BADLEY, BISHOP AND MRS.
BRENTON T.
General Conference Action

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

Bishop Warne will be greatly missed in the North India Conferences where he has had charge of the work for twenty-four years consecutively (we question whether his record is equalled by any other Bishop in Methodism) but we hope he and his family will enjoy South India, especially the beautiful station of Bangalore and the work of that area may not be too heavy a task for one who has laboured so long and strenuously in the trying climate of the Ganges valley. Bishop Badley, already familiar with much of his field, as indeed he is with all India and Burma, will have long journeys to take and many problems to face, to which he will bring dauntless courage and faith.

Bishop Fisher has, during his four years in Calcutta, claimed the hearts of the people and built his soul to the projects of Bengal Conference, and now Central Provinces and Lucknow Conferences will expect to profit no less by his vision and statesmanship. Bishop Robinson, ever with the spirit of a pioneer and builder of the Kingdom, will be quite at home in constructing and establishing his residence at Delhi and in leading to victory the two older Conferences, where the mass movement has developed most, and which though compact and with work established, demand a type of leadership second to none in India, or within the borders of Methodism.

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

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

The interest in the Bishop is here, and some others in which our readers are especially interested because of proximity to this field, or interest in the Bishop appointed. The Bishops appointed to India with their residences and areas are as follows: Bishop Frank W. Warne, residence Bangalore, Burma and South India Conferences; Bishop Frederick S. Fisher, residence Calcutta, Bengal, Central Provinces and Lucknow Conferences; Bishop John W. Robinson, residence Delhi, North India and North-west India Conferences.

Bishop Warne will be greatly missed in the North India Conferences where he has had charge of the work for twenty-four years consecutively (we question whether his record is equalled by any other Bishop in Methodism) but we hope he and his family will enjoy South India, especially the beautiful station of Bangalore and the work of that area may not be too heavy a task for one who has laboured so long and strenuously in the trying climate of the Ganges valley. Bishop Badley, already familiar with much of his field, as indeed he is with all India and Burma, will have long journeys to take and many problems to face, to which he will bring dauntless courage and faith.

Bishop Fisher has, during his four years in Calcutta, claimed the hearts of the people and built his soul to the projects of Bengal Conference, and now Central Provinces and Lucknow Conferences will expect to profit no less by his vision and statesmanship. Bishop Robinson, ever with the spirit of a pioneer and builder of the Kingdom, will be quite at home in constructing and establishing his residence at Delhi and in leading to victory the two older Conferences, where the mass movement has developed most, and which though compact and with work established, demand a type of leadership second to none in India, or within the borders of Methodism.

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

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

Another matter of paramount interest to India is the work of the Secretaries of the Board of Foreign Mis-
Our New Bishop

Brenton Thoburn Badley was the first "New American Indian" to become a bishop, it was he that brought this tribe into the public eye by a monograph on the subject that appeared some years ago. It was a playful account of the American Missionary child at home and at school. At the same time, that easy distinguished American Indian gave an exhibition of that fine, genial, rollicking humor which makes him so delightful a friend and companion. He is the first "old boy" of the Philander Smith College to become a bishop. He is the first Missionary to be elected directly to the General Superintendency.

Well may we rejoice in the significance of these facts.

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

Bishop Badley was the first full-time Secretary of the Epworth League in India. In this work he was a sort of evangelist at large to the young people of the Church. For that fruitful ministry he had received a special anointing of the Spirit, which was manifested in fervour and richness of spirit, in a winning and convincing effectiveness of speech. This ministry through the Epworth League was a distinct spiritual influence that reached far into the Church.

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

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

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

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

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

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

The War Cry organ of the Salvation Army comments on the statement made by His Majesty the King Emperor at the opening of the Exhibition at Wembley, "I pray that by the blessing of God the Exhibition may conduce to the unity and prosperity of all my peoples and to the peace and well-being of all the world." The War Cry says that the Exhibition is one of the most striking objects set up in the unity and diversity of peoples and the progress they have made in arts that benefit mankind.

