UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

191
Mrs. J. W. Robinson—An Appreciation

Satyawati S. Chitambar.

The very mention of Mrs. J. W. Robinson makes me think of an ideal house-keeper, an ideal hostess, an ideal mother and an ideal wife.

Everytime I entered her home, I was struck with the way she looked after her house. No matter which side one turned it was clean and neat, orderly and beautiful. Solomon’s description of an ideal woman beautifully suited her.

She was a charming hostess. She made her guests feel at home and very comfortable. Personally she saw to every need of theirs for she was not satisfied with anything short of the best that she could do for them. She kept the table cheery by her lively talk.

She was a devoted mother. The younger daughter was delicate in health. It was Mrs. Robinson’s constant care of her which pulled her through and made her healthy and strong. For the sake of her daughters, when they were studying, she stayed up in the hills, though she longed to be with her husband on the plains.

She made an ideal wife. The very fact that Bishop Robinson has kept such splendid health all along, in spite of his strenuous life, is proof in itself of the devoted and loving care of his dear wife.

Mrs. Robinson was one with Bishop Robinson in his work. She was not able to go out much with him but she did all she could to keep him fit to carry on his heavy duties. Even when she was quite ill, she did not want him to give up or to alter his programme because of her. She had a big share in all of Bishop Robinson’s activities.

She suffered much during the last few months but she was patient and brave to the end and showed great Christian fortitude. She will be greatly missed by all of us but we are glad because of her happy release from all sufferings. She has peacefully passed on to Life Eternal and is a happy recipient of the Lord’s “Well done”.

May the Lord wonderfully comfort and sustain our dear Bishop Robinson, the two daughters and their families.

Jubbulpore, C. P

R. N. T ... 1925
the Joint Council's Report and to submit free and constructive criticism. It was deemed desirable to give publicity in the local churches, in the public press, and at the Home bases, to the negotiations and developments in connection with Church Union.

It was Resolved,

I. To forward the foregoing statement to the Joint Council.

II. To ask the Pastor of Kellogg Church, Landour (Dr. Pickett), to present the subject of Church Union to his congregation at a suitable opportunity.

III. To ask the Kellogg Church Committee to allow one Sunday's collections to be devoted to the cost of reprinting the Report of the Joint Council's second meeting, with a view to giving it wider publicity at the discretion of the Council.

IV. To request the Secretary of the Joint Council to send six copies of the Report to each Home Board of Protestant Missions in India and to each Mission Secretary on the field.

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The foregoing statement furnished by Mr. Reynolds of Agra as Minute Secretary indicates a growing sense of the need of bringing about the union of kindred groups in India as rapidly as possible. Any one familiar with the work of the National and Provincial Christian Councils in India to-day knows what a measure of active union we have. We are sharing with one another our educational, evangelistic and social service experiences in a hearty and ungrudging way. We do realize that we are all members one of another. While working at present under various units we long for that consummation of our forces into one united strong body that will function for the greater glory of God. Hence we shall welcome to India (or the East) the charmed body of the International Christian Council in 1938 with the view of furthering and hastening the consummation of an effective union of as many Christian bodies as possible. It is very possible that we shall have a united Church in India soon that will point the way for larger union among the Western Churches. May we not pray and labour that this may come soon while we are here that we may share in the larger and richer fellowship of the body of Christ united.

G. B. T.
A BRIEF SKETCH OF THE LIFE
OF
BISHOP JOHN W. ROBINSON

January 6th, 1866—May 30, 1947

We regret to announce that our revered and beloved Bishop J. W. Robinson passed away of heart failure at Naini Tal on May 30th, 1947, after a devoted service to India for fifty-six years. Bishop Robinson's services to the building up of the Indian Church will go into the annals of Indian Methodism in golden letters. Below we publish a brief sketch of Bishop Robinson's life which was written by our predecessor, Dr. F. M. Perrill in 1913. A fuller account of his life and work and tributes from friends and admirers will appear in a later issue of the Indian Witness.

Born at Mineral, Iowa, on January 6, 1866, John Robinson early knew the meaning of travelling, for he was moved four times in the five years in Illinois, and then when the boy was 14 they moved back again to Iowa taking with them home at the town of Harlan. It was while living at Harlan that the young man experienced conversion, was admitted to the Methodist Episcopal Church and finally in 1887 experienced a definite call to the ministry. Before graduating from Garrett Biblical Institute in 1892 he had been invited to preach, had joined the Disciples of Christ and had been accepted by the Board of Foreign Missions for appointment to India.

It was then that the Rev. John W. Robinson, with his wife, arrived in Lucknow on August 24, 1892. He was at once appointed upon his duties as pastor of the Lal Bagh Church. His first sermon in India was preached in the Lal Bagh Church on Sunday, August 28th, and he used as his text the twelfth verse of the fourteenth chapter of the gospel according to John, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also because I go unto my Father." He was admitted to full connection in the North India Conference at Bareilly in January, 1893, and he continued as a member of this conference until he was elected bishop in 1912. He was elected a delegate to the General Conference in 1904, and the records show that he attended every General Conference since that time, except the one held in 1940.

While Bishop Robinson's first work in Lucknow was in English, he was given an appointment in Hindustan work in 1896, and in that same year made his first public address in Hindustan. From 1900 to 1912 he served as the President of the District Superintendent of the Lucknow District. At different periods during these years he carried the burdens of the superintendents of two other districts, as well as the Gorakhpur and Allahabad districts.

It should be noted that he was in the regular episcopacy he attended seven annual conferences, 60 annual conferences, seven general conferences, and 122 district conferences. During this period he traveled in the consecration of three bishops, one of whom was his own son, and ordained 23 deacons and 214 elders. In these same 24 years he traveled 41,866 miles and delivered 218 sermons and addresses. It is said that his number of miles traveled during this period was 252,830 miles.

Mr. Robinson was called to his heavenly home in June, 1935. The beauty of her life and the loveliness of her home together will long be remembered by those who were privileged to enter into that home.

Under the operation of the same spirit Bishop Robinson retired from the regular episcopacy at the close of the 1936 General Conference. He was not allowed to remain idle however. It was his hope that the rest of his life might be spent in filling in on the mission field where there might be
need for his services. The first call came in the year of his retirement and he was soon on his way to India to take over the editorship of the Indian Witness. He continued as editor until the return of Dr. Perrill in October, 1938. Throughout these months he served as the Treasurer of Lucknow Christian College. His presence and guidance as a member of the College Council were marked especially by a spirit of youthfulness that showed that he thoroughly understood the students of today. His help in making decisions about repairs, alterations to buildings, his sound business sense as a business man in financial matters, and above all, his steadfast faith in God, gave us confidence and assurance in all of our work.

Soon after Bishop Robinson was released from his duties as Editor of the Indian Witness in the autumn of 1938 he started out on a long trip via Africa to America to California, where he intended to live with his daughter. But there was still work for him. At the close of the Uniting Conference in 1939, the Council of Bishops asked him to return to the work of the active episcopacy in the Southern Asia field. He was made happy, indeed, when the India bishops asked him to take charge of the Lucknow area. This was his old home, where his life work in India had begun. When the word reached him in California that he was to return to Lucknow, he was so happy that he flew at once to New York where he took a fast boat across to London, hoping to get through the Mediterranean before the war started. Fortunately he made connections in London on a boat that was to bring him directly to Calcutta, but when they were only three days out of London war was declared. From there on the trip was a nightmare, with blackouts at night, with constant weariness of life belts, and constant wonder as to what might happen. But through it all Bishop Robinson was on his way to Lucknow.

In 1943, Bishop Robinson again went to the U.S.A., where he stayed for one year and returned to India in September 1944 after which he engaged himself in preparing an index to the file of the Indian Witness which he completed in March 1946, and sent a type-written copy to the Indian Witness Office, printed copies of which will be made available to our readers as soon as paper can be had and finances permit its printing. In February, 1945, Bishop Robinson once again made Methodist history by accepting to become Superintendent of the Delhi District. Prior to that he had made history as being the first retired Bishop to be Editor of the Indian Witness and Agent of the Lucknow Publishing House. From 1946, though Bishop Robinson had no appointment, yet he was answering calls of service from various places.

In spite of his old age, and having grown weak in health, he always accepted invitations for speaking engagements in institutions, Churches, Conventions and Conferences.

 DEVOTIONAL

Gethsemane


(By Rev. W. Machin, Pzabad)

In the Epistle to the Hebrews we read, with reference to Gethsemane, that Jesus "in the days of his flesh, having offered up prayers and supplications unto him that was able to save him from death, and having been heard for his godly fear, though he was a son, yet learned obedience by the things which he suffered." Not a few people are troubled by the fact that Jesus prayed that the cup might pass from him, and yet was crucified. What the writer to the Hebrews says must be carefully considered when we think of this; for it is evident that he did not think our Lord's prayer was not heard. It is true that whatever we may suppose "the cup" to have been, yet it is only by forced explanations that we can make out that the cup passed from him. Such explanations are that the disciples should not faint, or that the approaching passion should not fail, or that the effect of the prayer should not fail. But we must acknowledge that the plain meaning of the words is that Christ's death and the crime of the chosen people should not take place. Nevertheless, it did. And yet in Hebrews we read that "he was heard for his godly fear."

Gethsemane throws a light forward on our problems of unanswered prayer, as we are apt to call it. Since Jesus prayed that not his will but his Father's should be done, we can see that if the dread passion still took place, yet his prayer was heard. God's will was done. Unless a prayer for the fulfillment of God's will forms part of our petitions, they are not in accordance with the mind of Christ, and are not truly in his name, even if we end our prayer with some phrase such as "for Jesus Christ's sake."

"God to dark Gethsemane
Africa and South
This was his power;
Yet in his hand
Your Redeemer's conflict seen;
Watch with him one bitter hour;
Turn not from his grief away;
Learn of Jesus Christ to pray."

It was in Gethsemane that the last bitter struggle against the tempter took place. After that, whatever the tribulation, however severe the struggle, Jesus was master of his spirit. It often happens that in the beginning of the Christian life, we seem easily to get the things we pray for, and as we progress, we find more often that it is rather by learning what God's will is, and by not merely submitting to it, but willingly accepting it, that our prayers benefit us. We advance from the lower to the higher levels of prayer. This world is a "vale of soul-making," and these trials are given to train us in faith and perseverance, and to teach us to seek, learn and obey the will of God, our heavenly Father.

This is especially true when we pray for the spiritual welfare of others, for the success of our Christian work, or for the removal of our body's physical, mental and spiritual ailments. We are too apt to try to dictate to God, the way in which He shall help us and the work in which we are to succeed. This is not the right path, since it centres in ourselves, and whatever is centred in self, is not the seeking of our own salvation. God's work is done with sin. Never let us say our prayers have been answered when God does not immediately answer. Yes to our request, no to his answer. Yes, No. Wait and wait.

In Gethsemane we may see something of the meaning of taking up our cross. There is no relief in our lives sometimes or other when we do not like an appointment (perhaps in the Church) that is distasteful, or a piece of work we think someone else ought to do. Duties that the time of time, labor that seem to bear no fruit, illness that we should wish to end speedily and that yet goes on. Such things must be cheerfully accepted and taken up as crosses "in the strength which God supplies through His eternal Son." Otherwise they will become burdens that will crush us.

PRAYERS

O God, the Father, who didst not spare thy only begotten Son, but didst deliver Him up for us all. O God, who didst undergo agonies in the garden and didst then die upon the cross that thou mightest put away sin by the sacrifice of thyself; O God, the Eternal Spirit, through Whom that sacrifice was made—three Persons in One God—we adore the unspeakable greatness of redeeming love. Inasmuch as we are partakers of His death, may we take up our cross daily, Lord, enable us to deny ourselves, to spend and be spent in Thy service, through Jesus Christ, our Lord. Amen.

Time to Live

Take time to work—it is the price of suchness;
Take time to think—it is the secret of superpower;
Take time to play—it is the secret of remaining young;
Take time to read—it is the fountain of knowledge and wisdom;
Take time to worship—it is the highway of reverent submission;
Take time to be friendly—it is the road to happiness;
Take time to dream—it is hitching your wagon to a star.
Take time to love and he loved—it is the privilege of the blest;
Take time to look around—the days are too short to think only of ourselves;
Take time to laugh—it produces psychic vitamins, and destroys mental adultery;
Take time to play with little children—it is the joy of all human joys.
Take time to be courteous—it costs nothing, and pays great dividends.
Take time to notice the children about you—they are soon to pass, and once missed never come back;
Take time to cultivate your soul—it is the highway to God, purity, destiny.

—Selected.
The Valiant Soldier of Jesus

The grand old man has gone from our midst. Though Bishop Robinson, who retired in 1936, yet he died in harness. During his period of retirement he did not spend his time in rest and idleness. For all these eleven years he kept himself engaged in various capacities, as Editor of the Indian Witness, as Agent of the Lucknow Publishing House as District Superintendent and in so many ways he was occupied. The Indian Witness office owes him a great debt of the hard labour he put in in preparing an index of the Indian Witness from 1871 to 1944. He never refused invitations to conferences, conventions and social and educational functions. Punctuality was the special characteristic of our late Bishop. To go late to meetings and Church services was unknown to Bishop Robinson. His imposing personality, his straightforwardness, firmness, calmness and coolness in handling the most difficult and intricate administrative problems were among the sterling qualities he possessed, which made his personality powerful, inspiring and respectable. In this issue of the Witness we are publishing a number of tributes we have received from the friends and admirers of Bishop Robinson. We have learnt that on 24th August will be the 55th anniversary of the arrival in India of Bishop Robinson with Mrs. Robinson. We would like to suggest that special memorial services be held in the Methodist Churches in India to commemorate the services rendered to India by the valiant soldier of Jesus, the late Bishop J. W. Robinson.
In a church atmosphere, they are usually keenly interested in the customs and ceremonies of the Church. All their lives they have seen Christian sacraments and ceremonies and they want to know why these are celebrated. They want to know what is the inner meaning of the ceremony—what is the meaning of baptism, what is the significance of the Lord’s Supper? Pastors will usually find that there are a large number of adults in their congregation who do not understand these things. It would be well for them to hear the explanation along with the young people.

And of course young people who are receiving an education are deeply interested in what Christianity has to say about the subjects they are studying. What is the Christian contribution to political and economic life? What should we as Christians think about wars and revolutions and the great events that are transpiring in the world? These are national and international questions. Even more important are the individual questions. Young people, whether educated or not, are always much concerned with the problems of individual life and adjustment which they are having to meet. They, above all, need help in learning how to live in the world. Coming out of childhood they are for the first time learning how to treat people and what to expect in the way of treatment. It is a time of much trial and error, with many ups and downs and emotional maladjustments. A minister can be of the greatest help to such young people in showing them that the Christian way of life is the only truly happy way of life in this world, that the solution of problems in behavior, in how to act and what to do among people, is to be found in the kind of outgoing, helpful, unworried life that Jesus led and taught about.

If a minister has young people in his congregation, or if he is working entirely with young people, one of the best plans is for him to ask certain representative youths what they would like to hear a sermon about. One of the finest student pastors I have known has a regular committee of young people, which he calls his session, who meet as a group periodically to discuss with him what the students are talking about and what they would be interested in hearing sermons on. Of course the members of
Our Grand Old Man Has Gone His Way

(THOUGHTS ON BISHOP ROBINSON)

Our Grand Old Man has gone his way—
So rich in all things good, and full of years,
And rich in rock-like faith, allaying fears,
Still looking forward, though the past was grand,
Still pressing onward to his promised land.

Undaunting in his step, the last we knew,
Until a sudden turn shut out our view.

Our Grand Old Man has gone his way—
And yet, beyond the mist, I see him still,
With firmer step, there marching up the hill,
Still ploughing through his tasks—new, greater tasks,
Yet ne’er denying all that patience asks,
Accomplishing so much in quiet ways.

With deep-toned pray that breathes in prayer and praise,
And always time to hear, to help, to heal,
Inspiring others with his wholesome zeal—
His Master just ahead—companions they—
Still marching forward, marching on his way.

Our Grand Old Man has gone his way—
And left long pages for the rest of us
Who also try that way so glorious.

—By a grateful younger colleague.
THE LATE BISHOP JOHN WESLEY ROBINSON, D.D.

An Effective Administrator

My long acquaintance with Bishop John W. Robinson has led me to regard him as one of the wisest, most courageous and effective administrators in Christian service. His fidelity to details, patience in the face of intricate problems and loyalty to all the teaching and projects of the Church have ably assisted his fellow-workers and have inspired those in other fields of responsibility around the globe. Who now can refuse him the triumph of his home-going, the reunion with his loved ones and especially with the elect lady whom we admired in his home in Delhi, and the Well done of Him for whose cause and program on earth he strove so earnestly? May the spirit of Bishop Robinson, as of the leaders who preceded him, abide in India, as the case is and will be elsewhere. May such lives and examples be multiplied and bring many into the love and service of our Sublime Lord and Saviour, Jesus Christ!

With sorrow for those who mourn, but with joy on account of the enthronement of another conqueror through faith.

(Bishop) Frederick D. Leete
Florida, U.S.A.

Last Days In Naini Tal

Bishop Robinson’s last days in Naini Tal were happy days both for the Bishop and for Wellesley. His going was so sudden that all feel as though he had just stepped out for a while and would soon be back in his place in the drawing room window, at the table in the dining room, in the Sun Parlour for tea and in the garden for a walk.

Sickness was a thing so foreign to him that he thought his having to go to hospital a great joke, a “new experience.” He treated it as a new experience too, joking with the nurses and the other patients in his room to the very last. He had not been sick since he was fourteen so this was to be looked back upon as an interesting interlude. It was just that for it lasted just about twelve hours and then he was called to another “new experience,” one he had been looking forward to with joy.

Bishop Robinson kept abreast of the times but also, in those last weeks, re-lived his earlier years in India, telling us choice bits in his own inimitable way, making his memories live for us. To the last he was writing, preparing a booklet of chapel services and responsive readings for use in our Hindustani Schools. In between time he and Dr. St. John discussed some special articles that the latter was preparing for publication. He was always ready to give a helping hand.

Can it be wondered at that when he did not turn up for breakfast on the Thursday May 29th, many asked: “Where is Bishop Robinson?” He had been so well as he moved about among us, that all were dumbfounded that evening when word went round that he had been ordered to hospital. That night one of the matrons, a trained nurse, kept watch over him. Next morning he felt better and insisted on doing his own packing because he did not want to be a burden to others. As he left for the hospital, he spoke of it as a visit and smilingly waved good bye. It is that smile and twinkle of the eyes that remain with us, for they were indeed a “God Bless You.”

L. R. A.

An Unusual Personality

Bishop John Wesley Robinson was an unusual character. He was unusual in his strength, his steadiness, his poise, his wisdom and his tact. He was always the same,—his life might be described as “without seam...woven throughout.” The “texture” of his life had a most attractive uniformity. He was never hasty, never disturbed, and he never “plunged.” No one could desire a better counsellor than J. W. Robinson. He was extremely busy, but never seemed to be hurried. In the press, annual conference or general conference work, he was always looking ahead, and devising action that would meet tomorrow’s need.

Bishop Robinson was always constructive. He was not radical, but was progressive in the best sense. One of his favourite statements was that we must not make the mistake of thinking that because a thing is new it is better. He was not only co-operative in spirit, but he most faithfully did every piece of work committed to him. He was prompt and punctual to an extraordinary degree. I have never known a bishop more conscientious than Bishop Robinson. In his ability to “sit down quickly” and accomplish whatever was required of him, he was truly a “ten-talent.”

In administration Bishop Robinson was careful and thoroughly prepared for any task to which he came. He asked advice freely, and had a good memory for what others had thought or said. In debate he was most tactful, not contradicting others and making full allowance for the point of view of opponents. On those occasions when he had finished making a statement on some important issue he felt like agreeing with him. He had never anything to say in a “war of words,” or where theories were being spun and “probabilities” were being produced to bolster up desirable suppositions. He drew largely from the facts determined from past experience and knowledge of the history of the Church and of persons who had helped to make it, was wide and reliable.

There is a marked similarity between John W. Robinson and Edwin W. Parker. They were both great workers, both wise builders, both men of rugged character and both widely loved and admired. Of both one might well say they were “the salt of the earth.” Character and spirit such as theirs have their secret in a realm far above the world that ordinary people know.

One cannot fail to mention the loveliness of Bishop Robinson’s personality in the Christian home. No home ever had a guest that entered more naturally or fully into all that makes a home beautiful than Bishop Robinson. Children welcomed him as well as parents, and a true home gave him an ideal setting.

When one has said all this, one realizes that Bishop John W. Robinson was indeed an unusual character.

(BISHOP) BRENTON T. BADLEY.

“A Great Prophet has fallen in Israel”

I had been sick during the last week of May. Mrs. J. W. Pickett had visited me in my office on May 30th. The next day she wrote me a letter informing me that her father was in the hospital. She also knew that I had been sick, therefore, she wrote that she hoped that my condition would be much better now. Her letter caused a great anxiety in my mind about the Bishop. With this in my mind I wrote a letter to Mrs. J. W. Pickett enquiring about the condition of Bishop Robinson. But before my letter reached her I was informed that the beloved Bishop Robinson had passed away and was safe in the arms of Jesus with other saints.

One could write a whole book as I am sure some one would write some day about the qualities of the Bishop. Here I only wish to write a few words about the great man, as I knew him through my close touch with him for last three years. I had known Bishop Robinson for quite a long time, but I knew him more closely within three years of his life in Delhi. When he was acting as District Superintendent of Delhi in place of Rev. T. C. Badly, the office of the W. C. T. U. was in the same house in which he lived. The condition of the room which was my office was in a very deplorable condition. White ants had eaten all the books and stationary. I told Bishop Robinson about this. He at once got the room repaired and put a piece of cement floor. He personally worked with me for three days and helped me do all things in order.

I often worked for quite late hours. He would hand me and ask me to go through his room as the other side of the home was very hot. I told him that I did not wish to disturb him and keep him awake so late, then I would say that he also worked and sat there for quite a long time. It is a clear indication of his hard work.

He specially helped the W. C. T. U. in different ways. He accepted the editorship of the paper, "Indian Temperance Union". He wrote on many
topics in this magazine which aroused the interest of the readers. He had great love for Delhi. It was but natural for him to love this place on account of the association and memories attached with the place. Firstly that Mrs. Robinson is buried in the Qudaisa Garden Cemetry. He got a new house constructed for the Bishop of Delhi area, in which he himself lived for many years. The same house is occupied by his daughter at present. He completed the building of the Christ Church of Delhi. He was also keen to build a new parsonage of the pastor of Delhi. This shows his wide interests in different spheres of life of the Church and community.

Last year when the World Temperance Sunday was observed in Delhi, he took part in the programme of the women of the W.C.T.U. and gave an account of Miss Francis Willard in a most fascinating manner. His interest was manysided. Recently the W. C. T. U. arranged for a meeting and invited him to speak to them. First he was a bit hesitant, to be the only man with so many women, but when he saw Rev. B. John and Bishop Pickett he was quite happy to do so. He was not only the Chairman of the Conference, but was always ready to help other organizations.

He will be greatly remembered and missed by all his admirers and friends and the members of the Christian Community. It is needless to say what his great life has meant to all of us who will miss him now.

We pray for the members of his family and relations that God may give them all His own Comfort and Peace.

MISS M. KHUSHALI RAM.

As Man, Missionary, Bishop, Always Ready

It was characteristic of Bishop Robinson that he always, seemed ready to meet any situation, prepared and ready for each contingency in life, he was pre-emminently prepared in mind and spirit for earth's last contingency of death. When he was at Wellesley in Naini Tal on the 19th of May he seemed no nearer that went than at the end of March in Delhi.

He was completing a very useful series of brief devotional services in Hindustani for schools. The richness and fullness of his experience and the balance of his judgment made it less necessary for him to ask advice than for most men. Yet he did not hesitate to seek the impressions of others on various points in this work as he was finishing it for the press. This too was characteristic of the vast amount of both creative and administrative work that he did for the kingdom. Although ever ready to discharge promptly and fully the responsibilities that were his, he was always truly democratic in insisting on adequate consultation and group study preliminary to decision.

The meticulous orderliness of his mind was combined with such breadth of sympathy and grasp of the highest values that it could not become petty. This orderliness with breadth stood him in good stead in such tasks as work on Discipline. Even as he approached the age of eighty while living with us here in Lucknow for the indexing of The Indian Witness he helped constructively with the most recent edition of the Southern Asia Discipline. While he held very strictly to principle he did not have the weightier matters of life to tithe anise and cumin. Nor did he forget that The Discipline and discipline were made for man not man for The Discipline.

It was a rich blessing to have him for an extended period in our home. His conversation was always enriched by his broad and intimate knowledge of earlier days in the development of the church in Southern and Southeastern Asia as a whole and more particularly in Lucknow and Northern India. All this he brought right up to date with clearheaded appreciation of the issues of today.

There are some people in the world who are surprised when they learn that there is vast area of humour open to the wind that adjusts the trivial and the coarse. Our good Bishop was the right kind of man to surprise that kind of persons. He had a rich sense and a full store of humour and anecdote that would not descend to the coarse and the trivial, the base and futile.

Merely in the matter of material possessions our Church owes a tremendous debt to Bishop Robinson. In Lucknow alone the Lai Bagh Church and parsonage, our Colleges and Girls' High School, as well as the press and press compound present much lasting evidence of his vision, planning and initiative. This is only one segment of a well-rounded life that truly deserves full biographical treatment. In him were confined to a remarkable degree practical saintliness and saintly practicality.

Our first sentence refers to his devotedness to leave this earthly scene but that is too mean a putting of it. He was not only ready for exit from this life but for entrance into life abundant and eternal with his Lord. I was in America when certain Cardinal died. Without reflecting on the practices of another branch of the Church it may be said that it was most astonishing how many prayers had to be said for his soul. I am as sure as I am of anything that our good Bishop's spirit is safe. But we shall do well to pray for those who remain behind—for ourselves and relatives and friends, that we may all be as ready as he was.

H. A. HANSON

A Valiant Minister of the Gospel

Bishop Robinson was a strong man of God, both physically and spiritually. My first acquaintance with him was in 1912 when I came over to Lucknow Christian College from Allahabad Christian College to arrange for the first U.P. Christian Students' Camp. His clean cut features, piercing eyes and broad shoulders gave me the impression of a dominating personality, commanding respect and obedience from those with whom he came in contact. As years went by, I found my first impressions coming true in different phases of Church life whether I came across Bishop Robinson as a District Superintendent, or as a stern and vigilant supervisor. His work was a wholesome one in his presence, but he was kind, considerate towards everyone. As a Bishop, he commanded the respect of the clergy and laity, who were confided in him at times of difficulty and trouble, and found consolation and relief in his wise counsel and wise counsels. Laymen found in him all that the qualities which St. Paul spoke of in II Timothy 3:14. He was a hardworking and painstaking worker, administrator and guide. Distances meant nothing to him. He travelled extensively within the Jurisdiction of his area as well as outside. When the church came for service, he reminded and attended to his duty no matter where it was. Hardly anyone within the Methodist Church could come up total of 10,000 miles travelled by him to discharge his service to the Church both in the west and the East.

He lived to a ripe old age and his passing away from our midst was a reflection of the translation of saints from their earthly ministry to the heavenly mansions above.

As a humble and quiet churchman, he left behind a richer heritage to the Church in his spiritual successors. Dr. J. J. Lucas and Bishop Robinson were two personalities who gave to our mind and heart an assurance of the fellowship of saints of the visible and the invisible Church. Bishop Robinson did not die. He slept in the Lord and as passed away to his heavenly home to which all true Christians look forward to.

E. AHMAD SHAH

A Quiet and Unassuming Personality

Quiet and unassuming the late Bishop J. W. Robinson made a profound impression upon people wherever he worked, and wherever he went. He brought wisdom, foresight, and sound judgment to Councils, and Conference in which he participated. His humility, and his concern for the needs, the wayward and the prodigal made him deservedly popular among the Indian Christians. He was a man of great faith, and courage, and was ever willing to be spent in the service of the Master. This he demonstrated by working till the very end of his life. He sympathized with those who needed sympathy, and was ever willing to understand the difficulties, and the view points of others. He was not only interested in the work of his own Church, but he was equally interested in the promotion of inter-Church cooperation. He was Vice-President of the National Christian Council for a long series of years and thus associated himself very intimately with the movement towards closer co-operation. The Church in India is thankful to God for his life and service. His contribution to the Church in India is indeed great, and his memory will be cherished with gratitude by many who came under his dynamic Christian influence.

E. C. BHATTY

A Deeply Religious Man

It is sad to think that Bishop Robinson is no more. He was a very old and valued friend of mine, myself and my father before me. He was a good preacher and a most attractive writer and an interesting talker. What struck me most was his devotion to duty and his sincerity. He was a man of his word and precise and pithy in all his work. Above all he was a deeply religious man. He has made India his home and has many friends live in the different countries. Our sincere sympathy goes to his daughter.

(RESASH) MAHARAJ SINGH.
Lessons from His Exemplary Life

A number of lessons can be learnt from Bishop Robinson's life. His whole life was a real lesson to us all and we could learn a good deal from him. A few may be mentioned here.

1. He was a very humble man. He always liked to work and not to keep himself busy. In this lay the secret of his success in life.

2. He had a princely life. He had adopted certain principles for his life and strictly followed them to the end of his life. It was on account of this that he had such a great heart and had enemies. As he was going to the hospital, he said, it looked rather funny that he should be going to the hospital or someone should have sat with him for the night. He said he had gone to the hospital to visit patients but never so far in his life as a patient himself.

3. He had a strict principle of being a man of his word. As a leading bishop he was willing to work under another bishop as a District Superintendent or as Editor of the Indian Witness and so forth.

4. He wished to be a man of his word and ever made his a position to be a model of Christian life. He never wished to be a man of any kind, but most sincerely loved those whom he worked with or with whom he came into contact. If ever he had to talk to a person he might be in a position to do this, the man who had no time to do so, he would wish to help others and prove himself a model in all respects. This was the case with all his close friends in the Indian Church. He felt an influence to help and to work for the welfare of the Church.

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The Man of Vision and Judgment

Perhaps the thing that impressed me most in the character and work of Bishop J. W. Robinson was his balance. In discussions of problems, he was always a cool, direct observer, who scorned the word of truth with a force and simplicity that left no question in the minds of the people. He was always clear-headed, no matter how confused, and his application to life. He was a commanding preacher.

In our love of the Church’s life and the Church’s work, he was a true representative of the Church’s spirit, using the Church’s power and influence for the welfare of the Church.

The Well-wisher of the Youth

The sad news of the passing away into Eternal rest of Bishop John W. Robinson has filled the heart of every young man who had the opportunity to come in contact with him, with profound grief. This universal sorrow, expressed by one and all, shows clearly how deeply he was loved and respected. It is impossible for anyone to come away, uninformed after meeting one of the most kind and lovely of personalities that ever lived.

The record of the 31 years of the life of Bishop Robinson is an exemplary one, during which he rendered devoted service to India for 31 years. During these years of service his work in India has been outstanding.

Bishop Robinson was keenly interested in the education of Christian young men and women. He helped to a large extent in the education of young men and women who were not given the opportunity to come in contact with the church and its activities. He always expressed that it was a great privilege to remember the many young men and women whom he helped to educate, and who were successful in the various walks of life.

The Man of Unique Christian Personality

The death of Bishop J. W. Robinson removes from our ranks a unique Christian personality. As far as I know, there never was a man who had the stamp of his character and personal influence on the world over. He was an influential preacher, and his influence was enshrined in the annals of the Methodist Church.

Thoughts are crowding in upon me and I try to lift my tribute to him in a few sentences. There are many things that can be said. I know he was first a minister in a church in Delhi, then as an episcopal conference after he had retired from official service. He always impressed me as one who was unusually gifted for administrative work. He could handle delicate and difficult problems with consummate skill and resolve them in an amiable spirit. His influence for good work, and his mastery of details amazed me. Once when he was presiding over the General Conference, he invited all the secretaries to the table and it was a very forbidding sight, some of the words which he said were:—

An Appreciation of His Services in the Gujrat Conference

BY THE REV. V. KOJOABHAI, Nadud

June 26, 1947

An Appreciation of His Services

In the Gujrat Conference, the Rev. V. Kojabhai, Nadud, expressed his appreciation of the services rendered by Bishop John W. Robinson. He noted that Bishop Robinson was a man of great influence and that his services were invaluable to the Church. He commended him for his dedication and commitment to the Church and for his work in promoting the welfare of the Church. He stated that Bishop Robinson was a true leader and a guiding light for many. He ended his speech with a prayer for the continued success and prosperity of the Church under the guidance of Bishop Robinson.
June 28, 1947

Area. He was Bishop of that Area for twelve years continually. During these years he did not spare pains in building up the work of God in Gujarat. During that period I had frequent opportunities to go with him in the villages, as his interpreter. I must say that he regularly visited Gujarat area in January and tried to visit every village where we had preachers. Then again in November he came to attend the District Conference. During my association with him I have found him a great elder as well as a mighty evangelist. He was always willing to go out in the District—regardless of suitability of places and times. He was the preacher who preached the Word of God "in season and out of season." The majority of Christian ordained ministers in the Gujarat Conference were ordained by him. He had a great heart while dealing with the preachers in time of their failures and difficulties. He was always found on the side of the Indian ministers trying to defend them, though rightly. His sermons and addresses were simple but heart-piercing ones. He had preached to inner audiences as well as small bands of old and young, in house-verandahs. He took much interest in recording the lives of children. During his episcopal supervision in the Bombay Area, the work of the Sunday School was in flourishing condition. At that time he was the president of the India Sunday School Union, and the Sunday School work in the Gujarat Conference and especially in the Ahmedabad District was at its top in India. The fruits of this Sunday School work is now evident. The singing lands, voluntary work by laymen, the bond of steward—all these are the fruits of his labour.

