failed him, and enabled him to rise as a presiding officer to all the highest demands on all special, social, inter-denominational and other official gatherings. He always said and did the right thing in the most gracious manner.

Bishop Robinson was an inveterate and accurate worker. Few men have labored so zealously for the establishment of the Kingdom. In a letter to me, looking toward retirement, he wrote: "After almost half a century of close touch with everything that has been going on, it will not be easy to take hands off," but he added: "To be idle would simply be intolerable. But there is no fear of that. I can easily find plenty to do." And, true to himself, he worked even after he was no longer able to be out of bed or use a pen; but, with his unusually clear hand, continued to write with his pencil. As to accuracy, I remember one morning, when we were in Calcutta together, and he was Secretary of the Bishop Thoburn Special Fund, that he said to me: "I sat up till three o'clock this morning searching for a mistake of three *fr* in a year's account; but I found it!"

Bishop Robinson added to his great genius for detail broad visions; and everything pertaining to the welfare of a world church was dear to him. This universality of his sympathies reveals his real personality. He used his most remarkable ability for personal work when traveling among all classes of people. He seized all kinds of opportunities to live up to the Master's farewell commission to his disciples, "Ye are my witnesses." May his mantle in this particular fall upon us all!

Bishop Robinson's permanent theme, as a preacher, was Christ Jesus, as a personal, all-sufficient and eternal Saviour. In a personal letter, referring to one of the last sermons he ever preached, he tells of the good time he had in preaching on what he called the "Four Fundamentals":

1. "Without shedding of blood there is no remission.

2. Without faith, it is impossible to please Him.  
3. Without sanctification, no man shall see the Lord.  
4. Without (apart from) me, ye can do nothing."

Who that was present can ever forget his Sunday evening valedictory sermon on "The Ever Enduring Name", preached in Lucknow on the eve of his retirement, at the close of our last Central Conference? This he evidently intended as his matured witness to the final, complete and universal reign of Christ. The theme was all in his text: "His Name shall endure forever; His Name shall endure as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." This expressed his boundless faith in the universal Christ, after half a century of most effective missionary service. He is now forever with his "ever enduring" Christ.

I will close with a quotation from the last letter I received from my beloved comrade. It was five pages long, written in bed with a pencil, and reveals his spirit of Christian humility to the end. This letter will be cherished as one of the choicest treasures of a life time.

"In the brotherliness of your spirit and goodness of your heart you say things about my poor self and my service altogether too laudatory. I dare not take them to myself, as a true valuation of my service I have been enabled to render. The wonder, the unceasing wonder the eternal wonder it will be to me is, that the Lord Jesus should have condescended to give me a place at all, in helping forward the work of His Kingdom. In writing to close friends, I sometimes say things about my spiritual life and experience I would never say in public indiscriminately. It is a great sin to some to be trying to keep up a religious reputation at all costs, and to say extra meek, pious things, when approaching death. That is peculiarly abhorrent to me. I would carefully avoid everything of that sort. Recently, I had occasion to quote from one of our beautiful hymns two or three verses. Should you never hear from me again, beloved fellow-soldier, let the last verse sum up to you my heart's deep conviction and experience:

"We would see Jesus; this is all we're needing;  
Strength, joy and willingness come with the sight;  
We would see Jesus, dying, risen, pleading;  
Then welcome day, and farewell mortal night."

FRANK W. WARNE.

### God's Nobleman

John Edward Robinson was born in Ireland on February 12, 1849. As a youth of sixteen he emigrated to America. Called to the ministry of the Methodist Episcopal Church, he attended Drew Theological Seminary, graduating in 1874, and, at the call of William Taylor, came at once to India for the self-supporting mission work which the latter had inaugurated. He was appointed first to Hyderabad and served there from 1874 to 1877, and, in turn, served in Bangalore 1877-1880, Rangoon 1880-1886, Simla 1886, Bombay district 1887-1890, Asansol district 1890-1900, and Calcutta district 1900-1904. He was also editor of *The Indian Witness* from 1896 to 1904. In 1904, he was elected by the General Conference of the Methodist Episcopal Church as Missionary Bishop of Southern Asia, and, until his retirement in 1920, gave unstinted and most effective service in this high office. Such is a resume of the life-work of Bishop John E. Robinson, who died at Bangalore the night of the 15th of February; but the names of places, years and kinds of work give but a poor idea of the beauty, fullness and success of the life of one of the men to whom Christianity in India owes much. His death was not unexpected, for he had been suffering from a grim malady for some years. Nevertheless, up to the last, he continued to work with his mind, even when a frail body afflicted him with pain; and the literature of the Church is the richer for the enforced seclusion of the last year or two of his life. A host of friends in India and America and other lands bow in sympathy with the afflicted wife and children, and with them will cherish the memory of one who, in an unusual way, was God's nobleman.

It was thirty years ago that I first met Dr. Robinson, when he was a visitor at the Garrett Biblical Institute in America; and his hearty welcome to the callow missionary candidate and his cheery optimism as to the work ahead did much to encourage and hearten me. As the friendship began, so it continued to the end. To meet him was to be strengthened, to receive a letter from him was to be encouraged. For twenty years and over we met occasionally and corresponded much, all to the inspiration and benefit of the younger man. Then came the time when, in the puzzling problems and the taxing burdens of supervision, we became yoke-fellows. What a splendid fellow-worker he was! Generous to a fault, he was always willing to take the heaviest burden and most thankless task; and, at the same time, see that his colleagues received the larger part of any honor due for successful work. We always knew, even if mistakes were made, that the best construction would be put on all our words and acts, and that, in private as in public, we could count on his loyal support. That he was a choice friend many hundreds will testify; and no where was that friendship more wonderfully luminous and pervasive than in the small group that shared the responsibilities of official life with him. The memory of our associations together during those eight years will always remain as a blessed fragrance to me.

Bishop Robinson was one of the uncommon men who knew both how to be abased and how to abound. He came out as a self-supporting missionary and, for more than a decade, self-denial was a feeble word with which to express what he and his family endured. Of this he never complained, as he had counted the price before coming to the field; but, in later years, he often mentioned it rather as a matter of glorying for months, if not years, at a stretch, they lived on less than a rupee a day, as did others of that noble band of William Taylor's special work. We may criticise the congregations or the system which allowed such hardship, and we may hold that premature breaks in health were thus caused; but we can only admire the courage and fortitude of the men and women who thus gave the Gospel without charge to a needy, if careless people. All during his South India and Burma pastorates Bishop Robinson passed through this Pauline experience, and many a time has he averred that, difficult as it was for him and his family, they were as happy times as he ever experienced.

An accomplished writer, Bishop Robinson's pen was ever busy, and the older missionaries now on the field remember with pleasure when he was editor of *The Indian Witness*. His keen editorial instinct enabled him to realize what his constituency needed, as well as what it desired; and his literary abilities, coupled with his very extensive experience in all kinds of mission work, enabled him to sound the note that commanded attention from the leaders in all societies and gave direction to the thought and the effort of the general missionary body. To him the editorial tripod was a throne of power. He cared little for what might be termed literary niceties, though his articles were finished products from the literary standpoint. What he loved to do, and what he did do, was to champion all good causes and to vigorously oppose all that made for evil. His clear judgment and his deep convictions on all public and mission questions made his period of editorship a time of moral and religious leadership that left lasting benefits behind it.

There are many aspects of the life now finished that might well claim our attention, such as his wise charities, his friendship with the children, and his enormous capacity for work. But I close by mentioning an ability he possessed to a remarkable degree, and which many of us who knew him well deeply coveted. I refer to his ability to do personal religious work with everyone he met. On the train, walking along the street, during the wait at the railway station—wherever he met a stranger and had the opportunity for a few moments of talk, he had the ability to turn the conversation, and that without any offense, to the great

spiritual verities of life; and invariably he coupled his good-bye with a brotherly expression of religious interest. He will shine as the stars forever, for he turned many to righteousness.

We mourn the loss to us through his death; but we thank God for all that came to us through his life. He was a good man, he was a Christlike man, and he left behind him the white flower of a blameless life. For forty-eight long years he was a missionary in this land, and by his words, companionships and example, he taught us how to live. When, in the weariness of age and the pain of disease, he could no longer show us how to live, then, in the calmness of hope and the rest of faith, he showed us how to die. Blessed be God for the life and love and example of such men as Bishop John Edward Robinson!

J. W. ROBINSON

### His Coronation

"For real brotherliness and spiritual help on any personal problem, there is no man in India to whom I would rather go, than to him." So remarked an experienced district superintendent, with reverence to our now sainted Bishop John Edward Robinson—a testimony shared by many another fellow-worker in this land. True brotherliness and spiritual helpfulness were indeed the bishop's characteristics, along with those other qualities which so endeared him to his associates. Cordial, modest, fearless, conscientious, virile, penetrating, versatile, he loved the truth for its own sake and spared no pains to know and promulgate it. From the hour of his conversion in young manhood, until his triumphant departure from earth, his life was spent in unswerving devotion to Jesus Christ and His Kingdom.

Bishop Robinson was a soul-winner. He knew how to spread the gospel net and how to draw it. He dealt with individuals in a manner that impressed them with the necessity of complete surrender. Once, on a train, we traveled with him in a compartment in which the only other passenger was a British soldier. Soon the bishop engaged in conversation with that stranger, learned that he was astray from God, and spoke with him so earnestly and tenderly that, at the bishop's suggestion, all three of us knelt in prayer together, and that young man definitely yielded his heart to Christ. On other occasions, we have noted how the bishop sought for opportunity to speak with persons in the interest of their souls, and pressed for an immediate decision.

True, we think of him especially as a Methodist, for he loved the doctrines, polity and traditions of the Church he so gladly served, and which honored him with so important trusts. Doubtless he would have been elected a general superintendent two years ago, but for the age limit that occasioned his retirement. Since then, he has kept abreast of current events, in Church and State, and has contributed telling articles to the secular and religious press. We shall miss his familiar letters, written in bold hand, when not typed, freighted with rich meaning; and we shall look in vain for articles such as he alone could furnish. Now that he has made "the great adventure," we commend particularly to the younger missionaries, a study of his life and usefulness, which were best known and shared by his beloved family. We rejoice with them, and with all others who knew and loved him.

Tempered by experience, chastened by sorrow, enriched by acquaintance with the best thinkers of the ages, sustained by the unflinching grace of God, and joyful in the glorious hope of immortality, he patiently bore his last sufferings and, to the end, busied his mind and heart with matters of the Kingdom. Four weeks ago he wrote an appeal for prayer in behalf of the cardinals who were to elect the new Pope. Alert, broad minded, appreciative, sympathetic, he kept pace with current events in this and other lands and sought to interpret them in the light of Providence and progress. If a saint is one who believes and follows Christ until he becomes Christ-like, John Edward Robinson was a

true saint of God—revered and loved by his family, his co-workers and the whole Church, and now "called to higher service" in the realms of eternal day. May his mantle fall on many a young man and woman who may have the inspired vision and help to fulfil it in the cause he so well served!

Often during our long acquaintance with him, we have thought of those words of Makachi: "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace and uprightness, and turned me away from iniquity."

F. B. P.

### A Prince in Israel

A great missionary, a great preacher, a great pastor, a great writer, a great man! A Prince in Israel has passed away. The world seems poorer because he has gone, but it is certainly richer for the seventy-three years that he has been in it. The great movement inaugurated by William Taylor to establish self-supporting English churches in India obtained a measure of success, because he sent out a few men of the character of J. E. Robinson; it failed to accomplish what he expected, because he sent out so many men that were not of that character. Many of us can run in the ruts, after the tracks have been laid for us. But failure faces a mission that has no man with the daring and ability to strike out on new lines.

To many of us, J. E. Robinson was more than a successful missionary and an honored bishop of a great church. He was a warm friend; one of the kind that "sticketh closer than a brother." We might dispute with him on matters of church policy; we might vigorously contend with him in conferences and committees, but, when we met socially, there was never any concern as to the warmth of the reception that we might expect, if by any chance our advance should anticipate his.

He has gone from us; no more shall we meet him in the flesh; but the memory of him will always be green to those that knew him. Certainly, the writer will always feel that he is a richer and a better man, because he counted Bishop J. E. Robinson as his loving, personal friend.

J. C. BUTCHER.

### Words from the Bedside

On Feb. 15th, Mrs. Robinson wrote to us as follows: "My husband came into the hospital last Wednesday, the 8th, for a minor operation and it was performed on Sunday the 12th, his 73rd birthday. He stood it very well; but, both before and after, he ~~was~~ most of the time in a sort of stupor. The day before he came to the hospital, however, he was more alert and made all arrangements, in case he did not get through, but, on Sunday, he did not seem to know of the operation. When we said we were glad it was over, he asked, 'What is over?' The children all sent him cables for his birthday, but he hardly seemed to know that they had come. You may state that the operation was successful and he is recovering."

On the 17th, Mrs. Robinson again wrote, as follows:

"My husband passed away the 15th inst. about 11:30 P. M. The Civil Surgeon told me at 8 that he seemed stronger; but at 11:30 he just stopped breathing. Muriel and I were both by him. He had not said anything for several days except when he was aroused for food or medicine, but the morning of that day, he put out his hand, as I went to the bed, and he said 'I've had a very good night and a good sleep, and feel better.' Soon he fell asleep again. Well, he is at rest from all his sufferings!"

### At Home with the Lord

Our beloved Bishop John Edward Robinson went home to be with his Lord shortly before midnight of the 15th instant, after being under skilled treatment in the Bowring Hospital for about a week. He went at the request of their family physician, as every medical convenience was available there. I was privileged to see him on Friday morning and afternoon of the 10th instant, the day after our arrival in Bangalore. He was sleeping at the time of my morning visit, but he was awake and alert in mind and spirit, when I called later in the day. He looked weak, and while friends

were hopeful, he was fully prepared for God's loving will, whatever that will might bring to him. I did not see him again until the morning of the 15th instant and I noticed his further weakened appearance which suggested that he might not be long with us. Mrs. Robinson spent much time daily in the Hospital with him, as did Miss Muriel Robinson. During the last two days and nights Mrs. Robinson was constantly there. Able physicians and day and night nurses rendered skilful service to the patient under their care. On Sunday afternoon, the 12th instant, a minor operation was performed. This gave him some relief and he appeared to fully recover from its effects. But his physical frame did not recuperate. All that human love and skill could do was done; but, in response to his great desire often expressed, in the silent hour nearing midnight on Wednesday, his spirit left its mortal habitation, and, "absent from the body" he was at once "home with his Lord."

On Thursday afternoon, the 16th instant, we laid his "body in the grave" to await its glorious resurrection. The body was brought to the church at 5 P. M., and there an impressive service was held, in which the Rev. A. Brockbank, of the Wesleyan Mission, and Mr. A. McD. Redwood took part, together with ministers of our own Church who were present. The names of these two brethren, together with the hymns sung and the Scripture read in the service, were chosen by the bishop himself, in his calm moments, before leaving for the Hospital. Evidently, for some time he had clearly realized that he was nearing home! The church was filled with folks, among them being many Indians. Hymns 577, 179 and 323, from the Methodist Hymnal, were sung. The Scripture portion was Romans 5, 1 to 11. At the grave-side in the cemetery, a large concourse of people gathered, and after the solemn service there, a stream of flowers in the form of wreaths or crosses, and others loose, began to pour on the sides of the grave. Some few flowers were dropped into the open grave upon the coffin. Among them I noticed a beautiful button-hole bouquet going in. I could not help saying audibly: "Behold how they loved him!"

Mrs. Robinson and Miss Muriel Robinson are being very manfully divinely sustained. We all hoped that our bishop might be spared to see his daughter, Miss Ruth Robinson, now nearing India, but his Lord has willed otherwise.

It seems difficult to realize that our beloved bishop is not among us still. He has had a strenuous life in the service of his Master, and now has been further privileged to seal his service to this land by claiming a resting place here for his physical tenement. Wherever he has labored, he has left an atmosphere of influence, such as tends to draw souls to that Master, as well as to himself. Such an atmosphere has emanated from him in this part of India, and in this lovely station, even since his retirement. He will be missed in the church here and by its congregation, members of the church and others. He will be missed by the missionary corps of the station, by all of whom he is held in high esteem. He will be missed as a citizen of Bangalore; for, while loyal to his American citizenship, he wholeheartedly cast his influence always on the side of everything that tended to righteousness, which alone exalted a nation. I presume that all through the wide field over which, for sixteen years, he exercised effective episcopal supervision, India, Burma, the Straits Settlements and adjacent islands, and the Philippine Islands, there will be those who have found in Bishop J. E. Robinson a counsellor and friend. He now rests from his labors. We cannot but believe that he will still delight to serve in the deathless sphere to which he has gone.

J. B. BUTCHER

### A Life-long Friend

I have lost a life-long friend in Bishop J. E. Robinson. I was one of the last who saw him the evening before he passed away. I stood at his bedside twice; not many had this privilege. Oh, how beautiful he looked! His face was so *ahn* and *fun*, and so much like a marble statue. It was not distorted, such a calm, quiet face; all lines of suffering had disappeared; and to see his face was to know that he was beholding the King in His glory.

GRACE STEPHENS,



## Our Supreme Task

What is it? To teach, preach, heal? to establish schools, churches, hospitals? Yes, and more! These are means and methods of service well worth while, but are they the real aim of all our work? Is not our supreme business to win souls? Rule 10 for a Methodist preacher's conduct says: "You have nothing to do but to win souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most. Observe! It is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."

### "Rescue the Perishing"

A recent article in *The Red Triangle* deals with life-saving from drowning, and urges such points as training, promptness, position, resuscitation and perseverance—points that well apply to the saving of souls, but with the urgency of their immortal worth. If life itself is so very precious, what of souls that may be lost or saved through our relation to them?

### "By all means"

Ah, the apostle Paul well knew the difficulty of winning souls, but also their priceless worth, and he utilized every means within his reach. What would he think of present-day advantages, even here in India? With the traditions of Christianity, the agencies at work and facilities at our disposal, what progress should be made? With institutions, literature, means of travel, hosts of Christian workers, surely these should be enlisted in the supreme task of making Christ known.

Elsewhere in this issue we publish an article by the Rev. A. W. McMillan, setting forth the use of lantern slides and gramophones in reaching the humble villagers, as well as educated people, with the Gospel message. In some parts of India, singing bands are accomplishing wonders among the various cults. Yes, "by all means, save some!"

### "But by my Spirit"

This fact must be recognized throughout the process. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts"—a message to the prophet Zechariah, and through him to the whole Church. Elijah discovered that God was not in the wind, nor in the earthquake, nor in the fire; but in the "still small voice" that revealed His presence and will. The true emphasis is ever on the spiritual motive and dynamic, rather than on the mechanics of evangelism, however necessary and important these may seem. In the present campaign, we are most of all concerned, not for spectacular performances, not vast numbers, but for spiritual transformations by the power of God.

## Comments

The January-March number of "The Burma Mission Herald" brings its usual interesting account of progress and open doors of opportunity in that fascinating field. We note that the current number is the first of volume eighteen, and distinctly recall the first and following issues.

Reports from various centres in the Church of Scotland, Eastern Himalayan Mission, tell of increased interest in temperance. Doubtless the visit of Miss Mary J. Campbell, who is now in Kalimpong, will give new impetus to the movement.

The "British Weekly", in expressing sympathy for Gipsy Smith on the death of his aged father, who has just passed away in his ninety-first year, tells of the very intimate relationship existing between father and son. Gipsy Smith once said this concerning his father's influence on him and his brothers and sisters:

Whenever we were tempted to do things that were at all doubtful, we at once thought of father, and if we had any sus-

picion that the course of conduct we contemplated would not be pleasing to him, we at once abandoned all idea of following it. Father's life was the heaven which leavened the whole lump.

How many children have been inspired to do right and deterred from evil by the influence of godly parents!

"The Baptist Missionary Review" tells of the mother of Adoniram Judson who lived to the age of eighty-two years and was buried at Plymouth, Massachusetts, in 1842.

A sister of young Adoniram and the companion of his childhood, remembered hearing her parents relate that when her brother was only four years old, he used to gather children of the neighborhood to play church, he officiating as minister. Even then his favorite hymn was the one beginning, "Go preach my gospel, and the Lord."

The mother of this great missionary taught him to read when he was only three years old. While his father was absent on a journey, she planned to give her husband a agreeable surprise on his return, succeeding so well that, when his father came home, the child saluted him by reciting a whole chapter of the Bible.

Bishop and Mrs. J. E. Robinson lived for several years in the house on Fraser Street, Rangoon, that stood on the very spot where Adoniram Judson baptized his first convert. Three of their children, J. Fletcher, Bessie and Flora, were born there.

At a complimentary luncheon to Her Excellency, Lady Reading, in Calcutta in December, fifty-one women, including teachers, physicians, Christian workers, and lawyers were present. In reply to the toast to the day her Excellency declared her policy concerning the "Women of India Fund", as follows:

The objects of the Lady Reading Women of India Fund will be threefold:

The assistance of the Lady Harbage Medical College at Delhi;

The founding of a Hill Hospital for Indian women and children, where special attention may be paid to maladies of the eye and ear;

And the forming of an Indian Nursing Association for the training in either of these Hospitals, and others all over the country, of Indian Nurses for Indians.

I will not enlarge on the need, it is so manifest, and so manifold, and indeed you must be able to judge of it more nearly than I. But I would lay stress on two points.

To all those who love her and look with faith and hope to her future, the care of India's women and children is not a charity, but a duty. And to those who know even a little of their sufferings, it acquires with infinitely greater urgency.

And, in conclusion: If, when the time comes for me to leave India, I can but see something of that unbroken, something of dutiful and growing progress in the work dedicated to their care, and, above all, greater mutual cooperation and sympathy between the women of every race and every community in the Empire,—I shall feel indeed most richly rewarded.

President Harding's address concerning the negroes in the United States, given last October in Birmingham, Alabama, is receiving wide and varied notice. A paper from Monrovia, Liberia, as well as the *Indian Social Reformer* of Bombay, are among the number. The race problem is certainly a vexing one. Mr. H. G. Wells says that more sorrow is due to race hatred than to anything else in the world. Probably all Christian Americans are heartily ashamed of the treatment that their country has meted out to the negroes, who were first brought to America against their will and, in many instances, cruelly treated. We are reminded of the saying that it is hard to forgive those whom we have wronged.

In so far as Mr. Harding expressed his conviction that the colored people in America should have equal political and educational rights assured by the American government, we heartily agree. In his remarks concerning social relations, we think he may be somewhat misunderstood. If his meaning is that such social relations between the races as lead to inter-marriage are not best for either race, would not the consensus of opinion be with him? Is not a truer equality of races to give each his own place, rather than to expect any one to imitate, approximate, or rival the attributes of another?

## The Christian Council of the United Provinces

The Representative Council of Missions of the United Provinces, in its meeting at Lucknow, February 15th and 16th, in harmony with the suggestions of the National Missionary Council, adopted the above name, and also approved of the proposal to appoint five officers whose duties shall be, working under the instructions of the National Missionary Council and the Representative Councils, to collect information both in India and elsewhere, and put it at the disposal of councils, churches, missions and individual Christian workers; to promote common thought and prayer and the formation of a common mind on missionary problems, and to work out the details of schemes approved by Councils. The Council believes that, in this way, its usefulness will be much increased and that schemes of co-operation will be actually carried out.

Other plans suggested for bringing up the Indian membership to at least half the foreign, and to make the number of women members one-fourth of the total, were also adopted.

The usual reports were given and accepted, many of them without debate, but considerable time was taken over the adoption of resolutions concerning the Indian Christian Church. The desire for advance in the matter of making all Christian work center in the Church, rather than in Missions, was unanimous, and the debate was more concerning the best expression of the sentiment than the actual trend. The resolutions as adopted were:

### Resolutions

(1) That a complete systematic survey of the Indian Christian community be undertaken by the Survey Committee, to find out its present ecclesiastical, social and economic condition.

(2) That, in view of the present situation, it is desirable that the activities of the Church and the Mission should be increasingly directed towards mutual co-operation, so as to reach the goal when all Mission activities will be centered in the Church.

(3) That as fast as capable Indian men and women are forthcoming, they should be appointed to positions of responsibility.

(4) Recognising the significance of Stewardship as the only Christian attitude toward property and life, we urge upon our Indian and missionary leadership the vital need of teaching and promoting the principles of Stewardship throughout our entire constituency, in order:

*First*, that Indian Christians shall lift up Christian standards, and exemplify them, in the realm of material possessions;

*Second*, that a social order shall be built in the midst of Indian life that shall be truly Christian; and

*Third*, that the Church of Jesus-Christ shall receive what the Indian Christian community is bound in honor to provide, a reasonable and sufficient material support.

(5) That local congregations be urged to assume gradually the entire administrative and financial responsibility of the evangelistic work in their cities or areas, in addition to providing for their own churches.

The report of the Committee on Rural and Vocational Education showed good results from the united effort. The training schools for teachers held at Cawnpore were of great benefit to those who attended, and two are also planned for 1922, the dates to be announced later. Through Mrs. G. W. Briggs, who had charge of the former ones and the preparing of literature for teaching the Beacon Method, has gone to America the work will be continued.

The name of the Committee on Missions Movement was changed to Work among the Depressed Classes, as much of the work done by the committee applies wherever these classes are found, as well as where there is really a mass movement.

D. C. V. R. Jaiyer reported the preparation of the *Hyndi* for the year ending 1921. The Rev. A. W. M. Bell, gave a very interesting report on the Interim slides for the year which he published elsewhere in the issue. Mr. Jaiyer also reported that the *Hyndi* for the year ending 1921, was expressed in many of the interests of the project may be gathered from the fact that 1,000 different names were submitted to the editor from which to select one individual sent 196 different names.

The presence and able advice of Mr. J. H. Chubb was the occasion of many expressions of gratitude by the Bishop of Lucknow and Bishop F. W. Watne who presided over the sessions of the Council. The report of the temperance com-

mittee, made by Rev. C. P. Cape, included a resolution of thanks to the Government of the United Provinces for the real advance in temperance measures adopted as a result of the work done by the special committee on excise reform; reference to the new opportunity provided for temperance organizations to have a representative on advisory boards; exhortation to all Christians to help in enforcing the excise laws, and an appeal to officers to make the punishment of offenders sufficiently severe to be really deterrent; recommendation of the course of study for Scientific Temperance Instruction in all Christian schools, and affiliation of temperance work with that of the Blue Ribbon Temperance Association, which, guided and supported by the Women's Christian Temperance Union, is proving so popular and effective.

### Credit for Alcoholic Liquor at Railway Refreshment Rooms

The practice by railway institutes and refreshment rooms of selling drinks on the credit system has proven a great detriment to men working on the railways. The Women's Christian Temperance Union at Khargpur has agitated concerning this evil, until, in December, 1921, the following order was passed:

The Agent received some time ago a representation urging that the credit system for alcoholic liquors sold to Railway employees by the Catering Branch should be abolished. The question was referred to a special meeting of the Khargpur Station Committee, in order that an opinion might be obtained from those who were in close touch with the conditions at a large settlement like Khargpur. At this meeting the following resolution was carried unanimously:

"That the credit system allowed by the Catering Branch, Khargpur, to Railway employees, for spirits and liquors and other intoxicating drinks, be abolished and that these be sold for cash only."

When the Catering Branch was started, the Agent considered this matter very fully, and decided that it would be a matter of convenience to employees of the railway to be able to obtain some limited credit for wine, spirits, soups, etc., at the Railway Refreshment Rooms. The concession was very much criticised in a part of the Calcutta Press, a year or two ago, and it was even suggested that the Railway Company was deliberately placing temptation in the way of employees, in order to augment its receipts from the sale of liquors.

In spite of this, the Agent was unwilling to inconvenience employees by stopping the credit system, but a strict limit on the amount of credit was imposed.

In view, however, of the resolution passed at the meeting referred to above, the Agent has now decided to abolish the credit system on the sale of alcoholic drinks. It is unwilling to distinguish between classes or grades of employees and the prohibition will therefore apply to all.

Notice is given that, on and from the 1st January, 1922, no credit will be given to any Railway employee at any Railway Refreshment Room or Dining Car, including the depots at Santagardi and Bholudih, for alcoholic liquors. Exception is permitted in the case of drinks consumed with recognized meals.

This, we understand, will apply to all Railway Refreshment Rooms on the Bengal Nagpur Railway. We can sympathize the women of the society they have won, and encourage workers in other places to continue their agitation for similar reform.

### The Blue Ribbon Temperance Association

In response to the desire of the temperance organizations, the Women's Christian Temperance Union through its organ, the *Miss M. J. C. Herald*, and other workers, has organized a Blue Ribbon Temperance Association. A large number of workers have responded to the call, and the association may be held to be one of the most successful of the kind. The Women's Christian Temperance Union, many especially of the Christian workers, prefer to have a separate organization, through which to work, and the W. C. T. U., with its established plans and methods, is glad to co-operate with the Blue Ribbon Association. Some non-Christian workers have also responded to the call of the Temperance Union.

In September, 1920, a bulletin, called *The Blue Ribbon*,

was launched and has been published monthly since that time. In the Bombay Presidency, Rev. A. T. Hoffert of Bulsar has actively co-operated in the work of organizing the Blue Ribbon Temperance Army, and his presence and counsel at the recent National Convention of the W. C. T. U. in Madras was much appreciated. Mr. Hoffert is now given by his Mission, The Church of the Brethren, nearly all his time for temperance work. The Convention appointed Mr. Hoffert as National Superintendent of the Blue Ribbon organization, which is henceforth to be called the Blue Ribbon Temperance Association, instead of Army. The world is moving toward peaceful combination for the right, and the men of India prefer this name to being called an Army. All local organizations are invited to co-operate with the W. C. T. U., by making an annual contribution to its funds; while the W. C. T. U. is responsible for the expense of *The Blue Ribbon*, and also secures badges and in every way possible fosters the work of the Association.

The Representative Councils of Missions of Bombay and the United Provinces have passed resolutions of appreciation of the work of the W. C. T. U., recommending co-operation, especially in organizing local Blue Ribbon Temperance Associations.

The Women's Christian Temperance Union has ever been ready to co-operate with all individuals or societies striving to establish truth and temperance. Through its divisional and national organizations in India, with its publications in many languages, it seeks to help all temperance workers, and is more concerned with the accomplishment of its task, than for tabulating or securing credit for the work done.

For particulars concerning the Blue Ribbon Temperance Association, write to Rev. A. T. Hoffert, Bulsar, Surat Dist., or to A. S. Kirkpatrick, Esq., Editor of *The Blue Ribbon*, 6 Mangoe Lane, Calcutta.

EMMA S. PRICE.

## Lantern Slides

### Over a Million Miles in India during 1921

Every Mission station should possess a good Lantern outfit. The optical lantern is still "magic" in its power to draw people. If, in these changed days, it is not as easy to engage in street-preaching, lantern-pictures can very effectively be used to gather audiences in to hear our messages.

#### Our All-embracing Message

Topical lantern-lectures can be adapted for a tactful presentation of the great Message of Jesus Christ. Pictures on Japan or China can teach a thoughtful audience valuable lessons concerning Comparative Religion and the supremacy of Christ. The life of Dr. Livingstone shows India how the spirit of Christ seeks out the most needy, and that the Christian ideal is service, not ascetism. A set of slides on some Industry can be used to urge an Indian audience to seek technical education and develop "swadeshi" industries; to describe how Welfare Work is carried on in the West by employers who possess Christian ideals and philanthropic zeal; and to show how Christianity would have India avoid the mistakes of the West which have resulted in such long struggles between Capital and Labor. A set of pictures on "The Hampton Institute" contains valuable lessons which would be appreciated anywhere in India. All such pictures can aid us to present Christ and His Message in a way that will differ somewhat from old methods as an avenue of approach, but which will touch Indian life and experience at many points.

In our educational institutions, the optical lantern is a most valuable ally, imparting knowledge by means of the eye, on all manner of topics for which slides are now available.

#### Teaching Village Christians

The more simple or child-like the community, the more are pictures necessary. We teach our children thus. Pictorial presentation means deeper mental impression. Yet, it is surprising how little the magic lantern is used by missionaries. It was the most useful article of equipment among missionaries engaged in Y. M. C. A. work for Indians on the Somme battlefields, in the winter of 1917-1918, when

266 pictorial lectures were given in four months, and each was attended by from 200 to 500 Indians.

Our village-congregations may be mostly illiterate, but they can learn with greater ease what Christ would have them to know and to be, by the use of pictures. He Himself spake in parables. For those able to read Hindi, bhajans, gazals, Scripture verses, announcements, rough maps, etc., can be thrown upon the sheet. Bhajan-slides are purchasable, or one can write upon plain cover-glasses with negative ink. Up-to-date owners of Ford cars would probably devise some means of transmitting electricity from the car to the lantern; others would use the excellent acetylene light; and if this involves a few minutes' smelly cleaning the next morning, it is well worth while.

#### Good Slides Available

No one Mission station can possess a wide range of lantern slides; hence the few slides owned by an individual are soon used so many times in a locality, as to become overfamiliar to the people; and the lantern is put aside upon a shelf to be forgotten.

The Y. M. C. A. Lecture Department in Calcutta is not only growing very rapidly, but is specially seeking to help Missions. A few facts concerning its work in 1921 will surprise many:—

Its equipment has been increased during the year to 598 sets of slides; a 51% increase over 1920. These consist of over 24,000 slides, of which over 4,000 are beautifully colored. From two to five sets are being added weekly. There are prepared lectures, with 270 sets. Many others are Biblical and require no lecture.

A great growth in service rendered has been shown during 1921. 751 shipments, totalling over 1,162,697 miles, were made, by rail, post and hand-delivery. These were used in 1221 lectures, of which less than half were under Y. M. C. A. auspices. These reached audiences of about 163,000—a growth of 140% over 1920. Breakages, were slight, averaging charges of only 9 pies per shipment.

#### Poor Response in the U. P.

This vast and growing Bureau is at the disposal of missionaries, by the kindness of the Y. M. C. A.; and yet, in spite of these facilities, and the fact that the United Provinces Council of Missions, at its Annual Meeting in April, 1921, both sent its thanks to the Y. M. C. A., and drew the special attention of missionaries to these splendid facilities, there are *only four* missionaries in the whole of the United Provinces who are regularly, and five who are irregularly, using Y. M. C. A. lantern-slides! Only by loyal and active support will this Lecture Department realise sufficient funds to enable it to continue its good work.

The terms of hire are easy and inexpensive. Application should be made to the energetic and obliging organizer, Mr. W. H. Hemrichs, Y. M. C. A., 5 Russell Street, Calcutta. Ask for the sixty-page booklet which contains a descriptive list of these hundreds of sets of slides (8 annas, plus postage).

#### Slides Made to Order

This go-ahead Department is prepared to manufacture slides to order. A new, costly camera lens has just been obtained for this special work, and the Department expects to obtain the services of a color-artist this year. Slides can be made from one's own negatives, or from any in stock, for the small charge of Rs. 9 per dozen or Rs. 12 per dozen, if copying must be undertaken from slides, diagrams, photos, or illustrations.

#### For Those Going on Furlough

A large number of slides are now in stock or can be made to order descriptive of Indian art, music, sculpture, religious customs, architecture, etc. These would prove most useful for lecturing purposes in England and America.

#### Parables Indianised

The Lantern Slide Committee of the United Provinces Council of Missions is supplying the Y. M. C. A., Calcutta, with negatives of photos taken in the United Provinces to illustrate some of the New Testament parables, such as The Good Samaritan, The Lost Sheep, etc. The price of these is Rs. 1/4 per slide. These pictures with their Indian setting, make the Parables much more realistic for our village-audiences.



The National W. C. T. U., with headquarters in Lucknow, is having Temperance stories prepared with pictures. Good sets on Sanitation and Hygiene are available for the Director of Publicity and Hygiene, for the United Provinces. Bhajan and Scripture Verse Slides can be purchased on application to the present writer.

#### Gramophone Records

of the commonest bhajans and gazals are about to be prepared. Enquiries, suggestions, or orders should be addressed to the Secretary, N. I. C. Tract and Book Society, 18 Clive Road, Allahabad. A kind friend has last week offered to finance the making of fifty each of six different bhajan-records forthwith; and these, in due course, will be available at cost price.

The writer will welcome any constructive suggestions regarding the making of lantern slides, that will be useful for our village-congregations and general evangelistic work.

Kaucha, Munapur District.

A. W. McMILLAN.

## The Psychology of Prayer

(Concluded.)

Somewhere I have read that Andrew Murray wrote on a map of South Africa which hung in his prayer closet the words of Christ on the Cross, "I thirst." When Francis Xavier prayed for the conversion of infidels, he used words which remind us of Abraham's prayer on behalf of Sodom: "Eternal God, the Maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after Thy own image and likeness. Behold, O Lord, to Thy dishonor, with these very souls hell is filled. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most Holy Son, remember Thine own pity, and forgetting their idolatry, and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, who is our salvation, life and resurrection, through whom we are saved and set free; to whom be glory from age to age without end. Amen." It is only by prayer and prayer alone that the Christian can understand the proper use of imprecatory psalms. When we are conscious of the exceeding sinfulness of sin, of the bitter hostility toward the gospel of Christ, and the powers of hell that range themselves against the cross, we may be led to exclaim: "Shall I not hate them that hate Thee, O God? I hate them with a perfect hatred!" Sin never appears so hateful as to him who prays for deliverance from it.

III The largest arena for the use of the will is also in prayer. As Tennyson says,

"Our wills are ours, we know not how;  
Our wills are ours to make them Thine."

The power of contrary choice, the energy of determination, the peace that comes from acquiescence to a Higher Will,—all these are found in prayer. The will of a Christian who prays in the name of Christ is far-reaching. It is heavenly in origin, earthly in potentiality. When Daniel prayed, archangels were set in motion; when George Mueller prayed, orphanages arose as by magic; when Hudson Taylor prayed, the eighteen provinces of China opened their gates to the ministers of Jesus. True prayer sets in motion divine forces, and challenges evil forces in a way we shall never understand, until we read the history of answered prayer in the light of the great Throne. True prayer achieves just as much as it costs us. "This kind," said Jesus, "goeth not out but by prayer and fasting." The ministry of intercession is the battle-field of the soul. It is for *this* ministry that we must put on the whole armor of God. "For we wrestle." On our knees we are soldiers of the Cross, victors over the realm of darkness, kings and priests in God's universe. Ceasar,

Alexander, or Napoleon never had such an empire, or wielded a scepter of such power, as the humble Christian receives in his prayer closet. "Whatsoever ye shall ask." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." It is literally true that, on their knees, the ambassadors of Christ become ambassadors plenipotentiary.

The inner chamber into which we repair for prayer is the real gymnasium of the soul. The effort to realize God's presence stretches its sinews, and hardens its muscles. Prayer develops the power of the will, purifies desires, strengthens the memory, rectifies the conscience, elevates the imagination and confers decision on those that waver. Habitual prayer will give energy to the listless, courage to the fearful, sympathy to the selfish, insight to the superficial and outlook to the narrow or provincial mind. Those who seldom pray become spiritually impotent. The soul's health depends on girding the loins of the mind, stirring up the emotions of the heart, and exercising a strong faith that wills and dares for God.

The energies of the universe, of the spiritual world, nay, of God himself, are at the disposal of those who pray; of the man who "stirreth up himself to take hold of God" (Isaiah 64:7). S. M. ZWEMER.

Cairo.

## Physical Efficiency

BY LORD RAWLINSON, COMMANDER IN CHIEF IN INDIA

1. The first duty of every Officer, Non-Commissioned Officer and soldier is to keep himself in the highest possible state of physical efficiency. It is his duty both to the great Service to which he belongs and to his King and country, to see that no act of his shall in any way militate against his health and fitness as a soldier. A distinguished medical authority has well said that "the best way to keep fit is to keep fit"; and there is no doubt that the human frame, when in a high state of physical training and vigor, is far less liable to contract disease. In a country like India, where the climate is trying and where the general sanitary conditions expose us to risks which do not prevail elsewhere, it is doubly important, especially for Europeans, to preserve a high standard of physical fitness; moreover, to the soldier who may at any time be called upon to endure the hardships and privations inseparable from active service, the preservation of his health should be his first and most sacred care.

2 During the Great War, when victory was the one great dominating purpose of us all, there was a marked reduction in the consumption of alcohol. We as an Empire made immense sacrifices, both national and personal, to gain the desired end; and, by dint of an inflexible determination on the part of every man and woman within the Empire, we won through to the final triumph. Since the Armistice, that great national purpose has vanished. We have all become more selfish, and individual interests have taken the place of national sacrifice. As a consequence, we have slipped back into bad habits, and are prone to forget some of the lessons which the War taught us, and which we should remember for all time.

3 I am anxious to bring these facts prominently to the minds of all ranks of the Army in India. I do so, in order to encourage, in every possible way, a higher standard of military and physical efficiency; for I hold that any officer or man, who becomes physically inefficient by his own act, has committed a crime against the Army generally and himself in particular.

4 There are too many among us who lay themselves open to this charge. If a man has not sufficient control over himself to ensure moderation in the alcohol he drinks, his duty is to adopt total abstinence. There are many to-day, who from one cause or another, cannot resist the temptations which are put before them. Their duty is to protect themselves and

(Continued on page 11.)

## The Bengal Conference

"The devotional and spiritual exercises of our Conference shall not be hurried. If necessary, we will take another day, but we will take time for the spiritual part of our program." So spoke Bishop Fisher more than once during the recent session of the Bengal Annual Conference held at Pakaur. And the spiritual had the right of way throughout the session, with the result that every one went away from this session with the feeling of having passed a spiritual milestone.

This session was also noted in other ways. Contrary to all precedents, on the morning of the second day, the bishop read the appointments of the district superintendents for the coming year, increasing the number from four to seven. He made a new division of the Conference into districts on the basis primarily of language; secondly, contiguity of territory. In three districts, assistant superintendents were appointed, and in one district, two such appointments were made. A slight decrease from last year was changed into an increase this year of 1,563, an increase of over 34 per cent. in the Christian community. One Santal local preacher reported 135 baptisms on his circuit. Another feature of the session was the beautiful spirit of fellowship. Generally, the after-dinner services were in the nature of fellowship meetings. One evening, there was a literary program, with several musical numbers and addresses on "What my year's reading has meant to me" by the Rev. L. B. Chatterji and Miss Mary Carpenter; and another on "The Missionary and his Reading" by the Rev. A. Lincoln Shute. Another evening, the bishop directed that the meeting be held out in the moonlight. Straw was provided for a carpet, and a bonfire added cheer. At another of these Fellowship Meetings, addresses were made by B. T. Badley, F. B. Price and Sudha Kanta Roy Choudhuri, Manager of the guest house at the Rabindranath Tagore School at Bolpur, the latter, on urgent invitation, giving his views of the weak places in our missionary work. On Sunday morning, a liberal offering was made for the sufferers from the Moplah rebellion, and at another service the spirit of fellowship was manifested by an offering of Rs. 1,305, for the Mission Claimants. Bishop Fisher made this amount possible by offering to duplicate the amount given by the missionaries, and to double the amount given by the Indians present.

### Entertainment

Pakaur made abundant provision for its guests. At the close of one afternoon session, we were all ordered by the bishop to the base-ball diamond, where the City played the Mofussil. Another evening, we were taken to visit a Santal village, and were splendidly entertained by the people of this clean and orderly place. On another occasion, a guide was provided to take us through one of the fifty-eight Lac factories of Pakaur. The one which we visited was the largest, with 300 people living and working in it. Pakaur is also noted for its supply of hard stone, used for railway road-beds, making of roads, paving of streets, and various other purposes.

The Conference voted to invite the Central Conference to hold its next session at Calcutta.

### Organization

Bishop Fisher presided with the ease of a veteran and the daring originality of youth. Miss Grandstrand, on behalf of the Santal people, presented a gavel made from the sacred Sal tree and mounted with engraved silver. H. G. Smith and N. C. Biswas were elected secretary and assistant respectively. G. A. Odgers and L. H. Rupert were placed in charge of the statistics. C. H. Archibald was elected Conference treasurer and corresponding secretary, and D. H. Manley was recommended to the Board of Foreign Missions for Mission Treasurer. Instead of taking the time to read the Minutes, a committee was appointed, after the practice of the General Conference, to examine and report them.

### In Memoriam

By common consent, C. H. S. Koch took temporary charge of a part of one session and conducted a program in memory of Mrs. F. B. Fisher. The ladies' quartette sang,

Samuel Dutt spoke for the Indians, Miss Eddy represented the Women's Conference, Captain H. W. Knight, M.D., paid his tribute, Miss Maxey and Dr. D. H. Lee led in prayer, and the exercises were closed by singing Hymn No. 430: "For all the saints who from their labors rest." On another occasion, Mr. Koch conducted a memorial service in honor of Joseph Culshaw. Brief addresses were made by Mr. Koch, S. M. Mondol, Miss Swan and W. P. Byers, after which D. H. Manley unveiled and read the Joseph Culshaw Memorial Tablet. The exercises were closed with the singing of Hymn 425.

### Greetings

The Conference sent its greetings to Bishop J. E. Robinson, and one of its former members, Dr. Titus Lowe, the new Corresponding Secretary of the Board of Foreign Missions. The Rev. V. W. Abbey of the Epworth Memorial Church, Rangoon, and Mrs. Abbey were introduced to the Conference, and Mr. Abbey delivered an informing address as the Fraternal Delegate from the Burma Mission Conference. The Rev. and Mrs. C. H. Archibald and Miss Pearl Madden were welcomed on return from furlough, and a cordial welcome was extended to the new arrivals, the Rev. and Mrs. A. Lincoln Shute, Frederick G. Williams and Walter B. Townsend. The Conference gladly received Miss Hepperly as a member representing the Isabella Thoburn College, and asked that the Lucknow Christian College also send one of their staff to belong to this Conference.

### Membership of the Conference

The Rev. G. S. Henderson, for twenty-seven years a member of this Conference, is on furlough to America, and John Byoak, for twenty years a member, was transferred to Minnesota Conference. The Rev. James Lyon (retired) and Joseph Nelson were transferred from the North-west India Conference, the Rev. A. Lincoln Shute from the North Dakota Conference, and the Rev. E. B. Joyner from the Methodist Episcopal Church, South. Mr. Joyner will be joint-pastor of Thoburn Church, until the present pastor leaves for his new work at Bareilly, and then will take full charge of this church in Calcutta.

Eleven new men were received on trial. Seven were advanced to the second year. Two were admitted into full membership and ordained Deacons. One was ordained Local Deacon. One was advanced to the studies of the third year and one to the studies of the fourth year. Two completed the Conference course and were elected to Elder's Orders. One was elected to Elder's Orders under the Missionary Rule. Of the full members of the Conference present, there were eight Indians and ten Americans; of probationers, six Indians and three Americans; of those admitted on trial, eight Indians and three Americans. The trend is strongly in the direction of a largely increased number of the sons of the soil.

A LINCOLN SHUTE.

(To be concluded.)

## Appointments

### ASANSOL DISTRICT.

Rev. C. H. Archibald, District Superintendent, P. O. The Manse, Asansol.

Rev. N. C. Biswas, Assistant District Superintendent, P. O. Asha baree, Asansol.

#### Asansol.

Bengali Circuit, *Vritya G. Sircar.*

Budha, (Sarbananda Mondol, Colp.)

Doyabaree, (Henry Watson, Manager.)

Sitarampur, To be supplied.

Hindustani Circuit, (Premus Francis, Ex.)

Chiliadanga, (Paulus Ghose, Teacher.)

Railpur, To be supplied.

Santa, To be supplied.

Ashabaree Circuit, *F. G. Williams*

Boys' M. E. Boarding School, *Shanti B. Mia* (J. S. Bannerjee T.) (Bibburanjan Biswas, Y.) One to be supplied.

Boys' L. P. Boarding School, (M. Mullick)

Church, *Shanti B. Mia*

Farm, To be supplied.

Barakar Circuit, (Bijoy K. Mullick, L. P.)

Benagaria, (Moti David, Ex.)

Chanch, To be supplied.

Kalyanpur, To be supplied.

Kumardubi, To be supplied.

Patlabari, To be supplied.

Gomoh Circuit, To be supplied.  
 Bengali Evangelistic Work, Jibendra N. Mondol  
 Boarding School & Orphanage, To be supplied. (Kshetra M. Subarna, Ex.)  
 Hindustani Evangelistic work, (Masid Dhan Kossop, L. P.)  
 Hindustani and Santali Evangelistic work, (Benjamid Tudu, Ex.)  
 Hindustani Church and Evangelistic work, To be supplied.  
 Kesselpour, (Reuben Soren, Ex.)  
 Hirapur Circuit, *Haripada Das*.  
 Santa Bengali, To be supplied.  
 Mangalbari Circuit, (Sibu Pandit, L. P.)  
 Mangalbari Santali, (Sibu Pandit, L. P.)  
 Mangalbari Evangelistic work, (George Das, Ex.)  
 Paharberia, (Muruli Dhar Das, P. T.)  
 Tetularak, (Brojo David, P. T.)  
 Murulia Circuit, (James Tudu, Ex.), (Umed Tudu, T.)  
 Dihika, (Behari Das, P. T.)  
 Dum Dumi, To be supplied.  
 Rampur Circuit, (Prafulla K Biswas, L. P.) (Piru Das, P. T.)  
 Belekasra, To be supplied.  
 Sidpur, To be supplied.  
 Sarakdih Circuit, (P. Gonsalves, L. P.)  
 Attorah, To be supplied.  
 Charanpur, To be supplied.  
 Day School, To be supplied  
 Dadka, To be supplied.  
 Moheshmara, (Sripoti Das, Ex.)

## BIRBHUM-PAKAUR DISTRICT.

Rev. C. H. S. Koch, District Superintendent, P. O. Suri, District Birbhum.  
 Birbhum Section, M. K. Chuckerbutti, Assistant District Superintendent, P. O. Bolpur, E. I. R. Loop.  
 Badildur Circuit, (Madhab C. Sarker, Ex.)  
 Raipur, To be supplied.  
 Bolpur Circuit, M. K. Chuckerbutti.  
 Amedpur, (Abraham Biswas, Ex.)  
 Bolpur Church and Evangelistic Work, B. K. Sen.  
 Laqpur, To be supplied.  
 Ilam Bazaar Circuit, To be supplied.  
 Sainthia Circuit, (R. J. Dass, L. P.)  
 Rampur Haut Circuit, To be supplied.  
 Mollarpur, To be supplied.  
 Naihati, To be supplied.  
 Suri Circuit, *John Choudhury*.  
 Hetampur, To be supplied.  
 Chinpal, to be supplied.  
 Dubrajpur, To be supplied.  
 Monpore, To be supplied.  
 Suri Church, *John Choudhury*.  
 Village Work, *Shushil Katowar*.

## PAKAUR SECTION.

Rev. H. E. Dewey, Assistant District Superintendent. P. O. Pakaur, E. I. R. Loop.  
 Bichmahal Circuit, *Samuel Pandit*.  
 Village Work, To be supplied.  
 Dhulian Circuit, (Panchamon Biswas, T.)  
 Pakaur District, *H. E. Dewey*.  
 Ajna, *Subjan Biswas*.  
 Issacpur, (Solomon Biswas, T.)  
 Kalkapur, (Probodh C. Mullick, L. P.)  
 Pakaur Boys' School, *H. E. Dewey*, Principal; *Sudhangsu P. Biswas*, Head Master.  
 Pakaur Church, *Sudhangsu P. Biswas*.  
 Sangrampur, (Satish C Biswas, L. P.)  
 Village Work, (Alim Biswas, Ex.), (Bilal Biswas, Ex.)  
 Special Appointments:  
 District Evangelist, Binod B. Na-kar.  
 Colporteur, (Vanshor K. Biswas, L. P.)

## CALCUTTA BENGALI DISTRICT.

Rev. H. M. Swan, District Superintendent, 52, Tangra Road, Calcutta.  
 Calcutta:  
 Ballygunje, (Nobo K. Biswas, L. D.)  
 Collins High School, *Lolit B. Chatterji*, Principal.  
 Collins Boarding and Training School, *Shot K. Modol*, Principal; *Priya V. Das*, (Probhonjoa Sircar, L. P.) (Deben N. Bhattacharji, T.)  
 Dharamtalla Bengali Church, D. H. Lee, *Lolit B. Chatterji*, (Nemai Makhal, L. P.) Assistant Pastor.  
 East Calcutta Circuit and Hati Bagan Church, Sital C. Biswas, (Chandra K. Patra, L. P.), (Dhonorjoy Mondol, L. P.)  
 Diamond Harbour and Nihati, Khuduran Das, (Moni M. Sapui, L. P.), (Rajendra L. Rozario, L. P.)  
 Kulpi Circuit and Church, *Prakash C. Mondol*.  
 Ghataswara, (Suresh C. Suth, Ex.)  
 Kagdwip, (Amrita L. Nath, L. D.)  
 Frazergunge, To be supplied.  
 South Villages Circuit and Jhanjra Church, Surjo M. Mondol.  
 Jhanjra School, (Fajash Mondol, L. P.)  
 Amrogaichia, (Upendro N. Mondol, Ex.)  
 Chhari, (Promotho Bannerji, L. P.)  
 Gangrai, (Tarini Mondol, P. T.)

Jagaddaj, (Probhat C. Mondol, Ex.)  
 Kalicharanpur, (Nogendro N. Mondol, Ex.)  
 Sajsaberia, (Nityananda Makhal, P. T.)  
 Tapna, (Benjamin Sircar, Ex.)  
 Lee Memorial Mission, D. H. Lee, Superintendent.  
 Calcutta:  
 Baliaghata Circuit, *W. G. Griffiths*, (Ram L. Mondol, L. P.)  
 Baliaghata School, *W. G. Griffiths*, Principal; (Goliath K. Biswas, Ex.), (Dhirnedra Mondol, Ex.), (Suresh T. Mondol, Ex.), (Surendro Koyal, Ex.)  
 South Villages:  
 Champahati, To be supplied.  
 Horinavi, (Mohendro Bagh, L. P.)  
 Kuligachi, (Shushil Karali, L. P.)

## CALCUTTA HINDUSTANI DISTRICT.

Rev. L. H. Rupert, District Superintendent, 140, Dharamtalla St., Calcutta.  
 Calcutta:  
 Baliaghata, To be supplied.  
 Ballygunge, To be supplied.  
 Boarding School, To be supplied.  
 Chandni Bazaar, To be supplied.  
 Dharamtalla Street, Samuel Datt.  
 District Evangelist, Joseph Nelson.  
 Hati Bagan, To be supplied.  
 Hindustani Institute, To be supplied.  
 Karaya, To be supplied.  
 Machua Bazaar, To be supplied.  
 Misrganj, To be supplied  
 Narkbidanga, To be supplied.  
 Shambhazar, To be supplied  
 Tirreta Bazaar, To be supplied.  
 Howrah, To be supplied.  
 Docus, To be supplied.  
 Kidderpore, To be supplied.  
 Docks, To be supplied.

## ENGLISH DISTRICT.

Rev. D. H. Manley, District Superintendent, 3, Middleton Street, Calcutta.  
 Rev. H. J. Smith, Assistant District Superintendent, Seamen's Mission, Kidderpore, Calcutta.  
 Asansol, C. H. Archibald.  
 Calcutta.  
 Calcutta Boys' School, G. A. Odgers, Principal and Headmaster; *E. S. Gibbons*, Vice-Principal; *W. B. Townsend* Instructor.  
 Industrial Home, To be supplied.  
 Kidderpore Circuit and Seamen's Mission, H. J. Smith.  
 Thoburn Church, A. Lincoln Shute, E. B. Joyner.  
 Darjeeling, To be supplied  
 Gomoh, (I. Klingeberger, L.P.)  
 Rampur Haut, *H. E. Dewey*.

## SANTAL DISTRICT.

Rev. Boyd W. Tucker, District Superintendent, P. O. Pakaur, E. I. R. Loop.  
 Bolpur Circuit, (Jadu Tadu, L.P.)  
 Badilpur, (Mongal Hembra, Colporteur.)  
 Baudalpore, To be supplied.  
 Bolpur, (Philip Marandi, Colporteur.)  
 Domdoma, (Paul Singh Murmu, Exhorter.)  
 Durpadilla, (Dasrath Soren, P. T.)  
 Ruppur, To be supplied.  
 Sion, To be supplied.  
 Cillamara Circuit.  
 Cillamara Church, (Samu Marandi, Exhorter.)  
 Primary School, (Bagrai Tudu, T.)  
 District Evangelist, R. L. Soren.  
 Kadampur Circuit.  
 Kadampur, (Mathias Murmu, Exhorter.)  
 Sebrampur, (Dhormo Tudu, P.T.)  
 Kholajhora Circuit.  
 Kholajhora, (Charan Soren, Exhorter.)  
 Bharabad, To be supplied.  
 Sonajuri, (Singrai Kisku, L.P.)  
 Ramnathpur Circuit.  
 Ramnathpur, (Jisu Das Hasdah, Exhorter.)  
 Bhusku, (Paul Kisku, Exhorter.)  
 Malpahari, (Sukul Soren, Exhorter.)  
 Ramnagar, (Borsa Chore, P. T.)  
 Pakaur Circuit.  
 Pakaur, *Jibon Soren*.  
 Dhunukpuja, (Samuel Hansdah, Exhorter.)  
 Gosaiapur, (Masih Charan Basra, L.P.)  
 Guru Training School, (Hanuk Kisku, L.P.)  
 Malipara, (Chotu Tudu.)  
 Saraidilla Circuit.  
 Saraidilla, *Bairnath Murandi*.  
 Mahindipur, (Mondo; Hembra, Exhorter.)

## TAMLUK DISTRICT.

Rev. W. P. Byers, District Superintendent, P. O. Tamluk Bengal.  
 Kholaghat, To be supplied.  
 Machada, To be supplied.

Maisadal, (Sambhu Nath Das, L.P.)  
Moina, (Kristo P. Maity, L.P.)  
Nundl Kumar, (James Binod Das, E.)  
Panchkura, (Albert A. Nath, L.P.)  
Tamluk.

Boys' Boarding School, W. P. Ryers.  
Tamluk Circuit, W. P. Byers.  
Tamluk Church, To be supplied.

## SPECIAL APPOINTMENTS.

Rev. D. H. Manley, 3, Middleton St., Calcutta, General Treasurer for India of the Board of Foreign Missions.  
Miss Pearl Madden, 3, Middleton St., Calcutta, Central Treasurer for India for the Women's Foreign Missionary Society, Thoburn Church Quarterly Conference.  
Miss Pearl Madden, 3, Middleton St., Calcutta, Centenary Secretary.  
Rev. D. H. Lee, 13, Wellington Sq., Calcutta, Superintendent, Lee Memorial Mission.  
Captain H. W. Knight, M.D., Conference Medical Officer, Hindustani Quarterly Conference.  
Mrs. H. W. Knight, 140 Dharamtalla St., Calcutta, Conference Medical Work.  
Mr. Shot K. Mondol, 52, Tangra Road, Calcutta, Conference Sunday School Secretary, Dathi Bagan Quarterly Conference.  
Miss Hattie Hepperly, Lal Bagh Lucknow, Instructor, Isabella Thoburn College, Dharamtalla Bengali Quarterly Conference.  
Rev. and Mrs. P. A. Gould, on Furlough, Members Dharamtalla Bengali Quarterly Conference.  
Rev. Gottlieb Schanzlin, on Furlough, Member Suri Quarterly Conference.  
Miss Eugenia Norberg, on Furlough, Asansol Ashabari Quarterly Conference.  
Miss Katherine Kinzley, on Furlough, Dharamtalla Bengali Quarterly Conference.  
Retired Ministers:—Henry Jackson, J. P. Meik.

## Women's Appointments

## ASANSOL DISTRICT.

District Work, Mrs. C. H. Archibald.  
Assistant District Work, Mrs. N. C. Biswas.  
Asansol Bengali Circuit, Mrs. N. G. Sircar.  
Ashabaree—  
Girls' M. E. Boarding School, Miss Rachel Carr, Miss Abbie Hassler.  
Boys' M. E. Boarding School, Mrs. Shanti B. Mia.  
Gomoh Circuit, To be supplied.  
Boarding School and Orphanage, To be supplied.  
Evangelistic and Medical Work, Miss Ida Klingeberger.  
Hirapur Circuit, Mrs. H. P. Das.  
W. F. M. S. Evangelistic, Zenana and Day Schools, Miss Fannie E. Mathesan, Mrs. A. D'Crutz, Assistant.

## BIRBHUM—PAKAUR DISTRICT.

Rolpur Circuit, Mrs. M. K. Chuckerbutti, Mrs. B. K. Sen.  
Suri Circuit, Mrs. J. Choudhury.  
Suri Village Work, Mrs. S. Kutowar.

## PAKAUR SECTION.

Bichmahal, Mrs. Samuel Pandit.  
District Work, Mrs. Binod B. Naskar.  
Evangelistic Work, Miss Hilda Swan.  
Girls' School, Miss Myrtle Snider, Principal; Miss P. Biswas, Head Mistress.  
Industrial Home, Miss Hilda Swan, Superintendent.  
Assistant Superintendent, To be supplied.  
Medical Work, Miss Hilda Swan, Superintendent; Miss Susanne Alley, Doctor-in-Charge.

## CALCUTTA BENGALI DISTRICT.

District Work, Mrs. H. M. Swan.  
Dharamtalla Bengali Church, Mrs. D. H. Lee, Mrs. L. B. Chatterji.  
Hati Bagan Church, Mrs. S. C. Biswas.  
Collins Boarding School, Mrs. S. K. Mondol.  
Kulpi, Mrs. P. C. Mondol.  
Jhanjra, Mrs. S. M. Mondol.  
W. F. M. S. Work, Miss Mabel Eldr. Mrs. E. R. Beeken.  
Lee Memorial Mission, Mrs. Ali Lee, Superintendent; Miss Luin A. Bales.  
Training and Boarding School, Miss Mary F. Carpenter.  
Baliaghatta, Mrs. W. G. Grubbs.

## CALCUTTA HINDUSTANI DISTRICT.

District Work, Mrs. L. E. Rupert.  
Dharamtalla Street Church, Mrs. S. Datt.  
Evangelistic Work, Miss Mabel Eldr. Mrs. E. R. Beeken.  
Kidderpore D. Cks, Mrs. Harold Smith.

## ENGLISH DISTRICT

District Work, Mrs. D. H. Manley.  
Asansol Church, Mrs. C. H. Archibald.  
Calcutta Boys' School, Mrs. G. A. Odgers.  
Calcutta Girls' High School, Miss Ava Hunt, Principal; Miss

Jessie Fitzgerald, Vice-Principal; Miss Ruth Field, Music Mistress.

Kidderpore Circuit.  
Seamen's Mission, Mrs. H. J. Smith.  
Queen's Hill Girls' High School, Miss C. J. Stahl, Principal; Miss L. V. Long, Mrs. F. E. Smith, Miss Emma Barber.  
Thoburn Church, Mrs. A. Lincoln Shute, Mrs. E. B. Joyner.  
Deaconess Miss Elizabeth Maxey.

## SANTAL DISTRICT.

District Evangelist, Miss Pauline Grandstrand.  
Girls' Primary Schools, Mrs. B. W. Tucker.

## TAMLUK DISTRICT.

District Work, Mrs. W. P. Byers.  
Evangelistic Work, Mrs. W. P. Byers.  
Girls' Boarding School, Miss Kate Blair.

The Church has nowhere assigned to it the achievement of converting the world in this dispensation. Though our task is not to bring all the world to Christ, our task unquestionably is to bring Christ to all the world—*I. J. Gordon.*

(Continued from page 8.)

to avoid the crime of inefficiency, by taking the pledge and adopting total abstinence.

5. In these matters, as in many others, the force of example plays an important and far-reaching part. Just as the standard set by the officers makes the unit, so also the example set by senior officers guides and forms the characters and actions of their juniors. Both in messes and in clubs in India to-day, too much alcohol is consumed, particularly in short drinks—a post-war fashion, which has nothing to recommend it; and it does much harm, both to the individuals themselves and as an example to others. I would gladly see this habit cease; for it certainly militates against physical fitness, as is well-known by all medical men. Moreover, except as a social amenity, it serves no useful purpose to any one, and costs money at a time when there is little enough to spare.

6. I ask all officers to ponder well over these matters, and to see how far the cocktail habit really forms part of their daily requirements. I ask all Non-Commissioned Officers and men to remember that their individual fitness is the pride, not only of themselves, but of the unit of which they form part; and that any shortcomings on their part which, by act or deed, lowers their standard of fitness, reflects discredit—both on themselves and their unit in the service.

7. Not the results of drunkenness alone are the sole cause of shattered health and wrecked ambitions. Drink is generally the prime origin of most of the soldier's troubles; but the hospital returns show that, in many stations in India, venereal disease is far too prevalent. Some units have reduced this source of inefficiency to a commendably low limit, and they deserve every credit for so doing; but, in the generality of cases, the percentage is far too high. If each individual man realized that his inefficiency from this cause were a slur, not only on himself, but on the unit to which he belongs, I cannot but deny that, throughout the Army, in the selection of units for active service and for those stations which are most coveted, the percentage of venereal cases is taken into careful consideration at Army Head quarters.

8. In conclusion, I would emphasize again the paramount importance that should be attached to the physical fitness of all units, both British and Indian, throughout the Army in India. In order to raise that standard since the war, games and recreations of all kinds have been accepted and encouraged by the military authorities. There is no surer indication of a good soldier than that he is likewise a good sportsman; for the one is the corollary of the other. I am a strong advocate of all games for the soldiers; especially polo, football, boxing, hockey, etc.; for these not only raise the physical fitness of the individual but they, at the same time, teach him to use his intelligence in the right way and to "play the game". It was "playing the game" that won us the Great War; and I ask all ranks to see that they "play the game" in peace.



## Recent Evangelistic Tours

E. STANLEY JONES

Recent months have been months of political stress and anxiety; and yet they have been exceedingly fruitful in evangelistic work. I was to take up a series of engagements in the very centre of the Non-co-operation Movement—Gujrat. The Gujratis are very capable of extremes of affection or disaffection. Here, Mahatma Gandhi has his headquarters, and here you feel the power of nationalism.

The first place was Surat. The Non-co-operators had possession of this municipality and Gandhi caps and *Khad-dar* were nearly universal. The meetings were in the High School Hall. The school has exerted a great influence in the city for many years. Response to any appeal was immediate and hearty. The leading men of the city gave a most earnest hearing, and you could feel that Christ was occupying the central place in their thinking.

At Nadiad, the Non-co-operators were so much in possession that the Moderates would have little or nothing to do with the meetings and the British official advised against having any meetings at all. The missionary wrote to Mahatma Gandhi and asked him to write to the Non-co-operators in Nadiad to come and take part in the meetings. He did so. When they got this news they came and asked the missionary to allow them to take charge of the lectures themselves. They had notices printed and three Hindu Non-co-operators signed the notices, though the subjects upon which I was to speak were definitely Christian. When we arrived at the hall they had chosen, it soon filled to overflowing and the leaders said that we would have to go on the outside, as the crowd was too great. We did so. I soon found that half of my audience did not know English, and, as Gujrati was not my language, I wondered what to do. The chairman of the municipality, a Hindu Non-co-operator and the wealthiest man in town, offered to interpret. I accepted, and used his Hindu brain and tongue for a Christian purpose. The next night they gave me another Hindu interpreter, with whom I went over the message during the day. I presented the message of the Cross through him.

At Bulsar the crowd was particularly responsive, and again and again broke out in applause at the most definitely Christian statements. Here our meetings were in a Hindu Dharamsala, or Religious Rest House. There was great power in the meetings.

In Bombay, there was a good deal of hesitation about the advisability of the meetings, for the riots had taken place, large numbers had been killed, and race feeling was running high. But the attendance was good and increased from day to day. The last night, we had those who would like to stay for the new birth to remain for prayer and council. About forty non-Christians stayed, along with nominal Christians. Among these non-Christians were Jews, Mohammedans, Parsees, and Hindu Non-co-operators. The Government College students asked me to come to

speak to them, which I did, and the Hebrew Association of the city likewise extended an invitation.

At Mainpuri, the atmosphere of the city was changed from hostility to friendliness, and there was an earnest hearing. The first attempt to disturb and break up my meetings, that I have had in five years of lecturing in different parts of India, I had at Mirzapore. A Non-co-operation crowd, returning from a meeting that celebrated the release of one of their leaders from jail, surrounded the building in which I was speaking and yelled "*Mahatma Gandhi ki jai!*" most uproariously for three quarters of an hour; they stoned the building, rushed the doors and broke the locks. Some of the audience guarded the doors, and I went on and, amid the din, finished my lecture. I was speaking on brotherhood within, while brickbats were flying without. The next day, the Non-co-operators expressed regret, saying that they thought the meeting was an *Amn Sabha* meeting. But we soon won their hearts; and the last night, when I left the building, the Hindu students gave three cheers. From brickbats to cheers—not bad!

The editor of the Non-co-operation paper at Fyzabad was asked to send a reporter to the meetings. "No," he said, "I will come myself; for Jesus Christ was the first Non-co-operator." Here the meetings were very good, but not large.

But at Benares—the holy place of Hinduism—the meetings were the best of all. Great preparation had been made and every one who knew English was personally invited, from the Maharaja to all students of the twelve high schools. Principal Dhurva of the Hindu University and some of the Hindu professors of the University were secured as chairmen of the meetings. The crowds were large and appreciative. The Hindu students sent me a special invitation to speak at the University. It was an opportunity to get right into the intellectual and religious centre of Hinduism. I have never had a more responsive audience. They filled the hall to overflowing. I was invited back for three other addresses. At one of the addresses the chairman of the meeting, a Hindu professor, in his opening remarks, said: "I have been attending the public lectures at night, and, while a friend remarked about the speaking, I said that my interest was not in that, but in the one of whom Mr. Jones was speaking. There has never appeared in human history such a great personality as Jesus Christ. I repeat it, Jesus Christ is the greatest personality the world has ever seen." This he said in a Hindu University before a Hindu audience, and there was no dissent. The Theosophists also invited me to address them, and there was a fine audience to hear the message. The high schools of the city came together for special meetings for them.