In an article on "The Publication and Distribution of Christian Literature" by the Rev. F. Karts in the latest number of the Baptist Missionary Review he gives many good reasons for pushing the distribution of literature. The Gospel of course comes first, but a great variety of good books and papers are necessary to take the place of literature which is degrading and injurious. He tells of village libraries opened in many places and that in some of them the Bible is included among the books. Recently a Christian man spending a Sunday in a village where one of these libraries have been established, asked the Bible but was told that it was not available as it was being read by a Brahmin, who was searching it to find the source of Mahatma Gandhi's ideas. While many methods of Mission work may be questioned as to their beneficial results all can unite on earnest effort to place the Scriptures and good literature in the hands of all who can read, an ever increasing number.
The Rev. and Mrs. R. B. Burgoyne, who are at present in America, have been visiting relatives and old haunts of Mrs. Burgoyne, whom many will remember as Miss Mary Estelle Badley. Miss Isabel Badley, her cousin, met them from Boston to Pittsburgh, Pa., where they visited Mr. Luther Badley, her brother and his family. They then went to Columbus, Ohio, where Miss Elizabeth Badley, another cousin, and other close friends, met them. Delaware, Ohio, where Ohio Wesleyan University is located was visited. It was here that Mrs. Burgoyne attended college. The trip also included a stop at Le Roy, Ohio, where Dr. F. B. Hyde is pastor, from where they went to Niagara Falls. They are expected back in India in the early autumn.
thought of the desire of building a place of worship for Jehovah which would show that God and people cared as much for God as for their own houses and comfort, and which would suggest among a settled people permanence against the temporariness suggested by a tent. David was not permitted to carry out his plan (in his own heart he recognised his unfitness for this noble work); but he was able to prepare for it by getting together material and preparing designs apparently for both the building and the forms of worship to be carried on there. He was able to place in Solomon's hands a clear-cut, well-prepared scheme which could be started without delay. Solomon takes up the plan and puts the seal of his thought and resource into the work. The splendid climax of
Brenton Hamline Bailey

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

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

Central C.A.
24 July 1927.

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

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

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

A service of which Bishop Warner was in charge was held in the chapel of the Hartford Seminary on July 5. The body was taken by the parents to Delaware, Ohio, where the interment was made by the side of the remains of Rev. Arthur Badley, who was also born in India, and who spent three years in Simpon College preparatory to returning to India as a missionary. The college is now raising a Badley memorial fund of $10,000.
that whole budgetary money was given by one
last General Conference to individual donors.
the whole World Service program should he
vigorously supported by gifts of undesignated
moneys.
Bishops Hughes, Lowe and Waldorf, mem-
bers of the World Service Commission, were
appointed as a committee "to convey to the
Bishops of the Church the acknowledgment
of our dependence upon their active and
strong leadership in this major task of the
Church ... and we take this occasion to
pledge to the Bishops of the
Methodist Episcopal Church our readiness to follow their
leadership and to cooperate with them even as never before."
Attention was called to
the fact that the General
Conference placed
upon the Bishops direct the responsibility
for the organization and promotion of Area
World Service Councils for specific World
Service purposes, which we understand to be
for definite, careful and prompt action on
the asking for
World Service
funds from the
Area, Conference
and District, and also
responsibility for the proper and faithful
presentation of World Service
intelligence, and
efficient organization in their respective
Areas, Conferences and Districts.
It was voted that the special Christmas and
Easter Offerings for World Service should
be continued, with literature and envelopes to
be furnished as before by the World Service
office.
Recognition was given to the General
Conference action establishing
Central Confer-
ences, giving local autonomy to the Church
overseas, and the call was sent forth to the
Church in America for the fullest
financial and moral support, and for tolerance, patience
and helpfulness in the task of helping the
"Church abroad to develop its own life.