He never showed his authority or pomp of a Methodist Bishop to any body. He worked as a co-worker with all grades of preachers, without even showing off anger or superiority complex. He was always ready to gather dry sticks to build fire for morning tea before entering a village. He used to keep a medicine kit with him and distributed medicine to the sick and needy, and then advised them to go to the hospital. During the years he was Bishop of the Bombay Area the work of Methodism in the Bombay Area prospered and progressed to such an extent that the India River Conference and the Gujarat Conference were formed out of the Bombay Conference. His administrative capabilities, his tender care, his sympathetic attitudes, his devotion to the work of the Master, made the Gujarat Conference in its infant years strong, stable, vibrant, and prosperous. It is quite evident that his hope and faith expressed in his first sermon in India on "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father." were realized.

Moses grew old and was soon to be taken up. But Jehovah raised another mighty man-Joshua—to carry on from where Moses left. Our beloved Bishop is already gone, but his daughters and his sons-in-law are here and the spirit of the late Bishop are a challenge and an inspiration. May the bereaved ones take great solace and consolation in the fact that he was a "mighty man of God" in India Methodism "Ile being dead, yet speaketh" through his exemplary life and work.

The Scriptures teach the best way of living, the noblest way of suffering and the most comfortable way of dying.

—Flavius

Pleasures do not make happiness. The root of joy, as of duty, is to put out all our dovera toward some great end.

—Oliver Wendell Holmes.
Our Boys and Girls
Two Little Girls

By J. M. THORBURN

About a year ago, while on an itinerating tour in the western part of the Morad-abad District, I pitched my tent in a mango orchard and remained there several days, visiting the surrounding villages and preaching as often as an opportunity presented itself. One day, while sitting by my tent door, I noticed a poor woman in tattered rags, seated at the root of a mango-tree and looking wistfully towards me, but evidently afraid to come nearer. A ragged little girl, nine or ten years old, was crouching at her feet, and also looking with mingled hope and fear at the stranger.

It was a time of great scarcity, and I at once concluded that the woman and child were suffering for want of food, but not sufficiently familiar with begging to come boldly and ask for it. A Christian brother went to them and ascertained that this was the case. The woman was emaciated and evidently in feeble health. Having learned who we were and that we sometimes gave shelter to the orphan, she proposed to give us her little girl. Her offer was at once accepted and the girl was sent to a girls' boarding school in the city of Amroha. The mother found a home among some of our Christians where she lingered a few months and then went to her rest.

The day after this woman came among us, a little company of enquirers gathered in front of my tent and were baptized in the name of the Father, Son, and Spirit. Among them was a man who brought a little girl, about nine years of age, whose parents had deserted her in childhood, and who was earning a half meal once a day by taking care of a flock of goats. The girl was offered to us, and was, of course, accepted and sent to the same boarding school with the other. The widow's daughter was named Hawa, while the little goat-hand received the name of Sophia.

This year I again visited the same neighbourhood, and found that the good work had been going steadily forward. The little band of Christians had doubled its numbers, and instead of lodging among the mango-trees I found a shelter in a Christian home.

As I passed on, I visited the school in which the two girls had been placed, and had an opportunity of seeing how much progress they had made during the year. The first books which they brought were in the Deva Ngar character. Hawa read her school-books very easily, but hesitated a good deal in reading a book with which she was not familiar. Sophia read remarkably well in every book put into her hands.

Next they each brought books in Urdu. This is much more difficult and the language also differs materially from the common Hindi with which the girls had been familiar. Sophia could read any part of the New Testament without a moment's hesitation. Then came books in the Roman character. Hawa was less ready in this examination, but Sophia read with astonishing ease and correctness.

Next they each brought a bundle of cotton socks which they had made. During the year they had learned to spin, and had spun the thread from which the socks were made.

Next they sang a number of hymns, some to English tunes, and some to Indian airs. I was astonished to see what a wonderful change one year had made in these two hapless little girls.

As I sat and listened to their sweet singing, and thought of the condition in which I had found them only one year before, my eyes could not refrain from brimming over, and I wished it were possible that all the Christian women of America could see them. The excellent Indian preacher whose wife has charge of the school, remarked to me with excusable pride, "If they leave us to-morrow, they will at least be civilized for the rest of their lives, while they have a knowledge of our religion which they can never forget."

From the Woman's Friend, July 1870,
The Significance of Christmas

By BISHOP J. W. ROBINSON, D.D.

The value of any celebration is to be found in the spirit of its inception and in the method of its observance. The spirit back of its inception may be constant, while the method of observance may change with time and occasion, but each makes its contribution for good or evil. As a rule, our methods of observing feasts and festivals have their legitimate source in the original occasion, but such is not always the case. Men have the tendency to bend most things, even those of sacred origin, to the gratification of their own selfish appetites and tendencies, and occasionally strange twists have occurred. It may almost be safe to say that in most lands men observe days and occasions, not so much to perpetuate the spirit implicit in their origin, but as an occasion of indulgence more or less selfish.

Nations are blessed and cursed by their holidays and the manner in which they are observed. In India the deplorable Holi is an illustration of the way a festival questionable in origin and evil in method of popular observance, may tend to the darkening of the popular mind and the lowering of the moral standards of a people. Other festivals of this kind and others, however, having in their origin decided elements of good, have been changed by popular usage into occasions either useless or harmful. A study of the characteristics of festivals and their methods of observance, would probably convince the thoughtful man that in all lands there is a tendency to abuse, rather than make use of such occasions, no matter what may have been the spirit manifested in their origin.

Could anything be more beautiful, more wonderfully perfect, than the origin of the Christian festival of Christmas? In a form most appealing to the human heart, it reveals the truest expression of the love of God to man. It gives perfect expression to the meeting of an unfathomable need on the part of his children by a superlative self-sacrifice on the part of the Heavenly Father. Is it possible to conceive of anything but good coming from the celebration of such an event? May it not make us a little less critical of some of the festivals of our non-Christian neighbours when we remember that at times and in places even Christmas has been celebrated in ways utterly at variance with the spirit of the day's origin.

The real foundation of Christmas was plain in the song of the angels. Its meaning, vast as the love of God and fathomless as the needs of man, found central expression in the one word, good-will. God's attitude toward his creatures was there made plain. In it we find the necessary precursor to that atonement for sin made by the incarnate Christ on Calvary, a complete expression of the spirit of self-sacrifice for the sake of others. It would seem impossible that such an occasion could be wrested from its purpose and meaning, and celebrated in a manner that caused harm to those it was meant to benefit. In this, however, as in other things, evil is the perversion of good, and we have to acknowledge with sorrow that at times and in places the method of observing Christmas has obscured its spirit and original meaning, and instead of Christ being exalted thereby he has been put to an open shame among his own followers. We may be consoled somewhat by the thought that such unworthy observance of the day is uncommon, and that at the present time in the world's history conditions are better in this regard than formerly, though we cannot rest satisfied until our methods of celebrating the festival more fully confirm the high meaning of its origin.

Have we been misled by the misapprehension of a word? The angel's song laid its emphasis on good-will. We only have to look back into the literature of the last century and to listen to present day conversations about Christmas among nominal Christians in this and perhaps other lands to find that there has been a slight change in the word, which means a large change in the emphasis. We now tend toward the use of the word good-cheer instead of the original good-will. And just as truly as the latter tends toward a generous benevolence of attitude and act, so the former has a bent toward selfish personal gratification. In India within a few days we will have two kinds of Christmas celebrations. One kind will exalt our Saviour in the eyes of the non-Christian people of the land, and reveal something of the purpose of his coming. The whole expression of this celebration will be good-will toward all men. The other group will lay its stress on good-cheer; and alas, in places selfish gratification will sink into an excess that will leave the thought with many who know no better, that the Christ of the Christians cannot be greatly different from some of the hero-gods of the land.

It would be interesting to know just how it came about that in the great Hindustan-speaking area of India the translation of the name for Christ appeared in the name Bura Din, the great day. The probabilities are that it was not witnessing the spirit of self-indulgence but that of good will that determined the word. The word was convenient for the festival. In the schools and the Sunday schools of the missionary, in the home observance of Christian families, where the attitude of the celebrant was giving, not receiving we probably have the explanation of this vernacular name for Christmas.

Perhaps up to the present the spirit of good-will has been largely a personal attitude and a personal manifestation. It is a beautiful thing that over the last few recent years this beneficent influence is extending further than to the individual. In place of the family and school Christmas tree is coming the community Christmas tree. Last year in scores of places the little Christian community invited Hindu and Muslim medina friends, and around the symbol of Christmas said the words and did the acts and showed the spirit that betokened a heart-felt good-will to all. When Christmas dawns again this year it will mean a far greater observance of this growing and beautiful custom. And may we not hope that in the use of such an unselfish method of celebration as this, where the only good-cheer sought or thought of will be that which comes of itself with acts of good-will, the perversions and the dangers of a perverted holiday observance and festivity, instead of an instrument of increasing blessing to its
own spiritual and moral life, and a way of friendship and influence with the people of its neighbouring communities. As we come again to the Christmas of the Christian, may we not make it the Dhamma, the great day, of the people among whom we live, by remembering the song of the angels is better than the drift of human desires. Let it be to us not good-cheer to ourselves but good-will to men.

Christmas - A Vote of Confidence

Christmas was Heaven's "vote of confidence" in humanity. God went on record as believing that righteousness will prevail. Two thousand years ago it looked like an absurdity, Some call it absurd today. But that "vote of confidence" has never been withdrawn. And as Christmas comes this year we find a deeper justification for the vote than was ever found before.

God's method is that of growth and unfolding. He plans a bunyan tree seed. The seed is so small that we cannot see it in the dust of our feet. But with God produces a tree that even world tourists are willing to turn aside to see. The good does not spring full grown into power. Jesus grew in stature and wisdom. His was a growth in a bleak and unfriendly environment. Even before he was born, so we are told, the king of the realm plotted his immediate destruction. But he survived. It was the survival of the fittest in the highest and best meaning of that which is fit.

Christmas challenges us to believe in "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." We are not to wait till our faith in these things is warranted by what goes on in the world. God didn't wait. Jesus was born because what was going on in the world didn't square with God's highest hopes and plans for men.

Have you a plan or an idea which you believe is in harmony with God's eternal truth? Don't wait till the time is more auspicious. The time is never auspicious for the birth of righteousness. Righteousness is born because the times are not auspicious. Jesus would never have been born if his birth had depended on an auspicious hour.

This is the buoyant message of Christmas. God was willing to risk everything. And that made Christmas possible. That gave the angels something to sing about.

Christmas, Heaven's vote of confidence in humanity! Are we prepared to join in the vote on Heaven's side? Are we willing to risk all? Will we risk our time and effort. Willing to fare forth when only a faintly gleaming star may guide but realizing that in thing else can matter much if one will find our way to the place where righteousness is born. Thence and then only can we really appreciate what Christmas stands for. Then and then alone will we hear the angels sing.

Peace and Good Will

The angels were right. Peace and good will will go together. President Hoover's Armistice Day address gives emphasis again to this Christmas theme. What the world needs is more of the "spirit of good will and friendliness." And we are encouraged to believe that when world leaders say that a new day is dawning in international relations it is not something they have thought out for themselves inoudemments but something which, as President Hoover declares, is "spearheaded by millions of voices." the world over.

We believe President Hoover was speaking for himself and the American people when he was expressing the hope that the nation of Christmas filled hearts everywhere when he said:

"Men of good will throughout the world are working earnestly and honestly to perfect the equipment and preparedness for peace. But there is something high above and infinitely more powerful than the work of all ambassadors and ministers, something far more powerful than treaties and the machinery of arbitration and conciliation and judicial decision, something more vital than even our coverage of the map of the world in warfare. More mighty than armies and navies in defense.

"That is the spirit of good will and friendliness, to create respect and confidence, to stimulate esteem between peoples - the spirit that is the greatest guarantee of peace. In that atmosphere, all controversies become but passing incidents of the day. Nor does this friendliness respect and esteem come to nations who behave weakly or severely. It comes to those who are strong but who use their strength not in arrogance or injustice but to win through a means that we establish the sincerity, the justice, and the dignity of a great people. That is a new vision of diplomacy that is dawning in the world.

"The moral power of the United States overshadows scores of freedom-loving nations. The sacredness of our moral defense. To give this confidence that with the high moral sense of the American people this defense is more powerful than all armies or navies, is a sacred duty which has been upon us."

Whither Will the Mass Movements Move?

By J. W. SMITH Pickett

The Mass Movement is a term familiar to most, if not all, to whom this paper will be sent. It is understood as a movement of a large body of people en masse to faith in Christ and a profession of Christian discipleship. This understanding is derived from a glorious fact. Many hundreds of thousands have come to Christ in Mass Movements during this generation, and other hundreds of thousands are now trying to move toward Christ provided they have preachers and teachers to lead them.

But the Mass Movements are not all toward Christ. The masses in India have made up their minds to move en masse. They will not remain where they are. And they will move en masse. They are not in individualists like people of western countries. All their lives they have learned to act in groups, and they will move as groups for many years to come.

The Mohammedans are trying to bring about a Mass Movement to Mohammed. They have founded missions to win the depressed classes. They are training preachers and supporting them to lead a Mass Movement that would make these depressed classes look to Mohammed for salvation.

The Hindus, too, are trying to control the direction of these Mass Movements. In former times they have said that if an outcaste should enter the Hindu temples he should be punished by pouring molten lead into his ear. They have refused to allow the outcastes to enter their Hindu temples. But today they are bidding for them; they are throwing away many of their temples open to them and are training and supporting preachers to direct the Mass Movements to the Hindu gods and goddesses. Where is the Mass Movements move? The answer is that some of them will move in each of these three directions. Some will go to Mohammed and will adopt the Moslem outlook on life and the Moslem creed about God; they will learn to regard Christianity as a false religion and Christ as a prophet who was superseded by Mohammed. Some will move to Hinduism. They will learn to worship Krishna or Vishnu or Mahabir or Kali. They will move now before the Hindo-Hindu murder. Kali, the monkey god with the elephant head. But others will move on toward Christ and his Church. They will come to Jesus and find salvation; their lives will be transformed; they will become assets to the nation; they will lead others to the Saviour.

The relative size of these Mass Movements will be determined not by in factors alone. You read this article will determine what proportion will move toward Christ. Your prayers, the attitude you take on missions, the influence you exert upon others in America, the money you send to India, the money you keep for yourself, the kind of hope and expectation you have in God and in the future, and many other factors will help to determine what proportion of these moving masses shall come to Christ, rather than to Mohammed or the Hindu pantheon."
Jesus Only

There is a hymn, perhaps not very poetical, the refrain of which is, "Jesus only saves." This is a thoroughly scriptural and Christian statement; for there is none other that saves man from sin. It is true that He does so by bringing men to the Father, and there must be none of what Dr. Scott Lidgett has described as a kind of a Jesus cult that does not go further and bring men to God. I remember when I was ordained I promised not to teach anything as necessary to eternal salvation but what can be found in the holy scriptures. Perhaps there is need for us to remind ourselves from time to time of the fact that Jesus only saves.

Certainly myself need often to remember that a piece of work done, as I may think, well in God's service will not help to save me from sin or make me more worthy of salvation. Talking to a man the other day about a carpenter led to the remark that a certain man would not do. "He wants eight annas a day, and he doesn't do eight annas' work, while masters expect that men should do a bit more than the value paid them, so that they may make a profit." I thought this a light on the phrase, "unprofitable servants." We never can do too much that God will have a profit out of it. We shall still be entirely dependent on our Lord and Saviour for our salvation.

Some people, perhaps some churches, are inclined to add something to this simple gospel, not by way of thought or explanation, and not again as something valuable and helpful, but as necessary to salvation. One church may tell us that unless we accept its whole system of doctrine and discipline, we cannot be saved, except it may be "by God's unconditioned mercies." He has covenanted to save us only by faith in Jesus Christ. Another teacher or sect may tell us that unless we believe in the verbal inspiration of the whole of the Old and New Testaments, we are not Christians, and, by inference, are not going to be saved. I have actually been told that unless I kept Saturday as the sabbath, I should go to hell.

Any such conditions, any such additions to simple trust in Jesus Christ as one's saviour, are plainly less than Christian. Anybody that proposes such additions to the teaching of the Bible, thereby stamps himself as being certainly in thought, perhaps also in disposition and temper, definitely below the Christian standard. I personally believe in the virgin birth of Our Lord and in His physical resurrection. I'm not concerned at the moment with what kind of body He brought back from the tomb. But if I tell a man that if he doesn't believe in the virgin birth or the physical resurrection of Jesus Christ, he is not a Christian, I am saying what is unjustifiable, and am breaking my ordination vows.

Let me make myself clear. I do not think that what is the minimum necessary for a man to be a Christian is enough for a healthy spiritual life, or that one can be content to stay at the very beginning of the Christian life. Nor do I think that the minimum of belief that makes a man a Christian is enough for Christian teachers and ministers. But I do greatly deplore the unauthorized addition of other conditions, whatever they may be, to the New Testament's minimum. It is dangerous to our own spiritual life, making us think that we can do something to gain what is God's free gift, and it is to unsettle simple Christians and enquirers, and to throw, at least by implication, and sometimes explicitly, undeserved aspersions on large numbers of devoted men and women.

W. Machin.

Social Service

Clandine Whitaker

'Take no thought saying what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?' ... Your heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' So said Jesus; but to many social workers, harassed by the problems of poverty and unemployment and all their attendant evils, besieged by people in desperate straits, Jesus' saying, as it stands, seems ridiculously impractical. 'Surely He did not mean that literally' is their reaction. The practical way is to do things the other way around. How can one talk religion to a man with an empty stomach? First find him a job, food, clothing, pay the rent and buy shoes for the children—then one can begin to talk about the kingdom of God!

Six years ago I myself was such a social worker. Yet I had reached a place of utter discouragement, for I had come to feel that the administration of relief was like putting plaster on a wound without healing it. The Oxford Group has brought me to an experience of Christ which has proved to me conclusively that Jesus is an eminently practical Person, a Pioneer Who 'out-moderns' the moderns in the technique of economic betterment.

Christ's way is simple—and infallible. It is to change the character of the person, and the change in the person subsequently changes his situation. The following is a typical instance of what is happening at Calvary Church (New York City) daily. A woman, refined, pleasant, middle-aged, came to us in great distress. She had been 'laid off' and over a month had been looking in vain for another job. Her mother, who lived with her and was entirely dependent upon her, was seriously ill. They owed the grocer, the butcher, the milkman, and were heavily in debt to friends.

That woman made a surrender of her life to God. She began to receive guidance, and within a week God's Holy Spirit led her to a job that was exactly suited to her—a job such as the employment agencies had been unable to locate for her. Of course, Calvary Church helped her with food and money until she received her pay-cheque, but that woman received at Calvary more than temporary material help. She found Christ, she learned how to live the guided life, and she faced the basic flaws in her character which had created her situation—the temper which had alienated her friends, the dishonesty which had caused her to lose her position, the extravagance which had allowed debts to accumulate, the pride which had kept her from seeking aid while her debts were still small, the selfishness which brought unhappiness to her mother.

Calvary Church maintains a camp for men and boys and a fresh air home for women, children and babies, where our people can have two weeks of rest, good food and country air, during the heat of the summer. Last summer I was in charge of the women and children. In one large family the children were all pale, nervous, and obviously suffering from malnutrition. The mother told me that the husband's wages were inadequate for a family of that size, and that, to economise, they were not eating fruit or vegetables. In the old days I would have supplemented the family's income with a
monthly sum, placing a standing order with the milkman and the nearest market, and felt happy in the consciousness that the children would thereafter be getting a proper amount of spinach. But we at Calvary believe that a chronic condition of what is usually traceable to spiritual causes. I began to share my own sins with the mother, and told her of the victories Christ had given me in what had been areas of defeat in my life.

Little by little she began to share with me her problems and conflicts, resentments, bitternesses. She was so unhappy that, when the children were away at school, she could not bear to stay in the house, alone with her thoughts, so she sought distraction in the 'movies' (the money thus spent could have bought fresh vegetables!). Because joy had gone out of her life housework had become a grind. She was 'sick of planning meals,' she said, so they ate 'just any old thing which wasn't too much bother to cook.'

I am grateful to God that Calvary Church gives little children something besides food and clothing and games,—that men and women are finding here not only a temporary alleviation of their distress, but the permanent solution of their difficulties by being brought into an enduring experience of Jesus Christ. These men and women are proving, by their own experiment, that when Christ is allowed to heal the sins in our souls he takes care of our bodies also. Enough changed people, each effecting a change in his or her situation, will in time change a nation and achieve a completely new Social Order.—The Calvary Evangel.

**Mrs. Elizabeth F. Robinson—A Tribute**

**T. C. Badley**

Whole-hearted devotion to a great ideal—"The home Beautiful"—was an outstanding characteristic of one who for the past forty-two years has given herself unstintedly to demonstrating the value of the home as an important factor in the missionary enterprise.

Those who were closely associated with the Robinson home in the earlier years testify to the wonderful manner in which this great ideal was transmuted into reality through the absolute giving of herself to the seemingly hopeless task of helping her younger daughter, Miriam, to overcome a tropical disease which threatened the life of the delicate child. Nothing less than the constant vigilance, the never-failing care, the inexhaustible patience and love of such a mother could have brought the long-continued struggle to a successful issue.

The well-organized and efficiently regulated home with all its interests, was an important factor in determining the issue, and has always been an outstanding characteristic of the Robinson home.

This ideal of the home made beautiful by the unmeasured devotion of one who made provision for every need of those committed to her care, was carried beyond the members of her family to the many, many friends who enjoyed the hospitality of the Robinson home, whether in Lucknow, Bomohar or Delhi. It was her delight to share the comforts and happiness of her home with others. She was especially interested in helping the younger members of the missionary family to solve successfully the difficult problems of housekeeping in India, and have been greatly helped by the practical suggestions given from years of successful experience.

To her the loving ministries and devoted service willingly given to make "The home beautiful," required the accomplishment of physical beauty in its many forms. To scrupulous attention to the physical needs of those in the home, was added an innate love of everything beautiful, whether expressed in music, works of art or nature. The complacent and home bear characteristic testimony to her devotion to the home beautiful in its physical aspects. Only those who viewed the varying stone quarry which had been selected as the site of the Episcopal Residence in Delhi, and then after a year or two drew into the lovely compound, bordered with neatly trimmed hedges and ornamental shrubbery, and beautified with choice roses, bright annuals and well-kept lawns, could realize how much thought and planning, patient care, and appreciation of the beautiful, had gone into accomplishing the magic transformation.

The flowers were used not only for beautifying the home, but for bringing joy to the sick and bereaved and for adorning the church. One of Mrs. Robinson's many accomplishments was to present a beautiful flower from her own garden, to each member of the class taken into church membership on each Easter Sunday. Her memory will always be associated with this significant symbol of the beautiful life in store for all who have given their hearts to The Lord of Life, whom she loved and served.

She was interested in the home life of the Indian Christians and helped them to have better and happier homes. The welfare of her Christian servants and their families had her special care. Christmas was always a great day for all, when never-failing bounty made many hearts glad.

A spontaneous and loving tribute was paid to her when hundreds of Indian Christians of all denominations assembled at the church, and when many of them came to the house and it approached the gateway and quietly and reverently insisted on carrying the casket to the grave, regardless of pre-arranged plans.

He who made the home beautiful in this world has been summoned to the more beautiful mansions prepared for her, but the influence of her whole-hearted devotion and steadfast fidelity to the working out of her great ideal, through which she felt she could best interpret the Master's spirit and serve His cause, will remain a cherished legacy by her host of friends.

**Professor Burkitt**

Christian scholars in every land will mourn the death of F. C. Burkitt, Norrisian Professor of Divinity in the University of Cambridge. As an Orientalist, and especially in the field of Syriac scholarship, he held a place of unchallenged authority. Work from his pen appeared in various foreign publications, as well as in the "Journal of Theological Studies," to which he had contributed for over thirty years. The long list of his writings proves the versatility of his interests.

"The Hymn of the Soul!"

The most valuable of his books for the general reader was "Early Eastern Christianity," which contains his translation from the original Syriac of the ancient gnostic "Hymn of the Soul." He described this hymn as "the most beautiful production, not of Syriac literature only, but of all the literary activity of the early Church." The poem is a short epic, telling the story of the Prince who went down to Egypt to fetch the Serpent-guarded Pearl. Promise was given that if he brought back the pearl safely, he should be "clothed again" with a robe and tunic of scarlet. Dr. Burkitt interpreted the legend with the aid of St. Paul's words, "earnestly desiring to be clothed upon with our house which is from heaven.

He was intimately associated, alike in study and friendship, with Dr. Reuel Harris. In earlier years he had joined the party of scholars, including Dr. Harris, Mrs. Lewis and her sister, Mrs. Gibson, who visited the Sinai monastery from which came the precious Codex now in the British Museum. Among his contemporaries he was drawn closely to Dr. Albert Schweitzer, whose first important book, "The Quest of the Historical Jesus," was translated by J. Montgomery at Professor Burkitt's instance. Like Dr. Schweitzer, the Cambridge professor was an accomplished musician, with a strong preference for Bach. His generous hospitality was given to students from many lands.—British Weekly.
Light Through Darkness

The day had gone, alone and weal,
I groped my way within the bleak
And storms came.

The path that led into the light
I could not find! In that dark night
God took my hand.

Be led me that I might not stray,
And brought me on by a new, safe way
I had not known.

By waters still, through pastures green
I followed Him—the path was clean
Of briar and stone.

The heavy darkness lost its strength,
My waiting eyes beheld at length.

The breaking dawn.

On, safely on, through sunrise glow
I walked, my hand in His, and lo—

The night had gone.

—Annie Porter Johnson

Mrs. J. W. Robinson

On August 21, 1891, Miss Elizabeth Fisher was
married to Mr. John W. Robinson, who was a young
theological student from Iowa returning to Garrett
Biblical Institute, in Evanston, Ill., for his last year of
studies. He graduated in the spring of 1892. He was
then a member of the Des Moines Conference but the
same year was transferred to the North India
Conference. Mrs. Robinson with her husband came to
Lucknow and for twenty years this city was her home.
Here she cared for her family and co-operated with
her husband in his ever increasing responsibilities.

Their first born, a son, died in infancy. Their two
daughters grew to young womanhood in Lucknow.
Mrs. Robinson assumed the responsibility of making
a home for her daughters in the hills during the hot
season, first in Almora and later in Naini Tal when
they were old enough to enter school.

For nine years of the twenty her husband was
pastor of the Lal Bagh Church and her relation to
this congregation made her familiar with all in this
city who worshipped there. Her concern for their
welfare and her ministrations are still remembered.

In 1912 she left Lucknow for Bombay; her
husband was stationed there after his election to the
episcopacy. For twelve years her home was in
Bombay and was the centre of many who came and
went through that port city. She thus became acquainted with those of her own church
throughout India and with many others. The services
she rendered for those in the city and beyond were
many and constant.

From 1924 her home was in Delhi. A new
bungalow was built upon the rocky ridge and presented
at once a most encouraging prospect to one who loved
flowers. But her love for flowers made the desert to
blossom as the rose and those who now visit Delhi find
her garden one of the most attractive.

While the new church was being planned and built
she made it her chief object of prayer and interest.
She gave unstintingly of her time and means in helping
to make the Delhi church a worthy place of worship.

How well she succeeded will be realized by all who see
the stately building on the Ridge and who enter within
its portals. She was supremely happy when it was
dedicated and derived great comfort from worshipping
there since that time.

Those who knew her well have known that for
several years she had laboured under a severe physical
handicap. She said nothing about it to strangers, but
the condition of her heart made it almost impossible
for her to go to the mountains. And she suffered
greatly from the heat. She spent some weeks in
Landour a year ago but her condition then became so
serious as to cause grave anxiety. More than a year
ago she suffered the rupture of a small blood vessel in
one eye and fears were entertained regarding her
eyesight. This condition improved and almost to
the last she was able to read with some degree of
satisfaction by the aid of a strong reading glass. In
this way she also did what writing was required.

Many who received letters from her little realized the
effort and care they cost.

To one who devoted so much time to reading and
needed work the thought of blindness came as a crushing
blow. It was not easy for her to adjust herself to
such a possibility. Her husband naturally shared with
her this anxiety. From time to time she would
mention her fear and it was evident that it was an
unconquered dread. Then the time came when the
dread was gone. The Bishop said nothing about it for
fear his questioning might cause her extra anxiety.

After she had passed away he found among her papers
the poem which precedes this article. With her own
hands she had painstakingly copied it and it evidently
is the expression of her own experience. It is given
here because of its own beauty and because it had
helped Mrs. Robinson to find her way through
threatened darkness to unending light.

She had looked forward to their retirement just a
year from now and trusted that the climate of southern
California might improve her health. There she
would also be near her younger daughter, Mrs. Hed-
son, and her family. But she refused to consider
going before the time should come. At all costs she
had determined that her husband should complete
his full term of service and her greatest joy even in
suffering came from the realization that she could
continue their service together.

But it became evident that her strength was
failing. For several months this continued until she
was taken to the Hindurav Hospital in Delhi. There
she received every possible attention that love and
skill could provide. Her daughter, Mrs. J. W. Pickett,
was with her. Other friends were near. She passed
off to her eternal life on Monday morning, June 17th.

The funeral service was conducted by Rev. T. C.
Badley, District Superintendent and a friend of many
years. Rev. Isaac Masri, pastor in Delhi and Rev.
N. Anan Das and Rev. C. O. Flood of the S. P. G., Rev.
D. V. Gibbon of the Baptist Mission, and Rev. H. J.
Jenkins of the English Methodist Church assisted. The
interment was in the beautiful Nicholson Cemetery
where lie Dr. and Mrs. J. C. Butcher.

Mrs. Robinson has borne her sorrow as a strong
chief shepherd of the flock. The beauty of his assurance
and the calm strength with which he has met the
hour, have brought blessing to all who have been
with him or who have received from him choice words
of appreciation for the sympathy expressed. His place
in the hearts of his brethren in India is more
secure than ever. —F. P.

II

In the call home of our dear Mrs. Robinson we
have sustained a great loss. She was a true friend—
always keenly interested in the welfare of her friends
and interested, too, in all their work. She was ever
eager to hear all we had to tell her about what we
were doing, often making helpful suggestions, and
again and again asking what progress certain ones
were making. She loved flowers and gave lavishly
from her lovely garden. For several years now, each
person who has been received into full membership at Easter in the Delhi Church has been given, at her request, one of the beautiful white lilies from her garden. She was eager to have all the ones of these young people pure, and wanted the lily to bring to them a message of purity.

In late years she suffered very much, but bravely carried on until just three weeks before the call came, when she entered hospital. The call found her ready. She had no fear of death, for her faith in the living Christ was real. And never would she let her condition interfere with the Bishop's work. "His work must be done," she would say. I am sure that a contributing factor to the success of our beloved Bishop's work was the self-sacrificing spirit of Mrs. Robinson. We shall miss her greatly but for her we are glad.

This verse, by Thomas Courtis Clark, printed in a recent number of the Christian Century could well have been written by Mrs. Robinson:

"When Death, the angel of our brighter dreams,
Shall come, far ranging from the hills of light,
He will not catch me unaware; for
I shall be as now communing with the dawn.
For I shall make all haste to follow him
Along the valley, up the misty steps
Where life goes on, and Life at last is born.
There I shall find the dreams that I have lost
On talisman earth, and they will guide me on.
Beyond the mist to the farthest height.
I shall not grieve except to pity those
Who cannot hear the songs that I shall hear!"

M. I. W. HERRINGTON

III

It was in that memorable year, 1914, when Bishop and Mrs. Robinson fathered and mothered forty-six missionaries from New York to Bombay that I came to know and to appreciate these dear friends. A friendship was begun then that has grown through the intervening years. When I planned to come to Delhi in connection with the work of the W. C. T. U. one of the first thoughts was that I would be associated with Mrs. Robinson. I have not been disappointed. She was interested in every department of the work. Her suggestions were helpful and her gifts generous. When invited to a surprise tea-party on her birthday we sang, as the cake was being brought in, "Happy birthday to you." She smiled and said, "I thought I would surprise you" and, as she was leaving, slipped a cheque into my hand, saying, "This is my birthday gift to the W. C. T. U."

She was a member of the Delhi Provincial Council of Women, and was interested in all its lines of work, especially in the School for the Deaf and Dumb Children. The Prize-giving, and programme given by these poor, unfortunate children, came on a cold wet evening last February, but Bishop and Mrs. Robinson were there to cheer and brighten the lives of these children. I shall never forget the smile on Mrs. Robinson's face as she said to me, "I just think of these poor children, Christian and non-Christian being brought to this beautiful town hall of New Delhi and receiving gifts from the hand of Her Excellency!"