The meetings were attended with power and grip; for much prayer was being made for them. Some of the Christian boarding schools had prayer throughout the very time I was addressing the Non-Christians. God was in

the meetings to move and bend the souls.

At Benares, I had a long talk with Krishnamurti, the young Hindu whom Mrs. Besant has designated as the coming Incarnation of Christ. He had just returned from England where he was being educated and where silly, scatter-brained people gave him divine honors. I found him a nice, lovable, ordinary chap. He has no more brains than the rest of us. I begged of him to put his foot on this whole business; to get down to reality; to take off his halos and make his contribution to his country on the same basis as ourselves. He replied that he did not like to pain his friends by putting a stop to this; and, besides, he said, "I do not know what I may be yet!" I prayed with him, and we parted very cordially. Poor youth! he is victim of neurotic feminism.

It is impossible to tell everything, especially the new spirit manifested. There is a great and far-reaching change coming over the people in regard to the attitude toward Jesus Christ: bitter resentful and antagonistic to western civilization, and to the spirit of white dominance, but a wondrous drawing toward Jesus Christ. After all, we are supremely anxious that CHRIST shall reign. Our issue is nothing else!

## Book Reviews

*American Citizens and Their Government*, by Kenneth Colegrove; the Abingdon Press, New York; price \$ 1.75 net, postage extra.

The author states that his aim is to present in a brief compass a general view of American government; and that the needs and interests of the average American citizen and voter have been kept in mind. It owes its immediate origin to a series of lectures given to a group of public spirited women in Chicago to whom the book is dedicated. The book should prove of wide interest.

*Hebrew Life and Times*, by Harold B. Hunting; the Abingdon Press, New York; price \$1.25 net, postage extra.

A study of the Old Testament, dealing with the daily life of the common people, the peasants and slaves; God's way of leading and delivering them; and of their ideals of righteousness and truth and mercy, and their thought and feeling toward God. This book belongs to the series of Abingdon Religious Education Texts, and should prove a valuable and helpful study.

*Pageantry and Dramatics in Religious Education*, by William V. Meredith, the Abingdon Press, New York; price \$1.25, postage extra.

Another of the Abingdon Religious Education Texts. The author says, in his preface: "This book is an attempt at interpretation. It deals to a certain extent with methods, but it is intended to be more than a handbook or manual. It is a survey of the field. The hope is that it will help to remove some of the current prejudices against the use of dramatics and pageantry in religious education."

The first four chapters consider the inherent right of pageantry and dramatics to become again the handmaids of religion. In chapters five to twelve inclusive, in an interesting and practical way, steps are suggested for the discovery and use of amateur dramatic talent in the local church. The question how to proceed is answered in detail. In the closing chapter, Mr. Meredith makes a particularly strong appeal for the widest use of educational dramatics. "The fact that dramatics often can be used to organize, arouse, and to direct emotions toward moral ends suggests that they have come to the Kingdom at a time of very great spiritual need."

# The Indian Witness

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In America, order directly through the Methodist Book Concern, 150 Fifth Ave., New York City, or any of its Depositories.

## The new Centenary Council

Taking advantage of the fact that all three of our Bishops are to be in Calcutta on the 27th instant, previous to their sailing for Singapore, the Secretary has arranged to have a meeting of the new Centenary Council at Calcutta on that date. The budget for the year is to be adopted, general plans for the Follow-up Movement are to be considered and the work of the departments of Evangelism, Stewardship, and the Financial Campaign are to receive special consideration. Immediately following the meeting, the new Centenary Office is to be opened up at 3 Middleton Street, Calcutta, and all correspondences to the Secretary should be addressed there after that date. Prayer is asked that God's blessing may rest in a signal way upon this first session of the Council since the re-organization of the work for the Follow-up period.

## "Pray Ye"

The new Centenary Prayer Cycle is a "Book of Prayer." It is now in the press, and should be available about the 1st of March, when it will be sent out by the Centenary Secretary from the office at 3 Middleton Street, Calcutta.

Its introductory note, under the title, "Pray Ye," is a stirring call to prayer, and reads as follows:—

"There is no short cut to spiritual success, but there is a royal road to it—the way of prayer. The success of any spiritual movement depends on prayer, because prayer alone brings God into it."

"To-day is peculiarly the day of prayer in India. The entire success of the Christian movement depends on prayer. The forward Movement of the Methodist Episcopal Church counts on intercession as the only force powerful enough to carry it on to success. The victories we desire and that our cause demands can only be compassed by the power of God liberated in our lives, our words and deeds through prayer."

"The hour of opportunity lies near the hour of prayer. God has given us the greatest day of opportunity India has ever known, and with us is praying."

"All the elements that enter into victory are ours! Let us heed our Lord's command—'Pray Ye.'"

## Personal

—The Mantua, with English mails of the 9th instant, is expected to arrive in Bombay at 6 a. m. on Friday next.

—The Annual Convention of the United Provinces Division of the Women's Christian Temperance Union will be held in Cawnpore, February 1—March 2.

—Bishop F. W. Warno has transferred to Gonda and appointed superintendent of that district Rev. L. Chester Lewis, who has been pastor of the English Church at Cawnpore.

—The statement made in the report of the Convention of the Women's Christian Temperance Union in Madras, in our issue of February 8, that Dr. A. S. Woodburn of that city is pastor of the Egmore Wesleyan Church, was incorrect. He is Professor of Philosophy in the Madras Christian College, a representative of the American Baptist Church on the faculty of that institution.

—Mrs. B. C. Harrington, with her two children, Burritt and Mahlon, will sail for America, March 1, by the ss "Wolverine State", for a six months' visit as the guest of her parents, Mr. and Mrs. Charles H. Jacobs, Oak Lane, Pa. She will also spend a few weeks at Weedsport, N. Y., with Mr. Harrington's mother, who has been confined to the sick room for the past two years. Mrs. Harrington and her children expect to return to Lucknow in the autumn.

—A letter from Mrs. H. Lester Smith tells of the Bishop's itinerary in the United States, including conventions in the Philadelphia, Boston, Detroit, San Francisco, Portland, Indianapolis and Pittsburgh areas and the spring Conferences of New Jersey, Troy, North Indiana, New Hampshire and Maine. Mrs. Smith has also spoken for India at Buffalo and Rochester, at the Philadelphia and Baltimore Conferences and other places, as opportunity offered.

They plan to sail for India about the 1st of May and to proceed at once to Bangalore.

## Farewell to Principal and Mrs. Badley

The Lucknow Christian College lawn has witnessed many functions, but none fraught with deeper feeling and interest than that which occurred on Saturday afternoon, February 18th, when the staff and students of the Christian College, School of Commerce, and the Centennial High School, in fitting manner expressed their appreciation and love for Rev. T. C. and Mrs. Badley, who have worked in connection with these institutions for eighteen years and are now going on furlough to America.

As a beginning of ceremonies, the "Old Boys" arrayed Mr. Badley in a beautiful Indian costume and presented to Mrs. Badley a superb Benares silk *sari*. Resplendent in these costumes Mr. and Mrs. Badley sat on the platform, one on either side of the chairman, Rev. J. R. Chitambar. Very well prepared addresses were presented, and a silver teaset on a beautiful engraved and inlaid tray; also a framed photograph of the Badley family with the College staff. Members of the staff and also of the student body made addresses, some of them in Urdu poetry, expressive of their high esteem for their beloved principal and his wife. Mrs. and Mr. Badley each responded in fitting words of appreciation and love; though words are tame to express the feelings on such an occasion.

Mr. and Mrs. Badley, with their five children, expect to leave Lucknow, February 24th, going to Calcutta to embark for the homeward voyage. The interest

and prayers of many of their friends and co-workers, beside the College circle, will follow them.

## A Prayer

Lord of the eventful and the uneventful days, who art ever with us, so shape the voyage of our lives, in calm and storm, that we may come at last to the port of Thine eternal peace, free from all evil and cured of fear. We ask Thee, in remembrance of our Lord's still years in Nazareth, that thou wouldst keep us faithful, even as He, in all the duties of our calling and the relations in which we live with men. Transfigure drudgery by the glory of Thy presence. Uplift all the needful lowliness of our daily service into the air of heaven, where Thy children rejoice to do Thy will. Accept the sacrifice of our renunciations and thanksgivings, and satisfy our hearts with love and grace in our times of fear. So would we rest in Thee; not seeking things too high for us, but reaching forth, in faith and hope, toward the fulfilment of Thy purpose in the world.—*Iman*.

## From the Field

### Calcutta

To celebrate the birthday of Bishop F. B. Fisher, on February 14, our missionaries who were gathered in the bishop's rooms, while he was out for dinner, surprised him on his return. Each one brought a bouquet which helped to express the fragrance of his name in their hearts. A pleasant conversational evening was spent during which all wished him "many happy returns of the day in India!"

### Meerut District

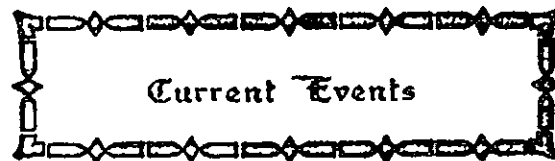
1. The recent visit to Meerut of the Rev. Dr. Hargraves, accompanied by the Rev. G. L. Lorenzo, was a time of real blessing and inspiration. They were present during the meeting of the Meerut District Council, for the greater part of one whole day, where their addresses to the leaders of the work were a source of great help. Incidentally, the opportunity was given to Dr. Hargraves to learn much about our Sunday-schools, and the work in general, as carried on in this district. Dr. Hargraves' address in the church, in the evening, was greatly appreciated by young and old. Rainy weather interfered with our plan to take him to the villages.

2. During the monthly District Council meeting, held a fortnight ago, some problems of the year were dealt with, such as, (1) What special teaching should be given to our village Christians during the current year? (2) How make the best possible plans for the work of the Revival Month just now beginning? (3) How spread the circulation of that excellent paper, the "*Desh Hikari*"? together with various other important questions. In answer to the first question, we have issued a pamphlet entitled "*Meerut District ke liye Khass Talim*", and, just preceding District Conference time, our Christians will be examined in the subjects treated in that pamphlet. In answer to the second question, our Council appointed an evangelistic committee for the district, with Miss Forsyth as chairman. That committee has met and passed on its most practical and helpful recommendations to the fifteen circuits within the district.

3. Miss Richards, who was transferred at the last session of our Annual Conference from the Girls' School in Ajmer to the principalship of the Girls' School in Meerut, has been duly welcomed; so also Miss Cline who was appointed at the same time and to the same Girls' School. Miss Cline regrets not being

present in time for the Annual Conference: but she will meet you all in due time and in various places. Various "jalsas" have been held, in order to fittingly say farewell to Miss Bobenhouse, who has been transferred from the Meerut Girls' High School to take charge of the Vocational School at Aligarh. Meerut District is no small loser by the transfer of Miss Bobenhouse; but we are glad that she goes to do large and important service for the Master.

F. C. A.



## Current Events

### Indian

#### February 15.

The Prince of Wales, on his arrival in Delhi, received a cordial welcome, from enormous crowds.

At a meeting of the European Association in Calcutta a resolution was passed urging Government to take "definite and immediate" action to carry out its duty of maintaining law and order.

Lady Reading on Monday unveiled a bronze statue of the late Lady Hardinge at the Lady Hardinge Medical College, New Delhi.

A Calcutta message states that intimidation is spreading on the East Indian Railway, loyal drivers being pulled from their engines and threatened with violence. Damage was done to the railway near Allahabad by strikers.

#### February 16.

The Prince of Wales unveiled at Delhi last Wednesday the "All-India King Edward Memorial," the foundation stone of which was laid by the King-Emperor during his visit to Delhi in 1911.

The Government of India has declined, owing to the financial position, to contribute to the establishment of an Imperial airship service.

#### February 17.

The Prince of Wales was accorded India's "official" welcome at the imposing Delhi Durbar last Thursday. After the Durbar, His Royal Highness attended a garden party given by the princes and chiefs in the grounds of the Fort.

The strike on the East Indian Railway is extending to stations below Moghul Serai. An improvement is reported on the Jabalpur section, where the position is now said to be normal. The limited goods train service is being maintained, and the mail and various express trains are being run.

#### February 18.

The Prince of Wales, last Friday morning, at Raisina, laid the foundation-stone of the Kitchener College to be erected for the sons of Indian Army officers. After the ceremony His Royal Highness took the salute at a march past.

#### February 19.

A Calcutta message announces the extension of the East Indian Railway strike to Bandel, Jhajha, and Mokameh. Intimidation and damage to property by the strikers is reported. As the result of the stoppage Calcutta is experiencing a coal shortage. The passenger service is being further curtailed, and the Bombay and Punjab mails amalgamated.

The report of the Indian delegates to the Assembly of the League of Nations is published.

#### February 20.

Stocks of coal in Calcutta are very low, as a result of the railway strike, and the jute mills will have to close down unless supplies are obtained speedily.

The Bombay and Punjab mail trains are being amalgamated from Calcutta. They divide at Allahabad, and from that place run via Jabalpur and Delhi in the ordinary way.

The Oudh and Rohilkhand Railway are also cancelling a number of trains, including the Debra Dun express.

Out of 2,580 plague seizures 1,975 are reported to have been fatal throughout India during the week ending the 4th instant. The following are the provincial figures:—United Provinces 607 deaths; Burma 433; Madras 288; Central Provinces, 233; Bihar and Orissa 199; Bombay 89, Mysore 73, and the Punjab 52.

A conference of sufferers from the Moplah rebellion, attended by about 3,000 people, passed a resolution declaring that the revolt was caused by the Khilafat and non-co-operation agitation; that the administration of martial law was just; and that if martial law was withdrawn the Local Government should be given extra authority.

Practically no change is reported in the East Indian Railway strike situation. A shortage of coal and oil is being felt acutely in some places, while prices have increased.

### British

#### February 15.

The British Government have received guarantees of the safety of the kidnapped Ulstermen from the Irish Provisional Government. In the House of Commons, a message was read from Mr. Lloyd George to Mr. Collins stating that British troops in North Ireland would be increased to any extent necessary to ensure the protection of the inhabitants.

Lord Allenby arrived in London on the 10th and, in the evening, exchanged views on the Egyptian situation with Lord Curzon.

#### February 16.

Mr. Churchill, in the House of Commons, said the Clones incident had greatly aggravated the situation. The British Government had requested the Provisional Government to do its utmost to prevent a repetition of such events.

At a large Republican open-air demonstration in Dublin, addressed by Mr. de Valera, a pledge was taken to uphold the "Republic" by every means, the Treaty being denounced as null and void.

Mr. Asquith moved an amendment to the Address in the House of Commons charging the Government with extravagance. The Chancellor of the Exchequer, replying, said he estimated that expenditure this year would be reduced by forty millions.

#### February 17.

The House of Commons rejected, by 248 votes to 64, Sir William Joynson Hicks' amendment to the Address which sought to censure the Secretary of State for India.

Mr. Montagu, replying on the debate, announced that the Indian Government had issued orders for Mr. Gandhi's arrest a few days ago, but action had been postponed as the result of the non-co-operator's decision to suspend certain activities.

The evacuation of British troops from Ireland has been suspended. Forces are being supplied to Ulster, but the British Government declines to send troops south of the border. About 10,000 soldiers are guarding the northern side.

#### February 18.

Mr. Collins has obtained the release of fifteen of the kidnapped Ulstermen.

The evacuation of British troops from Southern Ireland has recommenced.

In a "proclamation," Mr. de Valera says he places himself "at the head of a resurgent nation, purified by the sufferings of the whole people marching to the great destiny to which God has called the Gaelic race."

Winding up the debate on Sir William Joynson Hicks' amendment to the Address in the House of Commons, Mr. Lloyd George declared that the Imperial Government would support the Government of India in any action for the establishment of authority. The only unity in India had been created by British rule, and a British withdrawal would mean indescribable chaos and desolation.

Mr. Montagu announced in the Commons that he had sent despatches to the Indian Government which he hoped would allay the

anxiety of Civil Servants in India as to pensions.

#### February 19.

Probably a total saving of £33,000,000 will be effected on Army expenditure as a result of the recommendations of the Geddes Committee, and the greater part of this reduction, if not the whole, may be taken into account in the forthcoming estimates.

Twenty-six kidnapped Ulstermen have now been released. An impartial enquiry is to be held into the Clones shooting affair. The general withdrawal of British troops from Southern Ireland has not yet restarted.

Mr. Winston Churchill, moving the second reading of the Irish Free State Bill in the Commons, said that delay in the passage of the measure would mean further anarchy and bloodshed.

At a luncheon to which the Government entertained Mr. Balfour on his return from Washington a message of appreciation was read from President Harding and Mr. Lloyd George also paid a warm tribute to Mr. Balfour's services. Mr. Balfour spoke of the debt of gratitude to the United States for their action throughout the negotiations.

For a new Napier 1,000 h.p. aero-engine, weighing 2,200 pounds, it is claimed that it will revolutionize the carrying power and cost of aeroplanes.

#### February 20.

Latest telegrams from Belfast indicate an improvement in the situation.

The index figures of the cost of living showed a decline on the 1st February to 88 per cent. above the pre-war level as compared with 92 per cent. on January 1.

The Viceroy of Ireland has ordered the release of a party of Sinn Feiners who, had been arrested by the Ulster authorities, while Mr. Collins has given a similar order concerning eighteen kidnapped Ulstermen.

### Foreign

#### February 15.

The date of the opening of the Genoa Conference is still uncertain.

France has been asked to appoint representatives to confer with British experts in London to reach a preliminary agreement with regard to the Genoa Conference.

#### February 16.

General Smuts declares that the Rand strike must be ended at once, and a final settlement left to Parliament after an impartial enquiry. Meetings of miners have refused to accept the proposals.

Sir Benjamin Robertson, who has arrived in London from Russia, expressed the opinion in an interview that the position in that country is worse than that associated with famine times in India. The Soviet, he thinks, is doing its best to cope with the situation.

The coronation of the Pope to place in St. Peter's Rome, on Sunday.

#### February 17.

The Finnish Minister of the interior has been assassinated.

#### February 18.

M. Leygues, a former French Premier speaking in Paris, said that the solution of the Islamic problem lay in French and British co-operation and was the keystone of world peace.

A debate in the Reichstag on various motions censuring the Weimar Government ended in a vote of confidence being passed. The result is regarded as a set-back for Hugo Stinnes.

The International Court of Justice was formally opened at the Hague on Wednesday.

#### February 19.

The remains of Sir E. Shackleton have left Montevideo on board the British barque "Woodville" for a landing port in South Georgia where they will be buried in the graveyard of an English Church.

A report that a Mexican revolution is pending has led to the mobilisation of 5,000 American troops in Texas.

#### February 20.

Germany has paid the fourth indemnity instalment under the Cannes agreement.

A scheme for the settlement of the South African strike has been submitted by the men and endorsed by their Federation. Another conference between the latter and the Government is suggested.

A new campaign of outrages against British civilians has begun in Cairo. One of the oldest British residents, Mr. Aldred Brown, Controller-General of the Ministry of Education, has been fatally shot, as well as a New Zealander.

## NOTICES

### Calendar

March 23-27.—The Bareilly Convention.  
March 23-27.—Rajputana Christian Mela, Ajmer.  
April 5-10.—Saharanpur Convention.  
September 27-30.—Dussehra Holidays

Will Conference Treasurers and others who desire to send money for the support of the Board of Home and Foreign Missions kindly note to make such payments, in future, direct to Dr. F. Jacob, Treasurer of the Board of Home and Foreign Missions, Railway Hospital, Bareilly.

### For Epworth Leaguers

The Epworth League Year Book for 1922, including notes on the Senior and Junior Topics for the year, is ready and may be ordered from the Methodist Publishing House, Madras, at 1-8 per copy. A copy or more in each English or Urdu League is a necessity, if the devotional meetings are to be a success. Vernacular editions will soon appear.

### Pastors and Churches, Attention

Will all pastors and Christian workers of our churches throughout India and Burma please notify the pastor of Thoburn Church, 151 Narayana Street, Calcutta, of the names and if possible, the addresses of Methodist people moving to that city. An important service would be rendered to the cause of Christ, if a similar notification should always be sent on the occasion of removals to other places in India.

F. B. FISHER

### The Rajputana Mela

The three Missions at work in Rajputana have decided to hold a Christian Mela in Ajmer, from March 23 to March 27th. Committees have been at work for some time and the program will soon be announced. All Christians who will attend should notify the Secretary, Rev. L. Cranf. M. E. Mission Phalera, Rajputana.

### Revised Prices of League Year-book

The price of single copies of the Epworth League Year book is Rs. 1-8; but for orders of three or more the price will be Rs. 1-4, and for six or more, one rupee. Even at the one-rupee rate, the price is very low. If it is too much, we will try to do better next time! BUY NOW and release League funds for new printing.

Missionaries in Burma may obtain the Year-book from Mr. S. C. Chare, Thongwa, Hanthawaddy District.

E. L. K.

### To Local Preachers, North India Conference

At its recent session, the North India Conference and district superintendents are notified that examinations for local preachers will be held in a district of the North India Conference simultaneously on July 11, 12, and 13. No examinations of local preachers will be held at the sessions of the district conferences. All questions will be selected from those printed in a book entitled, "Questions on the Life of a Local Preacher," (for sale from the Methodist Publishing House, Lucknow).

C. D. ROONEY,  
Registrar.

### The Epworth League Year-book

Only a small part of the contents of this book come properly under the term Year-book. Twenty pages are given to general matter and ten to articles, while eighty-seven are devoted to the Senior and Junior Topics for the year. For the Senior League there are four main study divisions.

Great Christian Characters  
Great Christian Characteristics  
Great Christian Writings  
Great Christian Opportunities

The first Quarter's studies are biographical and cover salient features of the lives of several of the Wesleys, General Booth, Jane Addams, as well as, among others, several prominent Indian and Chinese Christians. The second Quarter follows Fosdick's line of thought in his three great books on service, faith, and prayer. In the third Quarter great hymns, great Biblical passages, great devotional works, and the Methodist Discipline are considered. The last Quarter takes up the unexplored territory in our own lives, choosing a life work, seven occupational opportunities in it, and the Christian use of money. The four Quarters taken together constitute A COURSE IN CHRISTIAN LIVING which I trust all our young people can use with profit.

Printing is expensive these days and paper is high, but the work we are trying to do and the people for whom we are trying to do it are valuable enough to warrant expenditure. So I want to keep reminding you of the Year-book until you have bought it. Lest you weary of the repetition suppose you end in an order right away. It is obtainable from most Nainiathapur from the Methodist Publishing House, Madras, and from the League Office, Lucknow.

E. L. KING.

### Bareilly Convention

March 23-27

The local committee is making every effort to have the next convention a time of real spiritual uplift and vision. Spiritual and popular speakers from different denominations have been invited. Come and hear them! Mark the dates.

Bareilly.

M. A. PHILLIPS.

### Field Library, Lucknow

#### Of the Board of Foreign Missions

The Library was established in 1921 by the Department of Education and Literature on the Foreign Field.

Provision for its maintenance is made by an appropriation of \$500 annually by the Board of Foreign Missions, to which is added \$50 to be secured annually from among the Missionary groups which make use of it.

The Library is for the use of the missionaries of the Board of Foreign Missions and the Women's Foreign Missionary Society in the Province of Uttar Pradesh, North India and Northwest India Conferences.

#### Rules

1. Packing and postage one way will be met from the Fund provided by the Missionaries on the field. Return postage will be paid by the borrower.

2. Not more than three books may be loaned to a person at a time.

3. Books will be issued for a period of one month, after which time they may be renewed for two months.

4. Persons borrowing books are issued with the best of care, but the return on the dates due, is a good condition.

5. Requests for books should be sent to Prof. R. D. Wilson, Lucknow Christian College, Lucknow.

#### Board

In Shriour's suggestions wanted, a lovely locality, Lucknow, the Board of Foreign Missions, home countries. Missionaries especially welcome. Army Mrs. W. R. Hudson, "Willton Hall," Upper Sillong.

### A Brief History of Methodism

(Revised Edition)

By BISHOP J. E. ROBINSON

The Revised Edition of this valuable book is now ready. It contains 140 pages, crown octavo size, and has nine full page half-tone illustrations.

This book ought to be studied by the young people of our English churches and by all our Indian students, workers and members who know English.

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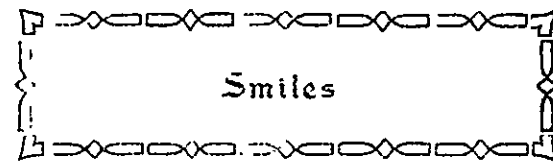
### For Sale

Motor repairs, tyres, accessories, all Ford parts, at missionary rates.

#### SECOND HAND FORDS

Prices reasonable. Accessories and part or all cars at discount to missionaries.

Manager, Industrial School, Nadiad.



### Smiles

Sing a song of football,  
Doesn't it make you smile?  
Twenty and twenty players,  
Struggling in a pile,

When the pile is opened,  
Hear those awful groans!  
Boys begin to creep out,  
Looking for their bones.

Sections there of noses,  
Patches there of hair;  
But they make "no error"  
And little do they care.—*Exchange.*

"Pop, will you answer a question?"  
"Always glad to, my son. What is it?"  
"When a community goes dry, can a firm there liquidate?"—*School.*

Hill: "McShorte has sold a poem to Scribblers, entitled 'An Ode to a Fair Lady'"  
Hulls: "Has he? Well, he is more competent to write you a sonnet entitled 'Ode to a Landlady.'"—*School.*

Wearily after twenty months' hard work, the pretty girl typist sought solace among the healthy boys of Halebury. The advertisements had attracted her. Halebury was described as the best, prettiest, finest, and everything elsest spot in the world. "Tell me," she said on her first day, when she met a stanch old rube of the district, "what is the death rate in Halebury?" The local walking advertisement poster had reassured her. "Wonderful, my dear—wonderful!" she said. "The death rate to each person."—*London Times.*

British Strategy. "Tired Tommy, burdened with about five tons of equipment, climbed wearily into a bus out of a London railway terminus. There were no vacant seats and no one offered the weary man a seat. He was dead tired and so resolved to get a seat by strategy. He flashed from his haversack a small bomb.

"This is one of the best seats in the bus, you know," he said to the interested passengers. "So I have purchased. When I put it out the door, it will be taken seat." At 8.15 the bus started. "Too late," he put it back again. "The bus is haunted." Then, beginning to seethe frantically, "Gosh! Where on earth did I put that pin?"

The passengers rose in a body and scrambled for the door, tumbling over one another to get off. Tommy watched them go. Then, putting the bomb back in his haversack, he stretched himself full length on the vacant seat.—*Pittsburgh Courier, London.*



## The Quiet Flow

### The Gift of Capacity

*Dr. J. H. Jowett*

In his earthly ministry, the Lord Jesus Christ never contented himself with the lesser gift, the gift of alms; he always marched to the greater gift, the gift of capacity. He never gave a lame man a crutch, he always imparted the requisite gift of strength. This was the distinctiveness of Jesus. His work was primary, frontal, radical, fundamental. He did not hand a coin to a cripple and leave the cripple a cripple still, but he made the lame man to leap as a hart, and the tongue of the dumb to sing. He came into the world to restore lost capacity, and when he himself wished to declare the kind and quality of his ministry, to one who was held in withering doubt, he did it in words like these: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised." This is, I say, the royal distinction of Jesus—he is not an alms-giver, but the life-giver. He does not tinker and patch up the broken soul, he proceeds to a new creation. "I am come that ye might have life, and that ye might have it more abundantly."

#### Gives Power to Soul to Resist Evil

In all this, I have a vision of the proposed work of the Lord Jesus among the children of men to-day. His primary work to-day, with folk who are lame and broken, is the restoration of capacity, the endowment of power, the filling up of the gulf of incompleteness with the gift of his own bountiful life. What does he do? First of all, he gives power to the soul to meet and conquer the hostile forces which bear down upon it from the time of birth. That is to say, he strengthens the soul to resist and overcome the antagonisms of heredity. There are among us to-day multitudes of people who have been "lame from their mother's womb." There are some who inherit a temperament like a keen east wind, and they have been maimed by the shrew which dwells in their own souls. Others inherit a disposition like a damp, heavy cloud, and something like a chilling sea fret holds possession of their life. Some find themselves loaded up with a temper like gunpowder, or they possess hotly passions which erupt with the violence of volcanoes.

Others are born with sluggish wills, and others again with spirits that are shy and timid as a bird. There are souls which are born with thin and scanty emotions, the river of their affection trickles along like a stream in the days of drought. And again there are souls which are like ships without ballast in a heavy sea, and they are tossed about with an inconstancy which makes the journey of life a continual distress. All these and many more whom I could name have been thus lame from their very birth, and these unfriendly forces of heredity have driven them into defeat and confusion in every crisis of life's campaign.

#### Weak Given Not Narcotics but Ability

Now, what will the Lord Jesus do for these folk, when he finds them by the wayside silently appealing and desponding in their impotence? He will not give them stimulants. He will not give them sedatives. He will not offer them some temporary emollient for their wounds, some narcotic for the transient soothing of their stricken nerves, some bright "pick-me-up" for the relief of their immediate distress. He will not give them doses of high-fluting philosophy, or the fitting inspiration of some poetic draught. No, he will not offer lame souls a vain charity, but he will offer them a solid capacity, the power to antagonize the bequests of heredity, the hostile forces of their own family heritage, and to endow them with such a gift of moral and spiritual ability as will make heredity no longer the master, but a servant in the house. When the Lord Jesus ministers to the halt and the lame, the feet and the ankle bones receive strength.

What else does Jesus do? He gives power to the soul to meet and conquer the maiming hostility of circumstances. For it is as true of a man's circumstances as it is of his heredity, that they may hold him in an oppressive and crushing servitude. Circumstances may clutch a man like a vise and lame his soul in the grasp. And I do not refer only to gloomy circumstances, to those circumstances which bear down upon a man like black clouds of tempest, or like the nipping assault of a winter's day. Sunshine may maim a man quite as effectually as frost. I saw two pictures a little while ago which, although they were not hung together in the same gallery, seemed to me to supplement each other's significance.

One was a glimpse of the Arabian desert, with the unveiled sun pouring down its torrid streams of light and heat, and a little pilgrim party overcomes by the fierce oppression. They were lamed by the sunshine. And the other picture was a glimpse of the Antarctic snows, with its bitter cruel grays, and a raging blizzard, and a little exploring party fighting the elements bravely, with one of the company succumbing to the fierceness of the blast. He was lamed by the frost. And the two pictures have their analogies in human life. Souls can be maimed by prosperous circumstances.

Five faculties can be bruised and broken by the blazing sunshine of success. Yes, a man can be lamed by prosperity, by the "destruction that wasteth at noontide." And other souls are maimed by circumstances of adversity. Their moral and spiritual powers are crushed and broken by the freezing coldness of constant defeat. Yes, they are lamed by the oppression of fearful circumstance, by "the terror that walketh by night." So do I say that every class of circumstance, circumstances which are like tropical heat or like Arctic cold,

can leave a man by the roadside, bruised and half dead.

Well, what is the Lord's way with men who are so oppressed? He does not throw them the coin of charity, he gives them the endowment of capacity. He does not offer them a temporary relief, a sort of hut-shelter from the oppressive blast, but he gives them a permanent addition to their strength. He does not alter the nature of the road, but he changes the condition of the pilgrim. He does not modify the circumstances, but he imparts a strength which makes the soul immune, whether it be journeying through the sultry days of midsummer, or through the shivering days of darkness and frost. Always and everywhere it is the old word with the Lord Jesus: "I say unto thee, rise up and walk!" And behold, the feet and ankle bones receive strength.

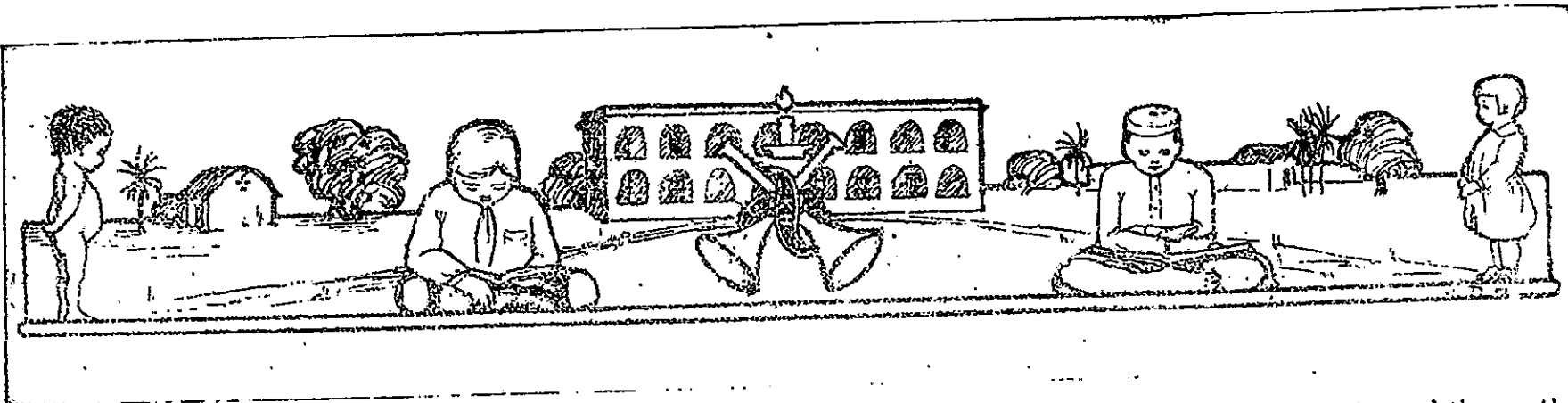
#### Heals Maimed Souls by Rebirth

How does he do it? How does the Lord Jesus change these crippled pilgrims, lamed by heredity or maimed by circumstance? How does he change them into healthy racers who have all the spring and buoyancy of the deer? He does it by an altogether radical ministry, by changing the cripple into a new man. He claims to take souls who lie by the wayside, broken in the power of hostile forces which have tramped upon them and regenerates them through all the mysterious process of the new birth.

As is the ministry of the Saviour, such must be the ministry of his church. She is to be the herald and minister of a unique and altogether unshared service. Her blessed work, in Christ Jesus, is to make the lame man leap, and to make the dumb man sing, and to make the wounded spirit whole, and to make all moral cripples like unto angels which excel in strength. Her real work, her appointed work, her permanent and abiding work, is to see to the rebirth of the race, the endowment of men with new power.

In this glorious ministry the church has no competitor. Nothing else in the city shares her work. In secondary ministries she has a hundred competitors who can meet her on even terms. If we are only out to give amusement, or if we are only out to superintend a people's leisure, or if our highest mission is to rearrange the common circumstances, then our garlands may readily be eclipsed. But if the church is set for the rebirth of souls, for the remaking of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics; if it is set to lead men into the line of a new and blessed ancestry and to transfer them from the servitude of the old Adam into the unspeakable liberty of the new Adam, then who is it shares her glory, and who is it, and what is it that can share her radiant distinction?

—The Continent.



### Legs for Letty

"She will never walk again," Betty repeated the statement quite blankly. She looked down at her own plump limbs incased in dainty silken socks and moved them wonderingly. Suppose she had been hurt, instead of Letty, in the auto accident? How would it seem never to walk again? Never to run in the yard after Toots, the collie puppie; never to climb the hill to kindergarten; never to walk in her little bare feet up the stairs that led to Bed Land? How would it seem never to run, never to skip, never to climb up in the branches of the big old apple tree?

Letty lying on her bed would never do any of these things again. Betty, her "almost twin" because their names were so nearly alike, sobbed quietly to herself as she thought of it. She buried her small face in her hands and when she lifted it again a little look of determination shone on her face.

"Mother, I'm going to be legs for Letty," she announced, taking her hat from the hook in the closet and walking quietly out the door. After a half hour she came to Letty's house and Letty's mother admitted her.

"Hello, Letty!" Betty climbed up on the bed and kissed her "twin." "I've been legs for you this morning," she announced.

Letty's small face contracted with pain. "How—how can you or anyone be legs for me?" she asked bitterly.

Betty's face shone.

"When I first left home, I came down Chester Avenue where the tall white houses are."

"But you always hated that street," Letty exclaimed.

"I know I did—but you see, this morning, I was walking for you," she smiled. "I walked along in front of the white houses and I saw the purple clematis that you love so well and the yellow canary bird had his cage hung right out against the purple screens; you can't imagine how sweet and sunshiny he looked. Then I went right up the steps of the white house—"

"Yes?" eagerly.

"And I asked the lady who owned the canary, if she would let me have just one purple flower to give to the little girl I was being legs for—"

"Yes—" Letty's eyes were shining.

Betty got up and ran to the door. "This is you running," she explained over her shoulder. "You are running up the steps of the white house and the lady is giving you—", here she dodged out of the door—"a big bunch of

purple clematis." Here she reappeared with a bunch so big and purple that it hid her face completely. She put the flowers in Letty's hands.

"And the lady in the white house is coming to see you to-morrow," Betty continued, "and she's going to bring the canary, the yellow, sunshiny canary, and she's going to let you keep it right in your room to sing for you. And she wants me to let her help me be legs for you, too."

She paused for breath. Letty's face shone above the blot upon the covers.

"O Betty," she cried, "I didn't think I'd ever be happy in all my life again and now—and now—I'm the happiest person living—the very happiest."

Betty squeezed her rapturously. "You may be the very happiest," she cried, "but I'm the next happiest."

—*Epworth Herald.*

### Master Cold-Rice

In a great family it makes a big difference whether you are born first or second or third. The king's eldest son succeeds to the throne. The eldest son of a nobleman gets his title when the father dies and the largest share of his estates, while the younger sons may have a very much smaller share, and even be rather poor. In families that have not titles and property there is not much difference between older and younger children. Indeed, the younger children often have the best time, because the eldest is expected to help to take care of them and to be responsible for them.

But in some countries it is different. In Japan, where they have rules for everything, they have very decided rules for the position of the different members of the family. The Japanese are a very polite nation, and are very particular about proper behaviour, not only in society, but at home. As soon as a baby can run about, he is taught good manners. He learns how to bow properly, and how to behave with respect to his elders. And he has a great many elders, for there the members of the family live together even after they are grown up and married and have children of their own. The wives must obey the husbands, and all the women in the family must obey all the men. The children must not only obey their grandparents and parents, and all the older people of the family, the aunts and uncles, but the younger brother must obey the older brother, and the younger sister the older sister. Even in small things the younger must always give in to the older.

As I told you, at meal-times, the older son is served first, and the second next, and so on. But if there are very little children, they are not obliged to wait. So a curious name is given in Japan to the second son. He is called "Master Cold Rice." This is because it is supposed that, as he has to wait till all his elders, and also the babies, have been helped, his rice will not be very hot when he gets it.

Now there is a little parable in that name. In every family there are times when some one must give way to others, and be content with the second best, instead of the best place. This is what we may call eating cold rice. We do not insist upon the younger ones always giving way to the elder. Indeed, it is very often quite the opposite way, and the big sister or big brother gives up something to give pleasure to the younger ones. But if you notice, you will very often find that, in some families, one boy or girl never offers to give up to others, and is never expected to do it. Why? Because everybody knows that he will make himself so disagreeable that they would rather make a sacrifice than bear his crossness and unpleasantness. Perhaps there is a picnic or an excursion. Everybody cannot go. But nobody supposes that he will be the one to stay. Or, if he is playing a game, he is never pleased unless he has the leading part. At table he wants the nicest part of everything, and the most comfortable chair in the evening, and the first turn to read the new magazine. It becomes a family habit to let him have what he wants, because it is easier than to make him give up. But that is not a boy anybody loves. He gets more and more selfish, always grasping at what he wants, and never thinking of others, poor kind of success, not worth having.

Now, it is worth while thinking who generally eats cold rice in your house. You will notice that there is one person who is always ready to give up anything to the children's pleasure. If any one has to stay behind, mother does not think she wants to go. If there is anything you like very much, she likes you to have her share, too. But is it right that the unselfish people should always have to make the sacrifice? There will always be times when *somebody* must do it; but, in future, instead of saying, 'I don't see why I should have to do that, suppose you say, 'Somebody must do it, why should not I?' Take your turn at being Master Cold-Rice.

—*Expository Times.*

## Sunday School Lesson

LESSON FOR MARCH 6, 1922.

LESSON NO. 10.—JEHOVAH'S MERCY TO A HEATHEN CITY. JONAH 3:1-4:11.

*Golden Text.*—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:7.

### Daily Bible Readings

M. Jon. 1: 1-10. Running from Duty.  
 T. Jon. 2: 1-9. Facing the Issue.  
 W. Jon. 3: 1-10. *Jehovah's Mercy to a Heathen City.*  
 T. Matt. 12: 38-45. A Greater One.  
 F. Psa. 96: 1-13. Praise to the King.  
 S. Psa. 145: 8-19. *Jehovah's Mercy.*  
 S. Isa. 55: 1-9. The Gracious Call.

### With the Class

**Little Folks' Topic: God Sends Jonah on an Errand.**

*Approach.*—Do you ever do errands for your mother? Jonah was sent on an errand. A very important errand. Before the famous Johnston flood destroyed a large city in America and hundreds of lives were lost, a messenger on horse-back tried to warn the people.

*Lesson Story.*—Jonah was sent on his errand because of the needs of a great city. Picture Ninevah's size, palaces, people, and wickedness—and not one preacher in it. Does God love wicked people? Does your father love you when he punishes you? Because he loves you, he punishes you. God said He would punish Ninevah for its wickedness.

Was Jonah faithful the first time God sent him on an errand? What happened? This time he was faithful. It must have taken courage to preach to so large and so strange a city. Picture the results of Jonah's preaching—all the people talking about the strange prophet, their alarm and penitence—even the king heard about it and humbled himself and proclaimed a general fast; picture the beautiful robes he laid aside for sack-cloth and ashes—even the beasts had to join in the mourning; how strange they must have looked! They probably wondered what was up. Because all Ninevah repented, God who had loved the city all the time, showed mercy to the city and spread it.

But Jonah was not pleased. He had proclaimed God's word that the city would be destroyed and he wanted to see it destroyed. "If you won't destroy the city after all my preaching against it," he said, "then let me die." Do you ever pout and say, "I won't play if you don't play what I want to?" What lesson did the gourd vine and the little worm teach?

*Application.*—If God loves all the poor people, we ought to love them also. Are we willing to do errands for God? to tell people that Jesus is displeased at sin and that He loves penitence?

**Young People's Topic: Jonah's Missionary Adventure.**

*Approach.*—Tell about the most interesting adventure you ever had. Have you ever had unpleasant adventures? Jonah had a great adventure. It should have been a pleasant adventure, but disobedience and selfishness made it, in part, an unhappy experience.

*Lesson Study.*—Recall Jonah's disobedience and his first lesson. Ninevah was the Germany of Jonah's time. It was blood-thirsty and horribly cruel and had waged a conquering warfare on Israel. No wonder the prophet did not want to preach to Ninevah. Who was right—God in His command or Jonah in his refusal? You cannot run away from God. The second command Jonah obeyed, but reluctantly. Still he did not want to be a missionary to Ninevah.

The prophetic message of destruction must have suited Jonah. Since he could preach such a message, perhaps he was not so sorry after all that he was sent to Ninevah. Any moderately preacher would have been delighted with the results which accompanied Jonah's preaching. An immense city repented with sincere thoroughness. No matter how wicked Ninevah had been, it now humbled itself in penitence, the genuineness of which was proven by the fact that they turned from their evil way. That is the real test of all repentance. In the face of this turning from sin, God showed mercy just as, time after time, He had extended mercy to Israel; just as He shows mercy now to-day.

Jonah was very much displeased. He did not want Ninevah to prosper. Ninevah was an "enemy country". Also, he had predicted its destruction. The trouble with Jonah was that it was a missionary, but without the missionary spirit. "Jesus wept over unrepentant Jerusalem while Jonah was angry over repentant Ninevah." A. The goal of the mission was designed to teach Jonah a second lesson which we need to learn is the first one. He was very fond of the gourd vine, but cared nothing for a great multitude of needy human beings.

*Application.*—Do we have Jonah's attitude toward members of other races than our own? or God's warmth of love? When conscience finally stirs us up to do something for our servants and the poor people about us, do we do it reluctantly and with the haughtiness of proud superiority? Jonah was angry that his prediction did not come true, though its failure meant mercy and happiness for thousands of people. Sometimes we find we have made a mistake, but we prefer to let it stand, rather than rectify it and possibly be discredited in some person's eyes. Do we well?

In Christ there is no East or West,  
 In Him no South or North;  
 But one great fellowship of love  
 Throughout the whole wide earth.

—John Oxenham.

**Adult Topic: God's Attitude and Purpose toward the Heathen.**

*Approach.*—Aside from the occasional voice of some Isaiah or Malachi, the Old Testament contains little missionary instruction. The book of Jonah contains the greatest missionary message of olden times. In it is presented an accurate portrait of God's attitude toward heathen people.

*Lesson Study.*—"The lesson God had to teach Jonah was that the people of Ninevah were just as dear to Him as the Jews. Jonah finally learned that lesson. It is a lesson every one of must learn. We get in the habit of thinking that God cares more about us than He does about other people and we need to be shaken out of our self-satisfied conceit." S.

Penitence gives God a chance to reveal the bountifulness of His mercy. Still the Christ, who wept over Jerusalem and who followed His weeping by dying for a lost world, yearns with brooding tenderness over the hearts of mankind.

*Application.*—Has God's message of warning, of love, and of hope reached our own hearts? Are we passing it on—pressing it on to others?—*Prepared by Rev. J. C. Lewis for the Indian Sunday School Journal.*

### THE EPWORTH LEAGUE

Supplementary Notes on Topic for February 26th.

According to the latest figures available, there are, to every thousand of the population of India, 51 men and 13 women who are lepers. This makes a total of 109,000 lepers in India. This figure represents a drop of 13% in twenty years. Of these one hundred and nine thousand only about five thousand are in India's 73 leper asylums, or less than 5%. But that represents a goodly gain over the figures of two decades ago. The new census will probably report a further advance. Improved sanitation, more asylums, greater willingness to enter asylums and hence fewer people to carry infection, medical study of the disease and new means of combating it, have combined to bring about a far more hopeful situation. But very much remains to be done. Lepers should be persuaded to enter asylums, and the good work of the Mission to Lepers helped.

This Mission conducts 42 asylums of its own, aids 11 others, and provides Christian teaching in 9 others. In these asylums there are about seven thousand inmates (these figures are later than those officially quoted above), of whom nearly four thousand are Christians. In addition, there are a number of homes maintained for the untaught children of lepers.

*Reading.*—Matthew 26: 6; Luke 17: 11-19.

*Prayer guidance.*—New explorations in Prayer, pp. 50, 51.

### Additional Notes on the Topic for March 5:

A third speaker might well call attention to others of the small, but very able, group of women leaders which India has contributed to Christianity. These are the distinguished group of daughters of Mr. Sorabji on the last Passes only led to Christianity. One of these daughters is an artist, another excellent rendering Persian songs into English, a third is a singer of distinction, a fourth was the only woman from the Orient who was a delegate to the Parliament of Religions at Chicago, while the most distinguished of the group is a barrister, Miss Cornelia Sorabji—the first Indian lady to be admitted to the bar; a woman of brilliant mind and great literary ability. Another distinguished lady contributed both and Aru Dutt, the former a poetess of distinction sufficient to warrant a recent biographical study. She was as beautiful in her Christian life, as she was talented in poetic expression. A third lady, distinguished for both father and laughter, was that of Nehemiah Goran. Miss Goran is the only Indian Christian who has as yet contributed to English hymnology. She is the author of the "Santal hymns".

"In the secret of my presence how my soul delights to abide." Mrs. Sathurathnam, wife of Dr. Sathurathnam of Madras, was also a brilliant writer; but an early death deprived us of what would have been a valuable contribution to Christian literature. The second Mrs. Sathurathnam is an M. A. of Madras University, and is very active in literary work. Mrs. Lakshmi Singh, a President of the United States and that one who contributed to the "Santal hymns" the expenditure of fifty lakhs of rupees.

Though it might be starting to Indian men who have not yet freed themselves from the old idea of woman's inferiority, perhaps India has made more distinguished contribution to Christianity in her women than in her men. This may also be the men so mentioned to think about.

*N. B.—In preparing the notes for the Program of March 12, consult *Sketches of Indian Christians* (C. H. S., Madras), and *Annals of a Bible Course for High School* (C. H. S., Madras), pages 421 ff.*

*To follow the Program of March 12th, purchase Mrs. Arthur Parker's *Life of Sathurathnam Singh* (C. H. S., Madras). It is available in several languages. The book will also be useful in school libraries.*

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BISHOP JOHN TAYLOR ROBINSON

John Edward Robinson was born in Gort, County Galway, Ireland, in 1849. In 1865 he went to America. After some years in business, in 1870 he was converted, and a little later receiving a call to preach, he entered Drew Theological Seminary, where he was a student for three years.

In the summer of 1874, while at Chautauque, he heard of Bishop (then Father) Taylor's appeal for self-supporting missionaries in India, and after consultation with the Missionary Secretary offered himself for the work. He was received on trial - by mail - in the Central Illinois Conference, and immediately transferred to India. With several others who had volunteered for self-supporting missionary work he sailed for India, arriving in Bombay in December, 1874.

His first appointment was as a member of the "Bombay and Bengal Mission", which included any place in India where Father Taylor chose to go. He was a charter member of the South India Conference when it was organized in 1876, and later of the Bombay Conference, the Bengal Conference adding fourth to the list of conferences to which he has belonged in India. He thus knew the work of the Methodist Church in India during the time of its wide extension into all parts of the empire. He was a presiding elder from 1884 to 1904 in four districts of three different conferences, the Burma District, the Bombay District, the Bengal District, and the Calcutta District.

The Central Conference of India elected Dr. Robinson editor of the "Indian Witness" at the session of 1896. This position he filled until he was elected Missionary Bishop in 1904.

At one time or another he has served in almost all possible capacities . He was pastor in Secunderabad, Hyderabad, Bangalore, Rangoon, Simla, Bombay, and Poona. He was for a time in charge of what was then Miss Dawley's "Faith Orphanage" in Poona, of the Taylor High School in Poona, and of the American Methodist Institution in Calcutta. He has held most of the positions that can fall to the lot of a Methodist Missionary, for six years treasurer of the Bengal Conference, for two years Treasurer of the Bishop Thoburn Special Fund for India, and Secretary of three sessions of the Central Conference. Bishop Robinson is the author of a book entitled "Apostolic Succession Refuted". He also wrote "The Rise and Progress of Methodism", which has been translated into the Kanarose language of India. And in 1915 was published his "Brief History of Methodism". He was delegate to the General Conferences of 1888, 1892 and 1904.

Since his election as missionary Bishop for Southern Asia in 1904; he has resided at Bangalore, South India.

Bishop Robinson has given his five daughters to foreign missionary service, four of whom are at work under the Women's Foreign Missionary Society of the Methodist Episcopal Church in important centers of the Indian Empire. The fifth daughter is the widow of Rev. William L. Beal, late of Meerut, India. The Bishop's only son, Fletcher Robinson, is a physician located in the city of Lucknow.

C. A. 9, 2.

1870 the strange warmth of the gospel thrilled his heart once for all. He was employed in A. T. STEWART'S store in this city and "doing well," as the world goes, when he heard the call to preach, and he left all and entered Drew Theological Seminary. In the summer of his graduation he heard of WILLIAM TAYLOR'S plea for self-supporting missionaries for India, "single men who could sing," to carry on the work which he had begun at Bombay among the Anglo-Indians. Robinson was received, by mail, into Central Illinois Conference and immediately transferred to India (Bombay and Bengal Mission). In December he was in Bombay, ready to sing, preach and live the Gospel into any soul that was accessible through such human contacts. Two years later he became a charter member of South India Conference, his later affiliation being with the Bombay and Bengal Conferences, which were formed within the original territory. He was pastor (1874-80) at Secunderabad, Hyderabad, Bangalore, Simla, Poona and Rangoon; Presiding Elder (1880-1904) on Burma, Bombay, Asansol and Calcutta Districts; Editor of The Indian Witness (1896-1904), and one of the Missionary Bishops for India (1904-1920), retiring in the latter year. He was a member of the General Conference in 1888, 1892 and 1904. He has written numerous books and pamphlets, historical and apologetic, for the use of Indian Methodists. He was married in Bombay, November 15, 1876, to Miss HENRIETTA LESTER TERRY, a noble helpmeet, who survives him. Their son, J. FLETCHER, is a physician in India. The four daughters, all college graduates, have all been in the missionary service. One daughter was drowned on her way to India. Thus the Robinsons in two generations have given more than 170 years of missionary work to India—and such work, intelligent, loving, intensely human, intensely Christlike! The family has been a missionary argument of convincing power.

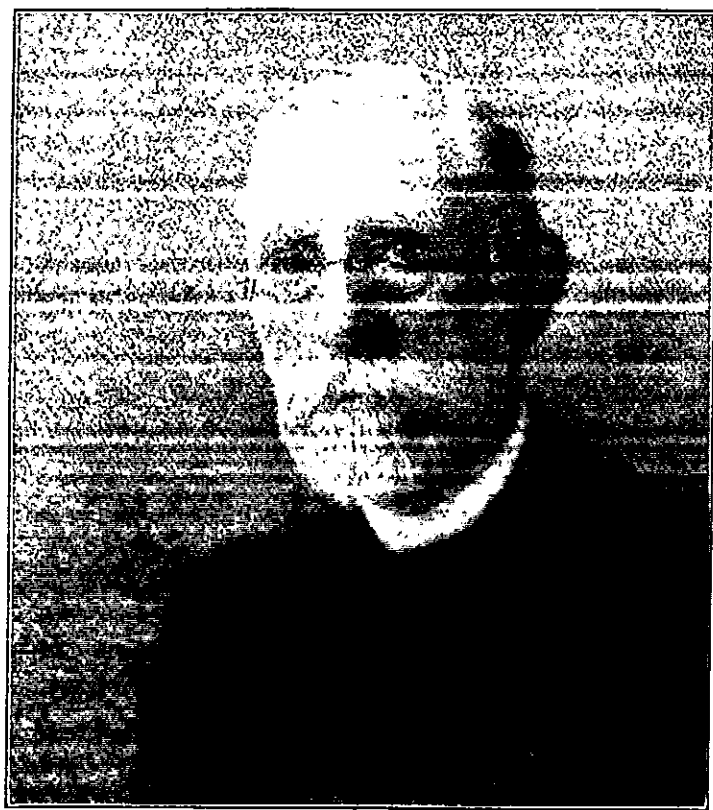
### Bishop John Edward Robinson

A cable to the Mission Rooms in New York last Saturday brought news that Bishop JOHN EDWARD ROBINSON died at Bangalore, India, on February 15.

The village of Gort, County Galway, Ireland, was the humble birthplace of this great Christian (February 12, 1849). He came to America as a boy of sixteen, and in

Bishop Robinson (emphatically called John E. in distinction from his junior colleague Bishop John W.) found his special field among the Anglo-Indians, a service for which he had unusual gifts. He was deeply religious, forever talking and living his religion, but saved from being sanctimonious and censorious by that sense of humor and the warmth of sympathy which were his Irish birthright. Everybody loved him, liked to be where he was, liked to do the things which he asked them to do. Such simple, forthright Christianity as he preached and practiced carried conviction wherever he was known. So, without having the rare ecclesiastical statesmanship of the diplomatic THOMAS, or the evangelistic power of the volcanic TAYLOR, he continually made conquest of individual human hearts and working unceasingly with voice, pen and hand, incessantly built up the church.

A story of Bishop Robinson, told to the General Conference by his friend A. A. PARKER, shows how he touched the life of those about him. "The other day I traveled with him on a railway train on which there were a number of soldier lads. As we were getting ready to retire (and we do not have the privacy of Pullman cars, but only what are called 'lying down' accommodations), Bishop Robinson stood up and said: 'Men, I have a little book here. Might I read from it?' They said: 'Yes, go ahead.' He read a few words from the Book of God, and, standing in the aisle of a swiftly moving train, he led in the most tender prayer, I think, I have ever heard, praying for these soldier lads away from home. Then he sang a hymn and said: 'I would like to have you sing with me, boys.' And they all sang together. This is an illustration of the man as he has been for forty-six years, not only as administrator, as sitting in our councils, and going to our villages, and into our schools with our Indian teachers, but as a man who has never failed, where opportunity offered, to speak a word for Jesus Christ."

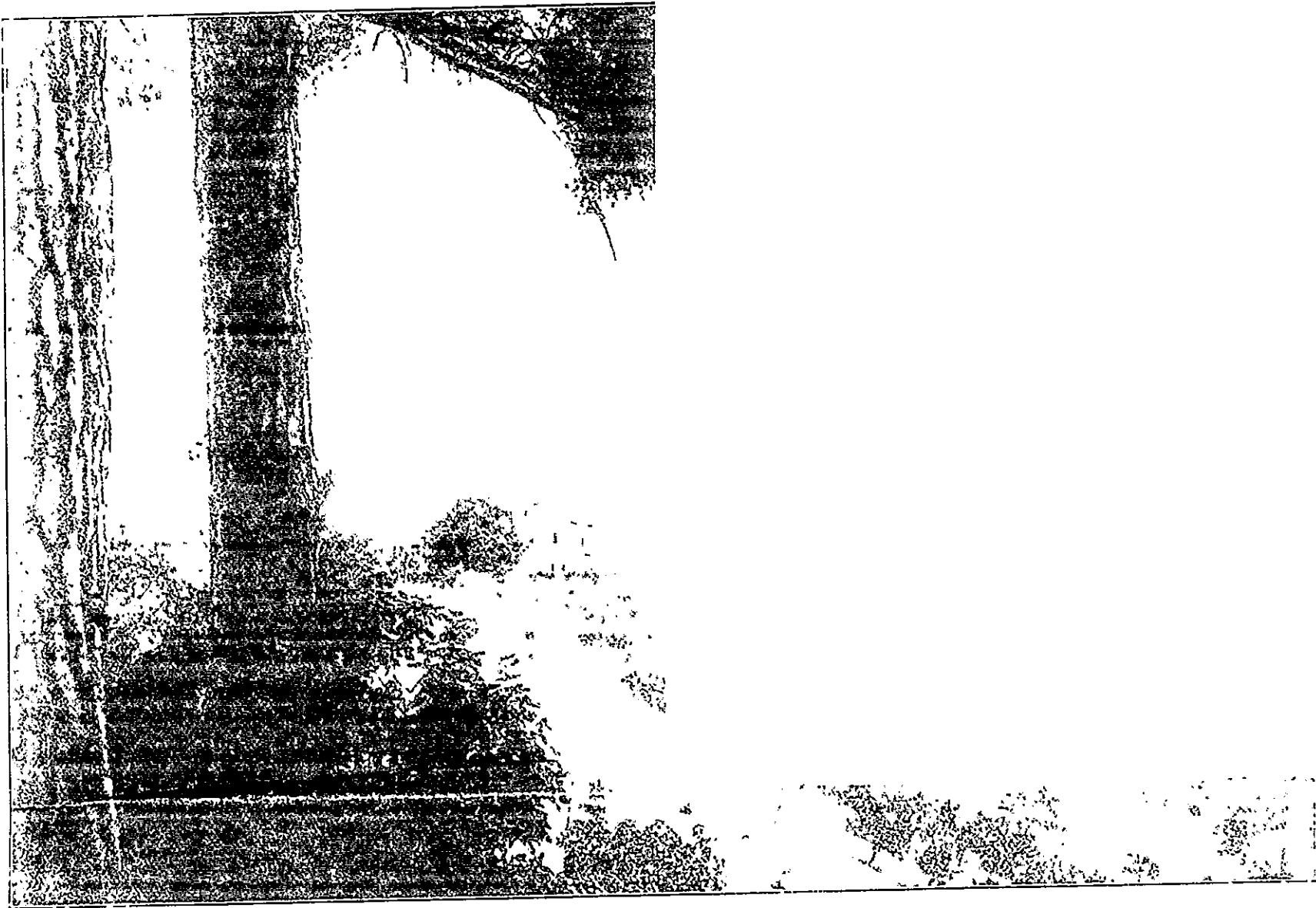


**BISHOP JOHN EDWARD ROBINSON, D.D.**  
Born, County Galway, Ireland, February 12, 1849;  
Died, Bangalore, India, February 15, 1922



# THE CHRISTIA

JAMES R. JOY, Editor  
H. T. WOOLFEVER, Assistant Editor  
Vol. XXVII NEW YORK, FEB



THE EIGHTH HILL OF ROME

A part of the ground purchased for the Collegio International, Monte Mario. The buildings of the sanitarium, which occupied the summit, are now occupied as class rooms and dormitories. In the near future a group of commodious educational buildings will be erected on the slope of the hill. The summit commands a near view of Rome, with the Vatican just below, while the sweeping panorama reaches from the sea to the Apennines.

## Bringing Things to Pass



THE phrase most often used in enumerating the qualities essential to success in the ministry of the Methodist Episcopal Church is the faculty of "bringing things to pass." The "things" include not only the financial interests of the charge or district, such as new or enlarged property, increased salary, and larger collections for the benevolences, but growth all along the line of membership in the Church, and productive activity in the organizational life of the Church, even to building up the circulation of the Church press. A pastor who is "a bringer of things to pass" is one who has exhibited in the several years of his ministry such a record of successes as the Area Conference showed to leaders and laymen, and has been able to expand from one figure to two, from two figures to three, or from three figures to four, and from four figures to five. "A bringer of things to pass." He cares for every interest of the charge. The cabinet speaks well of him in the gate, and when the Bishop is looking for the right man for promotion, or for reopening of the District, the bars fly to let him in. It is altogether natural that this should be so.

The past twenty years have been marked by an unprecedented development in the institutional life of the Church, and by the increasing of denominational "pro-

grams" which depended for their success upon the performance of specific tasks by every pastoral charge. This carried with it a responsibility which was felt all along the line from the Bishop of the Area to his District superintendents and to the individual pastors. The system made it possible to check the performance of every man, and to determine as never before whether he was a bringer of things to pass or one of those who "fall down on the job." There are abundant evidences that the system, however scientifically based on principles of business efficiency, has proved irksome to many and galling to a few. There has been acquiescence in the vast majority of our pastors is the best possible evidence of their loyalty to the leadership of the Clerical and lay leaders. It is a case, at least of the "letting sleeping dogs lie," in the case of the "dog" which is none other than the system.

Bishops are beginning to realize that the "M. E. M." nature of the tendency to recognize one type of ministerial success is going too far. Fifty years ago the Churches are recruited by young men, some of whom at least are moved by the most profound spiritual impulses, and have dedicated their lives to a ministry of preaching and the prophetic interpretation of the gospel. Reading, study, meditation, prayer are indispensable to such men if they are to grow into the measure of the "Christly ideal." Yet when they observe, as they must, that

## Bishop John E. Robinson.

He was an Irishman and he was a Methodist; each of the type we associate with the facility for spreading happiness, the sweet capacity of friendship, self-forgetfulness, love of beauty, refinement. He was appreciative; he would not have recognized selfishness if he looked forever in the mirror; nor was he one to quickly discover selfishness in others. He loved books; he loved his study; he loved his work. He lived the life of the open heart in tune with the open sky. Nothing lovely took him by surprise; and the other, contradictory, aspect of life, wherever seen, pained him as being abnormal, even almost impossible. As

As a correspondent there was a depth, an understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. Perhaps at times he was a bit impractical, because he dreamed. He meditated much on the things of the Spirit, as it were on the mountain, where like the ancient saint he had other things for the time being tarry below, tarry for his coming down to the common realities. All this



was John E. Robinson, a missionary bishop in the Methodist Episcopal Church, who after forty-eight years in service in India, in beautiful Bangalore has fallen asleep in the arms of a Friend on whose breast he had reclined for seventy years.

Bishop Robinson was born in Galway county, Ireland, February 12, 1849, came to America in 1865, was converted in 1870, called to preach shortly after, entered Drew Theological Seminary where he was a student for three years, heard the appeal of William Taylor for self-supporting missionaries and went to India in 1874. He first took work under Father Taylor in the Bombay and Bengal Mission, became a charter member of the South India Conference in 1876, was later member of the Bombay Conference and then of the Bengal. From 1884 to 1904 he was presiding elder, serving four districts in three different Conferences. He was editor of the *Indian Witness* from 1896 to 1904. There he was at his best. In 1904 he was elected missionary bishop. He did full service especially in the purity of his example, the elevation of this holy, the happy, the victorious life of faith. He devoted himself to the administration of the work he had seen spread over India in his day. He did the full work of a missionary in all its varied phases and had the great joy of reaping as well as sowing the good seed of the Kingdom. After becoming bishop in 1904 he resided in beautiful Bangalore.

Besides his own distinguished service Bishop Robinson gave five daughters to the India field—four of them under the auspices of the Woman's Foreign Missionary Society. Miss Ruth Robinson was first to be accepted for the work, going out from the Baltimore Branch in 1900. In 1902 Miss Helen went from the New York Branch. There will be recalled the shudder that passed over the Church when it was learned that in 1918 when returning to her field she was among the victims of the City of Athens which was mined on the coast of South Africa, near Cape Town, August 10, 1918. In 1909 Miss Flora joined her sister Ruth in Lucknow, going out from the Minneapolis Branch. When Miss Muriel graduated from the Ohio Wesleyan last year she was accepted by the Cincinnati Branch for work in the land of her father's service. The fifth daughter is the widow of the Rev. W. D. Beal, late of Meerut, India. Bishop Robinson's only son is a physician in Lucknow.

He did not find it far to heaven.

## The Missouri Methodist Hospital.

*Incomplete it stands begging to be set to its ministry of healing!*

*Those steel arms beg to be clothed upon with concrete: the hospital must be completed.*

**T**HE Missouri Methodist Hospital has often had its story told in this paper. Its beginning as the Ensworth Hospital marks the very beginning of the obedience of the Methodist Episcopal Church to the mandate of the Great Physician to minister to His sick. Four hospitals just antedate the Missouri Methodist Hospital in our corporate obedience to this command of Christ. It is a distinction. Now there are seventy-seven hospitals in our Year Book and their combined properties reach many millions. The CENTRAL has always been keen to get the story of this institution; last week it was particularly gratified to print a sketch of its beginning by one who, in bright days and in dark, has poured into the enterprise the very life adding his work for Ensworth Hospital to the long list of tasks which link the name of Jairus J. Bentley with the growth of the Missouri Conference through a half century.

### II.

There has always been a note of urgency pervading our reports on the Missouri Methodist Hospital. The need has all the time so far outstripped the accommodations, yes even the possibilities of the somewhat ancient Ensworth plant. Ensworth was excellent thirty-five years ago; but the hospital world has grown by leaps and bounds since that building was devoted to hospital purposes. We are in a new world. Good as Ensworth has been as a pioneer, grateful as we all must be for its kind, its self-sacrificing ministries, its day is over. For every reason the Church must move out of that place into one comparable with the day of science, of construction, departments, special equipment and facilities, which under present conditions can no longer be associated with the present home of our hospital ministry in St. Joseph. That is a clear case. It will harm nobody to speak it out so plainly. It sets before our people in the Missouri Conference the situation so far as the ancient Ensworth building is concerned. That rented plant is now an impossibility. Compare the building with the hospitals we own in Omaha, Wichita, Colorado Springs, Indianapolis, Minneapolis, Chicago, Des Moines, to speak only of our western hospitals. Why should not Missouri, the pioneer, hold up her head amongst them all for comeliness, capacity, laboratory, prestige; for surgeries, maternity departments, pathological laboratories, after the most modern conceptions? The fact is there is no adequate reason to be found why this should not be at once the determination and the realization of a great Conference, a great municipality, a rich constituency, a great opportunity.

### III.

The Missouri Conference has already risen, or is rising, to the new opportunity. It has launched an enterprise which when it is complete will in architecture dominate the proud river city, one of the important cities of the West. Already the new adventure has invested in site and incomplete structure six hundred and eighty thousand dollars. There on its hill there is projected the dream of the builders to build worthy of the West. When the hospital is complete and in operation it will represent an investment of a million dollars. It will standardize hospital construction and equipment for the United States. It will show the spirit of the men who believe *Finish it, men. "Get it done." "Do it now." It can be finished—right away. It will materialize when every lay man and every leader gets enthused to see it done.* And there is a program on now to "get it done"—to get valid subscriptions of one hundred and seventy-five thousand dollars in good subscription before the eighteenth of May. One hundred and seventy-five thousand dollars is not a large asking from

# The Indian Witness

VOL. LI.

Lucknow, India, Wednesday, June 2, 1920.

No. 22



Bishop John Edward Robinson, D. D., LL. D.

Born in County Galway, Ireland, 1849; went to America 1865; came as Missionary to India, 1874; served pastorates in Hyderabad, Bangalore, Simla and Rangoon; presiding elder of Burma, Bombay, Assam and Calcutta Districts, also edited *The Indian Witness* from 1896 to 1904; delegate to the General Conferences of 1888, 1892 and 1904, when he was elected Missionary Bishop for Southern Asia; retired in May, 1920, after forty-six years of missionary service; but remaining in Bangalore for such literary and other work as he may be able to perform.