The Spanish-speaking work was started
long, long ago, not from the close of the
Civil War. Thomas Harwood, edu-
cator, absorbed by the work, began in those days; he founded a school, to give
his life to the work with never-sagging optimism. He had not able
successors. But today, after a long way more than
a half century, we have in Eastern Arizona,
New Mexico, Kansas and Colorado a total of only fourteen appointments, four of
them last September left to be supplied,
and another has a pulpit.
Observing the Spanish-speaking Con-
To Our Dear Friends:

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

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

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

"Be of good cheer."

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

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

Sincerely yours,

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

Dear Mr. Reid:-

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

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

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

Yours ever sincerely,

Brenton T. Badley
aged 24,

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

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

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

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

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

Born, Lucknow, India, March 9th 1904
Studied through High School at Philander Smith, Naini Tal, India
B. A. at Ohio Wesleyan, 1927
His grandfather, Brenton Hamline Badley, went to India in 1872, founded the Lucknow Christian College, and is buried at Lucknow.
His great-grandfather, Arthur Badley, was for many years a member of the Des Moines Conference, and at one time Presiding Elder of the Council Bluffs district.
His grandmother, Mary Scott Badley, is buried at Delaware, Ohio, beside whose body Brenton's is to rest.
unly a few steps away in the
aisle arm in arm, the Rev. Frederick G. T. C. Badley
performed the ceremony, and the bridegroom was
who'd always and inevitably been there. And then came the
longest event of the day-the wedding march played by
the bridal party already stood at the altar with his best
man, Dr. Everard, and Rev. F. G. Jarvis, and Rev. and
Mrs. Badley finished—and in no other place do the flowers
of the wedding march seem to have more meaning.

Perry! Yes, I mentioned the palm tree. "The bride looked
charming", why, of course she did—didn't I say
that? She looked so pretty that even those in the
audience felt a sort of little catch somewhere—and
what must it have been like for a bridegroom stand­
ing right there! "The parents of the bride beamed
with happiness"—yes, and everybody else, for it was
just a time of sheer joy for all. "The young couple
—yes, I think I did see them: "The colour scheme"—yes, I have hinted it was blue and yellow
though even yet I haven't the faintest notion what the
name of the flowers used in the decoration or the
lovely yellow waxy ones in the bouquet of the maid and matron of honour. The editor may put
them there if he will.

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

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

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

However, I must look over the notes to make
sure all is in—notes supplied by those who know so
much more and could have done so much better. Yes.
I mentioned the palm tree, "The bride looked
charming"—why, of course she did—didn't I say
that? She looked so pretty that even those in the
audience felt a sort of little catch somewhere—and
what must it have been like for a bridegroom stand­

BADLEY-BURGOYNE

At five o'clock in the evening on Thursday the
sixth of October, as.
Our Boys and Girls

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

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

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

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

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

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

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

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

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

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

Eagerly they crowded round him.

"Ready...Man Singh, throw it.

"Ach, baba, please do... thin...!"

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

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

"What was it a very dark night?"

"Dark as pitch-black," he assured them.

"Then, did you hear the cheetah (leopard) growl round your hut?"

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

Before they realized it, the sun had gone down and the short evening twilight was fast merging into darkness. Across the river a boy was driving his cattle home, and anon there came to them upon the evening air, snatches of an old Indian love-song. The little earthen lights of the temple glimmered one by one in the darkness. The stars, too, had begun to come out one by one. Man Singh hurriedly brought his story to an end. "It's time to go home, baba-log, we must not be late for dinner. Let us race each other to the bungalow," he laughingly said.

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

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

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

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

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

"Sahib, I know. Why should you worry? I saw twenty corpses going down the big road to the burning.'"

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

"Oh, sahib what shall we do?"

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

"And you, Sahib?"

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

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

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

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

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

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

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

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

"Man Singh you must go."

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

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

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

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

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

"I have given you my answer: a Rajput's word is never broken."
Isabel Badley Strahorn 1907–1935

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

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

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

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

NORA B. WAUGH.
India and Ceylon

FOR

Prayer

ON THE

Second Sunday in Advent.