FANNIE C. MARTIN

From Whence Cometh My Strength.

When I lift my eyes to the mountains and behold the snowy heights From the dusty heat of the desert, where the hot wind withers and blights.

Harassed and worn and weary, I turn from the plain below
And for rest and strength and comfort, straight to the hills I go.

There are peaks so majestic and lofty I shall never reach their tops—
A child from the crowded lowlands, who comes to the foothills and stops—
I look at the mighty summits, so cold and so pure and white, And gain from them calmness and courage, while their grandeur gladdens my sight.

There are brave men and hardy, who with feet of strength and skill Climb to the snow-crowned summits which loom so quiet and still That their distant heights above us transcend Earth's petty strife.

And look down in rugged splendor on the silt bubble of life.

But the cold fresh wind revives me, a breath from the pure, white snow: And the mountain stream is beside me, whose source is above, I know.

And the green grass grows beneath me, freshened by clouds of rain, Which kiss the peaks, then embrace them, showering blessings again and again.

The mountain sides and the valleys are beautiful with flowers Close at hand for the picking; making happy and bright my hours. My hours of precious leisure, restful and healing and kind

For I have turned my eyes to the mountains and have left my cares behind.

FLORENCE PAY MASTERS

(At present)—Srinagar, Kashmir.

Executive Board Meeting in China

The Eastern Asia Central Conference Executive Board of the Methodist Episcopal Church held in Shanghai on April 24-25, 1935. At least one representative from each conference in China was present. The outstanding discussion centered about the time of the next Central Conference, and the election of a Chinese Bishop. After several hours of careful consideration, during which all phases of the question were covered, it was voted that the Central Conference session called for 1938 be advanced to some date during the first three months of 1937, the exact date to be set by the Bishops. The advantages of this proposal were that Central Conference could act in the knowledge of General Conference action, and be able possibly to elect three bishops in addition to the General Superintendent appointed from the United States, instead of the two that are allowed at present. The Chinese Conference held in 1928 urged the need for four bishops in China, one resident in each episcopal area. This view was considered with favor by those who were present, although no vote was taken. The disadvantage of this date for Central Conference was that no Chinese bishop will be present at the next General Conference to represent the church.

Dr. Lacy reported the returns from the proposed Constitutional Amendment to give representation to the Woman's Conferences in Central Conferences. The total vote was as follows: Annual Conferences, for 94; against 177; not voting 17; Lay Conferences, for 23; against 80; not voting 4. Total number voting in Annual Conferences 271; necessary for ratification 181.

Total number voting in Lay Conferences 103; necessary for ratification 69.

It was voted that we adopt the proposal for possible representation in General Conference, provided delegations be elected from Central Conferences rather than from Annual Conferences. The basis suggested is that, in every manner, and ministerial delegation be equal, and that the ratio be not more than one ministerial and one lay delegate for every 45 members of all the Annual Conferences in the Central Conferences, and not less than one for every 90 members.

It was voted that we recommend to the Annual and Woman's Conferences a careful study of the plan of organization in China of the Methodist Episcopal Church, South, to see whether it might be adapted to our own use. If it seems wise we recommend a memorial to General Conference to make the constitutional changes necessary for adoption of the plan.

—China Christian Advocate

June 27, 1935
A Quiet and Unassuming Personality

Quiet and unassuming, the late Bishop J.W. Robinson made a profound impression upon people wherever he went, and wherever he was. He brought wisdom, foresight, and sound judgment to Councils and Conferences in which he participated. His humility and his deep concern for the needs of others set him apart. He was ever a leader in the life of the Church. He was always ready to sacrifice Personal interests to further the cause of the Kingdom of God, both at home and abroad.

A Deeply Religious Man

It is said that Bishop Robinson was a man of prayer who prayed not only to God but also to his son. He was a deeply religious man and his devotion to God was evident in his daily life. He was a man who lived his life according to the teachings of his faith and was respected by all who knew him.
Lessons from His Exemplary Life

A number of lessons can be learnt from Bishop Robinson's life. It is a real lesson to all of us and we can learn a good deal from him. A few may be mentioned here:

1. He was a very hardworking man. He always worked hard and never kept himself idle. In this lay the secret of his success in life.

2. He had a principled life. He had adopted certain principles for his life, and strictly followed them to the end of his life. It was an on account of this that he had such a fine health and had no enemies. As he was going to the hospital, he told the doctors that he was going to the hospital as a patient.

3. He never wished to harm anybody but most sincerely loved those with whom he worked or with whom he came into contact. He was not afraid of discipline or of being disciplined for his errors. He was a strict disciplinarian.

4. He was a very useful and helpful man. He could never sit idle but was always ready to help others and himself, too. He always had a good heart.

5. He was a very kind and helpful man. He always helped those who were in need. He was a member of the Methodist Church.

H. R. WILSON

The Well-wisher of the Youth

The late Bishop J. W. Robinson has left a legacy of love and help to the youth. He was a man of high ideals and a good scholar. He was a man of action and a man of prayer.

The death of Bishop J. W. Robinson removes from our ranks a unique Christian personality and character. From the point of view of sheer length of years, he is one that I know who equals his record of 65 years of faithful and devoted service to the Church. Methodism in India bears the stamp of his statesmanship and personal character in every sphere, in the North and in the South, in the East and in the West. His name will ever remain embalmed in the annals of the Church.

Thoughts coming crowding into my mind as I try to write this tribute to him in a few sentences, I realize that one can write, I knew him first when as a minister I served under him in Delhi. He then left the Church and was a bishop of the Church after he had retired from the effective work. He always impressed me as a man who was not usually gifted for administrative work. He could handle delicate and difficult problems with tact and skill and resolve them in an amiable spirit. His capacity for hard work and his mastery of details amazed me. Once when he was presiding over the General Conference as Secretary of the Cabinet, he often reminded me of Bishop Robinson in the same kind of constant presence, which was a driving force of gravity. Some of his wise remarks came out of many years of experience. I shall always remember him as a man of prayer and a man of faith. As a last act of love and respect to the Bishop, I write this tribute to him in a few sentences.

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An Appreciation of His Services in the Gujarati Conference

By the Rev. V. K. R. J. W. Robinson, now a member of the University of Gujarat, was one of the most respected, honoured, and widely known men in the Indian Conference. His first arrival in Gujarat was during the visit of the King of England. He then came from Lucknow and visited the different parts of the state. He was a man of great vision and a man of action. He was a man of great vision and a man of action. He was a man of great vision and a man of action.
Our Grand Old Man Has Gone His Way

(THOUGHTS ON BISHOP ROBINSON)

Our Grand Old Man has gone his way—
So rich in all things good, and full of years,
And rich in rock-like faith, allaying tears,
Still looking forward, though the path was grand,
Still pressing onward to his promised land.
Unflagging in his step, the last we knew,
Until a sudden turn shut out our view.

Our Grand Old Man has gone his way—
And yet, beyond the mist, I see him still,
With step erect, there marching up the hill,
Still ploughing through his tasks—new, greater tasks,
Yet not denying all that patience asks,
Accomplishing so much in quiet ways.
With deep-toned joy that breathes in prayer and praise.
And always time to hear to help, to heal.
Inspiring others with his wholesome zeal—
His Master just ahead—companions they—
Still marching forward, marching on his way.

Our Grand Old Man has gone his way—
And left long paces for the rest of us.
Who also try that way so glorious.

—By a grateful younger colleague.
THE LATE BISHOP JOHN WESLEY ROBINSON, D.D.

An Effective Administrator

My long acquaintance with Bishop John W. Robinson has led me to regard him as one of the wisest, most courageous and effective administrators in Christian service. His fidelity to details, patience in the face of intricate problems and loyalty to all the teaching and projects of the Church have already assisted his fellow-workers and have inspired those in other fields of responsibility around the globe. Who now can refuse him the triumph of his home-going, the reunion with his loved ones and especially with the elect lady whom we admired in his home in Delhi, and the Well-done of Him for whose cause and program on earth he strove so earnestly? May the spirit of Bishop Robinson, as of the leaders who preceded him, abide in India, as the case is and will be elsewhere. May such lives and examples be multiplied and bring many into the love and service of our Sublime Lord and Saviour, Jesus Christ!

With sorrow for those who mourn, but with joy on account of another conqueror through faith,

(Bishop) Frederick D. Lete Florida, U.S.A.

Last Days In Naini Tal

Bishop Robinson's last days in Naini Tal were happy days both for the Bishop and for Wellesley. His going was so sudden that all feel as though he had just stepped out for a while and would soon be back in his place in the drawing room bow window, at the table in the dining room, in the Sun Parlour for tea and in the garden for a walk.

Sickness was a thing so foreign to him that he thought having to go to hospital a great joke, a "new experience," and was soon so cheerful as to be looked back upon as an interesting interlude. It was just that for it lasted just about 12 hours and then he was called to another "new experience"; one he had been looking forward to with joy.

Bishop Robinson kept abreast of the times but also, in those last weeks, re-lived his earlier years in India, telling us stories of his own untimely way, making his memories live for us. To the last he was winning, preparing a booklet of chapel services and responses readings for use in our Hinduossed Schools. In between time he and Dr. St. John discussed some special articles that the latter was preparing for publication. He was always ready to give a helping hand.

Can it be wondered at that when he did not turn up for breakfast Thursday May 24th, many asked "Where is Bishop Robinson?" He had been so well as he moved about among us, that all were dumbfounded that evening when word went round that he had been ordered to hospital. That night one of the matrons, a trained nurse, kept watch over the ordinary people who held the old gentleman in his own room. Next morning he felt better and insisted on doing his own packing because he did not want to be a burden to others. As he left for the hospital, he spoke of it as a visit and willingly waved a good-bye. It is that smile and twinkle of the eyes that remain with us, for they were indeed a "God Bless You."

L. R. A.

An Unusual Personality

Bishop John Wesley Robinson was an unusual character. He was unusual in his strength, his steadiness, his poise, his wisdom and his tact. He was always the same—his life might be described as "without seam...woven throughout." The "texture" of his life had a most pleasing uniformity. He was never hasty, never disturbed, and he never hurried. No one could desire a better counsellor than J. W. Robinson. He was extremely busy, but never seemed to be hurried. In the press, annual conference or general conference work, he was always looking ahead, and devising action that would meet tomorrow's need.

Bishop Robinson was always constructive. He was not radical, but was progressive in the best sense. One of his favourite statements was that we must not make the mistake of thinking that because a thing is new it is better. He was not only co-operative in spirit, but he most faithfully did every piece of work committed to him. He was prompt and punctual to an extraordinary degree. I have never known a better correspondent than Bishop Robinson. In his ability to "sit down and get it done," he accomplished whatever was required of him. He was truly a "ten-talent" man.

In administration Bishop Robinson was careful and thoroughly prepared for any task to which he came. He asked advice freely, and had a good memory for what others had thought or said. In debate he was most tactful, not contradicting others and making full allowance for the point of view of opponents. When he had finished making a statement on some important subject over one or two like agreeing with him. He never had anything to say in a "war of words," or where theories were being spun and "probabilities" were being produced to bolster up debatable propositions. He drew largely from the facts determined from past experience, and his knowledge of the history of the Church and of persons who had helped to make it, was wide and reliable.

There is a marked similarity between John W. Robinson and Edwin W. Parket. They were both great workers, both wise builders, both men of rugged character and both widely loved and admired. Of both one might well say they were "the salt of the earth." Character and spirit such as theirs have their secret in a realm far above the one we know.

One cannot fail to mention the loneliness of Bishop Robinson's personality in the Christian home. No home ever had a guest that entered so naturally or fully into all that makes a home beautiful than Bishop Robinson. Children welcomed him as well as parents, and a true home gave him an ideal setting.

When one has said all this, one realizes that Bishop John W. Robinson was indeed an unusual character.

(Bishop) BRENTON T. BADLEY

"A Great Prophet has fallen in Israel!"

I had been sick during the last week of May. Mrs. J.W. Pickett had visited me in my office on My 30th. The next day she wrote me a letter informing me she was admitted in the hospital. She also knew that I had been sick therefore she wrote that she hoped that my condition would be much better now. Her letter caused a great anxiety in my mind about the Bishop. With this in my mind I wrote a letter to Mrs. J.W. Pickett enquiring about the condition of Bishop Robinson. But before my letter reached her I was informed that the beloved Bishop Robinson had passed away and was safe in the arms of Jesus with other saints.

One could write a whole book as I am sure someone would write some day about the qualities of the Bishop. Here I only wish to write a few words about the great man, as I knew him through my close touch with him for last three years. I had known Bishop Robinson for quite a long time, but I only became acquainted and accomplish whatever was required of him, he was truly a "ten-talent" man.

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One could write a whole book as I am sure someone would write some day about the qualities of the Bishop. Here I only wish to write a few words about the great man, as I knew him through my close touch with him for last three years. I had known Bishop Robinson for quite a long time, but I only became acquainted and accomplish whatever was required of him, he was truly a "ten-talent" man.

In administration Bishop Robinson was careful and thoroughly prepared for any task to which he came. He asked advice freely, and had a good memory for what others had thought or said. In debate he was most tactful, not contradicting others and making full allowance for the point of view of opponents. When he had finished making a statement on some important subject over one or two like agreeing with him. He never had anything to say in a "war of words," or where theories were being spun and "probabilities" were being produced to bolster up debatable propositions. He drew largely from the facts determined from past experience, and his knowledge of the history of the Church and of persons who had helped to make it, was wide and reliable.

There is a marked similarity between John W. Robinson and Edwin W. Parket. They were both great workers, both wise builders, both men of rugged character and both widely loved and admired. Of both one might well say they were "the salt of the earth." Character and spirit such as theirs have their secret in a realm far above the one we know.

One cannot fail to mention the loneliness of Bishop Robinson's personality in the Christian home. No home ever had a guest that entered so naturally or fully into all that makes a home beautiful than Bishop Robinson. Children welcomed him as well as parents, and a true home gave him an ideal setting.

When one has said all this, one realizes that Bishop John W. Robinson was indeed an unusual character.

(Bishop) BRENTON T. BADLEY

"A Great Prophet has fallen in Israel!"

I had been sick during the last week of May. Mrs. J.W. Pickett had visited me in my office on My 30th. The next day she wrote me a letter informing me she was admitted in the hospital. She also knew that I had been sick therefore she wrote that she hoped that my condition would be much better now. Her letter caused a great anxiety in my mind about the Bishop. With this in my mind I wrote a letter to Mrs. J.W. Pickett enquiring about the condition of Bishop Robinson. But before my letter reached her I was informed that the beloved Bishop Robinson had passed away and was safe in the arms of Jesus with other saints.
A BRIEF SKETCH OF THE LIFE
OF
BISHOP JOHN W. ROBINSON
January 6th, 1866—May 30, 1947

We regret to announce that our revered and beloved Bishop J. W. Robinson passed away at Nani Tal on May 30th, 1947, after a devoted service to India for fifty-six years. Bishop Robinson's services to the building up of the Indian Church will go into the annals of Indian Methodism in golden letters. Below we publish a brief sketch of Bishop Robinson's life which was written by our predecessors, Dr. E. M. Petrell in 1943. A fuller account of his life and work and tributes from friends and admirers will appear in a later issue of The Indian Witness.

Born at Marathon, Iowa, on January 6, 1866, Bishop Robinson early knew the meaning of travelling for he was born in Illinois, and then when his family moved back again to Iowa, they lived close to his home in the town of Harlan. While he was growing up at Harlan, the young man experienced conversion, and in 1887, he was admitted to the Methodist Episcopal Church, and eventually, in 1887, he experienced a definite call to the ministry. Before graduating from the Biblical Institute in 1892, he had been licensed to preach, and had joined the Des Moines Conference. He had been married on August 27, 1893, to Miss Elizabeth Fisher, and had been accepted by the Board of Foreign Missions for appointment to India.

It was in India that the Rev. John W. Robinson, with his wife, arrived in Lucknow on April 24, 1894. He was named the district missionary at the Lahiri Church. His first sermon in India was preached in the Lahiri Church on Sunday, August 28th, and he used as his text the twelfth verse of the fourteenth chapter of the gospel according to John. "Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

He was admitted to full connection in the North India Conference at Bareilly in January, 1895, and he continued as a member of this conference until he was elected bishop in 1912. He was elected a delegate to the General Conference in 1904, and the records show that he attended every General Conference since that time, except the one held in 1940.

While Bishop Robinson's first work in India was in English, he was given an appointment in Hindustan work in 1896, and in this same year he was made the first public address in Hindustan. From 1900 to 1912, he served as the Presiding Elder, now known as District Superintendent of the Lucknow District. At different periods during these years he carried the burden of the superintendence of two other districts also, namely the Gonda and Allahabad districts. During the time that he was in the regular episcopacy, he attended fourteen General Conferences, seven central conferences, and 202 district conferences. During this period, he assisted in the organization of three new districts, one of whom was his own constituency, and ordained 23 deacons and 21 elders. In these same 24 years, he travelled 1,101,100 miles and delivered 1,218 sermons and addresses. To add to the number of miles travelled during this period, he travelled 252,800 miles, and before he became Bishop, he had travelled more than 1,000 miles, he is said to have travelled more than 1,101 miles. He died on June 2, 1935, and was buried in the Belhar Cemetery. The beauty of her life and the loveliness of her home together will long be remembered by those who were privileged to enter into that home.

Under the operation of the age limit, Bishop Robinson retired from the regular episcopacy at the close of the 1936 General Conference. He was not allowed to remain, however. It was his hope that the rest of his life might be spent in helping men in the mission field where there might be...
need for his services. The first call came in the year of his retirement and he was soon on his way to India to take over the editorship of the Indian Witness. He continued as editor until the return of Dr. Perrill in October, 1938. Throughout these months he served as the Treasurer of Lucknow Christian College. His presence and guidance as a member of the College Council were marked especially by his spirit of youthfulness that showed that he thoroughly understood the students of today. His help in making decisions about repairs, alterations to buildings, his sound sense as a business man dealing in financial matters, and above all, his upstanding faith in God, gave us confidence and assurance in all of our work.

Soon after Bishop Robinson was released from his duties as Editor of the Indian Witness in the autumn of 1938 he started out on a long trip via Africa and South America to California, where he intended to live with his daughter. But there was still work for him. At the close of the Uniting Conference in 1939, the Council of Bishops asked him to return to the work of the active episcopacy in the Southern Asia field. He was made happy, indeed, when the Indian bishops asked him to take charge of the Lucknow area. This was his old home, where his life work in India had begun. When the word reached him in California that he was to return to Lucknow, he was so happy that he flew at once to New York where he took a fast boat across to London, hoping to get through the Mediterranean before the war started. Fortunately he made connections in London on a boat that was to bring him direct to Bombay, but when they were only three days out of London war was declared. From there on the trip was a nightmare, with blackouts at night, with constant weariness of life and constant wonder as to when what might happen! But through it all Bishop Robinson was on his way to Lucknow.

In 1943, Bishop Robinson again went to the U.S. A., where he stayed for one year and returned to India in September 1944 after which he engaged himself in preparing an index to the file of the Indian Witness which he completed in March 1946, and sent a type-written copy to the Indian Witness Office. Printed copies of which will be made available to our readers as soon as paper can be had and finances permit its printing. In February, 1945, Bishop Robinson once again made Methodist history by accepting to become Superintendent of the Delhi District. Prior to this his outstanding history as being the first retired Bishop to be Editor of the Indian Witness and Agent of the Lucknow Publishing House. From 1946, though Bishop Robinson had no appointment, yet he was answering calls of service from various places.

In his old age, and having grown weak in health, he always accepted invitations for speaking engagements in institutions, Churches, Conventions and Conferences.

The exemplary life of Bishop Robinson, his punctuality, sense of duty and responsibility, his devotion to service, his willingness to serve the Master under all circumstances and love and sympathy for the poor and the needy will ever be remembered in the history of Indian Methodism and he will live on in the lives of all those who came into contact with his loving and impressive personality.

DEVOtional
Gethsemane


(By Rev. W. Machin, Fyzabad)

In the Epistle to the Hebrews we read, with reference to Gethsemane, that Jesus "in the day of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a son, yet learned obedience by the things which he suffered." But a few people are troubled by the fact that Jesus prayed that the cup might pass from him, and yet was crucified. What the writer to the Hebrews says must be carefully considered when we think of this, for it is evident that he did not think our Lord's prayer was not heard. It is true that whatever we may suppose "the cup" to have been, yet it is only by forced explanation that we can make out that the cup passed from him. Such explanations are that the disobedience should not finally fail, or that the approaching Passion should not fail of its effect, but we must acknowledge that the plain meaning of the words is that Christ's death and the curse of the sinner should not take place. Nevertheless it did. And yet in Hebrews we read that he "was heard for his godly fear."

Gethsemane throws a light forward on our problem of 'unanswered prayer.' We are apt to call it. Since Jesus prayed that not his will but his Father's should be done, we can see that if the dread Passion still took place, yet his prayer was heard, God's will was done. Unless a prayer for the fulfillment of God's will forms part of our petitions, they are not in accordance with the mind of Christ, and are not truly in his name, even if we end our prayer with some phrase such as "for Jesus Christ's sake."

"To God be the glory; yet I must feel the Tempter's power; Your Redeemer's conflict see; Watch with Him one bitter hour; Turn not from His guilty face; Learn of Jesus Christ to pray."

It was in Gethsemane that the last bitter struggle against the Tempter took place. After that, whatever the tribulation, however severe the struggle, Jesus was master of his spirit.

It often happens that in the beginning of the Christian life, we seem easily to get the things we pray for, and as we progress, we find more often that it is rather by learning what God's will is, and by merely submitting to it, but willingly accepting it, that our prayers benefit us. We advance from the lower to the higher levels of prayer. This world is a "table of soul-making," and these trials are given us to train us in faith and endurance, and to teach us to seek, learn and obey it will of God, our heavenly Father.

This is especially true when we pray for the spiritual welfare of others, for the success of our Christian work, or for the removal of our hardships, physical and mental. We are too apt to try to dictate to God the way in which He shall set us and the work in which we are to succeed. But this is not the right path, since it centres in ourselves, and whatever is entered in self, were it the making of our own salvation, is stained with sin. Never let us say our prayers have not been answered when God does not immediately say Yes to our request. He has three answers, Yes, No and Wait.

In Gethsemane we may see something of the meaning of taking up our cross. There is not seldom in our labor something or other we do not like, an appointment (perhaps in the Church) that seems distasteful, a piece of work we think someone else ought to do, duties that seem a waste of time, labors that seem to bear no fruit. Illness that we should wish to end speedily and that yet goes on. Such things must be cheerfully accepted and taken up as crosses "in the strength which God supplies through His eternal Son." Otherwise they will become burdens that will crush us.

PRAYER—

O God, the Father, who willed not spare Thy only begotten Son, but didst deliver Him up for us all; O God, the Son, who didst undergo agony in the garden and ro rest submit Thyself to the Father's will, and didst then die upon the cross that Thou mightest put away sin by the sacrifice of Thyself; O God, the Holy Spirit, through Whom that one flesh was made three Persons in one God—we adore the unsearchable greatness of redeeming love. As such we are partners of his death, may we take up our cross daily Lord, enable us to cross ourselves, to adore and be spent in Thy service, through Jesus Christ, our Lord. Amen.

Time to Live

Take time to work—It is the price of success.
Take time to think—It is the secret of success.
Take time to play—it is the secret of remaining young.
Take time to read—it is the fountain of knowledge and wisdom.
Take time to worship—it is the highway of reverence.
Take time to be friendly—it is the road to happiness.
Take time in dream—It is hitching your wagon to the star.
Take time to love and be loved—it is the privilege of the best.
Take time to look around—the days are too short to think only of ourselves.
Take time to laugh—It produces health, vitamins, and destroys mental acids.
Take time to play with little children—it is the joy of all human joys.
Take time to be courteous—It costs nothing, and pays great dividends.
Take time to notice the children about you—They are soon to fill the Church, and are not truly in your name, even if you end your prayer with some phrase such as "for Jesus Christ's sake."

—Selected.
The Church At Work.

Under the above caption Prof. Gideon of the Jagirdar's College, Bhandpur, Hyderabad (Dn) has contributed a very thought-provoking article in the May issue of The National Christian Council Review.

In a lucid and a forceful style, Mr. Gideon brings out the important point that the Church inspires of the fact that it has rendered incalculable service to humanity in all parts of the world and in all times and even now occupies a position of influence and importance, has yet not kept pace with the changing times particularly in this land as well as in others. The important spheres where the Church has failed to react to the rapid and far reaching changes, according to the author are:

1. Its inability "to cope with the realities of the situation" and its contented attitude "to proceed in the same old rut, allowing the best and brightest of its flock to drift away from their allegiance through sheer neglect and indifference."

2. It is the exception to find a "minister", continues the writer, "except perhaps those specifically engaged in education, who can meet an educated Indian on equal terms."

Mr. Gideon thinks that "the deth of educated ministers in the Church owing to which "the Church in India seems to concentrate its energies on evangelical and social work among the most ignorant of the people, which" is the writer believes "is not the primary function of the Church."

3. The third aspect of prayer is contemplation. This, continued Bishop Robinson, will help us to know God. We can not appreciate Him until and unless we come into His face. We can see His beauty only when we take time to see God through contemplation. The Bishop emphasised the importance of this aspect of prayer especially for the members of the Central Conference and for the ministers of Christ. It is contemplation alone which will paint His picture in our hearts. And then we shall express Him through our sermons and through everyday life.

The last aspect of prayer, as pointed out by Bishop Robinson, is expressed in the verse: "Be still and know the will of God". We need to be quiet in order to give Him chance to speak to us. We shall know His will for us, if we take time to be quiet and listen to Him. Shall we say in the words of Samuel "Speak Lord, for Thy servant heareth?" In the words of Paul let us continue in prayer.

to the ministry of the Church. The author maintains that the Indians by nature are such that they would sacrifice the whole world for ideas. They are sensitive, highly strung in temperament, responsive to ideals, have a tendency to hero worship and have immense capacity for sacrifice. He writes: "If at the appropriate moment all this could be channelised in the right direction, I think there would be no limit to what could be achieved for the Indian Church, and it is in this direction that I think the Church has failed. The Church has chosen the easier way," continues the author, "that it has laid emphasis on the wrong factors and that it has sacrificed quality on the altar of numbers."

4. The question of relationship between the foreign missionary and the Indian Christian has often been discussed. The new conditions require that there should be greater co-operation between the two on an equal basis.

5. Coming to the question of laymen in relation to the Churches, the author feels that there is very little co-operation between the ministers and the laymen. It is partly due to the fact that the ministers are not able to elicit this co-operation from the laity, but they leave the situation to themselves. The author suggests that there should be organised an Inter-denominational Laymen's Association. We do not agree with the author in that an association of the laymen would help in promoting healthy atmosphere in the Church. On the other hand, such an organisation is usually responsible for a great deal of friction between the ministers and the laymen. In the Methodist Church, Ministers and Laymen sit together in all the Conferences, from the Quarterly Conference on to the General Conferences. Laymen are represented on important Committees of the Church, and the whole system works beautifully. Trouble arises when laymen have their own organisation, and become unnecessarily suspicious of the ministers, and show too much of their independent nature. We strongly advocate united Church organisations in which ministers and laymen would work together, and whatever the ministers would do as their special responsibility, they would do it on behalf of the whole Church.

6. The question of self-support has been a difficult question. We agree with the writer that "Indian Christians take their religion so lightly and superficially that they are not prepared to contribute adequately of their own Churches and their own ministers." This is the greatest failure of the Indian Church. Even the leading Indian Christians would encourage this mentality by soliciting more and more money from abroad.

We commend Prof. Gideon's article to all those who are interested in the future of the Church. The facts which Mr. Gideon brings to our notice have often been impressed upon our minds by so many thinkers and well-wishers of
The Indian Witness

June 5, 1947

area or Hindustan, will be decided through plebiscite and referendum, which will leave the door open for the parties to decide by a stunt of miracle upon an independent, free, and united India. It is therefore left to Indians to decide whether they want a divided or united India. The sincerity and genuineness of the British intentions is proved by the fact that they are deciding upon quitting India even much earlier than their previously announced time-limit; and so the most important feature of the proposals is the conferment of dominion status on the government or governments to take over the power for the interim period. This may necessitate the appointment of two Governors General for the self-governing dominions of Hindustan and Pakistan during the interim period. The question of partition involves a number of details of investigation which will be entrusted to a boundary commission to be set up by the Governor General. His Majesty's Government propose to introduce legislation during the current session of the Parliament for the transfer of power this year on a dominion status basis to one or two successor authorities according to the decisions taken as a result of this announcement.

The Plan was discussed by the Vice-roy with Pr. Jawahar Lal Nehru, Mr. M. A. Jinnah and Sardar Baldev Singh. Representing the Congress, the Muslim League and the Sikh community, Pr. Jawahar Lal Nehru and Sardar Baldev Singh have accepted the plan on behalf of their respective groups, but Mr. Jinnah, though quite in favour of the proposals, has as yet left the question undecided till 9th June when the decision of the Muslim League Council will be sought. However, he hopes that the council would accept the proposals.

The leaders in their broadcast said that they were accepting the proposals in view of the present, economic condition of the country, though each one of them feels dissatisfied with the plan and does not come up to the expectation of the group of which he represents. There is no doubt about the fact that the division and partition of the country as envisaged in the plan is extremely disappointing to those whose ideal was an independent, united India. But when the Plan has this great weakness, it, at least, settles the most intricate political tangle of the country; and once again British Statesmanship has risen to the occasion by offering the best possible solution to the most intricate problem under the most difficult circumstances. The Plan, as has been described by a local paper, has the weakness of a compromise, the merits of a settlement and the finality of an award. It ushers in a new era of advancement in our country, and we hope that if all the political groups maintain their right spirit of good will, friendship and co-operation, unity of the country will be achieved even

(Continued on page 9)
The Pastor's Clinic

Children of Church

We have been thinking during the past few weeks of the Pastor's relation to the children of his community. Too often pastors neglect the children, or they are not given the special attention that they deserve. The children of the Church are often taken for granted, and the Sunday School is not always given the prominence it deserves.

Of course, there is one problem which must be solved—the problem of children's Sunday School. Many pastors do not understand the importance of this work. They think that because the children are young, they can be taught anything they want to be taught. But this is not true. Children's Sunday School is the foundation upon which the work of the Church is built.

One of the earliest experiences in India was a visit to the United Church where the children were taught by the pastor. The children were very eager to learn, and they were eager to hear the stories of the Bible.

The problem of children's Sunday School is not an easy one. It requires a lot of time and effort, and it requires a lot of patience. But it is worth the trouble, because the children of the Church are the future of the Church. They are the ones who will carry on the work of the Church in the future.

The Pastor's influence on the children of the Church is very important. He should be a teacher, a friend, and a counselor to the children. He should be interested in their welfare, and he should be interested in their spiritual growth.

Our Boys and Girls

Goosy-Gander

Once upon a time there was a little boy named Kim. He was very happy, because his father and mother loved him very much. Kim loved to go to church, because he liked the stories that were told. His parents always made sure that he went to church every Sunday.

Kim's father was a very good man, and he was very kind to everyone. One day, Kim's father brought him some money to buy a new pig. Kim was very happy, because he had never owned a pig before. He took the money to the market, and he bought a big, fat pig.

Kim's mother was very kind to everyone, and she always made sure that Kim had enough to eat. She made sure that he had plenty of butter and cream to drink. Kim loved his mother very much, and he always did his best to make her happy.

One day, Kim's father asked him to go to the market and buy some butter and cream. Kim was very happy, because he knew that his mother would be very pleased. He went to the market, and he bought some butter and cream. He gave the money to the man who sold the butter and cream, and he went home.

When Kim got home, his mother was very pleased. She gave Kim a big hug, and she thanked him for the butter and cream. Kim was very happy, because he knew that his mother loved him very much.

(Continued on page 19)


LORD MOUNTBATEN'S MESSAGE TO INDIA ON H. M. G.'S PLAN

The following is the full text of Lord Mountbatten's broadcast given on June 3rd, 1947.

"A statement will be read to you tonight giving the final decision of His Majesty's Government as to the method by which power will be transferred from British to Indian hands. But before this happens, I want to give you a personal message to the people of India, as well as a short account of the discussions which I have held with the leaders of the political parties and which I have been able to hear since I arrived in this country."

"The Indian people have made great sacrifices in the cause of freedom, and it is only fitting that they should have a say in determining the future of their land. I believe that a constitutional arrangement is the only solution, and that such a system of self-government, under which the Indian people can have a voice in the affairs of their country, is the only way to secure a lasting peace."

"The plan of H. M. G.'s Government for the transfer of power to India is based on the principle of the partition of the country, with the creation of two separate states, one for the Hindus and another for the Muslims. The boundaries of these states will be determined by a conference of representatives from both communities."

"The transfer of power will begin on August 15th, and will be complete by October 1st. The Dominion of India will consist of the states of Bengal, Bihar, Assam, and the North-West Frontier Province, and the constituent provinces of Madras, Bombay, and the United Provinces."