## Notes and Comments

A plan of the religious services to be held in connection with the English-speaking churches of the Bombay District for current quarter indicates a fine distribution of the available ministers and laymen, and a growthful period for our churches in Bombay, Kalyan, Kapuri, Lonavala and Poona.

Commenting on the effort of John Barleycorn to prolong his lease of life through the Supreme Court of the United States, an American editor remarks: "We cannot have a dry America, in the midst of a wet world." The same is true of other lands. No nation is safe from the devastation that may befall, so long as the evils tolerated in other lands. For this very reason the liquor dealers are doing all they can to keep the world wet.

We are pleased to note that, in view of the success attending the village lantern lectures which were started during the war, the United Provinces Publicity Committee plans to make them a permanent feature of the education system. Thirty-four District Boards have agreed to meet the recurring expenses, while the Government gave Rs. 8,450 for the lanterns, slides, training and incidentals. Lecturers were trained in the Training College, Lucknow, last January and have been touring the districts, giving lectures on agriculture, industry and places of interest in this and other lands. Much interest is reported, especially in the agricultural pictures. A small committee, with Mr. A. H. Mackenzie as President, has the matter in charge and aims to promote the scheme in vernacular education.

A correspondent sends these glimpses from a railway station in America:

Men, and women, too, bent on otherwise surely equipped going about their business with such courage and determination as to insure success and to disclaim all need of special help.

A young mother with two bright boys of about five and eight years and a pair of bouncing twins, perhaps ten months old, warmly welcomed by the friends she had come to visit. Her evident freshness and joy in her family were beautiful.

A bright well-dressed young woman bustles into the waiting-room, seemingly engrossed in important concerns. Her brisk step and air of determination mark her as a woman of business. She approaches a mirror and applies vigorously the ever-ready powder puff. What if she had been seen without the accustomed amount of powder on her nose!

An elderly minister and his son tenderly caring for the helpless paralyzed wife and mother, brought to her sad plight by a fire in which she had suffered. The husband gave up his ministry and attentively devoted himself to the care of his afflicted companion. What mystery in human suffering! Sometime we'll understand."

The great days in the annals of the American Republic are Independence Day, commemorating the Declaration of Independence, July 4th, 1776; Emancipation Day, commemorating the passing of the fourteenth Amendment of the Federal Constitution, 1864, which liberated over four million slaves; Armistice Day, November 11th, 1919, commemorating, in common with all the Allies, the cessation of the great war; Prohibition Day, January 16, 1920, celebrating the passage of the Eighteenth Amendment to the Constitution, which banished the manufacture, sale and use of intoxicating liquors; and now we await the news of Equal Suffrage Day, by the passing of the Nineteenth Amendment to the Constitution giving equal suffrage to women—a victory which must be very near, if not already won; since thirty-five of the required thirty-six or the three-fourths of the State legislatures have so declared. Such traditions deserve constant reminder, and suggest the wisdom of commemorating the great achievements in the history of that and other lands. Think of those in British, French, Italian, Polish, Scandinavian and other national histories! These are permanent assets in the course of civilization and landmarks for the progress of the world during the coming centuries.

Though Mr. Gandhi has many followers, their number is decreasing and the feeling is expressed in many quarters that his influence is on the wane. Though a man of marked ability and self-effacement, he has championed the cause of the extremists, and by sinister suggestions has even promoted the spirit of revolution, both among the Hindus and Mohammedans. His attitude toward the Punjab and the Khilafat, instead of conserving the real interests of Moslems and the progress of India in self-Government, has tended to unsettle faith in the wisdom of his counsels and to create wide-spread alarm. But, now that the terms of peace with Turkey have been declared and accompanied with assurances of sympathy and impartial treatment, further agitation would seem as unwise and as it is vain; the more so, as both Mr. Gandhi and his followers appear to forget the fact of Turkey's treason to the Allies and her treatment of the Armenians which astonished the whole world.

The following quotations are taken from American Church papers:

"Persistent efforts will be made to overthrow or nullify prohibition. This has been true of every great Reform Law which has overcome an outstanding public evil, restraining the deeds of selfish individuals for the good of the whole. In this instance these efforts will be most vigorous, as powerful interests, accustomed to live off the earnings of their victims and thoughtless of the hunger and tears of women and children, will fight to the last in order to restore their outlawed traffic. They have no respect for the will of the majority, or the welfare of the nation."

"According to press reports, there was \$1,300,000,000 worth of intoxicants ready to be put on the market in the United States the day the Supreme Court handed down its decision, upholding the Volstead Enforcement Law. This money, which drunkards would have used to curse themselves and others, is now going into savings banks, real estate and other useful channels."

"The city of Pittsburgh shows a reduction of over 50 per cent. in the number of prisoners in jail, and nearly an equal reduction in the total period of jail commitments during the first six months under prohibition. St. Paul, Minn., reports similar reductions in crime and almost complete elimination of cases calling for public charity. The Commissioner of Charities of Greater New York was recently reported as saying that since the coming of prohibition the Municipal Lodging House, which formerly could not house the enormous number of applicants, was about deserted. He further states that four million dollars worth of charity property was out of use because of changes wrought since prohibition. Thus evidences of moral and economic betterment might be multiplied from many cities over the country."

ROCKWELL CLAWY.

Though Hinduism and Buddhism condemn cruelty to animals, and other religions proclaim kindness even to dumb brutes, yet cruelty is practiced in many forms. The average *gauravala* seems to think only of urging his *ghora* forward, as if it had no feeling; and many other people seem indifferent to animal suffering. Even Buddhists who consider kindness to animals a great merit will allow mangy curs to eke out a wretched existence, imperiling the health of the household rather than to relieve them or put them out of misery. Better the example of the Jains, Parsees and other cults that encourage hospitals for mice, birds, monkeys, cats, horses and cows, than the treatment which others give to dumb creatures. Greater effort should be made in the schools of all grades to teach kindness toward animal life, both for the sake of the creatures themselves and especially for the reflex influence of such teaching on those who exercise it.

We note with interest the work of the Society for the Prevention of Cruelty to Animals, which was started by Mr. Colesworthy Grant some sixty years ago in Calcutta and is still co-operating with the Government in the protection of dumb creatures. During 1919 it recorded 9,209 prosecutions, an increase of 2631 over the previous year; while the convictions were 8,828, or 2,402 more than in 1918; 10,072 animals were concerned and the fines amounted to Rs. 84,073, an increase of Rs. 33,457. Moreover, the society maintains hospitals for sick animals of all kinds, many of them being treated free of charge. The example of this society is commended to influential persons in other cities of India who might well interest themselves in this form of humane work.

## Our Retiring Bishop

"Let him not boast who puts his armor on,  
As he who takes it off, the battle won."

Ah, those dynamic words: "the battle won." They imply all that was required for the preparation, conflict and victory, and they well apply to Bishop John Edward Robinson whom we all revere, not because of his episcopal office, but for his noble Christian character and service. Now that he retires from the effective ranks, according to the General Conference rule of age-limit, he acquiesces to that requirement in the same spirit as he accepted the election to the Episcopacy, or the previous appointments in the pastorate.

When, in 1904, he attended the Central Conference in Madras, where the late Bishop H. W. Warren and the now venerable Bishop J. M. Thoburn, with Bishop Warne, were the presiding officers, Dr. J. E. Robinson was the senior secretary and much impressed us by his genial, glowing countenance and prompt, efficient service; though we had known for years of his marked usefulness in various capacities. We were not surprised when, three months later, he was chosen by the General Conference at Los Angeles as colleague with Bishop Thoburn and Warne for this Southern Asia field. Since then, as before, the record of his loyal, indefatigable service is enshrined in the histories of the Conferences and in the hearts of those who have shared his counsel and administration. Sometime ago a leading missionary said that, for spiritual help, he would sooner go to Bishop J. E. Robinson than to any other man in India.

And what of that esteemed mother in Israel, Mrs. Retta Terry Robinson? Last January the Central Conference of Southern Asia, at its session in Lucknow, expressed to Bishop and Mrs. Robinson and their family its high appreciation and regard for them and their united service for the Kingdom. Like the noted Lacy family in China and the Scudder family in India, Bishop J. E. Robinson and family are exceptional in missionary annals, they having given thus far a total of nearly one hundred and seventy years to such service, not including the splendid work of their worthy son, Dr. J. Fletcher Robinson, whose generous aid to missionaries has meant to scores of them recovery from various illnesses and prolonged careers of usefulness. Certainly the General Conference at Des Moines will have taken suitable action regarding the Bishop and Mrs. Robinson. But we here extend to them our most hearty congratulations, wishing for them many years of restful, fruitful service where they and their family have wrought so long and well.

The following choice tributes might be enlarged and multiplied indefinitely:

### From Bombay

Bishop Robinson merits the congratulations of the whole church on retiring after so distinguished a career. A brother and father to the missionaries and ministers, a scholar and gentleman; he is beloved by all. His retirement in India and continued residence in the midst of the Church for which he has labored for nearly half a century will mean much for the Kingdom, both by his trenchant pen and personal counsel. May he for many years contribute largely to the movement of India to Jesus Christ.

L. E. LINDALL.

### From North India

Some forty-six years ago, I was in Madison, New Jersey, and was asked by Dr. D. P. Kidder, a professor in Drew Theological Seminary, to meet a young Irishman who was going out to India as a missionary. Little did I realize that that young man would one day be a Bishop and give over forty-five years of successful service to India. He was spoken of as an enthusiastic worker, and an enthusiastic worker he has continued to this day. He has borne the heat and burden of many days with a Christian fortitude that has excited the admiration of all that have known him. Now that he drops out of the ranks, with his face to the

setting sun, he can say with the dying Bishop James of blessed memory: "I have not been disappointed." God has been his stay all these years. His fellow-workers are unanimous in saying "Well done, good and faithful servant," and in wishing this veteran many more years of life.

S. S. DRASE

### From North-West India

It has been my privilege to know Bishop J. E. Robinson for thirty six years. I never knew a more devoted missionary. Bishop Robinson came to India in the heroic days of the old South India Conference, when that conference included the whole of India and Burma, except the territory of the North India Conference.

The South India Conference missionaries came to India with no promised salary from America; the English churches they served provided all the salary they received. Bishop Robinson and Mrs. Robinson received the munificent salary of sixty rupees a month from the congregation at Secunderabad. Later, in Rangoon, they received one hundred rupees a month. They did this voluntarily; they could have taken the regular salary from the Missionary Society in America.

My first impressions of Bishop Robinson were made by his deep evangelistic spirit and his brotherliness. He led people to Jesus Christ; he loved people into the Kingdom of Jesus Christ. The children always loved him.

ROCKWELL CLANCY.

### From Bengal

The life and work of our revered and beloved Bishop John E. Robinson has always been a very great inspiration to me, and I am happy now, on his retirement from the active duties of his holy office, to give this expression of my feelings regarding him. Two things especially in his character have impressed me: his keen mental and spiritual powers and his very great devotion to duty. God endowed him with mental and spiritual powers of a very high order, and he developed and used these powers to the highest degree, by steady and earnest application to study and labor. His election to the highest office in the Church was but due recognition of his true worth and abilities for service. Bishop Robinson's services in Calcutta and for the Bengal Conference were most important. His great abilities in matters that have to do with property interests, finances and accounts, first planned and formulated the Financial Board of the Bengal Conference. This board, through its special arrangements with the Bank of Bengal, has been a great blessing to all the Methodist Conferences in India. The method of accounts and records originated by Bishop Robinson, to a large extent, have been continued to the present time.

To the administration of his Conferences and Finance Committees, Bishop Robinson always devoted the most painstaking care. His keen perception and business-like habits required that all things be done in due order and efficiency. Let us give thanks that, through the early and formative years of the planting of the Methodist Mission in India, and also up to the present, as for many days or larger things, God gave to the Church such an efficient and careful workman, a workman that, indeed, needeth not to be ashamed.

D. H. MANLEY.

### Bishop J. E. Robinson, D. D.

(A Personal Appreciation.)

The retirement of Bishop J. E. Robinson, from the activities of his episcopal office, opens for the writer a flood tide of memories extending over almost forty years. While these are personal, they nevertheless illustrate, to some degree, the dominant characteristics of this man of God and honored leader of our Church.



to whom, we pray, many years of happy, blessed service for the Master may still be vouchsafed.

Long, long ago, into the writer's boyhood home, there came a publication called "*The Messenger*," I think; much appreciated by the family circle and showing, in those far away days of the Bishop's early ministry, his penchant for the tripod and printer's ink. Years afterwards, it was from the editorial chair, that he was elected a Bishop. "*The Messenger*" was, however, only a literary acquaintance with the Pastor of the Richmond Town Methodist Episcopal Church, Bangalore; but shortly after, upon the opening of an English school at Bangalore, now known as the Baldwin High School for Boys, the writer found himself, the first, lonesome boarder of the institution; and came into personal touch with the Pastor of the Church, shortly before his transfer to Rangoon.

Imperishable, in the writer's memory, in an incident which reveals a splendid trait in any preacher, an interest in youth's supreme need. Happening to be with the Principal—the Rev. M. B. Kirk, long deceased—and in company with the pastor, the lad was not forgotten by him; and in conversation the gift of God in Christ was pressed upon his attention. Not for some years after, did the "great transaction" take place, but that conversation set the boy a-thinking. Years passed, Rangoon and Simla claimed the attention of the Robinsons in the interim; while the boy had reached the threshold of manhood, debating with intense earnestness, within the quiet of his soul, the service of God or a secular career; when providentially, at Nagpur, the Rev. J. E. Robinson, then presiding elder of the old-time Bombay District, met the young man again, and a decision for the ministry was reached, never since regretted.

To very few ministers of our Church in India, or of any other Church in this land, has been given the privilege of leading out into the ministry of God, so many young men connected with our English Churches, as to Bishop Robinson. He, somehow, attracted their interest by his forceful presentation of the Gospel; inspired them with the high ideal of the worth and character of the ministry; while the warm evangelical note in his pulpit and pastoral work, easily became contagious. The writer knows of men in India, Europe and the Americas, who are, to-day, preachers of the Gospel, because J. E. Robinson gave them a vision of service.

Always a student himself, he inspired his boys to the best possible equipment of mind and heart for their high calling, and by kindly encouragement gave them broad vision of what that service meant. People, in all the Churches, enjoyed the expository style of his preaching—always fresh and moving—his sturdy Protestant fervour; his robust antagonism of sacerdotalism and ritualism and his consecration to India's spiritual regeneration.

We look upon Bishop Robinson as a representative Methodist. He was that, long before his election to the episcopacy. To the manor born, his culture, tact, facile address in all circumstances and in diverse situations never occasioned apprehension, that the prestige and fair name of Methodism was not in the best of hands and keeping.

The Robinson home has always been a delightful spot for visitor and guest. Surely, not a little of the influence, which J. E. Robinson has exercised as pastor, district superintendent, editor and Bishop has been, because of the gentle, yet persuasive, character of Mrs. Robinson. In their days of the pastorate, the people always felt sure that the parsonage folk cared for their most real needs, and it is no wonder that interest was reciprocated.

The care of the Churches and Conferences have been no sinecure; the Bishop has given his best to them; he has borne them in his heart, and despite strenuous travel from the Himalayas to the equator and the islands of the seas; with a strong confidence in God, with brotherly counsel and with prayer, he has been a blessing and uplift to his fellow missionaries and the people, everywhere.

Bishop Robinson's enthusiastic recognition of worth in people; his sincerity in friendship; independence of judgment; warmth of expression in debate and that rare, yet enviable, faculty of administering reproof or criticism, where needed making one feel that the wounds were those of a friend after all—have contributed to make his an outstanding personality, in the contemporary history of our Church in India.

A host of friends, the wide world round, pray that for Bishop and Mrs. J. E. Robinson, the twilight may be serene, bright and lovely.

ONE OF THE BOYS.

### Intercessors

The fact that many friends in other lands are praying for the success of the work here is most encouraging. A retired missionary of India and now in America often writes of his continued regard for this great field and its people. In a note just at hand he says: "I am following with deep interest and special prayer the unfolding of the Centenary Campaign." And we are reminded of that stalwart veteran, the late Dr. T. S. Johnson who shortly before his translation, wrote: "Nothing can delight me so much as to be helpful to the Indian Christian community. My parting word to every member thereof is 'keep in perfect fellowship with Jesus Christ; seek to have this fellowship made plainer and more real, as the days pass. This will draw the multitudes to Him, and many will gladly accept the great salvation.'" We also know of many others in the homelands who remember daily before the Throne those who now represent them in this land of their adoption, or whose faith transcends knowledge in their desire for India's salvation.

### Another View

So much has been said and published, both by the extremist press and by the journals which express the conservative view of the Amritsar affair, that the average reader is unable to reach a just conclusion. Unquestionably the crisis was acute and demanded prompt action. General Dyer's position was most difficult, and whatever decision may be reached in his case, he appears to have given due warning and the final order only when he deemed this absolutely necessary. One who was present in Amritsar on that day states that the troops first fired in the air and only lowered their aim as the mob ignored the command and threatened immediate violence. A correspondent furnishes a reply to our recent note and explains the situation as it appeared. We publish this on another page. But, until the report of the Hunter Commission is made public, judgment should be held in abeyance.

Now comes the first main recommendations of the Hunter Committee, with related correspondence between the Government of India and the Imperial Government. As mentioned by the *Pioneer*, the report of the majority of the committee declares that open rebellion prevailed in the Punjab, that martial law was both proclaimed and justified, and that it was not continued beyond the period considered necessary by those who were responsible for preserving peace. We commend a careful reading of the full report as published, together with the government despatches, which deals with the whole situation and locates responsibility where it belonged, in order to realize the conditions faced by General Dyer and the reasons for his action. On the main points, both the majority and the minority of the Committee agreed, though we await further information. Meanwhile, the official statement given should help to harmonize feeling and promote a spirit of loyalty throughout India.

### "Paradise Regained"

There is a Christian Endeavour Society at Shargat not very far from the reputed site of the Garden of Eden, in Mesopotamia. The society was organized for Karen and Burman Endeavourers at work in this region. —*Roll Call*.



## Reference Missionary Libraries

From time to time, various attempts have been made in India and other fields to promote circulating libraries specially suited to the needs and equipment of Christian missionaries. Now as intimated in this paper some months ago the Board of Foreign Missions of the Methodist Episcopal Church, New York, through its department of Education and Literature in charge of Dr. Eric M. North, has inaugurated an experiment of Reference Libraries for missionaries in the foreign fields. Three or four of these libraries are to be located in India. The only conditions required for setting up one of these libraries is that the missionary group will provide for its care and \$50 annually in addition to the sum appropriated by the Board for purchase and transportation of the books.

The type of library proposed is indicated by a list of books carefully chosen to meet the needs of those on the field, and is subject to their suggestion and preferences. Periodicals may be included, and books for children and young people, if desired. Shipment will be made three or four times a year, including catalogue cards and descriptions for information of outstations. One person will be in charge of each library and conduct the correspondence. This plan promises much for the benefit of those who seek to become expert in their knowledge of missionary bibliography and to keep in touch with the most reliable and inspiring sources of information on the subject. We hail this new and thorough going effort to meet the challenge for the best available equipment of those entrusted with the Great Commission.

## Blackstone Missionary Institute, Muttra

Thursday night, May 6th, a very interesting programme was given by the girls of the English and Hindustani departments of the Training School. Forty-four girls, in full chorus arose and sang: "Faith of our Fathers." Then came the various scenes in the life and work of Christ. Four girls gave prophecies from the Old Testament, which were answered by that beautiful Shepherd scene from Ben Hur. Far away could be heard the voices of the angels. Then the music came nearer and nearer, as they sang the wonderful message of "Peace, Good-will to men." Gradually the music died away as it had come. As this music ceased, there appeared from one side a group of Christian women, and from the opposite side non-Christians. Through the incidents of Christ's life they were persuaded that He is really the Christ for them.

As a woman came forward, she heard four voices singing that sweet, sad song of Jesus' sufferings and death: "*Yisu ki musibat jis dam tunhen samuan.*" Though the audience had heard that song over and over again, they sat as if spell-bound, until it was finished. As the song ceased the woman asked: "Is that all?" Then the same four voices began: "Lo, in the grave He lay," and the chorus responded joyously: "Up from the grave He arose." As one listened, one felt like shouting for joy that our Saviour is indeed a living Saviour.

Since He is a living Saviour, what must our work be? The chorus of forty-four girls answered this by singing: "Oh, Zion, haste." As they sang, the six young ladies of our English Department, assisted by one of our boarding school assistants, all dressed in pure white, acted out in pantomime the song. One could almost see those "bound in the darksome prison-house of sin," and the hope in their faces when the cross was lifted up before them. The closing chorus of the programme sounded out the note of victory in: "*Jai, jai Masih ki Jai.*"

On Friday morning the consecration service was conducted by Dr. R. Clancy of Aligarh, and at the close of this service, a class of twenty-nine girls was presented with diplomas. Then Dr. Clancy spoke on the subject: "Preparation for life and work." He gave many

helpful thoughts, two of which are mentioned here. If one wishes to do good work for the Master, he must not only have a healthy soul-life, but also a healthy physical life. If one is really called to the Master's service, he will not stop to consider the question of salary or place, but he will be compelled to say: "Woe is me, if I preach not the Gospel," or, as Paul expresses it: "The love of Christ constraineth us."

The girls of the English department sang very sweetly: "The Master came into His garden," and the Vernacular Training girls sang a chorus with the refrain: "We are Jesus' enthusiastic band."

So closed a very good year. We hope and pray that the above refrain may ring true in the lives of all these girls who have gone out from among us.

X. Y. Z.

## Revival Month in Meerut District

The Meerut District this year represents approximately one-half the territory which comprised it at this time last year, the Bulandshahr Civil District having been set off from the Meerut Mission District and formed into the Bulandshahr Mission District, with the Rev. Robert John as Superintendent. This will explain the difference in the comparison of figures for 1919 and 1920.

This year 5,051 meetings of all sorts were held and among all kinds of people. They heard the Word gladly. As a matter of fact, we have never known the time when there was more eagerness to hear the word than there is at the present time. In so far as an account could be kept, there were 70,151 persons of all ages present at these meetings.

The number of people baptized was 1,527. This does not mean, however, the limit of possibilities. Far from it! If we desired to enter upon a campaign for baptizing, we could without delay baptize many thousands. From all sides and from among all classes of people the call comes from those who are eager for Christian teaching and baptism. Dearth of workers makes it impossible for us to respond as we should like to these calls.

And what shall we say regarding the eagerness of the people to receive the printed Word, both in tract form and in Gospel portions? Our workers distributed during that month 53,784 tracts in various languages—principally in Urdu and Hindi; and 11,863 Gospel portions and 10 complete Bibles were sold.

The report is that now there are not many heathen shrines left among our Christians. We trust that the report is true. During that month 25 heathen shrines were destroyed, most of them in the vicinity where our Christians live.

It is difficult to give statistics regarding spiritual blessings received by our Christian people during that month, but the reports of the workers indicate that at least 3,215 Christians received a *very definite* spiritual uplift.

The work was greatly forwarded by the assistance of the Chaudhries (in most instances village laymen), for not less than 391 of these added their effort to ours during that month. The effort is having good effect where they laboured, and there were instances among them of real devotion and intelligent Christian service. One Sadhu became a Christian and another may soon follow in this good step. The former is now in training for Christian service and is very enthusiastic. Eighteen men who were formerly addicted to excessive drinking have signed the temperance pledge.

The sub-quarterly meetings, conducted especially for the village laity, are more and more a great attraction and means of blessing. As regards non-Christians, our work is principally among the Jattiya Chamars (the higher class of leather workers). But we do not attempt to limit our work to these people; everywhere and among all classes our labours are cheerfully given in the name of the Christ whose kingdom we endeavour to further.

Meerut.

F. C. ALDRICH.

## Battle-scarred Belgium

(The following extracts from letters of Mrs. Donald Sunder are kindly furnished by her husband, Donald Sunder, Esq., of Bhaptiahi, Bhagalpore District, who also introduces them.—Editor.)

After the great convention of the World's Women's Christian Temperance Union, held in London from the 18th to the 25th April, 1920, many of the delegates from India, Canada, America and Australia availed themselves of the opportunity of visiting Bruges, Ypres, Zeebrugge, the Ardennes, Namur, Dinant and other battle-fields. Excursions were arranged for them by Miss Agnes Slack, one of the World's secretaries of the British Woman's Christian Temperance Association, and there was a special excursion to Brussels and Ghent. Bruges and Brussels, two of the most beautiful cities on the Continent, are practically undisturbed by war and retain all their ancient charm. The attractions of Belgium include the famous golfing and sea-bathing resorts of the coast, and the rich and delightful river and forest scenery of the Ardennes. One of the excursionists—a delegate from India—describes what she saw on April 27th, as follows:

We spent the morning in churches and museums. After going to Sir Henry Lunn's office in the Belfry, which is a great tower of the town with a clock which chimes beautifully, we went to the "Chapel of the Sacred Blood"—the oldest part of Bruges. This chapel was built in 800 A. D. It is small and in it is kept a small bottle with the "supposed" blood of Christ, "supposed" to have been brought from Jerusalem long ago. We saw a model of the bottle in which it is kept; but not the thing itself. Next Monday there will be a grand church celebration and street procession (such as they have not had since the war), when the bottle and many other things sacred to the Roman Catholics will be displayed in the procession.

In the church of the Sacred Blood is also a casket of gold and silver, set with precious gems, containing the real crown of Mary of Bergundy, who died by accident in her girlhood. Old paintings were also seen in this chapel. In the church Notre Dame, we saw the tombs of Charles the Bold and Mary of Bergundy, side by side; a marble statue of the Virgin and Child, by Michael Angelo; old paintings by Membling in the 14th century; also beautiful tapestry. One of the pictures in this place was painted two hundred years before oil paints were invented. It was done by mixing the colours in powder form with the white of eggs to make them stick. Many copies of this painting exist; but we saw the original. We also went to the Cathedral where there are wonderful stained windows; wood-carving and tapestry, which represent scenes in the life of Christ. These tapestries were taken down and hidden when the Germans were here.

We visited the Museum. Originally it was a private residence, given by the owner to the Belgian Government for use as a museum. Here is the Armoury; old money-chests such as were used before banks were opened, old paintings, wood-carvings and in an upper large room were cases and cases of old laces. In one case were two long pieces of very fine lace which required two persons forty-five years to make, so we were told. We were taken from room to room, including dining-room and china closets (containing rare pieces of china-plates, cups, saucers and vases). We saw the servants' dining-room and kitchen, with many old style cooking vessels. The Germans did not destroy these things, because they were confident that they were their own. They had wished to preserve them for themselves.

On April 28th a party of thirty of us went out on a tourists' motor-car. We started at 8 30 A. M. and returned at 6 30 P. M., very tired; but none of us would have missed this outing on any account. For miles out of Bruges the road was one of "cobble-stones," just wide enough for the car, and with

cart tracks on either side. A part of the way the road was only earth and rather rough. And again, in places where it had been torn up by shells, it was made up with thick planking. A number of shell craters were bridged over with planks, so that the car could pass over them. All along the way we passed an occasional German mounted-gun, left by the road side; or an ammunition cart, or the ruins of tanks. Many, many gun-shells were seen scattered about or in heaps. Some were "spent," and many are still loaded. At times we saw a solitary grave, or a few of them together; and again there were scores of them in one cemetery, in some places, gardeners are at work putting these cemeteries in order. In only two places did we see German graves, as most of the German dead were removed to their own country. The graves we saw were of British, Canadians and Belgians. And far away, on a prominent ridge, was a monument to fallen Australians. Just beyond Ypres were the English advanced trenches along side a canal. Here was a large cemetery containing graves of those who were killed at that place—supposed to be a thousand. But we were told that there were many thousands lying still in the canal, who fell there when trying to cross over it. Probably their bodies can never be removed.

Trees, as far as the eyes could reach, looked as if they had been burned by fire; but they were killed by gas. Also fields, as far as one could see, were pitted, disfigured and rendered useless by shell holes, wire entanglements, trenches, dug-outs, etc. This sort of destruction extends for miles and miles, and occasionally a little field or garden spot has been levelled off and again put under cultivation.

From time to time, we saw parties of men—from a dozen to fifty or sixty searching and digging. And at Poelcappelle, where we all got down to look at several ruined German tanks, we were met by an Englishman who told us that his party of searchers had found twelve bodies that morning. These are gathered into cemeteries. The search continues.

Village after village we passed, where not a whole building was left. Ypres is a complete ruin. The Cloth Hall, where 400 hand-loomers were run by women, and which was also the market-place; the churches, hospitals, Town Hall, and every shop and dwelling are in ruins. Before the war there were 45,000 inhabitants. Now there are about 2,000, and these live in tiny houses or huts built of scraps and remnants. Men are digging away; but to clear up the ruins seems an insurmountable task. It will not be done in this generation.

Within the grounds (full of rubbish) of the Cloth-Hall there are two notices. I stood and copied both. They are as follows:

### NOTICE

The Burgomaster and City Council of Ypres urge you to remember that the ground you walk on is hallowed by the sacrifice of 250,000 British Officers and men who were killed or wounded in four terrible years of battle endured in the salient of Ypres, and whose heroism Belgium can never forget.

### NOTICE

This is holy ground. No stone of this fabric may be taken away. It is a heritage of all civilized peoples.

By Order  
Town Mayor,  
Ypres.

Again, on the road, we saw a part of the country that was flooded by the Belgians cutting the dykes to prevent the advance of the Germans.

The last point we stopped to see was a very large German gun called "Large Max." It weighs seventy-seven tons, was brought in parts by a temporary railway, and constructed there in a field surrounded by trees and an embankment, and cleverly camouflaged. It was raised or depressed, or turned from side to side, by electricity, and the Germans caused

(Continued on page 14.)

## Report of the Missionary Bishops of the Methodist Episcopal Church.

(Continued.)

### Our Requests.

That our work may be the more firmly established and that it may be prosecuted to better advantage, our delegates to this body bring certain memorials which we are sure will receive your most careful consideration. The very large territory covered by some of our conferences, the difficulties of travel and the diversity of tongues spoken, with the inevitable confusion and delay in the work of their annual sessions, leads us to ask for enabling acts looking to the formation of four additional annual and three mission conferences. If added explanation is needed to justify these requests we point out that up to the present our unit of work has been the district rather than the annual conference. The scarcity in the earlier days of men with educational qualifications sufficient to justify annual conference membership led us to a very large use of local preachers and exhorters. The fact that the district conference was born in India, and that to-day in the Southern Asia field we have now sixty-four of these organizations with membership ranging from fifty to two hundred and fifty, shows the extent to which this arm of our service has been organized. However, changing conditions make advisable a change of plan. Educated young men in increasing numbers are asking for, and are worthy of, annual conference membership. To this add the fact that in the era of intensive work on which we are now entering, the smaller conference area in which there are a comparatively smaller number of districts furnishes by far the most convenient unit for close supervision and cultivation, and you have the reasons for these requests.

The proposed increase in the number of our conferences has a direct bearing on another request that is sent up by the Central Conference. We realize that even as at present organized the expense involved in bringing our delegates to America to attend General Conference is out of proportion to any contribution we can make to the expense fund or any help they can give in the routine work in which they take part. Of course to increase the number of conferences as is asked but intensifies this difficulty. Our Central Conference memorial to you is that General Conference formulate such legislation as will give the Southern Asia Mission field, or such part of it as is found at present within the Indian Empire, the status of a Regional Conference as outlined in the negotiation looking to the union of the Methodist Episcopal Church and the Methodist Episcopal Church South. If this plan of union is accepted this memorial will not call for action, but whether accepted or not we ask that this Regional Conference status be granted us. There is in this no thought of separation from the mother organization or any request for abatement of responsibility or the relinquishment of essential rights. To us it seems but the natural development essential for the establishment of a worldwide Methodist Episcopal Church. We would of course desire a modified representation in the General Conference, and we would want the privilege of either nominating to the General Conference the men we desire for bishops and other connexional officers or of electing them subject to ratification by the General Conference. We submit the memorial with the conviction that there would be decided advantages both for this mission field and for the home church in some such arrangement.

The south-eastern division of the field, including the Malaysia, the Netherlands Indies and the Philippine Islands conferences, once again memorialize that they be set off into a separate episcopal area, with a bishop resident at Manila and one also at Singapore. If the area is not formed into a Regional Conference the memorial is recommended by the interests of the area.

With all but a unanimous vote the Central Conference also petitions for the election of two missionary bishops for that part of the field within the Indian Empire. One of

these is needed to take the place of Bishop J. E. Robinson, who retires at the close of this session of the General Conference. The present missionary bishops in charge agree with this vote of the Central Conference that the unprecedented development of the work, especially in the Mass Movement regions, the large building programme that will necessarily grow out of the success of the Centenary, and the delicate political situation that will naturally develop during the transition period leading up to home rule, all make it necessary to ask this increase of one in the number of missionary bishops for the area mentioned. In the time of severe testing that is ahead we are convinced close and careful supervision is essential.

The passing of the amendment that finally banished the liquor traffic from the United States has profoundly stirred the forces of righteousness in other lands. In the Indian Empire we are already in the thick of the fight, and we ask from you help that will aid us in winning a like victory. Conditions are entirely propitious at present, but the liquor forces are awakening to the danger that confronts them, and they are rapidly strengthening their hold. It is to be regretted that neither by precept nor example does the average European in that land aid the cause of either total abstinence or prohibition. It is still more to be regretted that the social drink custom of even the better class Europeans is bringing about a rapid spread of the drink habit among the Indians who most come in contact with them. Most of all it is to be regretted that there is no active prohibition sentiment among the chaplains of the state church or the European congregations to which they minister. Our hope is in the very strong temperance sentiment to be found among large classes of both Hindus and Mohammedans. They are at one with us in demanding immediate and complete prohibition. They are not acquainted, however, with the methods of trickery and deceit with which the liquor interests conduct their propaganda, and so will need our co-operation in the fight. This they shall have. Inasmuch as the recognized leaders of India's political development are a unit in favour of prohibition, and inasmuch as under the reform government about to be inaugurated the department of excise is to be one of the subjects transferred to Indian control we recognize our opportunity. As it has been in America, so it now is in India. Methodism stands as leader in aggressive temperance propaganda, and it is to our people that the prohibition forces now mustering will look for encouragement and inspiration. Our appeal is that the Board of Temperance, Prohibition and Public Morals give us such help as will enable our church to carry out a research and publicity campaign worthy the opportunity we face. With this help, and such other wise assistance as the temperance forces of England and other Christian lands can give us, we are convinced that within the next decade there is a possibility of writing India's 325,000,000 people in the dry column of the world's moral accountbook.

The final request our Central Conference makes from this General Conference is recognized as an unusual one. It is one of the glories of Methodism that it adapts its methods to the needs of the field. I hesitate at no change of policy or tradition that promises success unless such change is contrary to the plain teaching of the Bible. We ask that you allow that part of the church which is in India to license women to preach and in due course to grant them ordination. We ask this not because we belong to that class of restless souls who seek change for change's sake, but we ask it for the sake of the womanhood of India. In prosecuting our work we face conditions which cannot be ignored. The seclusion of women in that land is the outgrowth of centuries of social custom stronger than law. The *pardah* must be dispensed by

Christianity, but it cannot be ruthlessly torn aside without a shock to the modesty of the women concerned that may endanger character. To-day among the higher-class women of many parts of that land our preachers may not place the hand on the head in Christian baptism without doing violence to a modesty as delicate and as sincere as would be offended by a wanton touch in our beloved America. We recognize that the standard observed by these women is based on false ideals, and we seek its change. Nevertheless, we are wise to realize that the deeply ingrained customs of centuries, especially when they relate to ideals designed to safeguard the virtue of women, are not to be swept aside in a day. Nor do we best secure a substitute for this wrong ideal by doing violence to its precepts. For centuries among large classes of our people our high walls has been regarded as the surest safeguard to woman's virtue. We recognize the fallacy and wrong of this ideal, but we also recognize that escape from these walls and all they signify must be a process and not an act. When we remember the thousands of modest women in the past who have accepted Christ and with him the ignominy in the eyes of their relatives and friends and the wound to their own conscientious modesty that came with baptism at the hand of a man, we could wish this privilege might have been granted us years ago. For the sake of the thousands and tens of thousands of modest women who have learned to love Christ through the faithful labours of our woman missionaries, and who are yet kept back by a modesty as conscientious as any woman can know from the final act which acknowledges him as their Lord and Saviour, we ask that you make it possible for us to set aside women of approved character and experience, and who have themselves heard the call to preach the gospel, to carry to its logical and righteous conclusion the very work for which the church has sent them to this field.

### Results Accomplished.

It may be wise at this point to give a summary of some of the results that have been accomplished in the Southern Asia Mission Field as a whole. It is to be remembered that this is not prophecy but accomplishment, not what we hope to do but the harvest that has been given us of God. Had we been more faithful and more earnest without doubt the results would have been more abundant, but such as they are they show that the hand of our God has been upon us for good.

(To be continued.)

**Training Conference Studies.** by E. L. King. These studies will be found very helpful. Send your order at once to the Methodist Publishing House, Mount Road, Madras.

**Constitution of the Newly-organized Board of Home and Foreign Missions of Southern Asia.** Free to subscribers to the fund of the Society. To others one anna per copy, sent per V. P. P. or post paid for 2 annas. Order from Rev. J. R. C. Lambert, 2 Quanton Road, Lucknow.

**"The League in the Village."** containing helpful and practical suggestions to workers about organizing and conducting an Epworth League meeting in the villages. Ready at present in English, Roman Urdu and Hindi. Endorsed by and printed in pamphlet form at the request of the Central Conference. Price one anna per copy, postage extra. Membership Cards in Hindi and Urdu at one anna per card, postage extra.

Send your order at once to The Epworth League Office, Lucknow. Order also the Epworth League Year-Book (price 4 annas a copy) from the same office.

# THE CENTENARY IN INDIA

## Marathi Tracts Free

Workers in the Marathi area can obtain Marathi two-page leaflets in 14 varieties, free of cost, from the Bombay Tract and Book Society, Kalbadevi, Bombay. Hitherto a charge has been made for these leaflets, but it has now been arranged that they shall be supplied free to all missionaries and other workers in the Methodist Episcopal Church Mission.

J. LAMPARD.

## Notice This

In addition to a new supply of Hindi and Urdu leaflets, the Lucknow Publishing House has received some in the Punjabi and Tibetan languages. These latter are published by the Scripture Gift Mission, but it may be more convenient to some Missionaries and others to order them from Lucknow rather than from Calcutta. Those interested please note.

J. LAMPARD.

## For Health's Sake

Among the list of books and tracts given, every missionary will do well to read "Tropical Hygiene" by Lukis and Blackham. The problems of sanitation are met by every one, especially by those in charge of schools and hostels. When an epidemic comes this will answer many of the questions that arise.

The "Primer of Tropical Hygiene" Saint John's Ambulance Association is based on this book.

McNally's "Sanitary Handbook for India" was written primarily for the Government in South India. Modi, the author of "Elements of Hygiene and Public Health," has had experience with conditions in North India. But these three books are all worth while and should be read and be in the library of every missionary home. Let the reading of these books mark the end of any unsanitary conditions on any mission property.

Tropical Hygiene for Anglo-Indians and Indians: Lukis and Blackham.

Practical Hints on the Preservation of Health in India, by G. S. A. Ranking.

The above from: Thacker, Spink and Co., Calcutta

	Rs.	A
Indian Manual of First Aid	...	1 4
Indian Home Nursing	...	1 4
Tropical Hygiene	...	3 8
Primer of Tropical Hygiene	...	1 0
Care of Children	...	1 1
First Aid to the Injured, six ambulance lectures	...	1 12
To Restore the Apparently Drowned	...	0 12
How to Act When Clothing takes fire	...	0 8
Household Emergency Chart	...	1 8

The above books from: Manager, Indian Stores Depot, St John's Ambulance Association, P. O. Box 353, Bombay

Honor the Man	...	3 pies
Man Know Thyself	...	3 "
The Way to Health, A Sanitary Primer	...	2 annas
Talks on Health for Indian Housewives	{ 3 "	
	{ 6 "	cloth
Four Simple Talks upon the Laws of Health	...	4 "
The Human Body and How to Take Care of It	...	4 "
The Wonderful House I Live In	...	1 "
Physiological Diagrams of the Human Body. On cloth with rollers	...	6 8

The Above from: C. L. S. Post Box 501, Madras.

McNally's Sanitary Handbook 3. "Govt. Press," Mount Road, Madras.

Large Physiological Diagrams, St. John's A. A. Post Box 353, Bombay.

For lecturers' use, Six Charts, comprising:

(1) The Human Skeleton. (2) The Muscular, Arterial and Venous Systems. (3) The Heart and Circulation of the Blood. (4) Simple and Compound Fracture. (5) Dislocations. (6) Respiration. Price per Set, Rs. 15. C. L. S.

## A Blind Sunday-school Teacher

In Kumkole Circuit of Vikarabad District lives a blind young man of twenty years. Ever since he became a Christian he had been a regular attendant at the Sunday school in his own village. Soon after he received instruction, he became a teacher in the same Sunday-school. The head-man of the village took pity upon him and arranged to pay him monthly Rs. 2 for attending at the police station every day. The villagers, knowing that he was learning and teaching Christian doctrines and songs, turned the head-man's mind against him, so that he lost this allowance. Not being discouraged he took all the more interest and stuck to his work in the Sunday-school. In my visit to his Sunday-school, I found that he did good work and taught his class regularly. He earns his bread without any help from the mission.

People might say: "What can a blind man do for others?" He is physically blind, but able to catch a clear spiritual beam of the light which he could not put under a bushel, but to give light to all around him. Is he not better than hundreds of good-sighted young men who hide their lights, instead of letting them shine for the glory of God?

"Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16: 7). Many Christian workers and others may be refused by God because of their unworthy living. But He will never refuse any one of those who have a godly purpose in life, in spite of their physical disabilities. Of course, a blind person cannot see the beauty and glory of this world, yet he is able to shine for Him who made all things, and confess Him before people by singing and teaching His truths, and especially by leading a consistent Christian life.

There are half a dozen young blind pupils in our Sunday-schools whom I trust that the Lord will use as stars to shine for His glory in their own villages. Pray for these blind ones!

Vikarabad, Deccan.

G. JOSEPH.

## Centenary Scripture and Tract Department

Of the fifty-six districts in India and Burma reports of sales and distribution for the six months ending April 30th have been received to date from the following:—

District	Scriptures sold	Tracts distributed
Ahmedabad	5,631	41,316
Basin	6,136	6,147
Bijnor	5,530	20,000
Raipur	5,171	21,000
Godhra	3,970	27,151
Pakaur	6,634	31,285
Madras	5,462	43,417
Asansol	1,594	3,939
Aligarh	4,769	9,254
Hardoi	798	6,408
Nagpur	18,499	81,497
Cawnpore	4,038	40,000
Arrah	11,500	48,000
Muzaffarpur	2,559	20,000
Hissar	14,777	30,083
Rae-Bareli	4,800	12,000
Delhi	1,308	5,000
Moradabad	15,000	50,000
Baroda	8,986	36,467
Katniawar	676	4,715
Sironcha	8,167	5,658

J. LAMPARD.



# The Indian Witness

Established 1871

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Registered. Telegraphic and cable address  
" WITNESS, LUCKNOW."

## Personal

### Two More Bishops

—Another cablegram, received last week from Des Moines, Iowa, read as follows: "Fisher Calcutta Lester Smith Bangalore." Dr. Fred. B. Fisher, D. D., was associate secretary in the Inter Church World Movement and for a decade or more has been identified with the Board of Foreign Missions, first in connection with the Laymen's Missionary Movement and later with the Centenary Campaign in which relations he has shown rare qualities of leadership and achievement. Rev. Lester Smith was pastor of the Central Methodist Episcopal Church, Detroit, which gave the former pastor to the Episcopacy in the person of Bishop F. D. Leete, and also gave the largest sum of any church in Methodism to the recent Centenary fund. Both men are in the prime of life

and may be expected to render service of increasing value with the coming years. We extend hearty greetings to these new bishops and congratulate Calcutta and Bangalore upon the assignment of these leaders to those cities for Episcopal residence.

—Yet another cablegram from Des Moines, Iowa, reads thus: "Others Johnson Birney Waldorf Locke Richardson Burns Least Blake Bickley Keency Mead Negroes Jones Clair Missionary Secretaries re-elected." These additional bishops mean that the General Conference determined to replenish and strengthen the Episcopacy on a scale never before attempted. We also infer that the Regional plan was recognized in the elections.

—Miss Bennett of Calcutta and Miss Bobenhouse of Meerut are guests of Dr. and Mrs. Dease, Naini Tal.

—The Misses Calkins of Shahjahanpur, Smith of Gonda, Landrum and G. Davis of Lucknow, started together last week for Kashmir.

—Dr. J. Fletcher and Mrs. Robinson announce the birth of a daughter, on May 1st, at Wimbledon, London.—a welcome companion to their little Keith.

—Mrs. D. Sunder, after attending the world W. C. T. U. convention in London, sailed for America, May 12th, and probably is now there with her people.

—Bishop J. E. Robinson's valedictory sermon to the Central Conference at Lucknow was republished in full, with his portrait and record, in *The Christian Advocate* New York, of April 15th.

—Rev. E. Stanley Jones reports gracious times during the conventions which he has been privileged to address in South India. This week he is conducting the services in connection with the Convention in Mussoorie.

—The Mussoorie Language School is reported to be doing splendidly. Rev. M. T. and Mrs. Titus have arrived and joined the teaching force which is at least sufficient to make the work of the several classes progress uninterruptedly during the next few weeks.

—Miss Joan Davis reached Bombay the 24th inst., and managed to secure passage for Busra via Karachi, sailing from Bombay on the 26th inst., and intending to proceed at once to Baghdad. She reports that Dr. W. J. Fletcher was booked to sail Saturday for America.

—Sojourners in Naini Tal include Revs. Messrs. F. M. Perrill, J. W. Pickett, E. Stanley Jones, J. H. Sheets, C. B. Hill and their families, Dr. C. R. Cook of Lucknow, and Miss Wright of Muzaffarpur; also Mr. Timothy Smith of Allahabad and his two daughters.

—On May 25th Rev. S. W. Clemes, with thirty of the camp boys from Sat Tal, walked into Naini Tal and were served with tea by Mrs. Clemes. Dr. S. S. Dease talked to them at the school about birds and flowers with which he is so familiar. Next morning the boys returned to Sat Tal where the camp broke up on the 28th ultimo.

—A letter from Rev. H. Ingham, associate new pastor of Calvary Methodist Episcopal Church, New York, states that he is enjoying his work in this new capacity and that Mrs. Ingham's health is much improved. He adds: "India is always calling to us and we look eastward many times with longing eyes." He sends greetings to

friends here, assuring them of prayerful interest in all their work.

—Miss I. McKnight arrived safely in England having visited Paris, Versailles and Rouen, in company with a Presbyterian missionary who travelled with her. They were much impressed by what they saw, especially the Palace at Versailles and the quaint architecture of Rouen. Miss McKnight is living with her sister at 64, Culverden Park Road, Tunbridge Wells, England—"a sort of Saratoga Springs, famous in Thackeray's days." She describes its picturesque surroundings especially in spring time, and she reports much interest among the churches in missionary work. The Church Missionary Society, in spite of high prices, have raised a large sum for its work. Bishop Azariah and Saanu Sunder Singh were expected to visit the town and were addressing large audiences in London, in connection with the annual meetings of the Church Missionary Society. She extends greetings to her friends in India, which of course they gladly reciprocate.

—Bishop J. W. Robinson, on the day before he arrived in San Francisco, had the unique privilege of baptising six young Chinamen, who were en route to America to attend college. Five of the six young men had been students in the Methodist Schools in Java. The owner of the vessel on which they were travelling is a Chinaman and seemed quite interested in the service. A Korean district superintendent, who was en route to the General Conference, delivered an address which was a terrific indictment of the Japanese administration in Korea. Bishop J. W. and Mrs. Robinson and their party were in Honolulu when the Prince of Wales arrived. The city gave him a royal welcome. At the same time a missionary pageant in celebration of the conclusion of one hundred years of Missionary work in the Hawaiian Islands was being rendered and attracted huge crowds. The Bishop and party arrived in San Francisco on April 20th and, after spending one day with relatives at Long Beach, proceeded to Chicago where they expected to have five days with their daughter, Miriam, at North-Western University, before starting for Des Moines, Iowa.

—Rev. C. C. McCown, formerly of the Bengal Conference and in recent years a teacher of the New Testament in the Pacific School of Religion, Berkeley, California, informs us that, under the direction of the Inter-Church World Movement, a series of teams had visited the colleges and universities of the United States in order to recruit for Christian Life Service. He spent three weeks with the team that visited those of Oregon, Washington and Idaho. Hearty welcome was accorded them everywhere, including the State institutions. The program included afternoon conferences, platform meetings, denominational banquets, and personal interviews. The responses were most gratifying, many earnest young people having enlisted for Christian life service. In spite of the "recrudescence of materialism and selfishness as a result of the war," he believes that the churches are presenting the new challenge to the young people in a very effective manner. Mr. McCown is taking a year's leave, beginning last month, and will spend it in England and the East in study of the conditions. In England he will speak under the direction of the World Alliance for International Friendship, and expects to attend its conference in Geneva, Switzerland, next August, where he hopes to greet missionaries from India.

## From the Field

### Khandwa

A Training Institute was held in Khandwa during the Eastern mela, under the management of Miss E. Ruggles. Miss Anderson of the Saugar Swedish Mission, and Rev. Yahan Masih of the Indore Canadian Mission rendered valuable service.

The programme included "morning watch," Bible-study, a challenge to the Epworth League, an Epworth League *jalsa*, life service and other features, in which the workers took active part. Fifty-six signed the morning watch pledges and some young people signed the life service cards.

#### Tamluk

On the 16th May, eighty men, women and children were ready to be baptized at Punnakora near Tamluk. At about 9:30 I reached there by motor and found them waiting for me with water in a brass bowl. After talking to the men, I baptized the two leaders and seven others, when a woman started a *golmal*. I had to come away. On the 21st, I again went there and this time found the women ready. Will the readers kindly pray for me, for there are nearly 500 Samnais in that neighbourhood.

### Current Events

#### India

The plague statement for the week-ending 15th May showed 1,169 deaths against 1,386 cases. The provincial figures were: Bombay Presidency, 71; Madras, 4; Bengal, 1; Bihar and Orissa, 177; United Provinces, 403; Punjab, 386; Burma, 22; Central Provinces, 38; Mysore, 16; N.W.P. Province, 26.

Two cases of accident occurred on the East Indian Railway, May 23rd. In the first instance a driver Abbul Gatur was crushed to death between the buffers of two engines in the loco-shed at Lillooah; and in the second a coolie who was probably working on the line at Bally station in an attempt to avoid the 38 Down train was knocked down and sustained nasty wounds on his head. The train did not stop. The injured man was removed to the hospital.

May 24th.—A big two storeyed building in Radhabazar Street Calcutta collapsed. Fortunately no lives were lost. Several offices were located in the building, but yesterday being a public holiday all of them were closed. Some coolies were playing cards on the ground floor, but rushed out frightened at the noise of the cracking beams and escaped just before the building collapsed. The damage is estimated at Rs. 30,000.

Bombay, May 26.—There is a re-occurrence of strikes in Bombay. Nearly ten thousand employees of the G. I. P. Railway, working at Parel and Matunga railway workshops went on strike on Tuesday afternoon.

The men's demands are stated to be the restoration of the gratuity stopped since 1917 and a grant of twenty per cent increase to the increases already sanctioned, with effect from September 1919.

The Locomotive Superintendent has put up a notice informing the strikers that efforts are being made to pay the men in June the arrears of pay due to them from September 1919, under the new scale sanctioned recently, and closing the workshops until the men show a reasonable spirit and return to work.

Dissatisfied with the award of the Court of Enquiry, employees of the Madras Electric Supply Corporation have struck work without giving any notice. Lighting arrangements have not been affected although a few alterations had to be made in running the tramways.

Madras, May 27.—A portion of the newly-constructed premises of the South Indian Industrials, Limited, Armenian Street, came down to-day, burying about half-a-dozen workmen. A sub-inspector with a *posse* of constables extricated the men from the debris and removed them to the General Hospital. Some of the workmen were severely injured, one of them being in a critical condition.

With reference to the Madras University electorate notification, calling upon fellows and graduates of seven years' standing to

put in applications in the prescribed forms for being enrolled as voters, a communication has been addressed to His Excellency the Governor by a number of graduates stating that the procedure required to be adopted, viz., applications to be attested by magistrates other than village magistrates or fellows of the university is vexatious and is felt to be an insult to the fellows and graduates. Modification of the notification is requested.

Calcutta, May 27.—Regarding the restriction of exports of tea from the United Kingdom the Government of India referred the representation of the Indian Tea Association to the Secretary of State and asked that every possible effort should be made to secure a removal of the restrictions. The Government of India now learn that while the Ministry of Food is unwilling to remove the prohibition altogether it has allowed purchases at public sales for export since January last, and is asking the Board of Trade to allow the unrestricted export of tea under license, so long as supplies in the United Kingdom are not unchanged.

In view of the abnormal weather which has been experienced of late, the special report of the Meteorological Department for the week-ending the 28th May is of exceptional interest. The report is as follows: The weather of the past week has been monsoon-like in Northern India, though the persistence of smooth seas along the West Coast and the loss of steamships from Aden show clearly that the monsoon has not appeared. On Friday a depression of the ordinary cold-weather type had passed into North-West India, and by Saturday it was drawing in air from the Arabian Sea across Rajputana and from the Bay of Bengal up the Gangetic Plain. After the recent calm hot weather at sea this air was loaded with moisture, and, as frequently happens under these conditions, rainfall was widespread. Very low temperatures resulted, maxima of only 80 degrees being reported at several Punjab stations, while that at Simla was only 55 degrees on Wednesday last. As the moist air from the Bay was diverted north-westwards the region from Bengal to Burma was much drier than usual. In the Deccan the rainfall was in excess, especially in Mysore.

The scheme for the establishment of an Indian Women's University for the province of Guzarat on the lines of Professor Karve's Indian Women's University has received a great impetus by the promise of a donation of fifteen lakhs of rupees by Sir Vitthaladas Thakersey. Out of the annual interest of fifty thousand rupees accruing from this donation, only one third will be spent for the working of the Guzarat Women's University.

Dr. Sethna, Health Officer, Delhi, has submitted a note to the Municipality on the recent outbreak of plague in the city. He says there have been altogether twenty-one cases, with eighteen deaths. After detailing the measures adopted in checking the spread of the epidemic, he calls special attention to the need for the sanitary improvement of the congested areas of Khari Baoli Bazar and Burn Bastion Road, which are now tremendously infested with rats on account of the grain godowns.

#### Europe

Paris, May 22.—The *Temps* states that the International Loan for the purposes of the German indemnity will be principally subscribed in South America and the United States. The amount which will be fixed by the Brussels Conference is expected to be at least £300,000,000.

May 24.—Empire Day was celebrated in London in very brilliant weather, the day being the hottest of the year. Prince Albert took the salute at a parade in Hyde Park organised by the Empire and Overseas Club Patriotic Leagues. There were thousands of spectators present, and the parade concluded with a flag party passing, bearing Dominion flags. The decorations were a feature of the day. A wreath of Indian flowers, bearing an inscription, was placed at the base of the statue of Queen Victoria.

In connection with the Congress of Entomologists in London next week the "Times" urges that simple measures, such as the isolation of patients and the draining of pools, which have banished malaria from Panama and Khartoum, should be made obligatory throughout the Colonies.

May 25.—It is announced that the International Conference convened by the League of Nations to meet before the end of the year, will elaborate measures guaranteeing freedom of communication and transport between individual members of the League as covenanted. The Conference will establish a permanent organisation of International communications for the co-ordination of efforts of individual countries, which organisation is essential for the re-establishment of commercial exchanges and the economic restoration of the world.

Rome.—During a demonstration by students celebrating Italy's entry into the war the police attempted to move demonstrators on, whereupon a gang of hooligans fired at the police with revolvers and the police replied. Four of the policemen were killed and two seriously wounded. Among the civilians one was killed and nine were wounded.

May 26.—Southern England is sweltering in a heat wave. The temperature in London has reached 85°, and there have been over a thousand cases of prostration.

Heavy thunder-storms, accompanied by floods, have occurred in the Provinces.

May 27.—The Persian Foreign Minister has had a very satisfactory interview with Lord Curzon. The whole situation in Persia was surveyed. A Persian official from Teheran said that the situation is improving and that there were signs that the Bolsheviks were withdrawing.

#### America

Washington, May 24.—The rail-road administration reports a gross loss of \$900,000,000 on the working of the railways under Government control.

Washington.—President Wilson has asked Congress for authority for the United States to accept the Mandate for Armenia.

May 25.—President Wilson's Armenia message has been referred to the Foreign Affairs Committees of both Houses. The Republican leaders predict that the message will not return to Senate whose committee, it is stated, unanimously oppose the acceptance of the Mandate.

New York. A telegram from Mexico City says that Congress has elected General Huerta interim President by 224 votes against 28 given for General Gonzalez.

Washington: May 26.—The Senate passed the Army Appropriation Bill providing \$416,000,000 for military purposes. The Bill now goes to a conference of both Houses.

Sir Auckland Geddes presents his credentials to President Wilson to-day, thereby re-establishing after many months personal relations of a British representative with the White House.

Sir Auckland Geddes to-day presented his credentials to President Wilson, accompanied by a cordial letter from King George containing an assurance of His Majesty's liveliest interest in every thing promoting the prosperity of the United States. President Wilson, replying hoped that Britain would regard the warmth of the welcome accorded to the Prince of Wales as a manifestation of American goodwill towards Great Britain.

#### General

Cairo, May 24.—Zaghal Pasha has telegraphed from Paris that the Milner Mission had invited an Egyptian delegation to London to discuss the principles on a basis of accord between Egypt and Britain.

Before going to London the delegation has appointed representatives to ascertain the intentions of Britain with regard to Egyptian aspirations for complete independence.



Melbourne, May 26.—The Prince of Wales arrived here this afternoon. His arrival was delayed by fog, which necessitated transshipment from the "Renown" to the Australian destroyer "Anzac". As the "Anzac," flying the Royal Standard and escorted by four other destroyers, arrived in harbour, the fog lifted and the Prince had a great reception from cheering crowds of holidaymakers in the Bay. The Prince landed and immediately re-embarked in the steamship "Hygeia" and was conveyed through lines of Australian warships with guns booming and masses of other seacraft to St. Kilo, where he again landed and was received by the Governor-General and the Premier and a brilliant assemblage.

The Prince received an ovation along the eight mile drive thick with people, and an address of welcome was presented *en route*. He proceeded to Government House, where the day's program terminated with a reception.

Tokio.—Baron Hayashi, Governor-General of Kwantung, has been appointed Japanese Ambassador in London.

The seventy-fourth Bank of Yokohama, owned by the Sankyo Company, which has recently met with severe losses, has suspended business for three weeks for the adjustment of books, and the Yokohama Silk Exchange is consequently temporarily closed. The news was received in Osaka like a thunderbolt. All markets broke steadily, and the economic situation is regarded as more serious than ever.

### Calendar

The period for the next Dasehra will be October 19 to 27, 1920.

Nov. 11-16—Annual Meeting of the National Missionary Council, Calcutta.

### WANTED

A head mistress for Female Normal School, Matric. or F. A. trained; must have some knowledge of Hindi; duties to commence July 1st.—Apply to Miss E. J. Ennis, Bilaspur, C. P.

An assistant or head mistress, with experience for primary Hindi school; also a good teacher who can use the Beacon Method. Must join work June first. Apply soon. Principal Girls' School, Jagdalpur, Bastar State, C. P.

### Y. M. C. A. Holiday Home, Naini Tal

Open 1st April to 15th October. Apply to the Secretary.

### Christian Family Day, June 6th

The booklet on Family Religion, by Bishop F. W. Warne, can be obtained in quantity both in English and Hindi, at one pice each from the Epworth League Office, Lucknow.

### A Young Man

At present employed in a Government office on a salary of Rs. 150 (one hundred and fifty) per month would like to take up a job where he can spare a little time for ministerial work. Qualifications: Good at Accounts, Type-writing, Short-hand and Correspondence

Please apply, stating nature of work, office hours, salary offered, etc.—A. B. C., c/o the Manager, Indian Witness, Lucknow, U. P.

### Landed Property for Sale

A plot of land in mauza Gangdharapore, tahsil Kannuj, district Farrukhabad. The area is 163-60 decimal giving an annual profit above Rs. 550. After paying the Government revenue of Rs. 327. The income can be increased if properly managed. The village is partitioned and is known as Mohal "Charles" and is free from debt. It is situated on Pucca Tirwa road about 2½ miles from the Kannuj railway station, B. B. and C. I. Railway. The plot is offered for sale as the owner is leaving the station in order to take up some other business elsewhere. Preference will be given to the person who offers more. Do not lose this golden opportunity. Further particulars can be had from the under-signed: (Day share in Pucca Khoti at Rakha Fatehgarh for Rs. 3,000. Three thousand.)

MR. C. D. MacFARLAND

Land-holder, Gangdharapore,  
P. O. Sarai Miran,

Dist. Farrukhabad, U. P.,  
B. B. and C. I. Ry.

### Notices

Attention is called to the two decisions made by the Board of Examiners of the North-West India Conference, at a meeting of the Board held at Aligarh, May 13, 1920: (1) That the Annual Conference examinations will be held at the seat of Conference beginning on Saturday morning preceding the opening of the Annual Conference; (2) that no grades will be accepted in lieu of examinations, except those obtained in the Bareilly Theological Seminary. This means that candidates must appear for examination in all books except those in which they have passed in the Theological Seminary.

N. T. CHILD, Registrar.

The following pamphlets may be had for free distribution from "The Milton Stewart Evangelistic Funds," by application to Rev. J. J. Lucas, Allahabad:—

(1) *Answer to the Question of Questions, who is Jesus or Nazareth?* (English and Urdu.)

(2) *How the death of Christ differs from the death of Prophets, Patriots and Martyrs?* (English, Urdu and Hindi)

(3) *Pauline Ramabai, A Wonderful Life.* (English and Urdu.)

(4) *The Resurrection of the Lord Jesus Christ from the dead.* (Hindi.)

(5) *The Lord Jesus Christ is coming Again.* (Hindi.)

(6) *A Wonderful Prophecy.* (English Urdu and Hindi.)

### Smiles

He was a particularly tiresome and inquisitive old gentleman, and after politely replying to a number of questions fired at him, the young flying officer, who unfortunately happened to be travelling in the same railway carriage, began to be a bit tried.

"That's a terrible poison that's just been discovered," he said to the old gentleman at last.

The latter pricked up his ears. "What's it called?" he asked, excitedly.

"Aerplane poison," said the airman.

"Is it very deadly?" asked the other.

"I should say so!" was the reply.

"How much would kill a person?" went on the tireless questioner.

The flying man's eyes twinkled, "One drop!" he said. Then silence reigned.—*The Epworth Herald.*

The new teacher surveyed her wriggling restless charges with some dismay. But, true to her oft-studied book of instructions as to the best manner of implanting knowledge in the young mind, she began:

"Now, children, what is it that a cat is covered with? Is it fur? Is it hair? Is it feathers? Is it wool? Johnny Halloran, you may answer."

Johnny, seven, soiled and starved-looking, arising in a state of mingled contempt and perplexity, replied:

"Say, honest, is youse kiddin' or ain't youse never seen a cat?"—*Selected.*

An eminent Boston clergyman who had been urgently invited to deliver an out-of-town lecture for a brother minister consented with some reluctance. His schedule for that particular day was crowded, but he found that he could squeeze in the appointment by an exceedingly narrow margin.

He arrived at the parish house promptly on the minute, told the rector of the limited time at his disposal, and asked that the lecture should begin at once. The rector assented readily, but in his gratification over the full house and the auspicious occasion he forgot, and when he rose to introduce the distinguished speaker launched forth into a lengthy speech of presentation. Fifteen minutes passed, a half-hour, three-quarters of an hour, and still he rambled on, while the visitor fidgeted at his elbow. At last he ended with a flourish.

"And now," he said, "Dr. Blank will give us his address."

Dr. Blank got up, red-faced, with his watch in his hand. "My address," he said "is Boston, Massachusetts. The last train for that point is about to leave."

With a courteous bow he fled, and left his disconsolate host to face the music.—*The Youth's Companion.*

Hard on the Judge. The Judge (to jury who have retired several times without agreeing)—"I understand that one jury-man prevents your coming to a verdict. In my summing up I have clearly stated the law, and any jury-man who obstinately sets his individual opinion against the remaining eleven is totally unfitted for his duties."

The Solitary Objector "Please, m'lud, I'm the only man who agrees with you!"—*Passing Show.*

Little Doris is very polite. The other day she offered her aunt a share of her candy.

"Will you have a sugared almond, Aunt Mary?" she asked sweetly, at the same time tendering the paper bag.

"Thank you, I will," replied her aunt. And as she was particular what she ate, she selected a white one.

"Auntie," said little Doris, "do you know the difference between the pink and the white almonds?"

"No, dear," said auntie with a kindly smile.

"Well, I'll tell you," explained Doris. "They were all pink once, and I sucked all the pink off the white ones. Didn't I do it well?"—*Selected.*

## The Family Circle

### Things that Count

Not what we have, but what we use,  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar,  
Not what we seem, but what we are—  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars in fortune's diadems.

Not as we take but as we give,  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now, and after time shall cease.  
—*Indian Christian Endeavour World.*

### Try Sunlight

A lumberman went to Washington with the complaint that burrowing bugs were destroying his lumber and he didn't know what to do with the problem. The scientists gave him advice that was as simple as it was effective: "Keep your timbers in the sunlight," they said, "and turn them over now and then and the insects will stay away."

Whenever there is an epidemic, like the influenza epidemic which terrified us all last Fall, the doctors, differ as they may as to the best sort of medicine to use, are all agreed on one bit of advice: "Get plenty of fresh air and sunshine."

Unwholesome things cannot live in the sunshine, unwholesome thoughts and unwholesome moods as well as unwholesome germs and burrowing bugs. If you have a grievance which you have been nursing carefully in some dark corner of your thoughts, get it out and look at it in the sunlight; you'll find that it looks much less formidable than it did. Do you think that one of your friends has slighted you in a way that you can never forgive? Why not get that hurt into the sunshine? Talk it out frankly and you will be surprised to see how different it looks. A harmless bit of shrubbery in the pasture takes on the shape and aspect of a fearful monster when you come upon it suddenly in the dark. Sunlight is the great dispeller of fear, of disease, of whatever is dark and dreadful in life. For your ills, real or imaginary; for your doubts and your disillusionments; for your troubles, whatever they may be—try sunlight.—*Well-spring.*

### Bible Stories for Children

The joyous welcome which children extend to the expounding of the Bible and its teachings in the hands of a man or woman who is conscious of his or her spiritual nature and responsibilities, demonstrates the unconscious affinity every child has to its Creator. Many

examples of this might be given. Give a child of average intelligence a family Bible which contains pictures, and leave them together for a time. The almost invariable result is that the child comes to its parents, or its teacher, and begs that the pictures may be explained to it, and as an explanation is given, the child asks for more and more, continually reverting to the subject, and shows a desire to have the great Book to look at frequently. As the child gets older, the wish for more and more Bible-stories, with an explanation of the meaning of those stories, and of the teaching which naturally flows from Bible illustrations with their explanation, are other striking proofs of the way in which the Bible appeals to it.—*The Hospital.*

### The Way Home

The white-capped nurse stood over a cot in the free ward looking down at the little figure lying so still under the cover. The child was not yet free from ether, which the doctor had given to keep him from feeling the pain of having his broken bones put in place.

But presently he stirred and looked up: was it because he felt no pain, or because the kind vision in white made him think of angels? At any rate he said weakly: "Am I dead—yet?"

"No, honey, nor going to be, I hope, for many a year," answered the nurse.

Jake frowned hard, trying to remember where he was; then he drew a long sigh and shivered. It was beginning to come back to him.

"I couldn't get out of the way," he whimpered, "and it jes' come down smash on me, and"—

"Never mind, sonny," interrupted the nurse, putting another hot water bag under the cover, "you are all right now. Shut your eyes and go to sleep."

"Will I ever wake up?" asked Jake in a trembling voice, "'cause I don't want to die; you see I don't know what it's like."

The nurse felt the weak pulse flutter under her touch. The child must be soothed. "You're going to be up and hopping around by and by," she said; "but I can tell you what it's like, if that's what you want to know."

"When I was a little girl"—the boy turned his head on the pillow and fixed his eyes on the nurse's face—"I lived in the big city of London; and one dark, foggy day I was sent out on an errand for my mother. I had to cross the street at a corner where there was no policeman, but O, so many cabs, buses, trains and carts."

"Yes, I know, go on," said the

listener. That picture he knew by heart.

"Well, I looked into face after face of the passers-by, to see who would help, but everybody looked cross and in a hurry. Presently I saw an old, white-haired gentleman with such a kind face that I touched his arm and said: 'Please, mister, won't you take me across the street?'"

"The gentleman looked surprised but he took my hand in his, and soon I was safely across. Afterward I found out that my old gentleman was a great lord, who sat at king's tables, and helped to rule the nation."

"Now when you come to the crossing between this world and the next, all you've got to do is to look for One who helps us over. He'll be there. Not an old man, but young and strong and beautiful. If you ask Him, he'll see you safely over, and give you a place in his home. You see he's far greater than earthly lords and kings. He is the Lord Jesus Christ. Will you remember about him, so you won't mind when you come to the crossing?"