8th December, 1935

In all parts of the world our fellow-Christians are
invited, as for many years past, to observe the Second
Sunday in Advent, which this year falls on December 8,
as a day of special prayer for the work of the British and
Foreign Bible Society. Founded in London in 1804, it
speedily extended its activities into every quarter of
the globe, so that today through its instrumentality
the Bible has been translated into whole or in part into
no fewer than 615 languages. Here in India we chiefly
think of the work the Society has done in translating
and publishing the Bible into the great Indian lan-
guages. Last year's Report shows that there were sold
from the Bible Society's Indian depots, Bibles in 19
Indian languages, New Testaments in 11 others, and
portions in 15 more, in addition to many in non-Indian
languages. There is a constant work of translation
and revision. And when the book has
been
published,
the
Society
is
also
responsible
in large measure for
distribution, whether through its own colporteurs, or
by helping other agencies.

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

Bernard C. Suddie
Lionel L. Hodgson
Calcutta.

J. McKenzie
S. Cox
Bombay.

Harry
Madras.

W. E. H. Organe
Madras.

K. Mathan
Bangalore.

Charles
Lucknow.

J. H. Pearson

H. C. Balasundaram N. India.

George
Lahore.

W. H. L. Church

Punjab.

(President and Secretaries of the Auxiliaries)

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

THANKSGIVING.
Remember That I Also Am A Hindustani

By C. Thomas.

1st FEBRUARY 1919—That was the night when Bishop Brenton Thoburn Badley went to sleep and opened his eyes on the Other Side as the trumpet sounded to welcome him within the pearly gates. Now in the first anniversary of that event, We cannot forget him for he is, to use the words of the poet Dryden, "still by many followed, loved by most, admired by all."

Over forty years ago, to be exact on Oct. October 1919 he wrote me "Remember that I also am a Hindustani." He exemplified this throughout his life. He was born in Hindustan on 5th, May 1876, and died in Hindustan. Almost his last words were in Hindustani. When his brother remarked that he ate better, he replied, "Satat manadit aat" (with great difficulty.)

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

"A re Koko, A re Koko, Jangal pakhe ber Ker teh dokhane maghe Damji ke do ser."

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

(Its Translation.)

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

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

After his schooling at Oak Openings (Philander Smith College, Nainital), he went to America to complete his education. While he was studying Law, he heard the clarion call of Bishop Towers for volunteers who would work as missionaries in India on Rs. 75/- a month. He was one of what were called "twelve Apostles" and the most successful of them.

I have read many of articles in the public press regarding the sufferings of Indian Mission workers. They are certainly incident. While the labour is worthy of his hire, should not the labourer be the sole deciding factor for those who felt to work for their Master?

He landed in India towards the latter end of December 1899, attended the K-th India Conference in January 1800 and received an appointment to the Nainital Christian College, Lucknow. He took over charge of the English department from Nathaniel Jord Jr. on 1st, February 1800. He transferred his Office to the erstwhile Methodist Church where he soon later to be married. I was a student of the College at the time and came in to close contact with him. He remained in the college till 1909.

(The Continued on Page 5)
Who for us men and for our salvation came down from heaven.

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

It was "for us men and for our salvation" that the Son of God came down from heaven. We men needed Him. The whole human race had become sinful, and were no longer capable of going to heaven, and being received there as the sons of God. There was need of one perfect sinless man, a new Head of the human race, who would give Himself as the supreme sacrifice so as to be "the Lamb of God that taketh away the sin of the world". Such a one could not be born in the ordinary way among the sons of earth, for every one born would inherit the sinful nature. God Himself must enter into the human race and become man. For that event He prepared the chosen people during many centuries speaking to them in diverse portions and in diverse manners in their prophets (Heb. 11), until "the fullness of the time was come". God sent His Son, born of a woman, born under the law, that his death might redeem them which were under the law, that we might receive the adoption of sons.

Before we pass on to think out what these great words mean, let us each pause to ask ourselves, Want for me? If I have received it? "Is the first question the answer of the whole Bible? "Yes", God has willed the salvation of every human being. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven. Everyone can be equally precious in His sight. No one has sinned so deeply that he cannot be forgiven.