"The Constituent Assembly will be the supreme legislative body of the new country, and will have the power to make laws for the welfare of the people. The first session of the Assembly will begin on August 14th, and will continue until December 15th."

"I am confident that this plan will be accepted by the Indian people, and that it will lead to a peaceful and orderly transfer of power. I am sure that the Indian people want peace and stability, and I believe that this plan will help to achieve those ends."

"I am sure that this plan will be accepted by the Indian people, and that it will lead to a peaceful and orderly transfer of power. I am sure that the Indian people want peace and stability, and I believe that this plan will help to achieve those ends."


THE INDIAN WITNESS

Text of H. M. G.'s Plan for Transfer of Power and Division of Provinces

The following is the text of Viceroy's announcement on the procedure plan for division of provinces:

(a) On February 21, 1947, the Indian Government announced the intention of transferring power in British India to Indian hands by June, 1948. The Indian Government had hoped that this would lead to the division of the country along religious lines, and for the first time, the majority of the representatives of the provinces of Madras, Bombay, the United Provinces, Bihar, Central Provinces and Berar, Assam, Orissa and the North-West Frontier Province, and the representatives of Delhi, Agra, Oudh and Bengal, and the provincial governments had already made progress in the task of evolving a new constitution. On the other hand, the Muslim League, including in it a majority of the representatives of Bengal, the Punjab and Sind also, as the representative of British Baluchistan, has decided not to participate in the Constituent Assembly.

(b) It has always been the desire of His Majesty's Government that power should be transferred to representatives of the Indian people. This desire has been greatly facilitated by the establishment of the Indian Legislative Council, which has already progressed to the point where a number of Indian people can be appointed to hold positions of responsibility. It is the desire of His Majesty's Government that the Indian people should have a voice in the affairs of their country, and that this voice should be expressed through a democratic system of government.

(c) The procedure outlined below embodies the best practical method of ascertaining the wishes of the people of each area on the issue of partition. The procedure is as follows:

1. The existing Constituent Assembly shall be dissolved.
2. A new and separate Constituent Assembly, consisting of the representatives of those areas which decide not to participate in the existing Constituent Assembly, shall be set up.
3. The new Constituent Assembly shall be responsible for determining the procedure to be followed in any future proceedings on the question of partition.

Procedure for Partitioning Provinces

The provincial legislative assemblies of Bengal and the Punjab (excluding the European members) will, therefore, each be asked to decide by a vote of the assembly, one representing the Muslim majority and the other representing the rest of the province, the purpose of determining the population of each of the two provinces. The 1941 census figures will be taken as authoritative, subject to the following adjustments: the estimating of the population of each of these two provinces is set out in the appendix to this announcement.

(d) The two parts will not be identical, but the procedure used will be as follows:

1. The procedure of the assembly will be set down in the form of a resolution, and will be debated and voted on by the assembly.
2. If the resolution is passed by a simple majority of two-thirds, it will be regarded as the final decision of the assembly on the question of partition.
be empowered to vote as to whether or not the province should be partitioned. If a simple majority of either part decides in favour of partition, division will take place and arrangements will be made accordingly.

(7) Before the question as to the partition is decided, it is desirable that the representatives of each part should know in advance which Constituent Assembly would be constituted for the whole province as a whole would join in the event of the two parts subsequently deciding to remain united. Therefore, if any member of either legislative assembly so demands, there shall be held a meeting of all members of the legislative assembly (other than Europeans) at which a decision will be taken on the issue as to which Constituent Assembly the province as a whole would join if it were decided by the two parts to remain united.

(8) In the event of partition being decided upon, each of the legislative assemblies will, on behalf of the areas they represent, decide which of the alternatives in paragraph 4 above is to be adopted.

Boundary Commission

(9) For the immediate purpose of deciding on the issue of partition, the members of the legislative assemblies of Bengal and the Punjab will sit in two parts according to Muslim majority districts (as laid down in the appendix) and non-Muslim majority districts. This is only a preliminary step of a purely temporary nature as it is evident that for the purposes of a final partition of the provinces a detailed investigation of boundary questions will be needed and as soon as a decision involving partition has been taken for either province, or boundary commission will be set up by the Governor-General, the membership and terms of reference of which will be settled in consultation with those concerned. It will be instructed to demarcate the boundaries of the two parts of the Punjab on the basis of ascertaining the contiguous majority areas of Muslims and non-Muslims. It will also be instructed to take into account other factors. Similar instructions will be given to the Bengal boundary commission. Until the report of a boundary commission has been put into effect, the provisional boundaries indicated in the appendix will be used.

(10) The Legislative Assembly of Sind (excluding the European members) will at a special meeting also take its own decision on the alternatives mentioned in paragraph 4 above.

Referendum in N.W.F.P.

(11) The position of the North-West Frontier Province is exceptional. Two of the three representatives of this province are already participating in the existing Constituent Assembly. In view of its geographical situation and other considerations, that if the whole or any part of the Punjab decides not to join the existing Constituent Assembly, it will be necessary to give the North-West Frontier Province an opportunity to reconsider its position. Accordingly, in such an event, a referendum will be held at the elections to the new Provincial Assembly to determine what part of the province the people of North-West Frontier Province would join, with which the new Provincial Assembly would be constituted.

Administration

(12) Negotiations have been initiated as soon as possible on the administrative consequences of any partition that may have been decided upon:

(a) Between the representatives of the respective successor authorities about all subjects now dealt with by the Central Government, including defence, finance and communications.

(b) Between different successor authorities and their Majesties' Government for treaties in regard to matters arising out of the transfer of power.

(c) In the case of provinces that may be partitioned, as to the administration of all provincial subjects such as the division of liabilities, the police and other services, the high courts, provincial institutions, etc.

(13) The Agreement in principle with the North-West Frontier of India will have to be negotiated by the appropriate successor authority.

(14) His Majesty's Government wish to make it clear that the decisions announced above relate only to British India and that their policy towards Indian States contained in the Cabinet mission memorandum of 12th May, 1946, remains unchanged.

(15) In order that the successor authorities may have time to prepare themselves to take over power, it is important that all the above processes should be completed as quickly as possible, to avoid delay, the division of functions be completed within the condition of the partition plan. The existing provincial Assemblies and the new Constituent Assembly (if formed) will proceed to frame consultations for their respective territories; they will, of course, be free to frame their own rules.

(16) The major political parties have repeatedly emphasized their desire that there should be an early possible transfer of power. With this desire His Majesty's Government are in full sympathy, and they anticipate the date of June, 1948, for the handing over of power by the setting up of an independent Indian Government or Governments at an even earlier date. Accordingly as the most expeditious method of achieving his Majesty's Government propose to introduce legislation during the current session of parliament for the transfer of power this year on a constitutional basis to one or two successor authorities according to the decision taken as a result of this announcement. This will be without prejudice to the rights of the existing Constituent Assemblies to decide in due course whether or not the part of India in which they have authority will remain within the British Commonwealth.

His Excellency the Governor-General will forthwith announce further arrangements as may be necessary in regard to procedure or any other matters for carry over the above arrangements.

The Muslim majority districts of Punjab and Bengal according to the census of 1941:

1. Punjab
   - Lahore Division: Gujranwala, Gurdaspur, Lahore, Sheikhupura, Sialkot, Rawalpindi Division: Attock, Gujrat, Jhelum, Khanewal, Rawalpindi, Shahpur
   - Multan Division: Dera Ghazi Khan, Jhang, Lyallpur, Montgomery, Multan, Muzaffargarh

2. Bengal
   - Chittagong Division: Chittagong, Noakhali, Tippera.
   - Dacca Division: Bakarganj, Decc, Faridpur, Mymensing.
   - Presidency Division: Jessore, Murshidabad, Nadia.
   - Rajshahi Division: Bogra, Dinajpur, Malda, Pabna, Rajshahi

—The National Herald

Leaders Accept H. M. G.'s Plan

New Delhi, June 2—The Congress, Muslim League, and the Sikh leaders meeting in New Delhi on Friday, formally communicated their acceptance of the plan to the viceroy. It was understood, more or less, that the Indian leaders reached an agreement on this plan.

New Delhi, June 2—Pandit Jawaharlal Nehru broadcasting from All-India Radio on the latest H. M. G.'s proposals for the transfer of power to the Indians said, "We have accepted the principles recommended to our larger committees that they do likewise." He said, "I have endeavoured to evolve a plan which envisages the division of the country.

Nehru Reaches Transfer Procedure

New Delhi, June 2—Pandit Jawaharlal Nehru broadcasting from All-India Radio on the latest H. M. G.'s proposals for the transfer of power to India said, "We have accepted the principles of the plan and recommended to our larger committees that they do likewise." He said, "I have endeavoured to evolve a plan which envisages the division of the country.

In the United States, Jawaharlal Nehru said, "I am confident that our present decision is the right one even from the larger viewpoint. The United States is a country which has never been an ally of any country and particularly of Muslim India. It maintains peace and order. We must examine the plan in order to come to our conclusions and take our decisions. I pray that this plan does not meet with any resistance from no one, and we cannot say or feel that we are satisfied or that we agree with some of the
matters dealt with by the plan. It is for us now, to consider whether the plan as presented to us by his Majesty's Government should be accepted by us as a compromise or a settlement. On this point I do not wish to prejudice the decision of the council of the All-India Muslim League which has been summoned to meet on Monday, June 2 and the final decision can only be taken by the council according to our constitution precedents and practice. But so far as I have been able to gather the reaction in the Muslim League circles in Delhi has been hopeful. Of course the plan has got to be very carefully examined in its pros and cons before the final decision can be taken.

Sardar Baldev Singh, Defence Member and Sikh leader, said: "Today we enter the heritage that was ours—the heritage of freedom we have claimed as our birthright.

It would be untrue, he said, we were altogether happy. Our common quest for freedom never have divided and torn us asunder from one another. This had actually taken place.

"The plan that has now been announced," he said, "steers a course obviously above the conflicting claims. It is not a compromise. I prefer to call it a settlement. It does not please nobody, not the Sikh community anyway, but it is certainly something worthwhile. Let us take it as that.

"I believe with all my heart," said Baldev Singh continued, "that the divisions that tend to keep us apart now, will not last long. I believe also that even spiritually—that the very blue print of our plan, so soon as we view it with care, will bind us together.

The defence member said that during the last few weeks, large contingents of armed troops had been deployed in various parts of the country to aid the civil Government. These troops consisted of trusted men. They will give succour to those in need and act also as stern keepers of peace in trouble. I want you to look upon the soldier as your friend. He will not fail you."—The National Herald.

Cure for the Tobacco Habit

By D. H. Kress, M. D.

1. The first step in giving up tobacco is to give it up as a habit. All the will power and determination must be mobilized for this task. It will not be easy, but it is not impossible, if possible, for about three weeks.

2. Keep away from smokers and a tobacco laden atmosphere, if possible, for about three weeks.

3. After each meal for one week rinse out the mouth with a three-fourths of one ounce solution of all'vrite nitric acid. This creates a distaste for tobacco smoke and will also relieve throat irritation.

4. Purchase five cents worth of ginseng root (camomile, camomile blossoms) and chew it during the day when there is a desire to smoke.

5. To assist in eliminating the poison, take a dose composed of half a teaspoonful of Rehberina and cream of tartar each morning before breakfast for one week.

6. If possible take a Turkish Bath or a good sweat bath of some kind twice during the first two weeks.

7. Drink water, orange juice or grape juice freely. When tempted, reach for an orange instead; a cigarette.

8. Keep out in the open air as much as possible and keep the mind occupied. Clavering for a_forgettable tobacco or alcohol as a physical condition, almost a disease. Therefore the doctor can help. But the ultimate success of any kind of treatment depends on the will to be cured. The Great Booner Bear has said, "My Grace is sufficient for thee and Diivine help is available in answer to prayer."

THE INDIAN WITNESS

The Pope Appeals to World for Saner Living

London, June 2.

His Holiness the Pope broadcasting on the world situation over Vatican Radio to day declared that the "war wounds have not yet been healed and they have probably got deeper." The order of right and peace must be substituted for discord and violence he said.

"The building up of general security must be done on more solid material bases. How can the victorious nations tolerate an increase in armaments? How can they see in ruin and misery the guarantees for their own security? The welfare of youth and the family must be the first consideration. Traces now reach us from many parts about the miseries suffered by youth and the family. Mistakes and misunderstandings are making their lives almost unendurable. How humiliating it is for the world to have fallen into such an abyss. We desire with all our strength to see an early awakening.

"We place all our faith in God and after God, we look towards the faithful of the world, the Pope declared.

"Doubts about principles and values are in the hearts of many young people and create indecision which tends to perpetuate it. Our fundamental principles are to co-operate unreservedly towards social justice. The supernatural forces of love and hope will give the strength to walk on the road that has become intolerable. One of the ideals of the church is to establish peace really worth of men.

"Millions of human beings continue to live under oppression and despotic rule. For them nothing is safe, neither homes nor goods, nor liberty nor honour, and the last day of happiness, the last spark of courage, dies in their breast.

"The verdict of history will correspond to the fruits which events and deliberations produce in the ensuing months. "Future generations will praise or curse it according to the road on the road of mankind's development turning point for the reawakening of the feeling of brotherhood or progressive descent to those stagnant swamps of discord and violence from whose mud nothing can arise but febrile exhalations of new and inestimable calamities."

"After referring to "the extent and gravity of indiscriminate horrors that still cover the face of Europe," the Pope declared that "even now, after this Second World War, normal relations can still be brought about, if all leaders of nations do not let their passions overcome them," and their fingers.

"To-day there are not a few who fear that faith in democracy, in the striking contrast between the world democracy and concrete reality, "if at this moment we raise our voice it is not to discourage men of goodwill or by little what has already been achieved. It is only our desire to spread a new improvement in the present conditions."

"The Pope ended by saying: "In human certainty that Christ lives and works in each of us, we say to all our sons and daughters, through the grace of the strong in faith; fight a good fight, the future belongs to believers; the future belongs to the energetic who believe in solidarity and not to the timid and irresolute; the future belongs to those who love and not to those who hate."—IBERTER.

The Changeless Mission of the Church College

Stressing spiritual ideals and Christian culture in the changeless mission of the church college, Dr. Henry J. Arnold, President of Hartford College, New York.

The changeless mission of the Church is to perform the most important and indispensable task of the Church. But the Church cannot perform this mission unless it has some means to do it. The Church mission, therefore, is the mission to educate and train men and women for the Church. The Church mission, therefore, is the mission to educate and train men and women for the Church.

A Memorandum to the Christian Representatives in the Constituent Assembly

We are greatly concerned to know of the proposed amendment to Clause 27, opposing the freedom of conscience in the section relating to Fundamental Rights of the proposed Constitution for a free, independent and sovereign India, namely, "any conversion from one religion to another brought about by fraud, coercion, or undue influence, or of a minor under the age of 18 shall not be recognized by law."

This Christian group wishes to register its strong disapproval of the underlined clause of the amendment curtailing so drastically the people's right to freedom of conscience and religion.

As pointed out in the Assembly by various Christian speakers, and also by Dr. Ambedkar such restriction conversion of those 18 and under would create an impossible situation in the families. It would, in fact, put an end to conversion of families where there are children under the age of 18. For what father or mother would be likely to agree to conversion to the Christian or any other faith if it meant being separated from their young children—ever babies in arms. Such procedure would wholly and completely violate our compact to hand over such minor children to duly appointed guardians who would not satisfy any father or mother with them.

The result of such an amendment, would be disastrous. While strongly protesting against the proposed amendment, we urge the Christian members of the Constituent Assembly to venemently oppose the passing of such an amendment. Which, in substance, is the complete negation of the liberties granted under Clause 16.

2. We further call upon the Christian members of the Constituent Assembly to press for the legal recognition of the conversion of the minor members of a family with their parents or guardians. In our opinion this can be accomplished by the insertion of the words: "unless accompanied by his parents or guardians," after the phrase: "the age of 18." In the event of this proposed amendment being not acceptable, the Christian members should strongly protest against this bill for adoption, by moving the deletion of the phrase "or a minor under the age of 18."
agreeing that political and secular activities should not be associated with the exercise of profession, practice and propagation of religion, we cannot agree that economic considerations and financial aid may be excluded from it. It is recognized that the maintenance of the economical character of the Church and its effectiveness as a witnessing body necessitates, inter alia, mutual economic and financial aid for its corporate existence. In order to give the individual unfettered freedom for the exercise of religious liberty this group of opinion that a further amendment be proposed to this statement by deleting the words "economic and financial."

The Socialist Christian Declaration

The Socialist Christians in the Present Political Context

The Socialist Christians from different parts of the Punjab met together in an all-day conference at Lahore on the 20th of April to discuss ways and means of combating the communal evil which is overwhelming the political and economic progress of India.

They are unanimous opinion that communalism of the present type is the most deadly enemy of all progress. Those who practice it and those against whom it is practised are both becoming more and more one-sided and a people of this land without the expectation of material benefit or reward.

They appeal to all Christian leaders both inside and outside the capital to put an end to all forms of economic and social tyranny.

In fact, the Socialist Christians appeal to their fellow-Christian leaders in particular and their fellow-countrymen in general in the name of common citizenship to mutually and sincerely undertake the nation-building process that independence is at hand.

W. A. Shah, President,
M. S. Varanapatilai, General Secretary.

Jesus Christ as Leader

By

Dr. ANANDI MATHWAL, M. E.S., Ph.D.

(9)

Thoughts That Stick

Anyone, however eloquent, can teach the truth and beauty of his religion better with his life than with his lips.-Swami Vivekananda.

"The way to peace is not through armies and navies," says the New York TIMES.

"The nation that has a long history and a very glorious civilization, no nation can ruin us unless we first ruin ourselves. If each one of us recognizes his own weakness and endeavors to control himself accordingly, he will have no difficulty in removing any obstacle he may encounter. If we can do this collectively, we can remove all obstacles confronting the nation." -General Viswanath Mehta.

(Continued from page 4)

through division and partition. And as Pandit Nehru said in his broadcast, "The India of history and geography and tradition and the India of our hearts and minds seem to have gone, but there is the hope, there is the opportunity and there is the challenge for every one to work with unceasing faith for the India of our dreams." We commend all the leaders to the people for maintaining peace in the country and abstaining from indulging in communal rioting, and we hope that those of our leaders who easily get vent to their feelings through fiery speeches which do more harm than good, would do their appeal to promote the proper kind of atmosphere in the country when arrangements for the transfer of power are being made.

We would like to commend Mr. Jinnah's prayer to Mr. Jinnah himself and to all the other leaders and to our countrymen "that at this critical moment God may guide us and enable us to discharge our responsibilities in a wise and statesmanlike manner having regard to the sum total of the plan as a whole."

DATES TO REMEMBER

June 1st to 8th, 1917—Family Week.
June 5-28, N.C.C. Youth Leaders' Training Course, Mussorie, U. P.
June 8th, 1917—Sunday School.
June 17-21, Community Conference, Lahore.
August 27-31, Meeting of the Asian Christian Council.
Sept. 23-29, National Convention Theme: "Heirs of God and Joint Heirs with Christ."

October 20-26, Temperance Week.
Oct. 27-30, London Church Drama Meetings, Theme: "Christ liveth in me."
Oct. 28th—World Temperance Sunday.
October 29th to Nov. 2nd—Special Self—Denial Week.
Nov. 2nd—Methodist Missionary Society Sunday.
Nov. 11-16, Delhi Conference Christian Endeavour Institute.
THE INESCAPABLE MORAL JUDGMENT


(LESSON NOTES BY REV. A. G. ATKINS)

We have reached the last unhappy period in Judah's history, similar in decline to that of Israel. Though there was not internal rebellion and assassination as in Israel, there was the same threat from without and the same disastrous end. Once more we stress that fact this history is written with a purpose, as is all history, a point of view and a message more or less clearly portrayed. Here the point of view and message are very plain, stressed also in the prophet of the period, at this time by Jeremiah.

The Period

The period from Josiah's death to the end of the kingdom is only 22 years, covering four kings—Jehoahaz and Jehoahazim, sons of Josiah; Jehoahaz, son of Jehoahazim; and Zedekiah another son of Josiah. They are all vassals, deposed or maintained on the throne according to the will of the power supreme at the time. The policy of interference and alliances, with internal intrigue and reaction to the events of the past, all play their part. The period is marked by four things: the reign of Jehoahaz, the 23-year reign of Jehoiakim, the 11-year reign of Jehoiachin, and the 6-year reign of Zedekiah. Each of these kings, in his own way, contributed to the final downfall of the kingdom.

The First of the Four—Jehoahaz

Jehoahaz was the last of the northern kings of Judah. He was not a strong or capable ruler, and his reign was marked by internal strife and disunity. The Canaanites, who had been conquered by the Israelites under Joshua, rose up in rebellion against Jehoahaz. The Assyrians, who had been defeated by the Babylonians, also took advantage of the situation to conquer the land and put their own king on the throne. Jehoahaz was deposed and replaced by his brother, Jehoiakim.

Jehoiakim's Reign

Jehoiakim was a wicked and tyrannical ruler. He taxed the people heavily to finance his extravagant lifestyle and his war against the Babylonians. The people rose up in rebellion against him, but he was able to suppress them with the help of his foreign allies. Jehoiakim's reign was marked by internecine strife and military conflict.

The Second of the Four—Jehoiachin

Jehoiachin was the son of Jehoiakim and the last of the southern kings of Judah. He was a child of only 18 years when he ascended the throne. His reign was brief, lasting only three years, during which time he was held captive in Babylon.

Zedekiah's Reign

Zedekiah, the last king of Judah, was at times both cruel and generous. He was tried and tortured by Nebuchadnezzar, king of Babylon, and was ultimately led away in chains and put to death. The Babylonians destroyed the temple and Jerusalem, and the people of Judah were scattered throughout the known world.

The Final Days

The final days of the kingdom were marked by widespread suffering and strife. The people were oppressed by foreign powers, and internal conflicts continued to escalate. The city of Jerusalem fell to the Babylonians, and the temple was destroyed.

The Lesson

The lesson from this period is that even when a nation is in decline, it can still be saved if it repents and turns to God. The history of Judah is a warning to all nations that refuse to heed the warnings of God and continue to live in sin.

For Discussion:

1. What lessons can we draw from the history of Judah and its fall?
2. How can we apply these lessons to our own lives and society today?

(Continued from page 5)
OF PERSONAL INTEREST

Mr. V. E. Dev Dutt of Sirmore College has been awarded the Vincent Massey Scholarship for the next term.

Mira Myrtle Jordan, daughter of Mr. and Mrs. N. Jordan of Moradabad, who was working in the W.C.A. has sailed for India on May 14th.

Sir Samuel and Lady Ragnarsson landed in Bombay on May 25th. Sir Samuel was the High Commissioner of India to England. He is on leave prior to relinquishing office.

Mr. J. S. Lal, I.C.S. who was District Officer at Patiala has been transferred to Delhi where he will be Vice-Principal of the Officers Training School. Mr. Lal is the son of Professor Samuel Lal of Lahore.

The Indian Delegation to Oslo will sail from Bombay by H. M. S. Alcanteri on June 26th. A preliminary Conference of delegates and Special Advisers will be held on June 25-26 at the Bycula Branch of the Y.M.C.A., 16 Kornobd Road, Bombay.

Kunwar Dalip Singh, brother of Raja Sardar Singh has been appointed Principal of Forman Christian College in place of Dr. C. H. Rice who was appointed Vice-Chancellor of the Punjab University sometime ago. Kunwar Dalip Singh was a judge of the Lahore High Court.

Miss S. Chakko, Principal, Isabella Thoburn College, and Dr. A. K. Saha, General Secretary, Student Christian Movement, India Burma and Ceylon, who had gone to China in April, this year, on a good will mission from the S. C. M. of India, returned to India last week. Miss Chakko reached Lucknow on June 1st and left for Almora on the 4th June.

The U. P. Gazette dated May 31st, 1947 notified the appointment of Mr. J. N. Chatterjee, retired Magistrate and Collector, as Additional Commissioner for the North-Western Division. Miss J. C. N. Shukla, Deputy Collector, Saharanpur, as officiating Magistrate and Collector, Saharanpur. The Gazette announces that Mr. V. S. Sanje is to continue to hold the temporary post of Collector on Special Duty (Gardens) till further orders. Mr. Sanje is a member of the Lucknow English Church, Lucknow, and is keenly interested in Church activities.

Writing from Martonvar, Calif., Mrs. Becker writes that her husband, Dr. A. L. Becker accepted the invitation of the Board of Education Department of the U. S. Government in India to accept the post of a Consultant in Universities and Colleges in India, which he did in June, 1916 with the consent of the Board of Church Extension, but continuing to work as Mission Treasurer in Korea. He is now President of a large school which has buildings for about 3,000 students. Readers of the Witness would remember that Dr. and Mrs. Becker were in Lucknow Christian College, till 1914, where Dr. Becker was a professor of Physics, having come there from Korea. Mrs. Becker is living there with her daughter.

Examination Results

The following Christian candidates have declared successful in the S.C.S.C. Certificate examination held by the Registrar, Departmental examinations, U. P. The figures opposite to names indicate the divisions secured by the candidates in theory and practice, A for Arts, B for Business, C for commerce, M for music, P for physical training and A or agriculture:

Christian Training College, Lucknow
J. Benjamin, 2, 2; A: E. Solomon, 3, 2; H. R. K. Raj, 3, 2.

Government Training College, Lucknow
M. Simon, 3, 2; A: Mrs. Willman, 3, 3, A.

THE INDIAN WITNESS

June 6, 1947

The Christian World News

The International Missionary Council Conference:

The enlarged meeting of the Committee of the International Missionary Council is to take place at Ontario, Ladies' College, Whitby, near Toronto, at the invitation of the Canadian Mission from July 7 to 23, 1947. In February 1946 the Ad Interim Committee met in Geneva, but this meeting of the Committee of the Council is the first to be held since 1939. Among various items in the agenda for discussion are: The problem of theological education, religious liberty issues, certain trends in the development of National Christian Councils. These and other questions will be discussed in the light of the subject of the meeting which is "Jesus Christ and our World."—E. S. P. Geneva.

Japan Cooperative Church Programme:

Confronted by the difficulty of rebuilding churches destroyed by the war, many denominational groups in Tokyo have decided upon a cooperative programme.

Ministers of the Methodist, Presbyterian, Uniting Brethren, Evangelical, Holiness and Baptist Churches are participating in the programme.

Meanwhile, the Committee on the Rebuilding of Churches of the United Church of Christ, and the Committee of Six, representing the Foreign Missions Conference of North America, are studying problems connected with the task of rebuilding nearly 500 Protestant churches.

The Committee of Six has adopted the principle that no church should be reconstructed until carefully a study has been made of local conditions. Then a priority system will be worked out.—E. S. P. Geneva.

Pastor Niemoller's Activities in the U. S. A.

Pastor Martin Niemoller, second Chairman of the Council in Germany, has completed his lecture and preaching trip through the United States. Since the beginning of December, 1946, Pastor Niemoller has visited over 60 large cities in all parts of the North American Continent. He came upon invitation of the Federal Council of Churches in America to its meeting in Seattle and was there upon asked by more than 500 local church organisations to preach and lecture, and then received still more during his trip. Actively, he reached with his message about the ecumenical responsibility of Christianity hundreds of thousands direct. All big meetings took place upon Pastor Niemoller's visit with an international denominational organisations; they were all overcrowded and counted up to 11,000 participants.—E. S. P. Geneva.

Bishop J. W. Robinson

We regret to announce the death of Bishop J. W. Robinson on Friday the 20th May at 1 p.m. in the Ramsay Hospital, Naini Tal. Bishop Robinson was staying at Naini Tal in the Wellesley Girls High School and was helping in conducting services in the Naini Tal Union Church. On the 20th May in the morning he felt slightly indisposed, owing to which he did not eat anything. Miss Kedorn, Bishop Robinson's nurse, sent for the Civil Surgeon who came but could not come till the evening. After having examined Bishop Robinson he reported that the Bishop's heart was affected and gave advice the Bishop to go to the hospital immediately, which was not possible at that time. A nurse stayed with the Bishop through the night and in the morning the Bishop was taken to the hospital where he collapsed in the bath room and he died in the bathroom. The funeral took place on the morning of Sunday, June 1st, 1947. The Rev. C. G. Attias performed the ceremony. Bishop and Mrs. Plecker could not reach Naini Tal till the evening of the 1st. They are preparing to bring out a special issue of the Indian Witness in the next month, which will contain articles concerning Bishop J. W. Robinson. All tributes, and prayers would reach the Editor by 15th June the latest.

Please send items of news of general interest, there for our Personal Interest Column. There is no change made for publishing news items. We shall be glad to publish pages along with that the photographs provided the blocks are sent to us along with Rs. 2 as charge for publishing each photo. Only one square inch space can be used for the block.—Editor.

Latifa

Mrs. Fijieff: "What is the noise in the next room?"

The housemaid: "O, it is the parson rehearsing his sermon for to-morrow."

Mrs. Fijieff: "O, I see, practising what he preaches."

"Figures do not lie," but it must be admitted that this sometimes figure.
THE SCOTTISH UNION AND NATIONAL INSURANCE CO.
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WANTED

A young man and wife with no children to teach primary school. Must have had normal training. Must be a real Christian.
A. E. Rassmann,
Brahuis, U. P.

WANTED

For Christian Hospital Methodist Mission Azamgarh U. P.
One Warden, Salary Rs. 75—5—66
Plus 12% D. A.
One Staff nurse. Salary Rs. 30—2—50
If midwife trained. Rs. 25 if not midwife trained. First class D. A.
One Dispenser. Salary Rs. 30—2—50
Plus 12%. D. A. must be capable of officiating as dispensary in charge.
Nurse Trained Must be passed 8th Standard (academic pass) or Diploma. 10
for first 6 months. Rs. 50 for first examination. Rs. 50 after first year. Rs. 50 till graduation. Rs. 5 D. A. at least Applicable to be made to Superintendent.

Christian Hospital Azamgarh U. P.

NOTICE

Friends and Unions of the W. C. T. U. of the U. P. Division are hereby requested to please send in all their yearly dues and donations to the Treasurer, at 32, Contenent Road, Lucknow, before September 31, 1917.

The Treasurer wishes to remind all those Unions that were behind in their payment for the year 1916-17 that they should, please, work out and pay up their dues at their earliest possible convenience.

M. L. Singh,
Honorary Treasurer, United Provinces Division.

NOTICE

The next course of the Intermediate course of Home Economics for women will open on July 15, 1918.

This course includes the following subjects:
1. English
2. Practical Knowledge
3. Household Science

Students desiring to register must do so by July 10, 1918.

Mrs. C. Walsh,
Wolverhampton, England.
Bishop John Wesley Robinson, India Missionary 55 Years, Dies

‘Grand Old Man of Indian Methodism’ Learned to Preach in Hindustani

Bishop John Wesley Robinson, eighty-one, missionary and bishop of the Methodist Episcopal Church in India, died on May 30 of a heart ailment in Nain Tal, India, high in the Himalayas, according to word received here yesterday at the Board of Missions and Church Extension of the Methodist Church, 130 Fifth Avenue. His home was at 27 Cantonment Road, Lucknow, India.

Known in the church as the “grand old man of Indian Methodism,” he first went to India as a missionary in 1892. In the years that followed, the Iowa-born minister learned to preach in the Hindustani tongue and published books and magazines in the Indian dialects.

During his trips to the United States to attend church conferences, he saw this country as a visitor to a land that had grown almost foreign. After thirty years in the Far East, he thought in 1924 that the moral tone of the United States was improving and that it was becoming a better place in which to live.

Dr. Robinson was elected a missionary bishop of the Methodist Church for service in India in 1912. He returned to the office, with headquarters at Bombay until retirement in 1940. He then returned to India and was a reviewer of the Times for the Calcutta Times. He was one of the Methodist Publishing House and editor of the Indian Temperance Review.

In 1948, he returned to the United States and became pastor of the English-speaking Methodist Church in Lucknow. Becoming proficient in Hindustani, he became head of the Methodist Publishing House in Lucknow, where he remained for twenty years.

MEMORIALS

Bishop J. W. Robinson—Friend And Brother

“Bishop J. W. Robinson, as many affectionately called him, was more than a bishop—he was a friend and brother as well. For thirty-seven years of his life in the ministry in India, my wife and I had the pleasure of his close fellowship. In September 1901, when we first arrived in Lucknow, he was at the station to meet us with hearty welcome. He was district superintendent of the Lucknow District in those days, and remained our guide and friend for two years in that capacity until he became bishop and moved to Bombay. But in those two years he made a profound impression on my life. Through his wise counsel I was led to answer a ‘call’ I had felt years before to enter the ministry, and joined the North India Conference. Naturally, this step taken with his guidance shaped the remainder of my life in a very definite manner. Both my wife and I have always been grateful for his wise dealings with us those early years. He was always so understanding.

Years after when he was our bishop in North India I well remember the encouragement he gave me to pursue my studies of Islam, and this encouragement gave me the needed strength at a time when I was doubtful of what course to take. I have always been grateful for his ‘word spoken in season.’ He could always see ahead.