Jake was getting very drowsy, but a bright, broad smile spread over his thin little face, and he nodded, as well as a boy could with his head on a pillow. And I do not think he will ever forget the one who stands at the crossing.—*Lord Shaftsbury*

### What A Libel

Some of you worldly gang in the church are whining: I just can't live without sin; I just have to sin every day; I am just a poor worm of the dust, and poor human nature is so frail that I just can't live without sin." Well, now, just tell me what sin is, if you are compelled to commit every day? Just sit down and write it on a piece of paper and look at it, and see which of the commandments you have got to break every day of your life. What sin or sins have you got to commit every day of your life? What a libel on your Saviour! What a slander on the atoning Blood of the Lamb! For what was the Lamb slain? Why did the crimson tide flow from the side of Divine innocence if it was not to cleanse us from all sin? Where sin abounded, did not grace much more abound? No, brother, sister, thank God, it is false when you say that you have to sin; you sin because you want to sin, and you insult your Lord and misrepresent the atonement when you seek to cover your guilt or apologize for your love for something forbidden by pleading a necessity for sin.—*Sam P. Jones.*

## Our Boys and Girls

### Jingle and Jangle

Jingle and Jangle are two little bells  
That jingle and jangle all day;  
And Jingle rings sweet, with an accent  
that tells  
Of lightness, promise, and May;  
Sunshine and sugar and honey and bees,  
Rainbows and butterflies' wings,  
Bird-songs, brook-songs, and wide-spread-  
ing trees—  
Of joy little Jingle bell sings!

Jingle and Jangle are two little bells  
That jingle and jangle all day;  
And Jangle rings harsh, with an accent  
that tells  
Of darkness, foreboding, dismay;  
Storm-cloud and vinegar, wormwood and  
gall,  
Tongs' tongues and poisonous things,  
Owlets and ravens, and dreams that appall!  
Of woe little Jangle-bell rings!

Yes, Jingle and Jangle are two little bells  
That jingle and jangle all day;  
And the one that you listen to strangely  
compels  
Behaviour that's sure to betray.  
So listen to Jingle and be a good boy—  
To Jangle, oh, never give ear,  
And your days will merry and bubble with  
joy,  
While sadness will never come near.

—William S. Lord

### Philip's Surprise Valentine

"O Dear!" sighed Philip: "I wish my old sprained ankle could have waited until after Valentine's Day, so I could have had some fun dropping valentines with John," and he pressed his face close against the window pane to watch his brother.

"He's gone to Eleanor's house with the prettiest ones we made," Philip continued. "Oh, Eleanor must have been hiding inside the door, for she pounced right out as soon as he rang the bell and is chasing John around the house." Philip and his mother laughed in great glee to see them run. There's the door-bell; please hurry, mother, it may be a valentine for me!" Philip pressed his face harder against the window-pane, trying to see who ran away.

"Here's the queerest valentine I ever saw, Phillip," and his mother handed him an envelope on which was written: "A Valentine for Philip—Please moisten my covering once in a while and keep me in a fairly warm place, then I will surprise you!"

The little boy opened the envelope and found a twig with a dry gray case, like a rolled-up leaf, hanging to it.

"What can it be, I wonder. Oh, look, John," he cried, as his brother appeared, out of breath from running: "I guess Uncle Henry dropped this for me."

John burst out laughing when he saw the queer valentine. "Uncle Henry and I hunted for it together and found it on an alder bush in the swamp. He says something

will happen to it before many days now, cause he's been keeping it warm for some time, and wets it a little once in a while."

"How exciting, not to know what's coming!" Said Philip. "I'll keep it on the window sill beside me, and perhaps the surprise will come before my ankle gets cured."

Sure enough! They did not have to wait long before one morning the queer valentine looked queerer than ever. The silky outside had begun to move!

"It's coming to life," shouted Philip excitedly, "and something inside seems to be trying to get out."

A wet, crumpled-looking insect pushed and squeezed itself out of the dry silken case, and sat on the twig in the sunshine.

"It's a butterfly, John, but see how wet and crumpled its wings are."

The boys watched the insect as it clung to its twig for support.

"See its wings are growing," John cried, "they're lots bigger than they were."

In a few minutes the beautifully coloured wings of a cecropia moth were fully expanded, and it began to think of something to eat.

"What shall we feed him, Philip? Let's put him among the plants in the conservatory and he can get honey from them until the warm weather comes, when he can fly out-doors."

The wings were not yet strong enough to allow the moth to fly, but it crawled around among the flowers in the warm air of the conservatory, feeling quite at home.

"Anybody'd think you'd always lived there, you funny little fellow," Philip said: "I must tell Uncle Henry he gave me the best valentine I ever had."—LOUISE M. HAYES, in *The Child's Hour*.

### Two Good Games

BY MARGARET P. BOYLE

Few games are more easily adapted to an average gathering than the following. At the same time, few are more amusing. Prepare a lot of questions before the arrival of the guests.

When ready to begin the game, provide each player with paper and pencil. When all are seated, let the hostess read the questions, which may be as follows: What is your favourite drink? What is your favourite food? What is your favourite amusement? your greatest vice? What do you most dread in the future? What do you most hope for?

Each guest must answer the questions with words having the same initials as his own name. When these answers are read, much fun

follows; for they are so varied and so appropriate sometimes, and in other cases so ludicrous.

For instance, suppose a man has the initials "R. G. W.," he would answer the first question like this: "Really good water." The second query would have the following reply: "Rich golden waffles." For an amusement he may claim "raising gray volves," while his pet vice may be "robbing grocery-wagons." His greatest dread may be "reading Greek writings," and his greatest hope "real good wives." To answer these questions well is a good test of one's ready wit.

Another form of entertainment which might be combined with this or used on another occasion is a musical one. It is called "A Musical Love Story." All that is needed is a piano and a good-natured person to play it, or one of the phonographs or victrolas. Let the hostess announce that a love story is about to be told in music. Then distribute cards and pencils to the players. When all are ready to begin, the hostess asks: "What was the girl's name?" Immediately the player at the piano begins with "Sweet Marie" or any other song whose title is a woman's name. Any player who knows the tune then sets down the title on his card.

The next question is: "What was his name?" And the pianist plays "Ben Bolt," or any other air with a man's name. The players guess as before.

"Where was he born?" was next asked. And from the piano comes the answer: "A Long, Long Way to Tipperary."

"Where was he born?" "Dixie."  
"Where did they meet?" "Under the old apple tree."

"When did they meet?" "In the gloaming."

"Where is her sister?" "Sister Susie's sewing shirts for soldiers."

"What did he say?" "Drink to me only with thine eyes."

"What did she say?" "I'll leave my happy home for you."

Of course these questions and answers may be varied to suit the taste of the hostess and the players. When all have been answered, the card should be collected and a prize awarded to the most successful answers. But much merriment results from playing, whether one be successful or unsuccessful in guessing.  
—Selected.

"In all their affliction He was afflicted and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them and carried them all the days of old."

Isaiah 63:9.

## Sunday School Lesson

*Improved Uniform Series.*

### SECOND QUARTER.—LESSON FOR JUNE 13, 1920. LESSON XI.—A SHEPHERD BOY CHOSEN KING. 1 SAM. 16: 4-13.

(PREPARED BY REV. M. O. INSKO.)

#### Foreword

After Saul had been denounced by Samuel for disobeying the command of Jehovah, he was told that he was to lose his kingdom. He did not know when it was to come to pass but he knew that it was certain to transpire when the Lord so willed. Saul must have possessed a lovable personality for we read that after Samuel had declared unto him the penalty that he was to suffer for his disobedience he still loved him. Finally Jehovah spoke to Samuel and said: "How long wilt Thou mourn for Saul, seeing I have rejected him from being king over Israel? Fill Thy horn with oil and go. I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.

Just as God had chosen Saul from a humble family and an unimportant tribe, he now makes his second choice of a king for Israel. It is to be noticed that this time the people did not ask for a king. God did not give them an opportunity. He was going to make the first move this time and assert his sovereign will. What a blessing that God does this for us, over and over again, when we do not know enough to ask him.

**Golden Text.**—I will instruct you in the good and the right way. 1 Sam 12: 23-13.

**Additional Material for Teachers.**—1 Sam. 1: 1-16; 23  
**Devotional Reading.**—Prov. 2: 1-11.

**PRIMARY.**—Stories about Samuel. Memory Verse.—If Ye love me, Ye will keep My commandments.—John 14: 15.

**JUNIOR.**—A Boy Who Became a Great Man. Memory Verse.—1 Sam. 3: 19.

**INTERMEDIATE AND SENIOR.**—Strong Points in Samuel's character.

**YOUNG PEOPLE AND ADULTS.**—Samuel's Service to his people.

#### Home Readings for the Week

June 7, Monday.—1 Sam. 16: 1-13. A shepherd-boy chosen king.

June 8, Tuesday.—1 Sam. 16: 19-23. David in Saul's Court.

June 9, Wednesday.—Eccl. 11: 11-12, 7. Serving God in youth.

June 10, Thursday.—2 Tim. 3: 14-17. Taught from childhood.

June 11, Friday.—Phil. 3: 1-14. All for Christ.

June 12, Saturday.—Rev. 1: 1-8. "Kings and Priests unto God."

June 13, Sunday.—Psalm 2. The Great King.

#### The Truth that is Golden

Whom God calls God equips. God called David to be king. He equipped David with—what? With himself. Think of it!—when God said: "David, I have work for you to do." God added: "And David, I'll give myself to do the work." Just literally that. The anointing with oil typified God's gift of himself to David. When you receive Jesus Christ as your Saviour, and God calls you, as he does every Christian, to special service, Christ becomes your Life by the in-dwelling of the Holy Spirit—God himself—within you, to accomplish all that you do. That is an omnipotent, undefeatable equipment. Are you, by surrender and faith, using your equipment for all it is worth? For all *He* is worth? Are we meeting every duty "exceeding abundantly above all that we ask or think, according to the power [God himself] that worketh in us?" (Eph. 3: 20.) Equipped with God! No wonder we can claim to be led always in triumph, always more than conquerors.—S. S. TIMES

#### The Choice of David

How was David chosen? Not hastily nor on impulse. There was promptness in the choice of Saul's successor, but care was taken that the choice be the right one. Each son in the family of Jesse was called in and carefully judged by the prophet Samuel; God's messenger. One after the other they came until all had passed before him. Each one had his chance of the crown Samuel had to give each one's qualifications were duly weighed and found wanting. Then David, the youngest, was sent for. He was out in the field caring for the sheep, when a brother or servant came and told him that he was wanted in the house. When he came there was wonder on his face for he marvelled that the great prophet had summoned him.

*Teacher's Notes.*

#### Topics for Discussion.

1. When one man fails him God always has another ready.
2. Do you think David understood why Samuel anointed him?
3. Does God raise up leaders to-day?
4. Is it natural to associate bigness with excellence?
5. The preparation of David for the kingship after his anointing.
6. Providential preparation of men and women to-day for special work for the kingdom of God.

#### Application.

*Man looketh on the outward appearance, but Jehovah looketh on the heart?* Through the utilization of the X-ray the necessity of opening every oyster in the gathering of pearls has ceased to exist at a pearl fishery in Ceylon. The oysters are arranged in batches of a

hundred on a moving platform or carrier, and are passed in succession under the rays and above a special paper devised for direct radiography. Unless the subsequent development of the prepared paper betrays the presence of a pearl, the oyster is not opened.

So God looks on our hearts. We may deceive the people around us but we cannot deceive God. He knows what is in our hearts and judges us accordingly. Man may look on the fair outward appearance but God looks deeper, he looks at the soul.

The fact that God does judge the heart should make us happy. Why? Because our outward appearance is largely beyond our control but we can always have our heart wholly pleasing to God, if we surrender it to him and trust him wholly with it.

A man can be very attractive in many ways, and yet wholly fail to meet with God's approval. Such characteristics as unselfishness, courtesy, tact, love, personal magnetism, and other things that make for popularity are not enough to meet the eternal fire test of the future. All men are made in God's image; only those who have received Christ as Saviour have the life of God within them. Soul's natural attractiveness counted for nothing with God.

#### Epworth League Topic

SINGLE AND DOUBLE MINDED

M.	June	7.	The evil eye and its owner. Mark 7: 14-23.
T.	"	8.	The evil eye and the wicked heart. Dent. 15: 7-11.
W.	"	9.	The deceitful heart. Jer. 17: 5-14.
T.	"	10.	Light and darkness. John 12: 35-43.
F.	"	11.	Singleness of heart. Col. 3: 17-25.
S.	"	12.	The enlightened mind. 2 Cor. 4: 1-6.
Sun.	June	13.	Topic—Single and Double Minded. Matt. 6: 22-23; Jas. 1: 5-8; 4: 8 (Practical Christianity).

*The Deceitful Mind.*—Who likes a person he can never depend on? Misery and trouble in this world? Deceitfulness. The cause of the war is just here. Germany was two-faced. A Y. M. C. A. speaker said: "Germany put her musicians, scientists, theologians and philosophers in the front yard and invited the world to worship them, while all the time down in the cavernous depths her efficient scientists were concocting mustard gas, zeppelins, perfecting the submarines and "Big Berthas." Their "heart was deceitful above all things."

*The Reward of Deceitfulness.*—Germany is stigmatized as "a criminal State," and her crime is one "against humanity and right." Defeat is the ultimate reward of unfaithfulness. Punishment follows deceitfulness in persons and individuals. Single-minded does not mean the simple minded or the rustic. The single mind is the enlightened mind seeking to do what he knows is right. A person who has caught the light from Jesus, "the true light." See Acts 2: 46-7 "Gladness" and "singleness of heart" went together. Honesty and joy are bosom-mates. Happiness comes from doing God's will as we know. These disciples were deeply joyous. The person who does "all in the name of the Lord Jesus" achieves the single mind. "Havethis *mind* in you which was also in Christ Jesus."

#### Junior League

THE MIRACLES OF JESUS.

M.	June	7.	Kindness to an enemy. Luke 6: 27-36.
T.	"	8.	Kindness to a stranger. Lev. 19: 33-34.
W.	"	9.	Kindness a Christian virtue. 2 Peter 1: 7-9.
T.	"	10.	Love is kind. 1 Cor. 13: 4.
F.	"	11.	Little kindnesses "in His name." Matt. 10: 42.
S.	"	12.	Showing Christ kindness. Matt. 17: 34-40.
Sun.	June	13.	Topic—The Miracles of Jesus. (4) Giving sight to the blind. Mark 16: 46-52.

(Continued from page 6.)

much loss and damage with it. The shells weigh 1.4 to pounds each, and were brought up to place by wheeled cart-like trollies run by hand. The range of the gun was thirty five miles. As the Germans were in possession of the whole country, they were able to set up this monster gun. The Allies did not know anything of it, till it was in action, but English air-men afterwards dropped bombs very near to it, which dug great holes in the ground.

The day was intensely interesting. I feel that it is impossible for a person to comprehend the havoc and utter ruin wrought by the war, except he sees it himself. Yet we have had one day only of seeing it; and one could go on, days and days, seeing such ruin and still not reach the end. Our trip to-day was only eighty miles; whereas, such battle-fields extend hundreds of miles, both in Belgium and France.



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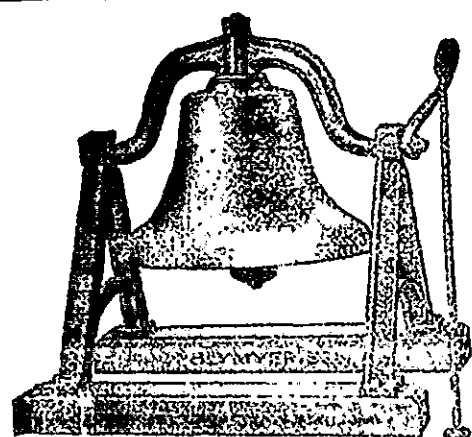
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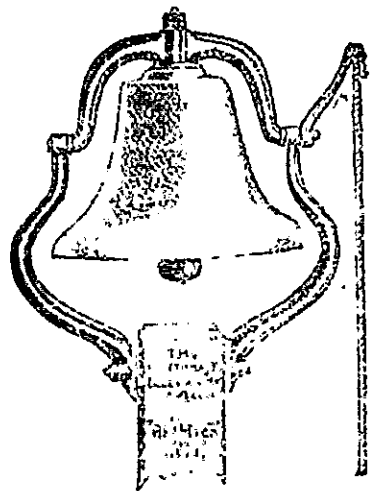
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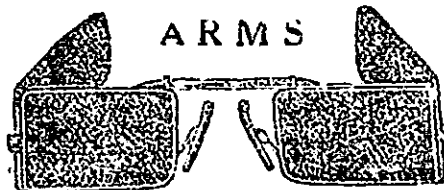
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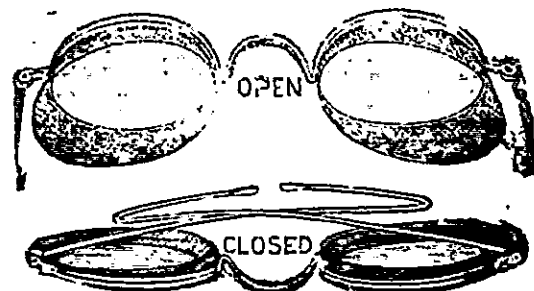
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**ANY WHERE IN INDIA.**

## "The Man Christ Jesus"\*

As previously announced, this brief volume on the Theme of themes by the late Bishop J. E. Robinson, D. D., LL. D., Missionary Bishop of the Methodist Episcopal Church, has just been issued by the Methodist Publishing House, Madras. A Foreword by Bishop J. W. Robinson refers to this book as his author's "final offering of love to the Best of Masters", and voices the appeal especially to the educated young men of India, both Christians and non-Christians. Though more chapters were originally contemplated by the author, these fifteen chapters evince his most thorough study of the subject and his passionate desire to so portray the character and work of his Lord and Master as to convince and strengthen the hearts of all his readers in a like faith. The table of contents is comprehensive and suggestive of the most salient points reviewed. A mere statement of the chapter-headings may indicate the studies, as follows: "Those Suggestive Letters," "Why the World Is Interested," "In This Man," "Some Aspects of the Unique Personality," "The Historians of Jesus," "Trustworthiness of the Record," "St. Paul and His Epistles," "The Pre-existence and Incarnation of the Son of God," "The Sinless Perfection of Jesus," "Jesus as the Messiah," "Jesus as the Son of Man," "Jesus as the Son of God," "The Miracles of Jesus," "Incidents of the Last Supper," "Various Aspects of the Sufferings and Death of Jesus," and "The Resurrection of Jesus." The book also contains the author's previously published lines entitled, "The Man, Christ Jesus," and "We Have Seen Jesus."

As a handbook, both for personal, devotional reading and reference, and as a text-book for use in Bible classes, prayer services, Christian festivals, and especially in personal dealing with non-Christians, this choice volume can hardly be excelled. We are grateful for such a worthy relic of the well-beloved Bishop, and for its publication in so neat and attractive a form by the Madras Press.

In a letter to the writer, dated March 11th, 1921, the Bishop said: "I have well-on in preparation a volume to be called 'The Man Christ Jesus' an enlargement of the series of articles on that subject which I wrote for *The Indian Witness* in 1907. It is intended primarily for educated Indians, covering in some parts such discussions as those followed by Dr. E. Stanley Jones in his admirable lectures. In my (prejudiced) opinion, it is certain to be useful to the class referred to, and also to English-speaking Christians generally. I should very much like to see a popular price put on it and have it very widely circulated."

\* *The Man, Christ Jesus*, by Bishop J. E. Robinson, D. D., LL. D., published by the Methodist Publishing House, Madras. Price, cloth bound, annas 12, and paper bound annas six only.

## Newspaper Evangelism

Concerning the use of the Press as an evangelizing agency, Dr. Paul Hutchinson answered our enquiry, as follows:

I am not sure that conditions in India are like those in China. I think there are very few here but believe in the principle, but we are in difficulties as to its application. The daily press in China (and I presume that is what you have in mind) is a new institution, and still in a very unsatisfactory condition. With the exception of a dozen papers, the dailies are either personal organs or black-mailing insti-

## Bishop John E. Robinson

NOTES FROM THE INDIA PRESS

The Indian Witness of February 23 brings particulars of the last illness of Bishop Robinson, whose death was announced in THE CHRISTIAN ADVOCATE February 23. It seems that he underwent a minor operation in the Bowring Hospital at Bangalore on February 12, his seventy-third birthday. Mrs. Robinson writes that both before and after he was in a sort of stupor. "When we said we were glad it was over he inquired, 'What is over?' The children all sent him cables on his birthday, but he hardly seemed to know that they had come." On the 17th Mrs. Robinson wrote again: "My husband passed away the 15th instant, about 11:30 P. M. The civil surgeon told me at 8 that he seemed stronger; but at 11:30 he just stopped breathing. Muriel and I were both by him. He had not said anything for several days, except when he was aroused for food or medicine; but the morning of that day he put out his hand, as I went to the bed, and he said, 'I've had a very good night and a good sleep and feel better.' Soon he fell asleep again. Well, he is at rest from his sufferings."

Bishop F. W. Warner, who, on the day he landed in Bombay in 1888, first met his future colleague at a reception given in Grant Road Church to the Rev. (now Bishop) Homer C. Stuntz, pays him a loving tribute of respect and honor as a preacher, administrator and Christian. He quotes from the last letter of Bishop Robinson to him, which ended thus: "Should you never hear from me again, beloved fellow-soldier, let this verse sum up to you my heart's deepest conviction and experience:

We would see Jesus this is all we're needing;  
Strength, joy, and willingness come with the sight.

We would see Jesus, dying, risen, pleading;  
Then, welcome day, and farewell mortal night."

Bishop John W. Robinson tells how he first met "J. E." thirty years ago at Evanston, and became friend and later fellow-worker and associate. He remarks upon the extreme self-denial which marked his earlier years in India as a self-supporting missionary, and emphasizes his ability to do personal religious work with every one he met.

The Rev. J. B. Buttrick of Bangalore writes that the funeral was held in the Methodist Episcopal Church at 5 o'clock on Thursday, February 16. Besides our own ministers the Rev. A. Brockbank, Wesleyan, and A. McD. Redwood took part in the service. The bishop had presently named these brethren and selected the hymns (577, 179 and 323), and Scripture (Rom. 5, 1-11) before going to the hospital. The church was filled, many natives being in the assembly. There was a solemn service at the graveside, with many ~~flowers~~ and a procession of flowers.

## Bishop John E. Robinson

The death of John E. Robinson which was announced last week, closed a most noble missionary life, but by no means terminated the contribution which he made to missions. His life and writings will continue to touch India's masses with the gospel influence. The call to service in India seems to have been extended to the whole family. Mrs. Robinson, who survives, has been a force in the work of her husband. The noble couple have also seen their children dedicated to the uplift of India. Four daughters have served with the Woman's Foreign Missionary Society in India; Miss Betty Robinson was first to be accepted for the work, going out from the Baltimore Branch in 1900. In 1902 Miss Helen went from the New York Branch. In 1918, when returning to her birthplace, she was among the women of the City of Chicago, which was named on the 10th of August, 1900, and Miss Clara, who was accepted in 1901. Miss Helen joined her sisters in the work of the Woman's Foreign Missionary Society in India. When Miss Muriel went to India in 1910, when Miss Muriel was accepted by the Madras Branch for work in the land of the Lord's service. The only daughter as the widow of the Rev. W. D. Boat, late of Mysore India, Bishop Robinson's only son, J. E. Boatman, is a physician in Lucknow.

net. From the very first it proceeds along two distinct lines:—

1. Primer Work, by means of which the child actually reads whole sentences in his very first days of school.

2. Chart Work, by means of which he learns the sounds of letters, and, at the end of ten days or two weeks, is able to recognize whole words made up of the letter sounds he has learned.

The above two lines of work proceed parallel, day by day, from the very first day of school; that is, each day there is a lesson from the Chart, and a lesson from the Primer.

Instead of merely learning the alphabet, day by day, the child learns to recognize whole sentences and the words of which they are made up, as wholes; and, by means of the Chart, after the first nine days of school, he is steadily building and recognizing words.

This Combination Method (so-called because it combines the Sentence and Phonic Methods) is used in all modern schools. Many different methods, under different names, combine the Sentence Method and some Phonic Method. The "Beacon Method," as adapted to India, uses the Sentence Method, with stories and the adapted Beacon Phonetic Chart.

As to the statement that those who know Hindi and Urdu do not regard the method as of much value, primary educators generally will concede that the teaching of reading calls for the same methods in any language.

Therefore, it would seem to be of the greatest importance to consider the method as a method, and to investigate most carefully the results that have been attained in schools where it has been used. At the Training Classes held at Cawnpore in March and in October, 1921, men from many of the Government Normal Schools in the U.P. were in attendance. Men were also present from the Government Normal Schools in Fyzabad, U. P., Teachers from Mission schools also were present. Reports from many Mission schools would be forthcoming, if asked for, as to the value of the Method and the texts.

With regard to the cost of the texts, they can not be furnished at a less price until the cost of paper, or labor, or both, are less, and until larger editions can be printed. All of the materials were purchased in India, and the printing was done by an Indian press. Ginn & Co., London, undertook the publishing, because it was found necessary to finance same outside of India. Please note that the publishers are Ginn & Co., London and Boston, and all of the business of this publishing is carried on by the London office. The prices are figured on the usual commercial basis, as an examination of the texts would readily show.

In justification of the texts, even at their present prices the following should be noted:

Quality of paper: Experts on making text-books would not think of allowing anything beneath the grade of paper used in the Indian Beacon texts. Better not print at all than print on paper that is not opaque. It is time that those who teach schools in India should grasp some of these fundamentals.

Subject-matter and illustrations of Primer: size of the book: size of the type: spacing between words and between lines: There are reasons for all of these things,— scientific reasons. This Primer is no A. B. C. book. It is a story book,— a book that children will love to own and to read.

The cost of these texts needs to be viewed in the light of results attained through their use. If equipping a school to teach Hindi and Urdu costs Government Rs. 21-0-0, will that expenditure be worth while, if the attendance is no longer a problem; and if the boys make such rapid progress under the new method of teaching as to indeed brand the texts as "phenomenal"? Under such circumstances, could not Government, in addition, even afford to consider the furnishing of free Primers, as is done in the Primary Schools of America to-day?

Sincerely yours,  
MARY H. BRIGGS

150 Fifth Ave.,  
New York City, U. S. A.

will be a round table discussion on Evangelism led by Dr. George Shepard. At 3.30 P. M., an address by Dr. J. S. Burnett, Superintendent of home missions among the mountain whites. At 4 P. M., Bible talk by Dr. Marsh. At 5.30, Laymen's and Boys' Banquet, at which will be a number of strong speakers. At 8 P. M., Dr. Joseph C. Nate will represent the Board of Education.

ON SATURDAY, April 22, Conference will meet at 9 A. M. At 10.45 will be received the report of Centenary findings. At 11.30, a joint session of boys and ministers. At 2 P. M., will be held the anniversary of the Woman's Foreign Missionary Society, with an address by the Rev. Paul Hutchinson. At 2.45 P. M., the anniversary of the Woman's Home Missionary Society, with an address by Mrs. Dan B. Brammatt. At 4.15, Bible talk by Dr. Marsh. At 7.30, addresses by Dr. Clarence True Wilson and William H. Anderson.

ON SUNDAY, April 23, Conference Love Feast will be opened at 9 A. M. Conference sermon will be delivered at 10.30. The ordination service will be held at 3 P. M. At 4 P. M., a song service will be held by the Italian Church of Frankfurt. At 7.30 P. M., the Conference Veterans' Anniversary will be held, Dr. Joseph B. Hingeley being the speaker.

#### LAYMEN'S ASSOCIATION

The Laymen's Association will hold its annual meeting on Friday, April 21, in St. Paul's Universalist Church, Little Falls. The meeting is called for 10 A. M. Devotions will be led by W. H. English, following organization. Mr. Howard S. Kennedy, of Troy, will give an address on "The Work of the Laymen's Association in Buffalo Area." At 11 A. M. will be held a joint session with the Annual Conference. At 2 P. M., Francis L. Baldwin, of Elmira, will give an address on "Christian Stewardship." At 3 P. M., G. A. Burton, of Mohawk, will speak on "Christian Education." At 5.30 P. M., will be held a laymen's and boys' banquet.

#### BOYS' CONFERENCE

There will be a Boys' Conference meeting Friday, Saturday and Sunday. A splendid program has been arranged for this gathering, which will prove an inspiration to every boy who is fortunate enough to attend.

#### Revival at Rutland, Vt.

The Churchill Evangelistic party of Buffalo, N. Y., conducted a very successful evangelistic campaign in Rutland, Vt. During the three weeks 184 cards were signed by converts, thirty-four for establishing of family altars, fifty-four for life service, and 251 for re-consecration. It means that 523 people took some specific action during the meetings regarding their personal relationship to Jesus Christ. The meetings were well attended, and increased in interest and numbers until at the close large congregations thronged the church. The campaign was the best and most fruitful held in Rutland for many years. The evangelist and every member of the party by their personality, consecration and ability, made a decided contribution to the supreme purpose of the campaign. During their stay in Rutland they carried the gospel in message and song into the shops, high school, business college, Rotary Club, Boy Scouts, girls' clubs and various societies of women. The people, after the budget of expense for the campaign was met, gave \$1,611 for the work of the Churchill Evangelistic Association.

The Conference year is closing with all interests of the church well in hand, about \$2,000 has been expended upon repairs. A location for a new church has been purchased in the northeastern part of the city. The Rev. George E. Price is the efficient pastor of these people.



The American Bible Society's first home was in New York City, where it has since been located. The building shown here is the present home of the Society, which was built in 1853. The building is a fine example of Gothic Revival architecture, with its prominent spire and arched windows. It is located at the corner of Broadway and Nassau Street in New York City.

#### The Bible House Stops Printing Bibles

On February 1 the American Bible Society closed its printing plant at 222 Broadway, New York City. The Bible House on Fourth Avenue, New York City, has been manufacturing Bibles by the million in several hundred languages since 1853, when it moved uptown from Nassau Street to this splendid plot on the skyscraper city. On account of high costs of labor and material in New York the American Bible Society has discontinued making Bibles in New York City and will have its print-

For Helen Robinson see envelope,  
deceased missionaries.

130 FIFTH AVENUE, NEW YORK

See also Flora Robinson (Mrs. Howells)  
folder in Deceased Foreign Missionaries  
file.

## A Remarkable Missionary Quartet



MISS FLORA ROBINSON



MISS HELEN ROBINSON



MISS MURIEL ROBINSON



MISS RUTH ROBINSON

ONE of the most notable examples of missionary loyalty and devotion is found in the family of Bishop John E. Robinson, who for the last ten years has been one of the bishops in charge of our work in India. When Miss Muriel Robinson graduated from Ohio Wesleyan this year, and was accepted by the Cincinnati Branch of the Woman's Foreign Missionary Society for the foreign field, four daughters of this worthy leader of our missionary forces had taken upon themselves the vows and obligations of the mission field. Miss Ruth Robinson was the first to be accepted for this work, going out from the Baltimore Branch in 1900, and being stationed at Lucknow, India. She was followed two years later by her sister Helen, who went out from the New York Branch and was placed in Baroda. In 1909 Miss Flora joined her sister Ruth in Lucknow, going out from the Minneapolis Branch. When slighting remarks are made about ministers' children, it is well to remember such notable cases as these. Even as of old it was written that he "had four daughters, virgins, which did prophesy," so has it been given to this modern apostle of the Christ to give his four daughters, endowed with the gift of prophecy, to the work of the ministry of Christ.



quick intuition and ready sympathy with the vexations incident to a business of such magnitude! And I am not alone in this feeling, I assure you, for on every hand I hear, "Oh, if Miss Macy were only here!" and the sigh which accompanies the longing goes to show how they, too, miss our "Burden-Sharer."

There was a glad light in the reader's eyes as she laid the letter aside, and then half-aloud she said:

"Oh, it pays! It pays to give oneself—as He gave Himself."

"And so you purpose doing to the end of the chapter, if I judge rightly," rejoined Mrs. Norris, with a shake of her head, "in spite of the admonitions of friends, as well as of physicians."

"Yes, oh, yes!" was the low but firm reply. "For were I robbed of the joy that comes from the ability to obey the injunction 'Bear ye one another's burdens,' I would have no inclination to live."

*Long Beach, Cal.*

### WOMEN IN CONVENTION

AS was expected when the HERALD went to press last week, the question of woman suffrage was brought to a vote at the Twelfth Biennial Convention

Edward R. Ross, professor of sociology in the University of Wisconsin, delivered an address, in which he said:

"Gifts of ill-gotten wealth should be cast back into the teeth of the giver until he gives evidence of repentance and restitution. Such gifts cost society more than they are worth. The real fight to uplift humanity centers around the conditions and the pay of labor. This is a terrible shock to the whole system of reliance on private philanthropy."

Among the resolutions adopted by the convention were the following:

Social organizations of women as outlined by the agricultural department.

Urged the opening of public schools and other public buildings to the people as social centers for popular debate.

Deplored any further impairment of Niagara Falls by power companies.

Endorsed efforts being made to prevent fire waste.

Went on record in opposition to the liquor traffic.

Simple, becoming, and modest designs in dress.

Offered the services of the home economics division to further the Smith-Lever bill in Congress to establish a bureau of home economics.

Favored increased appropriations for state and city boards of health.

Urged university extension work for the prevention of disease.

scale that is somewhat above her husband's and her own, and that costs a little more.

That method of living does not always end disastrously, and it makes a nation that collectively, at least, appears to be progressive. But it has its terrible dangers, and may prove in the end not to have been progressive at all. It is not safe to take only the grand collective view; we must look also at the individual cases. Every happy wife knows that her husband loves her and believes in her, but not every wife realizes how much more of a comfort she would be to her husband if he felt that she were a force for saving, instead of for spending.—*Youth's Companion.*

### A JUNE MORNING

ELEANOR QUIMBY

When the song of the robin awakes me  
After the night's peaceful sleep,  
And the rays of the sun pink and golden  
Begin from the East sky to creep;

When in through my window is wafted  
The scent of the resinous pine,  
And I hear from the pasture below me,  
The drowsy, soft lowing of kine:

When the mist from the lowlands is lifting  
And the flowers in bloom are "dew-pearled,"  
And only the songs of God's creatures  
Are heard in His beautiful world;

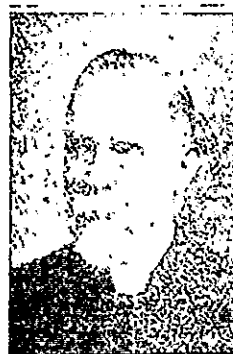
My heart is filled with thanksgiving

# THE SANCTUARY

## THE ADVOCATE PULPIT—VII

### INTRODUCING THE PREACHER

The seventh in the series of fortnightly sermons which The Christian Advocate will print this year is by Bishop J. E. Robinson, of Bangalore, India



BISHOP J. E. ROBINSON

**BISHOP JOHN EDWARD ROBINSON** was born in County Galway, Ireland, in 1849. He came to America in 1865. Nine years later he was sent as a missionary to India. He served pastorates at Hyderabad, Bangalore and Simla, in India, and Rangoon, in Burma. He was presiding elder of Burma, Bombay, Asansol and Calcutta Districts. While serving in this capacity he also edited the Indian Witness from 1896 to 1904. He was a delegate to the General Conferences of 1888 and 1892 from the South India Conference and of 1904 from the Bengal Conference. In 1904 he was elected missionary Bishop for Southern Asia. Next month,

after forty-six years of missionary service, he will retire. He plans to make his home in Bangalore, India, and give his remaining strength to literary work. He is the author of two books, *Apostolic Succession* and *The Rise and Progress of Methodism*.

## The Ever Enduring Name

Valedictory Sermon of BISHOP J. E. ROBINSON, D.D., LL.D., preached before the Central Conference of the Methodist Episcopal Church in Southern Asia, at Lucknow, India, January 25, 1920

"His name shall endure forever; his name shall endure as long as the sun; and men shall be blessed in him; all nations shall call him blessed."—Psa. 72: 17.

THESE are those who, upon critical grounds, are not prepared to regard this as a Messianic psalm, but with the sublime picture before us in the Gospels of the Christ, the predicted Messiah of the Jewish race, and face to face with the glorious things concerning Him which we find in the Epistle, some of us can hardly be blamed if we instinctively apply the words of our text to Him who is the only one among all the children of men of whom they could appropriately and with any show of sincerity be used. To what human ruler, let us ask, who has ever appeared on earth could the words be truthfully applied: "His name shall endure forever; his name shall endure as long as the sun; and men shall be blessed in him; all nations shall call him blessed"?

We need to be on our guard, I think, against the tendency to despise the standpoint of the ancient Hebrews or Israelites with regard to the world at large. We are rather too strongly disposed to consider the whole Hebrew race as incorrigibly self-centered and exclusive. It is undeniable that multitudes of Hebrews, through all their history, considered themselves as the exclusively favored of heaven. They, and they alone, imagined that they were in direct touch with the Ruler of the Universe and exclusively recipient of His choicest blessings, as well as His ordinary bounty. Even down to apostolic times we find these selfish views tenaciously held by the Jews. And the bare expression of an intention to communicate with the world at large the knowledge of God which some had received, sufficed to arouse their fierce opposition.

But, on the other hand, it must be recognized that through all the centuries before Christ there were many Hebrews who rose to a far nobler conception of God's world-wide purpose of redemption, clearly apprehending that His grace and blessing were meant to reach all peoples and that not Palestine alone, but the whole world, was destined to share in the promised spiritual glory which should eventually "cover the earth as the waters cover the sea."

What is far back in history as the call of Abraham to be the founder of the Hebrew nation, at the very beginning of their existence as a separate people, we find the Lord declaring to him in a prophetic utterance that in him Abraham should "call the families of the earth be blessed" (Gen. 12: 3). Psalmists and seers were to the front in every generation, solemnly proclaiming, in song and prediction, that the glory and saving power of the God of Israel should be displayed throughout the world, and all the ends of the earth should see His salvation. Intimations, too, were forthcoming that One was to be raised up of the seed of David who should be given for a light to the Gentiles and to be God's salvation to the ends of the earth. Jehovah Himself testified: "My salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust."

### Redemption Unto All Nations

Let me take just a moment to suggest that in your Scripture reading you note very carefully the change in the Revised Bible made in

the word "people" in numberless passages in the Old Testament, the change from singular to plural. In scores of passages the term "people," which is so commonly used in the old Version, might easily suggest that the blessings and favors promised by Jehovah were specially destined for the chosen people of Israel exclusively, but the correct rendering, in many of the passages of the Revised Version, "peoples" instead of "people," emphasizes the magnificent truth that the great redemption provided by God, in His infinite mercy, reached forth unto and embraced *all* nations of the earth!

Without the slightest misgiving, therefore, I bring these glowing words of the text to you on this occasion as setting forth most fully and most impressively the place which our Lord and Saviour Jesus Christ is destined to secure and possess in the thought and affection of all nations of the world—"His name shall endure forever; His name shall endure as long as the sun; and men [men of all races, and of all languages, and of all lands under heaven] shall be blessed in him; and all nations shall call him blessed."

The passage suggests the universality of the reign of this ideal King of Righteousness, the promised Messiah, our Lord and Saviour Jesus Christ.

But, you ask, and you have an undoubted right to ask, upon what do we base our firm, unquenchable hope of Christ's universal Kingship? What encouragements are there for our belief that Christianity is destined to possess the whole earth; that the facts, the truths and the principles of the Christian religion are to be universally adopted; that people of every land are to acknowledge the supreme sway of Jesus Christ?

Perhaps some one is disposed to remind me of the dark, sinister clouds that hover on the Christian horizon at this very hour: the labor troubles that have been and are agitating the various communities—notably and quite recently, the formidable strikes in England and America; threatening the very existence of government in those favored lands. How suggestive these movements of the horrors of anarchy and even of civil war, and how inimical to the progress of our Christian faith! That these forbidding and alarming movements could occur in lands in which the gospel of Christ has probably the widest right of way, where our evangelical faith is most deeply rooted and where it may be said to bear the most real fruit is a fact which we dare not ignore nor lightly dismiss from our minds.

### The Gospel Shall Overspread the Earth

BUT I maintain that, notwithstanding the un-Christian attitude of millions upon millions who are indisputably Christian in name and by ancestry, and in spite of those adverse movements in countries which loosely may be regarded as Christian, there are good reasons for the confident belief which I never more firmly cherished than now, that the Christian faith shall one day overspread the whole earth, and that one day Jesus Christ shall exercise spiritual sway over every land under heaven!

I advance as a first reason for this belief that Jesus Christ is enshrined in a unique and immortal Book. Our Bible, in whole or in part, is at this hour being read in upward of five hundred languages and dialects, by peoples and tribes of earth, and it seems to me to be as certain as anything can be certain in this old world of ours, that the day is not far distant when there shall not be a human being on the face of the globe who cannot find direct access to the Holy Scriptures, which tell the story of Christ's life and death and set forth His grace and goodness, His power and glory, His love and mercy in such a heart-subduing manner. What a stupendous advantage this is to the whole Christian propaganda! The Bible, the oldest book extant in the world, is of all books on earth the very freshest at this day; it is an incorruptible seed, at the very heart of which is Christ.

Let your mind dwell upon what this Book has already accomplished among the children of men, through the proclamation of its gospel of salvation and the establishing of its holy, uplifting principles in the lives of people of many races and nations and languages! Although hardly ever exempt from more or less violent opposition through the Christian centuries, in seeking to evangelize peoples everywhere, it has nobly withstood all assaults, triumphed over all its enemies, and, without any question, has a distinctly larger and more influential place today in the life and thought of mankind than at any previous day.

And in this Book, be it specially remembered, is enshrined the fair form of the Son of God who is also the Son of man. Unlike all other books in the world this Book has imperishable elements. Its moral principles are vastly superior to any current among men. Its doctrines, when received unreservedly into the mind and heart, are ever found true to the immortal intellect. Its truths are true to the unyielding conscience. Its provisions for the reconstruction of humanity in the image of God manifest in flesh, are true to the unquenchable aspirations of men of every race and clime!

With such a Book as this—a Book of which Christ Himself is the living subject—wherewith to proclaim Christ and His salvation in every land, to present His claims upon the obedience and trust of men everywhere, to make Him known as Redeemer and Lord to the last person in the world—with such a Book in the hands of Christians spreading out into all lands, I ask: Can it be supposed that Christ is to fail in achieving the spiritual conquest of mankind?

The whole argument for the ultimate world-wide triumph of King Jesus might be staked upon this single fact: our possession of this

marvelous, unrivaled Book! We see for ourselves how surely it is winning its ever-widening way among the peoples of these fair Eastern lands, creating an atmosphere that is friendly to our Christ and His religion.

But there are other considerations underlying this profound, unshakable conviction of the ultimate triumph of our blessed Lord, which can only be dealt with briefly:

#### The Founder of Enduring Institutions

**F**IRST, Jesus Christ is the Founder of enduring institutions, the aims and objects of which are unceasingly toward world-wide supremacy for their Divine Author and Upholder.

There is the Church, for instance, which exists for the express purpose of bringing men everywhere into living touch with Christ, and under His gracious, beneficent influence. Think of the fierce antagonism which the Church has encountered through the centuries of its existence, over which it has so gloriously triumphed. Shock after shock has fallen upon it, wave after wave has rolled over it, but though at times it has quivered and reeled as the blows have smitten it, it has marvelously survived, and those by whom the Founder of the Church is believably recognized as their personal Saviour and living Lord, accept His solemn declaration that against that Church not even the gates of hell shall ever prevail!

In that Church a sacrament is observed which keeps before the minds of its members, believers in Christ, the sacrificial death and the coming again of its Divine Founder, so that wherever the Church gains a foothold and establishes itself a devout and vivid perpetual remembrance of Him is maintained. And this remembrance of all that He was meant to be to mankind and of all that He did for and planned to do for mankind will be perpetuated in the Church wherever it exists, and by it will be spread to every land His name and fame, until His enemies become the footstool of His feet and a Christianized humanity shall gratefully acknowledge and joyously crown Him "Lord of all."

How can we allow ourselves to forget that Jesus Christ is the living Head of an undying and ever-increasing family! There is a new race of men in the world, of which Jesus Christ is the Head! They have been redeemed by His blood, regenerated by His Spirit and adopted into His family. And they constitute the vast "household of faith." This new race of men in Christ Jesus is multiplying every year and is destined to populate the whole earth. Jesus Christ is the dominant object of the affection of these people of the new race. Millions of them would cheerfully lay down their lives for their Lord and for the extension of His kingdom. Multitudes are fired with a holy, invincible ambition to make Him known, in His character as Saviour, through the whole world! The world's most influential men pay Him profoundest homage and count it their highest joy to serve His cause. He lives in and inspires them, and they live in and through Him. His name is to them far above every other name known to men, and His name will live on earth and become more widely known as the years go by. Its influence will extend and operate in power among men when the names of most distinguished statesmen, kings, poets, warriors and authors shall be buried in the dead sea of forgetfulness.

#### Task Carried on by Holy Spirit

**O**NE more important reason why I hold the belief to which I am giving expression—and I must be brief—is this: The task which has been committed to the Christian Church of making known to the world this altogether unique and peerless name of Jesus is carried on by the blessed Holy Spirit, the executive of the Godhead, who is absolutely intent upon seeing that Jesus Christ becomes universal King and that His kingdom shall embrace and dominate the whole earth.

What this most wonderful Being, the Third Person of the adorable Trinity, has already achieved in the world forbids our cherishing the idea for a single moment that there is any possibility of His failure to accomplish His great task. His special work in the world is to take of the things of Christ and show or declare them to the children of men, with a view to having them become subjects of Christ. The Spirit, we must remember, has unhindered access to the minds and hearts of men. With motives as high as heaven and deep as hell it is in this mighty Spirit's power to produce repentance and the exercise of true, saving faith in human hearts! It is His province, in the economy of grace, to awaken the conscience to a sense of guilt and to produce a conviction of sin; to melt the soul into deep contrition and to lead it peacefully into the quietness, peace and confidence which characterize those who have passed out of death into life.

Consider the work of such a Being in this old world ever since the Pentecost—the unnumbered millions of sinful persons, through all the Christian ages, arrested in their sinful career, made penitent, subdued, regenerated, brought into the fold of Christ and kept in the love of God and His holy fellowship through life's pilgrimage—every one of the mighty host having been individually dealt with by this Divine Spirit as if each one were the only sinner on the face of the earth in need of His good offices!

Consider, also, what it means for this omnipotent Spirit to be a living power, not only in the Church of God as a whole, but in every assembly and in every Christian heart, working through and utilizing the universal organization for the highest spiritual objects and also individuals everywhere, so that forth may flow those gracious regenerating influences which have been specially ordained for the rescue of lost sinners and their inclusion in the family of God in every land under heaven.

When we know that such a Being is actively at work in the world for the special purpose of revealing Jesus Christ to human souls as their Saviour and Lord, and to be operating directly, persistently, effectually in the hearts of men everywhere, can it be wondered if we are bold to look forward confidently to a time in this world when no one shall need to say to his neighbor, "Know thou the Lord," "for they shall all know him, from the least even unto the greatest" and "the

earth shall be filled with the knowledge of the Lord, as the waters cover the sea"?

#### Personal Testimony

**S**UFFER a concluding personal word of testimony.

A few weeks ago, in the good providence of Almighty God, I completed forty-five years of unbroken missionary service in this land. It is a long time to look back upon in an individual life. Having seen service in various parts of India, also in Burma, and having had close touch with public opinion and missionary activities in editorial work and widespread travel, and now finishing a sixteen years' term of episcopal service, I desire very definitely to express my opinion as to the prospects of Christianity in this great Indian empire.

I regard the present position of Christianity as better in every way, more substantial and stabilized and more promising in all vital respects, than at any previous period in its history. Christianity, in its influence and power, is growing solidly and surely, if not with phenomenal rapidity. It is true, I think, that it is not winning as many conspicuous converts, proportionally, from among the highest castes, as, say, fifty or sixty years ago. But in all that makes for a strong, firm base upon which to raise a noble superstructure (the Indian Church that is to be) Christianity in this land is in all important respects unquestionably in advance of anything that has been witnessed in the past.

There is not a properly organized mission in India which has not made progress in the past quarter or half century. Some, indeed, have made rapid progress and have acquired remarkable strength. Denominational boasting is far from me, but a proper, devout and grateful recognition of what God has been doing by means of a denominational organization is always in order. Let me, then, instance our own beloved Church. In 1870, when William Taylor began his notable evangelistic campaign in this land, our Church did not have a footing in a single one of the presidencies or provinces outside the territory then occupied by the North India Conference, that is, Oudh and Rohilkhand, now known as the United Provinces. At that time, exactly fifty years ago, the Methodist Episcopal Church did not own a rupee's worth of property of any kind south of the Ganges, outside of Oudh and Rohilkhand, nor was it represented outside that territory by a solitary missionary preacher, teacher or worker of any grade.

Now, through the goodness and favor of the Almighty God, our Church can point to the work firmly established, growing and increasing in no fewer than six additional and separate Conferences, spread out in all the presidencies and provinces, save, I believe, one solitary province; besides work that is constantly increasing in several native states; not to speak of the prosperous work in Malaysia and Netherlands Indies, which may be said to be a practically direct outcome of our Church in India and its aggressive missionary activities. The work of our Church in 1870, in its one existing Conference in North India, reckoned its community in a few encouraging thousands; as also its day school and Sunday school membership. Through the presence and power of Him who is "Head over all things to the Church," we now most gratefully point, in Southern Asia, to a Methodist Church community of well nigh 400,000 souls, some 50,000 pupils in day and boarding schools, 150,000 young people receiving instructions in our Sunday schools, some 25,000 Epworth Leaguers, Senior and Junior, enjoying the training imparted by the League, with a force of something like 9,500 Methodist regular workers of all grades. And, in a territory which, in 1870, as before mentioned, could not boast a rupee's worth of Methodist property, the Methodist Episcopal Church now records a valuation of over 10,000,000 rupees' worth of property of all kinds—churches, parsonages, college and school buildings, industrial and medical institutions. To God be all the praise.

#### Christ's Enlarging Power in India

**L**ET me close, then, by avowing my deep conviction, confirmed, as I believe, by close observation and somewhat wide reading, that Jesus Christ occupies a place in the thought and life of the people of India that He never has had in all the past.

And my firm persuasion is that the prospect of Christ's religion in this land will not be injuriously affected by the introduction of the spacious reform measures soon to be in operation. On the contrary, we may reasonably cherish the hope that the new political regime—broader, deeper, stronger, more liberal than anything India has experienced in her history—will tend to prepare the way for a moral and religious awakening among the higher classes and help to bring about an enlargement of spiritual life throughout the whole land of which the Lord Jesus Christ shall be the recognized Center and Head.

At first there may, perhaps, be friction here and there and even a certain curtailment of the privileges—especially the financial privileges—which Christian missions have enjoyed and do presently enjoy. But, however all this may be and whatever the future may have in store for us, we may be fully persuaded that God will make all things work together for the good of His cause and the furtherance of the interests of His kingdom in this great land.

Beloved fellow workers, shall we not, in this Central Conference, renew our covenant with God to be wholly His for the work of His Eternal Son committed to us, the burdens and anxieties of which we are privileged to bear in His strength? Never before have our Indian and Indian fellow workers more surely needed a generous leading of the Holy Spirit—a fresh start, shall I say? in the divine life—than at this very hour in the history of our Indian Church.

O, shall we not seek this infilling in deepest earnest, that we may be all that we ought to be, all that God designs us to be, all that Christ expects us to be, "according to the working whereby he is able to subject all things unto himself," so that we may contribute, in our God-given, humble measure, to secure the desired fulfillment of the promise of our text: "His name shall endure forever; his name shall endure as long as the sun; and men shall be blessed in him; all nations shall call him blessed"!

## Reminiscences

### SYMPATHY AND CO-OPERATION

It is most gratifying to record that our Rangoon people, as that first year advanced, took heart and rallied round their pastor in a truly self-sacrificing spirit. We kept dinning into their ears the fine things that had been done by the Methodist churches at Hyderabad and Bangalore. And I am not too modest to say that the example set them by their pastor and his wife, together with the aggressive pastoral work carried on, did much to hearten the membership generally and to deeply impress the outside public. It was felt through the city that those Americans who were cheerfully willing to endure hardships in serving Anglo-Indians and Europeans, ought to have the sympathy of all good people. And that sympathy never failed us, all the years of our Rangoon pastorate.

The city was beginning to "find itself," about the time we entered upon our work there. A brief resume' of conditions may be of interest. With the exception of Government and commercial buildings, nearly all other structures were of timber. Periodical oilings of these frame buildings rendered them so highly inflammable, that the slightest cause was sufficient to set whole blocks on fire; and, in a few minutes, hundreds of people were homeless! When we took possession of the new parsonage, one of the things we felt to be necessary was to form a plan of operation, when the fire alarm should be heard. One of the children was to be taken by the mother and the other by the father, and a rush made for the open street and the vacant plot opposite, by either the front or the rear staircase of the house, as the circumstances might suggest. More than one sharp fright was experienced, by reason of fires in our immediate neighborhood.

#### THE RELIGIOUS FORCES IN RANGOON

in 1881 were by no means insignificant, but were nevertheless incommensurate with the need of a city of 130,000 people including a considerable European and Anglo-Indian element. The American Baptists were strong in all departments of vernacular work, and had their fine printing establishment, which has had large development in later years. They had a Sunday evening service for Europeans; but, with all their other work, were not in a position to do much aggressive English work. There was an English Presbyterian church which ministered to the Scotch element, merchants, superior Government officials, etc., very solid, stately, and self-respecting; and the Anglican pro-cathedral, in charge of the Ven'ble Archdeacon Popham Blyth, afterwards Bishop of Jerusalem. The city, after the British took possession, in 1852, was laid out in American fashion. A few broad avenues run due east and west, almost parallel to the river; and these are crossed at right angles by much narrower streets, which are numbered; while the former bear names of Britishers distinguished in the annals of Burma. At intervals, cross streets, too, are named. The pro-cathedral stood near the market, not far from the river bank. Later on, the valuable site was sold for Rs. 3,00,000, of which, if I remember, Rs. 2,00,000 was appropriated to the new cathedral; the remainder being devoted to the erection of churches in needy parts of Rangoon and the diocese.

It is no lack of charity nor an exaggeration in the least to say that the Protestant community within a radius of, say, a quarter of a mile of the corner of Fraser and Phayre Streets, where the Methodist church and parsonage stood, was badly

neglected. What would a solitary Anglican minister, burdened as he was with certain official duties, do in such a parish? Besides, being a very decided High Churchman, he lacked initiative and aggressiveness. I frequently called at the homes of Anglicans who had been for years resident in Rangoon, but had never received a visit from a clergyman of any kind. Without being unduly aggressive, an evangelical minister could not do otherwise than try to help these sadly neglected people spiritually. They knew no other ministry than ours. Large numbers would be justified in saying that no man cared for their souls. Apart from the baptisms, marriages and funerals which the Methodist padre was called to perform, numbers of these people were soundly converted and joined our church.

#### PROVOKING TO GOOD WORKS

Perhaps the most convincing testimony to the work of the Methodist padre was that borne by Bishop Strachan, when being publicly "enthroned," after appointment to the Rangoon diocese. In the course of his address, he said substantially that he and his clergy were "greatly indebted to the Rev. Mr. Robinson (I blushed at the mention of my humble name, yet appreciated the compliment), for his kind offices in behalf of members of the Anglican communion; but that, hereafter, the Anglican Church would be able to take better care of its own people, as measures were being considered for the increase of its clergy in Rangoon." And so it turned out. The solitary Anglican minister of 1880 had increased by four ministers in 1885, and the solitary church, the pro-cathedral, had developed into five churches, including the new cathedral. I will not say that this revival in Anglican circles in Rangoon was wholly due to the advent of Methodism; but undoubtedly its advent had a large part in bringing the revival about. I have seen several instances in India, where criminal lethargy gave place to unwonted activity, as soon as ever Methodism appeared on the scene. Its mission has often seemed to me to be that of "provoking" others to good works, if not always to love.

I speak within bounds when I affirm that a great change for the better in the morals of the Anglo-Indian community of Rangoon was directly due to the work of the Methodist Episcopal Church. Rangoon, in the seventies, was not a desirable place for people of high moral ideals to develop. Very few English ladies were then found residing there. Gravely immoral conditions existed. The ease with which Burmese women became attached for a time to European men, and were then discarded at convenience, helped to obliterate purer instincts and ideals. I could tell many sorry tales of gross behavior among Europeans, were I so minded, in which men of high official position were implicated. There was on the register of the Girls' School for some years a child (illegitimate) whose support came from its father, who held an office not far inferior to that of the Viceroy in the Indian Empire. That he maintained the child at school, was something in his favor. But, as I have said, the moral conditions among Europeans was extremely deplorable. Intemperance, unchastity, debt and gambling were strongly in evidence. That humble Burma-Gothic Methodist church did as much as any other agency in reducing the dreadful conditions to something approximating an average with other parts of the empire.

(To be continued.)

J. E. R.

That to the Church there may be given a clear message to the age, with the spirit of power and love in making it known.

That the influence of the Church in all matters social and political may be for the glory of Christ.

That clearer light on the path of Union may be granted.

Scripture Readings—Isaiah iv.; Colossians i. 14-23; Acts ii. 37-47; Hebrews xi. 32 xii. 3.

Wednesday, January 4th, 1922.

#### Nations and their Rulers

Penitence—For all arrogance, covetousness, injustice, or falsehood, in international affairs.

For all failure of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.

Prayer—for the time when there shall be war no more, and for the coming of the Kingdom and the reign of Christ.

That God will strengthen and guide all movements towards the Fellowship of Nations.

For nations where new conditions have arisen, particularly to the new nations of Europe, to India and China, and to the Near and Middle East, that they may be delivered from all racial hatreds and class pride.

That the hearts of nations that have been at war may be cleansed from the passion of revenge.

That famine-stricken lands may again be blessed with plenty.

That, in the economic reconstruction of Society, the law of Christ may be fulfilled:

For all employers and employees, and all labour movements and democracies of our day, that they may own Christ as Lord.

That the Press of the world may be used to establish truth and justice.

Scripture Readings—Psalms xxiv.; Jonah iii.; Acts xvi. 22-31; Revelation xxi. 1-7.

Thursday, January 5th, 1922.

#### Missions

Thanksgiving—For mass movements in India and West Africa, and for all who have turned to God from idols.

For the gifts of Christian people, and for the dedication of young life to missionary service.

Prayer—For all Missionary Boards of administration, that they may combine courage with wisdom.

For Missionaries, that both by their life and doctrine they may let their light shine before men; that they may be preserved from danger, and may be helped to understand the language and spirit of the people amongst whom they labour.

(Continued from page 6.)

Christ's revelation of immortality; and, in its light, very few indeed have found reason to believe, the life of the human spirit is conditioned upon the body. Men are not to fear those who can kill the body, and are unable to injure the soul. But Russellism will not accept this teaching. Decay brings extinction to bodily organisms. Spirits share in that extinction. To kill the body is to annihilate the soul. The dead of the ages have utterly ceased to be. Our loved and lost have left no trace of their being in the universe

For all educational, medical, and industrial Missions, that in all things Christ may have the pre-eminence.

For all experiencing difficulty or persecution in Roman Catholic countries.

For the Moslem world, and for the heathen still in darkness.

For all Bible Societies and their agents.

For increase of understanding of and of spiritual sympathy with Missions in all Churches and congregations.

For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.

Scripture Readings—Jeremiah x. 1-16; Isaiah xxxv. Luke iv. 16-30; Acts xvi. 9-15.

Friday, January 6th, 1922.

#### Families, Educational Establishments, and the Young

Prayer—For Universities, Colleges and Schools, that all learning may be subservient to the Will of God and be dedicated to His service:

For all families, that they may be homes of pure love.

For the increase of the practice of daily family worship.

That the sacredness of marriage may be upheld.

For young men and women facing the call of the new age, and all Associations seeking their moral and spiritual welfare.

For all Sunday School teachers that they may seek the early conversion of the young.

Scripture Readings—Ruth i. 1-8, 14-17; Mal. iii. 16-iv.; Matt. xix. 13-22.

Saturday, January 7th, 1922.

#### Home Missions, and the Jews

Prayer—For all home Missions, and for more workers who in the power of the Holy Ghost can tell of Jesus Christ, the Mighty to save.

For increased realisation of the duty of personal evangelism.

For those seeking the suppression of national vices and the laying aside of besetting sins.

For the uplifting of the fallen and the conversion of the heedless.

For the maintenance of the Lord's Day as a day of rest and worship.

For the Jews, that the desires of their heart may be fulfilled by their restoration to the lands of their fathers; and that these desires may open the way to their national conversion to recognise that Jesus is "The Christ."

For Missionary work and workers among Jews in all lands.

Scripture Readings—Psalms ii.; Isaiah lvi.; Luke xiv. 12-21; Rom. xi. 25-36.

are indubitable and irrefutable proofs that many more than seven thousand years have already passed since human history began. Divine revelation is not limited to our Holy Scriptures. Geological formations bring us the testimony of embedded things, that pertained to mankind far earlier than six thousand years ago. Buried ancient cities have been unearched and have yielded records that give humanity several thousand years more of history on the earth. These are witnesses that cannot be laughed out of court. Divine revelation must have



## Reminiscences

XVIII

### The Church Waking Up

Our people at Rangoon took heart and rallied round their pastor, as that first year advanced, in a really self-sacrificing spirit. They tackled the debt, and bore all the burdens that were laid upon them in a most cheerful spirit. The congregations and Sunday-school increased largely in number. The ordinary revenues of the church showed decided improvement, month by month; and when we came together for our first attack upon the debt, the people rose heroically, and made a fine first subscription towards paying it off. I borrowed a large black-board from some quarter, divided up the surface into squares, a few of which represented Rs. 100 each, a larger number Rs. 50 each, still larger Rs. 25 each, and the largest number representing Rs. 10 each, as the subscription for the year towards the payment of the debt. There was little or no shrinkage; and when we came together for our anniversary meeting, March 25th, 1881, the treasurer was able to make a very satisfactory report; and on that same occasion, we took up another subscription for the next year, utilizing the blackboard to good advantage, as before. And so it was every succeeding anniversary, until the whole original debt was paid off, besides a considerable amount which had to be used in oiling the timber church and parsonage outside, and painting inside, etc.

Better still was the abundant blessing which God gave in connection with the spiritual work of the church. Conversions occurred right along through the years. And while I firmly adhered to my "declaration of independence," that I would never go on board a ship to ask for a collection, I am glad to say that free-will offerings from more than one ship gladdened our hearts and made us feel thankful that crews which had received spiritual good from the church were ready to show their gratitude by sharing with us some of their carnal things.

#### How the Lord Helped Us

In connection with the payment of debt, we had several marked interpositions of Divine Providence to help us out. For instance, one gentleman who at the beginning had loaned the Official Board Rs. 5,000 at 6% interest, boasted one day that they had to come to him, an "unregenerate sinner," to do what professing Christians were not willing to do. A kind-hearted Englishman, Mr. B——, one who feared God and loved the Saviour, overheard this boast. He said nothing at the time, but within a day or two, he communicated with me to the effect that he had Rs. 5,000 which he was willing to lend me without interest, to take up that Promissory Note bearing 6 per cent interest, on the condition that, if unexpectedly at any time, he should need the amount (or any considerable part of it) to take himself and family to England on account of health, I should make it my special aim to provide him with the amount needed. In less than a week, I think it was, the creditor was greatly surprised to find his Promissory Note taken up and duly cancelled. It was not the only occasion on which I learned that Christian men could be found who were ready to do what was right and proper, without any special desire to benefit financially by what they were doing.

On a certain day, some time later on, I was unexpectedly notified by this good brother, Mr. B——, that he would be leaving Rangoon the following Sunday for England, and it would be necessary for him to have not less than Rs. 3,000 before then, in accordance with the arrangement we had made. Where was I to get this Rs. 3,000? I positively had not the slightest idea; but the matter was committed to the Lord, and I felt perfectly at ease concerning it, believing that deliverance would come. I gave a great deal of personal attention to the Sunday-school; appointed myself Sunday-school superintendent; and a great deal of the early success of the work of our church in Rangoon was due to the exceptional interest taken in the

work of the Sunday-school. Of its two hundred children, I was able to boast that I knew both the Christian and surnames of every one of them. I made it a practice that the home should always be visited as soon after the Sunday as possible, whenever the child or children from that home were absent from the previous Sunday-school session. Close, personal interest of this kind, apart from the good which resulted to the children, helped to win the hearts of the people; and the opportunities which it afforded of getting into heart-touch with parents were most helpful.

On the day referred to in the previous paragraph, my wife and I called at a home, where one of the children had been absent the previous Sunday from Sunday-school. The father, an Australian, attended our church, but was not a member. His four children belonged to the Sunday-school. On calling, we found his wife at home, with whom we had a pleasant visit. She was much gratified that we should be so interested in her children as to call to inquire why one of them had been absent from Sunday-school. We were getting into our *tica ghari*, when Mr. R. stepped up for a greeting, and we talked for a moment or two. He then asked: "How is the church getting on financially?" I replied: "Very encouragingly." "So my wife informed me, you said the other evening in church," he said. "But," he continued, "I have had the impression that I ought to offer you Rs. 3,000 now in the Bank of Bengal, believing that you could use it to good purpose." "Well," he said: "you seem to be getting on very well, and perhaps you don't need it. But it is there; you can have it at any time you want it, without interest." It was not a difficult matter for me there and then to say from my heart exultingly, "Praise the Lord!" Before the Saturday arrived, the Rs. 3,000 for which Mr. B. asked, in part payment of his loan, was in his hands. The good man who lent it was profoundly impressed when I told him the full story. It solemnized us all to reflect that God was in such close touch with His work and workers.

#### Among the Military

After our plans were in systematic operation for aggressive evangelistic work, the way opened for me to hold a Friday evening meeting among the men, women, and children of the Middlesex Regiment, or 77th, as it was also known. The commanding officer, Colonel Colquhoun, was devoted to the interests of his men, and set an example to all commanding officers that might profitably be followed. He never failed to be present at the Friday meeting. My custom was to have tea with him and a time of prayer at his bungalow, from which we came directly to the room in barracks where the meeting was held. The Colonel was an enthusiastic temperance advocate, and I venture to say that there was a larger proportion of total abstainers in his regiment than in any other regiment in Burma at the time. He ordered large quantities of Christian literature of every kind from England, for free distribution among the soldiers and their families. I never heard him pray in public; nor did I ever hear him speak of his personal spiritual relation to Christ, but he had a large measure of the spirit of Christ, and, in his disinterested effort to do good, he set an example that many loud professors of conversion might follow with advantage.

When I arrived in Rangoon, Sir Charles Aitchison was Chief Commissioner of Burma. He knew Dr. Thoburn very well, both at Calcutta and Simla, and he was kind and gracious to me, and much interested in the work we were doing. Shortly after, he was succeeded by Sir Charles Bernard, who was still more intimately acquainted with Dr. Thoburn; and he became a substantial helper of our work in Rangoon.

(To be continued)

J. E. R.

phenomena may be seen; but only as the movement which is at present going on in India. We must not judge it entirely by its best (its ideals) or entirely by its worst (its methods and effects); but just as a person who wishes to judge the value of Christianity will look first at Christ, and then at what is involved in following Him, so we must look first at the ideals and principles of Non-Co-operation, then at all that is involved in the attempt to attain its ideals and to follow its principles.

The causes of the movement are closely connected with the new Western education and civilisation, and with the newly-found national consciousness, which in its turn is largely due to Western education, etc. Education has set free a great reserve of dormant energy; this new energy takes many forms; there are many new resentments, new plans. In earlier days both the European and the Indian used to take for granted that the European should receive preferential treatment with regard to salary, justice, social status; etc., but now-a-days any such partiality is fiercely resented. Westerners have done many things, either consciously or unconsciously, to wound the feelings of Indians. Where there was formerly obsequious humility, there is now a self-respect which often degenerates into touchiness and an overreadiness to see an injury.

There are also important political reasons for the Non-Co-operation movement. The Indians have asked for co-operation and partnership in the government of their country; and though we may say that, under the Reform Scheme, their request has been generously granted, yet the extremist leaders complain that it has been but tardily and incompletely granted. There is still a good deal of power vested in the Secretary of State, the Viceroy, and others who are responsible to the British Parliament rather than the Indian people.

I have sometimes seen a little boy ask his mother for a piece of cake, and receive a piece smaller than he expected. In his disappointment and wounded dignity, he threw back the despised piece, and would have nothing to do with it. At the first glance, India may seem to resemble this petulant child. But does she? Can we still think of Great Britain as a mother and India as a child? I prefer to believe that the two nations stand equal in the sight of God and of the world.

And so the Non-Co-operation movement springing from resentment, disappointment, and national ambition, aims at complete autonomy, independence, "swaraj": i. e., the rule of India by Indians on behalf of the people of India.

There is idealism also in the methods advocated for the reaching of this goal. The great method is to be self-denial, self-sacrifice, mildness, non-violence. There may be force, but not physical force—overwhelming persuasion, not compulsion. They use the word "soul-force." Common warfare involves taking

present Moplah outbreak, with all its fanaticism and brutality and stirring up of race-hatred, can be traced to Non-Co-operation propaganda. When violence breaks out, it is no doubt a disappointment to Mr. Gandhi, and he hastens to urge milder methods. But when a man throws gunpowder into a fire, he cannot blame either the gunpowder or the fire, if an explosion takes place. Non-Co-operation is an effective way of showing contempt to the Government, and of lowering its prestige. And it is criminal ignorance on the part of the Non-Co-operation leaders, if not hypocrisy, not to see that the lessening of Government prestige leads inevitably to lawlessness, violence, and rebellion.