To the second question the answer is "Yes" but in another sense it may be "No". You who are baptised Christians have been brought by Baptism into the way of salvation. God has made you members of His Body, which is the Church. Jesus has taken you up in His arms and said "this child is mine. He has placed you in the home of His family, where you can learn to love Him, to obey Him, and to grow more and more like Him. But unless personally you receive this salvation, you must by faith lay hold of the stretched hand of trust, take what God wants to give. It is ready to wash away all your sins, to make you whiter than snow (Ps. 51, 7), but you must be sorry and confess your sins, and you must continually take His power to fight against them and conquer them, so that He can be fully pleased with you. And if we are saying "No", I have not received, and I do not want to receive the Lord Jesus even God cannot save you. "How shall we escape if we neglect so great a salvation" (Heb. 3, 15), So I want to be able to say, Who for me, a man, and for my salvation came down from heaven.

What is the meaning of those awful words, Come down from heaven? I have called them "awful words", because they tell of an unimaginable self-giving, a humiliation beyond all our powers to understand, a leaving of all that was glorious and peaceful and beautiful, and coming to a sphere that was full of darkness, misery, wickedness, hatred and tumult. St. Paul says "He emptied Himself" (Phil. 2, 7), and Charles Wesley says in one of his hymns, "He emptied Himself of all but love".

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

We see it as an event in history, something that happened at a particular time, in a particular place on this planet. But with God, with the Eternal Son. "The Lamb was slain before the foundation of the world" (Rev. XIII: 8).

Let us go ourselves in worship before such infinite love.

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

The Rev. C. H. C. Angus, Principal of Serampore College and has presented one of the finest calls to prayer without ceasing. The Church of England, in the form of a four page leaflet, printed on semi-art paper in sepia color. A fine block of the Praying Hands is in the front with the caption "ADVANCE FOR CHRIST AND HIS CHURCH". Pray without ceasing is printed underneath. Four pictures to pray daily, study the Scripture for spiritual growth, attend Sunday worship and serve in Anyway possible are on page two. There is a place to sign these pledge under this. On page three is a picture of the Suffering Jesus, with Hebrews 7:25 printed underneath. Page four has Exodus 14:25 printed with the words "From Crusade to Conquest" underneath.

This pledge writes the Rev. James B. Satyavrata, pastor of the Church, "was presented to our people on New Year's Day service with a special talk and covenant. It is an event in history, something that happened at a particular time, in a particular place on this planet. But with God, with the Eternal Son. "The Lamb was slain before the foundation of the world" (Rev. XIII: 8), Let us go ourselves in worship before such infinite love.

The following illustration, though a very inadequate one came to me in a very interesting way. The Rev. C. H. C. Angus, Principal of Serampore College and has presented one of the finest calls to
On the night of the 1st February 1900 he had another "Bethel". We have the following entry in his Bible, "If ye abide in Me and My words abide in you ye shall ask what you will and it shall be done unto you. I claim Thy promise, O Christ, and I establish a new covenant with Thee tonight." Our schools and colleges would tell a different tale if a few Christian teachers and professors began their teaching career by establishing a new covenant with Christ, as did this young professor. He took as his motto Carey's words, "Expect Great Things from God. Attempt Great Things for God". The motto was hung up in the Prayer Corner or the Office in his home and became the ruling passion of his life.

(To be continued.)