He was not only a man of great common sense, and balanced judgment. Experience had much to do with this of course, but he was by nature endowed, as few men are, with a rare ability to see both sides. He was not an ‘advocate,’ he was a ‘judge’—and in discussing a matter with him, sooner or later I would hear him use the phrase—‘But on the other hand.’ Shortly afterwards he brought light to the solution of a difficult problem that had to be faced, and he was spiritually gifted too. He had a great and loving faith and a deep sense of the power of God. He was not one who would be termed an ‘evangelist,’ but his preaching always revealed a heart that had been ‘strongly warmed,’ as John Wesley’s was. One never went away hungry after hearing one of his messages.

But above all I must add this, he was a friend and brother. His very human kindness and brotherliness were more than universally beloved. He was one of the most lovable men I have ever met. He always had plenty of work to do, but his desk carefully concealed that fact. In fact, brotherliness was his chief business after all! To Indian and Missionaries alike he was always ‘at home.’ How he has enriched the memory of all who knew him, and how much more his love is worth to all of us who knew and loved ‘Bishop J. W. Robinson, our friend and brother.

M. T. TITUS
Ann Cornell Bride of Frank Campion, An Army Veteran

Frank Cornell's Daughter; Bridegroom of Magazine Staff, Was Yale Editor

Miss Ann Cornell, daughter of Mr. and Mrs. W. Frank Cornell, was married yesterday in Phillips Chapel of the Madison Avenue Presbyterian Church, to Mr. Frank Davis Campion, son of Mr. Edward W. Campion, of the late Mrs. Campion, of Columbus, Ohio. The Rev. Jesse Halsey, a friend of the Cornell family, was assisted by the Rev. George Hood at the ceremony. A reception was held at the Metropolitan Club, Fifth Avenue and Sixteenth Street.

The bride was given in marriage by her father, Mr. Ren ton Kirkwood Brodie Jr., was her sister's only attendant. Mr. Edward Hall was best man. Ushers were the bridegroom's brother, Mr. Thomas Baud Campion, and Mr. Ren ton Kirkwood Brodie Jr.

The bride wore a satin gown trimmed with old lace, and a veil with orange blossoms. She carried lilacs-of-the-valley, stock, and stephanus. Mrs. Brodie wore a white chiffon gown, flowered head band, and called white stock.

Mrs. Campion, Smith College alumnus, is a member of Phi Beta Kappa and the New York Junior League. Her husband, of the staff of 'Life' magazine, serves overseas in the 5th Infantry Division. He is a graduate of Phillips Academy and Yale, where he was editor of 'The Yale News.'

Lt. Woldenberg, U.S.A., Marries Joan Guilden

Miss Joan B. Guilden, daughter of Mr. and Mrs. Ira Guilden, of New York, was married yesterday to Second Lieutenant William James Woldenberg, U. S. A., West Point, '47, son of Mr. and Mrs. Charles I. Woldenberg of New York.

Diners at Marc

By 3 Rules for

Nine March's Good Cooking Brings the Island to Her

Make Reservations, Arrive on Time and Don't Ask for a Menu, Then Eat Heartily

By Clementine Paddleford

If you are looking for a restaurant with a genuine Italian horn atmosphere and more good food than you can eat at one sitting, if you will judge by the rates, we will let you in on one of our favorite dining places for entertaining out-of-town guests.

Rule one requires you arrive on the dot; there are two dots an evening. Week days the dinner is ready at 8 and again at 9; 8 and 9; 8 and 9. Rule two, you must make reservations. Two hours are allowed for incidents here and there. To make political issues of such incidents and to carry on antagonistic propaganda on communal lines will not only cause hindrance to the future growth of the country, but will also be detrimental to the interests of the minorities themselves. Minorities should not form any political groups. The statement of the leaders would lie in their extending their band of co-operation to the governments of their respective states in the nation-building programme of the two Indies. The new India demands from every citizen a loyal, devoted service to her in furthering her progress. The communities, instead of fighting for their economic and political rights, should prepare citizens to serve the motherland. This is the task before us today as Christian citizens of the country. Having it from them will not only mean disloyalty to the country but will hinder the work of our Lord and Master in the establishment of His Kingdom. The greatest need of the hour is the co-operation between the majority and the minority communities. It is for the majority communities to elicit this co-operation by compelling the trust and confidence of the minorities, and it is the responsibility of the minority groups to be responsive enough to the efforts of reconciliation on the part of the majority parties and not to be unnecessarily too sensitive and too suspicious of all which is done by some members of the majority communities.

A further word needs to be said in connection with the co-operation which should be made possible between the two India. That this is absolutely essential for the future progress of both cannot be refuted. Hence to achieve this it is necessary that the leaders and people of both the parts must forgive each other and forget whatever has preceded the recognition of the division, and start their relationships anew. This requires vision, hope, faith, and willingness to sacrifice the smaller loyalties for higher and wider loyalties, on the part of those who profess themselves to be leaders and lovers of India and humanity. We must strongly urge our leaders to rise to the urgency of the situation in the country and formulate such political policies as would ensure a new, and a better India to be born. We must maintain that Christians as citizens have a great part to play along this line.

DATES TO REMEMBER

August 10--Tract Society Sunday.
August 21--22--Landour Audio-Visual Institute.
Aug. 22--24: Refreshers' Course for Conference Leaders, Vikarabad.
Aug. 22--Sept. 5: Assembly of the World Council of Churches, Amsterdam.
August 22-24: Meeting of the Assam Christian Council.
Sept. 23-25: Siliguri Convention. Theme:
he at times edited the Kaukab-i-Hind, and he translated several hymns widely used in the Hindustani area. At the same time he was either pastor of the Lal Bagh Methodist church, President, Editor, Agent of the Publishing House, or secretary of the Bishop Thoburn Special Fund by which loans of rupees were brought to the treasury of the Mission by means of a constant correspondence that took hours of time each week.

Dr. Frank, R. Felt, a life-long friend, said of him: "John Robinson could turn out more work at his desk than any other man he knew in India (in fact, the only one who excelled Dr. Felt)."

It was natural that the General Conference, meeting at Minneapolis, chose John W. Robinson as a Bishop of the Methodist Episcopal Church in 1912. He was closely associated with Bishop Warne in administering the work of the Church in India. It was my good fortune to have Bishop Robinson as my Bishop on arrival in Jubbulpore in 1916. He had been through the problems that I faced as an English Church Pastor, and he gave me both understanding and sympathy and inspired courage to enter heartily into the work of an English Church. With the exception of two quarantinums he was our Bishop until his retirement in 1938. A coveted privilege since has been to have him go over one's work and give those short cuts of advice that carried much of wise understanding in them. It hurts him very much when those on the field could surrender the care of work, when life's prayer and effort the work could have been carried on. Once when I objected to being shifted about as a young missionary and being used as chinking material, the Bishop quietly remarked: 'Chinking material is very useful.'

Bishop Robinson assisted Dr. John R. Mott and others to organize the National Missionary Council, following the 1910 Missionary Conference in Edinburgh; this prepared the way for the establishment of the National and Provincial Christian Councils of today. The Bible Society, the India Sunday School Union, and every effort to further temperance had his full support. The leaders of Missions in America and England felt secure in planning plans that had the full backing of Bishop Robinson. He had the confidence of many Government officials who trusted his judgment on matters of common interest, such as Government grants for schools or hospitals.

As one ordained to the ministry by Bishop Robinson, and in appreciation of his disciplined life, the following words express one's feeling: "For this reason let me remind you to rehandle God's gift, which is yours through the laying on my hands. For the spirit which God has given us is not a spirit of cowardice, but of power and of love and of discipline." 11 Timothy 1:6, 7.

Hissar, Punjab.

Bishop Robinson and Burma

It is in keeping with the poor communication in these days between India and Burma that our first intimation here of the death of our friend of many years came to us in a letter from Miss Leila Rintner in California. No other word was received until the arrival of the INDIAN WITNESS for June 5. About the twentieth of this month which was already five days later than the limit of the editor in his plan for a commemorative number. We shall therefore not attempt to say what has probably been said by many who will have offered sincere and rich tributes to the memory of this great man of God and of India Methodism. We merely say why we of Burma have significant reasons of our own for appreciating him for all he meant to us.

In that interesting and comprehensive statistical summary which was given, we learned that Bishop Robinson presided at a total of ninety annual conference sessions which, incidentally would add up to more than a solid year spent in that feature of his work alone. On checking our record of conference meetings we discovered that Bishop Robinson had not only presided over four annual conference sessions, but also over forty-four of his total number. There have been forty-three annual conference meetings in Burma, just over a fourth of them were under his presidency. No other Bishop had presided that many times in Burma. Bishop Warne comes second with nine occasions. Burma has had a fair proportion of the vast mileage Bishop Robinson achieved. On this we can be so definite. We have no record to show when in his missionary career he first saw Burma. Probably he was here a delegate at the only central conference meeting in Rangoon, at the end of 1917. He first presided at a conference here in November 1922, the year he was elected a missionary bishop. Unless some conference in India met earlier in that year under his presidency this would mean that his first performance of that duty occurred in Rangoon. We do know that Bishops Warne, Fisher and Rockey held their first conference meetings here. More than most of our bishops down to date, Bishop Robinson worked between annual conference sessions. His last visit here was at the end of March and the earliest days of April in 1940 when he was on call from retirement. He came over to see how we were progressing, while the active bishops were in America at General Conference. This period, 1912 to 1940 adds up to a total of twenty-eight years in which a bishop friend of ours carried a director indirect concern for the work here.

He was with us in some stressful times. His steady and friendly counsel was ours for individual cases or when we faced corporate problems. He was with us in late 1939 when a momentous calamity threatened the closure of our work arrived from New York. He could be steady and faithful and loyal when he knew the right thing, and his steady loyalty was no small factor in seeing us past that crisis. That steadiness, in the way, was not by any means a dull and uninspired stodginess; it was an imaginative and resourceful as the vivid flights of those who were more spectacular and mercurial in their attitudes and actions. In that same period, perhaps in 1929, when we floundered heavily under the stress of weighty property debts he came over once for the special purpose of considering ways and means of handling that threatening issue. Characteristically he gathered us first in a session of sincere prayer as a first step toward our business meetings, and it was during that period of prayer and in its clarifying light that we hit upon the thoroughly practical step that saved the day. The point was not that intervention suddenly produced some unexpected outside source of supply but that in the atmosphere of prayer we were united in heart and purpose to perceive and apply a means within our own grasp.

There were times when hard personal adjustments had to be made, when someone had failed and a conference appointment was involved. For such times there was no bluster or storm, but almost an aloofness though that word misses the exact definition we require. In short, the bishop had a way of standing to one side as friend and counselor, avoiding haste, letting the situation appear for what it really was and letting, at least in some cases, the person involved help to arrive at the just solution.

The last letter Bishop Robinson wrote to Burma before the evacuation of 1942 reached us in January of that year. In it he expressed his sincere and tender feeling for those he loved undergoing the stroke of war. It greatly intensified the experience for him in Lucknow because we were in trouble. It was happy and fitting coincidence for two of us, on the day we ended a forty day overland journey of evacuation from Rangoon, to step off a train at the Lucknow station and be greeted there by the bishop. He happened to be there for another reason, seeing some of
Sunday School Lesson, July 13th

Seeing God In Spite Of All
Job, chaps. 38 to 41. G.T. Prov. 20:12.
A. G. ATKINS

"And he answered and said to them all..."

The Mysterious of the Himself
Though not stated in so many words in these chapters, the greatest mystery of all is implied in what is given, that of man himself. Part of it is stated—man’s little and seeming insignificance in a universe of things far greater. The immensity of the universe and the littleness of man in comparison are much greater today. Growing knowledge has not lessened, but increased the mystery. Think now how small a man is.

If the world is compared with a football, the highest Himalayas will be a little ridge hardly seen or felt on the surface, about 1/200th of an inch; and man against the Himalayas, what is he? Then the world itself is but dust-grain as it were in the whole universe. Or set man’s unity over against the mighty force of the universe, so carrying further the comparison as against big animals in the Book of Job. Or, again does the book, set man’s span of years over against the countless ages, or rather the timelessness that makes his mind really as he looks behind and before; his life is not even the tick of a clock in comparison. But here is the mystery: It is this little being that can study these things, know and tell of them in many ways, measure, predict, control and develop them; use them for good or ill as he will. And still more amazing, it is he who can raise the questions and feel the mystery of it all, as no other thing can, no matter how big, powerful or long-existing it is. The very fact that he feels mystery and tries to probe more and more into it, is the most mysterious thing of all. But it is also the most illuminating. For again, mystery and his questions in mystery point on beyond, to God, or to what, over against his own sea of insignificance and mystery, must be equivalent to God. It is in this direction that Job is directed and in this way that his questions are answered. To this the book directs us also.

Now we see the fitting response.

But the book carries us further. There must be more for Job and for everyman of whom he is the type. More fundamental than the questions man raises is the question put to him when he is confronted with the answer—God’s question is, "What about it? What is your response? You still have to live your life; how are you going to live it? And part of the mystery and greatness of man, over against all that mystifies him, is that the answer in different ways as he will. He can sit in mental idleness and bemusement, to live as the beasts of the field, eating and seeking security while life lasts. He can close his mind to all mystery and questions, going about his own little bit of it in indifference. He can say arrogantly there is no mystery to him and try more and more to dominate all things. He can rail and grow bitter and despondent, thinking nothing worse while and that he had better get out of it all—who can stand such a life and world of baffling mystery anyway? But them if another thing he can do, in which he reaches a fuller stature in a larger more rewarding world. It starts with humility before the vastness and mystery of the universe, and before God to whom it points— which is where Job started. Humility is not belligerent but the beginning of greater and better things, as for Job. It brings with it the challenge of faith, to get up, to live and walk, work and achieve in complete confidence in God who can be reached beyond all mystery and through the universe which, with all its mystery, is given us for our growing good. Once more let us say, it, mystery is not meant to defeat and trouble us; but to challenge us to seek to know more where it is possible and to go ahead confidently where it is not possible. To Job and to us all the final word is: Accept the fact of ultimate mystery, but trust God to whom it points and who enlightens all mystery, then walk by that trust in that light. Life will then be growingly blessed as it was for Job.

For Discussion:—Consider whether a more fitting title for this lesson would not be: Seeing God in or through all that makes up our world and life. Or: In his highest moments man reaches his highest; dispass the meaning and place of worship in this.

(Continued from page 2)

work today in the vineyard. And he answered and said: I will not; but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said: I will go, but I will not. And he went not—Matt. 21: 28-39" if this our picture.

Do we as church women plan out our work and have special time for various tasks that need to be done? Much of the important task which woman can do best are neglected because they live true to the parable of a man who made a great supper. He bade many, and he sent forth his servants to announce to those who had accepted that the supper was now served. Then they all began to explain that they really had intended to come but unforeseen appointments of great importance had made them participate in the fellowship of the supper quite impossible.

If the Church women will offer excuses of this kind then we will miss our chances of making contribution to the life of the church and of the State, and then the master will say to them that none shall taste of his supper.

Unfortunately, devotion to any task is associated with a 'grind'. Fun is excluded from one's life purpose. I want us women to recall the apostles John the Baptist who was a stern and fearless preacher. He had no time for fun. Men saw the unnaturalness of his ascetic life and were not attracted by him. Jesus is our pattern. He had a different way of living. His task was also to proclaim the kingdom, heal the sick, teach his disciples, but he shared in their wholesome social pleasures. He was often the honored guest at the wedding feast. He dined in the home of the publican, the pharisee, the tax collector, and many other in Bethany He played with little children. He took pleasure in the out-of-doors. It was in a garden that he often talked with his friends. Again and again He sought His Father's companionship on a hill top. He had time for everything. Such is the pattern set for us all with regard to the use of time. The richness and variety of our community life should be one of the goals in the coming year.

What will be the secret of finding to do all that needs to be done? Do we plan our days? Do we live by our plan? When we balance up our programs and routine at the end of the day, we should charge them up with easy conscience to profit and loss. It is like the man in the proverb who desired to build a tower, first got down and counted the cost, whether he had enough to complete it. Last reply, when he had laid the foundation and was not able to finish, all that remained began to mock him saying, "This man began to build and was not able to finish." Planning is necessary for our success in whatever we do.

Both the Church and State call us worshipers. Today. All that I wish to write is that let us be the Master's call. Let's not make excuses when he speaks to us. Let's not confine ourselves to austerity which leaves no room for fun and laughter, and finally, let's learn to plan our day so that much can be accomplished with varied interests in the fixed hours of the day.

Zella Soule.
was manifested on the cross by our Lord remedies sin, whereas justice deals with crime; in both cases the basis is the same, that is, men do not act the way they ought to. And yet justice and love are so much separate and aloof from each other. The function of criminal justice is to detect and punish; it looks to the past and punishes the criminal for what he has done. But the Gospel of love looks to the future and sees possibility of confession and renewed life on the part of the sinner. It does not detach the individual sinner from his environment and society which have considerable responsibility in his becoming what he is, and for which the law courts of the world punish him. In fact, in our law courts true justice is not done, as the sinner is usually judged in isolation from society and from himself. To make justice really just, it is necessary that more and more of the Gospel of love is introduced into the process of the administration of justice. In our social relations also, if we seek justice for the sake of justice, we shall find to our great disappointment that justice in its absolute sense, born from generosity, is something which is absolutely visionary. Love and justice though appear separate and aloof from each other, complement and supplement each other, and together they manifest the true nature and purpose of God, our Heavenly Father.

The Minorities in Divided India

The division of India has left the minorities, both in Pakistan as well as in Hindustan, in a most disconcerted and uncomfortable situation. The problem of the minorities now becomes the biggest and the most complicated problem, which in the future India will defy all solution, specially if the minorities remain suspicious of the majority communities and if the majority communities do not treat the minorities not only with justice but also with generosity. One would rightly expect the members of the minority communities, whether they are Hindus, Muslims, Christians or any others, to conduct themselves as regular citizens of the State to which they belong and not to claim any special rights for themselves except those which they should legitimately have, to refrain from unnecessarily suspecting the motives of the Governments of the States, and not constituting themselves
SIXTY-NINTH DAY

BISHOP JOHN W. ROBINSON

Some new missionaries to India suffer breakdowns and have to leave the country before the end of their first term. Almost all at the close of their first five years look forward to furlough as an opportunity to return to a more healthful climate. Not so with John W. Robinson, later Bishop Robinson. Proof of his robust health and amazing energy is found in the fact that he spent ten and one-half years on the field before taking his first furlough. And in all his forty-four years of service he never knew a full day's illness.

A native of Iowa, Bishop Robinson was graduated from Garrett Biblical Institute and set out for India in the same year. It was under Bishop Thoburn that he began his work, serving for nine years as pastor of the English Church in Lucknow. His ability to hold several positions simultaneously soon resulted in the addition of other duties—manager of the Methodist Publishing House, treasurer of the India Famine Fund, secretary of the India Epworth League, district superintendent and editor of The Star of India.

His associates soon learned that he was an able administrator and a man of sound judgment; hence he was the logical choice for bishop in 1912. A bishop leads an itinerant life, and when he retired in 1936 he had completed 1,325,000 miles of travel in his three conferences. Over a million miles on the roads and by-paths of India to promote the glorious cause of the Christ of the Indian Road!

—a of 73—
My parents were young," writes Miss Courter, deaconess-pastor, "when they followed the call of the land into recently opened territory in Montana. I was born near Beach, North Dakota, but lived the first three years of my life in a sod house on a homestead near Glendive, Montana."

Early in life Glenice Courter became accustomed to moving, for while she was in the elementary grades she attended eleven different schools. Eventually she attended the National Training School for Deaconesses and Missionaries.

Believing that rural folk need the advantages of religious education, Miss Courter accepted as her first appointment work on a larger parish, in Kingman County, Kansas. Here she served as religious education director, teaching public school children; and as pastor of three churches, in which she arranged to have at least one service each Sunday. Story hours, vacation church schools, and other group meetings made it possible to reach all the children of the parish. In other ways the young people and the adults were reached.

After a year at Nebraska Wesleyan, where she received her B.S. degree, Miss Courter answered a call from the Carthage-Joplin District Woman's Society of Christian Service of the Southwest Missouri Conference, to serve as deaconess-pastor at Oronogo, a lead mining town of Missouri. This year, 1943, in addition to being pastor at Oronogo, she is serving also Central Avenue Church of Joplin.
The Bishop of Lucknow

By Emily Towe

BISHOP JOHN WESLEY ROBINSON, "the traveling minister," who spread the message of Methodism in India for more than fifty years, returned to the United States in April. Rugged and hearty with a keen glance and scintillating sense of humor, the seventy-seven-year-old clergyman added to a mileage record that had already far exceeded the million-mile mark by sailing seventy-eight days on a Norwegian freighter to reach New York.

The beloved Methodist leader, who began his work for Christ in India in 1892 when he became pastor of the Lal Bagh Church in Lucknow, was retired as bishop in 1936, but continued his work in India in several capacities since that time. With a tremendous vitality for his years that has only been heightened by a half-century's constant travels on train, boat, camel, horse, automobile, eka, bicycle, and aeroplane. Bishop Robinson said he may return to India after visits with relatives and attendance upon the Methodist General Conference.

When Bishop Robinson visited Methodist headquarters in New York, he related stirring stories of Christianity's influence in the life of the common people in India. He felt that these incidents about India's lowly residents illustrated the virility of the Christian faith in transforming caste-bound natives of that Eastern country. Here is one of them in Bishop Robinson's own words:

Just before I left India, an English judge was telling me about having trouble in courts because of the testimony of Christians. Of course, I was surprised and immediately asked the reason. The good man replied that it was not a lack of truth on the part of sincere Christians but the introduction of some witnesses who claimed to be followers of Christ for the weight it would give their words in court.

A murder had been committed. One of the chief witnesses was a night watchman who was introduced by the government prosecutor as a Christian with the explanation that his words could be accepted because of his faith. The defending lawyer objected right away. The judge then asked if there were any satisfactory way to determine in court whether or not the watchman was a Christian.

Someone suggested that he sing a bhajan, which is a Christian hymn set to familiar Hindu songs. With the confidence of a prima donna, that simple Indian sang "Victors to Jesus" in a strong, clear voice. The people in court were greatly impressed and the story spread from town to town.

But still the defending attorneys maintained that the song was not definite proof. He insisted that the hymns were being sung all over the country and were beloved by the people. The judge then asked if there were any other way of telling that the witness was truly a Christian.

It was suggested that he be asked to pray. Mohammedan prayers involve a series of genuflections and the Hindus mutter the name of their favorite god. But this devout man dropped to his knees in the courtroom to beseech God's blessings on the judge, the jury, his own family, and himself. This made so great an impression on the court that the story spread and did as much good as many sermons. The man's testimony was accepted and all believed that he was indeed a faithful follower of Christ.

Then Bishop Robinson told a singular story in which the Ten Commandments, taught by Christians in India, stood as a barrier at a Hindu temple to prevent Hindus from cheating in their own place of worship:

"The Hindu _mela_ is a gala religious festival to which 100,000 persons flock every year to bathe in holy water and enjoy themselves much as we do at a country fair. The Hindu temples profit from these _melas_ through the generous offerings of the rich and the smaller gifts of the poor. These places are a source of contagion, especially cholera because no sanitation facilities are provided.

The government decided the temples must provide sanitation but the temple authorities protested vigorously that they could not afford it. But the government insisted and finally convinced that the temples might less an admission fee of four cents in American money on every Hindu who attended. Government authorities also stipulated that the Hindus could not tax Mohammedans and Christians.

A Mohammedan municipal councilman told me that when...
this was put into effect, the first day's attendance was entirely of persons who claimed to be Christians. Some way was needed to distinguish between those who were actually believers and those who pretended to follow Christ to escape the fee. It was decided that those who said they were Christians must repeat the Ten Commandments or part of them.

With this admittance requirement, the Hindus began paying money and most of the Christians could give the commandments. One aged woman insisted stubbornly that she was a Christian although she could not repeat a single commandment. She explained that she was old when she accepted Christ, too advanced in age to memorize. Asked if she could repeat only a part of one of them, she responded with the words: “You must not worship idols.” The Mohammedan gatekeeper, who agreed thoroughly with that rule, admitted the elderly woman. The point of this story is the faith and respect toward the actions of Christians held even by members of other faiths in India.

Bishop Robinson pulled a picture from his half-fold and with a youthful smile, tinged with a touch of family pride, showed “four generations of missionaries in India.” The snapshot, taken last year when the Bishop celebrated the fiftieth anniversary of his work in India and christened his great-granddaughter, was a picture of the infant. Ruth Lacy, on his lap. Standing behind were his daughter, who is married to Bishop J. W. Pickett, of the Bombay Area, and his granddaughter. Mrs. Henry A. Lacy, also an Indian missionary and mother of the baby. The Bishop was rushing things a bit with his description of them all as missionaries, but one could see aspirations in the good man’s face for the latest addition to his family.

John Wesley Robinson was born in Moulton, Iowa, January 6, 1866. Two years later, his family moved to Fandon, Illinois, but a covered wagon again drew the family to Iowa in 1870. John revelled in Horatio Alger books and McGuffey Readers when he was a boy and even today quotations sometimes spring into his speech. When he finished high school at the age of seventeen, he began the printer’s trade.

In 1888 he started at Garrett Biblical Institute in Evanston, Illinois. The next year he had a religious experience at a camp meeting which “strangely warns” his heart. Evangelist Henry Date spoke so fervently at Fortvj Des Plaines camp meeting that it invigorated Bishop Robinson’s Christian strength. He explained that at that period of his life, he had worried over his future, wondering whether or not he could measure up to the call to preach. Suddenly, under the influence of the evangelist, Bishop Robinson saw that his feeling was wrong and that lack of faith was back of it.

“Perfect love casteth out fear” was the verse that encouraged him to push forward in the face of doubts and fear. Later the young student was convinced that he ought to be a missionary and immediately after graduation he sailed for India.

He is a steady, untrivial worker, as can be seen in his method of handling correspondence. Instead of filing letters, he leaves them on his desk until they are answered. Frequently his diary recorded: “Full day at desk enabled me entirely to clear desk of correspondence.” He has had no secretary and requires no duplicate copies of letters because of his excellent memory.

A colleague in India wrote these impressions of Bishop Robinson:

In January, 1900, at the first session of the North India Conference, I met John W. Robinson for the first time. He had been in India eight years and was an acknowledged leader in the business of this old, stalwart annual conference. When it came to levied money, J. W. Robinson did not figure prominently, though he always seems to have known how to take an effective part in any discussion. But when the time for motion came, he was always ready with a clear, reasonable, and usually convincing proposal. In the twelve years that I was associated with him in the North India Conference, I saw his talent and ability in this direction steadily increase until it was apparent to all that in the practical work of the conference he was without a peer.

Bishop Robinson is not only a good man—he is a wise man. Never hasty in judgment, he always takes time to study a matter thoroughly, and when he has reached a conclusion he has something worthy of the occasion and the subject. Bishop Robinson has had, during the last three decades of our church in India, a determining share in more important business than any other man of the Methodist Episcopal Church in this land.

Another colleague remarked one day: “I never knew a man who could do so much and waste so little time in the doing of it.” He seldom took vacation from his duties in India, but he found time in his busy schedule for detective and humorous stories, especially O. Henry, and is expert at the game of croquet. His wife, who died in 1936, was a faithful worker who loved India with a devotion similar to that of her husband’s.

After his retirement in 1936 as Bishop, he directed the Methodist Publishing House in Lucknow during the four years of the manager, Carl O. Forsgren. In 1937-38 he was editor of The Indian Witness and in 1939 was recalled to the episcopate when the Central Conference of that year failed to elect a bishop for India. He was assigned to the Lucknow Area. He remained in this post until just before he left for the United States.

PULPIT is a volume of helps for pastors in towns and rural areas. It has a suggested order of service, sermon outline, and illustrations for each Sunday in the year. It is the only book of its kind available. Price $1.00. If you are a town or country preacher or if your pastor is one—order this book today. Write to the Editorial Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York.
everyone here would like to hear the other three representatives of this Area, Dr. H. K. Koo, from Korea; Dr. Heckelman from Japan; and Dr. Soper, of the Ohio Wesleyan University, from which University Bishop Welch went to his Episcopal duties; but your mandate compels me to go to the next Area, and say that the remarks of appreciation of these three gentlemen will be printed in the Journal of the Conference and in The Daily Christian Advocate.

The next is our beloved Bishop Robinson, and in behalf of Southern Asia Dr. Shot K. Mondal will offer some remarks.

About Bishop Robinson by S. K. Mondal

Shot K. Mondal (Bengal): This appreciation of Bishop Robinson is not only from the Delta Area but from all the Conferences of Southern Asia. The delegations from the Conferences of Southern Asia desire to place on record their deep appreciation and profound sense of gratitude and love to Bishop John W. Robinson, who has been placed in the retired relationship by the action of this General Conference.

Under the providence of God, and in response to the inward irresistible call that came to him in the days of his young manhood, Bishop Robinson went to India as a missionary in 1882. He served the Church in India in various capacities for many years as pastor of the English Church at Lucknow, Agent of the Methodist Publishing House, Editor of the Kaukabillion, a national weekly, and Superintendent of the District. His amazing capacity for hard work, his mastery of details, and his ability to hold several positions simultaneously, while maintaining the highest standards of efficiency, marked him out as a man destined to attain to a place of eminence and responsibility in the Church.

It was in the year 1919, that he was called to the office of Missionary Bishop, and in 1920 he was elected General Superintendent. For twenty-four years he has held that office with all the high traditions of efficiency and spirituality which have characterized the Methodist Episcopal Church from its inception.

Statesmanlike Insight and Foresight

In all matters affecting the welfare of the growing Indian Church, Bishop Robinson's statesmanlike insight and foresight have been the most stimulating factor. We have learned to depend on him, with some of the same certainty with which we depend on the force of gravity. In all his dealings with the preachers and the people he has always been a Christian gentleman and a brother beloved. Woe in his administration, how to assert his episcopal authority, warm-hearted and cordial, he has won a place for himself in the hearts and affections of the Indian people which time and distance will not dim.

He has given India forty-four years of most unselfish, efficient, devoted and consecrated service. Many are the lives which have been touched, enriched and blessed by his life and ministry. His unflagging courtesy, his unassuming manner, his unpretentiousness made us feel at home in his presence.

While every inch a Bishop, in his quiet dignity and administrative ability, he has always had time to give a patient hearing to those who have come to see him, and have needed his help and counsel. He has used his position and authority not to hurt, but to heal and help. Though a Bishop, he never ceased to be a missionary. He has traveled throughout the length and breadth of India, covering three hundred and fifty thousand miles, during his period of service. In all matters affecting denominational and interdenominational relationships, in all difficult situations where wisdom, experience and statesmanship were needed, India knew where to look for the man who could give guidance and direction that might be necessary. That man was Bishop J. W. Robinson.

A Faith That Stood Testing

During this last quadrennium sickness, sorrow and bereavement entered into his home. The sweethearts of his youth and the companion and helmsman of his manhood years left him last June for the Heavenly Home. We met him soon after this sad bereavement, and while we fumbled for words to express our condolences, he greeted us with his usual brotherly smile and quiet dignity as if nothing had happened, but the deep lines in his face revealed something of the poignancy of the grief and sorrow through which he had passed. In these latter days he has borne the heat and toil and the burden of the day like a lonely giant oak shaken by the biding winds of bitter grief. But he has endured it all quietly, uncomplainingly, cheerfully, and with Christian fortitude and grace.

And now the time has come when he must retire from active service. He will be sorely missed in India. Those of us who are privileged to be present at this General Conference count it a high honor to pay this tribute of love and esteem to this man of God in the name of the sons and daughters of India.

Bishop Robinson, you have placed India, our Motherland, under an eternal debt of gratitude for what you have done for us, and for what you have been to us. The sweet fragrance and the beauty of your life and character have enriched our Christian experience, broadened our horizons, enriched our faith, inspired our ideals and elevated our lives. We thank God for your life and leadership. May God richly bless you for your invaluable services.

Mrs. Satyavati S. Chitturam presented a bouquet of flowers to Bishop Robinson.

Gracious Words of Bishop Robinson

Bishop Robinson: He would be called indeed whose heart did not beat a little more quickly and a little more warmly in answer to such generous words of appreciation as were spoken by Brother Mondal.

They are the most appreciated because they come from people with whom I have walked in fellowship and in service for many quadrenniums.

Almost forty years ago when the call to preach came to me I was dismayed; more so when that call pointed definitely to the foreign field. The dismay was because I felt unworthy of it. At the same time, the fact that it cut across ambitions that had been formed and plans that had been made for the life I had hoped to live.

Twenty-four years ago in Minneapolis when the Church commissioned me to superintend work in Southern Asia, I was overwhelmed because for many years I had been closely associated with the bishops in that land and knew just how heavy was the burden and how exacting were the responsibilities.

God Has Been Better Than Fears

I want to acknowledge today that God has been much better to me than my fears, than my hopes. Instead of finding it a life of self-sacrifice, it has been a life of joy and gladness. I doubt if many have had what they could count a fuller life than has been given to me over these years of joy of service. The joy of service in a land that needed such service as could be given, and the joy of service with people who were of the same mind and heart, the fellowship and the outcome of the work in that land.