Looking at the method of self-sacrifice, we see it is practised mostly by the young, and often under a form of persuasion which amounts almost to compulsion. We see that the boycott of foreign cloth involves the burning of material which would literally clothe the nakedness of many in famine areas. We see that, in propaganda, history is often ignored and falsified, and only the bad elements of British rule and character are brought forward.

Now, Christian missions, in so far as they are true to their Master, must regard character as of primary importance, and the form of government as only secondary. It matters more what a man is, spiritually and morally, than how he is governed. The Church has never abandoned the policy of non-participation in political rivalries without grave danger to her spiritual life. But, on the other hand, the Church asserts her right to speak on all matters in which right and wrong are involved. Moreover, the great Christian ambition, the ideal of the "Kingdom of God," is that the Spirit of Christ should be paramount in every department of human life—social, commercial, political, etc.

Even if Christian missionaries desired to have nothing to say about the Non-Co-operation movement, yet they could not avoid feeling its effect. For the movement, desiring as it does to draw more freely on the intellectual and spiritual resources of India, involves an increased unwillingness to accept or even hear of the "foreign religion." We may point out that the Founder of Christianity was a native of Asia; that the Christian Church was planted in Malabar before it came to England; that the vast majority of Christian preachers and teachers in India are Indians; that the control of the Indian Church is now largely in the hands of Indians. But in spite of our efforts, the impression remains that Christianity is closely connected with Western civilisation and British rule. It is indeed true that Christians are more often acquainted with English, and more often adopt English dress, than non-Christians of the same class; that Indian Christians, as a class, are more loyal to British rule than any other community; that converts is to

identified themselves with the movement towards independence from western control, were prominent in bringing forward this proposal. But I understand that, they represent the more advanced and independent lay opinion. They felt that, if the H. M. C. desired to educate its members in matters concerning the Christian Church in India, it should not ignore Indian lay opinion. They felt that the time had passed for foreign missionaries to meet merely among themselves to decide the destiny of the Church in India. They quite understood that India's ordained clergy were also members of the H. M. C., but considered that they only represented the official side, and that the clergy and the laity were bound to see many problems from different points of view.

I pointed out that the appointment of one representative would not have the result which they desired; and that the appointment of many lay representatives would so overburden the M. C. that it would be impossible to continue. They saw the difficulty, and suggested that the M. C. might arrange special meetings or conferences, in which foreign missionaries, Indian clergy, and Indian laity should discuss fully and frankly, and in the spirit of equality and Christian sympathy, the important problems of the Christian Church in India—e.g., the various Union proposals.

Now I regard this move, which is not at all new or unconsidered, to be very significant, in view of to-day's discussion on Non-Co-operation and Missions. I believe that one of the root causes of the N. C. O. movement is the disappointment arising from the refusal or tardy granting of a demand for fuller co-operation. In my opinion, it is our duty to forestall the second, undesirable, stage by responding generously to this demand.

As we look into the future, we see that the foreign element in missions is decreasing in proportion to the magnitude of the work. Non-Co-operation cannot, of course, be a permanent part of Indian political life; it must either succeed, or being found unsuccessful, be abandoned. But if, in the future, any such anti-foreign movement recurs, we may reasonably hope that Christianity will no longer be regarded as one of the foreign elements to be boycotted.

We foreign missionaries are not here to champion any imperial ambition, but as messengers of Christ and His Gospel. The Non-Co-operation movement may be so "successful" as to involve some great national or political disaster. But, as Dr. Stanley Jones recently pointed out to some of us, every external disaster can be an occasion of victory to the true disciple of Jesus Christ. As British patriots, we might refuse to contemplate the loss of the fairest jewel in Britain's crown. But as servants of the Crucified, we can bear with equanimity anything which does not involve unfaithfulness in

\*Baptist Missionary Review.

## Reminiscences

XVI

## THE SITUATION IN 1880

At the time of our arrival in Rangoon (March 1880), the Methodist Episcopal congregation was worshipping on the rented upper floor of a merchandise godown on 38th Street, just off Merchant Street. On the same floor were the modest apartments used by the pastor for his temporary residence. The new church building and parsonage, both entirely of timber, stood close together on a plat at the corner of Fraser and Phayre Streets. In accordance with the prevailing fashion in those days in Rangoon, the parsonage was built on posts, the ground-floor being entirely open. The outward appearance of the church was not particularly attractive. I am not quite certain what its style of architecture was—let us call it Burma-Gothic. But that homely structure was the scene of many a spiritual victory; and, with deep gratitude to the Head of the Church, I recall the fine results with which He was pleased to bless the work carried on through successive years by the congregation which worshipped Almighty God beneath its humble roof.

I felt that we should get into our new church building at the earliest possible moment; and therefore lost no time in arranging for a dedicatory service, which was held on March 25th. There was one drawback to my peace and happiness, to wit, the large indebtedness. Before dedication, it was necessary to get the officary of the church thoroughly organized to meet and grapple with the difficult existing conditions. This huge debt, as it appeared at the time, gave one a subject on which to meditate day and night. I found there was not in sight a single subscription towards paying it off. On the first Sunday after arrival, although the new pastor's advent had been duly advertised, there were by count twenty-nine persons at the evening service. At the Sunday school afternoon session, ten including two teachers, gave the said pastor a subject for reflection.

## PLANS FOR LIQUIDATING THE DEBT

A meeting of the Official Board was called for, a few days in advance of the church dedication. It was an historic occasion. Naturally, I was anxious to find out what provision they proposed to make for the payment of the large indebtedness. When the question came up at the board meeting, I was informed that the pastor was expected to visit the sailing ships that came to the port and take collections from captains and crews for payment of the debt! In this way, they thought, the debt might be paid off in the course of a few years. Consternation was seen on every countenance, when I quietly informed the brethren that, so far as this pastor was concerned, he would never visit a ship for such a purpose. They were still more consternated when they asked, "How, then, is the debt to be paid?" and I replied: "It is to be paid by you brethren who contracted it. The church and congregation must pay it." This staggered them. They considered it impossible. The people, they protested, were poor; living was very expensive, the membership was small, etc. But I stood firm, and I was encouraged to believe that there were two or three of the officary who thought as I did about the matter, but they kept their thoughts to themselves. We arranged a program for the dedication ceremony and for another meeting soon after. Ministers of the Baptist and Presbyterian churches kindly participated at the dedication; on which occasion a collection was taken that was not very large, but served as an encouragement.

Within a few days, I received the formal resignation from the Official Board of one who was probably the best-salaried man of the whole number and had been foremost in borrowing the funds for the erection of the church and parsonage, with the expectation that the sailing ships visiting the port were to provide the funds needed to pay off the indebtedness. I now recall, with a large measure of satisfaction, the interview I had with that brother in response to his letter of resignation; and I think, he was a wiser, if not, a sadder man after this ended. I told him plainly that we could probably survive his resignation; but I dwelt emphatically upon the contemptible meanness of the man who did his fair share of creating the debt and now tried to slink out

of all responsibility for its liquidation. There was a little prophetic fire in my soul, as I talked with him, and I spared him not. I am thankful to say that he reconsidered the question of resignation, eventually subscribed generously towards the liquidation of the debt, and was extremely kind to his pastor during the six years that ensued. I had many tokens of his friendship and good-will.

## ESTIMATING THE PASTOR'S SALARY

At the official meeting referred to above, the question of the new pastor's salary came up. Some of the brethren looked very blue, when unexpectedly they were told that they should have to assume responsibility for payment of the debt; and they were embarrassed to just say what they considered should be fixed as the pastor's allowance. I solved the problem by urging upon them that we should all have to make large sacrifices in paying our debt, and that the pastor was quite willing and fully resolved to do his full share of the sacrificing necessary, as he hoped they would all be prepared to do. Before adjournment, my allowance was fixed at Rs. 100 per mensem, for the time. When my wife and myself came to figure out the ways and means of supporting ourselves and two children out of that amount, we were considerably perplexed. In everything, we found Rangoon almost twice as expensive as Bangalore. Servants cost much more, and also the necessaries of life. We found that the servants we absolutely could not do without, in that climate and under the conditions then existing in Rangoon, cost Rs. 62 a month, which left Rs. 38 for food and clothing and all the other expenses! As I dictate these figures to the stenographer, I am filled with amazement that we should have entered upon that experiment in domestic economy so light-heartedly, without serious misgiving or perplexity. I can truthfully say that, to the best of my recollection, neither my wife nor myself felt at all embarrassed in facing the arrangement that seemed the only feasible one at the time. We had been some time in the self-support school and knew how "both to be abased and to abound." The motto of that school was—indeed, had to be—"the Lord will provide". Rice was cheap at that time in Burma; so that our food bills were reduced to a minimum. Butcher's bills did not trouble us greatly that first year. I am disposed to believe that rice and vegetable curry, which constituted the staple of our diet, enabled us to work as hard and to enjoy just as good health, as we have ever had during our missionary career. We had not come to India with the expectation of finding it a bed of roses. Missionary service, minus considerable sacrifice in one direction or another, hardly seemed to measure up to the ideal. We now thank God, from the bottom of our hearts, that we never flinched when things were hard, and made no complaint in any quarter as to grievances. More than once, were overtures made to have me join the work in North India on regular missionary salary. It was, I am bound to confess, a temptation. But, looking back on all the circumstances, I can say with the fullest confidence, that the Lord "led us forth by the right way."

(To be continued.)

J. E. R.

The country as a whole demands total Prohibition. No other subject commands such absolute unanimity. The Hindus, the Mohammedans, the Indian Christians, etc., stand on a common platform so far as excise policy is concerned.—Professor S. C. Mukerji, in a speech before the Bengal Legislative Council.

## Conference Assignments, 1921-22

Date	Conference	Place	Bishop
Nov. 23, 1921,	Burma Mission	Rangoon	Fisher
Nov. 26, 1921,	Central Provinces	Khandwa	Robinson
Dec. 10, 1921,	Bombay	Poona	Robinson
Dec. 14, 1921,	Lucknow	Gonda	Warne
Jan. 3 <sup>rd</sup> , 1922,	South India	Bangalore	Fisher
Jan. 4, 1922,	North India	Bareilly **	Warne
Jan. 13, 1922,	Northwest India	Muttra	Warne
Feb. 1, 1922,	English Mission	Jubbulpore	Fisher
Feb. 8, 1922,	Bengal	Pakaur	Fisher

\* Changed from 4th to 3rd by request of Bishop Fisher.

\*\* Owing to damaged *kothies* by heavy rains, necessitating immediate reconstruction, Moradabad will be unable to entertain the North India Conference, as planned. Arrangements have been made for its entertainment in Bareilly.

### Prayer

Be not afraid to pray—to pray is right.  
Pray, if thou canst, with hope; but ever  
pray,  
Though hope be weak, or sick with  
long delay;  
Pray in the darkness, if there be no light.

Far is the time, remote from human sight,  
When war and discord on the earth shall  
cease;  
Yet every prayer for universal peace  
Avails the blessed time to expedite.

Whate'er is good to wish, ask that of  
heaven,  
Though it be what thou canst not hope  
to see:  
Pray to be perfect, though maternal  
heaven  
Forbid the spirit so on earth to be.

But, if for any wish thou darest not pray,  
Then pray to God to cast that wish away.  
—*Hartley Coleridge (1796-1870)*.

### Things Being Said and Done

In Mr. MacDonald's letter to THE INDIAN WITNESS of Sept. 28, we had a striking example of the subtleties of explanation to which people are obliged to resort, in their efforts to sustain the theory of "verbal inspiration" of the Holy Scriptures. One must be a "way-farer" of no mean intellectual calibre to find a clear way through the labyrinth of interpretations and explanations which must needs be followed up to get at the simple meaning of passages. I submit that the Old Testament is too valuable, too vital, too sacred, to be subjected to such indignity. It ought not to be cumbered with such casuistical support. Poor Goliath! He little dreamed that he would one day be the subject of a "silly puzzle manufactured in Germany and propounded by Dr. R. F. Horton." But, Dr Horton was only "a young man about thirty years of age" at the time.

When the world is in the throes of a mighty agony, and nations are seething in cauldrons of intense suffering, to be quibbling over "wordings" here and there seems to be following the example of a Nero fiddling, while Rome was burning. The glorious book which we call the Old Testament was given to the world for higher and holier purposes. And I would say, with all reverence and godly fear, that the man who affirms to-day that every word in our Old Testament, as we have it, is directly inspired by Almighty God, is doing a serious disservice to the cause of true religion in the world.

It is extremely important to remember that there is a *close and active co-operation of the human and the divine* in the creation of the literature of the Old Testament. What God was specially interested in was "it", in preparation for the coming of the world's Redeemer, the message of His revelation should reach the hearts of men; especially of the people which He had chosen for His gracious purpose. It is open to us to believe that, apart from this central, dominating, unique and heavenly purpose, questions of geography, astronomy, geology, archaeology, arithmetic, statistics, etc., were of com-

paratively little importance, and could be properly left to chroniclers, historians, and those who might feel disposed to interest themselves in such matters. A single illustration will indicate just what I mean.

When, for instance, I read in Deut. 3: 1-11 the story of the destruction of Og, King of Bashan, and all his people—men, women, and children—and coming to the closing statement that this redoubtable monarch had an iron bedstead nine cubits long and four cubits broad, I become interested at once in such a quaint historical announcement, from various points of view. In all probability I will turn to a Bible dictionary or encyclopedia to learn where Bashan was situated, and what kind of people constituted King Og's subjects who were slaughtered so indiscriminately. I take pains to ascertain whether they were civilized or uncivilized and what kind of a literature they possessed, if any. Were they a Semitic people, or Hamitic, or a Japhetic? Through my mind may course a whole legion of queries about that bedstead of King Og. I consult my Hebrew Lexicon to make sure that the word "bedstead" was correctly translated from the original Hebrew, and I take pains to find out the exact length of the Hebrew measurement translated by our English "cubit"—whether more or less than our standard of eighteen inches. I may even spend some time in the necessary effort to ascertain whether such a huge structure as King Og's bedstead may not have been a *family* institution, according to the social usages of the time. I might spend a whole day ransacking not only my own library, but the station library also, to obtain all the light which science, history and literature can shed upon this quaint statement of the fact that King Og had a huge iron bedstead of his own. Whether it had been constructed specially for his personal royal use, or was one of the spoils of war, is not stated; but scholars tell me that, after all, the bedstead was a *sarcophagus* and made of *basalt*; not of iron, as stated in the English Bible.

A notable fact is that, through all this vast and varied study to find out all I can about the royal resting-place of King Og, *not a throb of moral emotion or thrill of spiritual aspiration stirs my heart*. It concerns neither the plan of redemption, nor my relation to God and His great salvation, whether King Og's bedstead was of iron, or oak, or basalt. The chronicler presumably lighted upon the statement in some local record, perhaps met with it in the Book of Jasher, or the History of the Wars of the Kings of Israel and Judah—it may have even been found in a Babylonian clay tablet—and he had no scruples about working it into his narrative. Be that as it may, as I have read the incident in my English Bible, I must confess to a large measure of intellectual interest having been awakened. *But that is all*. I feel no obligation to pray that I may be granted a bedstead, or even a sarcophagus, like

unto that which King Og possessed; or that bedsteads like unto it should be exported to all nations. Nor do I feel that I am guilty before the Most High, if I do not provide myself with such a bedstead. It is to me a matter of absolute indifference whether the bedstead was ten, eleven, or twelve cubits, instead of only nine.

But, now, let me come to such a passage as I find in this same Book of Deuteronomy, chapter 34: 27: "The Eternal God is thy dwelling place, and underneath are the everlasting arms"—what a tremendous difference! My mind is all alert to take in the sublimity of this magnificent conception. I am almost staggered by the beauty and profound significance of this truly spiritual conception of God's relation to the Infinite One. But vastly more important than the effect upon my mind is the effect upon my heart. What questions spring forth from this short passage—questions of life and death, of time and eternity! I am drawn to pray from the very depths of my being that I, even unworthy I, may have the Eternal for my dwelling place; that the Everlasting Arms may mercifully enfold even *me*. My thoughts take in loved ones of my family circle and many others, in my supplications. Simply meditating upon the sublime words fills my soul with holy joy and lifts me up into closer fellowship with the High and the Holy One, who is my Heavenly Father.

Let who will and can, believe that the two statements are on the same level of inspiration. I for one cannot. But if the theory of the verbal inspiration of the Bible is correct, they both are on the same level of inspiration, and therefore on the same plane of authority. Of course, I recognize the fact that the fortunes of the chosen people may have been affected in some way by the conquest of King Og's territory; but the same can hardly be maintained concerning his majesty's bedstead. My point is this: In the Old Testament there are many historical acts and facts recorded by historians and scribes, for the accuracy of which *they*, and not the Spirit of God, are responsible. Side by side with these acts and facts of man are priceless lessons concerning salvation and duty and the budding of righteous character which the Holy Spirit, who dwells in us, bears witness to our hearts, have come from Him alone, although the medium or channel of communication was man. It is eternally true that "every scripture *inspired by God is profitable*"; but not that every fact stated in the Bible is inspired by God.

LARENCE LIER.

### Health Hints

FRESH AIR.—A person can live weeks without food, days without water, but only a few minutes without air, says the United States Public Health Service. Persons who pay but little attention to the purity of the air they breathe are not careful as to drinking water and food. "Become a fresh air crack!" One man in every three called by the army was found to be physically unfit.



## A "Gleam" among the Lepers

Every now and then; the missionary toiler is cheered by the sudden shining of a beautiful deed from among his native Christian flock. Yesterday, I was over at the "Home for Lepers," where recently I had held a "Bible Sunday" and had told the congregation of the need of the British and Foreign Bible Society. There was real attention given to the address and a genuine sympathy shown. The collection amounted to nearly ten shillings; the congregation to perhaps, eighty; but not one of that number had wherewith to give more than a mite. Yet, last night, as I stood at the gate of the settlement, the Hospital Assistant said: "Among the coins (farthings, mostly), in the Bible Sunday collection was a Ruppe (one shilling and four pence), and it was put in by one of the poorest of the lepers!" When asked how he would find enough to buy food, when a third of the month's wages went in a moment, he said: "No matter; I will eat less; I want my money to do good. We have Bibles in the Home worth one shilling, and we only pay two pence for them. This is a good work." The poor inmate added: "I don't want anybody to know; it is nothing to talk about."

He does not know that I have heard the story, but his "beautiful work" rejoices my heart. I have not heard, since I returned to the field, anything more encouraging, and have met with nothing more truly sincere than this incident. And it comes from the stricken fields of leprosy. All through the years, we have found in Burma a spiritual recreation in our leper work. Always trying, in its association with loathsome disease; frequently disappointing, in many ways; but always a source of encouragement and hope.

traces of a tempestuous and passionate life, and her form was marred by an early obesity. Besides, she paid but scant attention to her appearance and preferred loose morning dresses to more elaborate apparel. But her eyes were extraordinary. She had enormous azure colored eyes, and when she spoke with animation, they sparkled in a fashion altogether indescribable. Madame Blavatski lived for a while with her real husband; but, soon, Mitrovich appeared on the scene, and the two vanished from Pilsis. She appeared with the singer at Kiev and, later, at Odessa, where she tried her hand successfully in an ink factory, a retail shop, and in a store of artificial flowers. Mitrovich then went with her to the Italian opera at Cairo,—he a toothless lion, perennially at the foot of his mistress an aged lady, stout and slovenly."

They were ship wrecked off the African coast and Mitrovich saved his mistress, but lost his own life. From Egypt, she went to Europe and "was next discovered in England, where she founded a Theosophic Society. To strengthen the foundations of the new cult, she traveled to India, where she studied the occult science of the Hindus." She finally settled at Paris, "as the acknowledged head of the Theosophists. Shortly afterwards, she fell ill and died."

The present writer does not know on how many gaps in the life of her cousin this narrative of Count Witte falls; that is, in her life as known to the world. I believe that there are certain periods in Mme. Blavatski's life about which she was inclined to be reticent. This book of the great Russian statesman comes as a striking testimony of the estimate put by sober observers and writers like J. N. Farquhar on the founder of Theosophy, verifying the opinion that the world has of her loose morality and her great, but ill spent gifts.

Baltimore, Md.

GOTTLIEB SCHAEZLIN.

## Reminiscences

NV

(ON THE EVE OF DEPARTURE FOR RANGOON)

Before leaving Bangalore, in March 1880, it afforded us much gratification to see a school for the education of Anglo Indian youth firmly established. The institution was on a co-educational basis at first, but later developed into two separate schools for boys and for girls, now widely known throughout Southern India as the Baldwin Boys' High School and the Baldwin Girls' High School. The first principal, sent out from America by Bishop Taylor, was Rev. M. B. Kirk, B. A., who is remembered by many as a man of Christ-like spirit and deep devotion to the work assigned him. It fell to my lot to rent the house in which the school was established, to purchase the furniture which was needed at the outset, and to advertise its advantages. The first pupil enrolled as a boarder was Charlie Hill, now well-known and highly esteemed in the Methodist world as the Rev. C. B. Hill, B. A., B. D. It was a pleasure to see the school in successful working order before leaving Bangalore. The Girls' School has had a career of solid prosperity ever since it set up house for itself, and is to day recognized by the educational authorities as one of the best of its kind in India. The Boys' School has had a successful, if somewhat chequered, history. It was badly hit by the war, which, together with other untoward circumstances that need not be mentioned here, has left its mark upon the institution in the form of a large, hampering debt. As the school has no endowment of any kind, and, like all schools of similar character in this country, is unable to meet its current expenses from ordinary income, it has a hard struggle for existence. Unless friends of Anglo-Indian education rally to its financial support, one has difficulty to see how it can continue its useful work for the community for which it was originally designed.

HARDSHIPS OF THE ITINERACY

Early in March (1880), we set our faces towards Farther India, as Burma is sometimes called. Remem-



bering that "we" problem in the Book of Acts, I had better save future generations of readers of these Reminiscences all perplexity by stating that by the "we", at the beginning of this paragraph, are meant wife and two children, the younger of the two being just one month old. Our Richmond Town people expressed much dissatisfaction with the distinctive feature of Methodist polity termed the Itineracy. At the "Farewell Reception" they presented us with an address, altogether too laudatory; and very generously placed a substantial token of their goodwill in my wife's hands. It really distressed us to be obliged to leave the warm-hearted people, just when we had begun to know them thoroughly well, and when the pastoral work of a little over two years had begun to tell. Very naturally, too, it affords the said pastor real gratification, after an interval of forty-one years, to recall that, through God's grace and help, he was able to leave the charge in good shape to his successor. The membership had increased considerably, the current finances showed much improvement, the Sunday-school had about doubled its numbers and was well-organized in all its departments, and not a piece of indebtedness remained on the church property or, on current expenditure. Instead of the solitary lady who met us at the Cantonment railway station on the gloomy December night in 1877, there were thirty or more of our friends to see us off. Pastor and people had worked together in beautiful harmony. Among those who came to see us off, were some who had been happily converted to God during the ministerial term at Richmond Town, and some also whose spiritual life had been deepened and broadened during the couple of years we had worked together. The work of the ministry has many burdens and is attended with difficulties and disappointments not a few; but it also has numberless blessed compensations. It yields much satisfaction of the highest kind, and, when the divinely-prescribed conditions are met, a joy that is unspeakable and full of glory.

#### ARRIVAL AT RANGOON

Embarking at Madras on the good ship "Asia" of the B. I. S. N. Co., we arrived at Rangoon after a pleasant voyage of seven or eight days. The hot weather met us there with a warm welcome. It was a tremendous change from Bangalore. Our wardrobe was chiefly constituted of materials suited to the genial, cooler climate from which we had come. It took us some time to provide ourselves with the light weight apparel adapted to the warmer temperature of Rangoon. In the interval, we had a full share of discomfort. My predecessor at Rangoon, who became my successor at Bangalore, was the Rev. R. E. Carter. He had been sent to Burma by Bishop Taylor, in response to an appeal by Dr. J. M. Thoburn. He and his wife found the Rangoon climate very prejudicial to their health. Tireless worker that he was, Brother Carter's nine months in Rangoon had pulled him down considerably. Under medical advice, it became necessary to transfer him to a more temperate climate, as he could not carry on the work at Rangoon. So it came to pass that the authorities arranged for him and me to exchange pastorates. Mrs. Carter, too, found Rangoon an uncongenial climate. After a pastoral term at Bangalore, followed by another at Hyderabad, Mr. and Mrs. Carter returned to America.

The story of how the Methodist Episcopal Church was led to engage in the work in Rangoon reveals, as I love to believe, that God has graciously guided us in the numerous expansions which the Church has undertaken in various parts of India. A non-commissioned officer connected with the Commissariat Department in India had come in contact with Dr. Thoburn, from whom he had received much spiritual help and blessing. In the course of his military service, he was transferred to Rangoon. Deeply moved by the moral conditions which then prevailed, he sent a forcible appeal to Dr. Thoburn to visit Rangoon and hold evangelistic meetings, with a view to making some permanent provision for carrying on Methodist Church work

in that needy city. The brother referred to, notified Dr. Thoburn that he had placed a sum of money in the bank, payable to the doctor's order, to be used at any time he saw the way open to visit Rangoon. For some time, perhaps two years, Dr. Thoburn could not get away from Calcutta. But, in May or June, 1879, the way opened for him to do so. He held meetings in the Town Hall, which were well-attended for several nights in succession. Quite a number of Europeans and Anglo-Indians turned to the Lord, a church organization was happily effected, and, very opportunely, Mr. Carter put in an appearance and was appointed pastor. As his support had to come from his newly-formed congregation, it seemed impossible for his people to do more at the time than to care for him. The question of a permanent place of worship and a residence for the pastor was discussed. They figured it out very carefully and came to the conclusion that the best and most economical method of dealing with the problem would be to borrow the amount required for the erection of the church and parsonage, and gradually pay off the indebtedness. Repayment, it was agreed, could be made from collections which the pastor could obtain from the ships coming into the port. The indebtedness, when Pastor Carter was transferred to Bangalore, was somewhere between rupees fourteen and fifteen thousand on account of both buildings. The amount was borrowed on fairly low interest, six per cent. for most of it, I remember. The site on the corner of Fraser and Phayre streets was given by Government.

(To be continued.)

J. E. R.

the Christian, as it is very difficult to find out the truth, and I sent him back to his own people. It was not very long before I found out that I had misjudged the man, and the ones who were doing the wrong were the non-Christians. It was my turn to apologize to the one I had wronged by dismissing him unjustly.

#### The Independence of The Indian Christian Servant.

When a man becomes a Christian he has a certain amount of self-respect and dignity which he had not before. He grasps his true position in Christ, when he becomes a sincere believer in the Lord. The disrespect with which some Europeans treat their servants is dishonoring to the name of Christ, so he naturally and rightly resents it. The independence of the Indian Christian servant is one of the things so often spoken of, yet this is one of the biggest assets of the Christian Church in India. If rightly guided this independence will stand the Church in good stead in the days to come. What we need is to lead and guide them by precept and practice in the right direction. "No, I am not going to have any thing more to do with Christian servants," is what one often hears, just because a servant would not stand the bad language of the master. When I came back to India this time after two years of absence, I was shocked at the way some Europeans and Anglo-Indians spoke to their servants. As long as we think that the Indian is an inferior being and we are the ones who have brought to him all the benefits he has, and he should be thankful and servile to us for giving him these blessings, instead of realizing that it is this very Gospel which has made us as a nation free we are misrepresenting the Gospel of Jesus Christ which is the Gospel of FREEDOM.

#### Few advantages the Christian servant has for developing the Christian Life.

So very few of them get the opportunity of attending Church, as some meal or other falls at the time of service, whether we have it in the morning or evening, so that unless the master or mistress is interested in the servant it is impossible for him to get away. If they do not get to Church there is but little chance of their getting any instruction. Many of them cannot read or write, so it is impossible for them to make much progress in the teaching of the Lord Jesus Christ.

A catechist visits them now and then, but it is with difficulty they can snatch a few moments to listen to a portion of Scripture read and a few words of explanation, and half the time the person's mind is on the work he has to get back to. There are Christian servants who never go to church except when they are out of work. One of the keenest men I know does not get to church more than once or twice between April and November. When there is no service up here in the winter months he has plenty of time. I have known this man for twenty years and I never hope to meet a keener Christian on this earth. His influence has been felt throughout India, Egypt, and Mesopotamia.

#### A Lesson to Those who Criticise Christian Servants.

I know that the Christian servant is in no way a saint any more than is the master whom he serves. I am not blind to the faults of the Christian servant any more than I am blind to those of their masters. How many of the masters would like to attend a religious meeting like the following. We arrive at the school-room at 9:15 P.M. and find a few people scattered about waiting for the proceedings to begin. I enquire about the musical instruments: they are coming was the reply, and am assured that they will be here in good time. I protest, "but we were to start at nine." Yes, is the reply, but there is plenty of time as the people won't be here for an hour yet. The instruments arrive and a great amount of tuning up takes place, at last the singing begins, the people listen to some new song of Jesus, composed by the singer possibly. The tea is

ready, and soon the flow of language increases, and a certain amount of warmth gets into the meeting. Tea is served. Again we look at the time, it is 11 P.M. and we have a lady speaker to night. It will take her an hour and a half to get home after she has given her address on temperance, which includes the various kinds of drugs, in many cases more injurious than drink. At last the room is full and the catechist says, we may begin, but people will be coming in for an hour yet, as they will not finish their work before 11 or 12 o'clock. I look at my watch, it is 11:20 P.M. We sing a hymn, then I pray and read a portion of Scripture and at once introduce the speaker. For an hour they listen to God's wonderful working throughout the whole of India. The speaker sits down and then the meeting is thrown open for remarks and questions. The people are quite warmed up to the subject and a flood of thanks to the speaker and a number of questions follow, and a large number of pledges are signed. Another meeting is desired in order to learn more. At last we get away overflowing with joy, at the fact that the Church is awakening to her responsibility. When I reach home it is just 2 A.M., and I think of some of those servants who have not yet reached home, and have to start their work at 5 A.M. One turns to God at the end of such a day with a heart full of praise and thanksgiving, that these people are ready to make the sacrifice of rest and personal comfort, to come and learn about the Lord Jesus Christ. Will the critic of the Indian Christian servant ask himself if he would spend more than half the night in trying to learn about Jesus, as there is no time in the day, and no time to go to Church on Sunday. I started these meetings once a month, but there was not enough instruction obtained from a monthly meeting, so it was decided to have them every week.

#### Notes given me by a faithful friend of the Indian Christian servant.

Their home consists of one room—father, mother and four or five children. The father has to be at work at 5 A.M., with one hour at midday for food. Home again late at night, tired out. What chance has he of reading or writing—or what time for prayer? The master and mistress have been brought up in a Christian home, in a Christian country. In England a mistress has to give her servant an opportunity of going to Church. Why should she not do so in India? No, on Sunday rooms must be turned out, and extra cooking done. Then the servant is blamed, because he is not a good Christian. He is accused of laziness: work from 5 A.M. to 10 or 11 P.M. and never complain, day after day with out a holiday! How long can the physical part of a human being stand such a strain? He is given abusive language and is silent. If he defends himself he is called impudent. I have known a Christian servant to walk a mile from his work to service and immediately after it is over hurry to serve his Sahib, before he even sits down or has any food himself, and very likely he has not eaten at all that day. Would any English servant do that?

One of my servants who was my groom for 14 years, trustworthy and honest, did any work that he was asked to do. He could neither read nor write, yet he brought up a Christian family on a very small stipend and died happy in Christ, leaving behind him an example for all.

A Christian servant was robbed by his friend, (another baptized man). The articles were found in his house, and he confessed to having stolen them, because he and his family were starving. The only rebuke was,—"Brother if you had told me I would have given you grain." Bring these things to my house. He did so and was given food for his family. Would we deal with a brother with such love?

Another Christian servant I know will not leave his master if he is ill, but sleeps at his door on the verandah in case any thing is wanted. This man has been eleven years with his Sahib. Some accuse them of intemperance and using bad language. A Christian

was asked why he drank:—" My Sahib has whiskey and soda every day" was his reply. When remonstrated with for using bad words he replied: " why I learnt them from my master, he talks like that."

**What is the Actual Position of the Indian Christian Servant.**

If they were as bad as some try to make out one would naturally ask, why are they employed at all, when there are always plenty of non-Christians to be had? It is seldom or ever that one finds these people out of employment. The Christian servant is always in demand. In some houses they will have none but Christians. In the house in which I am now living, there are nine indoor servants and eight of these are Christians, and the ninth never misses prayers or service. Christian servants are absolutely loyal to the Europeans to-day as they were in 1857.

"The servant is not above his master," the Lord Jesus Christ said and it would be well if the critic of the Indian Christian servant first examined his own life and asked the question:—" What does my life stand for among the Christians and non-Christians in India?"

Landour.

T. LAW.

**Reminiscences**

**XIV**

The two years' pastorate of Richmond Town Methodist Episcopal Church, Bangalore, was a smooth uneventful one. The community served by this church was a quiet, peaceful one of 'steady habits,' for the most part. For most of the time, I had as a colleague the Rev. W. E. Newlon, pastor of our church at St. John's Hill. He was a bachelor, very self-sacrificing and greatly beloved by the members of his church and congregation by reason of his devotion to their interests. He had been sent out for the self-supporting English work which figures so largely in these "Reminiscences." He was a hard-working pastor, "always at it," to quote John Wesley. The support provided by his congregation was really insufficient to keep an able bodied man in good working condition. Things were rather gloomy at times. Once he came over to Richmond Town with a sad story of an absolutely empty exchequer. I lent him Rs. 10, not entirely without some embarrassment to the lender. Two or three days after a note came from Newlon, returning the Rs. 10, and expressing gratitude to God for unexpected relief from a friend whose work for part of the year lay in the molussil. During his pastorate, a handsome new church was built in 1879 at St. John's Hill. It was dedicated during the inter-denominational South India Missionary Conference, the sermon being preached by the Rev. William Burgess, of the Wesleyan Church, Madras, who afterwards opened the Wesleyan Mission in the Hyderabad State, and later became the chairman of the Italy District of his Church in that land.

**The Home-Work Club**

A feature to which I have often looked back with regret was a sort of home-work club, which was formed in a very unskillful way, long after the home-work movement was in vogue. It was a club of women, who met for a purpose. I do not remember exactly what the purpose was, but I think it was to have a series of sermons on a text, and to have a mission for the poor. I do not remember exactly what the mission was, but I think it was to have a series of sermons on a text, and to have a mission for the poor. I do not remember exactly what the mission was, but I think it was to have a series of sermons on a text, and to have a mission for the poor.

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a close personal conversation as to the spiritual life. Various ministers preached on the general subjects. The evening sermons were followed by after-meetings, and the general verdict was that the meetings were eminently successful in drawing the attention of many professed Christians in all the churches to the "things that are above, where Christ is seated on the right hand of God." This was the only series of meetings I have heard of in India where the admission-by-ticket plan was adopted. It certainly proved a pronounced success in that one instance.

**A RUDE REMINDER**

Things were proceeding smoothly in our church work, and we had settled down (as we thought) for a good solid term of service in Bangalore, when a rude reminder of the fact that the itinerant system, established in the first instance by John Wesley, was still operative in Methodism. It was an intimation from Dr. (afterwards Bishop) J. M. Thoburn, that in all probability a transfer to Rangoon, Burma, would await me at the ensuing annual conference. This was a veritable bolt from the blue. At that time Burma was a *terra incognita*, the least desirable part of the Indian Empire, perhaps, in which to reside. To pass from the pleasant station of Bangalore to Rangoon was generally regarded as something in the nature of a banishment to a penal settlement. Dr. Thoburn's notification of what was in store for me certainly "was not joyous, but grievous". But as loyal Methodists my wife and myself expressed ourselves ready to preach the Gospel at Rangoon also, if the authorities who were responsible for such arrangements thought it best that we should go there.

Our position at that time as a Church was one of considerable disadvantage. A bishop from America was supposed to visit India every other year. His tour usually occupied the whole cold season, from November 1st to about March 1st. The bishops who favored us with these biennial 'visitations' were all good men and true. Under the guidance of a benevolent providence no serious misadventures befel the nascent church, and some good things were occasionally done. The polity of the Methodist Episcopal Church gave full proof of its adaptability to oriental conditions, and clearly showed that even when deprived of adequate episcopal oversight, the Church was not prevented from taking care of itself and its widespread work.

**THE WORKING OF THE ITINERANT**

In November 1879 the South India Conference—which embraced all India and Burma outside the old North India Conference territory of Oudh and Rohilkhand—held its annual session at Calcutta, under its elected president, Dr. Thoburn. He was practically the Bishop in those days, while yet a pastor at Calcutta. He gave a general lead to all aggressive movements, and his good sense and wise suggestions were always available at every point of the compass. Dr. E. W. Parmer, of North India, was also a potent influence in leading things together in good shape. In conference sessions, whether present as a member or as a delegate, his stalwart frame and sonorous voice were a guarantee that good common sense would prevail. The District Superintendants, then in vogue in the subject places, were a real blessing to the cause of the cause of the cause. Charles Burgess, of the Hyderabad State, was also a potent influence in leading things together in good shape. In conference sessions, whether present as a member or as a delegate, his stalwart frame and sonorous voice were a guarantee that good common sense would prevail. The District Superintendants, then in vogue in the subject places, were a real blessing to the cause of the cause of the cause.

(To be continued.)

## Reminiscences

### XIII

#### IN PASTURES NEW

It was late on a gloomy December evening, in 1877 when my wife and self stepped from the train at the Cantonment station, Bangalore. We were met by Mrs. W. F. Oldham, who took us to our modest residence in Richmond Town. The next evening we attended a reception at the Richmond Town Methodist Episcopal Church. The evening was cold and somewhat rainy, the church was badly lighted, there were not many present, and the whole function promised to be of a most dreary character. But things brightened up as we proceeded. The "reception" of the new pastor took on the form of eulogies of the old one. My predecessor was the Rev. James Shaw, who had built the church in which we were assembled, and had been to them a much loved pastor and friend. He, too, happened to be an Irishman. One after another recited the virtues of the transferred pastor, who was not present, and tearfully and regretfully bewailed his departure. I cannot recall a single reference to the incoming pastor. When it came to the writer's turn to respond, the people present were assured that the new pastor was much encouraged to know that their former pastor was so highly esteemed and so much loved; and he ventured to express the hope that, if one Irishman had succeeded so well in getting into their hearts, another might reasonably hope to do likewise. The grief was assuaged, the tears were repressed, and from that hour the new pastor and his people had no cause to complain of the relations mutually sustained.

#### CHURCH IMPROVEMENTS

Forty years ago Richmond Town was an almost insignificant suburb. Now, with its adjuncts, Langford Town and Settar's Gardens, it is quite an important section of the Civil and Military Station. Anglo-Indian and European pensioned officials take up their permanent residence here in large numbers. Our church is centrally located, but off the main roads, to its disadvantage in some respects. In those self-supporting days, when no assistance was forthcoming from Mission funds, the task of erecting a church by means exclusively of local subscriptions was by no means a light one. Mr. Shaw achieved it at Richmond Town with splendid success. The excavations for the foundations were dug by artillery men and cost nothing. He himself, having been a soldier, was extremely popular with the military, and easily secured their willing help. He also personally supervised the erection of the building, from beginning to end, and finished it at a surprisingly low expenditure. The building was an oblong one, about 60 feet x 30 feet. The side walls were low, studded with window shutters about four feet high and six or seven feet long. Ten huge brick pillars inside the building supported the roof, which, by reason of economy, was a chunam one. There was a good foundation of church membership, a nice class meeting (fellowship band, it was called), and a Sunday school had been begun. I felt that the lines had fallen unto me in pleasant places, and that I had a goodly heritage. I entered on my new sphere of labor with confidence and enthusiasm.

At an early stage in my ministerial life, pillars in a church became an abomination to me, and those in the Richmond Town church were no exception. When the monsoon burst and the rain came through the leaky *chunam* roof, and ladies had to move from one seat to another, while under "the droppings of the sanctuary,"

some of us began to think that improvements were inevitable. Talking over the matter with the church officary, the conclusion was reached that as a new roof would have to be put on, it would be well to get rid of the formidable pillars at the same time. But where were the three or four thousand rupees needed for the purpose to come from? The first thing we did was to spread the matter before the Lord. Courage rose and confidence increased, as we prayed about it; and the way definitely opened for preparation of plans and estimates, covering all proposed improvements.

#### PROVIDENTIAL HELPERS

At this juncture, the Lord was pleased to provide us with two splendid helpers in the good work, neither of whom was a member of our church. One was Mr. M. W. Walker, member of the Wesleyan Methodist Church, and manager, at the time, of the Bangalore Bank. He manfully took the whole burden of preparing plans and estimates, upon his broad, brotherly shoulders, and saw the whole scheme carried through triumphantly. He rendered excellent, never to be forgotten service. His plans were admirable. The walls were raised several feet, lofty arched windows were substituted for the low flat ones, iron trusses were obtained from Bombay, and the leaky chunam roof was replaced by a Mangalore tile one. Buttresses, cornices, pinnacles, and other improvements were added, giving us a very pleasant and commodious audience room. Most satisfactory of all, and greatly to my relief, the huge brick pillars (refuges for sinners) utterly disappeared.

The other providential helper in the work of church restoration was a venerable old European lady, somewhat over eighty, who lived a short distance from the church. Mrs. Knott had a reputation for outspoken speech and candid remarks. While not a member of our church, she attended and appreciated its services, and became greatly interested in its work. On a visit to her one day, just before beginning the work of renovation, I felt that Mrs. Knott was in a position to render service of special value in that connection. I was led to impose upon her the duty of securing the funds necessary to complete our plans, by her prayers and the enlistment of friendly outside help. Almost to my surprise, she accepted the responsibility, and right worthily did she perform her part. She wrote letters, communicated with friends, prayed, and, on the day of re-dedication, had much joy in being assured that the whole cost of the improvements had been fully met.

As is not unusual, the *mistries* were not up to time on the work of restoration, and inside plastering and other items were incomplete on the day set for re-dedication. The former pastor, Rev. James Shaw, had been invited to participate in the service. Saturday came, and with it, torrential rain fell nearly all day and into the night. The dampness affected everything, chiefly the inside plastering. It seemed a grave risk to ask people to sit for a couple of hours on a wintryish day under existing conditions. It did not seem possible to postpone the ceremony without considerable inconvenience to many. The only alternative seemed to be to reduce the risk to the lowest possible point by all available means. So I arranged to have huge fires burning in the sanctuary all night, most of which I spent in anxious trips between church and parsonage, to see that things were going on all right. Then I made my prayer unto the God of heaven, that He would graciously protect all who gathered for the services, and prevent their catching cold in the damp building. Well, Sunday proved a more propitious day than we expected, and, to my intense gratification, the services were most helpful and beneficial. To my knowledge, not a single person caught cold except myself, for whom I had omitted to pray!

J. R. K.

(To be continued.)

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.

J. R. K.



## Verbal Inspiration

EDITOR, THE INDIAN WITNESS.

Lawrence Lier's article in your issue of Sept. 7, in reply to my former letter, calls for some reply from me, as new questions are raised by him.

Mr. Lier touches on the question of quotations found in the New Testament which are undoubtedly from the Septuagint Version and which differ from our old Testament translation. He instances Eph. 4: 8, where Paul, in quoting from Psalm 68: 18, writes: "gave gifts unto men;" i. e., he gives the words of the LXX, whereas the R. V. says, "Thou has received gifts among men." In commenting on this (Eph. 4: 8), Alford shows the difference between the primary application of the passage—the spoils of war—and the ultimate spiritual application of it, as set forth by Paul. Thus the Psalm and its unfolding are both given: the taking of spoils by the victor in battle, and their distribution to the warriors. Paul, speaking of the Holy Spirit, develops and unfolds the meaning latent in the words of the Psalmist. The Chaldee Paraphrast reads: "Thou has given gifts to the sons of men." This is, indeed, just the meaning of verse 12.—"He that barieth at home divideth the spoil." In the same way, our Lord's quotation of Psalm 2: 2, "Out of the mouth of babes and sucklings hast thou established strength," is "out of the mouths of babes and sucklings thou hast perfected praise," showing what we could not otherwise know, viz: that the "strength" spoken of by the Psalmist was fulfilled in the hosannas of the children. Moreover, in Psalm 29: 1, the word translated "strength" clearly means homage. In the innocent words of the little children in the temple was the truest homage or praise. So, if our Lord could aptly apply a translation from LXX, which may be just as correct as our translation, He did so, although by doing so, He set His imprimatur only to such parts of that Greek Version as He Himself quoted; not to the whole work.

The truth of vital inspiration is not impugned, because, from time to time, there is a larger and more expressive unfolding of the inspired thought in the New Testament, than the words of the old supply. From Eden to Patmos, God's revelation is gradual: so that, in the epistles of Paul and in the words of Jesus Christ, the evangelical suggestions of Moses and the prophets are set forth with divine inspiration, with a fulness and precision which exceed the limits of the actual words found in the Old Testament.

Mr. Lier continues: "The difficulty is enhanced by the fact that, in 2 Samuel 21: 19, Goliath, the stall of whose spear was like a weaver's beam," is said to have been slain by Elhanan, not by David! Again, in 1 Chr. 20: 1, however, it was Goliath's brother, Lahmi, whom Elhanan is said to have slain. Let us examine this statement, which is a silly puzzle manufactured in Germany and propounded by Dr. R. F. Horton, when he was a young man about thirty years of age, in his book, "Inspiration and the Bible." What is its answer? In 2 Samuel 21: 15, to the end, there are accounts of *four distinct combats* with four sons born to Goliath of Gath: those sons are named Ishibenob, Saph, Goliath, and a six-fingered giant. The writer of this has a son named John, after me, but he and I are two distinct persons; Goliath likewise had a son named Goliath. We read that he also had "a spear like to a weaver's beam," like his father's spear; but this expression was proverbial, for, in 1 Chr. 11: 22, 23, we are told that Benaiab slew an Egyptian, in whose hand was a spear like a weaver's beam.

Now, as to the statement that, in 1 Chr. 20: 4, it was Goliath's brother Lahmi, whom Elhanan slew, there is no proof that he did not slay his son Lahmi, as well as the son Goliath. Indeed, in the lack of data or evidence for denying this, we must take the statement as it stands, and give credence to it.

The texts of 1 which have come 'very corrupt'. I could not stand; integral portion of strongly recommends doubts on this point Arstey's "Romance" or Sir Robert Prince".

As to the question put by Mr. Lier: "Of what avail is the verbal inspiration of the original writings, when not a single text exists, or is known to exist, in the whole world?" (Mr. Lier means any passage being an integral part of the original canonical autographs.) I shall be glad of the privilege of dealing with that statement in my next letter, if space shall be kindly granted for it.

J. L. McDONALD.  
(Hong. Secy. R. H. League)

## Things Being Said and Done

Paganism is still a mighty force in the world. But I do not forget what Paganism is, and why we call it Paganism. It was so-called because the mightiest mythology the world had ever known was driven from the great commanding opulent cities of the Roman Empire, with their extensive commerce and philosophical schools, into the villages (pagani-village). And what accomplished that stupendous achievement? The preaching of the Gospel of the Son of God! The preaching of the Cross! The preaching of the Word! Has that Gospel its ancient power? Is it equal to the needs and requirements of the Twentieth Century? May it hope to do with Hinduism, Buddhism, Mohammedanism, Zoroastrianism what it did with the religions of Greece and Rome? If it is to effect such a conquest in our time, the Gospel must have as its most conspicuous element the Christ who was the staple of the preaching of the First Century. Not Dean Rushdall's impotent, purely human, phantom Christ; but the conquering Son of God, before whom the deities of the ancient classical empires crumbled into dust and nothingness—the Christ who is the Wisdom and the Power of God, the Lord from heaven! And, in all charity and sincerity, is it not time that Deans and Canons should be given to understand that they cannot draw the emblems of the Church to which they belong, while at the same time pouring contempt upon its creeds and formulations, and on forming the doctrines upon which its faith is founded? If they commit themselves to such a course, then let them in a manly honest way step down and out, and cease being so mean as to draw salaries from the Church whose foundations their utterances tend to destroy.

But I was talking about Paganism. It is still alive, though with many unmistakable signs of weakening. I do not, however, look for anything like immediate collapse. But, at its very best, Paganism is no match for the Gospel, when proclaimed with the power of the Holy Spirit. That was the secret of the success of Christianity at the beginning, and has been the secret of its best success ever since. I do not forget that, for all spiritual reaping in the great harvest field, there is in the will and purpose of God a "due season." God's own appointed time. We need all the staying power we can command. And we need reinforcements. After nineteen centuries, it still behoves us to pray unto the Lord to send laborers into His harvest; for, while the harvest truly is great, the laborers, as in the days of Christ, are all too few. We ought to be glad that the harvest is His, and that our Father is the Husbandman!

In my Scripture reading to-day, I came to the end of the First Epistle of Peter. In the Authorized Version, verse 13 reads, "The Church that is at Babylon, elected together with you, saluteth you, and so

revised version, is *the spot, and name, in Babylon saluteth you*. First, as to Babylon. Some authorities regard this as an enigmatical title of Rome. Undoubtedly, Babylon does mean Rome, in Rev. 17: 5. But the best authorities hold that, in 1 Pet. 5: 13, it means just Babylon in Mesopotamia. Of course, Roman Catholic commentators argue stoutly for the meaning Rome; because they are most anxious to have a proof from the New Testament, if indeed the only one, of St. Peter's connection with the church in the imperial city. There are other guesses which need not be mentioned. Then, whom shall we take to be "she" who sends a salutation? Peter's wife, say many; others, the church in Babylon. I will not undertake to decide. The Greek word for church does not appear in the original text at all. A marginal note in the Revised Version (more of a comment or explanation) says that we may substitute "the church," or the "sister," for "she." "She" is not represented in the Greek text, but the gender is feminine.

Then, what does "elect together with you" mean? Not very easy to determine; and the same may be said in reference to Marcus (rather Mark) my son. Was he a real natural son of Peter, or a "son" in the spiritual sense, as Timothy was a "son" of Paul? We shall know certainly as to these things, when we get up you later; but what a field for extensive research and study a single verse of Scripture presents! Among other things, this passage incidentally shows that mere verbal accuracy in Scripture is not a matter of vital moment, or to be strenuously insisted upon.

Calling on a modest, retiring Christian sister the other day, my wife and I were somewhat surprised to find that she was well-versed in the Koran (Sale's English translation) and used it quite effectively in conversation with Mohammedan shopkeepers and others. It was interesting to us to find such interest in Mohammedanism, on the part of this infirm lady of advanced years. She knows Hindustani well, and is able to put Moslems to silence with apposite quotations from their own revered book.

Somehow, I find myself wishing that Paul had not said: "I have lived with a perfectly good conscience before God until this day." That is pretty strong language for any man to use. Paul has no more devoted admirer than my humble self. I have said of him that none greater than he has ever been a leader in the Christian Church. But, nevertheless, I do not feel comfortable in reading that he called the high priest a "whitewashed wall." Truly, we are humans, the best of us, and are compassed with infirmities.

LAWRENCE LIER.

The International Review of Mission for October will contain a ten years' classified index, and next year's issue will review the missionary significance of the last ten years. This Review aims to furnish missionaries with the best thought and methods of the Christian Church. Readers are requested to send to the office: Edinburgh House, 2 Eton Street, Sloan Square, London, S. W. 1, a brief statement of the three problems on which they feel the most need of help. A separate sheet should be used for each problem with the name, station, society and length of service of the missionary written at the top.



## A Glimpse of Talegaon-Dabhada

From Bombay, up over the beautiful Western Ghats, by the Great Indian Peninsular Railway, we reach Talegaon, 2,025 feet above the sea, lying between Lanowli and Poona, surrounded by hills and boasting two lakes.

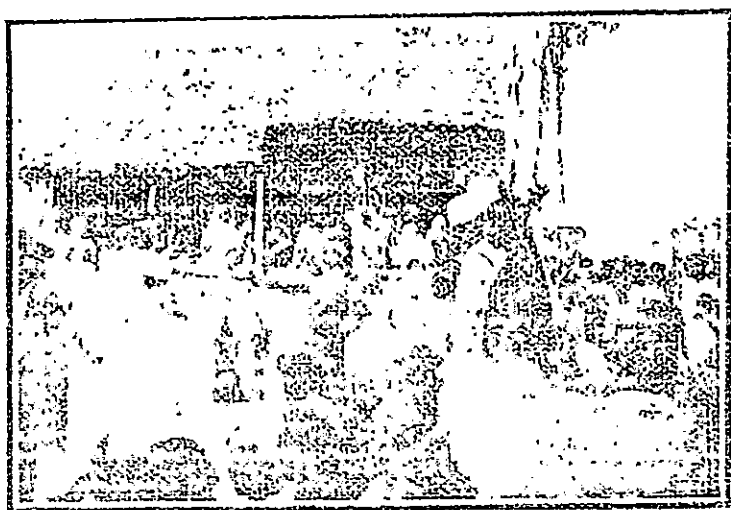
Here, about twenty-eight or thirty years ago, the Board of Foreign Missions established a school for low caste Hindu boys in the town; and here, nearly eighteen years ago, the Bombay Girls' Boarding School, driven from its home by the plague, found a shelter in some dormitories which the Board had erected previously for famine waifs, but which were then vacant.



PILGRIMS BATHING AT DELHI

At that time, the majority of the girls were famine orphans; but the next year was a record year in the admission of Methodist children. To-day, orphans are the exception, and almost all are Methodist children; some of them being the daughters of former pupils married to Poona school boys.

This year marks a new epoch in the history of the school; as we have sent back to Bombay the high school department. Since our coming, buildings have been added until the place is transformed in appearance. At first, we were unwelcome by the town's people; but, gradually, prejudice has given place to friendliness, distrust to confidence, and the readiness and kindness with which these people have stood by us has been very gratifying. We soon began evangelistic work and the work has grown. Sunday-schools have been established in this town, and in several villages day-schools would be welcomed, if we had the teachers and the funds.



PREPARING DINNER TELEGAON SCHOOL

There is a well-known story of a certain Maharaja's visit to this city. Last year we were fortunate to visit the place at the time of the annual pilgrimage. We camped at a village a mile from the old walled town, which lies on the Indian River. His highness' temple, the largest temple of the god Krishna, of which Tukeram was a devotee, was also a part and parcel of some of the legends on the walls of the temple. It is said to have ascended into a tree outside the walls, and this great annual festival commemorates the event.

At noon of the anniversary, Tukeram is believed to come down and exactly at noon, shake the tree; so, on this occasion, a crowd composed mostly of women, gathered to watch, crying: "Tukeram! Tukeram!" The day was hot, with no breeze; until, about ten minutes before twelve, a breeze sprang up and the tree was shaken; but the people were too excited to notice that all the other trees in the vicinity were shaking, too.

A band of us of different denominations moved among the crowds, singing, preaching, selling Scripture portions and distributing tracts. We met some who were only there for the excitement and pleasure of an outing; but others attending these *yatra*s were genuine seekers after truth; and, among the crowds that day, was a young Brahman, who heard the preaching and promised to come to the tent for instruction, but was prevented by the Hindu priests. A bright little lad was given one of Mr. Blackstone's illustrated tracts of the story of the "Prodigal Son." The next morning he came to the tent, repeated the story, and asked for another book. Later, his half brother, a descendant of Tukeram and a prominent youth of Delhi, came for a book and was often seen in the villages, listening to the preaching.

During the second *yatra*, a few days later, we came upon the scene shown in the photo, "Krishna's Dance," the representation of a story from the life of the god Krishna too vile to print; the representation being far more decent than the story. To our horror, we discovered that a part of this dance and one of the games played by our Christian school children are identical.



PREPARING DINNER TELEGAON SCHOOL

How little we know the source of these Indian games and the vileness back of them! That game has not been allowed since in this school. A missionary is needed to give all her time to work in the hundreds of villages of this circuit.

C. H. L.

## Rules for All-India Breathing Contest

- For each sex, three classes: (1) Six to ten years of age inclusive  
(2) Eleven to sixteen years of age  
(3) Above sixteen years of age

To measure: Place tape over chest at the level of the nipples, under the prominence of the chest at complete expiration and again at full inspiration. The difference between these two measurements is chest expansion. Send this measurement in a letter by December 1st. ALL SCHOOLS should send their measurements by December 1st. Each district conference and school should send in their reports at the completion of the session. Report the two highest of each of three classes and for each sex, indicating the name. "Fall to" and practise preaching in the open air! District Chairman, take charge; and Mr. Superintendent, and Missionary-in-charge-of-school, lend a hand!

Thanna, Rajputana.

C. I. King.

## Reminiscences

XII

## RELATION TO VERNACULAR WORK

It may be taken for granted that, while ministering especially to Anglo Indians, my mind often reverted to the thousands and tens of thousands of non-Christian peoples around me. At the period under review, 1875-78, the only Protestant missionary effort of which I had any knowledge was a feeble S. P. G. work in Secunderabad. It may be useful to some of my readers to explain that, while the Hyderabad State, often called the Nizam's Dominions, is ruled by a Mohammedan Prince, the vast bulk of his thirteen million subjects consists of Hindus of all castes and of no caste. The city of Hyderabad is chiefly Mohammedan, with a large infusion of Hindus, who speak Telugu, for the most part. In Secunderabad the Tamil-speaking people were in the majority. I had been advised to study Hindustani, the chief reason being that Hindustani would "carry one all through India." I accepted the advice, and was able to make a fairly good start; although badly hampered by other engagements, such as teaching in school two hours in the morning every week-day, when at home; pastoral visitation, etc. Most embarrassing, perhaps, was my absence for several days every month in evangelistic visits to the railway stations of my circuit. When I launched into newspaper work, the situation became still more excruciating, as the reader can readily imagine.

From the first day of my pastorate at Secunderabad, I had a longing and an irrepressible desire to get into touch with the Indian people who thronged the bazaars, and for whose salvation nothing seemed to be attempted. I recalled Bishop Taylor's policy of utilizing our Anglo-Indian members, who were familiar with the vernacular, to reach the non-Christians. My feeble attempt to do something in the way of conveying to the people some knowledge of the Saviour afforded myself considerable satisfaction; but were not of a definite, systematic character from which satisfactory, permanent results could be obtained or expected. Yet some good, I believe, was accomplished. Renting a room in the bazaar, we started an Anglo-Vernacular morning school, at which the attendance rose to seventy. Several of our church members taught in this school, as voluntary workers, for two hours, 7-9, on five mornings of each week; as I myself also did, when not out on tour on the railway. A large number of the boys and girls spoke English, such as it was, allowing of the impartation, to some extent, of Christian truth in that language. The singing of Christian hymns had special prominence. The two hours were about equally divided between secular and religious instruction. Untrammelled by Government interference, financially or otherwise, we were able to give this humble school a far more definite Christian direction than is possible in Government aided schools. I have often wished that we might have numbers of such unpretentious primary schools scattered about in the mullas and pettahs of our large towns.

The Secunderabad bazaars furnished admirable opportunities for open air preaching. I was able to secure the services of a catechist of some mission in South India, who had come to Secunderabad; and, together with him as interpreter, we did a lot of preaching in the bazaars. I see in my diary entries showing that, on some days, we held as many as five bazaar meetings at different points; and that some were very lively and by no means without interruption. The situation was somewhat relieved, when the American Baptists opened a Telugu Mission in the station, the Rev. Mr. and Mrs. Campbell taking hold of the new work with much energy. My three years at Hyderabad led me to see that the possibility of anything like a permanent missionary work among Indians, on the lines laid down by good Bishop Taylor, was perhaps not altogether an idle dream; but was not likely to be realized on a really solid and expanding basis. But I

felt that our Anglo-Indian churches were under a sacred obligation to do what they could to give the Gospel to the non-Christian people around them. Some warm-hearted members willingly helped, according to the measure of their ability, in commending Christ and in testifying to His saving power. Others were quite indifferent, and their attitude was more neutral in the great battle with heathenism, than that of members of any Christian church ought to be.

## THE TIGER AND THE BEAR

Discussing missionary problems with Commissioner Booth Tucker, on a voyage to England many years later, he illustrated the difference between the work of Bishop Taylor and that of the Salvation Army in India in this quaint way: Both had for their object to kill the Tiger (evangelize the Indian millions); but, on the way, Taylor turned aside to tackle the Bear (the Anglo-Indian community); whereas, the Salvation Army went straight for the Tiger, with what results can be seen. Well, the results can be seen and measured. At the time Mr. Booth Tucker used that illustration, it was undoubtedly true that the Methodist Episcopal Church, outside of North India, had not achieved very much in evangelistic work among Indians; whereas, the Salvation Army, in somewhat spectacular fashion, had made considerable stir in the Indian world. But let the results of both bodies be compared in this day of grace, 1921, and the outcome of the impulse given by Bishop Taylor to the work of the Methodist Episcopal Church in India, as shown in several organized conferences, well-established churches, schools, hospitals, industrial institutions, etc., will compare more than favorably with what has been accomplished in the same period by the Salvation Army, with its unquestioned devotion, enthusiasm and aggressiveness. Bishop Taylor got in some effective blows on the Bear; and those who followed him have been accomplishing something worth while, in dealing with the Tiger. The Methodist Episcopal Church has done well by both the sturdy beasts.

The second session of the South India Conference, in November, 1877, transferred me to Bangalore. The people at Hyderabad had endeared themselves to my wife and myself by overflowing kindness. We parted from them with much genuine regret. The farewell gathering was a Bochim—a veritable vale of tears. We have had a great delight, ever and anon, to meet with various members of the church and congregation in other parts of India, and to find many of them still steadfast in their faith and walking in the ways of the Lord. The children, too, of the Sunday-school, scattered throughout the land—how many have I met, from time to time, who gratefully have acknowledged the help and blessing derived from their attendance upon his happy services! One name stands out prominently among those whose unfading sympathy and fraternal regard will never be forgotten—that of the late greatly loved Dr. J. Chamarette. He joined our church after I left Hyderabad; but, all through my three years' pastorate, the venerable servant of the Lord was a comfort and inspiration to the young minister, in whom, and in whose work, he took such a warm interest. For numerous reasons, which all ministers especially will appreciate, that first pastorate stands out prominently as one which has not been surpassed in various respects by any enjoyed in the Indian Empire.

J. C. S.

(To be continued)

## Conference Assignments, 1921-22

Date	Conference	Place	Bishop
Nov. 23, 1921,	Barma Mission	Rangoon	Fisher
Nov. 26, 1921,	Central Provinces	Jubbulpore	Robinson
Dec. 10, 1921,	Bombay	Poona	Robinson
Dec. 14, 1921,	Lucknow	Gonda	Warne
Jan. 4, 1921,	South India	Bangalore	Fisher
Jan. 4, 1922,	North India	Moradabad	Warne
Jan. 18, 1922,	Northwest India	Muttia	Warne
Feb. 1, 1922,	English Mission	Jnabulpore	Fisher
Feb. 8, 1922,	Bengal	Pakaur	Fisher

## An Unjustifiable Conclusion

The only safe course, when one is investigating any subject, is to investigate scientifically.

Missionaries have to deal with many subjects, and, occasionally, to look wise when they know very little. Some of us know the story of the missionary children who were comparing notes as to whose father was the more clever. "My father," said the first little girl, "is a very clever man. Why, he does so, and so, and so." "But," said the second little girl, "My father is far more clever, for he teaches subjects about which he knows nothing!"

Dr. Parker, professor of Educational Methods in the University of Chicago, in his book, "General Methods of Teaching in Elementary Schools," has a section on scientific procedure contrasted with personal opinions. In his summary, he describes the characteristics of scientific investigations, as follows:

1. Mathematically precise.
2. Objective.
3. Subject to verification by any competent observer.
4. Made by experts.
5. Impartial.

Thorndike's statements, summarizing science and opinion, are:—

**Mathematical precision.**—Science seeks precise quantitative measures of facts by which changes and correspondence may be properly weighed; opinion is content to guess at amounts of difference and likeness, to talk in the vague terms of "more" or "less," "much" and "little," to rate a method as better or worse, without taking the pains to find out just how much better or worse it is.

**Objectivity.**—Science pays no heed to anything but the facts of which it has already made sure; it puts nothing in the scales but objective evidence. Opinion trusts its personal impressions.

**Verifiability.**—Science reveals the sources of its evidence and the course of its arguments, so that any properly equipped thinker can verify for himself the facts asserted to be true. Opinion offers itself to be accepted or rejected, but not to be verified.

**Expertness.**—Science is the work of minds specialized to search after truth.... Opinion is the occasional thought of those who, though important and capable people, are yet only amateurs in the work of getting truth (in the field in which their opinion may be offered).

**Impartiality.**—Science knows or should know no favorites, and cares for nothing in its conclusions but their truth. Opinion is often misled by the "unconscious logic of its hopes and fears," by prepossession for or against this or that book or method or result.

With the above thought-provoking quotations from two of the world's most eminent educationalists before us, would it not be well for those of us who are eager, in our sincere love for India, to make a definite, constructive contribution to elementary education in this land, to pause and consider? Should we be "too busy" to run down *everything* on our subject in a scientific manner? Should we not definitely plan to co-operate and bring together what each one is doing, and possibly find, after all, that we could apportion the task so as to save much wasted energy?

While we may not hope to equal such investigators as Dr. Ayres, of whom Dr. Parker says: "His work illustrates the fact that scientific studies must be made by experts who are masters of the technique needed to determine the truth, in the particular field under investigation," we might, at least, pattern after his and others' methods. And it is just possible that, if, guided by an expert, who came really backed by authority to guide, we might do as well as a certain government official, who was told by his superior that he was to proceed to C—, to do certain investigating and prepare a report. "But," replied the official, "I know nothing about that; I wouldn't know what to do." The answer was: "Oh, that's all right. So and so knows

all about it. You report to him. He'll tell you just what you're to do, and the Imperial Library is there. Go ahead."

Many of us have the intelligence. The pity sometimes seems to be that there isn't the "superior" expert, to direct.

Somebody very aptly said, the other day, in a Mass Movement committee, that every missionary is his own D. P. I. (Director of Public Instruction). The subject under discussion was education, and whether or not the time had come for all mission schools to use the Beacon reading texts.

Once or twice, a missionary has been quoted as saying that he did not approve of the Beacon Method, as it had been discarded at Home. The serious thing in this statement is that it aims directly at condemning the Beacon Method in India. Without adequately investigating, it arrives at an *Unjustifiable Conclusion*.

A study of the Beacon Method, as outlined by its author, shows that it is a combination of the sentence, word, and phonic methods. In thus outlining its approach to the teaching of reading, it does not differ from many of the special systems, which now pass under the names of their authors, and are but specially adapted means of using the above combination. However, on the "reading" side, its Primer is disapproved, because of its mingling of word lists for phonic drill with the reading matter, and because of the character of the reading content, which is the disjointed sentence material so universally condemned by reading text experts. The *Indian Beacon Primer*, on the other hand, is a story book, and, through its use, the approach to reading with the sentence method follows the practice favored by the best present opinion in method of teaching reading.

As already stated, in that it combines in teaching reading, sentence, word, and phonic drill, the Beacon Method is nothing new. On the other hand, in its presentation of "The New Phonics," it has made a unique contribution. By the simple and perfectly natural device of tying the initial consonant to the vowel following, word recognition becomes a matter of easy and rapid acquirement; for the blend thus occurs at the point where the vocal organs change position in pronouncing the words, causing the blended word to sound *natural* to the child. Hence, he recognizes the word when he blends it. This has been demonstrated as a distinct advantage in the rapid acquirement of words. For example, in English, the old way is to learn the AT "family." Then the child, having sounded AT, will, in order to make CAT, perform the mental contortion of going round in front of AT and prefixing C. In the Beacon Method, he sounds CA, and then, naturally, adds T, thus by himself easily recognizing the word CAT as he sounds it. With a view to adapting this phase of the Beacon Method to the vernaculars of North India, a careful study of the phonetic facts of the Urdu and Hindi resulted in the Beacon Phonetic Chart "adapted to India." Here, again, investigation will reveal that there is a very real connection between the chart and the Primer; although the children are not interested in, nor told of this connection. They read for the story; and the mechanics, through the Chart, come incidentally.

It would be possible, as is approved by a number of good methods, to delay the commencing of work with the Phonetic Chart for two or three weeks, until the child has a stock of "sight" words. However, my own personal experience with Indian community sentiment is that they are very pleased to see progress in writing and sounding letters, from the first day; and, as it is handled with the Beacon Phonetic Chart, I have seen no undesirable fatigue results in so doing.

Failure to investigate scientifically all contributions in our particular field of specialization can only result in work at cross purposes.

Allahabad.

MARY H. BRIGGS.

"Even a tombstone will say good Things about a fellow when he's down."

## A Vernacular Higher Secondary Department

For many years, our conviction has been that, while it is neither wise nor possible for a large number of our girls to have an English High School education, it is both wise and should be made possible for the majority who come into our large boarding schools to have the advantage of a more thorough preparation for life's tasks than the Middle School affords; while deferring the time when the heavy responsibilities of the home or other field of service must be assumed. The reasons why our Higher Vernacular Department exists are:

- Leaders;
- More leaders;
- Better prepared leaders.

As to our history, we are not yet two years old. We are the second and, at present, the only girls' school in Bengal to enter this field. The other school was compelled to relinquish the experiment because of the furlough of the missionary in charge, leaving only a new recruit to carry on her work; and also because of the difficulty of holding the girls. We now have fifteen in this department, whom we have been able to hold partly by the special inducement of a course in Indian music with the sitar. The tentative curriculum which we are following covers three years' work. Ten of the students at present in this department are in the second, or more advanced year; five, in the first year. We expect to present our first class for a special Government examination in December, 1922; this certificate to be the equivalent of the Matriculation pass.

In this experiment we have the cordial co-operation and approval of the Educational Department.