Bishop Badley's Death Anniversary

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

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

During the period of repentance, people must worship only the Almighty God the Creator of heaven and earth and must know that only God is GREAT and WORTHY of all praise and adoration. The pride and glory of all people must be crushed to pieces and blown to atoms before the SUPREME BEING. Every man must become humble as a lamb before the Omnipresent, the Omniscient and the Omnipotent, Who has power to turn all lands into desolation and destroy the world any moment at HIS WILL, whether by fire, by earthquake or by water as in the days of Noah through deluge. Though He has promised not to destroy the earth again by water (Genesis Chap- ter VIII). The earthquakes of January 1934 and May 1935 used to teach repentance to the people of India because they needed something more dreadful to make them tremble when God and cry for mercy. The two World Wars did not break the hearts of the people to give up their evil ways and surrender to God, and in future not to believe in the protection of men and cannons but to flee to the shelter of God and live under Divine Rule.
He Dedicated His Pen
to the service of his Master on arrival in India and he wielded it mightily all through his career. The first article he wrote in India was within a month of his arrival. This was on "Ohio Wesleyans in the North India Conference." The last article was written within a fortnight of his death. His last book, Stories for the use of Wesleyans in the North India, was accepted and made his class lectures on Applied Psychology, Registrar of the Canning College, Lucknow, he had few equals.

We boys could see that and make fun of the Englishman's habit of sticking to pronunciations of words. I told him once that I did not know the use of the article "the". His reply was, "When you have decided to put it in—don't!"

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

It was easy for him to live on 75 paise a month. We boys could see that and it astonished our young hearts. Some of us took an advertisement to him. This read "Wanted a professor of English in Rs. 200 a month at the Kayastha Pancha". We suggested to him to apply. He smiled and said: "Boys, I have not come to India to make money." This sacrificial living made a great impression on the Hindu, Muslim and Christian boys of the College and we talked of it frequently.

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

Charles, What Do You Think of it?

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

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

In 1908 he entered a wider field of service. He became Secretary for the Epworth League for India and Burma and went round among Christian youths of the Empire to higher living. He produced suitable literature for them. I remember that he sent me a book, "God's Heroes. Our Examples" to translate for him in Hindustani. His sagacity, friendliness, readiness, command of colloquial Hindustani and freshness of spirit made him a favourite with Epworth Leaguers.

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

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

A Deity—Bishop.

I came into close contact with him again when he became Bishop of the Delhi area in 1936. He said an Episcopalian visit to Delhi. He saw the dedicated congregation gathered in a small verandah of the Pastor's house which had a dirty compound and a rainy road in front of it. He was asked to administer the Lord's Supper in that verandah. He refused. "Bhak yekon," he
said, "Forgive me." (What, here? Never!) He saw that another house was rented before his was terminated. This was a big room for worship. He said with a smile, "I am a Doct.-Now Bishop." Once he made up his mind he would not quickly. He told me that he found, in ninety cases out of a hundred he was right in taking prompt action. We members of the Dehra Dun Church can never forget what he and Mrs. Badley did to make it possible for us to have a Church building in the near future. It, Corner Stone, was laid by Bagha Picket on 29th January 1907. Bishop and Mrs. Badley spent ten days with us before proceeding on their last furlough in 1915. How appreciative then were of little things done for them! His beloved companion who had come heavy burdens at their home to give him time for the Master's work passed away on 4th, May 1916. Her wish, like his, was: that he should return to India. On his return from America in 1916 he went straight to Shimla to see his daughter. On the way he stopped at our house in Dehra Dun for a few minutes and asked if he might live with us when he came down from Shimla. We could hardly believe our ears when he said this. We were thrilled; it was an honour undreamed of. We pointed out how humble our home was and we were Indians. But he was a Hindustani Jew. He lived in our home from September 1896 to October 1917. This gave me an opportunity to observe how the grace of God had worked upon his human nature, breaking up the crust and polishing the facets till his soul shone like a diamond. In our college days a "missionary" was a word which he called, counting days for missionary zeal, looking after his "missionary". During his stay of fourteen months with us I never saw him lose his temper, through he had plenty of excuse for it. Happily his sister-in-law, Miss Row, was with us when he came down from Shimla to Dehra Dun. We could not understand this till I read the Life of that Anglo-Indian saint Fawsey Row written by Isabella Trounson. Miss Trounson wrote that Miss Row was frequently employed servants for their good rather than for their service to herself. Such was the habit of Bishop Badley.

The greatest impression that was left on my mind while he lived with us was that he was a man who performed what he professed and practised it constantly. In Dr. Badley's words he was: "A living sermon of the truths he taught." 