I would not say today that I am glad to step out of the office but I do say that I think the provision of the General Conference for making it possible to step out in this way is a wise one because the work in that now tumultuous, teeming land is not the work for an old man. I step out, therefore, willingly. I only ask one thing, that I may be allowed to cherish that work in my heart, to uphold it in my prayers and that by such private effort as I may be able to make the rest of my life, I be allowed to do what I am to further the cause of the Methodist Church that I love and which has done so much for me.

Bishop Nucleon: The representatives of the Capetown area, Henry L. James of Rhodesia and Gabriel L. Dennis of Liberia, will come forward.

Bishop Nucleon Excused

I beg leave of the Conference to request my colleague and senior Bishop Hughes to take the Chair. I pray the indulgence of the Conference with very great respect to excuse me in order to meet a special engagement made quite a while ago, in which the part I am to play is of vital importance to me.

The representatives of the Capetown area will say a word in recognition of the services of Bishop Eben S. Johnson.

Bishop Hughes assumed the Chair.

Henry L. James (Rhodesia): To Bishop Eben S. Johnson, friend of Africa's millions, for twenty years in the heart of
Africa and for that time listening to the heart throbs of her people and ministering thereto, worked together with missionaries and national co-laborers in brotherly spirit. Grace be with you and peace from God the Father and from the Lord Jesus Christ.

We rejoice together that you have been spared throughout five full quarremounums to administer the work of the Capetown Area in spite of the arduous nature of the work caused by unfavorable climates, long journeys on foot and by train in earlier years, and later sometimes by automobile and by air and by the many heavy problems the area has had. We further rejoice together in that some of the aims early espoused, we have seen at least a partial fulfillment.

That in that period the peoples of the West, Central, South and East have made a very substantial advance is very evident. The lot of the people is growing easier, at least in some parts, as they have been freed from age-old fears and given to see a larger life in which vast members eagerly share.

Church More Firmly Established

The Church of our Lord has been more firmly established. Not only have the numbers of Christians multiplied but they are increasingly developing the Christian graces as shown by their lives and by their desire to be of service to their fellow men. In a very marked way during the past twenty years has the Christian ministry come into being. Where twenty years ago in the territory south of the Equator there was not a single ordained national, now in one Conference only of the four there are twenty-seven national members of Conference. In the attainment of all these things, Bishop Johnson, from your earliest years you have shown not only your approval and cooperation, but also you have been a leader over urging that under the almost bewildering multitude of duties we do not lose sight of our main objectives.

Members of the General Conference, twenty years ago we in Africa, of whom I was one, looked with anxious eyes to the General Conference of 1916 and to the years which followed in order our Church in Africa as it proceeded to do. It is the millions of that land who have themselves to the truth of the Lord Jesus Christ that make men free and that the time which has been learned to bring to pass.

Aid's Stop for Lions

On one of his automobile journeys across the continent, the Bishop and his native companion suddenly came upon a group of lions seven in number. Months later, on their return, we learned more details of this trip from the Bishop's companion, Jacob.

Knowing that they carried no gun we asked what the Bishop did at that point. This was Jacob's answer: "The Bishop, he did not look to the left, he did not look to the right, he only looked straight ahead and drove very fast."

These words characterize the twenty years of Bishop Johnson's administration in Africa. It was not long before he had oriented himself and though confronted by problems as arresting as seven lions, our Bishop discovered the vital things to be accomplished and from that time on until today it may be said of him, "He did not look to the left, he did not look to the right, he only looked straight ahead and drove toward his objectives."

To the Air When Roads Were Blocked

Two years ago we stood on the flying field in Umtali and saw Bishop Johnson disappear into the clouds. Foiled by overgrown roads which were the result of a tropical rainy season and by impassable sallings by sea in attempting to reach the Conference, only the air was left.

A local citizen was found who owned a plane. Over the phone he was asked if he would undertake the journey of six hundred miles with the Bishop. The pilot knew it was six hundred miles of uncharted course, taking them over a range of mountains six thousand feet above sea level and later over the lowlands of dense growth with no emergency landings possible. He was told also by the Bishop that probably there was nothing but the sea shore where they would have to search for a suitable stretch of sand for a landing at their destination.

After a brief hesitation, the pilot said, "I'll take you, and the Bishop as tersely replied, "I'll go." He reached his Conference.

"Bishop of Black Heart"

By some of Africa's own people who have realized in him sympathetic understanding, warm love and friendliness, Bishop Johnson has been called the "Bishop of Black Heart," a name which has been chosen for him by Bishop Johnson himself. The missionary passion which has kept him in Africa for twenty years will still keep him a friend of Africa's people for any portion of the next twenty years God may grant him.

Bishop Johnson, on behalf of the co-laborers in Africa, including the missionaries and nationals to whom he has been teacher, counselor and friend, we offer this resolution of appreciation of the twenty years spent with and among us by Bishop Johnson, whose pastoral spirit and love always are a worthy example to us all." Taylor and Harrell.

We pray that both you and Mrs. Johnson, who has shared in these years under the Scarpe of the Church, may have joy, satisfaction and peace through all your coming years.

Gabriel L. Dennis of Liberia Conference and Sarah N. King of Rhodesia Conference joined in the expression voiced by Henry L. James (Rhodesia).

Gabriel L. Dennis Speaks of Wide Service

Bishop Hughes: Brother Gabriel L. Dennis desires only a minute and one-half. Will you grant the extra time?

Delegates: Yes.

Gabriel L. Dennis (Liberia): I would like to say that the Capetown Area may be compared as Alaska and Mexico, so that as far as Liberia and Capetown are concerned, out of the twenty years of service of Bishop Johnson in Africa, we have enjoyed two months and for that we are deeply appreciative. We appreciate the association, fellowship and service he has given to Liberia and above all, to Africa, for the Africans.

Bishop Hughes: A response, brothers and sisters, by Bishop Johnson.

Bishop Johnson: A debt is due.

Bishop Johnson: I am a debtor. I owe everything to what God has done for me through Methodism. There flows in my veins Methodist blood from a time long before the Methodist Episcopal Church or the Wesleyan Methodist Church of England, from the time when John Wesley himself carried Methodism through the Islands.

I am greatly indebted to Methodism for a godly home, for a pious mother, for the saturation of my young mind and heart with Holy Scripture, which serves me to this day. I am greatly indebted to Methodism for calling me into the holy ministry.

I am poorly indebted to Methodism—and to you, my brothers and sisters—for sending me on a specific mission to Africa.

Twenty years ago you called me. You set me aside for that great work and though I have occasionally done work in this and other countries as a Bishop of the Methodist Episcopal Church, my time has been spent in and for Africa and I will not take your time this morning except to say "Thank you" for giving me the privilege of associating with men and women who are devoted to the service of the Lord in Africa and to the upbuilding of Africa and a Church there.

Many Ordinations for National Leaders

I would like to say just a little more than Bishop James did in his report. He speaks only of the native men ordained in his own Conference, the Rhodesia Conference, but south of the equator, fifty-eight men have been ordained into the ministry of our Lord and have become Conference members, ordained by your synod whom you sent out some years ago.
Bishop John N. Robinson has been engaged in the missionary work of the Methodist Episcopal Church in India since 1892, when he arrived in Bombay to serve under the leadership of Bishop James M. Thoburn, one of Methodism's pioneer mission leaders in that country. He has been a bishop of the church since 1912, and will retire at the General Conference this year in Columbus, Ohio. His episcopal residence has been in the ancient city of Delhi, from which he administered the work of the church in the North India, the Indus River and the Northwest Indian Conferences.

This territory of 722,700 square miles and with a native population of about 87,000,000 people is ministered to by 74 missionaries of the Board of Foreign Missions of the Methodist Episcopal Church and by about 850 Indian preachers. There are 217,000 Indian Christians in the Methodist Episcopal churches on this field besides 121,000 baptized children under instruction preparatory to acceptance into church membership. Two thousand three hundred Sunday schools enroll 118,000 boys and girls in their classes.

Bishop Robinson was born in Moulton, Iowa, and was admitted into membership in the Des Moines Conference in 1890. He was graduated from Garrett Biblical Institute in 1892, and immediately assigned to missionary service in India. For nine years he served as pastor of the English Church in Lucknow. In addition to evangelistic missionary work he has
served as manager of the Methodist Publishing House in Lucknow, as
treasurer of the India Female Fund, secretary of the India Epworth League,
editor of "The Star of India", a Christian magazine published in the Hind-
dustani tongue, and as superintendent of the Oudh District. He was a
delegate to the General Conference of 1904-9-12.
A War Zone Journey

A number of personal friends and acquaintances have asked for some description of the recent voyage through the War Zone which I made in coming to India. In the issue of the Statesman dated Thursday, September 1, I find the following article from the pen of a representative who was on the "Stratheden" when it made the journey. It is so clear and full that rather than try to write out my own detailed experiences I pass this article on to those making the request. I would call attention to one aspect of the speech made by the Captain of the boat, as I remember it, which seems to have been overlooked. He stated his objection to taking the ship via South Africa was that on the long trip to Cape Town the boat would have been compelled to stop twice to take on water. As
the ports would necessarily have been non-British, and the protection from submarines lurking in the neighbourhood would not have been adequate, the Mediterranean route therefore appeared to him the less dangerous, and for that reason he assumed the responsibility of taking the boat that route.

J. W. RObINSON,

 Bombay, Sept. 19.

"Before disembarking from the P. and O. liner Stratheden at Bombay to-day, says a Statesman representative who arrived aboard the liner, passengers from London had paid a well-deserved tribute to the great courage and skill of the Commander, Captain F. E. French, on the conclusion of a memorable voyage, the Stratheden being the first British ship to enter the Mediterranean since the outbreak of war.

Assembled on deck the previous evening passengers had listened to a short speech from the popular Commander thanking them for their calm demeanour and great assistance in ensuring a safe journey after he had taken the tremendous decision on his own responsibility after consultation with the Admiralty authorities at Gibraltar, to run the gauntlet of the
Mediterranean and the Red Sea without convoy or escort, and thus re-establish the Suez route to India.

The ovation which followed Captain French's speech was a heartfelt acknowledgment of the debt to the Commander, officers and crew, for the safe conduct of the great liner along the course threatened in the Mediterranean by submarines and in the Red Sea by other enemy craft. There was also an expression of the relief felt by more than 900 passengers at the end of a grim fortnight, which included nightly "black outs," closed and darkened port-holes, sweltering heat in sealed deck saloons, pitch black decks from which not even cigarette ends might be shown, permanent attachment of lifebelts, volunteer look-out watches day and night and a general assembly at night when the possibility of enemy attack was imminent.

Many women, particularly those with children, did not undress during "black nights" of uncertainty, but awaited the emergency with warm clothing, valuables and lifebelts by their sides. Children slept in their lifebelts and their mothers took the precaution of sewing their names and addresses on their children's clothing.

The *Stratheden* left Tilbury on September 1, with 924 passengers for India and Australia. These included more than 500 women and 74 children; early editions of evening papers having announced the invasion by Germany of Poland, and London railway stations being filled with children labelled for evacuation. Uncertainty was fed by the excellent service of wireless news announcing the declaration of war against Germany and subsequent events, and on arrival on Tuesday, September 5, in Gibraltar, the question whether the
Stratheden would turn back or, if she proceeded, take the Mediterranean or Cape route was eagerly debated.

In Gibraltar Harbour were anchored more than 30 vessels of varying tonnage and nationality.

The Mediterranean which was briefly reopened, had been closed for four days. The Admiralty authorities at Gibraltar were definitely opposed to allowing Captain French to proceed through the Mediterranean, but after a number of interviews permission was eventually granted to the Stratheden to enter the Mediterranean without convoy or escort, the Admiralty having accepted the Commander's confident assertion that he would get through unaided.

Every precaution was taken to ensure a safe passage. Passengers were asked, and readily volunteered, to assist in watches and the ship was completely "blackened-out and sealed."

On Friday, September 8, the Commander received a warning of the sighting of two submerged submarines at a position where the liner was due to pass at 9 o'clock that night. Passengers were assembled in the public rooms and all preparations were made for taking to the boats in event of the liner being shelled. The Stratheden continued her zigzag course at more than 20 knots through the pitch black night and nothing untoward occurred.

Precautions were continued throughout the sweltering voyage. Relief from emergency conditions, which was expected at Suez, was unhappily denied the ship. Although the Commander is reticent as to the reason, it is understood that the possible presence of enemy armed merchantmen made necessary the continuation of conditions of acute discomfort which only found relief at Aden.
Captain French, in his speech, paid special tribute to the calm demeanour of the women, particularly of mothers with children aboard, whose anxiety must have been acute, and to volunteers who manned look-out positions.

Of the passengers, 373 adults and 50 children disembarked at Bombay. Presentations were made to the Commander."
Unveil Portrait of Bishop Robinson

A portrait of Bishop John W. Robinson, now residing in Lucknow, India, was unveiled recently in Fairfield Hall, Lucknow Christian College, as a token of the high esteem in which he is held by faculty, undergraduates, and friends. Speakers at the ceremony were Dr. Fred M. Ferrill, editor of the Indian Witness; Dr. Ralph D. Wellons, principal of the College; and Bishop Robinson himself.

Bishop and Mrs. Robinson first took up their duties in India in 1892 when he became pastor of the Lal Bagh Church in Lucknow. From 1895 until his election as Bishop in 1912, he served as a member of the North India Conference. Bishop Robinson has had the distinction of attending every General Conference in America since 1906, excepting only the conference held in 1940. He administered the Bombay Area from 1913 until 1925 and the Delhi Area from that year until his retirement in 1936.

In his opening address Dr. Wellons mentioned that Bishop Robinson had during his many years of work in India truly earned the name of "travelling minister," for during this time he had travelled some 1,480,723 miles in the service of Christ. Among his numerous other activities Bishop Robinson served as treasurer of Lucknow Christian College for a short time, as editor of the Indian Witness during the furlough of Dr. Ferrill, and is now acting manager of the Methodist Publishing House in Lucknow.
To the Pastor in Charge,

Linthall Ave., S., Church,

St. Catharines, Ont., S.

Dear Sir,

I am informed by the Corresponding Secretary of the Missionary Society that it has been your good pleasure to elect me as the representative of your church on the Foreign Field. It gives me very great pleasure indeed to tell you that I am now connected with the mission, and that I shall have the privilege of laboring for your foreign fields. This is a great honor for me, and I hope that I may live up to the expectations which you have placed in me. I shall do my utmost to labor in the field, and I trust that I shall be able to do so with the help of God and the prayers of my friends and brethren.

My first impressions of the work of the mission were formed while I was a boy, and my family was among the first to support the work. I have always been a great admirer of the mission and its work, and I have always been willing to give anything I could to the cause of missions.

I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

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I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

I have been in Africa for a period of three years, and I have found the work to be very satisfactory. I have seen a great deal of the work, and I have been able to see the results of the labor of the missionaries.

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as to count you would read the very Hindustani verses I use, but you
would not understand it quite so quickly. I have been editor of this pa-
paper for some eight or ten years, and it takes a good many of the odd min-
tutes of my time. But when I am dead after week in a flurry to find copy,
it is a good deal of consolation to know that through the paper we are
reaching practically every worker of our own mission in all the Hind-
uastani-speaking areas and the workers of many other missions also, in all,
a comfortable little newspaper of perhaps five thousand persons, of
which a third or a quarter are workers.

You may know that we have what is called the Bishop Thoburn
Special Fund, through which we receive special gifts from America for the
support of such of our Indian workers as do not receive their support out
of the appropriations of the Board of Foreign Missions. Last year in all
India there were 1,407 evangelistic workers, 225 workers in training
schools and 1,710 boys and girls in primary and secondary schools main-
tained through this special fund, which amounted to about a hundred thousand
annas annually. Looking after the reserve of the fund requires much time,
and another of my chief jobs is to be secretary to this fund. I am like-
wise secretary of the Executive Board of the Methodist Episcopal
Church in Southern Asia, the committee which is charged with sectional
interests during the interim of Central Conference sessions.

My last appointment is a temporary one, though it was formerly
my regular appointment for about six years. Agent of the Evangelical Pub-
lishing House in London, and employed from one hundred and fifty to one hundred
and seventy-five workers, runs twelve presses, and does printing in
English, French, Hindustani, Persian, Arabic and Persian-Urdu, turning out ten
million pages of religious literature each year, and paying half its own
expenses by the commercial sale of it. This is now on my desk, and I am occupying
the post temporarily. I believe that ex-
haust the limits of my job, and as you can readily see, any one can try-
ing to cover so much ground must of necessity be himself pretty thin in
the average. I only wish one or two of the young British of your church,
I wish to say, could have and would use the material in this field. It may be more of a
little tool, but it is a very practical one. Try it.

Here in Lucknow we have a friendly self-supporting Hindustani
congregation and also an English-speaking self-supporting congregation,
and we have just closed a licensed series of meetings in which the two
united. There were all-told eight different services a day, and as many as
seven and eight thousand present at one time. It was begun in the
greatannie-service to see the union of the two congregations, and
realize that in the congregation were a large number who had found Christ
during the service and a much larger number who had come to attend
a larger congregation than ever before. Most of us will to realize that
a great number of these men and women were going out to join us in giving
the gospel to the heathen.

Next year I will tell you about our district work. Thanking
you for asking my secretary, and hoping what I say mean from you also.

In His service, J. H. MCCANN.
John W. Robinson was born in Moulton, Iowa, January 6, 1866. He was converted at Harlan, Iowa, January 25, 1885. In 1890 he was admitted into Des Moines Conference.

Graduating from Garrett Biblical Institute in May, 1892, he was immediately appointed by Bishop Thoburn to work in India, arriving in Bombay, August 22, 1892. He was transferred to North India Conference in January of the following year, after having been ordained deacon and elder.

For ten years without interruption Bishop Robinson remained faithfully at his work in India, coming home on a furlough in April, 1903, and remaining here for one year.

For nine years he served as pastor of the English church at Lucknow. Part of this period, and for three years thereafter, he was manager of the Methodist Publishing House also in Lucknow. Added to his English work were tasks in the vernacular.

He was treasurer of the India Famine Fund from 1900 - 1902; and four years Secretary of the India Epworth League.

Over eleven years he was Editor of "Kaukab-i-Hind", ("The Star of India") published in Hindustani, besides serving as Secretary of the North India Executive Board, and superintending the work on the large district of Udhur.

He was a delegate to the General Conferences of 1904, 1908, and 1912, at the latter being elected Missionary Bishop for Southern Asia, with residence at Bombay. He has served with large faithfulness and ability.

February 15, 1910.
BISHOP JOHN W. ROBINSON

Bishop John W. Robinson has been engaged in the missionary work of the Methodist Episcopal Church in India since 1892, when he arrived in Bombay to serve under the leadership of Bishop James E. Thomann, one of Methodism's pioneer mission leaders in that country. He has been a bishop of the church since 1912. His episcopal residence is in the ancient city of Delhi, from which he administers the work of the church in the North India, the Indus River and the Northwest India Conferences. This territory of 722,700 square miles and with a native population of about 87,000,000 people is ministered to by 76 missionaries of the Board of Foreign Missions of the Methodist Episcopal Church and by about 650 Indian preachers. There are 277,000 Indian Christians in the Methodist Episcopal Churches of this field besides 121,000 baptized children under instruction preparatory to acceptance into church membership. Two thousand three hundred Sunday schools enroll 119,000 boys and girls in their classes.

Bishop Robinson was born in Hamlin, Iowa, and was admitted into membership in the Des Moines Conference in 1890. He was graduated from Garrett Biblical Institute in 1892, and immediately assigned to mission service in India. For nine years he served as pastor of the English church in Lucknow. In addition to evangelistic missionary work he has served as manager of the Methodist Publishing House in Lucknow, as treasurer of the India Famine Fund, secretary of the India Epworth League, editor of "The Star of India", a Christian magazine published in the Hindustani tongue, and as superintendent of the Cudb District. He was a delegate to the General Conference of 1904-5-12.
Born in Yolton, Iowa, Jan. 6, 1866, but shortly after moved to Harlan, Iowa, where grew to manhood. Was converted in January, 1889, and called to the ministry three years later. Entered theological school in Evanston in September, 1892, and after two years of study joined the Wes. Moines conference and was appointed to Yolton. Was married to Elizabeth Fisher August 17, 1898. After finishing the conference year, returned to Evanston and graduated in 1899. Received appointment to Yolton from Bishop Fishburn and the Missionary Society and sailed July 26, 1900, and landed at Bombay August 20. Original appointment was to the English speaking church in Bombay, but this was held for eight years. In April 1897 a new mission was added—the managership of the Methodist Publishing House and the East Indies was elected joint agent of this press with the late Bishop Parker. In 1897 the press work was changed for the work of the London Church and the small churches of the city and to this was added in 1902 the editorship of the Star of India. In 1900 was given a complete change of work, taking up the editorship of the district and was made secretary and treasurer of the Emma Fund for India. In 1902 was also elected editor of the English church again, and in 1903 again editor of the Star of India. In 1904 was made general secretary of the Emma Fund in Southern Asia. At present holds this latter office and presiding editorship of Yolton District. Granted furlough 1902 and traveled in America at San Francisco March 10.

Written by him Aug. 21, 1902.
Bishop Robinson Passes in India

Bishop John Wesley Robinson, "grand old man of Indian Methodism", and a missionary and bishop of the Methodist Church in India during fifty-five years of service, died of a heart attack in the Ramsey Hospital, Naini Tal, high in the Himalayas, on May 30, according to information received yesterday by the Board of Missions and Church Extension of the Methodist Church. He was in his eighty-second year, had been in missionary service for fifty-five years in India, for twenty-eight years of which he had been an active bishop.

Dr. Robinson first went to India as a missionary in 1862, following pastorate in Iowa and in Illinois. For several years he was pastor of the English-speaking Methodist Church in Lucknow, but becoming proficient in the Hindustani language preached in that tongue, and soon became head of the Methodist Publishing House in Lucknow, publishing books and magazines in the Indian dialects. He was for years editor of "The Star of India", "Rambab-i-Hind", and other Christian magazines. He was presiding elder, or superintendent, of the Oudh and the Lucknow districts, general secretary of the Epworth League, and was executive in charge of raising famine relief funds for India in the United States in 1899 and following years. With some of these funds a number of orphanages were founded for boys and girls, and some of those cared for have since become important leaders of the India Christian Church.

In 1912 Dr. Robinson was elected a bishop of the Methodist Church for service in India, and he retained that office until retirement for age in 1940. But after his retirement he returned to India, and at various periods he was editor of "The Indian Witness", acting manager of the Methodist Publishing House, and editor of "Indian Temperance News". In 1945 he was named superintendent of the Delhi Dis-
district of the Northwest India Conference, and he continued there travelling among the churches and helping found new churches until the day before his death.

During the half-century of his ministry, Bishop Robinson saw the Christian community in India grow from a few thousand to several millions. His own work was largely among the "outcasts" people of Hinduism, and he was a leader in the "mass movements" which brought them into the Christian church by families and even larger groups.

Bishop Robinson was born in Osulton, Iowa, January 6, 1866, and was educated for the ministry at Garrett Biblical Institute. The year before going to India, he was united in marriage to Miss Elizabeth Fisher, who died in 1935. Two daughters survive, one being Ruth, the wife of Bishop J. Waskom Pickett, of India.

-------- 47 --------
Information sent to dictionary of American Biography - 7/14/69

Bishop John Wesley Robinson, born Moulton, Iowa, January 6, 1866
died Naini Tal, India, May 30, 1947
first went to India in 1892 as missionary. Elected bishop for service
in India in 1912

The following Memorial Minutes were received to be spread upon the permanent record:

Bishop John Wesley Robinson

The Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church has learned with sorrow of the sudden death on May 30, 1947, at Naini Tal, India, of Bishop John Wesley Robinson.

John Wesley Robinson was born January 6, 1866, in Moulton, Iowa. He graduated from Garrett Biblical Institute in 1892, receiving from that institution his B.D. degree in 1897 and the degree of Doctor of Divinity in 1912.

Following pastorates in Iowa and Illinois and after entering the Des Moines Conference in 1890, Dr. Robinson went to India as a missionary of the Methodist Episcopal Church in 1892. For several years he served in Lucknow as pastor of the English-speaking church. Achieving proficiency in the Hindustani language, he became agent of the Methodist Publishing House in Lucknow, writing and publishing magazines and books including an Indian Hymnal, "Git Mi Kitab", Book of Discipline of the Methodist Episcopal Church in Southern Asia, and the "Kaukab-i-Hind," of "The Star of India," the vernacular official organ of the mission. He served as editor for eight years.

Dr. Robinson was presiding elder, or superintendent, of the Oudh and the Lucknow districts, general secretary of the Epworth League, and was executive in charge of raising famine relief funds for India in the United States in 1899 and following years. In 1912 John Wesley Robinson was elected a bishop of the Methodist Episcopal Church for service in Southern Asia. He was elected bishop in 1920 and retained that office until retirement in 1940.

Dr. Robinson was married on August 27, 1881, to Miss Elizabeth Fisher of Harlan, Iowa, who died in 1935. Bishop and Mrs. Robinson are survived by their daughters, Mrs. J. Wasken Pickett, and Mrs. John J. Hedenberg. We would express to them our sympathy in their bereavement, and our deep appreciation of his great service as a leader of Methodism in India.
COPY OF CABLE

India, June 5, 1947

R. E. Diffendorfer,
Board of Missions,
New York.

BISHOP ROBINSON DIED NIGHT MAY THIRTIETH RAMSEY HOSPITAL
NAINITAL HEART FAILURE NO SUFFERING INDIPOSED TWENTY FOUR HOURS HAPPY
WORKING

PIKETT
BISHOP JOHN W. ROBINSON

John W. Robinson was born in Houlton, Iowa, January 6, 1866. He was converted at Harlan, Iowa, January 25, 1885. In 1890 he was admitted into the Illinois Conference.

Graduating from Garrett Biblical Institute in May, 1892, he was immediately appointed by Bishop Thompson to work in India, arriving in Bombay, August 22, 1892. He was transferred to North India Conference in January of the following year, after having been ordained deacon and elder.

For ten years without interruption Bishop Robinson remained faithfully at his work in India, coming home on a furlough in April 1903, and remaining here for one year.

For nine years he served as pastor of the English church at Lucknow. Part of this period, and for three years thereafter, he was manager of the Methodist Publishing House also in Lucknow. Added to his English work were tasks in the vernacular.

He was treasurer of the India Mission Fund from 1900 - 1932; and four years secretary of the India Pulpit Fund League.

Over eleven years he was editor of "Khudab-i-Hind" ("The Star of India") published in Hindustani, besides serving as secretary of the North India Executive board, and superintending the work on the large district of Oudh.

He was a delegate to the General Conferences of 1904, 1908, and 1912, at the latter being elected Missionary Bishop for Southern Asia, with residence at Bombay. He has served with large faithfulness and ability.

February 15, 1916.
Bishop Robinson's Half Century in India

"Forty-nine years ago, as a young missionary, I joined the North India conference," says Bishop John W. Robinson, writing from Lucknow, India. "Recently, it was my great pleasure to go back to the old place and answer my name when the roll was called. It is a radically different personnel to what it was when I joined, but the same faith and the same courage and the same joy of conquest for the Master was in abundant evidence. For old-time's sake they gave me a most kindly welcome, and when I gave the farewell devotional address, some one remembered that it was my birthday, and by their enthusiastic and friendly celebration of the event they made me feel that to enter on to one's seventy-seventh year is not so very terrible after all. It would be a great pleasure to me to be at their conference next year and celebrate my fiftieth anniversary of membership, but it is a little optimistic for a man that for along in life to plan too certainly as to what he will do a year hence, especially as war conditions are really with us and war's alarms are knocking at our very door.

"In passing it might be well to say that while we recognize the difficulties and dangers to ourselves and our people in this approach of war, we are deeply conscious of the fact that the very tenseness of the situation and the impact of all these new elements on the life of the people is opening for us a wide door of opportunity for giving the Gospel of Christ to large groups with newly awakened minds and with vague and yet real ideals of personal opportunity as well as responsibility."

* * *
FEB 24 1943

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

"India Is Brave," Says Bishop Robinson.

"Only on our eastern border has real war touched us, but the oppression of high prices and scarce supplies is with us in all parts of our India work," writes Bishop John W. Robinson, from Lucknow, India. "Our people in Duraz know by experience the terror of air raids and the bombing and machine-gunning of our cities and towns. So far as we have heard none of our people have been killed, but a number of them have had their homes destroyed by direct hits by the falling bombs and by the fires that have followed the dropping of incendiary bombs. The letters we receive indicate that while it is nerve-shattering as well as dangerous, most of our workers are co-operating with the Government in its efforts to use civilian help for the protection of the people.

"One of our missionaries is the officer in charge of plans for evacuating the women and children, many of our women missionaries are helping in getting women and children into the shelters when the raids occur. Practically all of our people are filling useful positions that help the injured, relieve the distressed, and help sustain the morale of the bombarded people. Two of our missionaries are in charge of the rather ticklish job of disposing of unexploded bombs. This aspect of the war has not yet come to the mainland of India, but there is no telling when the first attack may get across the Bay of Bengal to those on this side.

Your gifts at this time not only bring the means of carrying on the work, but they bring with them moral support of knowing that you good folks in America are mindful of us, and are continuing your consecrated giving even in
these troubled times." It is a pleasure to know the courage and even the joy with which our people face the difficulties of these days."
The Bishop "Takes a District"

District superintendents sometimes become bishops, but for a bishop to become a district superintendent is really news!

Bishop John W. Robinson, retired recently returned to India where he had served half a century as a missionary and administrator, and has been appointed as superintendent of the Delhi District of the Northwest India Conference. He takes the place of the Rev. T. C. Badley who is returning to the United States on a year's furlough.

In addition, Bishop Robinson is editing "Indian Temperance News". Last quadrennium, after his retirement, he edited "The Indian Witness" for a period, and helped in the management of the Methodist Publishing House in Lucknow.

"It will be rather strenuous", says the Bishop concerning his new assignment, "but I can use (so much) in help, and so am accepting."

He may be addressed at a battery (ser, T. C. Badley, India.

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Dear Brother:

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

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

Yours sincerely,

THE MISSIONARY SECRETARIES.

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

1. Place and date of answer 
   Bimhoo, India, Nov. 12th, 1901.

2. Full name of missionary and date of birth 
   John Wesley Robinson
   Born at Moulton, Iowa, June 6th, 1866.

3. Nationality 
   American (Scottish-Indian blood)

4. Date of appointment to our work .

5. Bishop appointing 
   John M. Richardson

6. Date of departure from home to engage in our work 
   July 11th, 1892.

7. Date of arrival on the mission field 
   August 21st, 1892.

8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted? Continuous

9. Fields of labor and dates (month and year) 

10. Present residence 
   Bimhoo, India.
11. Employment at the present time
   Presiding Elder Bogue District, Pastor
   Anglican Church. (Also Sec. S. E. District of Southern U. S. and Sec. of S. E. District of Southern U. S. and Sec. S. E. District of Southern U. S.)

12. Date of marriage
   Aug. 27, 1891.

13. Wife's full name
   Elizabeth Sister Robinson.

14. Date of wife's birth
   Sept. 12th, 1863.

15. Children's full names and date of birth respectively (and date of death, if any have died)
   Paul Peter Robinson, born July 26th, 1892. Died Aug. 18, 1894.
   Ruth Robinson, born March 9, 1893.
   Minnie Robinson, born June 6th, 1899.

RETURN HOME.

16. Names of persons returning, dates, and reasons of return (if more than one return, state these particulars in each case)
   Never yet returned.

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

18. Name and address of person who is your representative in the United States in family matters.
   Robert Gibbs, Harlan, Iowa.

19. Code name to indicate said representative in cable messages
   Gibbs.
FINANCIAL.

20. Salary, past and present. 1842-5, $100 per month ... 1876-8 $350
   per year, 1842- $1000. (does not include children).

21. Received this year for children
   $200

22. Special aid asked, dates and amounts
   Never asked

23. Aid granted, dates and amounts

24. Outgoing expenses each time
   Mostly paid by missionary society, I cannot tell, but
   think it was about $200 to $250.

25. Home-coming expenses each time

26. Home salary, for self and family
   Should be $1000 at present

27. Name and address of person who is your representative in the United States in business matters
   Forest useless, Harrow, Nova. S.B.

28. Code name to indicate said representative in cable messages
   Tribes.
DEAR BROTHER:

The Secretaries desire to secure, at the earliest possible date, a complete record of the following items concerning each missionary in the employ of the Missionary Society.

These data will be preserved in such form that they will be of great practical benefit in the future work of Committees and Board.

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

Yours sincerely,

THE MISSIONARY SECRETARIES.

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

Date of answer. Oct 26, 1896.

Full name of missionary and date of birth. John Wesley Robinson, June 6th, 1866, at St. Louis, Iowa.

Age when appointed. Twenty six.

Nationality. American.

Fields of labor and dates (month and year). Lucknow, India (Anglican Church.) Aug 29, 1892, to the present time. At same time Manager of Publishing House, Aug 7-73. Also in 74, agent. These dates are correct.

Bishop appointing. W. H. Rose, Bishop J. W.

Date of departure from home for field. July 11th, 1872.

Present residence. Lucknow, India.