The subjects enumerated below make up the present curriculum (experience may lead to some changes):

*Compulsory:* Bengali, Arithmetic, History (including Indian, English and European history, the latter briefly treated), Geography, Sanitation (including first aid, home nursing and invalid cookery), and Needle-work.

*Optional:* Including Sanskrit, English, Nature Study, Mothercraft, Handwork, Embroidery, and Indian Music.

Our staff consists of two competent Bengali pundits, one an M. Sc., the other a B. A., a drawing master, a music master, and in the sanitation and needle work classes, some missionary assistance.

This is too early to talk about results. There are problems in the work which we have not solved; one being suitable text books in the Vernacular. But, as we see life opening out before our fifteen bright girls, with wider horizons and new meanings, we feel that we must go forward.

Our conviction of the necessity for a Higher Vernacular education for the majority of our girls does not mean that we are opposed to the English High School. Far from that! We shall always need those who have such training. But it is for those to whom a High School education in English is either impossible or unwise—and they are the majority of our school girls—that we wish to offer a larger opportunity for development and subsequent usefulness.

See Memorial, Calcutta. MARY F. CARPENTER.

## Allahabad Reminiscences Mary Briggs

XI

### THE SOUTH INDIA CONFERENCE LAUNCHED

The great event in the Methodist world of India, in 1876, was the organization of the South India Conference, at Bombay, November 9. As congregations were now gathered at many points—north, south, east and west—the boundaries of the new conference gave our Church leaders some concern. It was a difficult problem to unite such widely scattered stations in one homogeneous body. There was nothing for it, but to include in the South India Conference all of India not included in North India Conference! It took in circuits as wide apart as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore, etc. The conference session proved a very happy one in all respects. A more suave and brotherly

president could not have been provided than Bishop Elward G. Andrews, whose easy, but masterful administration of conference business was highly appreciated by all. The reports presented by the missionaries were of a most encouraging character.

Only two of the charter members of the conference have survived to this date—David H. Lee and the present writer. Brother Lee, handsome, vivacious, and natter in personal get-up than most of his brethren, (as he is still), told us how he had been treated by his Mussorie self-supporting congregation. "Why," said Brother Lee, "they have actually filed a suit against me!" This rather disconcerted and distressed us; but when he added: "You see, brethren, *how well it fits*," turning himself about in his fine Prince Albert, the clouds lifted and we rejoiced with (and probably some of us envied) him.

In those years, 1874-77, church buildings sprang up here and there in the South India Conference—at Calcutta, Bangalore, Karachi, and various other stations. Each one could tell an interesting story of enthusiasm and self-sacrifice. The evangelistic spirit still prevailed, and many were added to the church, such as were "being saved." New missionary recruits arrived, from time to time.

### BUYING UP THE OPPORTUNITY

Many encouraging incidents in one's ministry, gratefully remembered, cannot be included in these Reminiscences. They would take up more space than is reasonably available. But they added much to one's spiritual satisfaction and kept alive the spirit of gratitude in the heart, and of confidence towards the Spirit of God, whose working was so graciously manifest. On one occasion, it was necessary for some reason to wait half a day at Gulburga for a train. Ten or twelve Anglo-Indian ladies and two or three children were induced to attend a meeting in the station waiting-room. After a message, designed to be as "clear and plain" as possible, was delivered, I felt constrained to invite any one who desired to find Christ to express it in a suitable way. There was no response, and I felt disposed to discouragement. But I committed the matter to Him who searcheth the hearts and trieth the reins.

Nearly a year afterwards, I attended the Lanowli camp-meeting. As I entered the camp grounds, the Rev. W. B. Osborn greeted me with the remark: "There's a Mrs. — here, who is very anxious to meet you." The lady proved to be one of the small number who had met in the Gulburga waiting-room several months before. She told me that she was strongly drawn, in that meeting, to confess her conscious need of Christ, but had not the courage to do so. She went down to her house miserable, and continued in that state for some time. But deliverance came. In desperation, almost, she threw herself by faith on the Saviour's promises, and soon found peace and joy in believing. She witnessed a good confession for her Lord, in the camp-meeting services. It was a great encouragement to me.

I learned one good lesson, which was this: Christ's messengers should never despise a small audience. As a Scotch preacher once said: "No matter how small the number may be, they are as many as you will want to give account of, in the day of judgment." A second lesson is like unto the first: Christ's messengers should never be discouraged because of no visible immediate results. Their business is to proclaim truth and manifest it to every man's conscience in the fear of God: His business is to see to results. Do the best you can every time, and trust the outcome with the Lord. Qoheth, the Royal Preacher of Jerusalem, albeit gloomy and pessimistic in an abnormal degree, has said some good things. Among these were: "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, yea, even unto eight.....In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that" (Eccles. 11: 1, 2, 6).

### OTHER LESSONS LEARNED

There were other important lessons learned by me in the course of that first pastorate. Some of them possibly have been forgotten in the long years, but some have remained with me to the present hour. One which I needed to have taught me was this: Zeal and enthusiasm in the work of

(Continued on page 15.)



(Continued from page 8.)

the Lord, however desirable and indeed necessary under certain conditions, are not in themselves the whole of service. These admirable qualities need to be governed by the realization of one's utter dependence upon the guidance and help of the Divine Spirit. That came home to me with much force, in connection with the launching of the paper and the starting of the press referred to in previous chapters. Looking back from my present point of view, I honestly believe that I was led to embark in those apparently innocent and possibly useful enterprises, by a sincere desire to promote the interests of the Kingdom of God. But I was brought to see very clearly—and I see it now with much greater clearness—that I erred in not taking counsel more definitely with the Lord in regard to these enterprises. As a young minister, a young Christian, too, I needed to learn that impulses—even those which in themselves aim at what is good and true, but which have their spring more largely in the "energy of the flesh" than in the direct initiative of the Holy Spirit—must be jealously scanned, weighed, prayed over, and brought to the Lord in absolute sincerity, before committing one's self to carrying them out. It is not enough that the servant of the Lord "means well", on the whole. He should definitely seek to know what the mind of the Lord is. That passage in Romans 14: 23 has a restricted application to the particular case with which St. Paul is dealing, but it is nevertheless deeply suggestive: "Whatsoever is not of faith is sin." Moffatt's translation is, "Any action that is not based on faith is a sin." The believer who lives in communion with God will want to be fully assured that his plans are all laid in God and are approved by Him, before he proceeds to their execution. The presence of mixed motives, in embarking on any enterprise, has to be carefully guarded against. It is not difficult to persuade one's self that a certain course is all right, simply because it is not in itself unlawful or unworthy. The instructed believer wants more than this: he wants to be fully assured that it is well-pleasing to the Lord. The safe way to act is to follow the example of good king Hezekiah, when he received Sennacherib's threatening letter—spread it out before the Lord. Be quiet before Him. Say, "I will hear what God the Lord has to speak." And always give Him the benefit of any doubt which may arise regarding that which you propose to do.

J. E. R.

(To be continued.)

(Continued from page 10.)

ment. After I left Chadarghat, the good man was transferred to Hyderabad and developed into a useful, warm-hearted, devoted servant of Christ, who, with his good wife, proved a great blessing to the church, until the call to "come up higher" came to them. One feature of his conversion, which was regarded by many of Brother Marrett's old friends as a convincing proof of its thoroughness and reality, was his abandonment of Freemasonry. With his decision on that point, I had nothing whatever to do; and his reasons therefor I have never known. But, from observation and things I have heard as to the social developments in some of the masonic lodges of India, I am not surprised that William Marrett found out-and-out discipleship somewhat incompatible with Freemasonry.

(To be continued.)

—J. E. R.



very shabby but cleanly clad, and wearing a remarkably pleasant, intelligent face.

A nice looking young girl, the daughter of the house, answered his rap with a welcoming smile.

"Good for you, Archie!" she said, kindly throwing the door wide open to admit the big basket. "I am especially glad to see you just now, for we want the clothes. We are going on a little trip, mother and I, and there are a good many things in the wash this week that we need to carry with us."

"Yes'm!" said Archie, with an understanding little chuckle, chewing the brim of his straw hat and rolling his eyes about the pretty room.

"And I think it was very good of your mother to get the laundry ready for us a day ahead of her usual time," continued the pleasant young girl, beginning to empty the basket of its contents, heaping the beautiful ironed clothes on a table and a couple of chairs, with a look of supreme satisfaction. "Your mother certainly does fine work; and you, too, Archie, deserve a whole lot of praise for the way you deliver it; so promptly and carefully, everything just exactly right." And she smiled upon the small boy a most fascinating smile.

"Yes'm!" said Archie, again, with another appreciative chuckle.

"Now, do sit down on that chair, little man, and wait just a few minutes until I carry these clothes upstairs, and I'll bring the money to you; I'll not be long." And she vanished, closing the door softly behind her.

Though, as I said, it was a pretty room the boy was left in, it was in no wise an elegant one, for the Arnolds were not a wealthy people; but it looked like the height of richness to the washer-woman's boy. True, he had been

ed. The boy shifted chair, looked away even; still his eyes and fell greedily upon dish of fruit. Finally the strain, he rose and noiselessly across table where it stood he stood irresolutely look on his face; the hand crept stealthily little brown finger round an orange; at last, with a quick motion which was almost the hand back with placed it deeply in then, turning with uplifted head, he stepped outside door, opened self out on the street.

Now, Mr. Arnold the pretty little room glass door between; that the gentleman the temptation, the victory. He called who the next morning with the money for prised to see the room her the story. "moral hero on the said, in conclusion. to escape the temptation lessness placed before

"Oh, papa, I am have minded if he the fruit; it is there

"It would have been however," said her be careful how you ple's way; that be hard battle; in my great hero. Fill a fruit and give it to him to suspect that of his struggle. F

#### NOTICES

##### Calendar

- Sept. 28, 29.—Executive Committee of the Centenary Commission, Baroda.  
Oct. 1—3.—The Executive Board of the Methodist Episcopal Church in Southern Asia, Baroda.  
Oct. 5—9.—Dussehra Meetings, Lucknow.  
Oct. 10—12.—Council on Woman's Work, Lucknow.  
Oct. 13—27.—Teachers' Institute, Cawnpore.

##### District Summer Schools and Conferences

- Sept. 18-26.—Bikaner District, Bikaner.  
Oct. 5—25.—Nagpur District, Nagpur.

##### Important

The names and addresses of all W. F. M. S. missionaries in India supported by children's organizations in America are desired

aminations of the 11 should take notice the examination this year day, Nov. 11th and 12

##### Periodicals

Subscriptions solicited Home Journal, The S and The Country Gen

The Ladies Home Journal, The Saturday Evening, The Country Gentleman Apply: Master D. Lines, Cawnpore.

##### Har

##### An Indian Ten

A truly Indian story by Mr. Jeevan Krishn into English by M

father had an ox, for which he went out one noon to cut grass near some Mohan-medan graves. The grass was cut over their graves. Next day, B. P.'s father fell ill, and became worse and worse. So the above mentioned bhagat was called. Without "playings", the bhagat meditated as described above, gave ashes (rakh) and ordered it to be used as above. He declared it was the work of the dead man over whose grave the grass had been cut, and that he had seized the sick man. He ordered that puja be rendered at the tomb of the man, by offering *sonni*, i. e. various kinds of sweets. This was done by Baldeo Parshad about twelve years ago, when he was a nominal Christian. There was no benefit, and finally B. P.'s father died. The bhagat declared that death was inflicted by the one whose grave had been violated. So B. P. and his people were very much afraid, and ever after avoided going near these graves.

(b) A second purpose of ecstasy and possession is in order to divination or soothsaying. Baldeo Parshad visited a relative about fourteen years ago, where a household puja was taking place. At that time a bhagat "played". A little boy had lost two silver bracelets. The child's father came and asked the bhagat, while he was in special state, "Who has carried off my son's bracelets?" The answer was: "The one who carried them off has carried them off. You will not get them again." B. P. remembers many instances of such requests, but no instance of the bhagat's having revealed the place of the lost thing.

#### A Jagaran or all night worship of Javala Devi.—

In honor of Javala Devi, the fire goddess of *Javala mukhi*, a fire pit (*agni-kunch*) 2 ft. square and 1½ ft. deep is prepared. This is surrounded with small banners of red cloth. Several bhagats officiate at the *Jagaran*. Chaman, as well as Bhangi, musicians assist in the service. The wood of the mango tree is used in the fire-sacrifice. After the sacramental feast, the dancing begins. Two or three dance and the rest play instruments. As the bhagat casts ghee into the fire, the dancers dance. The bhagat mentions the name of each god in whose honor dancing is done. It is an all-night "sacred dance", a kind of "wake", continuing until eight o'clock the next morning. The chief bhagat stands, at the beginning of the *Jagaran*, exactly in front of the fire pit; clad in a ghaghra, a kind of petticoat hung in small bells. On each side of him are two young men dressed in women's garb. Soon the devi enters the bhagat and begins to "play." At first he shakes his clasped hands gently, then more violently, so that the bells fastened to his waist rattle. The special bhagat and the two acolytes dance all night to the music and song of the choir behind. This is the dancing form of ecstasy, which is current in every village in the Himalayas. Every cooly has seen it many times.

*Jam* (*Sk Yama*, "the king of the dead"),—When death is imminent; that is to say, when Jam makes his assault, a bhagat is called, who comes and does bhagat. If the sick one survives, a *hari puja* is performed by way of thanksgiving.

#### GENERAL COMMENTS:—

(1). We must not be unduly scandalized that nominal Christians take part in the idolatrous and superstitious ceremonies above described. We must remember that there are nominal Christians in Europe and America, as well as in India. In the West, the nominal Christian gives himself up to the lust of the flesh, the lust of the eyes, and the pride of life. In India, the nominal Christian calls in a bhagat and has the ceremonies of his old religion performed, to which he is especially tempted, if there be illness or misfortune in the family. In many cases, there are as many sins of ignorance as anything else. A reading of the first chapter of Glover's "Conflict of Religions in the Roman Empire" will show that the Apostolic and Post-Apostolic Church had to contend with the same problem. And moreover, the darkness will disappear in proportion as the light is let in. If we are sometimes tempted to be discouraged, we must remember

the pit from which these poor people have been dug. If, after hundreds of years of Christian ancestry, we find some among ourselves afraid to sit at a table where there are thirteen, or saying "Touch wood", or "In a good day be it spoken", etc., then we ought to be very patient toward our humble brothers from among the Bhangis.

(2). It will have been noticed that the Christian and non-Christian Bhangis are very closely associated together. Each section has the opportunity to attract the other to its way of thinking. The non-Christian Bhangis represent the old order of things and the Christian Bhangis the new order. In India it is not easy for the "old order" to change, "giving place to the new". And so, in this respect, the non-Christians, who stand for the old ways have a certain advantage over the Christians. All this emphasizes the need of building up the village Christian community by Christian education, so that they can hold their own against their non-Christian relatives and neighbors. Hinduism has the knack of re-absorbing groups that have been split off from it. So was it with Indian Buddhism, and Sikhism way do the same way. Nothing but a genuine Christianity on the part of converted Bhangis can resist the tremendous pull of Hinduism.

(3). We have noticed that the Bhangi community, whether non-Christian or nominal Christian, is under the bondage of fear—fear of demons or ghosts, fear even of the spirits of dead relatives, who so often become *Charail* and *Ahut*. Thus their worship is largely a propitiation of demons and the spirits of its malevolent dead. Almost the only Rig Vedic god whom they recognize is *Jam* (*Yama*), the king of the dead. Though fear of death and of the spirits of the dead, they are all their lives subject to bondage. When the Truth shall make them free, then they shall be free indeed. What a ministry it is to help these darkened lives out into the light of God's truth!

(4). The worship of ancestors is among the Bhangi, as well as among practically all Hindus. This is of immemorial antiquity, probably dating from the undivided Indo-European period. It is clearly referred to in the Rig Veda. The *Shraddha* offering is a fossil remnant in modern times. The Bhangi "death feast" includes the service and worship of the dead. To take the place of ancestor worship among the Hindus, the Christian religion sets forth the worship of God the Father Almighty, and the proof text is found in Luke 3: 38, where Adam, the ancestor of the human race, is called the Son of God. For the Hindu (and Bhangi) worship of the dead, so amply illustrated in the preceding remarks, the Christian religion presents the worship of "Him who liveth and was dead, and behold, He is alive for evermore."

(5). The belief in spirit possession is of immemorial antiquity. There is a clear reference to it in Rig Veda 10: 136, where the Rigvedic *mimis* are described as being like the ascetics and bhagats of modern times, in having long hair, wearing yellow garments, drinking draughts that produce ecstasy, and in being taken possession of by the gods. Popular Hinduism is everywhere smothered through with the belief in demon possession and the practice of demon exorcism. The preceding remarks amply illustrate the prevalence of belief in spirit possession among the Bhangis. That which, in the Christian religion, corresponds with Bhangi spirit possession, is the indwelling of the Holy Spirit of God, the being filled with the Spirit.

(6). The phenomena of ecstasy accompanying possession are wide-spread throughout the world and date from remote antiquity. As pointed out, in India are the shaking and the drumming type of ecstasy. Prophetic ecstasy among the ancients, Hebrews, is referred to in First Samuel, 10: 9-13; 19: 18-24. The shaking type of ecstasy is accompanied in India with a kind of grunt—*hu, hu*, or *hoo, hoo*, which may be regarded as a kind of Bhangi "tongue speaking."

(7). In connection with the phenomena of spirit possession and ecstasy in India, one would do well to

study Dr. Nevin's book on "Demon Possession and Allied Themes. There is an immense amount of such research work waiting to be done in India—work which has a very definite missionary value, as well as scientific value. To select a certain department of such study for cultivation would be worth while for any missionary. It all contributes to the understanding of the minds and lives that we are seeking to help and lead to Christ.

## Reminiscences

N

### INTERESTING BAPTISMS AT BELLARY

Among those who helped us in the work at Bellary were Captain Sawyer and Mr. John R. Rees, army school-master. The latter was one of the Brethren, though of which section I cannot now say. Whichever it was, this did not hinder him from communing with other Christians. I had much gratification in his fellowship. Great joy came to his delightful family circle, when his two daughters, between sixteen and twenty years of age, I should judge, were happily converted in our meetings. He was very insistent that their spiritual father should baptize them, but equally insistent that they should be baptized by immersion. This flustered me somewhat, for I had never previously administered baptism by immersion. I tried to get him to allow me to affuse or to sprinkle them; but he and the young ladies pleaded for the former method, which I could hardly deny them, in view of the attitude of our Church on the question, allowing candidates a choice of any one of the three methods.

I had some mental perturbations as to my competency to administer the rite, from a physical point of view; and some misgivings as to suitable garments for such a function. But I gathered up all the useful information on the subject that I could, provided the best I knew how, against all possible contingencies, and awaited the eventful day in faith and hope. It arrived. The news was spread that the baptisms were to take place in the public tank, the only available place, I was informed, for such a ceremony. I proceeded in a closed *tieca ghari* to the appointed spot, having taken the precaution of bringing along a reserve suit of clothing. The hour was hot; all the better, perhaps, with regard to health considerations. Mr. Rees had "coached" me as to how I should proceed—I was to get a good clutch on the candidate's dress in front, place my hand at the back of her head, lower her gently backwards, and, without undue delay, help her to recover the upright position. I succeeded famously with the elder candidate, who appeared to have good control of herself; and I think the folks who lined the bank supposed I had been "to the manner born."

But, when the younger lady's turn came, I could see that she was nervous and more self-conscious than was desirable on such a solemn occasion. I must confess I became a little nervous, too; especially as, where we stood in the water was none too smooth a standing place. I laid hold on the young lady's dress in front, placed my hand at her back, and, with her co-operation, lowered her into the water. Unfortunately for her and myself, while she was under the water and I was in the act of pronouncing the baptismal formula, she opened her mouth, (which no lady ought to do at such a time) began to sputter fiercely, nearly pulled me off my feet, and I came nearer to an immersion than ever before in all my life! But I resolutely held on to her dress, before and behind, and was able eventually to bring her comfortably to a standing position, and triumphantly led her ashore. I hurried to the waiting *ghara*, and after closing the blinds, enjoyed the luxury of a change of clothes, and reached my abiding place safely.

On the way, I had some searchings of heart as to the proper mode of baptism. These were deeply intensified next day, when I was served with an order

from the Local Municipality, that I must never thereafter presume to use the tank for baptismal purposes, it being the source of public supply and should not be polluted. I rejoined with a reminder that an order of this kind was most inconsistent, considering that all the bare-legged *bheesties* of the township entered the tank every day to fill the *masaks* from which the residents were duly supplied with water. Since that experience at Bellary, I have always fought shy, when the question of the baptism of converts came up, lest by any means I should again be entangled in the yoke of immersion. Sprinkling or affusion meets all my demands, and I believe neither mode does violence to either the letter or spirit of Scripture.

### ONE OF THE BEST FRIENDS I HAD IN INDIA

was a man whom I first met at Raichur, on one of my monthly evangelistic trips. I used to take my parlor organ with me, by way of accompaniment to the songs I was accustomed to sing in the meetings at the several railway stations on my circuit. On the occasion referred to, I had not begun my address, when a man of solid, weighty appearance dropped into a back seat. I could see at a glance that he was neither a driver nor a guard, but some kind of a superior railway official. As he held his head down and preserved a very immobile countenance, I could not tell how the service impressed him. We had a good meeting and one or two asked for prayers. But the friend mentioned made no movement, though I rather hoped he would "come out" and seek Christ. At the close of the service, he gave me a cordial greeting and expressed his great gratification that such meetings were being held among railway people. Before making his name known, he asked if I had a pass on the railway and, if not, to apply for one to the Traffic Manager of the Great Indian Peninsula Railway, at Bombay, Mr. Henry Conder, and as he happened to be the official in question, I could confidently count on receiving a periodical pass. Thus began a friendship which ripened, as the years passed by, and which became more intimate after I was appointed Superintendent of the Bombay District, in November 1887. Young Anglo-Indian lads, some of whom, doubtless, attained to good positions in the G. I. P. service, were introduced to Mr. Conder, from time to time, and he always seemed to be able to find a place for one whom I recommended. He was, I think, the first, certainly the second, president of the first Young Men's Christian Association organized in India, at Bombay, and we worked together on its Board for a time. More than once, I acted as his almoner, in cases where he desired quietly to furnish financial assistance to needy persons, without the giver's identity being divulged. He was not given to talk much about his religious experience. Indeed, in that respect, he was perhaps unduly reticent. He was also rather shy of aggressive religious methods of any kind. But he was a man whose good deeds and efficient service bore eloquent testimony to his religious principles.

### MORUSSIL MEETINGS

It was in that year (1877) that I accepted an invitation from Mr. John C. Hudson to visit his out-station, Khundi. Brother Hudson was an official in the Nizam's Public Works Department, and withal a fervent Methodist. He and his good wife kept their colors flying, wherever they were, and their outspoken testimony was a blessing to others. A night's journey in the bullock nib, about forty miles, brought us to the Hudson's hospitable home, in which we had morning and evening meetings. God was pleased to use the messages spoken to the dozen or so friends who assembled in their bungalow; and there were some definite conversions from among the small number of outsiders who attended. Among those who took a decided stand were Mr. and Mrs. William Marrett, afterwards of Hyderabad. The former was Brother Hudson's chief, as Executive Engineer in the Public Works Department.

(Continued on page 18.)

## Chandaya of Jagdalpur

Gattu Chandaya was born in Raichur, Nizam's Dominions, January 25, 1866, of Hindu parents. When about ten years of age, his father died. During the three years of famine of 1877-1879, he and his mother experienced much difficulty and had to resort to various means to keep from starving. She engaged for a time in taking famine children to the city of Hyderabad, where she sold them at considerable profit. Often she was urged to sell her own son, but refused to do so. Mother and son finally became separated and could find no trace of each other. One day, some boys told him that his mother had just died and he would find her body at a certain place; but before he could reach there, the body had been removed. Being much reduced by hunger, he at last went to a poor house in Raichur, where he received some food for about fifteen days, when he was turned out. While living in the bazaar and sometimes securing only a morsel to eat, he observed one day two gentlemen come into the bazaar. They were returning to the railway station with some children, and curiosity caused him to follow at a distance, until near the station he slipped into the group. They were fed that night and next morning, when some policemen came to inform them that they were being fattened to make grease, they were greatly alarmed; but when the train came, and the Rev. C. B. Ward took them in charge, they entered the train for Gulbarga, where, despite the stories of the awful fate awaiting them, they remained in the care of that good friend of India, Mr. A. C. Davis.

Brother Chandaya's experience following this cannot be told better than in his own words:—

"Here we remained about one year. During this time, we learned to sing a little. Later, we were taught other songs from a larger book; but I did not receive in my heart what I heard. Later on, we marched some twelve days to Secunderabad, and then six days more to a place called Mylarum, in the Karrimanagar District of the Nizam's Dominions. Here we were put to study in school. Morning and evening, regularly attending prayers, we began to learn religious truth and were brought into the light. We here had the opportunity to come into the knowledge of the true God. I belonged to the bearer caste included among the Sudras, and I was baptized into the Christian faith September 14th, 1890. From the time I was baptized I was taught, and for my bodily good was put to sundry kinds of work.

In becoming a baptized Christian, I came to know the way being taught me was a good one; that in it my sins would go, and that there was no better way on earth. In the next two or three years, reading my Bible, I observed that I was under the necessity of knowing my own heart. In the year 1884, in Secunderabad, I truly repented, believed on the Lord Jesus Christ and received a new heart. Immediately I experienced a great desire to seek heavenly things. I forsook sin with all my heart. Searching the Scriptures more diligently, a deeper desire sprang up within me. I hoped for and sought divine things. My new heart brought me into many gracious experiences. During the next three or four years after I received a new heart, in contemplating God's goodness and studying the Scriptures, I was compelled to feel that I had not received all of God's blessing. Either in 1886 or 1887, I received what I conceived to be the baptism of the Holy Spirit. Receiving the power of God in my heart, there began to burn within me a desire to make known to others, specially to my own country people, the forgiveness of sins and the salvation I had experienced. Thus constrained, I began to bear witness and preach. God's goodness to me constrained me to do something for my own people who, as I had been, were in trouble and comfortless. As I began to do something, my desire became stronger and stronger. My missionary, the Rev. C. B. Ward, made me a Sunday-school superintendent. Thus, at my own employment during the week, conducting Sunday-school on Sunday, and with others preaching, I did what I could to make known to my own country people the atonement—salvation through Jesus Christ. While thus employed, I received an exhorter's license. My desire to tell my own people the great news of God's salvation grew within me, as I witnessed and preached and worked for my Saviour. I was then made a local preacher. In August, 1893, with Brother M. Narsaya, I was appointed to Sironcha."

In 1897, Brother Chandaya was appointed to Jagdalpur. This really marked the beginning of his great life work. His mother tongue was Kanarese; but he received his education in Telugu and also acquired a good working knowledge of English. On his arrival in Bastar, he found a number of new languages and dialects. Here he learned Hindi and Oriya, in which languages, along with Telugu, most of the work in the State is carried on. There were scarcely any

Christians at the time of his coming. During the past twenty years, he had witnessed the growth of the Christian community to over two thousand. Throughout these years, except for one year he spent as superintendent of the Sironcha District, he toured, usually on horseback through the State preaching in the bazaars and villages the unsearchable riches in the Gospel. He had the privilege of baptizing many hundreds of people. He was known and loved by thousands in those parts of the State he visited most often; and with his passing, many indeed feel that they have lost a real friend. Even those who did not heed his message believe in the sincerity with which he fearlessly rebuked their sins. The Assistant Dewan of Bastar, a Brahmin, testified at the funeral that he had been his friend for twenty years.

I have known Brother Chandaya for more than ten years and have worked with him six years of that time. When we were just entering upon our first vernacular work, he met us in Raipur to assist us in making the long cart journey to Jagdalpur. He reminded me, when I first saw him, of my own father. Throughout our service together, I have found him a true friend whom I could love and consult most freely. We have toured together thousands of miles over these jungle trails by horse, cart and latterly by motor. He had a good constitution, never seemed to tire, and was always ready to preach, or to move on, that we might visit some other Christian families or inquirers. It was on our last tour in the western part of the State, involving 270 miles by motor and nearly forty miles by ox-cart, that he met his death.

At the western boundary of the State, we were met by the Rev. H. C. Scholberg returning from Sironcha to Raipur via Jagdalpur. Mrs. Gilder, who was making the trip with him, came into our car to be with Mrs. Campbell, and Brother Chandaya was seated with the Rev. C. H. Scholberg in the front seat of his Ford. Owing to tyre and engine trouble, his car did not get along well, and we had barely covered ninety miles of our 135, when night overtook us. Soon after dark, we stopped in the jungle, near a mail runner's hut, to await the arrival of the Ford. It soon came up. We had some tea and the remains of our day's lunch, and before starting on, we resolved that both cars would travel together; for the road was rather difficult and we knew we could not reach Jagdalpur until quite late. About thirty miles from Jagdalpur, we stopped a few minutes to wait for the light of the pursuing Ford. On returning about a mile, we found the car had fallen down from a newly constructed and very narrow bridge that replaced one which had burned out a few days before.

Fortunately the Rev. H. C. Scholberg and his faithful servant were not seriously hurt, and, with the assistance of some cartmen, they had carried the three injured men up from the deep ravine into which they had plunged. The Rev. Gattu Chandaya fell clear of the car, but struck his head on the ground. He never recovered consciousness, but passed to his eternal reward, from the hospital at Jagdalpur thirteen hours later, on the morning of March 24th. His wife (an orphan saved from the same famine), to whom he was married in 1889, and their two sons and three daughters mourn the sudden departure of a noble husband and loving father.

Sadness fills the hearts of thousands of Christians and others who loved him and who mourn his loss at this time, when he seemed to be such a vital part of our working force. He was the only Indian Conference member we have had in this vast area. The memory of his consecrated and devoted life is an inspiration to holy living; so we have the blessed assurance that "he being dead, yet speaketh." My prayer is that the reading of these lines may cause some other consecrated young men to come here, learn the languages and give their lives, that the multitudes of this vast jungle tract may know God.

Jagdalpur, Bastar, C. P.

F. D. CAMPBELL.



## Reminiscences

## III

## HOW METHODISM BEGAN IN HYDERABAD STATE

The story of how our Methodist work in Hyderabad State was commenced strikingly illustrates the Methodist genius for expansion and conquest. It also shows what can be accomplished in extending the work of the Kingdom by consecrated laymen. Some time in the year 1873 a young railway engineer, who had been converted in Bishop Taylor's meetings in Bombay was transferred to the Nizam's railway to complete the section between Wadi and Hyderabad, with headquarters at Secunderabad. After his conversion, and while he remained in Bombay, he made good progress in the knowledge of God and of the truths that belong to salvation, and was granted a local preacher's license. The night before he left Bombay for Secunderabad, the Methodist officers in the former city came together in true apostolic fashion, to commend the young fellow to God, as he went forth to a part of the country where Methodism was entirely unknown and where there was not a single Methodist to cheer him on his pilgrim way. They spent a half night in prayer in his behalf. We cannot doubt that he received a special anointing of the Holy Spirit for the work that God had for him to do in his new sphere of labor. The young man's name was Walter Winckler. I pay a sincere and loving tribute to his name and memory by describing him as

## THE FAITHFUL WITNESS,

for that he unquestionably proved himself to be, as no one can tell better than this writer. On reaching his station, Brother Winckler lost no time in unfurling his flag. From the very first he let it be known that he was a loyal follower of Jesus Christ. He gave his testimony in a winning way to high and low, and soon began to hold meetings, as opportunity offered, not only at Secunderabad but also at Chadarghat. The interest increased steadily and considerable numbers began to attend. His preaching was so altogether novel, he became the subject of conversation everywhere. That a railway engineer should be holding meetings, preaching, calling people to repentance—and that in a very aggressive, uncompromising fashion—they hardly knew what to make of it! To be told that they might know for themselves here on earth the joy of sins forgiven and heart cleansing staggered them.

Soon the sons of Belial began to bestir themselves, opposition increased, and considerable persecution of a mild form was in evidence. But the greater the opposition, even as it was in apostolic times, the more rapidly the work grew and the number of the saved increased. Methodism became a living power in the community, especially when the fruit of good works began to appear. Shopkeepers were rejoiced to have old debts paid up, even though less liquor was sold than formerly. The conversion of sundry downright ungodly persons, well known in the community for their wickedness, set people a-thinking. The revival meetings and the alarming theology dispensed by this self-constituted preacher, were canvassed in office and shop and home. But Winckler bravely and boldly held on his way, hard at work professionally through the day and giving his evenings to evangelistic work, fellowship band meetings, etc. After a time, George Bowen from Bombay visited the scene of Winckler's labors, and, like Barnabas, was "glad when he saw the grace of God." A church was regularly organized, officers duly appointed, and the believers were much edified by the good man's ministrations.

## A WELCOME AND A GOOD BYE

When I arrived at Hyderabad in Christmas week of 1874, among those who greeted me was Walter Winckler, who at the same time bade me good bye; for the good man had been transferred to some distant railway work, and had just wanted to welcome me. He and I never met after that. But the work this

splendid fellow accomplished for Christ and Methodism made it comparatively easy for me to consolidate and push it on to still larger success. Truly his labor "was not in vain in the Lord." The Master honored his work of faith and labor of love in a signal manner, his only reward being the love and gratitude of many who through his instrumentality had been brought out of darkness into the marvelous light of God. All the work of our Church now in successful progress in the Hyderabad State, including 25,000 of an Indian Christian community, numerous schools, hospitals, etc., with practically unlimited possibilities of expansion, may be directly traced to the fidelity of that young local preacher, Walter Winckler by name, who lighted a torch in the Nizam's Dominions which, by the grace of God, shall never be extinguished.

## FELLOW-WORKERS FOR THE KINGDOM

It was long after our Methodist work had been commenced in Hyderabad State that the Baptists and the Wesleyans entered the field. Both missions, thank God, have greatly prospered, and all are working together in beautiful harmony. But to that brave and beautiful local preacher must be accorded the high honor of having introduced vital personal godliness of the true New Testament evangelical type into that region. Captain Palmer Fallon, commanding officer of a regiment in the Nizam's army, a warm-hearted Christian, told me that to the best of his knowledge and belief, when Winckler began his work, there were not five persons in that whole territory who had any experience of personal salvation. But when Winckler left, there were scores of men and women who had the witness of the Holy Spirit in their hearts that they had even "become the children of God by faith in Christ Jesus," and they knew by signs infallible that they "had passed out of death into life." The desert had been made to blossom as the rose, and the wilderness became a garden of the Lord. In all my half century of Christian service, I have never known or heard of an instance quite akin to this. It deserves to be recorded. What cannot God do through a man who is fully surrendered to Him, and who, in the power of the Holy Spirit, uses his gifts in the Lord's service?

J. E. R.

*(To be continued)*

## The Imps

"Sir, he's an *imp*."

"What?"

"Yes, Sir, he is." The boy's voice was sharp. He had forgotten about "the excellent spirit," the indwelling good power; and for the moment at least, had surrendered himself to a cousin of the little demon that was inhabiting his chum.

I thought a minute, hoping for an inspiration. It came.

"Sonny, fetch me the big dictionary from the study table."

He did, and I gave him a piece of paper and a pencil.

"Now write 'imp'. Look up its meaning in the dictionary, and then make a list of all the imps."

Sometime later, he came to me and when I looked at his list, it was this:—

Imp-air  
Imp ediment  
Imp enitent  
Imp-erious  
Imp-ertinence  
Imp-etuous  
Imp-ioly  
Imp-olite  
Imp-ose  
Imp-roper  
Imp-udent  
Imp-urity

It wasn't the list I had expected. It was better than mine; and taking it as a text, we studied imps for about half an hour. There is one boy who will know them when he sees them.

G.



to the Jerusalem railway station, a mile or so away from the famous city of world-wide interest. But, on arrival, posters, guides, automobiles, and *gharis* each seek to monopolize your attention; and, having made a selection and disposal of these clamorous, mundane, and mercenary necessities, the traveler is glad and hungry enough, after a twelve hours' railway journey from Kantara, to find quiet, rest, and refreshment in the Grand New Hotel.

C. B. HILL.

### Prayer for Unity

The World Conference on Faith and Order designated the period of eight days ending with Whitsunday, May 8th to 15th 1921, for prayer for unity, and offered the following suggestions for its observa-

7. That we may keep true proportion in our life in the Church, exhibiting passionate loyalty to those things which are obviously of God and sitting lightly to the lesser and variable features of Christian fellowship.

8. That we may work wisely as well as pray without ceasing for the removal of misunderstanding and the obliteration of prejudice throughout Christendom.

### Reminiscences

By Bishop J. E. Robinson.

#### PROCEEDING TO MY APPOINTMENT.

On Monday Dec. 22nd, 1874, Bishop Taylor took me down to the Crawford Market, Bombay, fitted me out with a *rezaï*, a pillow (I had a rug), and a length of rope with which I tied up my outfit. He then took me to the Byculla station and bought my ticket to Poona (where I was to stop off for the night for a service of song at Kite's Castle, where the church of which Brother D. O. Fox was pastor then worshipped). While waiting for the train at Byculla, Bishop Taylor expounded his principles of operation among Anglo-Indians still further, emphasizing two points especially—the churches organized were to be *self supporting* and also *evangelistic*. He expected them to launch out in aggressive effort to reach the Indian non-Christian people about them. Assuring me with what seemed to me needless and rather suspicious vigor, that there was "no fear of my starving on my appointment" (Secunderabad Circuit), that "*they'll* take care of you over there", and "the Lord will provide", the good man gave me a parting blessing as he packed myself and modest belongings into a crowded third class carriage (I suppose because there was no *fourth* class), where I made my first close but mute acquaintance with Indian people, 35 of whom were my fellow-passengers. I remember how keenly I kept all my wits about me, fully prepared to act on the defensive and planning the best way of doing so, while passing through the more than twenty tunnels ascending the Bhore Ghaut. I was not a little anxious lest the Indians, without giving notice of their intention, should fall upon their solitary white brother in the darkness and throw him out of the window.

But I am thankful to say I arrived safely at Poona, where Brother Hard, who had preceded me by a few hours the same day, and myself regaled the warm-hearted people of that favored station with several of the new songs we had brought with us, interspersed with prayer and exhortation. Mine host for the night was dear Dr. A. G. Fraser, Railway Magistrate, father of Sir Andrew Fraser, afterwards Lieutenant Governor of Bengal. Two years later (I might as well make my confession now and get it off my mind) the lady who became my wife and I spent our happy honeymoon with Dr and Mrs. Fraser, with whom we had most delightful friendship until death intervened. I might add here that I was reminded by more than one that the step I took was a somewhat rash, if not indeed reckless thing to do, in view of financial considerations; but it proved, by the blessing of God, to be one of the most profitable steps I ever took in the course of my earthly life. Of which more anon.

#### SECUNDERABAD CIRCUIT

My first appointment, as I have mentioned, was Secunderabad Circuit, and my first Presiding Elder, as our District Superintendent was then called, was C. P. Hard, appointed to the Madras District. Some young missionary, perhaps, will be led to wish for such an experience as mine: *After I parted with my P. E. at Poona, I did not see his beaming face again for two whole years!* The demands of his own circuit work made it impossible to travel very much away from Madras. It was a rather lonely business in those days. The nearest Methodist preacher to me was at Poona, on the East, and at Madras, on the south. My circuit consisted of four regular appointments namely, Secunderabad; Chadarghat, the European suburb of

Hyderabad; Trimulgherry, a military station; Bolarum, a civil station six miles from Secunderabad; together with the Railway Work-Wadi, Shahabad and Raichur.

#### THE ACTUAL ARRIVAL

Arriving on Wednesday evening, Dec. 24th, at the newly-opened railway station at Hyderabad, I was met by a goodly number of our church people, from whom I received a welcome that captured my affections at once. After greetings of the most cordial character I was conducted to my waiting conveyance, recently purchased for the new pastor—a comfortable tonga with a 'spanking' (save the mark!) pair of bullocks. It took nearly two hours to reach my appointed residence at Secunderabad. I remember now how I chafed under the tediousness of that evening ride, and that I had to ride *backwards!* The conviction stole into my heart that I must be able to get round my big circuit more rapidly. It will suffice to relate that having whispered my desire to one or two influential ladies, the tonga and bullocks gave place in a few weeks to quite a pretentious dogcart and a military cast-horse, which proved himself to be an admirable itinerant and rendered excellent service while he remained on the circuit. A serious complaint he had to make was that he was rarely allowed to have his midday meal at the noon hour, an experience he had always been accustomed to before he joined the itinerancy. He was on the road somewhere three fourths of the day, for his owner was intent upon getting everybody on his first circuit converted *ek dam*, and it is to be feared that the said owner paid less attention to meal hours for himself, his syce, and his horse than was becoming.

On taking up the work of my new appointment, with Secunderabad as headquarters, I was delighted to find the well-conserved results of fruitful evangelistic effort of previous months. I found myself at home in the midst of a goodly fellowship of scores of truly converted souls, representing a fine type of live, earnest, (warm-hearted) Methodists, more closely akin to what I had read about old-fashioned spiritual Methodism than I have ever met anywhere, either in America or India. The people knew and loved the Lord. They practised a New Testament type of holiness, being welded together in love and good works. This probably was due in great measure to the fact that in the beginning of the work they suffered considerable persecution, and were thereby thrown back upon the Lord for upholding and comfort. Of this, more will be mentioned below.

The largest number of the Methodist community was to be found in Chadarghat, the English residential suburb of Hyderabad, where there was a small chapel which had been built on a site which had been given for the purpose by a sister of deep consecration, a widow lady by the name of Walker, a true mother in Israel, of whom more later. The largest congregation, however, met in Secunderabad, where we had a large hall in an old disused Mess House on Oxford Street, in which I also took up my solitary abode. The solitude was broken by the nightly scamperings of bandicoots, to which eventually I became quite accustomed. On Sunday evenings all our people from far and near were expected to meet for united worship, and glorious meetings we had in that old hall. Scarcely a service in which there were not conversions. Then, there was a General Fellowship meeting on one Thursday evening of every month, always a time of refreshing from the presence of the Lord. These united services did much towards knitting the hearts of all in warm brotherly love.

#### THE CIRCUIT PLAN

Was made out for every month. It had at least a dozen workers responsible for some meeting or service, of which there were some twenty-eight in the month all told. The several weekly fellowship band meetings were centres of light and blessing to many. Conversions were frequent at several of them. The whole work was admirably organized for effective ser-

vice of a practical type. Any pastor might well be thankful for the several excellent local preachers and class leaders who stood by him so faithfully and, as sub-pastors, helped him to look after the scattered flock. It may be said here as well as later, that take them all in all, I have ministered to no people in any part of the Empire during my years in India, whose consistent piety and eager devotion to the work of the Lord afforded more sincere gratification and encouragement than that band of Methodists whom the Lord raised up on that Secunderabad Circuit (including Chadarghat). I must not delay longer to tell the inspiring story of how that work began and of how it was developed; would that I were able to tell it as inspiringly as it richly deserves!

J. E. R.

(To be continued)

## Burma a Distinct Field

Burma is one of the most hopeful, yet most needy, situations in the world. My several views of Europe, Africa, and other sections of Asia have but intensified my conviction that Burma has been neglected by our Methodism more than any other single field.

Mergui is a new head-quarters, down the bay, which is a coming paralled to Singapore. It has rubber plantations, tin and zinc mines, with a great influx of Chinese, Indians, Malays and Burmese. The new district is the only one, because of its distance, which takes in all the languages. Opening this work at Mergui means that we are fulfilling this year one of the early visions of Bishop Thoburn. Some of the strong leaders of the English congregation came to me, after the reading of the appointments, stating that twenty years ago, Bishop Thoburn outlined his vision of the coming Chinese hordes by way of Malaysia into Burma through Mergui. The Mergui archipelago is a wonderful section just now beginning to be developed along the lines of the Malay peninsula. We have a number of Methodist Christians there, both from China and India. Therefore we are just following the Methodist flag. In a few years it will be the southern port of Burma, and boats from Singapore to Mergui will be frequent. The Chinese are demanding schools there. Even non-Christian men of wealth are willing to put money into a Methodist school for the erection of buildings and the purchase of equipment, if we can furnish the missionaries and faculty staff.

Please look upon Burma as a separate entity. Do not link it up necessarily with India, in your thinking, any more than you would link up the Philippines or Malaysia with some other section. Rangoon is fast becoming a modern city. It is a great immigrant center; while there are 100,000 Burmese in the population, there are 190,000 Indians and 53,000 Chinese. Therefore it is not, strictly speaking, a Burmese city. The standard of living is much higher than in India. Burma is not India. It is a misnomer to have it even politically a part of the Indian Empire. It is more like Malaysia or Japan.

The time to help Burma is now. The next decade will make possible the laying of foundations that will gradually produce a great self-supporting and self-propagating Methodism.

FRED B. FISHER.

### A Prophecy of Bishop Thoburn

This prophecy is now being fulfilled by the appointment of missionaries to Mergui. The appointees to this new field that lies on the coast between Rangoon and Penang, and Singapore, and thus links up Burma with the Straits on the south, are the Rev. and Mrs. B. M. Jones.

It was about the year 1905 or 1907, and one of the last visits of Bishop Thoburn to the Burma Mission Conference. At the usual conference reception, in reply to the address of welcome, Bishop Thoburn spoke of the growth of the church founded in 1879. "It is growing and will grow north into China; south to link up with the Straits, *via* Mergui and Siam. Yes, I expect to see missionaries go from this church into Siam."

These, as near as I can remember, are his very words. I know they made a strong impression on me, and I looked around the hall, wondering who among the missionaries gathered there would be first to go "East into Siam." Mr. B. M. Jones was there—he may recall the incident.

NELLIE A. LICHTENBERG,  
*in the Burma Mission Herald.*

"If God ever called a church to fulfill aspirations by carrying on a work so well begun, God is now calling upon the Church of Christ to do that for which the past centuries of achievement have been but a day of preparation."

## Reminiscences

By BISHOP J. E. ROBINSON, D. D.

### Introductory

Within the past few months, the suggestion has come to me from the Editor of this paper, and from various other quarters, that it would be of general interest to our missionaries, especially to those of the younger generation, were I to furnish through *The Indian Witness* some "Reminiscences" of the "good old days" of Self-support, and of the important developments of the work of our Church within the period of my service.

Two or three objections have hitherto tended to prevent me from meeting this request. One is, that it is very difficult to avoid an obtrusive, and therefore objectionable, use of the personal pronoun, first person, in narrating stories of the past, in which one may have had some part. It is extremely distasteful to have to give more place to the *ego* than one feels is desirable. Yet, it seems unavoidable that this should appear. The objection is that, in relating incidents of days gone by, allusions to other persons may unwittingly wound their feelings, if living; otherwise, of their friends. Hence my reluctance to indulge in "reminiscences."

In thinking the matter over, however, it has been brought home to me that a suggestion emanating from different sources must have something back of it that cannot wisely be ignored. The reflection that what I should be led to write might possibly develop the faith and stimulate the zeal of beloved younger brethren, turned the scale; and here beginneth the First Chapter of the "Reminiscences." I will try to cultivate the power of condensation to the utmost, and endeavor to steer as circumspectly as possible between Scylla and Charybdis, in the matter of the *ego* and references to others.

### ARRIVAL IN INDIA

Arriving in Bombay the week before Christmas, 1874, I received my appointment from William (afterwards Bishop) Taylor, the famous "California Evangelist," as he was familiarly called. He had just closed a session of the Bombay and Bengal Mission of which he had been appointed Superintendent by Bishop Harris in 1873-74. It was a great inspiration to meet the veteran itinerant, for such he was in the truest sense. In the course of his evangelistic labors, God had used him wonderfully in many lands. When I met him, he was within three months of the close of his Four Year's Campaign in India, which had been extremely fruitful in the conversion of a large number of Anglo-Indians. It was not his original intention to organize Methodist Episcopal churches; but, as the ministers of the churches to which his converts originally nominally belonged opposed his work and showed no sympathy with the newly-converted, except in a few honorable instances, he acceded to the urgent request of Bombay brethren and organized those whom he had been instrumental in bringing to the Lord into Methodist Episcopal churches. Among those who took the initiative in the matter, in Bombay, were James Morris, George Miles, William Bedford, Brothers Page, Sharman Glover, and a number of others too numerous to mention.

### A REMINISCENCE

The accession of the Rev. George Bowen to the newly-organized church at Bombay was a tower of strength to the cause, not only in that city, but throughout India. (I must remember that I am not writing a history of Methodism in India, but dishing up reminiscences.) To meet the kindly Bowen was a benediction itself. Then began a friendship between him and the writer which became more and more precious as the years passed by, and which ended only with his death in 1888, when it fell to my lot to be with him a few hours before he departed this life (the last to hear his voice), and to conduct the funeral service. It is more

than this writer expects that Bowen's like shall ever be looked upon again in India. In his absolute separation from, and deadness to, the world, in his deep consecration to Christ, in his spiritual penetration into the deep things of God, in his remarkable influence on Christian believers of every church—George Bowen was altogether unique. With all the deadness to the ambitions and honors, the prizes and emoluments, of the world, which undoubtedly characterized him, he was an able scholar, proficient in languages, a fine musician, a keen critic of current world-events, and a staunch defender of the faith. He was never afraid to break a lance with any editor in the land, in the paper which he started and edited for many years; and I never knew him to come off *second* best in his numerous editorial encounters. Editors of secular papers had to mind their *p's* and *q's* when the versatile editor of the *Bombay Guardian* got after them. They feared his quick but merciless logic and the keen rapier thrusts of his incisive pen. I have never been able to assure myself that George Bowen's ideals of missionary service were of a character that others could usefully adopt. He himself was always careful to disclaim any idea that he considered his ascetic mode of missionary life a model which others should copy. But he believed it to be God's plan for *him*. That it was the expression of supreme devotion to the will of God and the service of Christ, no one could doubt.

George Bowen was baptized as a child in the Protestant Episcopal Church in America, converted when a young man among the Presbyterians, and became a member of a church of that order in New York city, commissioned by the Congregationalists (A. B. C. F. M.) as a missionary to India, where he imbibed Baptist views. When William Taylor began his work in Bombay, Bowen rejoiced in answers to his prayers for revival and identified himself with the Methodist Episcopal Church from the first. At a meeting of the Missionary Conference in Bombay, after Bowen's death, the missionaries of nearly all the churches laid claim to him as having belonged to them at one time or other. Someone then turned to the present writer, inquiring whether Bowen had not finally taken himself into the Methodist Church, whereupon he replied: "Yes, the good man had gone 'from glory to glory' until he reached the Methodist Episcopal Church, and from that coign of vantage—seeing that he could go no farther on earth—stepped into the General Assembly and Church of the Firstborn in heaven."

#### FIRST MISSIONARIES FOR THE SELF-SUPPORT MISSION

The trio of missionaries, the first batch sent out by the Missionary Society, now the Board of Foreign Missions, included C. P. Hard, F. A. Goodwin, and the writer. We acquired easy access to the hearts of Bombay Methodists by our singing, of which it seemed they could not have enough. We had brought with us several of the newest evangelistic songs of Philip Phillips, P. P. Bliss, Ira D. Sankey, and other sweet singers of Israel—several of which were quite new to India. Bishop Taylor himself was a fine singer and used his voice with excellent effect in his service. In the prime of his manhood, the Bishop was in deed and in truth a splendid specimen of humanity. There is before me a portrait of him taken years before he visited India. He reminds me of one of the Scandinavian vikings—so stalwart and stately, so strong and vigorous—as capable of wielding a ponderous battle-axe as of using the sword of the Spirit. Full bearded, he also wore a wig. When he sent an urgent appeal to the Missionary Society to send him a dozen single men for the newly-begun Anglo-India work, he specially stipulated that they should be "men who can sing!" "I need Thee every hour," "Oh the bitter shame and sorrow," "In God I have found a Retreat," "Rescue the Perishing," "Where is my Wandering Boy tonight," etc. were heard for the first time in India at the meetings we held, on arrival in Bombay. I am disposed to believe that these sweet songs counted for much more than any of our preachments. We had a blessed Sunday at the Old Falkland Road Hall, at Mazagon,

and in the Fort—regular preaching centres. Bishop Taylor preached to a full house in the evening at the first named place. It was the only time I ever heard him preach. I was impressed and also surprised by the simplicity of the sermon. But I have never forgotten the definiteness which characterized it from beginning to end. He aimed at immediate results, and *he got them!*

The Rev. D. O. Fox and the Rev. W. E. Robbins had preceded the trio mentioned before by several months, perhaps a whole year; but they were not sent out by the Missionary Society.

Both rendered splendid service, and are now with their Lord.

(To be continued)

## Principal Alexander Whyte

### A RETROSPECT

"On January 6th, 1921, at 22 Church row, Hampstead, peacefully in his sleep, the Rev. Alexander Whyte D.D., L.L.D." So ran the official intimation of the death of the "Grand Old Man of Scotland," as he was affectionately called at the last United Free Assembly.

In telling his people once how to read the newspapers, he depicted himself opening his morning paper daily at the death column and reading in imagination,—"At 7 Charlotte Square, Edinburgh, Alexander Whyte." The detail of place has not turned out as he then imagined, but other details connected with his fore-fancying of his deathbed certainly came true. For long he had his psalm ready, and by his bedside on that 6th of January lay his Bible open at the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." He had his hymn ready, too, and we can well believe that, in that brief hour following his last earthly good bye and preceding his "Welcome home," he was singing, as he had so long fore-fancied:

"While I draw this fleeting breath,  
When mine eyelids close in death,  
When I soar through tracts unknown,  
See Thee on Thy judgement throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee."

His house at 7 Charlotte Square has passed into other hands, but it will remain to all who knew it, a place of hallowed memories. On that doorstep, returning home at night when all his household was in bed, he used to halt, and, before entering, he was wont to sprinkle the lintel and the two side posts with the blood of the Lamb. The door-mat, with its motto, "*Ut migraturus habita*," or, as it was freely translated, "Be ready to flit like the swallow," reminded him and his children every time they crossed the threshold that "here have we no continuing city, but we seek one to come."

On the street-floor were the school room and the dining-room, the latter associated in the memories of those who were privileged to sit occasionally at table with those wonderful "blessings" with which he prefaced his sitting-down—"Thy love is better than wine"; "May we be like Job!" (with a reference to Job 15)—or with those surprise verses which, uttered by one of the younger members of the family, were fitted to express the company's thankfulness to God:—

"The lions young may hungry be,  
And they may lack their food,  
But they that truly seek the Lord  
Shall not lack any good."

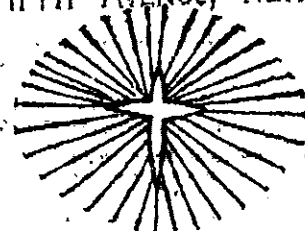
Amid all the free and happy intercourse that followed, with books and events and men passing under review, we seemed to see blazoned forth before our eyes that epigram which we learned in his class:—

"He that is wont to slander absent men  
May never at my table sit again!"

Immediately over the dining-room was the drawing room, to which after supper the company withdrew for general conversation and the reading and discussion of selected articles. In all this our host

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Bishop J. E. Robinson



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THE  
Kingdom of God  
AND THE  
Second Coming

BY  
BISHOP I. E. ROBINSON, D.D.

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*"I must preach the Gospel of the Kingdom of God  
to the other cities also; for therefore was I sent."*  
Luke 4: 43.

*"And He sent them forth to preach the Kingdom of  
God, and to heal the sick."* Luke 9: 2.

*"Go You and publish abroad the Kingdom of God."*  
Luke 9: 60.

*"The Kingdom of God is not eating and drinking;  
but righteousness, and peace, and joy in the Holy  
Spirit."* Rom. 14: 17.

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## The Kingdom of God

### FOREWORD

Hardly any expression fell from the lips of Jesus more frequently during His earthly ministry than the phrase, "The Kingdom of God." In the first three Gospels His teaching moves for the most part around this great conception, to which His unique doctrine of the fatherhood of God was intimately related. Over and over again He uses the term in a great variety of relations, and weaves it into His weightiest discourses. It was the dominant note in His preaching and teaching, and the burden of His parables. The idea of the Kingdom, its fortunes and its progress, was never absent from His mind. It was the message which He sent forth His disciples to proclaim. With this central doctrine of the kingdom He connected all that He communicated to His disciples on the subject of the Future—His Return, the Judgment, the Resurrection, the Intermediate State, and the Final Issues. This fact alone—that the Kingdom of God was the staple of our Lord's message to mankind, to Jew and Gentile alike—invests the theme with peculiar importance, and entitles it to the most careful study we can possibly give it.

In attempting to set forth in a simple and concise way the New Testament teaching respecting the Kingdom of God, the writer is actuated by no controversial spirit; this is carefully eschewed. He simply wishes to show that there is a body of Scripture which deals with the subject in a coherent and consistent way. At the same time, one

cannot but perceive that the subject is compassed with many difficulties, and it is not always easy to reconcile statements in the same Gospel or even in the same address. It will be the writer's endeavour to adhere closely to Scripture and allow it to bear its own witness, and "let every man be fully persuaded in his own mind."

## I. THE OLD TESTAMENT CONCEPTION OF THE KINGDOM

The conception of God as CREATOR pervades the whole Old Testament to a remarkable extent. On this conception rests the doctrine of His natural and universal dominion in nature and providence. "The Lord reigneth," "His Kingdom ruleth over all." The affairs of men and of nations, as well as the agencies and powers of nature, are embraced under the Divine rule. This Divine rule, dominion, or sovereignty, which ultimately controls earthly affairs, is never suspended. Man's sin occasioned the introduction of the element of *grace* into the Divine rule of the world; otherwise humanity must have been separated from God for ever. So that upon the conception of the *natural* dominion of God the CREATOR, there supervened the conception of the *moral* dominion of God the REDDEMER.

In order to bring about the supremacy of God's moral Kingdom in the world, it pleased Him to enter into special covenant with the people of Israel. Through this chosen Hebrew race, best adapted of all races for such high honour, the Divine purposes of mercy towards mankind were to be fulfilled and the ideals of God's moral Kingdom realized. This consummation was to be effected by God's chosen Representative—the "Suffering Servant" of Isaiah, the "Messiah" of Daniel, the "Messenger of the Covenant" of Malachi—by whom the everlasting Kingdom

of grace, goodness, and glory was to be established among men.

All through the Old Testament we find clearly discernible traces of the doctrine of the Theocracy—the kingly rule of Jehovah over Israel. But the people of Israel developed a very exclusive conception of the Kingdom and wove into it many carnal and selfish notions. They held that all the descendants of Abraham who outwardly observed the religion of their fathers would be taken into the Messiah's Kingdom, while His heavy judgments would fall upon the pagans alone. Material prosperity, the national glory, the supremacy of Israel, were the predominant ideas which it embodied to their carnal minds. The Prophets, notably Daniel, enlarged and ennobled the popular conception. Daniel definitely presented the conception of a Kingdom of the God of heaven granted by the Ancient of Days to "one like unto a Son of Man." Doubtless his conception of this promised Kingdom was coloured by those apocalyptic ideas familiar to the Jewish people, which tended to produce materialistic notions of the Divine Kingdom. In varied symbolic imagery Daniel sets forth the Kingdom as succeeding the last of the four world-kingsdoms and breaking to pieces all others. This triumphant Kingdom, we are taught, is of supernatural origin, of holy character, universal in its scope, and endures for ever.

We gather, too, from Daniel and other of the Old Testament books, that for the realization of the aim of the Theocracy, or government by God, there is needed not merely a Ruler to conquer the hostile world, but also a Mediator through whom Jehovah may declare His counsels and reveal His will, and expiate the sins of mankind. In order that the Kingdom of God shall attain its full consummation, this Ruler—the Messiah—is Prophet, Priest and King.

## II. CHRIST'S CONCEPTION OF THE KINGDOM OF GOD

It is plain, therefore, that the Kingdom of God was not in itself an altogether new conception to the Jewish people when Christ appeared and proclaimed it. But they had woven around it their narrow materialistic views of its scope and character, so that it had become little less than a caricature of the original idea as set forth by Prophet and Psalmist. There were, of course, those in Christ's time who cherished more spiritual conceptions of the Kingdom, all of which, however, were more or less tinged with the carnal notions which He never accepted. What Jesus did was to put into the unworthy conception cherished by a spiritually degenerate people, *a new divine content*. Thus was the conception completely transformed, so that it became invested with a significance and a sublimity which none of the Old Testament worthies who used the term had ever dreamed of.

In the Gospel by Matthew the term Kingdom of *heaven*, literally, of the *heavens*, is used in preference to Kingdom of God. There is probably no essential difference between them. Matthew, writing especially for Jews, would perhaps prefer to use a term that did not introduce the sacred Name which they so scrupulously avoided. We may infer that it was meant to teach the Jews that the kingdom was not of the material character of earthly kingdoms: but heavenly in its origin, in its aims, and in its supreme ends. As our Lord presented it, the kingdom, as it were, comes from heaven, is heaven on earth, and ends in heaven. Some find in the "Kingdom of heaven" a suggestion that the heavenly section of the Kingdom already exists above, waiting for the hour to strike when it shall descend upon the earth. Rev. 21:2 is quoted in this connection. Let it be understood, then, that for all practical purposes the terms are synonymous.

Christ Himself offers no definition of the Kingdom. He deals with it as a thing familiar to those among whom He moved. He frees the conception from the coarse, material notions which had become connected with it. It had been secularized, externalized, and debased; He rescues it, and calls it back to its original Divine idea. The Kingdom is intimately connected with Christ's own Person. Where He is by His Spirit, there is the Kingdom. It came with Him at His First Advent: it will come with Him in full glory and power at His Second Advent. His view of the Kingdom will appear in the chapter immediately succeeding.

## III. THE KINGDOM OF GOD BOTH PRESENT AND FUTURE

Unquestionably, there are passages in the New Testament which affirm that the Kingdom of God is to find its full consummation in the new, the coming, age. Its most glorious development is represented as lying in the future. But a still larger number of passages represent the Kingdom as *already in existence*, having been introduced by Jesus Himself into the world, and actually operating and in process of development before He completed His earthly ministry. We are therefore compelled by the clear teaching of the New Testament to believe that the Kingdom is both PRESENT and FUTURE.

### 1. THE NEW TESTAMENT AFFIRMS THE KINGDOM TO BE A PRESENT REALITY

(a) The burden of the preaching both of John the Baptist, and of Jesus Himself at the beginning of His ministry, was that the Kingdom of God (or, of heaven) was "at hand." Matt. 3:2; 4:17. How feeble its beginnings, how unpretentious its introduction! The call to His fel-

lowship of a few unlettered fishermen may be said to have been the initial act by which the promised Kingdom was launched among men.

(b) The Sermon on the Mount was an exposition of the principles of the Kingdom which Jesus founded. In this profound teaching of Jesus He manifestly views the Kingdom as a state of things *already at work* in the world, into which people are invited to enter *now*; whose blessings could be shared *here and now*; something also that could be 'received,' so as to become a constraining power in the soul and a controlling influence in the common life of men.

(c) Matt. 6: 33.—“Seek ye first the Kingdom of God (A. V. His Kingdom) and His righteousness, and all these things shall be added unto you”—‘things’ assuredly pertaining to the ordinary life of mankind in existing earthly conditions.

(d) Matt. 12: 28.—“But if I by the Spirit of God cast out demons, then is the Kingdom of God come upon you.” The establishment of the Kingdom and the casting out of demons were contemporaneous events.

(e) Matt. 21: 43.—“The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.” The Kingdom was pressed upon the Jewish people, but their attitude towards it was altogether unfriendly. Christ warned them that if they failed to possess themselves of what was within their reach, they would be deprived of it for ever. Others would receive it and utilize it to good advantage.

(f) Matt. 23: 13.—“Ye shut up the Kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.” Here stood, as it were, a royal palace with doors wide open, into which men

were invited to enter. But even while Jesus spoke, the Scribes and Pharisees were maliciously doing their utmost to prevent men from accepting His teachings and entering into His spiritual palace—a conception pertaining exclusively to *present* conditions.

(g) Mark 9: 1.—“There be some here of them that stand by, who shall in no wise taste of death until they see the Kingdom of God come with power.” This is a confessedly difficult passage, one on which it would be unwise to dogmatize. The parallel passage in Matthew has it, “till they see the Son of Man coming in His Kingdom,” and in Luke “till they see the Kingdom of God.” A bewildering variety of interpretations has come into existence in connection with this passage. It has been applied to the Transfiguration, to the Resurrection, to Pentecost, to the destruction of Jerusalem and judicial overthrow of the Jewish polity, to the Second Advent itself as supposedly imminent when Jesus spoke the words, and to the firm establishment and victorious progress, in the life of some then present, of that New Kingdom which was destined to work mighty changes on the earth. A careful study of the numerous references: of chapters xiv to xvii of John's Gospel; and of the first two chapters of the Acts of the Apostles, leads this writer to the conclusion that Christ referred specially to *the outpouring of the Holy Spirit*—the Spirit of Christ, the Spirit of Holiness and of power, the Paraclete—on the ever memorable Day of Pentecost, when the Kingdom of God may be most truly said to have been set up “in power” in the hearts of the disciples, and the disciples were equipped for the mighty work of building up and extending that Kingdom throughout the world. We urge that the Scriptures referred to be prayerfully studied, and then “let every man be fully persuaded in his own mind.”



(h) Note these several passages and their contexts: Mark 10: 24—"How hard for them who trust in riches to enter the Kingdom of God." Mark 12: 34—"Thou art not far from the Kingdom of God." Luke 7: 28—"He that is least in the Kingdom of God is greater than he" (John the Baptist). Luke 9: 2—"Jesus said, I must preach the Kingdom of God." Luke 10: 9-11—"Say unto them, the Kingdom of God is come nigh unto you." Other impression can hardly be received from these passages, than that the Kingdom to which they refer *actually existed*, and men were capable of entering into present personal relations therewith.

(i) Luke 17: 20, 21.—Jesus said: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for behold the Kingdom of God is within you." The Greek preposition may be translated 'among' as well as 'within.' Either rendering suits the notion of an *existing* reality, though 'within' plainly suits the context better. Jesus affirms that His Kingdom is not *external*, but internal; not a thing of localities and *observation*, but of consciousness, and presently in the heart—*is within you.*"

(j) Luke 16: 16.—"The law and the prophets were until John: from that time the Gospel of the Kingdom of God is preached, and every man entereth violently into it." The Kingdom, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was *now* undoubtedly upon earth, laid open to the entrance of men, spread out that all might become partakers of its blessedness.

(k) John 3: 3-5.—"Except a man be born from above, he cannot see, or enter into, the Kingdom of God." The implication of a *present* experience is unmistakably clear from the context.

(l) Rom. 14: 17.—"The Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit"—fruit of the present indwelling Spirit, qualities of mind and heart which the believer possesses during his *earthly* existence.

(m) Col. 1: 13.—"Who hath translated us into the Kingdom of His dear Son," by a gracious Divine act effected once for all in regeneration, and undoubtedly an accomplished, abiding fact.

(n) Heb. 12: 28.—"Wherefore, *receiving* a Kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe"—a 'receiving' and a resultant 'service' plainly possible in our *present earthly life.*

(o) Rev. 1: 6.—"And He *made* us to be a Kingdom, to be priests unto His God and Father."

## 2. THE TEACHING OF THE PARABLES

To make the present study of this subject more thorough and decisive we cannot forbear a glance (and it can be no more at a few of the Parables of our Lord. These, we believe, teach or assume the *present existence* of the Kingdom of God, and set forth the principles of its development and the processes by which its growth and increase are furthered. All the stages of the history of the Kingdom of God from its beginning under the old dispensation to its consummation at the threshold of eternity, are spread out before us. Jesus is preaching the Kingdom of God, setting forth what He calls the "Mysteries of the Kingdom." In considering the Parables, we must guard against two things: first, against ignoring important features; and, second, against trying to make every detail mean something. No analysis or classification is attempted,

the core of Christ's teaching as to the *present existence* of His Kingdom is simply extracted.

(a) *The Sower*, Matt. 13 : 3—23.—The establishment of the Kingdom in the hearts of *then living men* of various dispositions, by the preaching of the Word of the Kingdom, and not, as the Jews expected, by a sudden Divine intervention then or in the future. Jesus had brought the Kingdom; the Sower had gone forth to sow, and was then actually engaged in so doing.

(b) *The Mustard Seed*, Matt. 13 : 31, 32.—Here is clearly taught the external extension of the Kingdom from its founding by Jesus to its final consummation in the whole human race. Planted by the Son of Man in the most humble and unpromising manner, it would grow until the nations of earth should find shelter therein. The little stone becomes a great mountain that fills the whole earth. (Dan. 2 : 34, 35).

(c) *The Leaven*, Matt. 13 : 33.—This teaches that the introduction of the Kingdom and its principles into human life, individual or social, brings about a wonderful transformation of character. The Kingdom launched by Jesus was characterized from the very first by this marvellous power to transform from within. It gradually pervades, assimilates, and transforms the whole of our common human life.

(d) *The Hidden Treasure*, Matt. 13 : 44.—Here are the absolute decision and complete sacrifice of everything else which characterize men who take *present possession* of the Kingdom on which, as it were, they have unwittingly stumbled.

(e) *The Goodly Pearl*, Matt. 13 : 45, 46.—The same spirit as that manifested by him who sought to secure the Hidden Treasure, only that the purchaser of the pearl makes

the Kingdom the special object of his deliberate search. Both parables unmistakably point to the supreme value of the Kingdom as a possession to be enjoyed in this earthly life.

Lack of space forbids further consideration of the Parables of Jesus to sustain our position that the New Testament conception of the Kingdom of God is that of the Highest Good, accessible to men *in this present* earthly life. That it has a glorious *future* before is taught in the New Testament with equal clearness.