Employment at the present time. Pastor of English Grammar Church and Tutor of American Church and Court.
Date of marriage: August 27, 1841.

Wife's full name: Elizabeth Pleihar Robinson.

Date of wife's birth: Sept 12, 1863.

Children's full names and date of birth respectively:

Paula Pleihar Robinson, born July 26, 1873 — died May 15, 1894.

Dorothy Robinson, March 9, 1875.

RETURN HOME.

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

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

Name and address of representative in the United States in family matters: Penelopes, Residence, House.

Code name.
FINANCIAL.

Salary, past and present... Aug 24, 1872 to Jan 1, 1873... Rs 182 per month.
Jan 1st 1873 to present time at rate of $1600 per year from
the Missionary Society and Rs 1300 from the English Speaking Church.

Received this year for children... $100

Special aid asked, dates and amounts... [Columns]

Aid granted, dates and amounts... [Columns]

Outgoing expenses each time... About $500 for self and wife for full trip
from churches to homeland.

Home-coming expenses each time...

Home salary, for self and family...

Name and address of representative in United States in business matters... [Columns]

Code name... [Columns]
KIMAN,
The Child Widow

By J. W. Robinson
Presiding Elder Oudh
District, North India Conference

Reprint of
Bishop Thoburn Special Fund
Occasional Leaflets.
The Touch of Faith.

The divine element in a miracle that happened two thousand years ago is more easily grasped and thoroughly appreciated by us than it is in one that happens before our eyes. What we read in the Book we accept, but there is always some fear that we may have been deceived by our own eyes. The beautiful hymn of Whittier,

The healing of theNameless, dress
Is by our beds of pain;
We touch him in life's trying and press.
And we are whole again.

has been accepted by us in its spiritual aspects only, and though we do accept it to its fullest thus, and our hearts are comforted and our lives brightened by the truth of it, still we act as though the miracles that gave rise to the thought are a thing of the past, as much so as the earthly life of our Master.

The following story of a life that is being lived among us is recalled simply that we may know that "Faith has yet its Olivet," as well as "Love its Galilee," and that when, in the throng and press of life, our Divine Master feasts upon the hem of his garment the touch of faith, he does not inquire if it is the dainty

and bejeweled hand of some refined lady or the rough and brown hand of the despised child-widow that is extended for help, but as of yore gives the simple answer: "Thy faith hath saved thee; go in peace!"

Thirteen years ago, when the writer first came to Lucknow, he met Kiman. She was a little Mohammedan girl, or rather child-widow, perhaps ten or twelve years old. A medical missionary had found her, in one of the mohallas of a distant city, a helpless cripple, cast from the home of her husband as being no longer of service, and left to the suffering and shame of the calamity he had brought upon her.

When sent in to the Home for Homeless Women, in Lucknow, the little cripple was no more attractive in character than she was in bodily appearance. A fierce and bigoted little Mohammedan, she reviled God and hated man, and her temper was continually in evidence. She at first determinedly resisted all efforts to give her the Gospel, and for some time apparently no progress whatever was made with her. But as the months passed by and changed into years, she more and more patiently listened to the story of him who is oppressed woman's best friend; and the day came when the bigotry and the hatred all passed away, and the fierce
and intolerant little Mohammedan became the bright-faced little Christian.

The first time the writer ever saw Kiman he was moved with pity for her condition. The little one was seated flat on the ground, and by the aid of clogs held in each hand she was able to lift her body from the floor, and thus shuffle her way painfully along from point to point. Paralyzed completely from the hips down, there was no hope of her recovery. Able physicians had treated her case, and as years passed without relief, no further hope was held out to her that she would ever recover the use of her limbs or in any degree be able to walk.

For many months after her conversion Kiman lived the ordinary life of the young convert. She was taught by the teachers in the Home, and became well acquainted with her Bible. She loved the Bible study hour, and her bright face told the teacher always that at least one interested pupil was present. But the hour of the week to which the little cripple looked forward with keen delight was the Sunday afternoon service in the Hindustani Church. Shortly after her conversion the lady in charge of the Home had made a vehicle for her, and when placed in this, by working the wheels with her hands she could convey herself along the road to the near-by church. There some friend would help her out and place her up on the door step, from where she would painfully shuffle her way to the front of the church, and there again would be lifted into a seat. During the hour of service all her pains and sorrows were forgotten in the delight of listening to the story of him who went up and down the hills and valleys of Palestine and healed all manner of sickness.

Yet there was the painful part, also, to this hour of church service. Boys and girls the world over are the same, and they sometimes say and do things, in the innocency of their hearts, that are gall and wormwood to sensitive natures. Kiman was now a humble and earnest Christian, but she never was quite reconciled to her crippled condition, and it pained her deeply to have it in any way noticed or commented upon. She seemed to feel that all must know what brought it about, and that only shame and humiliation could go with it. The labour of wheeling herself to church was no task to her, and the thought of the hour of service was a pure delight, but the being lifted from the cart, the painful and awkward shuffle up the aisle, and the being lifted like a little child from the floor to the seat, all this was almost a terror to her. So much was this so that at times
rather than face the curious and laughing faces of the boys and girls as they watched her coming into the church, she denied herself the coveted privilege of attending the service.

There came a Sunday when a crisis was reached. She went to church as usual, and at the door was met by some kind friend who helped her out. She slowly and painfully, and with a feeling of shame that it must be so, shuffled her way along the aisle to the front where she could see the preacher and hear all he said. Here another friend went to help her to the seat, but through a slight accident of some kind the friendly grasp slipped, and the helpless cripple fell awkwardly to the floor. A litter ran over the front row of seats as the boys and girls leaned forward to gaze at her lying on the floor. The accident was soon remedied and she was helped to her place, and in a few moments the incident had been forgotten by everyone. Not by everyone, for with face aflush with shame and mortification, Kiman sat through the service, hearing nothing, seeing nothing, but brokenheartedly feeling that the iron had pierced her soul and that she could never again risk coming to church.

From the service she went home in great bitterness of heart. Instead of spending the afternoon talking with the other inmates, as was her custom, she retired at once to her humble little room, there to fight out the battle alone. What happened in that dark and bitter hour no one will ever know, for she herself can give no clear account of either her thoughts or her prayers. She simply says that she entered the room feeling that she could not continue life with the humiliation that was inseparable from her crippled condition, and that she cried in the bitterness of her heart to the Christ she loved for the help he could give.

Miss Fuller, then in charge of the Home, in telling the writer about the wonderful event some days later, said in substance: “That Sunday afternoon, as was my custom, I was sitting alone in my room with the door shut, engaged in meditation and prayer. Suddenly there were excited voices outside calling my name, then a scurry of bare feet on my door step, and before I could arise to see what was the trouble, the door burst open from without, and there stood a group of the Home inmates whose faces depicted an astonishment that was akin to terror. For a moment it seemed they could not speak, and then a murmur together gasped: ‘Kiman is walking, Kiman is walking!’ ‘Believe it?’ said Miss Fuller, ‘of course, I did not believe it, and at once I stepped to
the door to see what it was all about. But there, coming up the path to the room, with her face looking as though she had seen an angel of God, walked Kiman!"

That is all we ever knew of it. If there was any special revelation of God's glory in that little room, or any special inspiration to faith, it was a matter too sacred to the healed child-widow ever to be told. As for ourselves, all we can say is that we saw her for several years as the helpless cripple, given up by the doctors, and with no sign of improvement. And then we saw her suddenly made whole, leaping and walking and praising God.

For some years after her healing, Kiman remained in the Home, but as she grew into womanhood's years, and became more familiar with the Bible, there was need of her in the work, so to-day she is going in and out among the women of Rajaewana and telling them the story of Jesus. She often repeats the outline of the story of her healing, but the story she loves most to tell is that of the love of Christ that melted down her heart and changed her from the implacable little Mohammedan into the patient Christian woman, with love in her heart for all mankind.

The above story of an outcome of mission work was written by me more than a quarter of a century ago, when I lived next door to the Home for Homeless Women, in Lucknow, where the event occurred. Among some old papers I have just turned up a copy of the leaflet, and am having it reprinted that it may again give its message of inspiration and hope to the many Christians in a more favoured land whose gifts to our work enable us to carry the Gospel of Christ to the dark places of the earth. Kiman is now in the better world and her works do follow her.

The financial depression in America has hit us badly, and many of those who have been helping us for years have been hard pressed. We rejoice, however, that so many have been able to stand by the work. The money they have thus spent is beyond the reach of failing banks, and their investments are laid up beyond the reach of moth and rust, a treasure in heaven.

Some, however, have been compelled to drop out, and we are seeking recruits to take their places, that the work may be harmed as little as possible. There is something attractive to the earnest Christian in the thought of having a representative working on the mission field, especially one who is in a needy and a fruitful field, and who works in the orient during the hours when the
A donor in the home land is taking necessary rest in sleep. The earnest Christian is not seeking an eight hour day of service for the Master, but few have yet realized that through a personal representative in India the full twenty-four hours may be utilized. We earnestly solicit co-operation from all who want a part in winning India for Christ, and who would desire to have as a living link between the home and the foreign field a worker of their own, or a promising boy or young man in school, preparing for a life of Christian service among his own people.

We do not want anyone to cease giving to the regular benevolence of the Church in order to support a special worker, for that would not help the work as a whole, but we do earnestly seek for co-workers who can go beyond their regular contributions and thus have a representative of their own out here working while they sleep. The cost of a boy in one of our central schools, including his food and books, is an average of $30 for a full year. The support of a local preacher, out in the villages giving the Gospel to the people, averages $100 a year, and an ordained conference member, who can get a part of his support from his congregations of new converts, can be carried for a year for an added gift of $100. Do not send money direct, but either hand it to your pastor to be forwarded, or yourself forward it to "The Treasurer of the Board of Foreign Missions, 150 Fifth Avenue, New York City, with the very definite statement that is for the new (or continued) support of a worker in the Delhi Area of the Church in India. The Board of Foreign Missions will give World Service credit if it is desired, and the donor will in due time receive direct word from the one he is supporting in the India work.

J. W. Robinson,
Bishop in Charge, Delhi Area.
Delhi, India, June 1, 1933.
TWO WAYS OF DYING

By J. W. Robinson
Presiding Elder, Oudh
District, North India Conference

Reprint of
Bishop Thoburn Special Fund
Occasional Leaflets.
Two Ways of Dying.

One chill December morning some time ago I was on the Punjab Mail train, returning to Lucknow from a trip to another mission station. As we hurried along through the darkness and mist of the early morning, the driver of the engine saw ahead of him but a short distance, and on the track, a vague form that suddenly took the shape of another train. The air brakes were applied with a force that brought our train to a sudden stop, so sudden indeed that I was rather violently thrown against the seat ahead and thoroughly awakened. As I waited for the train again to start on its way, I was startled to hear a voice outside the window calling out and asking if there was a physician in the compartment. The answer that there was not sent the inquirer on down the line toward the rear of the train so quickly that the only answer I got to my inquiry as to what had happened was a distant and indistinct cry that seemed to sound like the words "wreck ahead." The darkness was still too great to see anything from the carriage I occupied, so I alighted and with two or three others started down the line to see what had really happened. We had hardly passed our own engine when we came to the back end of another train. Just then our engine gave a whistle and backed away into the darkness and left a half dozen of us standing there alone.

We were wondering what to do when a shriek of agony came from ahead of us, so we went forward to investigate. It proved to be a wreck. A freight train had collided with a construction train, and so slight had been the collision that the engines, as they stood together head to head seemed to have suffered almost no injury. But the trouble had been in the construction of the ballast train. It was made up of a number of empty box cars in which perhaps a hundred workmen had been sleeping, and at the rear end were two trucks loaded with great heavy steel bridge girders. When the collision occurred the front of the ballast train had been stopped suddenly, but the two trucks thus heavily loaded were carried on by their own momentum, and had literally crushed to splinters three of the wooden cars just in front of them, containing the working force of the construction train.

It was awful; it was sickening work. For five long hours, after the chill of the morning had given place to the heat of the sun, the little band of foreigners thus accidentally left there, and which happened to consist of a surgeon, two hospital assistants, two merchants and a missionary,
assisted by the survivors of the wrecked train-crews and adjoining villagers, laboured at the work of rescue.

Broken and torn bodies were mingled with the wreckage, and above the hiss of the escaping steam rose the cries of agony from tortured and dying men. Some were shockingly torn, and the comparative nudity of the poorly clad bodies showed the ragged wounds made by the splintered timbers of the cars in a sickening way. Some were broken, and lay in horribly grotesque and impossible positions. Some were wedged between beams, and their silence told they did not stand in need of rescue. One poor man was almost split in two lengthwise; another was so broken that as he lay on his face his feet, thrown up over his back, projected beyond his shoulders; another had his head crushed flat between the bumpers and was so held that the body projected almost horizontally from the debris.

Tenderly and carefully, as though they had been our own brothers, our little group helped release the wounded from their positions, and did all that human sympathy could do. Wounds were dressed, the dying were taken from the wreck and carried to places of greater comfort, and their last moments made as easy as possible. By the time we had done all we could, the relief train had arrived, and the surgeon told us there were ten dead and thirty-two injured that had been taken from the wreck.

I was not unfamiliar with death in its ordinary forms, but the mutilation of the half-naked bodies was so ghastly a sight I felt it would always haunt me. As the hours went by and one after another was taken from the wreck and placed upon the grass, the merely physical part of the suffering was almost forgotten in the hopelessness that was revealed as flesh and blood gave way, and the suffering men changed their cries of agony into pitiful pleadings— pleadings of men who only knew they were dying and that death is terrible; pleadings of men whose hearts were asking the question of the ages: "If a man die shall he live again," and whose religion gave back no answer; pleadings of men who, in the midst of keenest physical anguish, felt the world slipping from beneath their feet, with no Rock of Ages to support them. As hour after hour from quivering Hindu lips went up the pitiful, hopeless cry of "Haé Ram; haé Ram; haé Ram!" and no Ram answered, and the eye grew dim and the soul went out into the dark as hopelessly as goes that of the cattle of the field, I almost forgot the physical sufferings of these men and from sympathy, and yet helplessness to do anything, my own heart and soul were plunged into a horror of darkness that lasted many a day. Death at its best is terrible,
but what tongue can tell the added terror of it when it comes to the man whose heart and soul are in the dark, without God and without hope in the world.

Shortly after this, and while the scene of the wreck was most vivid in my mind, another experience came that caused me to realize anew that while death is always terrible, there is, after all a difference. It was the death of a native Christian woman. She had been born into a heathen household and had as a little child been in a heathen home. Then her father, who was an orthodox Hindu, had heard the Gospel, had accepted Christ, and with his entire household been baptized in the new faith. Life was joyous to the little one as she grew up, joyous to her as she left her father’s household for the home of her husband, joyous to her as she assumed the duties and knew the happiness of motherhood.

But in the midst of all this joy came the summons, and in the midst of a little, village, isolated from other Christians, with only father and husband by her side, she met the last enemy. The physical sufferings she endured were great. The thought of leaving her family was weighing upon her mind, and the hand of death was as chill upon her as upon the men who died in the wreck. A number of non-Christians, out of human sympathy for the lonely and stricken little group, had gathered in the room, and quietly and sympathetically awaited the coming of our common race enemy.

With her face haggard with pain and with the clammy sweat standing out in great beads upon her brow, the young dying woman somewhat aroused herself, and noticing her father had left the room whispered to one standing by the bed side to call him. The father, who had stepped outside the door to weep, came hastily back and stood expectantly by her side, looking down tenderly and longingly into the face of his suffering child. Soon she opened her eyes again, and after looking at him earnestly for a moment she said: “Father, I am going, but before I go I want to say something to you. Father,” she repeated slowly but with thrilling earnestness, “promise me you will faithfully preach the Christ who has saved us to the heathen people who do not know him.” As her father covered his face with his hands and with a moan dropped to his knees beside the death bed, she turned to her husband, who stood by her side, and with a tender look of affection, for she was very proud of, and from her heart loved, the manly young preacher, said to him: “Beloved husband farewell. I will await you above. But do not forget my last words: faithfully preach the Christ we love to those who know him not.”

As the sobs of the stricken father and
husband broke the silence of the room she
closed her eyes wearily and lay in quiet.
Then suddenly her eyes opened again and
she gazed earnestly at some sight no mortal
eye in that little company beheld. The
lines of pain were smoothed from her face
as by an angel's touch; she made as though
to speak, but stopping, suddenly stretched
up her hands and half raised herself in bed
as though to answer some urgent call.
And as a beam of light from the eternal
throne made radiant for a moment the
dying face, and as the note of some song
of the angels before the throne seemed
wafted to the humble room, the amazed
heathen shrunk back, contemned, over-
whelmed, in seeing a sight they nor their
fathers had seen before, a triumphant death
bed. Deaths stoical, deaths fearful, deaths
hopeless, deaths as unthinking as that of
the horse or the ox, this they all knew.
But for years to come they will think with
awe and till in whispers of the light divine
that dawned on the face of the dying
Christian woman.
Weary and somewhat downcast, I went
again to a Christian funeral. Some things
had not gone well, some men had gone
wrong; many plans and failed and there
was a tendency to wonder if after all it
paid to struggle on with the work. But as
the funeral service progressed and the
little company of converts began singing
the translation of the hymn 'I'm a pilgrim

and I'm a stranger,' more hopeful thoughts
began to come. As they sang

Of that country to which I'm going
My Redeemer, my Redeemer is the light;
There is no sorrow nor any sighing,
Nor any sin there, nor any dying,
I'm a pilgrim, I'm a stranger,
I can tarry, I can tarry but the night
Us jab ne dekhi jaai
Maang Meeth ko, Maang Meeth ko Jant hoon.
Wahin na gham hai, na shey bharay
Aur na gumaah hai, na kabil marnay;
Maang kumah, aur maang pardesi
Maan sirt rath bhar, maan sirt rath bhar tik rahe.

I looked up and saw the face of the father,
though wet with tears, lifted to the sky and
radiant with joyful hope. My doubts
were gone, for the questionings of my
heart were answered. I knew then that
this mission work, disheartening though it
may be at times, pays well. But for it
this woman, and thousands of other daugh-
ters and sons and fathers and mothers who
are dying triumphant Christian deaths,
would have died as did the men in the
wreck, with the pitiful and useless cry of
"Hae Ram, Hae Ram," upon their lips,
and their loved ones would have stood
helplessly by and have gazed with hope-
less, stony eyes upon them as their souls
went out into the dark. I went out to the
work once again feeling that after all it
pays, for aside from God's "Well done,"
what greater and more blessed fruit of his
labour can a missionary ask than to be able
to see among those who had been walking in the darkness of heathenism such transformed lives and triumphant deaths.

The experience narrated above came to me about thirty years ago, while I was in charge of the Oudh district of the old North India Conference. Recently in looking over some old papers a copy of the leaflet as then issued came to view, and it is being published once more. The incident greatly encouraged and strengthened me at a time when difficulties were many, and it is again being printed with the thought that it may perhaps carry a message of hope and encouragement to others, especially to those who have been in the past supporting our work in India through special gifts. Not many such railway wrecks happen, but this is a land of epidemics and plagues and sickness, where men die with great suddenness, and multitudes go out of life into the dark without a ray of hope for the future. But we are glad to say that during the years since the death of the young Christian woman mentioned, tens of thousands have found in Christ not only release from sin and a joyful Christian experience for this world, but also thousands upon thousands have joined the multitude that have put on the crowns and wear the robes and shout salvation to our God, and all because some humble and faithful Christian in America who could not personally go to the foreign field did send the support for a substitute in the needy land.

The financial depression in America has hit us badly, and many of those who have been helping us for years have been hard pressed. We rejoice, however, that so many have been able to stand by the work. The money they have thus spent is outside the reach of failing banks, and their investments are laid up beyond the reach of moth and rust, a treasure in heaven.

Some, however, have been compelled to drop out, and we are seeking recruits to take their places, that the work may be burdened as little as possible. There is something attractive to the earnest Christian in the thought of having a representative working on the mission field, especially one who is in a needy and a fruitful field, and who works in the orient during the hours when the donor in the home land is taking necessary rest in sleep. The earnest Christian is not seeking an eight hour day of service for the Master, but few have yet realized that through a personal representative in India the full twenty-four hours may be utilized. We earnestly solicit co-operation from all who want a part in winning India for Christ, and who would desire to have as a living link between the home and the foreign field a worker of their own, or a promising boy or young man in school, preparing for a life
of Christian service among his own people.
We do not want anyone to cease giving
to the regular benevolences of the Church
in order to support a special worker, for
that would not help the work as a
whole, but we do earnestly seek for co-
workers who can go beyond their regular
contributions and thus have a representative
of their own out here working while they
sleep. The cost of a boy in one of our
central schools, including his food and
books, is an average of $30 for a full year.
The support of a local preacher, out in the
villages giving the Gospel to the people,
averages $100 for a year, and an ordained
conference member, who can get a part of
his support from his congregation of new
converts, can be carried for a year for an
added gift of $100. Do not send money
direct, but either hand it to your pastor to
be forwarded, or yourself forward it to
"The Treasurer of the Board of Foreign
Missions, 150 Fifth Avenue, New York
City," with the very definite statement that
is for the new (or continued) support of a
worker in the Delhi Area of the Church in
India. The Board of Foreign Missions will
give World Service credit if it is desired,
and the donor will in due time receive
direct word from the one he is supporting
in the India work.

J. W. ROBINSON,
Bishop in Charge, Delhi Area.
Delhi, India, June 1, 1933.
INTIMATE GLIMPSES

OF

BISHOP JOHN WESLEY ROBINSON

STANLEY WILSON CLEMENS
INTIMATE GLIMPSES

OF

BISHOP JOHN WESLEY ROBINSON

STANLEY WILSON CLEMES
FOREWORD.

That I have given but an incomplete and inadequate picture of the life of Bishop John Wesley Robinson in the following pages is evident to all who read. It is my hope, however, that these glimpses may help to make more vivid to his friends memories that grow richer in the treasuring and to open wider the curtain of his life for those who have merely seen him afar off.

In writing these pages I am but attempting to express the affection that I feel toward the one whose wise words of counsel and Christ-like personality were the decisive factors in bringing us to India and whose friendliness as a neighbor, comradeship as a brother missionary, and leadership as the Bishop of the Area were my happy possession for the seven years of our residence in Delhi 1928-30.

I am deeply indebted to many friends, to my wife, who is my best critic, to the graciousness of the Bishop for access to his records, and to the generosity of Dr. and Mrs. J. W. Pickett, without which this booklet would have been impossible.

S. W. C.
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THERE WAS A BOY NAMED JOHN.

A Civil War veteran, D. B. Tracy, stood at the cross roads in the town of Harlan, Iowa. He bared his head when he heard of the death of his old comrade, T. J. Robinson. Both were members of Co. C. 26th Iowa Infantry and for ten months during America's Civil War were prisoners together at the Confederate prison at Camp Ford, Texas.

"I esteemed and loved him for his gentle ways and kindness to the sick while he was a prisoner at that place," he said "No braver or better man ever lived."

Many give little thought to the mothers of those soldier boys, but of her who bore the name of Robinson it was said, "She was a noble Christian character, patient and uncomplaining."

It was to these parents that a boy named John Wesley Robinson came, born in Moulton, Iowa, January 6, 1866, about six months after the present King George V of England was born. A covered wagon drew the family from Fandon, Illinois, out to Harlan, Iowa, in 1870. For a time the family lived on their farm outside the town, but the father's broken health compelled him to relinquish the farm work and set up a chemist shop. One of the ambitions that he cherished for his son, John, was that he should become a doctor.
Those were the days of pom-pom-pull-away, shiny, and marbles, drop the handkerchief, ring around a-rosy, post-office. No toys, except those that the father whittled for his children, graced the country home. John trudged four miles to the school house. Tales of Red Indians filled the mind of the growing lad. Indians with faces streaked with vermillion paint, great rings in their ears, their bodies swathed in girdles of rattle snake skin, wrapped in blankets, heads adorned with feathers, and quivers bristling with arrows.

Once when he was in the school-house a knock came at the door. It opened and there silhouetted in the doorway stood one of that savage race. Little John ran and cowered behind his teacher's desk.

John was brought up on the Oliver Optic and Horatio Alger books, the famous McGuffey Readers described by Sullivan in his "Making of America." Even today apt quotations from these books leap to the lips of the Bishop.

The mother of that sturdy home never had to worry about her boy, John. True, it was the days when children were seen and not heard but at the tender age of seven he felt that he was a true Christian.

Perhaps, however, it was his narrow escape from drowning that awoke the conscience of the fifteen-year-old boy. Certainly it was on January 25th, 1885, in the Methodist Church at Harlan, Iowa, under the converted French Catholic revivalist, Rev. N.W. Deveneau, that this young man definitely gave his heart to God. He was baptized March 1st, 1885 and was received on probation the same day. A few months later he was received into full membership.

John finished the High School, such as it was then, at the age of 17, in the year Mussolini was born, and took up the trade of printer. Unknown to the young man, God was preparing him through this printing experience for the work of conducting a large missionary publishing house in India.

The young printer held a record for rapid composition. He was working on the Republican in Harlan and one Saturday, July 7, 1887, "he accomplished the feat of setting 18,245 EMS of type in 10 hours, which may be put down as pretty fast work. In setting that amount of type over 45,000 pieces of metal were placed in position necessitating the hand to travel an average of 3 feet to each piece or 135,000 feet in all." So said the Republican.

It was D.L. Moody that was influenced by his Sunday School teacher to give his life to Christ. What a work that teacher did! And it was another humble Sunday School teacher and Sunday School superintendent that turned the footsteps of young Robinson from his ambition to be an editor towards the ministry. He definitely threw down the "stick and rule" September 10th, 1888 and made his way to Garrett Biblical Institute, Evanston, Illinois.
THERE WERE GIANTS IN THOSE DAYS.

1888, the year Robinson entered Garrett Biblical Institute, was memorable for "Billy" Sunday as the date of his conversion in Chicago. Famous as a baseball player, he came to Evanston to train the university team for several weeks before the opening of the season.

The young theological student came into contact also with that giant, Dr. Joseph Cummings, President of Northwestern University. "His was a splendid, commanding figure, strong, handsome countenance, whose physical presence won instant admiration.... The alumni remember his Olympian aspect in the pulpit, where, standing like a tower at his full height, he raised his hand with that peculiar gesture... and thundered forth denunciation of sin, or meanness, and impassioned exhortation to manly and strenuous endeavor. His example and precept confirm the text, 'Be strong and quit yourselves like men.' His midnight lamp was our continual rebuke. We never saw him cross the campus but we straightened up and each wanted to be more of a man."

Is it any wonder that this young Iowan was inspired to work with all diligence? Every Friday night and all day Saturday and late Saturday evening in the basement of the old gymnasium he set type for the student weekly, NORTHWESTERN. Like many another student he had to work his way through school and his hard-earned ten dollars a week kept him in books, paid for his room and board, and enabled him to live respectably.

Twenty miles away in the great city of Chicago spiritual upheavals came into the student life. Dwight L. Moody's revival meetings took place periodically in Chicago from 1870 to 1890. His far-reaching influence touched deeply the religious spirit of the university town.

But it was at Desplaines camp meeting on July 16th, 1889, under the fervid preaching of Evangelist Henry Date that the young seminary student had his heart "strangely warmed." Let him tell it in his own words:

"The Desplaines camp meeting experience came as no accident. I had not been slidden nor done anything that made my own heart condemn me particularly. I retained my witness that came at conversion, and blessings had come all along the way. But I found a growing discontent with my own spiritual development and state of grace, and particularly grieved over the way I showed a failure to trust God in my worrying over my future. Feeling called to preach the Gospel, I still felt I could not do the work and it seemed to me I lived in anticipation of defeat in my spiritual life and in my work as a minister. This feeling overshadowed me continually, and yet I was mentally convinced it was all wrong and lack of faith was back of it. 'Perfect love casteth our fear, was the verse that continually convicted me for what I was, and encouraged me to go on to what I might be. I went to the camp meeting for but a day, but in the hope that the problem could be solved. Henry Date, a layman of note in the Rock River Conference, was
preaching at the afternoon service, and in giving his own testimony some way he brought the light that helped me step across the line. I have failed in many things since then, but have never gone back to the life of doubt and fear. Like other men, I suppose, I have had many blessings and many experiences and under stress have allowed the Adversary to get them away from me. But in all my life there have all along stood out the three experiences from which he has never been able to move me; my conversion, this second experience at Desplaines, and my call to the ministry and mission field. It is worth much in a man’s life to have anchorages like that, from which no current can drift him.”

During the years 1890-91 the undergraduate student took a charge at Hancock, Iowa. Previously to this he took a vacation supply-pastorate at Chapman, Nebraska. Four young preachers had already been tried out at Chapman that year and after John had preached his first sermon and the service was over, a typical Nebraskan farmer with his sunburnt weather-beaten face and stubby short goatee with tobacco juice trickling down the corner of his mouth fixed his one and only eye upon the embarrassed young theologian: “Young man, you are a lot better than no preacher at all.” It was rather a dubious compliment.

It was an inspired speech of that little giant, Dr. F.M. Bristol, who later became a Bishop, in an address of welcome at the Inter-Seminary Missionary Alliance at Chicago that finally turned the thought of the young preacher to the mission field. How much India owes to that night! Bristol convinced the young student he ought to be a missionary.

It takes years to make a man. It took Moses forty years to get ready to become an emancipator of his people. It took Christ thirty years before he began

His great work. Who can say all that should be said for those splendid men and women who lived and helped to get ready that young missionary during the formative part of his life!

Those of us who studied in Garrett remember Terry, that “keen and kindly judge of human nature and sturdy champion of what he thought was right.”

Others knew Raymond of the logical mind and marvelous ability to state abstract theological truth with “startling clearness.” And there was that uncrowned queen of America, Frances E. Willard, so graceful and endowed with a spirit “as pure as a ray of light. Her’s was a warrior’s soul. Her life uplifted life. She was the world’s friend.”

It was in those early seminary days when the young student was studying Hebrew that an incident took place that the Bishop loves to tell. “Hebrew is a language which takes study, and for most it is not easy. In Seminary days there was one man in our class who was lazy. He ought not to have been there. He never had his lesson, but always made some excuse. If told to read a certain page he would leaf over the book till we were all impatient, than say, ‘I can’t find the place, Professor.’ Once the teacher thought to force him to own up, so he wrote a sentence in Hebrew in large letters, on the blackboard, and said, ‘Perhaps you can read this.’

‘But the young man had an answer. He looked at the board carefully, with his head first on the side and then on the other, and then said, ‘I can’t read your writing, Professor.’”

immediately following graduation John Robinson came to India. And in those days there were giants in North India Conference, men whose companionship and influence greatly strengthened the thought and purpose of the future bishop.
Without Friday Crusoe would have slunk back to the state of a savage. When we rub shoulders with others we build them and they build us. We are like stones whose jagged edges and rough corners are smoothed and polished by the washing of waves and the jostling of one another. It was because the young missionary showed himself friendly that he won for himself friends. It was his unselfishness, kindness, cheerfulness, humility, and other kindred graces that endeared him to his fellow conference members. But who can rightly appraise the influence his fellows exerted upon him? There was David Lyle Thoburn, a man of “rare business ability and culture, endued with a meek and quiet spirit. He was the most patient man I have ever known.” One of the most unique preachers the India mission has produced was James H. Messmore. He was looked upon as a father, teacher, rishi, muni, writer, editor, saint. His intellectual capacity, his preaching ability, his indefatigable labors, his business acumen and his wonderfully clear judgment commanded admiration.

S. S. Dease, the naturalist, made the flowers and plants and birds of India speak to the young couple fresh from America.

When young Robinson saw the enormous burdens E. W. Parker, T. J. Scott, J. N. West, and John Blackstock carried, “men sensible, strong and steady,” he too bent his back and shouldered his load.

The thinking of that prophet and persuasive seer Bishop J. M. Thoburn, early became an influential factor in his development.

The versatile, courteous and charming J. W. Waugh and Henry Mansell impressed on him that “courtesy pays and that the bravest men on earth are the kind-est.”

If “character is caught and not taught” then surely William A. Mansell, with his ease and winsome friendliness combined with ability to work, must have done much to mould the life of his intimate friend Robinson.

How contagious was the humour of J. C. Butcher! Only those who knew him best saw his power through laughter to smooth down points that threatened friction.

Others might be mentioned: that giant in finance, Rockwell Clancy, the versatile N. L. Rockey, and that hard-working, efficient administrator, convincing preacher and gentle soul, L. A. Core.

There is another with whom the bishop was closely associated for nine years, Miss Isabella Thoburn. In speaking of her, he writes: “Seeing her almost every day, and co-operating with her in the church work as well as in the school, her influence became perhaps the most effective single item in shaping my missionary outlook and objectives.”