### 3. THE KINGDOM OF GOD WILL HAVE A GLORIOUS CONSUMMATION IN THE FUTURE

Holding fast the idea so clearly and so emphatically taught by Jesus, in explicit statement and by suggestive parable, that the Kingdom of God had been introduced by Him into the world and was in actual process of development on earth, let us consider the teaching of the New Testament as to the future consummation of the Kingdom.

(a) Matt. 8 : 11, 12.—"Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the children of the Kingdom shall be cast out, etc." The Kingdom of heaven, or of God, includes the realm of *glory* as well as of *grace*. The Jews, the natural children of the Kingdom who refused to enter the Kingdom of grace, will be excluded from the Kingdom of glory; while the repentant Gentiles, becoming Abraham's spiritual seed by embracing the Kingdom of heaven—become fellow-partakers with the Patriarchs and all saints in the Kingdom of glory.

(b) Matt. 13 : 43.—"Then shall the righteous shine forth as the sun in the Kingdom of their Father."

(c) Matt. 25 : 34.—"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation

of the world." This is the Kingdom of God, triumphant at the Second Coming of Christ, in its perfected future realization.

(d) Matt. 26 : 29.—"I shall not drink henceforth of this fruit of the vine until I drink it new with you in my Father's Kingdom."

(e) Eph. 5 : 5.—"No . . . idolater hath any inheritance in the Kingdom of Christ and God."

(f) 2 Tim. 4 : 18.—"The Lord will . . . save me into His heavenly Kingdom."

(g) 1 Pet. 1 : 3—5.—". . . An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

(h) 2 Pet. 1 : 11.—"Thus shall be richly supplied unto you the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ."

(i) Rev. 11 : 15.—"There followed great voices in heaven, and they said, the Kingdom of the world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever."

NOTE.—A devout Christian scholar has made an exhaustive examination of the 129 passages in the New Testament where the term 'Kingdom' occurs. His analysis gives the following result:—It means the *Rule or Reign of God* in thirty-four passages; *manifested in and through Christ*, seventeen passages; *is apparent in the Church*, eleven passages; *gradually develops among hindrances*, twenty-four passages; *is triumphant at the coming of Christ*, twelve passages; and, finally, *perfected in the world to come*, thirty-one passages.

#### IV. THE KINGDOM OF GOD DEFINED

Our preceding studies have prepared us for the question, "What is the Kingdom of God, or of heaven?" Having seen that the New Testament represents the Kingdom of God as something which belongs to both the *Present* and the *Future*, we are ready for a definition. But the task of formulating one is not an easy one, for the term "Kingdom of God" is one of exhaustless meaning. No attempt is made to define it in the New Testament, with the exception, perhaps, of Rom. 14 : 17, where Paul says it is "not eating and drinking, but righteousness and peace and joy in the Holy Spirit." The fact is, numerous volumes have been written to answer the question. The ablest and devotest intellects of Christendom have grappled with it in recent years. But there is much divergence of opinion respecting it. Men even of the same general school of religious thought are not agreed as to the main elements of the question. After careful study of the Scriptures and of what the best authorities have said on the subject, I give in a general way, the conclusions to which I have come.

The Kingdom of God is that new spiritual order of things introduced into the world by Jesus Christ, which makes the will of God the supreme rule of life and holy love its governing principle. It is the Reign of God, the Divine Rule, established in human hearts. It is the power of God and the principles of the Gospel working secretly but effectually in the hearts of men—God Himself judging and saving, purifying and elevating, and bringing the lives of men, whom He has created by Himself, into full conformity to His holy will. That Kingdom comes to men in the forgiveness of sin, in spiritual healing, in the renewing of the mind, in the implanting of the principles of the Gospel, in impartation of the Holy Spirit. Henry Drummond defined it something like this: "A society of the best men,

animated by the best motives, seeking to realize the best ideals, and working for the best ends."

The Kingdom of God is an *invisible* realm; it is a Kingdom of *souls*.—souls taken possession of by Jesus Christ in the name of the King of heaven, souls surrendered to the Divine Spirit to be dominated by the love of God in all earthly relationships. It is the supremacy of spiritual principles and of a Divine life in the heart—not at all a matter of visible organization, nor of outward rites and ceremonies. A recent thoughtful writer says: "Christ's conception of the Kingdom of God was a realm of moral forces, a society of goodwill and of benevolent activities, one of human brotherhood, of unselfishness; a realm under whose standards spirit should be of more value than substance, men of more value than machinery; in which God, and worship, and the human soul should be held as facts of transcendent significance and worth."

A careful study of the Gospels satisfies us that for all practical purposes the terms 'Kingdom of God' and 'eternal life' are synonymous. To be in the Kingdom is equivalent to the possession of eternal life. In various passages Jesus uses the noun 'life' without the adjective 'eternal.' For example, Mark 9 : 43, "enter into life," and v. 47, "enter into the Kingdom of God"—both meaning the same thing in our Lord's thought. So that we may regard life in those passages as equivalent to eternal life. "He that believeth *hath* (as a present possession) life;" in other places *hath eternal life*. It is manifest that as one while a pilgrim here below may have eternal life, so is the Kingdom of God within him. And just as the Kingdom of God is both present and future, so eternal life is enjoyed on earth and will find its perfect fruition in the world to come. A simple answer, therefore, to the question, "What

is the Kingdom of God?" might be, "Eternal life received and enjoyed on earth, consummated in heaven."

Some one may ask, if it be true that the Kingdom of God already exists as a present reality in this life, in what sense do we pray, "Thy Kingdom come?" We pray that it may come with greater and ever increasing power in the hearts and lives of men everywhere, that the tares may be fewer while the wheat grows apace in human life, that the great evils which afflict mankind and shut God out of their thought may be eliminated, that the people of God may be more faithful in spreading the Good News of the Kingdom, that they may lead holier lives to shed lustre on its principles and rejoice the heart of the King, and, finally, that by love to God and man manifested in practical ways, the day may be hastened for the glorious appearing of the King and the full consummation of His Kingdom.

It has been said above that the Kingdom of God is *spiritual*, it "cometh not with observation," it takes possession of the *hearts* of men. This leads to a consideration of the relation of the Kingdom to the Church, which is taken up in the next chapter.

## V. RELATION OF THE KINGDOM TO THE CHURCH

The term 'Kingdom' occurs 112 times in the Gospels, whereas 'Church' is found but twice. On the other hand, the latter term is at least ten times as frequently used than the former in the Acts and the Epistles. Singularly enough, 'Church' occurs exactly 112 times in the Acts and the Epistles, while 'Kingdom' is found in only 29 instances. It is not easy to determine why the great conception of the Kingdom which so largely occupied the thought of the Lord Jesus Christ, should have fallen into the background after His

ascension, whilst the Church, to which He hardly referred during His ministry, became very prominent. True, it appears from the Book of Acts that in the widespread evangelism of the years immediately following Pentecost, the Kingdom did have a somewhat conspicuous place in Apostolic preaching (Acts 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 31). In later years, however, the Kingdom idea appears to have waned. Whatever references to it are found in the Epistles relate chiefly to the future.

Various reasons have been given for this singular departure from Christ's own example, apart from some definite command. It may be, as some suggest, that the Apostles considered it impolitic to proclaim a *kingdom* in the Roman Empire, and by so doing awaken undue suspicion and create alarm. Others think that, disappointed in the expectation of an *early* return of Christ to the world to set up His Kingdom, they were led by the Holy Spirit to lay hold of the Church as a visible entity more apparently practical and immediately necessary than the veiled and uncertain kingdom. Some organization was needed to conserve the fruit of their evangelistic labours and to provide for the development of the Christian life of converts, so that the work of salvation might go forward with power and all things "be done decently and in order."

Probably the best explanation is this: The *ecclesia*, church, congregation, or assembly, was a well-known feature of Old Testament Jewish life. In our Lord's time it was related to the synagogue. The propagators of Christianity were Jews quite familiar with the idea of the *ecclesia*. As Christ left no instructions respecting the organization of His followers into a special society, so far as the record goes, the Christian leaders, under the Holy Spirit's guidance, adopted a counterpart, more or less, of

the synagogue, utilizing and conferring upon it the title *ecclesia*, which Christ Himself had used on an important occasion (Matt. 16: 18). At the same time, it is not, of course, impossible that Christ should have expressed some opinion as to the necessity of an organization of some kind to represent outwardly the supreme organism of the Kingdom; nor that during the interval of forty days after His resurrection some reference to an external organization should have been included in the things which He spake "concerning the Kingdom of God" (Acts 1: 3). Of this, however, there is no hint in the book of Acts or elsewhere.

Be the reason for the change referred to what it may, it seems certain that the two terms, 'Kingdom' and 'Church' are *not synonymous*. They do not connote precisely the same idea, nor do they cover exactly the same area. In a loose manner the terms are used interchangeably in a familiar religious way, but that they are not identical is readily perceived by the application of a simple test. Expressions are used respecting the Kingdom which cannot properly be applied to the Church. Jesus said that "the kingdom of God cometh not with observation," a remark which could not be used with reference to the Church. One can be said to "inherit the Kingdom of God," but this cannot be applied to the Church. Paul's description of the Kingdom—that it is "righteousness, peace, and joy in the Holy Spirit,"—cannot be used appropriately of the Church. There are many flocks, but one Fold; there are many churches, but only one Kingdom. We pray, "Thy Kingdom come;" but we should hesitate to pray, "Thy Church come."

We are justified, therefore, in regarding the Kingdom as a wider conception than the Church. The Church is, as we believe, the divinely appointed means by which the Kingdom of God is to be realized among men. It is the



Chief Organ for promoting the interests of the Kingdom and for realizing its Divine ideals in the world—the organ, let us say, of Christ's highest action upon the world, but, still more, by the fact that His Spirit is its animating principle. One has termed it the "concrete exponent of the Kingdom of Christ—a formal organization which stand for the Kingdom of Christ while that Kingdom is in the process of formation." Neander described the Church as the "seminary for the heavenly community." Another, as "the workshop of the Kingdom." The Kingdom is a simple personal and spiritual organism; the Church is a formal and complex organization. But the Kingdom is much wider and more comprehensive.

A question which scholars presently are discussing is, To what extent was the Church constituted by a Divine order? Some take the position that it was more "a voluntary aggregate of individual souls for religious purposes." From a reading of the Gospels and Acts this certainly would appear to have much in its favour. Christ gave two important commands to the disciples as He was about to leave them. One was that they should tarry in Jerusalem until the promised endowment of power should be bestowed. The other was, the Great Commission of Matt. 28: 20, 21, to go into all the world and make disciples of all the nations. But there is no hint of His desire that they should be organized into a Church or other society, apart, of course, from His command to teach and to baptize, which certainly suggests, if it does not enjoin, some kind of an organization. The whole record in the first chapters of Acts gives the impression that the idea of a Church organization took shape slowly in the disciples' minds, and when it did take hold, it was that of a very simple, republican sort of organization. The safe position to take is this. The Church of God is essentially

Divine and not a merely human and voluntary organization, but is not to be identified with any particular visible form regarded as a Divine order. The Kingdom is not always where the Church is, and it is found where the Church does not visibly exist; but wherever the true Church is found, there also is the Kingdom. In Matt. 16: 18, where the two terms occur side by side in one of the two passages in which Jesus used the term 'Church,' the Kingdom appears to be regarded as the future heavenly counterpart of the Church. The difference between the two terms apparently was not very great.

But all this by no means justifies a belittling conception of the Church. What has been said only serves to bring out into bold relief the sublime, magnificent, all comprehensive conception of the Kingdom as it was proclaimed by Christ Himself. The disciples glided into the use of the term Church apparently without any deliberate or pre-concerted intention. But, nevertheless, the Church is the BODY OF CHRIST, and the BRIDE of the LAMB! No organization within the knowledge of man can for one moment compare with it in grandeur and importance. Only we must not confuse it with the Kingdom. The Church, in its purity and power, under the guidance and control of the Holy Spirit, serves the interests of the Kingdom according to the will of its Divine Head. It brings the heavenly principles of the Kingdom to bear upon the world—the principles by which the world is to be subjugated and transformed. It is through the Church that the manifold wisdom of God is to be made known unto the principalities and powers in the heavens (Eph. 3: 10); and one day Christ will present the Church to Himself glorious, not having spot or wrinkle, or any such thing; but holy and without blemish (5: 27), which it cannot be said to be now.

The object of the Church is to form a glorious society composed of individuals rescued from the alienation, corruption, and hopelessness of the world, to be trained for, and to devote themselves to, useful service on behalf of the Kingdom of God, to which, in its larger comprehensiveness, they belong. As the Church Militant, it is to be Christ's embodied host set in array against the marshalled forces of evil—the "gates of Hades"—which "shall not prevail against it." There is a sense in which the Church of Christ may be said to have been born on the Day of Pentecost. But, strictly, it existed before that memorable day. On that day, it would perhaps be correct to say, the body of disciples, united by the common tie of devotion to their Risen and Ascended Lord, was commissioned and equipped for its world-task with respect to the Kingdom of God. Its constituent members were "all filled with the Holy Spirit," with "the fulness of Him who filleth all with all." The Army of the Lord was on that day endowed with all needed gifts and graces for spreading the knowledge of the King and the principles of His Kingdom to the uttermost parts of the world. So that while it is true that there is no record of a formal founding of the Church by Christ, there is abundant reason to believe it to have been born of His thought, and to be the offspring of His heart's desire, that all men might know the Father and enjoy the privileges and blessings of the Kingdom of God. We may therefore confidently regard and speak of it as a Divine institution.

## VI. THE KINGDOM OF GOD AND THE KINGDOM OF THE WORLD

A much misquoted passage is Rev. 11: 15. The Authorized Version gives it, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

The Revised Version more accurately translates, "The kingdom of the world is become the Kingdom of our Lord and of His Christ." As thus corrected, the reference is not to earthly monarchies—the kingdoms of Italy, Sweden, Norway, Spain, etc.—but to a great organism, *humanity in its present state of alienation from its Maker*. The 'world'—in the sense in which it is used in the passage quoted above, and in which sense it is the protagonist, so to speak, of the Kingdom of God—is the whole visible, audible, tangible state of things in which we find ourselves placed, in or by which neither the claims of the Kingdom of God are recognized nor its principles adopted. Not the natural world in all its varied beauty, nor the world of wicked and sinful men which God so loved that He gave His Son for its redemption. But the world as men have made it, the world considered as an end in itself, and loved for its own sake with a selfish love which of necessity excludes the love of the Father.

The kingdom of the world is that vast totality of mind and achievement in all lines of human thought and activity, voluntarily being outside the moral control of Almighty God; that human aggregate of indifference to God's commandments and opposition to the principles of His Kingdom. Just as the Kingdom God is a kingdom of hearts, principles, motives, and influences, so also is the kingdom of the world. In this kingdom of the world are, so to speak, many provinces—government, society, commerce, literature, science, art, the family, etc.—so far as these are not subject to the law and will of God. These departments of human energy and intelligence are as truly organs of the Kingdom of the world in its alienation from God, as they are organs of the Kingdom of heaven when under the control of Christ and consecrated to God's service. The world is our foe when the earthly and

temporal take the place of the spiritual and the eternal; when it tempts us to forget God, and to lose sight of the Unseen. But the world's grossest evils are not its most powerful weapons to assail the Christian. Let sin transfigure herself in a veil the thinnest and most transparent, and the danger is begun.

The kingdom of the world, then, is to be understood as mankind associated, organized, and pursuing lawless aims in hostility to, and independence of, God. This Kingdom has its head, described as the prince of this world (John 12: 31; 14: 30; 16: 11); the prince of the power of the air (Eph. 2: 3); the god of this world, or age (2 Cor. 4: 4); the Evil One (1 John 5: 19). He is the implacable Adversary of God and of man, the relentless foe of the Kingdom of heaven, the bitter enemy of Christian believers. His personality is assumed throughout the New Testament, especially in his direct antagonism to Jesus Christ, whom he sought to divert from His mission of redemption in behalf of a world "lying," as John tells us, "in the Evil One" (1 John 5: 19).

The Kingdom of God is not immediately concerned with the governments, politics, commerce, industrial realm, etc., of the world, or the age, as though these were the purpose or business for which it was established. "My Kingdom," Jesus declares, "is not of this world." But if there should appear in any of these spheres or departments of human interest—in government, in art, in literature, in social life, in business—anything that tends to degrade man, to corrupt his morals, to render him inimical to society, to unjustly oppress him, to prevent him from realizing his highest good; the Church, which is the supreme organ or representative of the Kingdom of God, is bound in the interests of that Kingdom to lift up its voice and cry aloud, and to make its solemn protest in the

name of the Most High God. The subjects of the Kingdom of God must insist on righteousness in government and in society; not seeking its ends, of course, by use of material force or carnal weapons, but by the proclamation and application of the principles taught by Jesus Christ, even the eternal principles of the Kingdom of God.

Nowhere in the New Testament, for example, are Christians commanded to free their slaves; but the principles of the Kingdom of God, as expounded by Christ, have shattered slavery, so that it has no place now under any civilized government. Nowhere in the New Testament are Christians exhorted to carry on a crusade against the Liquor Traffic; but as surely as a holy God rules in the heavens, the principles of His Divine Kingdom, made known and exemplified by His loyal subjects, will overthrow the vicious traffic and abolish forever the cruel rule of King Alcohol. And who can doubt that these beneficent Divine principles will so work in the consciences and hearts of men, that hideous war will cease from the earth, and men will be constrained to adopt means and methods for settling their international differences, more in harmony with the spirit of Jesus Christ than by the horrible conclusions of the battlefield.

The Kingdom of God is both *individual* and *social*. (1) Its main object is the recreation of individual character. "Except a man be born from above, he cannot enter into the Kingdom of God," says the Lord. "The Kingdom of God," John 3: 3-5, "is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14: 17. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." Matt. 5: 3. "Whosoever will, let him take of the water of life freely." The Church reaches out after those who belong to the

kingdom of the world and those who repent and believe the Gospel are translated individually into the Kingdom of God's dear Son. Its design is that men should be made "meet for the inheritance of the saints in light," (Col. 1: 12; 1 Pet. 1: 3-5), by making them like Jesus Christ, so that every man may be presented perfect in Him (Col. 1: 27-29).

(2) But the Kingdom of God is also related to the *social life* of mankind. It has to do, in its own spiritual way, with all modes and products of social activity. It designs to make use of all the material which human life offers or human faculties supply, so far as it is capable of serving a Divine purpose, or revealing any aspect of the Divine Life. "Bring them hither to Me." "The Lord hath need of them." Into the Holy City the nations of earth will bring their glory and honour. The mighty leavening process is going on. To capture and purify and transform the kingdom of the world, that it may in the fullest sense become the Kingdom of our Lord and His Christ, the Church can only continue to rely on her old, well-tried method—the re-creation of individual character. For "the soul of all improvement is the improvement of the soul." The development of Christ-like character must be unceasingly sought after. Give us a race of Christ-like men and women, and all earth's grievous social problems will find easy solution.

Meanwhile, the Church cannot and dare not be indifferent to the clamant needs of the hour. As said above, it must lift up its voice and cry aloud against iniquity and injustice in the social order and declare the whole counsel of God against greed and avarice, and the selfish indifference of wealth to the poverty and lack of opportunity by which the masses of men are surrounded. But this must be done in the Spirit of Christ and under the sway of His constraining love.

## VII. THE CONSUMMATION OF THE KINGDOM

It has been shown in a previous chapter that the complete realization of the Kingdom of God is to take place in the future. That will be when the Lord Jesus appears in His glory with the holy angels. "Then shall they see the Son of Man coming in a cloud with power and great glory" (Luke 21: 27). "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4: 16). The passage in 1 Cor. 15: 22-28 is of special significance:—

For as in Adam all die, even so in Christ shall all be made alive. But each in his own rank (*tagma*)—Christ the firstfruits, then they that are Christ's at His coming (*parousia*). Then cometh the end, when He shall deliver up the Kingdom to God, even the Father, when He shall have abolished all rule and all authority and power. For He must reign until He hath put all His enemies under His feet. The last enemy that shall be abolished is death. For He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him who did subject all things to Him, that God may be all in all."

In this sublime passage Paul identifies the 'end' with the 'delivering up' of the Kingdom. After raising His people from death and thus completing their deliverance, Christ solemnly presents His accomplished work to the Father. "Then cometh the end" of the mediatorial and probationary Kingdom of the Messiah: that is by its handing over by Christ to the Father. "Death being destroyed, all Christ's followers being now gathered in and having entered upon their eternal condition, the work of Christ, so far as this world is concerned, is over. Having reunited men to God, the redemptive work of Christ is

done; His mission is concluded. The provisional government administered by Him having accomplished its work of bringing men into perfect harmony with the Supreme will, it gives place to the immediate and direct government of God"—(*Dods*).

These thoughts open up to us a vast field of reflection, if not indeed of speculation. Co-equal with the Father as touching His Godhead, there is a certain subordination of the Incarnate Son, voluntarily assumed, implied in the very idea of sonship. This was part of Christ's humiliation. We may conceive of a delegated reign of the Son over this earthly scene of His tremendous conflict with all the forces of evil, satanic and human, until the conquest of the world shall have been effected. Then cometh the end, when "the kingdom of the world shall become the Kingdom of our Lord and of His Christ" (Rev. 11: 15). But the Kingdom to be delivered up is not that of the co-equal Godhead, not the cosmical or universal sovereignty that belongs to the Triune God, but the mediatorial Kingdom of which Christ as Son was King, and which ends when Christ's redemptive mission on behalf of mankind has been fully completed. When He has subjugated or destroyed all the powers of moral evil by which man's salvation has been assailed, He will deliver up His commission to God, who will then be acknowledged as the absolute Ruler of all. Thus will be inaugurated the completed, everlasting Kingdom in which all will wholly answer to God's will and reflect His mind. Not that Christ shall cease to reign, for of His Kingdom we are told, "there shall be no end." But that He will, by laying all His conquests at His Father's feet, proclaim the Three-One God as the source of all authority and power.

In a previous chapter the suggestion was also made that possibly a development of the Kingdom is simultane-

ously taking place on the other, the heavenly side, waiting for the hour of its supreme manifestation, "ready to be revealed," prepared to burst forth in its Divine glory and to absorb, or take up into itself, the earthly development of the Kingdom. Rev. 21: 2 would seem to favour this suggestion: "And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It is an impressive thought, that just within the veil there stands in its radiant glory the Kingdom of which seers have dreamed and which saints patiently expect—ever increasing in power and extent by additions or transfers from the Kingdom on earth—waiting for the word of its King to descend from heaven! But the terrestrial part or section of the Kingdom is by no means completed or ready yet, and only God Himself knows when the hour shall strike for the great consummation, the eternal union of both.

#### VIII. THE FINAL ADVENT OF THE LORD JESUS CHRIST

We prefer the descriptive term 'Final Advent' or 'Return' to 'Second Coming,' because, as we hope to show later in this chapter, there have been, and will continue to be, numerous 'comings' of Christ which should be carefully distinguished from what Paul speaks of as "the blessed hope and appearance (*epiphania*) of the glory of our great God and Saviour Jesus Christ" (Titus 2: 13) which takes place at the end of the world, or age. The full consummation of the Kingdom involves not only the question of our Lord's Final Advent but also a number of closely related topics, such as the Antichrist, the Millennium, the Rapture, the First Resurrection, the Binding of Satan, etc. Into these "Mysteries of the Kingdom," of which Jesus spoke, it is not possible to enter with any



degree of fulness at the present time, hoping at a later day to present some thoughts upon them. All attempted on this occasion is to consider some of the chief aspects of the Return of the Lord, a subject to be approached only in a reverent and prayerful spirit.

1. Let the belief be stated, first of all, that *the Lord Jesus will return in Person visibly*. This is the belief of the vast majority of Christian people. Acts 1: 11 clearly and unmistakably announces the fact. Other passages may be held to confirm it, such as Matt. 24: 30, 37, 39; Acts 3: 20, 21; Phil. 3: 21; 1 Thess. 1: 10; 3: 13; 4: 14-16; 5: 23; 2 Thess. 2: 1; Heb. 9: 28; Jas. 5: 7; 1 Pet. 5: 4; 2 Pet. 1: 16; 3: 4; 1 John 2: 28; 3: 2; Rev. 1: 7. The Apostles and the early disciples believed and proclaimed that Jesus would literally and visibly return to earth. Unhappily, the Jewish element in the early Church never was completely emancipated from Jewish conceptions of the character and scope of the kingdom. Their minds, too, were saturated with notions derived from current apocalyptic literature and their belief in the *certainly* of the Lord's Return was coloured with views of the *time* and attendant circumstances of that momentous event, which the lapse of centuries has shown to have been erroneous. The solitary passage, Rev. 20: 4, highly symbolical, became the basis for a theory of a millennial reign of Christ with His saints on earth, which found wide acceptance in the first three centuries, especially among certain heretical sects—a theory, however, which almost completely lost its hold on the Christian Church from the time of Augustine. No other New Testament writer refers to a millennial reign such as some suppose Jesus will set up on earth at His Return, nor did He Himself make any mention of it.

2. *The early disciples were mistaken in assuming*

*the nearness of the Lord's Return.* The fact is so self-evident, no elaboration is needed. Although Christ's own teaching mostly tended to convey the idea that His Return was a far-off event (See Matt. 24: 40—"My lord tarrieth;" "After a long time the Lord cometh." 25: 19; and many implications that a lengthy period with numerous important events must ensue before His Return), yet many assumed that it was near and would certainly take place in their own lifetime. They were mistaken, as multitudes since then have been on this point of the *time* of the Lord's Advent. That is God's exclusive and inviolable secret, known to no other being in the whole universe (Mark 13: 32), and it is the height of folly, if not something worse, for men presumptuously to fix dates and work out schedules of "times and seasons" which Christ definitely declared were not to be known by mortals, "the Father having set these within His own authority" (Acts 1: 7). It is very apparent that Paul's assumption that he would be alive at the appearing of the Lord (1 Thess. 4: 17, "we that are alive"), underwent a considerable modification at a later period when he said, "For we know that if the earthly house of our tabernacle be dissolved, etc." (2 Cor. 5: 10). First Thessalonians was the earliest of Paul's Epistles, 2 Corinthians coming a few years later, and 2 Timothy about fourteen years after 1 Thessalonians. In 2 Timothy is his sublime valedictory: "I am now ready to be offered, and the time of my departure is at hand, etc." (4: 6-9). Paul is not abandoned the blessed hope of the Lord's appearing (*epiphania*), that great truth of revelation still abides with him. The Lord *will* return. But he has ceased to look for the Lord's appearing in his own lifetime. Sober thought on the condition of affairs in the world and the Church, and a deeper insight into the things of God and the teachings of Jesus,

seem to have compelled the change of view to which reference is made.

3. *The Lord's Return, or Final Advent, will wind up the present dispensation.* (1) "Then cometh the end," 1 Cor. 15: 24—28. (2) It will be the signal for the General Resurrection, John 5: 28, 29; Acts 24: 15; 1 Cor. 15: 51, 52; Rev. 20: 12, 13. (3) It will usher in the Great Judgment of the Last Day, the "great and notable Day of the Lord," Matt. 25: 31, 32; Acts 10: 42; 2 Thess. 1: 7—10. But before His Return certain momentous events must take place. (1) The Gospel must first be preached to all nations. Jesus declared that "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come," Matt. 24: 14. A long period must yet elapse before it can be said with truth that the Gospel has been thus preached. (2) The conversion of the Gentiles must open the way for the conversion of the Jews. Paul says: "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. 11: 25, 26. Compare Luke 21: 24. By the "fulness of the Gentiles" it is not necessary to understand absolutely all the Gentiles, but such a plenitude, foreseen by God, as will draw out, as it were, the unbelief of the Jews; and then the conversion of the Jews will react upon the Gentiles to draw out *their* unbelief. Thereby we may expect the world to be filled with a more or less pure and powerful Christianity. Let it be noted that not a word is said by Christ or Paul, nor by any writer of the New Testament, to warrant the belief that the Jews are to be restored to Palestine either before or after their conversion. (3) The great apostacy must take place and the Lawless One, the Man of Sin, the Antichrist, be revealed. Read 2 Thess. 2: 1—10 and 1 John 2: 18; and also about the Beast of

Rev. 11. Utterances of our Lord implied several anti-christs.

4. *The Lord's Return is referred to under various descriptive terms.* (1) HIS APPEARING. The Greek word is *epiphaneia*, a manifestation in space without special reference to time. It is used five times in connection with the Final Advent. 2 Thess. 2: 8; 1 Tim. 6: 14; 2 Tim. 1: 10 and 4: 1, 8; Titus 2: 13. (2) HIS REVELATION, *apokalupsis*, an unveiling, also used five times. 1 Cor. 1: 7; 2 Thess. 1: 7; 1 Pet. 1: 7, 13; 4: 13; Rev. 1: 1. (3) HIS COMING, *parousia*, presence, arrival. Wherever the word 'coming' occurs in the Revised Version, 'presence' is given as a marginal reading. In passing—to suggest the necessity of carefully noting any particular use of the word 'coming' or any of its numerous cognates with reference to Christ—there are for that word about fifty different Greek words (with their various forms). Of one of these Greek words, *erchomai*, there are eleven different forms; of another, *haino*, six; of a third, *ginomai*, four; and some twenty-eight other Greek words and forms thereof are translated by the one English word 'come' in one or other of its compounds or cognate forms.

5. The Greek word which most frequently is used concerning Christ's Return and has deepest significance, is *Parousia*. It is used seventeen times in this connection and seven times in relation to different persons. It is a pity it should not have been translated *presence*, or better still, *arrival*, for that strictly is the implication. Take two instances in one passage, 2 Thess. 2: 1 and 8. The 'coming' referred to first, of Christ, and, secondly, of the lawless one, is a coming which, having been in progress for a time, culminates or exhausts itself in the actual arrival of the coming one; the arrival is the completed

coming. The failure to discriminate between the Lord's Coming and His Arrival has been, we feel sure, a source of confusion with respect to His Final Return. Christ's Parousia, or Arrival, is the end of His coming; it is His sensible manifestation as the King. In Rev. 1:4 He is described as "He who is, who was, and who is coming" (*ho erchomenos*, the Coming One), that is His coming properly, spread over an indefinite period. But immediately after it is added, "Behold He cometh with the clouds, and every eye shall see Him," that is His visible personal Arrival. A Person's 'coming' may be a very lengthy matter, attended with many episodes and unanticipated delay; but the 'arrival' is a thing of a moment occurring at the very end of the 'coming.' May we illustrate by a concrete incident?

Early in the present year, our Missionary authorities in New York notified us that a certain brother had been appointed to a certain station in India, and was coming soon. The brother himself wrote from San Francisco to the same effect. Later, word came from him at Yokohama, substantially, "I am on my way, I am coming." Still later, he reported from Hong Kong, "I am coming right along." There was unexpected delay owing to the breaking out of the war in Europe; but we all understood that our missionary reinforcement was coming, and coming just as quickly as circumstances would allow. The 'coming' was a more protracted matter than had been expected; but there came a day and an hour when the expected 'coming one' actually stepped from the railway carriage on to the platform at the station to which he had been appointed, and his brethren were at last able to rejoice in his arrival—his *parousia*, as the Greek language would put it. He was coming, coming, coming, from the moment he took ship at San Francisco; coming while stopping over at the various

ports; coming up to the very moment he reached his destination. Illustrations, of course, do not go on all-fours.

6. *There have been many 'comings' of Christ since His Ascension.* Before Jesus left this world, He declared more than once to His Disciples that He would "come again." In His prophetic discourses He told them that the Son of Man would "come in clouds with great power and glory" (Mk. 13:26) and see other passages referring to His Final Advent. But He also spoke of "coming again" in various connections that could hardly refer to the Parousia, the Arrival. For example: John 14:3—"If I go to prepare a place for you, I will come again: (literally, I am coming again: the idea of *imminence* being suggested, as though the 'coming again' had actually begun) and will receive you unto Myself, that where I am there ye may be also." Many excellent Christian people believe this 'coming again' to be the promised Parousia, or Second Coming of the Lord. This, it seems to the writer, can hardly be: for if that is what it means, we are confronted by a serious difficulty. For nineteen centuries those disciples whom He sought to comfort by the words quoted have been deprived of the fulfilment of Christ's promise. He has *not* come in like manner as they saw Him go away, to receive them unto Himself that they might be with Him where He is. Paul evidently fared better and had a different conception of his relation to Christ and the life beyond, when he expressed his belief that to be "absent from the body" was to be "at home with the Lord" (2 Cor. 5:8); and his desire to "depart and be with Christ, which is very far better" (Phil. 1:23). How much more consistent with other passages, and less perplexing every way, to believe that the promised 'coming' referred to by Jesus in John 14:3, was a 'coming' to receive their spirits at death to be "at home with Him"—as we can not doubt Paul and

Peter and Thomas and the rest found themselves when they had put off the earthly house of this tabernacle<sup>1</sup>

7. As confirmatory of the position taken in the preceding paragraph, that there are 'comings' of Jesus wrongly identified with the Parousia—'comings' that cannot possibly mean this—two more passages in the 14th of John may be cited. Verse 18: "I will not leave you orphans; I *come* (am coming) to you." Taken with verses 16 and 17 this unquestionably refers to a coming of Jesus by His Spirit. In this Gospel of John, be it noted, there is very little said about the Parousia, but much about Christ's coming by, in, or through His Spirit. And let us not forget that Paul tells us, "the Lord is the Spirit." The promised Comforter is at once the Spirit of God and the Spirit of Christ (Rom. 8: 9, 10), yea, in a sense Christ Himself, as is suggested by verse 10 and Gal. 3: 3. Again verse 23: "We (the Father and the Son) will come unto him, and make our abode with him." This 'coming,' it is hardly necessary to say, cannot be identified with the Parousia.

8. Other 'comings' of Christ are spoken of, chiefly by Himself, which have no reference to His personal and visible appearing. The following are found in Revelation Chap. 2: 5—"Else I *come* (am coming) to thee, and will move thy candlestick out of its place." 2: 16—"Repent, therefore, or else I *come* (am coming) to thee quickly, and I will make war against them with the sword of my mouth." 3: 3—"I will *come* as a thief, and thou shalt not know what hour I shall *come upon* thee." 3: 11—"I *come* (am coming) quickly; hold fast that which thou hast." 3: 20—"I will *come* in to him and sup with him, and he with Me." It seems abundantly clear that the Lord Jesus, glorified Head of the Church, who "walks in the midst of the golden candlesticks" (Rev. 2: 1), *comes*

judicially to corrupt and unfaithful churches, as that at Sardis, judging and executing sentence upon them, apart altogether from the Parousia and the General Judgment. Can it be doubted that in similar fashion He "came upon" the corrupt churches of northern Africa and Asia Minor centuries ago, moving their candlesticks out of their places and sweeping them out of existence, using the fiery sword of Islam to execute His heavy judgment upon them? We believe, too, that the Lord Jesus often 'comes' in judicial visitation upon nations and communities—in great wars, social crises, and national or dynastic upheavals; some of those mighty 'shakings' referred to in Heb. 12: 20—28, by which the Parousia of the Lord is hastened and His Kingdom brought nigh. His 'comings' have been both in judgment and mercy.

9. The fact is, the New Testament would seem to teach that "the 'Coming again' of the Lord is not one single act,"—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final judgment, but *the great summary of all these!* The Coming of the Lord, in an important sense, is begun in His resurrection (John 14: 18); carried on in the spiritual life (14: 23) to prepare His people for the place prepared; further advanced when each by death is fetched away to be with Him (Phil. 1: 23), exemplified in the judgments of churches and communities (as in Revelation), and fully consummated as His personal visible arrival in power and great glory, when His redeemed ones shall ever be with Him (1 Thess. 4: 17) in their perfected resurrection and glorified state.

10. Undue stress, we think, is laid by some on Rev. 22: 20—"Behold I *come quickly*," which is taken to mean that the Lord promised to come *soon*, that is, would appear in Person at an early day. It is worthy of note that the ex-

pression just quoted, "I am coming quickly," occurs four times in this one chapter, Rev. 22. The words 'quickly' and 'soon' often convey the same general meaning; but there is a distinction. The quotation given above may just as properly teach that the Lord is coming on His way with *rapidity*, as that He will arrive *soon*. It might be paraphrased: "I move rapidly, even though my arrival may yet long be delayed." It may signify that His pace is not really slow at any time, however slow it may seem.

A few days ago the writer knelt by the side of a young student who in the meeting that night had definitely sought Christ. After prayer and simple instruction, the lad testified that he believed Christ had accepted and forgiven him. I suggested to him that it might be well for him to give thanks himself and offer a short prayer. After a little struggle he expressed himself thus: "I thank you Lord that though it took you a long time to bring me, you brought me quick." I was struck by the quaint, expressive words, which occur to me as an illustration of the matter we are considering. The Lord Jesus may be taking a long time to arrive, but when He does arrive it will doubtless be suddenly, swiftly, quickly, as the lightning flash.

11. The Greek word for 'quickly' in Rev. 22: 20 is *tachū*, and has the idea of celerity of movement quite as much as that of time. It is the word used in Matt. 28: 7, 8, where the angel said to Mary "Go quickly (*tachū*), and tell His disciples that He has risen," and "they departed quickly (*tachū*) from the sepulchre." The idea plainly is not that of an early departure so much as that of swift movement. In John 20: 4, it is said that "the other disciple outran (*tachon*) Peter" — clearly intimating that he sped on his way more swiftly than Peter.

12. The writer has no thought of basing a theory of the

Lord's Parousia on the exegetical point just noted. His object is simply to show that the assumption that the passage positively meant to convey the idea of the nearness of the Parousia cannot be sustained. The interpretation we have suggested is every way as legitimate, and puts less of a strain upon faith. For, say what we will, it is a strain to multitudes to believe that an interval of nineteen hundred years is hidden away in a word that is taken to mean *soon*. The fact that the Revisers translated *tachū* by 'quickly' rather than 'soon,' use of which would have been decisive, suggests what they held to be the true conception.

13. Before closing this confessedly inadequate consideration of a subject of profound interest to Christian believers, let me point out the necessity of caution in building theories upon passages of Scripture manifestly symbolic or figurative. The best intellects, no less than the most devout, sometimes find it extremely difficult to distinguish between the literal and the figurative, and equally difficult to interpret the symbolism with which certain portions of Scripture abound. Of course there are many passages in which no difficulty presents itself; some, too, as in Rev. 2: 1, which carry their interpretation with them. No one, we imagine, would suppose for a moment that in connection with the end of the present age an angel actually descends from heaven with a huge metal key in his hand and a great chain with which to bind a live dragon and seal him up in an abyss (Rev. 20: 1-3). Yet other statements equally symbolic, in this and other books are made the bases of important theories. Paraphrasing theories, too, are built up in numbers, and day-year schemes are elaborated on the rather insecure foundation of some specific instance. Bengel, the famous expositor, an able and most devout scholar, got to work on dates and set the time for the Lord's return in the year 1836, and his calculations



greatly impressed, and to some extent misled. John Wesley. A well known missionary leader (following Dimbleby and others) affirmed in my own house his belief that the Lord would come April 16th, I think it was, in a certain year. That was more than twenty years ago. We have acquaintances who take the thousand years in Rev. 20: 2-7 literally, and others who on the year-day calculation make it to mean three and a half years. We have heard also of, but have not personal acquaintance with, still others who on the same year-day basis make the millennium a period of three hundred and sixty thousand years! It is of God's mercy that many more do not make complete shipwreck of confidence in Holy Scripture as an inspired revelation.

14. Our blessed Lord's exhortation to "watch, therefore, for ye know not the day your Lord cometh" (Matt. 24: 42), and "Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." (v. 44), must not be despised. To watch, as Christ enjoins, is to maintain that gracious temper and disposition of mind, in which we would be willing our Lord when He comes should find us: doing day by day the duty which providentially comes to hand: ready "to depart and be with Christ" if that be His will concerning us, as it has been for countless myriads of His redeemed ones, or for His arrival in power and glory, if it should so please Him. We may "love His appearing" -- that is, the thought and anticipation of His appearing may be a source of delight to our hearts--without a feverish anxiety to persuade ourselves that His return may be at any moment. Many dear and honoured friends of ours do not take the same views of the Last Things as we do. But we can all obey the command of our common Lord and Saviour to "love one another," and *that* we know is more important even than to watch, for "love is of God, and he that loveth not, knoweth not God."

Lord, it belongs not to my care  
Whether I die or live,  
To love and serve Thee is my share,  
And this Thy grace must give.

If life be long, I will be glad,  
That I may long obey,  
If short, then why should I be sad  
To soar to endless day?

Come, Lord, when grace hath made me meet  
Thy blessed face to see:  
For if Thy work on earth be sweet,  
What will Thy glory be?

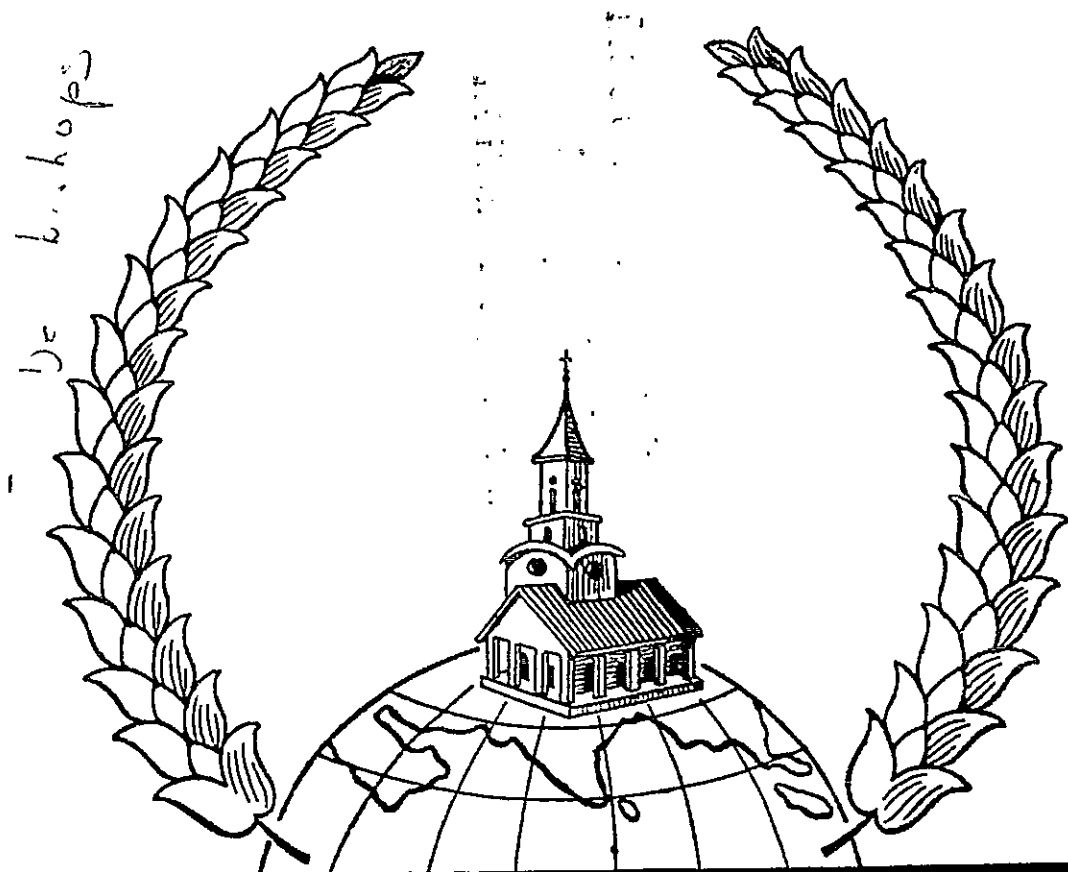
My knowledge of that life is small,  
The eye of faith is dim:  
But 'tis enough that Christ knows all,  
And I shall be WITH HIM!

**JOHN E. ROBINSON**

**BY**



**BESSIE R. BEAL**



**METHODIST CHURCH BUILDERS SERIES**

**A CENTENARY FORWARD MOVEMENT PUBLICATION  
METHODIST CHURCH IN SOUTHERN ASIA**



1874  
Bishop J. L. Robinson

**BISHOP  
JOHN EDWARD ROBINSON**

BY  
**BESSIE R. BEAL**

1958

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**REV. P. C. B. BALARAM**  
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1876 to 1925  
Mrs. J. E. Robinson  
1851



19  
Helen



Ruth



Flora

#### FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."

Russ R. Bean



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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy Choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman, Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in

the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1874. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings; his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhor Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's, "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,

Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure



hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sneeringly of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom, many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they

had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books, "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892. Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where, as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

**EDITORSHIP  
1896 to 1904**

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, we children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasureship of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.

## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agree with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malaysia holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us," writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning, both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporaneous prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked:



"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachchha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean *so* manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerate and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of

good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one treasurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of facts was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Rangoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great

faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no traveling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is; God Made Her So . . ."

"And deeds of week-day holiness,  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know.  
That aught were easier than to bless.  
She doeth little kindnesses,  
which most leave undone or despise;  
For naught that sets one's heart at ease.  
And giveth happiness or peace,  
is low-esteemed in her eyes."

My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son. Fletcher?"

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly

spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and freshness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said:

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of



the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

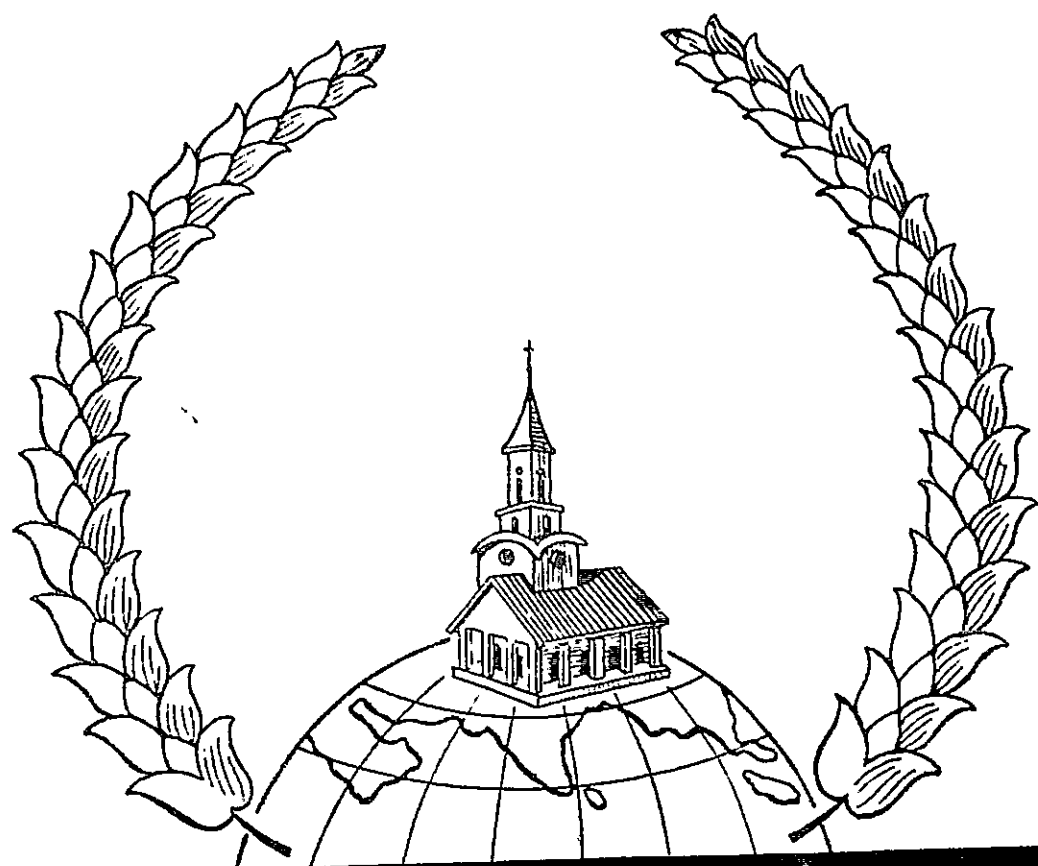
One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"



**JOHN E. ROBINSON**

**BY**

**BESSIE R. BEAL**



METHODIST CHURCH BUILDERS SERIES

A CENTENARY FORWARD MOVEMENT PUBLICATION  
METHODIST CHURCH IN SOUTHERN ASIA



1849  
Bishop J. E. Robinson  
1874-1922

BISHOP  
JOHN EDWARD ROBINSON

BY

 BESSIE R. BEAL

1958

PUBLISHER

REV. P. C. B. BALARAM

*Director*

Centenary Forward Movement  
Methodist Church in Southern Asia



b. 1855  
Mrs. J. E. Robinson



1880  
Helen



b. 1875  
Ruth

54



1880  
Thomas Howe

#### FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."

Benjamin F. Wood



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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy Choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman, Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in

the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1874. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings; his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhorc Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,

my parents were guests of Dr. and Mrs. Fraser on their honeymoon, and they had happy memories of cordial hospitality.

My father's first appointment, then, was the Secunderabad Circuit of four stations—Secunderabad, Chadarghat, Bolarum and Trimulgherry, with some periodic visits to small railway communities of Anglo-Indians. His presiding elder had such a large territory that my father did not see him again for two years. "It was a lonely business in those days." The nearest Methodist was at Poona (372 miles away on the east) and Madras (491 miles away on the south.) He had arrived at the new railway station at Hyderabad the day after Christmas. A goodly number of the church people were there to give him a warm welcome. "After greetings of the most cordial nature," my father recounted, "they conducted me to the waiting conveyance newly purchased for the pastor—a comfortable tonga drawn by a spanking pair of bullocks." It took nearly two hours to reach his appointed residence in Secunderabad and he chafed under the tediousness of the ride. He was sure that he must be able to get around his big circuit more rapidly than bullocks could take him. He expressed this to one or two influential ladies and soon after, his tonga gave way to a pretentious dogcart with a military cast-horse which rendered him excellent service. His residence was an old disused Mess House on Oxford Street where services also were held. He was alone in the building except for night visitors who proved, on investigation, to be bandicoots. He was to be on the road three-fourths of the time.

The new pastor found himself in the midst of a "goodly fellowship of scores of truly converted souls, presenting a fine type of live, earnest, warm-hearted Methodists, more closely akin to what I had read about old-fashioned Methodists," he recorded. "The people knew and loved the Lord and were welded together in love and good works." Years later he wrote, "Take them all in all, I have ministered to no people in any part of India where consistent and eager devotion afforded more sincere gratification and encouragement than the band of local preachers, class leaders and other Methodists on that circuit." This work started by a "witnessing layman" has increased

so that in 1921 there was a Methodist population of 21,000. In a later record, the figure of 100,000 appears, the work that grew out of those small beginnings and spread to the Indian people.

I have written more in detail about this first appointment because it was so clearly pioneer work and so successfully justified the faith of William Taylor and others in its potentialities.

In 1876, the South India Conference was organized at Bombay, November 9th and included all of India not then in the North India Conference. It took in such distant points as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore. Church buildings were springing up and new members coming into them. The second session of this conference transferred my father and (by this time) my mother to Bangalore. They had completed one year at Secunderabad together. Now they were moving according to the itinerant system of the Methodist Church. This was to be one of their happiest experiences.

They were met at the Bangalore station by one lone member of the new appointment. That one member was a host in herself, Marie Oldham, wife of William F. Oldham (later Bishop) at that time in government service. It was the beginning of a cherished friendship carried through the second and third generation in our family.

The Bangalore people were not pleased to lose their pastor, the Rev. James T. Shaw. At the reception for the new minister, they spent most of their speech time in mourning the departure of the dear friend, Mr. Shaw. My father could always turn an occasion of that kind into a brighter mood and he reminded them that he also was an Irishman and would hope to have the same loyalty from them as they had given his countryman.

My parents settled down happily and soon the Bangalore people took their new minister to their hearts. They helped him remodel the church without debt. The membership increased, the Sunday School doubled its numbers with well-organized departments, there was no indebtedness on the church property.



Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure

hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sneeringly of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom, many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they

had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

captain to put us in an isolation ward. There seemed nothing to do but for Father to go on to General Conference, leaving my brave mother to take the family alone. Kind friends in Poona and old Rangoon friends in London were of assistance and by the end of May the family was reunited. In addition to the travelling expenses for which my father had gone in debt, he received no payment for the month my mother was in India alone. He still had the financial problems of finding and furnishing modestly a home for the family in America.

Father could, and probably should have presented this debt to the Board for consideration. But characteristically, he hoped to spare them the expense. He was to return to India as a regularly appointed missionary, the self-support plan now absorbed into the conference relationships which had developed. During the summer he was in America he was very busy with deputation work. He supplied the pulpit for a month of a large New York City church (was later offered a permanent pastorate there) and the editor of the *Christian Advocate* induced him to write several articles for that weekly. For these he received remuneration which he applied on his obligations.

Later he was criticized for having earned money outside his salary from the Board and putting it to his own use. This caused him grieved surprise. His intentions had been honourable and I have no doubt he was exonerated of any intention of self-gain when it was explained. It was in the days when Missionaries were expected to make sacrifices out of proportion just because they were missionaries. One of the missionary secretaries is reported to have said in effect to a missionary who had been on the mission field for many years without furlough and was now reporting for health reasons, "What are you doing here? We need more missionary graves, not so many missionary furloughs!" If this story is true it is also true that the missionary expressed himself in no uncertain terms to the unsympathetic church official. It is good to know that such a type is not even to be imagined today among those who carry the burden of finding ways and means for the work of our church in distant lands. Even in those days it was no doubt an exception.

## YEARS AS PRESIDING ELDER

1888 to 1896

In November of 1888, my father went back to India alone, leaving the family in America to get a start in their education. He and my mother regretted much that they were not college graduates. They were determined to give their children that advantage. One of the prices they paid was that quadrennium of separation. Other separations occurred, such as occur in most missionary families, of shorter duration, but this experiment with ten thousand miles between them for so long a time, was not a happy one, even though undertaken after earnest consideration. My mother broke her knee-cap shortly after my father had gone back. Faulty surgery perhaps left her with a stiff, unbending knee. This was a source of much embarrassment to her through the years, and she called it her "thorn in the flesh," but like Paul, she found "grace sufficient" for it. She was often hesitant about going to places where her disability might be a handicap. I recall so vividly that at the Communion table she always had to stand instead of kneeling. One summer also she had typhoid fever and my father suffered from one severe bout of fever, his only real illness during his service except once in 1905 when my mother was again absent. His uniform good health may be traced to a good constitution but also in great part to the watchful eye my mother kept on him and the responsibility she felt in that respect.

During those years alone, 1888 to 1892, as presiding elder of the Bombay District, my father made his home part of the time in Poona and part in Bombay. James Thoburn was elected to the missionary episcopacy in 1888 and the relation between him and my father all through the years was one of great affection and honour as they worked in a common cause. One with whom he lived in close association in Bombay was the well-known George Bowen for whom Bowen Methodist Church in Bombay was named

and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books, "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892, Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where, as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

**EDITORSHIP**  
**1896 to 1904**

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, we children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasureship of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.



## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agree with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malaya holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us," writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning, both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporary prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked :

"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachchha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean *so* manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerate and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of

good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work, in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one treasurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of facts was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Rangoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great

faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no traveling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is; God Made Her So . . ."

"And deeds of week-day holiness,  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know.  
That aught were easier than to bless.  
She doeth little kindnesses,  
which most leave undone or despise;  
For naught that sets one's heart at ease.  
And giveth happiness or peace,  
is low-esteemed in her eyes."



My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son. Fletcher?"

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly

spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and truthfulness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said,

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of

the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"



**JOHN E. ROBINSON**

**BY**

**BESSIE R. BEAL**



METHODIST CHURCH BUILDERS SERIES

A CENTENARY FORWARD MOVEMENT PUBLICATION  
METHODIST CHURCH IN SOUTHERN ASIA

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Bishop J. I. Robinson

B. 1879  
1874 - 1922

**BISHOP**  
**JOHN EDWARD ROBINSON**

**BY**  
**BESSIE R. BEAL**

**1958**

**PUBLISHER**  
**REV. P. C. B. BALARAM**  
*Director*  
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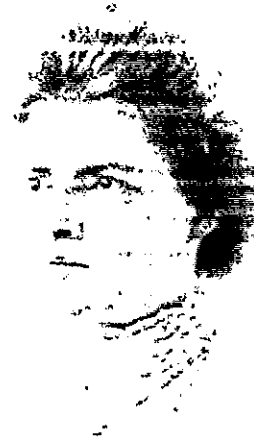
Mrs. J. E. Robinson  
B. 1851  
1876 - 1925



Helen  
B. 1880  
1902 - 1917



Ruth  
B. 1878  
1900 - 1954



Flora  
B. 1884  
1909 - 1921  
Mrs. Thomas Howells  
1921 - 1926

## FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."

Bennie R. Beal

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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy Choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman. Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in



the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1874. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings; his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhowe Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,

my parents were guests of Dr. and Mrs. Fraser on their honeymoon, and they had happy memories of cordial hospitality.

My father's first appointment, then, was the Secunderabad Circuit of four stations—Secunderabad, Chadarghat, Bolarum and Trimulgherry, with some periodic visits to small railway communities of Anglo-Indians. His presiding elder had such a large territory that my father did not see him again for two years. "It was a lonely business in those days." The nearest Methodist was at Poona (372 miles away on the east) and Madras (491 miles away on the south.) He had arrived at the new railway station at Hyderabad the day after Christmas. A goodly number of the church people were there to give him a warm welcome. "After greetings of the most cordial nature," my father recounted, "they conducted me to the waiting conveyance newly purchased for the pastor—a comfortable tonga drawn by a spanking pair of bullocks." It took nearly two hours to reach his appointed residence in Secunderabad and he chafed under the tediousness of the ride. He was sure that he must be able to get around his big circuit more rapidly than bullocks could take him. He expressed this to one or two influential ladies and soon after, his tonga gave way to a pretentious dogcart with a military cast-horse which rendered him excellent service. His residence was an old disused Mess House on Oxford Street where services also were held. He was alone in the building except for night visitors who proved, on investigation, to be handicoos. He was to be on the road three-fourths of the time.

The new pastor found himself in the midst of a "goodly fellowship of scores of truly converted souls, presenting a fine type of live, earnest, warm-hearted Methodists, more closely akin to what I had read about old-fashioned Methodists," he recorded. "The people knew and loved the Lord and were welded together in love and good works." Years later he wrote, "Take them all in all, I have ministered to no people in any part of India where consistent and eager devotion afforded more sincere gratification and encouragement than the band of local preachers, class leaders and other Methodists on that circuit." This work started by a "witnessing layman" has increased

so that in 1921 there was a Methodist population of 21,000. In a later record, the figure of 100,000 appears, the work that grew out of those small beginnings and spread to the Indian people.

I have written more in detail about this first appointment because it was so clearly pioneer work and so successfully justified the faith of William Taylor and others in its potentialities.

In 1876, the South India Conference was organized at Bombay, November 9th and included all of India not then in the North India Conference. It took in such distant points as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore. Church buildings were springing up and new members coming into them. The second session of this conference transferred my father and (by this time) my mother to Bangalore. They had completed one year at Secunderabad together. Now they were moving according to the itinerant system of the Methodist Church. This was to be one of their happiest experiences.

They were met at the Bangalore station by one lone member of the new appointment. That one member was a host in herself, Marie Oldham, wife of William F. Oldham (later Bishop) at that time in government service. It was the beginning of a cherished friendship carried through the second and third generation in our family.

The Bangalore people were not pleased to lose their pastor, the Rev. James T. Shaw. At the reception for the new minister, they spent most of their speech time in mourning the departure of the dear friend, Mr. Shaw. My father could always turn an occasion of that kind into a brighter mood and he reminded them that he also was an Irishman and would hope to have the same loyalty from them as they had given his countryman.

My parents settled down happily and soon the Bangalore people took their new minister to their hearts. They helped him remodel the church without debt. The membership increased, the Sunday School doubled its numbers with well-organized departments, there was no indebtedness on the church property.

Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure

hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sincerely of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

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\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they

had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

captain to put us in an isolation ward. There seemed nothing to do but for Father to go on to General Conference, leaving my brave mother to take the family alone. Kind friends in Poona and old Rangoon friends in London were of assistance and by the end of May the family was reunited. In addition to the travelling expenses for which my father had gone in debt, he received no payment for the month my mother was in India alone. He still had the financial problems of finding and furnishing modestly a home for the family in America.

Father could, and probably should have presented this debt to the Board for consideration. But characteristically, he hoped to spare them the expense. He was to return to India as a regularly appointed missionary, the self-support plan now absorbed into the conference relationships which had developed. During the summer he was in America he was very busy with deputation work. He supplied the pulpit for a month of a large New York City church (was later offered a permanent pastorate there) and the editor of the *Christian Advocate* induced him to write several articles for that weekly. For these he received remuneration which he applied on his obligations.

Later he was criticized for having earned money outside his salary from the Board and putting it to his own use. This caused him grieved surprise. His intentions had been honourable and I have no doubt he was exonerated of any intention of self-gain when it was explained. It was in the days when Missionaries were expected to make sacrifices out of proportion just because they were missionaries. One of the missionary secretaries is reported to have said in effect to a missionary who had been on the mission field for many years without furlough and was now reporting for health reasons, "What are you doing here? We need more missionary graves, not so many missionary furloughs!" If this story is true it is also true that the missionary expressed himself in no uncertain terms to the unsympathetic church official. It is good to know that such a type is not even to be imagined today among those who carry the burden of finding ways and means for the work of our church in distant lands. Even in those days it was no doubt an exception.

## YEARS AS PRESIDING ELDER

1888 to 1896

In November of 1888, my father went back to India alone, leaving the family in America to get a start in their education. He and my mother regretted much that they were not college graduates. They were determined to give their children that advantage. One of the prices they paid was that quadrennium of separation. Other separations occurred, such as occur in most missionary families, of shorter duration, but this experiment with ten thousand miles between them for so long a time, was not a happy one, even though undertaken after earnest consideration. My mother broke her knee-cap shortly after my father had gone back. Faulty surgery perhaps left her with a stiff, unbending knee. This was a source of much embarrassment to her through the years, and she called it her "thorn in the flesh," but like Paul, she found "grace sufficient" for it. She was often hesitant about going to places where her disability might be a handicap. I recall so vividly that at the Communion table she always had to stand instead of kneeling. One summer also she had typhoid fever and my father suffered from one severe bout of fever, his only real illness during his service except once in 1905 when my mother was again absent. His uniform good health may be traced to a good constitution but also in great part to the watchful eye my mother kept on him and the responsibility she felt in that respect.

During those years alone, 1888 to 1892, as presiding elder of the Bombay District, my father made his home part of the time in Poona and part in Bombay. James Thoburn was elected to the missionary episcopacy in 1888 and the relation between him and my father all through the years was one of great affection and honour as they worked in a common cause. One with whom he lived in close association in Bombay was the well-known George Bowen for whom Bowen Methodist Church in Bombay was named



and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books, "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892, Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where, as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

**EDITORSHIP  
1896 to 1904**

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, we children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasurership of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.

## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agree with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malaysia holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us," writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning, both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporary prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked :

"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachcha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean so manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerable and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of

good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one measurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of fact was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Rangoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great



faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no traveling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is; God Made Her So. . . ."

"And deeds of week-day holiness,  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know,  
That aught were easier than to bless.  
She doeth little kindnesses,  
which most leave undone or despise;  
For naught that sets one's heart at ease,  
And giveth happiness or peace,  
is low-esteemed in her eyes."

My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son, Fletcher?"

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly

spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and freshness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said,

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of

the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"



**JOHN E. ROBINSON**

**BY**

**BESSIE R. BEAL**



**METHODIST CHURCH BUILDERS SERIES**

**A CENTENARY FORWARD MOVEMENT PUBLICATION  
METHODIST CHURCH IN SOUTHERN ASIA**



b. 1849  
Bishop J. I. Robinson  
1879

**BISHOP**  
**JOHN EDWARD ROBINSON**

BY  
**MRS. BESSIE R. BEAL**

1958

PUBLISHER  
REV. P. C. B. BALARAM  
*Director*  
Centenary Forward Movement  
Methodist Church in Southern Asia





b. 1851  
Mrs. J. E. Robinson  
1870-1925



b. 1888  
Helen  
1900-1954



b. 1878  
Ruth  
1900-1954



b. 1894  
Fiona  
1909-1921  
Mrs. J. E. Robinson  
1900-1954

## FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."

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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy Choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman. Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in

the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1874. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings; his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhor Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's, "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,



my parents were guests of Dr. and Mrs. Fraser on their honeymoon, and they had happy memories of cordial hospitality.

My father's first appointment, then, was the Secunderabad Circuit of four stations—Secunderabad, Chadarghat, Bolarum and Trimulgherry, with some periodic visits to small railway communities of Anglo-Indians. His presiding elder had such a large territory that my father did not see him again for two years. "It was a lonely business in those days." The nearest Methodist was at Poona (372 miles away on the east) and Madras (491 miles away on the south.) He had arrived at the new railway station at Hyderabad the day after Christmas. A goodly number of the church people were there to give him a warm welcome. "After greetings of the most cordial nature," my father recounted, "they conducted me to the waiting conveyance newly purchased for the pastor—a comfortable tonga drawn by a spanking pair of bullocks." It took nearly two hours to reach his appointed residence in Secunderabad and he chafed under the tediousness of the ride. He was sure that he must be able to get around his big circuit more rapidly than bullocks could take him. He expressed this to one or two influential ladies and soon after, his tonga gave way to a pretentious dogcart with a military cast-horse which rendered him excellent service. His residence was an old disused Mess House on Oxford Street where services also were held. He was alone in the building except for night visitors who proved, on investigation, to be handicoots. He was to be on the road three-fourths of the time.

The new pastor found himself in the midst of a "goodly fellowship of scores of truly converted souls, presenting a fine type of live, earnest, warm-hearted Methodists, more closely akin to what I had read about old-fashioned Methodists," he recorded. "The people knew and loved the Lord and were welded together in love and good works." Years later he wrote, "Take them all in all, I have ministered to no people in any part of India where consistent and eager devotion afforded more sincere gratification and encouragement than the band of local preachers, class leaders and other Methodists on that circuit." This work started by a "witnessing layman" has increased

so that in 1921 there was a Methodist population of 21,000. In a later record, the figure of 100,000 appears, the work that grew out of those small beginnings and spread to the Indian people.

I have written more in detail about this first appointment because it was so clearly pioneer work and so successfully justified the faith of William Taylor and others in its potentialities.

In 1876, the South India Conference was organized at Bombay, November 9th and included all of India not then in the North India Conference. It took in such distant points as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore. Church buildings were springing up and new members coming into them. The second session of this conference transferred my father and (by this time) my mother to Bangalore. They had completed one year at Secunderabad together. Now they were moving according to the itinerant system of the Methodist Church. This was to be one of their happiest experiences.

They were met at the Bangalore station by one lone member of the new appointment. That one member was a host in herself, Marie Oldham, wife of William F. Oldham (later Bishop) at that time in government service. It was the beginning of a cherished friendship carried through the second and third generation in our family.

The Bangalore people were not pleased to lose their pastor, the Rev. James T. Shaw. At the reception for the new minister, they spent most of their speech time in mourning the departure of the dear friend, Mr. Shaw. My father could always turn an occasion of that kind into a brighter mood and he reminded them that he also was an Irishman and would hope to have the same loyalty from them as they had given his countryman.

My parents settled down happily and soon the Bangalore people took their new minister to their hearts. They helped him remodel the church without debt. The membership increased, the Sunday School doubled its numbers with well-organized departments, there was no indebtedness on the church property.

Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure

hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sneeringly of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom, many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they

had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

captain to put us in an isolation ward. There seemed nothing to do but for Father to go on to General Conference, leaving my brave mother to take the family alone. Kind friends in Poona and old Rangoon friends in London were of assistance and by the end of May the family was reunited. In addition to the travelling expenses for which my father had gone in debt, he received no payment for the month my mother was in India alone. He still had the financial problems of finding and furnishing modestly a home for the family in America.

Father could, and probably should have presented this debt to the Board for consideration. But characteristically, he hoped to spare them the expense. He was to return to India as a regularly appointed missionary, the self-support plan now absorbed into the conference relationships which had developed. During the summer he was in America he was very busy with deputation work. He supplied the pulpit for a month of a large New York City church (was later offered a permanent pastorate there) and the editor of the *Christian Advocate* induced him to write several articles for that weekly. For these he received remuneration which he applied on his obligations.

Later he was criticized for having earned money outside his salary from the Board and putting it to his own use. This caused him grief and surprise. His intentions had been honourable and I have no doubt he was exonerated of any intention of self-gain when it was explained. It was in the days when Missionaries were expected to make sacrifices out of proportion just because they were missionaries. One of the missionary secretaries is reported to have said in effect to a missionary who had been on the mission field for many years without furlough and was now reporting for health reasons, "What are you doing here? We need more missionary graves, not so many missionary furloughs!" If this story is true it is also true that the missionary expressed himself in no uncertain terms to the unsympathetic church official. It is good to know that such a type is not even to be imagined today among those who carry the burden of finding ways and means for the work of our church in distant lands. Even in those days it was no doubt an exception.

## YEARS AS PRESIDING ELDER

1888 to 1896

In November of 1888, my father went back to India alone, leaving the family in America to get a start in their education. He and my mother regretted much that they were not college graduates. They were determined to give their children that advantage. One of the prices they paid was that quadrennium of separation. Other separations occurred, such as occur in most missionary families, of shorter duration, but this experiment with ten thousand miles between them for so long a time, was not a happy one, even though undertaken after earnest consideration. My mother broke her knee-cap shortly after my father had gone back. Faulty surgery perhaps left her with a stiff, unbending knee. This was a source of much embarrassment to her through the years, and she called it her "thorn in the flesh," but like Paul, she found "grace sufficient" for it. She was often hesitant about going to places where her disability might be a handicap. I recall so vividly that at the Communion table she always had to stand instead of kneeling. One summer also she had typhoid fever and my father suffered from one severe bout of fever, his only real illness during his service except once in 1905 when my mother was again absent. His uniform good health may be traced to a good constitution but also in great part to the watchful eye my mother kept on him and the responsibility she felt in that respect.

During those years alone, 1888 to 1892, as presiding elder of the Bombay District, my father made his home part of the time in Poona and part in Bombay. James Thoburn was elected to the missionary episcopacy in 1888 and the relation between him and my father all through the years was one of great affection and honour as they worked in a common cause. One with whom he lived in close association in Bombay was the well-known George Bowen for whom Bowen Methodist Church in Bombay was named

and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books, "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892, Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where, as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

### EDITORSHIP 1896 to 1904

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, the children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasurership of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.



## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agree with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malavsia holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us." Writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning, both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporary prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked :

"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachchha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean *so* manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerate and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of

good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work, in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one treasurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of fact, was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Rangoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great

faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no traveling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is: God Made Her So...."

"And deeds of week-day holiness.  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know.  
That aught were easier than to bless.  
She doeth little kindnesses,  
which most leave undone or despise;  
For naught that sets one's heart at ease.  
And giveth happiness or peace,  
is low-esteemed in her eyes."

My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son, Fletcher?"

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly



spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and freshness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said,

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of

the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"



**JOHN E. ROBINSON**

**BY**

 **BESSIE R. BEAL**



**METHODIST CHURCH BUILDERS SERIES**

**A CENTENARY FORWARD MOVEMENT PUBLICATION  
METHODIST CHURCH IN SOUTHERN ASIA**



b. 1849  
Bishop J. I. Robinson  
1875-1955

**BISHOP**  
**JOHN EDWARD ROBINSON**

BY  
**MRS. BESSIE R. BEAL**

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Mrs. J. E. Robinson  
1876-1925



Helen  
1902-1917



b. 1878  
Ruth  
1900-1954



b. 1884  
Flora  
1909-1921  
Mrs. Thomas Howell  
1921-1950

#### FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."



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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman, Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in

the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1874. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings; his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhoze Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's, "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,

my parents were guests of Dr. and Mrs. Fraser on their honeymoon, and they had happy memories of cordial hospitality.

My father's first appointment, then, was the Secunderabad Circuit of four stations—Secunderabad, Chadarghat, Bolarum and Trimulgherry, with some periodic visits to small railway communities of Anglo-Indians. His presiding elder had such a large territory that my father did not see him again for two years. "It was a lonely business in those days." The nearest Methodist was at Poona (372 miles away on the east) and Madras (491 miles away on the south.) He had arrived at the new railway station at Hyderabad the day after Christmas. A goodly number of the church people were there to give him a warm welcome. "After greetings of the most cordial nature," my father recounted, "they conducted me to the waiting conveyance newly purchased for the pastor—a comfortable tonga drawn by a spanking pair of bullocks." It took nearly two hours to reach his appointed residence in Secunderabad and he chafed under the tediousness of the ride. He was sure that he must be able to get around his big circuit more rapidly than bullocks could take him. He expressed this to one or two influential ladies and soon after, his tonga gave way to a pretentious dogcart with a military cast-horse which rendered him excellent service. His residence was an old disused Mess House on Oxford Street where services also were held. He was alone in the building except for night visitors who proved, on investigation, to be handicoots. He was to be on the road three-fourths of the time.

The new pastor found himself in the midst of a "goodly fellowship of scores of truly converted souls, presenting a fine type of live, earnest, warm-hearted Methodists, more closely akin to what I had read about old-fashioned Methodists," he recorded. "The people knew and loved the Lord and were welded together in love and good works." Years later he wrote, "Take them all in all. I have ministered to no people in any part of India where consistent and eager devotion afforded more sincere gratification and encouragement than the band of local preachers, class leaders and other Methodists on that circuit." This work started by a "witnessing layman" has increased

so that in 1921 there was a Methodist population of 21,000. In a later record, the figure of 100,000 appears, the work that grew out of those small beginnings and spread to the Indian people.

I have written more in detail about this first appointment because it was so clearly pioneer work and so successfully justified the faith of William Taylor and others in its potentialities.

In 1876, the South India Conference was organized at Bombay, November 9th and included all of India not then in the North India Conference. It took in such distant points as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore. Church buildings were springing up and new members coming into them. The second session of this conference transferred my father and (by this time) my mother to Bangalore. They had completed one year at Secunderabad together. Now they were moving according to the itinerant system of the Methodist Church. This was to be one of their happiest experiences.

They were met at the Bangalore station by one lone member of the new appointment. That one member was a host in herself, Marie Oldham, wife of William F. Oldham (later Bishop) at that time in government service. It was the beginning of a cherished friendship carried through the second and third generation in our family.

The Bangalore people were not pleased to lose their pastor, the Rev. James T. Shaw. At the reception for the new minister, they spent most of their speech time in mourning the departure of the dear friend, Mr. Shaw. My father could always turn an occasion of that kind into a brighter mood and he reminded them that he also was an Irishman and would hope to have the same loyalty from them as they had given his countryman.

My parents settled down happily and soon the Bangalore people took their new minister to their hearts. They helped him remodel the church without debt. The membership increased, the Sunday School doubled its numbers with well-organized departments, there was no indebtedness on the church property.

Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure



hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sneeringly of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom, many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they

had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

captain to put us in an isolation ward. There seemed nothing to do but for Father to go on to General Conference, leaving my brave mother to take the family alone. Kind friends in Poona and old Rangoon friends in London were of assistance and by the end of May the family was reunited. In addition to the travelling expenses for which my father had gone in debt, he received no payment for the month my mother was in India alone. He still had the financial problems of finding and furnishing modestly a home for the family in America.

Father could, and probably should have presented this debt to the Board for consideration. But characteristically, he hoped to spare them the expense. He was to return to India as a regularly appointed missionary, the self-support plan now absorbed into the conference relationships which had developed. During the summer he was in America he was very busy with deputation work. He supplied the pulpit for a month of a large New York City church (was later offered a permanent pastorate there) and the editor of the *Christian Advocate* induced him to write several articles for that weekly. For these he received remuneration which he applied on his obligations.

Later he was criticized for having earned money outside his salary from the Board and putting it to his own use. This caused him grieved surprise. His intentions had been honourable and I have no doubt he was exonerated of any intention of self-gain when it was explained. It was in the days when Missionaries were expected to make sacrifices out of proportion just because they were missionaries. One of the missionary secretaries is reported to have said in effect to a missionary who had been on the mission field for many years without furlough and was now reporting for health reasons. "What are you doing here? We need more missionary graves, not so many missionary furloughs!" If this story is true it is also true that the missionary expressed himself in no uncertain terms to the unsympathetic church official. It is good to know that such a type is not even to be imagined today among those who carry the burden of finding ways and means for the work of our church in distant lands. Even in those days it was no doubt an exception.

## YEARS AS PRESIDING ELDER

1888 to 1896

In November of 1888, my father went back to India alone, leaving the family in America to get a start in their education. He and my mother regretted much that they were not college graduates. They were determined to give their children that advantage. One of the prices they paid was that quadrennium of separation. Other separations occurred, such as occur in most missionary families, of shorter duration, but this experiment with ten thousand miles between them for so long a time, was not a happy one, even though undertaken after earnest consideration. My mother broke her knee-cap shortly after my father had gone back. Faulty surgery perhaps left her with a stiff, unbending knee. This was a source of much embarrassment to her through the years, and she called it her "thorn in the flesh," but like Paul, she found "grace sufficient" for it. She was often hesitant about going to places where her disability might be a handicap. I recall so vividly that at the Communion table she always had to stand instead of kneeling. One summer also she had typhoid fever and my father suffered from one severe bout of fever, his only real illness during his service except once in 1905 when my mother was again absent. His uniform good health may be traced to a good constitution but also in great part to the watchful eye my mother kept on him and the responsibility she felt in that respect.

During those years alone, 1888 to 1892, as presiding elder of the Bombay District, my father made his home part of the time in Poona and part in Bombay. James Thoburn was elected to the missionary episcopacy in 1888 and the relation between him and my father all through the years was one of great affection and honour as they worked in a common cause. One with whom he lived in close association in Bombay was the well-known George Bowen for whom Bowen Methodist Church in Bombay was named

and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books, "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892, Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where, as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

**EDITORSHIP**  
**1896 to 1904**

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, we children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasureship of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.

## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agree with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malaya holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us," writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning, both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporaneous prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked:



"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachcha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean so manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerable and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of

good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work, in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one treasurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of facts was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Rangoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great

faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no travelling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is; God Made Her So...."

"And deeds of week-day holiness,  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know.  
That aught were easier than to bless.  
She doeth little kindnesses,  
which most leave undone or despise;  
For naught that sets one's heart at ease.  
And giveth happiness or peace,  
is low-esteemed in her eyes."

My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son. Fletcher?"

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly

spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and freshness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said,

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of

the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"

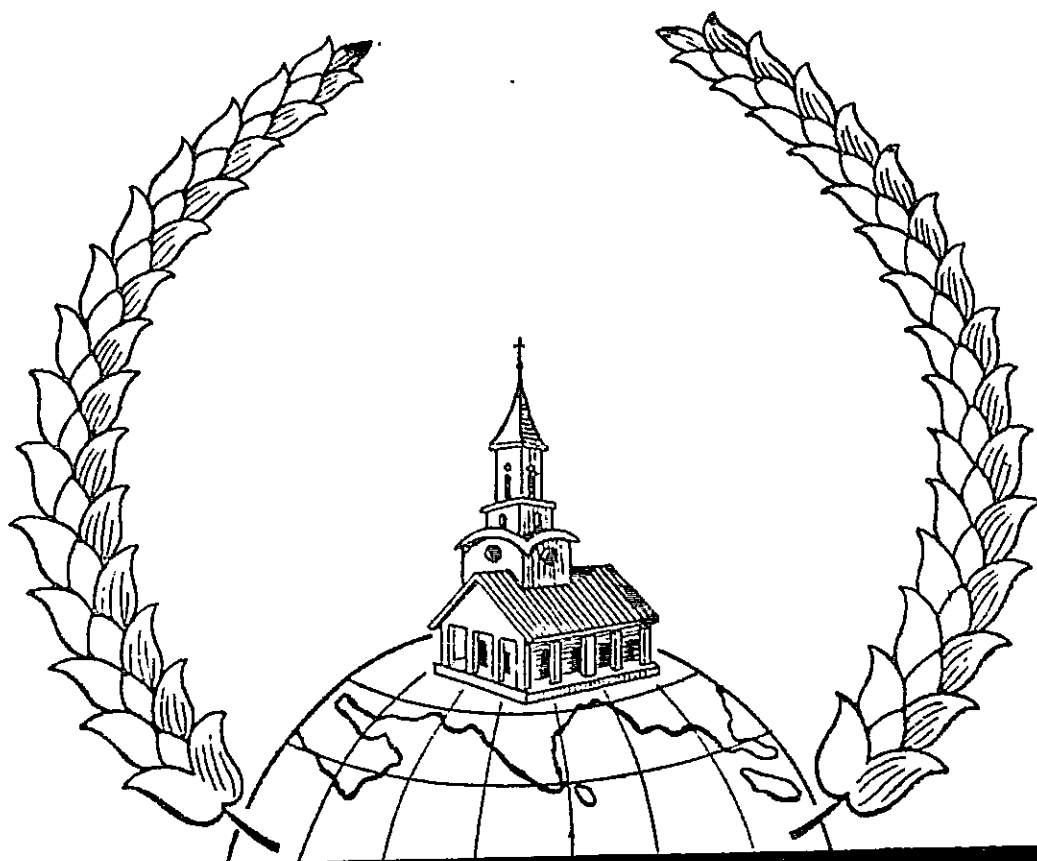




**JOHN E. ROBINSON**

**BY**

**BESSIE R. BEAL**



METHODIST CHURCH BUILDERS SERIES

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B. 1849  
Bishop J. E. Robinson.  
1874-1922

**BISHOP  
JOHN EDWARD ROBINSON**

BY  
**BESSIE R. BEAL**

1958

PUBLISHER  
REV. P. C. B. BALARAM

*Director*  
Centenary Forward Movement  
Methodist Church in Southern Asia



B. 1851  
Mrs. J. E. Robinson  
1876-1925



B. 1880  
Helen  
1902-1917



B. 1878  
Ruth  
1900-1954



B. 1894  
Thos.  
1909-1921  
Mrs. Thos. Horvella  
1921-1926

## FOREWORD

If she were living, my sister Ruth would have been the one to have recorded the life of my father, John Edward Robinson. She would have given it a literary touch and added spiritual insight to its interpretation. After my father's death, Ruth and Mother prepared a little book, *In Memoriam*. I have drawn much on it in these pages, sometimes with quotations, oftener not. I have liked to feel that in spirit Ruth was writing this with me.

I am indebted to the Foreign Division, Board of Missions, for giving me access to their records relating to my father. Miss Dorothy Woodruff, librarian, was very helpful with questions which arose and with material under her hand. Miss Loman gave me every courtesy as head of the filing department where I had access to his correspondence.

I have given more space to his early years because it seems to me that they illustrate that one need never underestimate the power of a life which gives itself in utter devotion to a Cause or a Person, as my father did. He never faltered, was never discouraged, but continually pressed forward to "the prize of the high calling of God in Christ Jesus, to the measure of the stature of the fulness of Christ."

Bessie Q. Beal

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## INTRODUCTION

### Call and Preparation

When John Edward Robinson was born on February 12, 1849, in Gort, County Galway, Ireland, his parents had not the slightest thought that he would become the citizen of another country, a member of another religious division of the Protestant Church, and eventually "give his body" to the earth of a country in which he was listed as a foreigner though he had been a resident of it for nearly half a century.

His father died when he was six years old and he was reared by a great-aunt and great-uncle of whom he always had affectionate memories. Not only did he make the most of his opportunities at the school on the estate where his father had a small property, but he read omnivorously everything that came his way, to the amusement of his brothers and sisters and childhood friends.

He was a member of the Church of England, sang in the boy Choir, attended Sunday School where he received a thorough drill in Bible knowledge. No one, apparently, even suggested to the little lad the thought of friendship with the One whose devoted follower he later became.

When he was sixteen years of age, he was led to go to America through the urging of a brother who had himself gone there two years before. Another brother followed and they probably had the ambition that most young emigrants have had, of making a fortune in this wonderful new country.

In due time he and his brothers sent for their mother and sisters. The family rented a house in New York City near 104th Street. A Methodist chapel was being built in its vicinity, later to be known as Grace Methodist Episcopal Church. As young John Robinson passed this chapel each day on his way to work, he became interested in its progress. He said to himself, "When that church is finished, I shall attend the first service." This he did.

The superintendent of the Sunday School then being held was a good Methodist layman named John R. Terry. His daughter was the organist. They noticed the young man who had a good voice and showed interest. They invited him to join the choir, to take a Sunday School class. He liked boys and readily assented to teaching them, little dreaming where this acceptance would lead him. He greatly enjoyed the teaching, but the boys asked embarrassing questions of one who was not merely a nominal but also an uninformed Christian. He decided that he must either give up the class or get an experimental knowledge of the things he was teaching.

That year a series of evangelistic meetings was held in this small church. The first Sunday evening, after presenting his message, the minister asked for those who wished to have further guidance to stand up. The first and only one to rise was this youth of twenty-one. He stood calmly for several minutes, struggling with himself to conquer the desire to sit down as he had conquered the disinclination to rise. He sought diligently, the minister gave wise counsel, earnest friends were helpful, and it was not long before he came to a clear understanding of the will of God for his life. He often described the joy which accompanied that decision.

The young people of the church frequently gathered at the home of the Terrys for singing and good fellowship. As the time went on, a warm friendship grew up between the young man and Mr. Terry's daughter, the organist. Her father looked favorably on the idea of her marrying one who appeared to be a successful business man with glowing prospects, established in one of the famous business houses of New York City, with his friends predicting a brilliant future for him.

But now this new interest in the religious life was dulling the edge of the young man's ambition to make money. One night the minister was walking home with him after a service in which John had taken an effective part. He asked John if he had ever thought of entering the ministry. Secretly he had, but he was ashamed to confess how limited had been his education. Now he

poured out his heart to his friend and in the minister's study they prayed about it.

Such a purpose brought him face to face with a number of difficulties. One was the advice of his friends, many of whom assured him that he had no gift for public speaking. They argued that his business ability would enable him to aid the work of the church quite as much as if he preached, possibly more. One friend offered him a partnership in a large and well-established business in New York City.

In view of these opinions and offers, one may understand in part the attitude of his mother at this time. When she came to America, John had promised that he would always provide a home for her. Now he proposed entering a calling which would not only require seminary training but which was traditionally underpaid, making the fulfilling of his promise highly improbable. For several days she remained in her room, indulging in expressions of bitter grief and even refusing food. This naturally disturbed him. But his conviction was growing deeper that this was God's will for him and if so, this need would be supplied. He had been secretly saving money for a year against the time that he might find it possible to enter theological school. Suffice it to say that during the twenty years that his mother lived after that, even when he was on merely subsistence salaries in India, he never failed to provide for her in this respect. After he had been in India for several years, his mother wrote him of her unceasing thankfulness that she had finally acquiesced in the plans and had not been able to divert him from his purpose to do God's will as he saw it.

There was yet another difficulty and that concerned the young woman, Retta Lester Terry, on whom his affections had been fixed. Her father, important business man as he was, would have been willing to give his daughter to a man with the promise of a prosperous future. It was another thing to ask him to become the father-in-law of a poorly-paid preacher. Mr. Terry's own brother was a rural preacher (later to become a name in Methodism of his time) and he knew that a rural preacher, instead of payment in cash, received chickens and pumpkins and other things in kind, placed in

the back of their buggy as he and his wife made their round of calls. The idea of such a life for John Terry's daughter was utterly distasteful. He was one who thought John Robinson could serve God better with the money he could earn than by preaching, which he might do less ably.

The suitor, encouraged by the daughter, persisted in his purpose. The father resorted to a probation period of a year. There was to be no communication between them—no letters or meetings. If they were of the same mind and purpose a year hence, he would see.

By the end of that year the couple were to meet a still greater test. John and his intimate friend, Frank A. Goodwin, and other students from Drew Theological Seminary, often went to nearby churches to sing and hold services. It was their singing that took them in a quartette to Chautauqua, N. Y., that summer.

William Taylor, the Billy Graham of his day, California evangelist, had just returned from a tour of the world and a four-year campaign in India (yet to be completed). While on his tour he had become interested in the English-speaking people in various parts of India, South Africa and South America. He felt that the example of their lives, careless and indifferent, if not worse, in religious matters and way of life, was a detriment to missionary work among people who looked on all white people as Christians and judged accordingly. He came back to bring the attention of the church to this phase of evangelistic work and he was one of the speakers at the Chautauqua Assembly that year. His idea was that if the church would recruit young men who would volunteer for this work and pay their passage out, the English-speaking groups who had already responded to his preaching and who would be among their followers, would gladly support them as their pastors.

This deviation from the regular appointments of the Board caused much correspondence and more discussion. James M. Thoburn, later to be the first Methodist bishop for India, advocated the plan, resigned his place in the North India Conference and took a church in Calcutta on this self-support plan. The Board at length agreed. Dr. Eddy, the Secretary for the Board, was also at Chautauqua

looking for recruits since he was responsible for their selection and passage money for those who would be chosen. He was attracted by John Robinson and Frank Goodwin and put the matter before them. Both had completed only one year of their theological work but there seemed to be an urgency about the offer. After much thought and prayer, Mr. Goodwin and my father agreed to go.

Now, instead of claiming his wife, after a year of silence which had only strengthened their affections, John had to go to the father and ask permission to take the daughter to the ends of the earth. The father hoped that the daughter would be as appalled as he was, but there is reason to think that she had some private intimation of what was on foot since she and her parents were also at Chautauqua and heard William Taylor. When confronted with the idea she bravely said, in effect, "Where thou goest, John, I will go." All the frustrated father could do was to impose another wait. Not complete silence this time but a trial time of two years for John to be sure he wanted to send for her after that time.

During those waiting years, the young woman saw to it that her father met some of the missionary people with whom she had made contacts by this time. In the fall of 1876, Miss Terry sailed for India with other missionaries under the care of James M. Thoburn. John E. Robinson had gone out in 1871. They were married on November 15, 1876.

This introduces my parents, the sum of whose years in India is almost one hundred; who saw five daughters and a son-in-law arrive in India as missionaries; and a son, who for over thirty years was a physician and surgeon in that country.

## YEARS OF SELF-SUPPORT

1874 to 1888

My father arrived in Bombay the week before Christmas. He received his first appointment from William Taylor who, in the meantime, had returned to India and been appointed Superintendent of the Bombay and Bengal Mission by Bishop Harris, visiting bishop from the home church. Mr. Taylor was within three months of his four years' campaign in India. He had found serious responses among the Anglo-Indians. It was not his original intention to organize Methodist churches. When, however, it seemed that the ministers of the Anglican Church, to which most of these converts nominally belonged, in most cases were opposing his work and showing no sympathy for those who had been stirred to a more active faith, he acceded to the urgent request of the Bombay group and organized them into a Methodist Church.

Some who went out from these groups to other places carried their enthusiasm with them and other communities organized themselves into churches. One such was Walter Winckler, a young engineer, who had come into the Methodist Church through Mr. Taylor's work. Then he was transferred to the Nizam's Dominions to complete a section of the railway between Wadi and Hyderabad, the capital of the State, with his headquarters in Secunderabad. The night before Mr. Winckler left Bombay, the Methodist friends came together and "in true apostolic fashion spent half the night in prayer" for this young brother, commending him to God as he went forth to a part of the country not known to the Methodists.

He started out by letting everyone know that he was Christian. He began to hold meetings: his preaching was novel and he became subject of much discussion. What was this, an engineer holding meetings and preaching? There was some persecution of the new Christians but a church was organized and officers duly appointed.

To this Circuit my father was appointed. It had become four stations, outgrowth of the original organizations. Walter Winckler was just leaving for another post but he had prepared the way.

On Monday, December 24, William Taylor took my father to Crawford Market in Bombay and "fitted him out" with a *razai* (mattress), pillow (he had a rug) and length of rope with which to tie up the "outfit." He then took him to the Byculla Station and bought him a ticket to Poona. There was to be a song service at Kite's Castle where another self-support missionary, Daniel O. Fox, was pastor. While waiting for the train, Mr. Taylor explained the principles of operation among his Anglo-Indian, English-speaking organizations. The churches were to be self-supporting and evangelistic. He expected them to show Christian interest in the Indian people about them, also.

Then with his parting blessing he packed my father with his modest belongings into a crowded third-class carriage ("presumably because there was no fourth-class") where the new missionary made his first close but mute acquaintance with Indian people, thirty-five of them his fellow passengers, he the only white man in their midst. He remembered keeping himself in readiness for any hostile movement on their part especially while they passed through the eleven tunnels of the Bhore Ghat on the upward ride to Poona.

At Poona he was met by his presiding-elder-to-be, the Rev. C. P. Hard. At the song service that night Mr. Goodwin, Mr. Hard and my father introduced some of the hymns of the Moody and Sankey era which were being made popular in the home church—Philip Phillips's "I will sing you a song of that beautiful home," P. P. Bliss's "Let the Lower Lights be Burning," Ira Sankey's "There were Ninety and Nine", and others which were used much in those early days.

My father's host for the night was Dr. A. G. Fraser, railway doctor and magistrate, who became a close friend. Dr. Fraser's son, Sir Andrew, later became Lieutenant-Governor of Bengal. Two years after this night in Poona,

my parents were guests of Dr. and Mrs. Fraser on their honeymoon, and they had happy memories of cordial hospitality.

My father's first appointment, then, was the Secunderabad Circuit of four stations—Secunderabad, Chadarghat, Bolarum and Trimulgherry, with some periodic visits to small railway communities of Anglo-Indians. His presiding elder had such a large territory that my father did not see him again for two years. "It was a lonely business in those days." The nearest Methodist was at Poona (372 miles away on the east) and Madras (491 miles away on the south.) He had arrived at the new railway station at Hyderabad the day after Christmas. A goodly number of the church people were there to give him a warm welcome. "After greetings of the most cordial nature," my father recounted, "they conducted me to the waiting conveyance newly purchased for the pastor—a comfortable tonga drawn by a spanking pair of bullocks." It took nearly two hours to reach his appointed residence in Secunderabad and he chafed under the tediousness of the ride. He was sure that he must be able to get around his big circuit more rapidly than bullocks could take him. He expressed this to one or two influential ladies and soon after, his tonga gave way to a pretentious dogcart with a military cast-horse which rendered him excellent service. His residence was an old disused Mess House on Oxford Street where services also were held. He was alone in the building except for night visitors who proved, on investigation, to be bandicoots. He was to be on the road three-fourths of the time.

The new pastor found himself in the midst of a "goodly fellowship of scores of truly converted souls, presenting a fine type of live, earnest, warm-hearted Methodists, more closely akin to what I had read about old-fashioned Methodists," he recorded. "The people knew and loved the Lord and were welded together in love and good works." Years later he wrote, "Take them all in all. I have ministered to no people in any part of India where consistent and eager devotion afforded more sincere gratification and encouragement than the band of local preachers, class leaders and other Methodists on that circuit." This work started by a "witnessing layman" has increased

so that in 1921 there was a Methodist population of 21,000. In a later record, the figure of 100,000 appears, the work that grew out of those small beginnings and spread to the Indian people.

I have written more in detail about this first appointment because it was so clearly pioneer work and so successfully justified the faith of William Taylor and others in its potentialities.

In 1876, the South India Conference was organized at Bombay, November 9th and included all of India not then in the North India Conference. It took in such distant points as Calcutta and Karachi, Bombay and Madras, Lahore and Bangalore. Church buildings were springing up and new members coming into them. The second session of this conference transferred my father and (by this time) my mother to Bangalore. They had completed one year at Secunderabad together. Now they were moving according to the itinerant system of the Methodist Church. This was to be one of their happiest experiences.

They were met at the Bangalore station by one lone member of the new appointment. That one member was a host in herself, Marie Oldham, wife of William F. Oldham (later Bishop) at that time in government service. It was the beginning of a cherished friendship carried through the second and third generation in our family.

The Bangalore people were not pleased to lose their pastor, the Rev. James T. Shaw. At the reception for the new minister, they spent most of their speech time in mourning the departure of the dear friend, Mr. Shaw. My father could always turn an occasion of that kind into a brighter mood and he reminded them that he also was an Irishman and would hope to have the same loyalty from them as they had given his countryman.

My parents settled down happily and soon the Bangalore people took their new minister to their hearts. They helped him remodel the church without debt. The membership increased, the Sunday School doubled its numbers with well-organized departments, there was no indebtedness on the church property.

Soon a school was started for Anglo-Indian youth, at first co-educational, but later separated into what are now the Baldwin Girls' and Boys' Schools. (It is interesting to note that the first pupil in the co-educational school was Charles B. Hill. He was to become one of the stalwarts of the Bombay Conference, a product of the work among English-speaking people begun by William F. Taylor).

When the "itinerant system" again intervened, instead of one lone member there were about thirty at the station to bid farewell to the pastor and his family, and not because of joy at their departure! This time there were two little girls with them—Ruth born in 1878 and Helen in 1880.

At the Conference of 1880, Dr. Thoburn had hinted that he might transfer my father to Rangoon. This was *terra incognita*, the least desirable part of the Indian empire, largely because of the climate. My father wrote: "One felt it almost in the nature of banishment to a penal settlement, 'not joyous but grievous,' but as loyal Methodists my wife and I expressed ourselves as 'ready to preach the Gospel' in Rangoon also." The Rev. Brenton H. Badley wrote to my father when the appointment was made: "I pity you but I also envy you."

The work in Rangoon, as in Hyderabad State, began also with a layman's interest. He had been a non-commissioned officer (whose name I do not know), connected with the Commissariat department of the British Army in India. He had come in contact with James M. Thoburn and attached himself to the Methodists. In the course of his military service he was transferred to Rangoon. He was deeply moved by the un-Christian lives led by many British and other English-speaking people in that city. He sent an appeal to Dr. Thoburn to visit Rangoon and hold meetings. He placed a sum of money in the bank payable at any time to Dr. Thoburn to be used whenever he could get away from his work in Calcutta. It was two years before his wish was fulfilled. Dr. Thoburn held meetings in the Town Hall. A number of Anglo-Indians responded and were organized into a Methodist church. Several British business men in British firms established in Rangoon, men of some means and influence, added their strength.

The first pastor sent to them was the Rev. Robert E. Carter from Ohio. The new congregation felt that it could not do more than pay for his and his wife's support. When the question of a permanent place of worship came up, they decided to borrow the money necessary for building a church and parsonage and repay the loan over a number of years by collections from ships coming into port. Rangoon was rapidly becoming one of the first seaports of Asia and many ships' officers and crews, as time went on, would worship with the Methodists.

The church members borrowed about fifteen thousand rupees at six per cent. The first site was on the corner of Fraser and Phayre Streets and was given by the British government. The church has been rebuilt four times. How much of this is due to war damage I do not know, but it stands as the "mother church" for all that followed in schools, social centres and evangelistic work in several languages, even unto this day.

Mrs. Carter's health broke down in Burma and after a year my parents were sent to follow the Carters. Coming from the salubrious climate of Bangalore to the steamy, tropical temperature which prevailed most of the year in Burma was a great trial.

The parsonage was built, according to custom, on posts because of the heavy rainy season. The ground floor was entirely open. Often men and beasts took shelter under the house, at night or in time of storm, not adding to the quiet of the household. The house was made of wood, heavily oiled against termites. Fires broke out frequently in those wooden oiled houses and so my parents had a plan by which, in case of fire in their own house, each would take one child and escape, if possible, down the wooden stairs. Mercifully, they were never put to the test of the plan, and other children in the family would have complicated the problem.

In the six years in which my mother valiantly endured the climate with my father, four more children were born, they lost one child, almost lost another, and watched a third through years of frail health. But they knew they were not the only missionaries who were called on to "endure

hardness as good soldiers of Jesus Christ" and there were many compensations in the growing work.

As soon as possible, my father arranged for dedicatory services. He could not be at peace while there was this large indebtedness on the property. When he was told that they expected to raise the money by having him visit the ships when they came into port and beg contributions, he indignantly refused. At this, the best salaried man in the church resigned and withdrew. My father had an interview with him and reminded him that he was morally responsible for the note to which he had put his name. The man reconsidered and came back to their aid.

When asked how, then, they would raise the money, my father replied that they would all have to make sacrifices. These sacrifices would begin with him and his family. They would take only one hundred rupees a month. In face of the fact that everything cost twice as much as in Bangalore, except rice, and the absolute minimum of necessary servants\* would take nearly two thirds of the salary, it was a great step of faith.

The fare of the Robinson family became a steady one of vegetable curry and rice. With this example before them the people of the church rallied cheerfully around to join in sacrifice. The congregation and Sunday School increased in number. On the day of dedication and on succeeding anniversaries pledges were taken from the congregation and the debt was finally paid off. Freewill offerings came from many ships but no one went to them hat in hand.

One story in this connection might bear telling. It is one of many such "providential" occurrences that came in my parents' lives. Part of the original loan for the church was borrowed from a non-church-member. One day, in the presence of a loyal member he spoke sneeringly of the Methodists having to go to a non-Christian to get their money. This remark disturbed the member of the

\*Servants in those days, as long-time residents of India are aware, did not connote luxury but necessities now supplied by "public utilities"—they brought water, provided sanitation, carried fuel and food. Without these services a non-native family could not survive physically.

church. He inquired and found that the amount of that particular loan was five thousand rupees. He went to my father and told him that he had that amount in the bank laid by for the passage to England for himself and family. He would make it available for the paying off of this particular loan, but on condition that in case of an emergency order to return to England, he would have the right to ask for immediate payment. This arrangement was accepted.

Things were moving along smoothly. At one meeting of the official board of the church the treasurer had reported two thousand rupees balance. Then suddenly Brother B—was ordered to England for his wife's health. My father's immediate concern was for the other three thousand rupees to repay Mr. B—'s loan.

There was an Australian family in the congregation whose children attended the Sunday School. Whenever a pupil was absent it was my father's custom to make kindly inquiry as to the reason for the absence. On this occasion both my parents went to call. The child's mother seemed pleased at their interest. A few days later, my father met the lady's husband. They talked about the church and the man said that he was glad to learn from his wife that the church was doing well financially. "But," said he, "I have been feeling for some time that I should contribute Rs. 3,000. Since you do not need it now, I shall put it in the Bank of Bengal payable to you as needed."

Besides work among Anglo-Indians and the sailors who came into port, evangelistic work was done among the military. The Chief Commissioner of Burma Province was a friend of Dr. Thoburn's and his successor, Sir Charles Bernard became a substantial helper in the work at Rangoon and a good friend of my father's.

The Anglicans, from whom, many of the Methodists had come, began to wake up to the fact that by neglecting the Anglo-Indian section of their dioceses they were losing members. On a public occasion the Anglican bishop congratulated my father for his offices on behalf of the members of his own communion. He remarked that they



had recently reinforced their staff and in future would be able to take care of their own people. My father thanked him for his words of commendation and rejoiced that the Methodists had been helpful in "provoking them unto good works."

My parents found a special field among the Anglo-Indians. They seemed to have special gifts for those who belonged nominally to the state church but found social bars against them and little true Christian fellowship. Methodism offered a means of self-expression and opened doors of service. Many of them went into full-time Christian service and by the very fact of being familiar with the climatic conditions and general customs of the people they were of great value as workers, supplying thus the need in a special way for interpreters, as it were, between the missionaries and the Indian people. It is possible that some missionaries did not appreciate their importance. Our church is to be congratulated on having seen and used to some degree the potentialities of these people, some of them with connections in both India and England and yet no sure footing in either. Many are still in active service, and with the years has come recognition that has put them on a more satisfactory footing with the whole missionary personnel.

Before the six years in Burma were over, my father had been made superintendent (presiding elder it was then called) of the surrounding district, including Rangoon. Dr. Thoburn had visited Malaya by invitation and seen the possibilities of the work there. To his other work was added the newly opened work in Singapore. This added to my father's salary and family problems were somewhat eased.

Then came an order to transfer to Simla, a distance of about two thousand miles. We children had had whooping cough and dysentery, my mother's health had deteriorated, so it was a welcome change. To get us to Simla, it would seem, since he was on self-support, there was no provision made for travelling expenses. My father had to borrow money for this move.

He was still retained as presiding elder of the Rangoon and Singapore districts. He actually made one visit to Singapore during the eighteen months following, stopping also at Rangoon. The difficulty and inconvenience of the arrangement show how thin and far-flung was the line of Methodism in those early years. And no one even dreamed of airplanes!

The change in 1886 was a godsend as to climate. Once he got there my father found himself for the first time relieved of serious financial problems. Most of the members of Union Church in Simla were prosperous, many of them government officials, able to pay their pastor a reasonable salary. He was, therefore, able to devote himself more fully than ever before to the congenial task of evangelism and pastoral visiting.

Late in 1887, Father was appointed presiding elder of the Bombay District, a province of forty-two million people, stretching from Quetta and Karachi, where there were Methodist groups, to Gujerat and the Central Provinces. Again, for the expense of transferring the family of seven to Poona, another distance of about fifteen hundred miles, there were no travelling allowances. Again my father had to borrow money, from whom or how I do not know. Hardly was the family settled in its new home in Poona before my father was elected a delegate to the General Conference of 1888 in America. He had served fourteen years without furlough or vacation.

Education for the family was beginning to be a matter of concern. My mother started us all on our ABC's and taught us all to read and write and understand music. Without a piano she taught my older sisters to read music in the fond hope that some day there would be a musical instrument in the home. The Board now agreed to having the family accompany my father paying the expense of travel this time.

On the eve of our leaving Poona, my parents returned from a farewell meeting to be greeted by my older sister with the announcement that she was "feeling funny." It turned out to be chicken pox, not a serious disease, but one that made five children unacceptable passengers on the ship. In vain my father tried to prevail upon the

captain to put us in an isolation ward. There seemed nothing to do but for Father to go on to General Conference, leaving my brave mother to take the family alone. Kind friends in Poona and old Rangoon friends in London were of assistance and by the end of May the family was reunited. In addition to the travelling expenses for which my father had gone in debt, he received no payment for the month my mother was in India alone. He still had the financial problems of finding and furnishing modestly a home for the family in America.

Father could, and probably should have presented this debt to the Board for consideration. But characteristically, he hoped to spare them the expense. He was to return to India as a regularly appointed missionary, the self-support plan now absorbed into the conference relationships which had developed. During the summer he was in America he was very busy with deputation work. He supplied the pulpit for a month of a large New York City church (was later offered a permanent pastorate there) and the editor of the *Christian Advocate* induced him to write several articles for that weekly. For these he received remuneration which he applied on his obligations.

Later he was criticized for having earned money outside his salary from the Board and putting it to his own use. This caused him grieved surprise. His intentions had been honourable and I have no doubt he was exonerated of any intention of self-gain when it was explained. It was in the days when Missionaries were expected to make sacrifices out of proportion just because they were missionaries. One of the missionary secretaries is reported to have said in effect to a missionary who had been on the mission field for many years without furlough and was now reporting for health reasons. "What are you doing here? We need more missionary graves, not so many missionary furloughs!" If this story is true it is also true that the missionary expressed himself in no uncertain terms to the unsympathetic church official. It is good to know that such a type is not even to be imagined today among those who carry the burden of finding ways and means for the work of our church in distant lands. Even in those days it was no doubt an exception.

## YEARS AS PRESIDING ELDER

1888 to 1896

In November of 1888, my father went back to India alone, leaving the family in America to get a start in their education. He and my mother regretted much that they were not college graduates. They were determined to give their children that advantage. One of the prices they paid was that quadrennium of separation. Other separations occurred, such as occur in most missionary families, of shorter duration, but this experiment with ten thousand miles between them for so long a time, was not a happy one, even though undertaken after earnest consideration. My mother broke her knee-cap shortly after my father had gone back. Faulty surgery perhaps left her with a stiff, unbending knee. This was a source of much embarrassment to her through the years, and she called it her "thorn in the flesh," but like Paul, she found "grace sufficient" for it. She was often hesitant about going to places where her disability might be a handicap. I recall so vividly that at the Communion table she always had to stand instead of kneeling. One summer also she had typhoid fever and my father suffered from one severe bout of fever, his only real illness during his service except once in 1905 when my mother was again absent. His uniform good health may be traced to a good constitution but also in great part to the watchful eye my mother kept on him and the responsibility she felt in that respect.

During those years alone, 1888 to 1892, as presiding elder of the Bombay District, my father made his home part of the time in Poona and part in Bombay. James Thoburn was elected to the missionary episcopacy in 1888 and the relation between him and my father all through the years was one of great affection and honour as they worked in a common cause. One with whom he lived in close association in Bombay was the well-known George Bowen for whom Bowen Methodist Church in Bombay was named

and still operates. Robert Speer wrote his life and Dr. James K. Mathews in his books. "South of the Himalayas," gives a brief summary of this unique personality.

Mr. Bowen was there at his own expense, having private means. He was an able scholar, proficient in languages, a fine musician, a keen critic of world events. Yet he regarded himself as one of the humblest of the followers of Jesus Christ. For more than forty years he made his home in the heart of the bazaar in Bombay, living and keeping well on an incredibly meagre fare. Someone once deeded him Rs. 10,000. He at once telegraphed the amount to Calcutta for a church building greatly in need of funds, probably the present Thoburn Memorial Church on Dharamtala Street. For many years Mr. Bowen wielded great power through his able editorship of the religious weekly, *The Bombay Guardian*. Hindus called him "The White Saint of Bombay." My father counted that friendship one of the high points of his life and I insert this brief account of one who had a profound influence on my father's intellectual and spiritual growth. When George Bowen died at the age of seventy-five my father was with him and conducted his funeral service.

During that four years, also, my father gathered about him twelve young men whom he called his "boys." They were young men whom he had persuaded to enter the ministry. Some of them shared his home and were under his direct training. Nearly all of the twelve found honoured places in the ministry in India and the United States, some staying on in America after their college or theological training was completed.

At the end of the four years, my father was again elected a delegate to the Quadrennial General Conference. That year, 1892, Father took the family back with him with the exception of the eldest daughter, Ruth. Eight years later, Ruth, graduate of Goucher College, was to return as a missionary of the Woman's Foreign Missionary Society.

The rest of the family made our home in Poona and my father continued as presiding elder of the Bombay District. He was away a great part of the time on this widely

extended area, travelling in all sorts of conveyances, in all kinds of weather, and with all varieties of companions. Anyone with a less robust constitution and less philosophical temper would have complained or suffered. On one trip to Karachi, for instance, he took deck passage to save expenses. The deck proved to be filled with cattle and he was obliged to take refuge on top of a cabin or shed where as he said, he "never slept better in his life."

There were many burdens at this time. Missionary support from the home side fluctuated with the annual announcement of the appropriation. He felt personally and keenly the salary cuts of the missionaries under his care and the cut-backs in the work. But he found, as he wrote to the Board:

"They are not discouraged by the news of the reduction of appropriations. While they know it will mean more or less trouble, they have been accustomed in a measure to trials of faith of this kind, and without exception, I believe, there is a calm confidence felt throughout the mission that God will carry us through."

## EDITORSHIP

1896 to 1904

Then came his election to the editorship of *The Indian Witness* in 1896, an honour entirely unexpected. Writing had always been a favourite form of expression and there was no lack of power and ability to the editorials and articles which flowed from his pen in the next eight years.

This change occasioned the removal of the family to Calcutta, we children being sent to hill schools and going on to America as one by one we finished our high school work in Naini Tal or Darjeeling. During those eight years my father also carried the treasureship of the Bishop Thoburn Special Fund which involved much correspondence with special givers in America. He was also district superintendent (the new name for presiding elder, though I am not sure as to the date of the change) of first the Asansol and then the Calcutta districts. The famine of 1900 brought to him as to other missionaries increased work in serving on committees for the distribution of famine funds. Those who knew him and the truly enormous burdens he bore, wondered at the poise and freshness he always brought to his duties. He had an amazing appetite for work and he had learned the secret of waiting upon God in the early hours of the day and, as Ruth says, "doing it with the dew of God's spirit upon it."

In 1904 he was again elected a delegate to General Conference. The 1900 General Conference had elected Edwin Parker and Frank W. Warne to be associated with Bishop James M. Thoburn. Bishop Parker died before the year was over. In 1904 there was some question as to whether one or two more bishops would be elected for Southern Asia. The choice seemed to be between William F. Oldham and my father. Notes were written by each and crossed from one to the other, each declaring himself not a candidate if the other was to be passed over, "in honour preferring one another." In the end two new bishops were

elected, the growing needs of India thus recognized, and both old friends were elected.

My father was rather proud of the fact that he was a *missionary* bishop, thus being retained in his chosen field with salary not markedly greater than that of his missionary brothers. In the General Conference of 1920, Bishops Warne and Robinson and my father received the more advanced status of General Superintendent but that was the year of my father's retirement. Bishop Oldham had in the meantime been successively missionary bishop, corresponding secretary of the Board, and then General Superintendent.

During the few remaining months of the summer of 1904 before returning to India, my father was zealous in deputation work for which he was much in demand. He was receiving requests from the field for reinforcements of men and money. Among the young people for whose going he arranged were his third daughter and William D. Beal, member of the North-East Ohio Conference, both graduates of Ohio Wesleyan University. The second daughter, Helen, Goucher College graduate had gone out in 1902 and was working in the Bombay and later the Gujerat Conference. The conferences assigned to my father were Bombay, Bengal and Burma, to which he added another "B"—the Beals who were assigned to the Bengal Conference. The counsel and encouragement of my father were inestimable those first year of our apprenticeship, especially as the district superintendent, Dr. John O. Denning, was suddenly called to America for family illnesses within three months of our appointment. My husband had to supervise an understaffed, under-financed district without having yet gained acquaintance with the language. My father, as often as possible, took time from the many calls on his strength to break journey at Muzaffarpur and spend a few hours at least helping with problems which arose from time to time. His "care of the churches" was in a sense truly Pauline. Except for a month or two each year at his headquarters, when he enjoyed the rare privilege of being in his library, he was almost constantly on the move, travelling each year many thousands of miles to hold conferences and inspect mission stations and get close to individual problems.

## YEARS OF THE EPISCOPACY

### I—1904 to 1908

The four bishops arranged that each year one of them would be present at the Annual Meeting of the Board, thus keeping the church in India before the attention and help of the church at home. My mother, therefore, at intervals stayed in America with my sister Flora, for several years somewhat of an invalid, and the youngest daughter, Muriel.

From 1904 to 1910 my father divided his headquarters between Calcutta and Bombay. From 1910 to 1912 he was for part of the time in America and on his return after General Conference in 1912 took up permanent residence in Bangalore.

### II—1908 to 1912

In 1909, Father and Mother had the joy of welcoming to India the fourth daughter, Flora, like her two older sisters, Ruth and Helen, a graduate of Goucher College. She was appointed Principal of the High School at Isabella Thoburn College. During her first furlough she raised funds for the new buildings of the same institution and did some work for the Student Volunteer Movement. In 1918 she succeeded Ruth as Principal of Isabella Thoburn College and remained there until her marriage in 1921 to Mr. Thomas H. Howells of Pittsburgh, Pa.

In 1910, Father was elected a delegate to the World Missionary Conference in Edinburgh, Scotland. He had been in America and he and my mother expected to proceed to India after the Conference. My youngest sister accompanied them and was to return to college after they had visited my father's boyhood home in Ireland. But there were other plans for him.

He was greatly impressed by the scope and purpose of the Edinburgh Conference. Letters written at that time tell many details—the work of the Committee on which he

worked, the deputation work he was called on to do in England after the Conference, the conferring of degrees on John R. Mott and Robert Speer by the University of Edinburgh. To one of the family he wrote:

"You have learned ere this of the change in our plans. Very urgent letters have come to me from New York that I ought to return. Dr. Goucher and Mr. Leaycraft made a 'dead set' at me in Edinburgh on the same line, and as Bishops Bashford and Oldham agreed with them, there is no alternative but to turn back to America. My plan is to leave for India immediately after the General Committee meeting in November, but of this I cannot be sure.

"You will see an article of the Conference in *The Indian Witness* soon. Note the points I have emphasized:

(1) More co-operation in educational, medical and training work;

(2) Putting every ounce of responsibility possible on Indians that they can safely bear—much more attention must be given to developing men and women of leadership, especially among the women—we ought to have many more women approximating Miss Singh's type;

(3) Give the best possible training of workers in India rather than in foreign lands.

I would greatly prefer to be in India. It is a real cross for me to have to return to America. But it has come in the way of a solemn duty which I dare not shirk. Blessings on you and the dear missionary circle everywhere. Give them all my love."

Follow-up work was done on the Edinburgh Conference by Dr. John R. Mott who went into several large cities of India and Malaya holding interdenominational meetings for implementing some of the findings of the Conference. This was in the winter of 1912 to 1913.

In 1909 the Methodists entered the Tinnevely field. Back in 1906 when the Jubilee party had gone through Tuticorin on their way North, they were met by a group of Anglican Christians who had seceded from the local

church because of its extreme ritualism and observance of caste distinctions. Bishops Foss and Oldham and Dr. Leonard were inclined to listen to them, but my father at that time disapproved, thinking that perhaps they were temporarily "disgruntled" and would find their way back. But Bishop Oldham, then in charge of South India, suggested to James Jay Kingham (to whom I am indebted for the details of this affair) that he take a vacation in Tuticorin and learn the facts. Mr. Kingham met the local leaders and reported back.

In 1909 they sent a delegation to the Rev. Albert Baker, district superintendent in Madras, and a petition asking our church to receive them. Mr. Baker conferred with the Rev. James Kingham and they prayed long about it before sending the petition to my father. They felt that if he would show interest as they had, it would seem to be the will of God and they would act accordingly.

Bishop Oldham had by this time gone to America as corresponding secretary and my father was in charge of the South India Conference also. He was impressed with the petition and with Mr. Baker, Mr. Kingham, and K. T. Gopalan, he went to Tuticorin and stayed a week.

"There were a great many folks out to meet us," writes Mr. Kingham, "and your father preached in the building they had erected for the services. . . . We all felt that the visit was providential and I was instructed to visit the congregations and administer the sacraments."

Other village congregations joined them and asked for baptism and brought converts who had been waiting the result of the petition. In a short time there were more members at the Tuticorin end of the Madras District than around Madras. Mr. Kingham was given that appointment with Madras in the 1911 South India Conference session.

The Anglicans carried on "quite a stiff" correspondence with my father at the beginning both through the Bishop of Madras and the Metropolitan at Calcutta. Both bishops went to Bangalore to have a conference with my father. After they had heard the facts from my father, they both conceded that the Methodists were justified in

entering Tuticorin. They also compelled the S.P.G. missionary to withdraw a statement he had made to the National Missionary Conference about the Methodist tactics and they drafted a form of withdrawal with expressions of regret and sent it to the accusing Anglican for his signature. They also agreed to "delimit" the field of Tinnevely in a way that suited the Methodists.

My father wrote to the Board:

"Strong things were said on both sides. However, we are excellent friends. At the Monthly Missionary Conference held here in Bangalore, entertained this month by my wife and myself, the two bishops were present among the guests. It was an enjoyable occasion and all took part in the discussion. The Metropolitan closed with a fervent extemporary prayer."

This work in Tuticorin was closed in 1930. The Board was experiencing financial strain after and the new South India United Church was offering fellowship which would seem to be congenial to the Methodists. The London and English Wesleyan missionaries were also working in that field. Mr. Kingham was given the choice of closing the work there or going to Malaysia after his furlough. He chose Malaysia because he could not find it in his heart "to destroy what God had so manifestly led them to build up."

### III—1912 to 1916

With the election of John W. Robinson and Bishop Eveland in the 1912 General Conference my father gave up the Bombay and Bengal and Burma conferences and assumed charge of South India, Malaysia and Philippine Islands conferences. Bishop Eveland took over the latter, relieving the India bishops of that long journey from time to time as conferences would meet or emergencies arise.

In writing to Bishop Oldham about the South India Conference as he saw it when he took it over, my father remarked:

"In surveying this immense field over which we are spread and thinking of the obligations we have assumed on such a slender financial basis and the *kachchha* work with which we have to be staffed, I deeply feel the seriousness of the situation.

"There are, however, so many unmistakable evidences of the fact that, best of all, GOD IS WITH US, that one is buoyed up in face of tremendous difficulties. As one comes into close touch with these good men and women who, with numerous defects in character and much weakness, are pushing the battle with unflagging enthusiasm and large devotion, he cannot despair of the outcome.

"Fifty years from now it will be manifest that God assuredly led his people out into this remarkable work among the masses of the people. I mean so manifest that there will be no doubt on the point as there is now in many minds."

It seems that the existing Indian Christian Community was not persuaded as to the wisdom of accepting so many from the *panchamas*, one of the chief objections being that by including these unlettered masses the literacy percentage was lowered in the Christian Community. In Dr. Mott's Conference some of the objections were smoothed over.

The work in the South India Conference was carried on in three vernaculars, Telegu, Tamil and Kanarese. There were leaders like the Revs. Maigur, Nanappa Desai, Gershom and others, well educated, highly intelligent, capable. Dr. Oldham pressed on my father the idea of giving increasing responsibility to such as these. My father was entirely in agreement but some of the missionaries objected. One objection was based on the fact that most of these men were supported by "special gifts" which entailed much correspondence with the special givers which it was thought they would not have time to do. However, the idea was growing. South India was doubling its church membership and was greatly under-staffed. Much of my father's correspondence at this time shows a deep concern for the health of overworked missionaries.

In 1912, the Methodists entered Java. It is not clear to me from records why and how they went into the Netherlands Indies. Rev. M. John Denyes, our missionary (with a Dutch name) was the one who first entered. Possibly graduates of the Singapore schools who had moved to Java had asked the Methodists to come and open schools. However that may be, there was resentment on the part of the Dutch missionaries. It seemed to the Methodists that in such a vast territory there should be room for more than the few missionaries any one denomination could supply. In a letter written to Dr. Oldham in 1912, my father said:

"I went to Java and saw the 'Missions Consul' and several of the Dutch missionaries and was able to soothe some ruffled feelings and avert, I believe, an explosion in Dr. Mott's conference. It was undoubtedly in the minds of some to raise questions of intrusion, violation of comity, etc. One can sympathize with these stolid Dutch brethren in their resentment against these pesky Methodists who have stirred up the nest and disturbed their repose. But I think they have begun to realize that they will have to put up with us and that we shall do them no harm and that they must plan to be friendly."

Later he voyaged from Java with a half dozen of the Dutch missionaries going to the Mott Conference in Singapore. My father then wrote:

"By the time we got to Singapore we were first-rate friends. The officials whom I saw, including the Governor-General, were all kindly. Our mission is being treated very fairly on the whole. I have impressed it on our people that they must be generous, considerate and Christian in dealing with the officials and missionaries.

"At the Conference even the Anglican Bishop of Singapore thawed out a bit, though he struggled to maintain his aloofness and dignity. We have become good friends. The Bishop of Labuan is a fine fellow and worked with us very fraternally. The effect on the Dutch missionaries was excellent. It did them lots of



good to meet with our Methodist contingent and I took special pains to see that they received every courtesy."

This work was given up in 1930 and some of it taken over by the Dutch mission. In the meantime the Netherlands Indies Mission Conference had been organized and taken under the wing of the Malaysia Conference.

In 1914 Bishop Eveland added the Malaysia Conference to his administration of the Philippine Islands. This was a great relief in the matter of travel for the India bishops. My father gave it up with great reluctance, however, though he knew he could not give the time needed for proper supervision of that very promising field. He was always glad when occasion offered, by the absence in America of the resident bishop, to go back to preside over the conference. In his letters he made many affectionate references to the men with whom he had worked there.

In letters to the Board when he had taken over he expressed amazement at the educational work, in Singapore in some respects phenomenal in its progress. He was a little fearful that it was too secularized, and when he held special services was always glad to see students and teachers responding to calls for Christian service. He had some misgivings about the "contract teacher" plan in practice but thought that greater care given to the selection of these short term workers from England and America would solve that problem. He was interested in the prospects of self-support from the rubber industry, but concerned lest missionaries who might engage in it would be diverted from the central purpose of the missionary message, and "lose compassion for the multitudes." There might also be a tendency to make profit for themselves and the native ministry might be drawn into it too. It appears that one of the Chinese ministers had given occasion for this misgiving. Now others were to cope with those problems. That year also, my parents welcomed to India their fifth daughter Muriel, the youngest in the family. She was sent out by the Woman's Foreign Missionary Society and appointed to Kolar and then Bangalore. She served under the Society for sixteen years with only one brief furlough of less than

a year and is completing her forty-second year in India now in a private, non-sectarian school in Bangalore of which she is Principal. With her came the only son of the family, John Fletcher, physician and surgeon, who would engage in private practice and serve as medical officer in two Native States. Many missionaries were to remember him gratefully for his good services in times of ill health.

There were many pressing problems in that year of 1914. The Madras Press was in a critical state financially. One or two missionaries had given cause for disciplinary measures in the conference. The home church was urging greater efforts in self-support to which there was opposition on the field. The Conference Woman's Board was reacting unfavourably to suggestions for giving status to Anglo-Indian helpers and associates. Some missionaries were overworked but there were no reinforcements in sight. In May of 1914 he wrote:

"I question if in any month of my whole life more perplexing problems have come to me than in the last four weeks and I haven't mentioned the worst of them... But you will feel that I do not deserve much sympathy when I tell you that my weight is increasing and that my health was hardly ever better since I came to India almost forty years ago. Best of all, never was my confidence greater in the Mighty God for ultimate glorious victory than at the present hour."

In August of that year money problems became acute because of the war with complications in exchange. My father suggested that one treasurer for all India be appointed. This was done and became a great convenience for carrying on all the Mission business. His creative imagination and ability to outline a program on a solid basis of facts was evidenced by a Survey which he and Bishop Warne made for the Board based on a questionnaire they sent. It was characterized by the Board Secretaries as "brilliant."

In 1915 Bishop Warne was in America and my father had the North India, Burma and Bengal conferences to hold. He held special services in Raigoon attended by

Tamils, Burmese and Chinese and was pleased with the response from students. He was also secretary of the Board of Bishops in India. In February 1915 he wrote:

"I am working my way homeward to Bangalore from the Burma Conference; Bishops' Meeting; property investigation at Delhi; Mass Movement Commission at Khandwa; and am meeting the Beal party with a dozen or so missionaries in Bombay."

We were returning from furlough to a new appointment at Meerut, Northwest India Conference. In September of that same year my husband was taken with a throat infection which was incorrectly diagnosed and he died in a few days. He is buried in Meerut. Two years later a second blow was to fall on the family in the death by drowning of my sister Helen. She was returning from furlough after completing work on her M. A. at Columbia University. Because of the submarine menace in the Mediterranean, missionaries were for a time routed by the Cape of Good Hope. Approaching port there, the ship struck a mine. The life boats were leaky and unseaworthy. Amidst heroic efforts to save others at the risk of her own life, Helen was swept away into the waters. Bishop Oldham wrote at that time:

"I was shocked to learn of the death of your daughter Helen. I remember her so well. She made a deep impression on me when I met her in Bombay. Her young life had already begun to bear much rich fruit. Alas, that this cruel war should take toll of such pure, unselfish lives."

In 1916, after General Conference, Father went to Delaware, Ohio, where Ohio Wesleyan University conferred on him the degree of LL. D. (The president, Herbert Welch, had just been elected to the episcopacy.) A Methodist college, I think it was Lawrence College at Appleton, Wis., had previously honoured him with the degree of Doctor of Divinity.

These were unsought honours, somewhat unusual for one who did not have a liberal arts degree. They could not have been granted to a more scholarly-minded man

nor one who had a higher regard for intellectual things. Determinedly, methodically self-educated, he kept abreast of the times in his thinking and was concerned that the younger missionaries should do so too. His lack of university training was compensated for by the intellectual eagerness which led him into wide and congenial fields of study. He had a substantial library of books, mostly second-hand, accumulated from purchases made as he browsed around old bookshops in various countries as he travelled between India and America. He read his Greek Testament to the very end and kept constantly dipping into the Latin and Hebrew. He often read the Testament in French or German translation to get a fresh impression of a familiar phrase.

How he managed to keep up regular habits of study in a life so full of administrative detail was a marvel. "His mind was ever open to the light," writes my sister. "He realized that he who would lead his people must do his religious thinking in the light of the knowledge that shines today. He did not believe that faith is static, but living and growing and therefore vital. He welcomed reverently and without prejudice all the new light that the discoveries of science and the study of comparative religions had to shed. He sometimes spoke of the change in his views from those he had brought to the mission field into the more tolerant belief of later years. He could agree with John Wesley in his statement:

'Give me a humble, gentle lover of God and man, a man full of mercy and good faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they be and whatever opinions they may hold.'

Every Friday while he was editor of *The Indian Witness*, a dear old Brahma-Samaj friend came to his study to read the Bible and pray with him. Father used to say: "I have never known sweeter hours of communion with God than those I have spent in prayer with that dear old man."

#### IV—1916 to 1920

In 1917, one of the dearest desires of his heart was realized when he appointed the first Indian district superintendent, the Rev. Govindaraju Gershom. He had great

faith in his Indian brethren and was eager to see them take places of leadership. His faith would not have been surprised to see, as today, three Indian bishops on the board of bishops for India. For the possibilities in the Indian character, for calling out and developing capabilities which to others eyes were hidden, he had an unerring instinct. And the Indian people, quick to respond to one who believed in them and who loved them without condescension, gave him their whole-hearted devotion.

From 1918 to his retirement in 1920, this active life of travel was lessened. The years of his heavy responsibilities were over. The strain of inadequate funds and inadequate forces must have been almost heart-breaking at times. Confronted with a seeming insurmountable obstacle he used to take great delight in quoting Moffatt's translation, "In him who strengtheneth me I am able for everything."

But now he was beginning to fail in health and was forced by doctor's orders to rest more. One great disappointment which came to him on this account was that he was prevented from attending his last General Conference at the close of his forty-six years. For one who thought lightly of honours and rewards, as a rule, there had been unusual intensity in the eagerness with which he had looked forward to the privilege of giving his valedictory and presenting the field of India to the church for the last time.

His retirement in May, 1920 and the release from responsibility brought him a measure of relief from the troublesome symptoms which had caused the doctor to forbid travel. The remaining two years were a time of joyous activity without urgency. Until his successor arrived he was often consulted by the missionaries and he found his time well filled with correspondence. He often preached in the Bangalore Church. Since he did no travelling, he had leisure for writing. During this time he made many contributions to *The Indian Witness*, among them his "Reminiscences" which I have used freely in this story. He also wrote for the *British Weekly* as he had for many years. I recall that when he was editor of the *Witness* in Calcutta, the editor of the *Calcutta Statesman* often called on him for an editorial on some issue of the day.

He saw the revised edition of his "Brief History of Methodism" through the press. He wrote fourteen chapters of the nineteen he had planned for his book "The Man Christ Jesus." For this latter he left no directions though he remembered to speak of many other things. Perhaps he had hoped to be given time and strength for this "final offering of love to the best of Masters."

My father had hoped to attend many of the sessions of the South India Conference which met in Bangalore, January, 1922. But already the flame of life was beginning to flicker. He went to the first and last sessions and attended the reception where he took special delight in meeting and talking to all the missionaries.

One of the hours of that week which meant most to him was that in which a number of Indian members of the Conference came to his room to give their tribute of affection and gratitude. At the love feast he had spoken on the verse, "We would see Jesus," a thought which often recurred during those last days and the theme of one of the hymns he chose for his funeral service. He lived a month longer, taking special delight in the sight of the sunset from the wide verandah, each evening. Then the pain became acute and he was removed to hospital. Three days after his seventy-third birthday he quietly fell into the sleep from which there is no return.

This history is incomplete as it stands. In all his comings and goings, in his strenuous work and his earnest labours, he was supported by the strength and sympathy and love and good judgement of my mother. In his pocket after his death she found several poems which he had carried around with him. One was James Russell Lowell's poem entitled, "Blessed She is; God Made Her So...."

"And deeds of week-day holiness,  
Fall from her noiseless as the snow.  
Nor hath she ever chanced to know.  
That aught were easier than to bless.  
She doeth little kindnesses,  
Which most leave undone or despise;  
For naught that sets one's heart at ease,  
And giveth happiness or peace,  
Is low-esteemed in her eyes."

My mother was a reserved, quiet woman, able to keep her own counsel, intrepid, courageous. On her fell the worst of the more inconvenient and distressing blows, few as they were, that came to us as a family. She had a good musical training in her early days, harp and piano and voice, all of which she sacrificed gladly for the love she bore my father and for their common devotion to the interests of the Kingdom of God. She and my father used to sing duets together and she gave all of us children what she could of musical training and appreciation. After her death in December 1925, Bishop Frank W. Warne wrote of her:

"The impression abides with me that Retta Lester Terry was as near a Christian as one is permitted to know on earth. I was her pastor for four years, from 1896 to 1900. I then began to call her the 'model mother' and have continued to do so. There could be no better justification for that name than the fact that in 1914 she welcomed her fifth and youngest daughter as a missionary? From what other home could there have come daughters who were successfully principals of Isabella Thoburn College and as brilliant a surgeon as the one son, Fletcher?

"The way the mother bore up under the sorrow of her daughter Helen's death by drowning in 1917 when she was returning from furlough was characteristic. The way she met the loss of her beloved husband was referred to be one of the daughters when she knew that separation and loneliness were approaching, 'Mother was wonderful when Father died. We must try to keep step.'

"While in Calcutta," Bishop Warne continued, "Mrs. Robinson held a weekly Mothers' Meeting in Thoburn Church. She reminded me of the Rev. Andrew Murray's mother who lived in Africa and had 17 children. When asked how she did it, she said, 'I never said much but just tried to live as a Christian ought to live.' While Bishop Robinson was in Bangalore, for ten years Mrs. Robinson was in charge of the Tamil Women's work. She never missed a Monday morning prayer time with

her women in preparation for the work of the week. She kept this up to the very end. She was also active in the work of the Women's Christian Temperance Union."

At the head of the slab that marks Father's last resting-place is a book on one leaf of which is written, "They shall see his face" and on the opposite leaf, "His servants shall serve him." On the slab below, underneath the brief record of his life is an expression of his spirit in an adaptation of Shakespeare's lines:

"And here in India, gave  
His body to this pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose banner he had fought so long."

These words and memorial chosen by my mother apply to her equally as she lies beside him. Their daughter, Ruth, who wrote the memorial booklet, and herself gave more than fifty years to educational and literary work in India lies near them in the city of Bangalore where she was born.

The inscription placed on the commemorative tablet in the Methodist Church in Bangalore by his four episcopal colleagues read:

"He endured as seeing Him who is invisible."

#### TRIBUTES

At the General Conference of 1920 the delegates from the Southern Asia Mission field went on record as expressing

"their love and esteem for this man of God who has had so large a share in leading the Methodist Church in that great field into the wonderful victories which has marked the history there. They desire to express their great appreciation of the heroic service that has marked his long and distinguished career in that great field, as pastor, editor, district superintendent and bishop, and give hearty recognition to the outstanding qualities of heart and mind that have marked his career of forty-six years in India. Bishop Robinson's brotherly

spirit, manly and courageous attitude and ever cordial dealings have won for him a profound regard among those for whom he has devoted the long and faithful years of his life."

The editor of the *Christian Advocate* wrote a personal editorial at the time of my father's death:

"He was an Irishman and he was a Methodist; each of the type we associate with the faculty for spreading happiness, great capacity for friendship, self-forgetfulness, love of beauty, refinement. If he looked forever in a mirror he would not have recognized selfishness; nor was he one to recognize selfishness in others. He loved books; he loved his study; he loved his work.

"He lived the life of the open heart in tune with the open sky. As a correspondent there was a depth of understanding, a mellowness and appreciation that made his letters more than a transient pleasure. He was a man of God. He meditated much on the things of the spirit. All this was John Edward Robinson, a missionary bishop of the Methodist Church, who in beautiful Bangalore has fallen asleep in the arms of the Friend with whom he lived for three score years and more. He did not find it far to heaven."

One of the Singapore missionaries wrote in part:

"To meet this man of God was to fall in love with him. Gentle, gracious, kindly, spiritual, one did not need to agree with him to love and respect him. While he was not yet a bishop, but was being spoken of as a suitable person for election to that high office, two men were talking about his qualifications. One of them suggested that he sometimes took the wrong side and that he was even lacking in that perfect balance of temper that a bishop ought to have. The other said, 'If that is true, it is also true, that when he sees he is wrong, he never fails to admit it and apologize.' How much more than we think is this a sign of true greatness—even than the possession of such a naturally equable temper that one never has to retract. I have, however, seen Bishop Robinson under great and unjust provocation that would

test the strongest soul and he was as calm and sweet as only a man in-dwelt of God can be."

Many have spoken of his love of fun and enjoyment. He had an Irish sense of humour, which along with spiritual gifts carries one often through ticklish situations. His incapacity for resentment, ill will, malice, were marked. He could be energetic in speech against wrong or injustice as he saw it, he could be stirred by indignation, but there was nothing personal about it. For personal slights or blows he had a steady forgiveness. No good cause failed to win his support. He early identified himself with the unpopular cause of temperance.

When the question of church union in South India came to the front, he was much exercised over the Anglican doctrine of the "apostolic succession." There was an assumption that all ministers and bishops of the "free churches" would be re-ordained under the blessing of the Anglican episcopacy to be valid. He wrote strongly in the *British Weekly*, published in England, on the subject under the title, "Non-Conformists and the Lambeth Proposals," in which he gave his views on the subject. Yet in spite of these views his relations with his Anglican fellow-missionaries were friendly and fraternal. He was on many inter-denominational committees. Though jealous for the prerogatives of his own church he could seek and find harmonious fellowship with those whose opinions and beliefs differed.

The reality and freshness of his religious experience "attracted people to him." His whole personality breathed a quiet, steadfast joy. With it all, he was natural and approachable. Dr. A. A. Parker told of a trip he made with him by train. There were a number of British soldier boys in the same compartment. As they prepared to go to sleep in their bunks, my father got up and with the train in motion said:

"I have a little book with me, from which, with your permission, I should like to read to you."

"Go ahead," said the boys. Then he asked them to pray with him. Dr. Parker said that there in the clatter of

the train he prayed "the most tender prayer I think I ever heard for those soldier lads so far away from home." Then he sang and they sang with him.

Perhaps his most endearing quality was his love for children not only his own but all children. We cherished letters he wrote us on his many travels, full of fun as well as seriousness, often with sketches of his whereabouts or doings. Missionary children everywhere loved him. He could not bear to be rejected by a child. About a shy child he would say, "I must win him," and he never gave up until he did.

An Ohio Methodist layman told me of a dinner he gave once in a Columbus Hotel to which he had invited prominent Methodists of that city to meet my father for dinner and an address on India. During the dinner hour there was a sudden onslaught of missionary children from Ohio Wesleyan University who had come to see him and they rushed to throw their arms around their dear friend.

One little missionary girl in India, at whose home he was stopping on one of his travels, looked him over carefully and then said rather deliberately, "Bishop Robinson, I'm going to *love* you!"