It was among these giants of North India Conference that this delightful incident occurred. “There came to be a set ritual for the testimonies in class meeting. First Brother knowles would arise and say ‘When I came to India, 41 years ago...’ Then Mrs. Mansell, ‘When I came to India 39 years ago...’ After that perhaps Brother Rockey, ‘When I came to India, 31 years ago...’ One year Oscar Buck got up as that point and said, ‘When I came to India 27 years ago...’ It upset the ritual, since he was just that age, having been born out here.”
SEEN AT A GLANCE

January 6, 1866  . . . Birth at Moulton, Iowa.
1866-1888  . . . Printer at Harlan, Iowa.
1890-91  . . . Joined Des Moines Conference and served as pastor at Hancock, Iowa.
1891  . . . Marriage to Elizabeth Fisher August 27, Harlan, Iowa.
1892  . . . Graduation at Garrett Biblical Institute, Evanston, Ill.
1892  . . . Transferred to North India Conference.
1892-99  . . . Pastor, Lai Bagh English Church, Lucknow.
1898-12  . . . Secretary and Treasurer, Famine Fund.
1900-1912  . . . District Superintendent, Oudh District.
1900-1903  . . . General Secretary, India Epworth League.
1906-1912  . . . Secretary, Bishop Thoburn Special Fund.
1904-1912  . . . Secretary, Executive Board.
1905-1908  . . . Secretary, Jubilee Movement.
1904-08-12  . . . General Conference Delegate.

1911  . . . Charge of Allahabad District.
1920  . . . General Superintendent.
1928-30  . . . President India Sunday School Union.
1930-35  . . . Chairman Board of Governors School of Islamics.

Episcopal Residences
Bombay  . . . 1918-1923.
Delhi  . . . 1925-1930.
MAKING AND BREAKING RECORDS

On his wedding day one is usually completely absorbed with the multitudinous details involved in such an occasion. One is inclined to call it a full day. But not so in the case of John Wesley Robinson. August 27, 1891, was his wedding day. In the morning at eight o'clock in Hancock, Iowa, he as pastor united in marriage Miss Jennie Carter and Charles Rolland. He then took the train to Harlan and there at noon at the residence of the bride's parents, with the Rev. A. Jeffrey officiating, he himself was married to Miss Elizabeth Fisher, "One of Harlan's most estimable young ladies, a school teacher bright, cheerful and pleasant." Then with his bride he hurried back to Hancock and on that same evening joined Miss Eva Bell to Adolph Schmidt in holy wedlock. Three weddings in one day! We call it a record.

In John Wesley's diary, June 28, 1774, written on his seventy-second birthday he attributed his "firmness and good sight and general good health to three causes:

1. My constantly rising at four, for about fifty years
2. My generally preaching at five in the morning, one of the most healthy exercises in the world.
3. My never travelling less, by sea or land, than four thousand five hundred miles in a year."

It is rather interesting in the light of the last reason that Bishop Robinson also feels that his constant travels on train, boat, camel, horse, dandy, car, ekka, bicycle, and aeroplane have kept him well and fit for his strenuous life. From the year 1892 when he was appointed as missionary to 1934 he travelled 1,287,888 miles. Counting this year and his return to the home land in 1936 he will have completed over 1,925,000 miles. Since election to the episcopacy the record is 1,072,000.

Some of us will have to look up our geography books as our eyes travel down this list of countries and places visited, not as a sight-seer, but always when going to, coming from or doing his appointed task. The dates when first seen by this much-travelled traveller are also given.

United States .. '06 Java .. '14
Ireland .. '02 Formosa .. '14
Scotland .. '02 Malta .. '14
England .. '02 Aden .. '14
Italy .. '02 Kedah .. '14
Egypt .. '02 China .. '15
Aden .. '02 Persia .. '15
India .. '02 Siam .. '15
French India .. '98 Siam .. '19
Nepal .. '96 Siam .. '19
Strait Settlements .. '03 Siam .. '24
Hong-Kong .. '02 Aden .. '24
Shanghai .. '02 China .. '24
Japan .. '02 Persia .. '24
Hawaiii .. '03 Siam .. '26
Canada .. '03 Siam .. '26
Philippine .. '04 Mexico .. '28
Burma .. '05 Belgium .. '30
Switzerland .. '06 Czechoslovakia .. '30
Germany .. '08 Yugoslavia .. '30
France .. '08 Yugoslavia .. '30
Bishop Robinson is the only bishop of our church, and perhaps of any church, who has travelled by aeroplane from London to Delhi. His complete journey in 1930 from New York to Delhi took 14 days and 7 hours (a few business days spent in London not included). His aeroplane left Croydon airport 8:30 a.m. July 5, 1930, and landed at Karachi 5 p.m., July 11, 6 days 45 min. And at Delhi 6 days 23 hrs. 45 min.

The total cost was £121 of which £12 was from Karachi to Delhi.

How characteristic of Rev. W. H. Stephens to write these lines July 24,1930: "Steady, old war horse! A man of your age to be literal: mounting up on wings as eagles, stirs us up and makes us feel we would like to do the same. It must have been more powerful than that of the old lady taking her first train ride. There was a collision and passengers were mixed up in heaps. And when the conductor dug the old lady out and wanted to know if she were hurt, she said: 'Why I thought you always stopped like this.' May you be spared long to serve on land and sea, or in the air.'"

Speaking about travel and about Brother Stephens the Bishop loves to tell this story: "The guides in Egypt are unique. They harass the traveller till it is almost unbearable. One time Miss Waugh was in Egypt, and heard a voice saying and over ever, 'Guide, missie, do you want a guide, missie?' in the monotonous tone which wears down resistance. Several times she answered that she did not want a guide, but the monotone continued. At last she spoke sharply, 'I have told you no. Now go away.' Then the voice said, 'Your father would not have spoken to me that way.' She turned, and it was Mr. Stephens."

Just to mention the following facts helps one to gain glimpses of this remarkable man of noiseless activity.

1912-1934

| Number of Annual Conferences held | .. 84 |
| Number of District Conferences attended | .. 276 |
| Number of Deacons ordained | .. 261 |
| Number of Elders ordained | .. 197 |
| Number of services and addresses | .. 5,801 |
| Number of church stone layings and dedications | .. 99 |

We are to think of these figures of course in terms of intermingled sacraments, dedications, baptisms, interviews, presenting badges, school inspections, buildings, correspondence, etc.

Some people in their minds do not connect a bishop with buildings and property transactions, but those of us who have worked with this one have learned to respect his sound advice, his painstaking care in examining blue prints, and his accurate knowledge of measurements, costs of building material, etc. It will, therefore, come as no surprise to some to read of what he was able to accomplish before his election to the episcopacy. Lucknow may well pause as it reads the following list. In regard to all these buildings and properties either the details of selection and purchase or the actual supervision of construction or both was managed by this tireless and indefatigable worker.
made it technically official by saying: "I announce the transfer of J. W. Robinson from North India Conference to North West India Conference." And then when he had given his report the presiding bishop again said, "I announce the transfer of J. W. Robinson from North West India Conference to North India Conference." And that all took place in about fifteen minutes.

Three missionaries who became Bishops in India landed on the same date, namely August 21st. They were Thoburn, Parker and Robinson. They were in the habit of remembering this day and to the last Auntie Parker continued the happy custom of visiting Bishop and Mrs. Robinson on the anniversary of this landing.

"The secret of that home run I knocked at Lucknow," said the Bishop, "was in the bat we had. It was made of shisham wood and weighed ten pounds." When the Bishop put his weight and muscle behind that flying pill he just soaked it. But speaking in all seriousness what wonderful physical powers belong to this man! He has never had a full day of sickness on the mission field. He has had slight vertigo and fever and some other complications that have laid him up for a few hours, but nothing to down him for the entire day. What a record!

Endowed with a sound body, steady hand, and clear brain, he steered clear of what might have entangled him as a young man in Harlan. He writes: "I have vivid recollections of every Saturday evening watching from our home window for the inevitable drunken drunken row that was sure to develop in front of the saloon on the east side near the north corner. Perhaps it was the brutality accompanying so many of those occasions that gave me the bias I have always felt against the whole drink traffic."

<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
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<tr>
<td>1883</td>
<td>Lal Bagh, Lucknow</td>
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<td>1883</td>
<td>Publishing House</td>
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<td>1887</td>
<td>Hindustani, Lucknow</td>
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<td>College and Cathedral</td>
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<td>Church Building, Hardoi</td>
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<td>1909</td>
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<td>Lal Bagh and Inayat Bagh Additions</td>
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<td>1912</td>
<td>Deaconess Home Additions</td>
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<td>Lois Parker Memorial</td>
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And all this would never have been written had not the good ship "Titanic" been delayed in reaching Marseilles. The man that was making his way to America where he was to receive 686 out of 738 votes for the office of missionary bishop in Minneapolis, May 24, 912, held a reservation on the ill-fated Titanic. That steamer's connection was one appointment he was glad to have missed.

Who of us has been a member of two conferences at one time? And yet Rev. John Wesley Robinson was called upon by Bishop F. W. Warne to supervise and by Bishop W. F. McDowell to report for the District of Allahabad, which at that time was in the North West India Conference. Bishop McDowell
SEEN IN HIS SLIPPERS.

What was the Bishop like in his home? What were his means of recreation, his subjects of reading, and who were his choicest and closest friends? These and many more possible questions with their answers would supply a really human picture of the father in the home with his boots off and his slippers on. If you had been guest along with his three beloved friends, Dr. L. A. Core, Dr. W. A. Mansell, and Dr. J. N. West, you might have been served with pea pulao for breakfast, for that was and is the Bishop's favorite dish. The meal over, the two children, Ruth and Miriam, with their mother and father along with the guests would read over in turn verse by verse the Scripture lesson for the day. A familiar hymn would be followed by the father's prayer, all joining in the Lord's prayer.

While the father himself could not play the piano except one tune with one finger, and that tune a bhaajan, he was very eager to have the children learn hymns well and even went so far as to give two annas for each hymn that Ruth or Miriam could play through correctly. A perusal of GIT KI KITAB shows a considerable number of translations by J.W. Robinson.

Around that same table you would hear apt quotations from the head of the house, quotations learned in
his school days from the old McGuffey Readers. Shop
talk and discussion of mission affairs were seldom
indulged in; matters of interest to the children claimed
first place.
Rabbits and goats and cats were allowed as pets,
but no dog entered the house. The wise parents knew
the danger of rabies. Perhaps had their boy lived, a
small doggie might have been his playmate.
Detective and humorous stories, especially
O. Henry, have delighted the Bishop, a recreation ac-
knowledge by many another busy worker. That ele-
ment of uncertainty and the working out of intricate
and perplexing detective problems have held a fascina-
tion for one whose wise decisions and ability to look
around a matter have endeared him to many in India.
"Let's play croquinole." The children knew that
Daddy liked this game and played it well. How vigoro-
usly he sent his opponent off the board, only those
who played with the Bishop know. In his fingers was
something of that same strength that he used in the
historic home run when he knocked the ball off the
ground at Lucknow College, driving it into the mosque.
That was way back in the year 1912 when the Luck-
now missionaries matched themselves against the
language students. The writer once played a set of
tennis with the Bishop against two good opponents
that went to thirty games before we were beaten.
Health and humour have walked hand in hand with
him. Surely one secret of his wonderful robust health
has been his ability to throw off the knotty problems,
refusing to think of them as he prepared himself for
rest. It has been a deliberate training of himself in
this art, something that others might well emulate.
He has never had what you might call an ill day in the
last fifty-five years. Nor has it been long vacations
that have kept this very busy man well. Seldom has
he stayed in the hills more than ten days at a stretch. His conscience was stricken if he remained longer. He stayed in India ten and a half years before he took his first furlough. "Mussoorie happens to be in my area, and it has a problem or two, and it also has some children and children's children of mine, so I am running up next week for two or three days," he remarked this summer. True to form it was only for a few days.

Speaking about his grandchildren the Bishop was talking one day at Naini Tal to Bishop Westcott. "Have you seen my great grand-daughter?" He asked. Bishop Westcott looked surprised. "Why what do you mean, Bishop Robinson? You are not yet an old man and here you talk about great grand children:" The Bishop lifted little Elizabeth Pickett up in his arms. "See, this is my grand daughter and I think she is great."

One can see the Bishop's eyes light up with amusement as he tells of the MUSEUM in Cairo. "When my daughter Ruth was there with her little daughters five and six years old, they were much interested in the mummies, and wanted to see them all. At last one of them asked, Are these all mummies? Where are the daddies?"

What a debt of gratitude the family owes that teacher mother! Not until the two girls were ten and eleven were they sent to boarding school. It was the mother who laid splendid foundations as day by day at study and play she guided their footsteps in learning. Nor were they taught in the old-fashioned way; the sentence as the unit of thought was used in the teaching. In fact, when they started into school they had to learn their A. B. C's. The children in school began in the 4th and 5th standard. The mother was strict in her discipline and was ably supported by her husband.

One of the girls had eaten a little sugar from the sugar bowl. Father noticed the telltale finger marks, and like the big bear he said, "Who has been eating sugar out of this bowl?" The daughter confessed and as a punishment she was not allowed any sugar on her porridge. A guest who was staying with them at the time said, "Never mind, I, too, will not take any sugar on mine." He shared in her punishment and made the little one feel somewhat better. The mother gave herself to her children and through her unselfish living made possible for her husband time and freedom to carry on his many duties.
INITIATION—MOTIVATION—

PRESERVATION.

We have an unusual servant, the gardener. He is never lazy. He knows what ought to be done and does it. He tears down only to build up and preserve and enlarge and beautify. More than once we have embodied him in sermons. He makes grass to grow in barren places and flowers to bloom in profusion. He inspires others to work by his great output of effort and intelligent labor. He gets the best out of distance and proportion. He is everlastingly on the job and we have to curb his ambition as our lean pocket books have curbed ours. He does not know the meaning of the words initiation, motivation, and preservation but he exemplifies all three.

God has endowed His servant, J. W. Robinson, with these qualities. In his work of beautifying and preserving the work of the Delhi Area during the last three quadrenniums he has had obstacles to contend with that might have daunted others less stout of heart. Year after year we have faced cuts that meant depleted forces, discouraged leaders, and dismayed minds. Into the breach stepped this indomitable man. His first area conference held in Lahore in 1929 which had for its immediate object the development of church consciousness, was followed by an area educational conference at Meerut. Others have been held, the last at Bareilly, 1934, which inaugurated a five-year program for the whole church. In other words where we might have retreated, he ordered an advance. Chaudhri courses and the training of our village leaders led to a quickening hope and a revived spirit. A new outlook was born in the midst of apparent defeat.

Delhi Area missionaries remember 1928 as the starting date for emphasis on refresher courses and retreats. Here, if any place, was the opportunity to strengthen morale, and this leader of men, securing the money to finance the project, launched this scheme to tone up workers and put new spiritual vigor into the life of village preachers and teachers. It has proved a source of rich blessing for Indians and missionaries alike, a way to a more vivid realization of God's guidance and a surer reality of moral victory. For many motives have been changed from money to men, from making reports to making lives.

Go back to those early days of his missionary career if you want to catch the secret of this man of God. We quote from his report of the Oudh District:

"Shortly after the Dasehra meetings the revival broke out in the boys' high school and when we came together for our District Conference early in November we agreed that aside from business we would devote all our time to intercession. For five days we continued praying. On the sixth day that great spiritual leader, Bishop Warne came... The total effects on the workers were so remarkable that we can but be convinced that it will all tell greatly on our work next year. All over the district this revival fire is spreading."

We do not often associate Bishop Robinson with revivals but one has only to peep into his reports to see how early in his work as pastor of Lal Bagh English
Church he rejoiced in conversions. Always he made use of the great Dasehra meetings in building up his church and enlarging the borders of its influence.

He writes: "The spirit of prayer and expectation so manifest in parts of India has also reached Lal Bagh and great blessings have come, and greater are expected."

That he knew what preservation means is recognized in the following:

"In the conquest of the province for our Lord, not an inch has been gained without a struggle, nor an inch been held save at the expense of constant vigilance and effort." Nor does he count progress by figures but rather by the dethronement of idolatry, the recognition of the rights of the poor, broader horizons, better morals, happier homes, and brighter lives.

It is something to have lived through the Jubilee of 1806 and to have received direct from Fanny Crosby the lovely poem quoted below.

India Jubilee Hymn*

Across the mighty Ocean
To India’s distant shore
A band of zealous Christians
The Gospel message bore
And while its word proclaiming
Where ancient rivers flow
The light of hope they kindled
Just fifty years ago.

It shone above the darkness,
It rolled the night away;
"Twas light the peaceful dawning,
Of joy’s eternal day;
And there among the palm trees,
Where ancient rivers flow,
Our M. E. Church was planted,
Just fifty years ago."

*Can be sung to the tune of "Stand Up, stand up for Jesus."

Then credit must be given to Bishop Robinson for initiating and carrying to completion during the Diamond Jubilee of Methodism in India, the erection of the Butler Memorial Church. Sir John Thompson, Delhi’s Chief Commissioner at the time, said: "You have built your Church like a watch-tower commanding a gate, and you have built on the rock."

Both the Bishop and Mrs. Robinson have given much time and thought and money to this lovely edifice, and we are happy to announce that the Bishop is presenting a memorial window in honor of her whose death this summer left 12, Boulevard Road, without its mistress. One beautiful evening I sat with him in his motor on the Ridge, as he pointed out to me the very spot where Mrs. Robinson loved to stop her car. Yonder in the east the yellow Jumna River, swollen with the monsoon flood, flowed past the ancient city of the Moghuls. Westward the sun had already disappeared but its gorgeous colors of deep gold and orange red painted for us an unforgettable sky, and we thought of her whose eyes had often been rested here by God’s loveliness.

Yes—initiation, motivation, and preservation are part of the contribution of Delhi’s first Methodist Episcopal bishop.
HOW DOES HE DO IT?

The Gospel of Mark has been called "The Gospel of the Servant." Its great word is straightway. "Christ never dallied." In that sentence you have one of the keys that unlock the secret of the Bishop's life. If you should live with this man for any length of time you would know that like Governor Andrew he lives so that "the only question which I can entertain is what to do; and when that question is answered the other is what next to do."

Some of us have asked ourselves how does this man keep up his correspondence. The writer once sent a letter to a friend whose first name was Samuel. He got no reply. Again he sent a letter with the same result. Finally he wrote on the postcard just this: "The Lord called unto Samuel the third time and Samuel answered." Needless to say a reply came back.

You never have to go to such lengths to get a reply from this man whose ready typewriter is always in working order. The Bishop leaves his letters on his desk until they are answered. He does not file them or write in duplicate. In looking over his diary one learns the secret of this amazing man's output of work.

"Full day at desk enabled me entirely to clear desk of correspondence."

"Put in afternoon and evening at desk work."

"Put in a strenuous day at the desk and got fairly well cleaned up." You must know that previous to that the Bishop had been going from place to place in his area.

"Arrived in Delhi 8:50 and put in remainder of the day on accumulated correspondence and made considerable progress."

One day he was at work cleaning up the odds and ends until four in the afternoon. He then went to the Viceroy's Garden party, and when he came back he records, "In evening again at desk till bed time."

He ever seeks to keep on top of things. "Got off a considerable amount of correspondence, but did not succeed in getting up to date."

"Stuck close to desk all day and made an impression on accumulated correspondence."

"Lost half a day at desk because of missing train connections by a very few moments."

The next day he says, "Made a desperate effort to get correspondence cleaned up, but a number of intricate questions take much time. I did not succeed."

"After full day at desk was able to leave for station at 21:00 for mail train with all correspondence up to date."

And, mind you, he has had no secretary. He thinks clearly what he wants to say in the letter and then writes. Once written he does not look back with regret. Because of his excellent memory he has had no need of duplicate copies. Some men do that and have much accumulated in files, and whenever they want to find a thing it eludes them.
This habit of depending on his memory has stood him in good stead in his preaching. He takes his notes into the pulpit, but seldom or never looks at them.

At one time 1910-11, he held at the same time these positions:

- District Superintendent of Oudh.
- District Superintendent of Allahabad.
- Agent of Lucknow Publishing House.
- Editor of Kaukab-i-Hind.
- Secretary of Bishop Thoburn Fund.
- Secretary of Executive Board.

No wonder his esteemed friend, Dr. L. A. Core, remarked: "I never knew a man who could do so much and waste so little time in the doing of it." The job of Secretary of the Bishop Thoburn Fund involved alone an output of 400 letters every month.

Working under such pressure helped him to conserve his time. Sunday evening he was in the habit of thinking and mulling over his weekly editorials for the Kaukab and then every Monday morning he wrote them.

Have you ever noticed a boy playing peg-top? His whole being centres on that top lying before him. Can he hit it? He raises his arm. His eye never loses his object and with a graceful flash of his right wing he throws it at the enemy's top. Sometimes of that singleness of purpose, that spirit of concentration has held this intelligent and effective administrator in his devotion to the task of building the Indian Church.

"Napoleon once invited his marshals to dine with him. As they had not arrived at the appointed time, he sat down and ate without them. He was just rising when they entered, and said, 'Gentlemen, it is now past time for dinner; let us proceed to the council chamber.'"

If your Finance Meeting was set for eight-o'clock you could be sure of the prompt appearance of this presiding officer. A study of the Bishop's diary indicates his exactness for time. How could it be otherwise when he has so many engagements to meet and so many things to do. Punctuality and accuracy have been twins who have lived very near the Bishop. In a book that has been a companion for much of his life, "The Eternal Building" by George T. Lemmon, we read, "Do it to-day. Simply to intend is never to mend. You will never have to hunt for the letter if you answer it before it is lost. The business of the world is done by men who never allow letters to accumulate." The Bishop has been a Today man. No wonder Bishop Thoburn wrote back to America to the Board regarding this young seminary graduate: "Tell him I want him for India, and a half-dozen more like him." Can't you see the Bishop getting off the train? He has rolled his own bedding and before you are aware he is off the train and moving on towards his appointment; while you, poor you, are lagging behind.

Many and many a time his daughters, Ruth and Miriam, when small children, trod out a new pathway with their father, as they have walked up and down, up and down. Action as such has stimulated the thinking of the father and many a problem and many a sermon has flashed upon the inward eye as his steward form has swung its way through space. Perhaps we have answered in part at least the question, How Does He Do It?
A MIXTURE OF LAUGHTER WITH THE SERIOUS STUFF.

It has not yet been divulged how much John Robinson as seminary student was responsible for that morning episode in the classroom. The teacher had written on the blackboard, "Classes will be ten minutes late." Then one of those Biblical students known as a "Bib" got a bright idea. He rubbed out the letter C. There was a snicker as the teacher put his foot into the room. Glances toward the blackboard indicated something was wrong. The professor said not a word, but sauntering slowly over to the board he rubbed out the next letter L and left the class to mix their laughter with the serious stuff he poured forth out of his heart.

"It was at a session of Gujerat Conference, when she, a very new missionary and somewhat shocked at the informality of her new surroundings, observed that the bishop was not being invited to the formal chair at the hostess' right, but was allowed to seat himself where he pleased. Whispered protest to a companion brought the information that that was how he liked it. It was a long table and Miss Newton sat at the top, with the bishop about midway down where he had tucked himself in. Quite suddenly, all could hear her question: 'Are you being taken care of there"
in the middle, Bishop Robinson?" and his no less quick reply which aroused the table: "That's just where I want to be taken care of, Miss Sahiba."

I asked a missionary one day how she would describe Bishop Robinson physically, and promptly she gave me one word, "Square." It is somewhat difficult to separate the actual physical characteristics from the things that make the man. After all, his build, rather short for his weight, is English from the grand old stock of his forebears, York I should say, broad and solid. His jaw is firm and determined, his glance keen and direct, countenance ruddy and hair now a perfect Santa Claus shade of Christmas white. His laughter is hearty, his gait is firm and quick, his speech deliberate and rhythmic... And he's the sort of guest you welcome happily and part with reluctantly."

Cleanliness is next to godliness. The bishop knew this and so whenever he went to a certain man's house to hold his quarterly conference he tried his best to get out of eating in the preacher's home where everything was so dirty and so untidy. Many were the plausible excuses which worked effectively for some time. A day came, however, when the Bishop, on being offered a cup of tea, pled that it was too hot to drink and he must be going immediately. The preacher, however, was equal to the occasion, and taking his long finger plunged it into the tea. "See, Bishop Sahib, it is not too hot, I can stick my finger into it and it does not burn." The Bishop drank the tea.

"Some years ago one of our men attempted an epigrammatic characterization of the then four bishops in India. These designations were coined from expressions which these various bishops were wont to use, thereby revealing qualities in their characters. The designations for Bishop Robinson were "Nevertheless"
and "Yes, but on the other hand." Anyone who has associated with our Bishop for any period of time will understand those phrases which have often been on his lips and always in defense of someone else. Someone would tell him a tale of woe about some brother. The good bishop would hear the story through to the end, and then out would come his "Nevertheless" to be followed by a recital of the better grade of qualities in the accused. He seems to have a very soft place in his great heart for the one who is in need of big-brotherly protection."

When the Bishop was Chairman in a Mass Movement meeting in Cawnpore, "one young missionary could not give his report. Instead he proposed that we spend the fifteen minutes of his time in tears and prayers for the sad condition of the village Christians. There was a moment of embarrassed silence, then Bishop Robinson took charge. "When I was a young Christian," he began, "I sometimes felt that those who had not the same experience as I, had no experience. Later I came to understand that God deals with different people in different ways. A different type of experience might be expected of one from a Christian background, then from one whose background was that of the oppressed, illiterate villager; but for both, the essential of, the experience may be the same, a conscious reaching out after God." When he had finished, and the meeting was again functioning, an English missionary said, "I just love that Bishop Robinson of yours. I do not care if he is an American, he is a typical British squire.""

AS OTHERS SEE US

Detroit has a great preacher in Dr. M. S. Rice. He has refused the office of Bishop. The General Conference delights to hear this man and his ministry has been signally blessed of God. At the close of the last General Conference he wrote to our beloved Bishop: "You have done a noble service to the great cause and we thank God for you, and take courage because of you."

Only once in his life time has the bishop presided at an Annual Conference in America. At the close of the Vermont Conference, 27th April, 1930, those brethren said this about their presiding officer: "We are grateful for the presence and inspiration of Bishop John W. Robinson, sympathetic, gracious, truly a man of God. In his uplifting devotional addresses he has persuaded us of his evident experience of fellowship with the Eternal, and persuaded us to seek the Spirit for strength and guidance; in his conduct of our business he has shown himself an efficient executive, and we appreciate the lack of stress and hurry that has characterized our session; in his understanding of our special problems he has made us feel his brotherliness and sympathetic interest; as a man he has endeared himself to us by his unpretentious, winsome and quiet manner; the fact is that all we might say
could not express our gratitude for the privilege of having in our midst this week one who is so truly a follower of Jesus Christ. It would be our great joy to have Bishop Robinson with us again. We do pray God's richest blessing upon him and the chosen field of his Christian labors."

The bishop had made close to twenty-five visits to Burma. Those brethren, in their Annual Conference 1914, said: "The quiet, efficient administration and inspiring messages of Bishop J. W. Robinson have again fitted us for better service in the ensuing year. Though he has earned a needed rest, we wish his retirement were not so near."

When that prince of speakers, Bishop W. F. McDowell, was in India in 1911, he asked the District Superintendent of Oudh to show him the grave of his college chum, Allen Maxwell, who had died while Agent of the Methodist Publishing House. Bishop McDowell was deeply moved.

A year after when Bishop Robinson was elected to the Episcopacy, Bishop McDowell who was presiding, in introducing him to General Conference, took his hand and said: "I give you the Allen Maxwell hand of fellowship." After the death of Mrs. Robinson in June 1953, a letter reached Delhi from him and in it he said that he now extended his own hand of fellowship to one who like himself had been deprived of his helpmate.

Bombay became the first official residence of Bishop Robinson upon his election to the episcopacy in 1912. From 1913-1924 he gave of his best to that area. In 1930 the missionaries testified thus to their love when he again presided there: "We wonder whether Bishop Robinson will admit the soft impeachment, that as a Conference we have played a worthy part in giving him the opportunities of developing that rare patience which characterizes him, and developing those gifts of far-seeing administrative policy, of brotherly counsel and of inspiring comradeship which so distinguish him, all of which have conspired to make him the loved and trusted leader of our church in India.

"Be that as it may be, the efficient way in which our business has been despatched, the Bishop's absorption in the task of piloting us safely through intricate problems and the reasonableness of his strong Christian personality, have more deeply endeared him in our esteem than ever before."

Here is what one India bishop, Brenton Thoburn Badley, thinks of his colleague: "In January 1900, my first session of the North India Conference, I met John W. Robinson for the first time. He had been in India eight years, and was an acknowledged leader in the business of this old, stalwart annual conference. There were 22 missionaries on its rolls plus 73 Indian members of Conference. When it came to making great speeches and prolonging debates with fervid oratory, J. W. Robinson did not figure prominently, though he always seems to have known how to take an effective part in any discussion; but when the time for "Motion" came, he was always ready with a clear, reasonable and usually convincing proposal. At drawing up suitable resolutions on important subjects, and in securing for any measure an influential backing he was a master. In the twelve years that I was associated with him in the North India Conference, I saw his talent and ability in this direction steadily increase, until it was apparent to all that in the practical work of the conference he was without a peer.

"Twenty-four years after we first met, I had the privilege of becoming a colleague of his in the episcopal office. To work with him, to receive his advice
and judgment on important matters, and to confide in him—this has been a high privilege and an unalloyed joy. Bishop Robinson is not only a good man,—he is a wise man. Never hasty in judgment, he always takes time to study a matter thoroughly, and when he has reached a conclusion he has something worthy of the occasion and the subject.

"Bishop J. W. Robinson has had during the last three decades of our Church in India a determining share in more important business than any other man of the Methodist Episcopal Church in this land. Only those who have worked side by side with him have an idea of the extent and quality of his work. He is preeminently gifted with business acumen and sound judgment in financial affairs that have been of the greatest value to our Church throughout the years. In the twenty-four years now being completed by him in the episcopacy, he has enriched every field he has entered, has been wise in administering, sound in financing, careful in planning, and unusually strong in carrying very heavy loads. Bishop Robinson has combined the practical wisdom and working power of Bishop E. W. Parker, with the statesmanship and sagacity of Bishop J. M. Thoburn, and the Church in India increasingly loves and honours this great spiritual leader."

1892—1935

Twenty-five years a King! That is long time for "the Sovereign of this realm, the ruler of many lands, the living symbol of the might and power of the British Commonwealth of Nations, the object of our common allegiance, to reign." This year of 1935 we celebrated the Silver Jubilee of his rule which has been full of great events, in spite of turmoil and confusion, George V of England "has ever been first and foremost the servant of the State." John W. Robinson is just closing the 24th year of service in the episcopacy, the 44th year of his missionary career. His life span, short of a few months, has been the same as King George. His period of serving the church has been a long one, longer than many readers of these pages have lived. In that time what political, social, and religious upheavals have shaken hoary India! Japan's struggle with Russia, and the Great War profoundly impressed the thinking of this land. What do the years say through the lips of this man who has twelve times, in pursuing his task, encircled the world, who has been in every State of the Union, and visited some forty different countries?

He feels that the church outlook in India will compare favorably with other parts of the world. The devotional side of India, with its ashrams and retreats,
stress a side of church life that has a message for the whole world, especially to the West where radios and machinery and clash and clamor of civilization confuse certainties. In his hopeful vision he sees many inferiority complexes eliminated through Christian education and religion.

In the earlier part of his life in India there was a spirit of deadness, inertness and indifference in the life of the people around him. This was followed by awakening and opposition. The Bishop likens it all to a river on which dead logs move sluggishly along and any advance is made by hard rowing. Some are caught in side pockets and quiet eddies and others pile up high and dry on rocks. But later come currents that slowly and surely quicken in speed towards the falling rapids. Impact of Western thought and Western civilization have much to do with political and social awakenings. Doors, big doors, have swung open to Mass Movements, out of which have come some of Christ’s great leaders. A great statesman, who after listening to an account of the church’s work among the lowly, said to the Bishop one day, “It is you fellows working down at the bottom that are really doing things in India.”

The Capitol of India has its demands and obligations, but it also has its compensations. High official life has rubbed elbows with the Bishop and his wife. In their contacts with such great leaders as Lord Irwin, Lord and Lady Willingdon, Sir John Thompson and others, they have ably represented church life in India. John R. Mott, “Father” Clarke, Bishops Malleieou, Joyce, Foss, Walden, Cranston, Burt, Welch, Stuntz, McDowell, and Fitzgerald, Drs. McCracken and King, the educators, and John Wannamaker and Talmadge in their visits to India became familiar names and friends of the bishop.

Indeed in answer to the question as to what he considers has brought him greatest satisfaction, he said first his family and then his friends. What a great host these are whom this land and elsewhere cherish in their heart, a warm spot for this unostentatious, kindly, good man. It was at a General Conference in America. The bishop was sitting in an hotel chair. People were coming and going.” “Who is that man?” “That is Bishop Robinson.” “I thought so. He surely looks like a bishop, and he acts like one.” He was not referring to the traditional episcopal front, but to that splendid head, that happy quiet face, and that hair whitened by years of toil and ceaseless activity.

Forty-four years in India! It is noteworthy that the added years of seventy have not dimmed his ardor, slowed his pace, or lessened his interest. He is finishing his course, having fought a good fight, having kept the faith, having shouldered the burdens of churches, having won for himself the high esteem and affections of his beloved Hindustan. We salute thee, O brother man, and clasp hands and hearts in wishing you God’s best and highest!