Faith and Courage

While bidding us goodbye on his departure for Calcutta he went and saw my wife who was lying sick in bed. He himself had not been well. He said, "You have often seen me in the valley here but faith and courage have carried me through. I commend them to you." Faith and courage were the stars that guided him on his journey to his eternal Home. And Dr. Badley had been a Hero among Heroes. He invited us to spend the last winter in his house at Mussoorie which was vacant. He insisted upon its being furnished as if he himself were coming back to live in it. As I saw that this was done. He placed everything there for our use from the plum on his office table to his valuable carrying and his precious "India library." 

We talk of discrimination between American missionaries and Indians. Here was a man who had no race prejudice whatever, the love of God that had filled him with his love. In another of his "Babshah" which took place at Calcutta between 28th August and 4th, September 1909 he said: "I am a missionary. During my stay of fourteen months with us I never saw him lose his temper, though he had plenty of excuse for it. In his early days I heard him argue, "Why should not Hindustani live in fine bungalows after all the sacrifice they have made? Does not the Bible say 'all these things shall be added unto you.'?" In his later years I saw Indians staying in his Episcopal residence and heard him plead for better quarters for servants. When three of us Indians stayed at his house in Delhi for three days, he would get up early in the morning, heat water, bring it to our door, knock and say, in his inimitable way, "Garey pefok-ve boy!" (Hot water, your honor.) He must have suffered many inconveniences in our home but he never said a word to show this. He frequently spent an hour in the drawing room. What a wonderful hour that was! What precious minutes it has left! He would tell you at ease whether you were a child or a youth or an old person. He could talk on any subject and be entertaining and instructive—yes, any subject except scandal. He was a good listener, had a poetic temperament and was ever courteous. Like Edmund Spenser's knight, "Right, faithful, true, he was in heart and word.

I was with him when he unpacked boxes which had been left neatly packed by Mrs. Badley. There was little suffering mixed with Christian fortitude. In his lonely life he had his fated what he called, "counting phases" or house keeping, i.e., that he could devote that time to better things. Happily his sister-in-law came to his help in later days and relieved him of this. He was generous to a fault, He would occasionally be out of pocket, albeit newly married. In the absence of need or suffering he would forget the condition of his pocket book. He never cared to which denomination the applicant belonged. An Indian Pentecostal preacher told me last year that Bishop Badley paid Rs. 10/- for the extraction of his teeth and about Rs. 25/- for his denture.

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

Opportunities for Christian Work in Free India

Extracts from Bishop Monod's Address at Madras. The great opportunities that lay before Christianity to spread the message of Christ throughout the length and breadth of free India, was stressed by the Rt. Rev., A. K. Monod, Resident Bishop, Hyderabad, and President of the National Missionary Society of India, speaking at a public meeting at the Memorial Hall yesterday. Mr. A. L. G. Tappu, President.

The Rt. Rev. A. K. Monod began by saying that Christians in India had the greatest spiritual adventure of winning the heart of India. They had before them an open door, and it was up to them to rise to the occasion. In the past, Odinga Missionaries had been sometimes accused of being the vanguard of foreign imperialism and of being under the patronage of an alien Government. People attributed part of the success of the missionaries to the material benefits which they received from the British Government. The speaker was not there to detect the missionaries; some of the complaints might be partially true; but it could not be altogether true because the Church in India had deep roots. On the eve of the attainment of independence there were many missionaries in the hearts and minds of people as to how the Christian Church would fare in the new India. The question was asked would it endure and would there be persecution? There were many who, with many voices, saying this would happen or that would happen.

Fundamental rights

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

Proceeding, he said that in free India he found Christians, held in their own in a remarkable way and occupied positions of both power and leadership. All the misgivings some people had had about the position
A Farewell Address Read at the Retirement of
Bishop Brenton T. Badley

At a gathering like this it is natural to think of days gone by. That doesn't imply that they were better days, but they were our days and we have brought along with us memories of which we delight to recall when encouraged to do so. We are passing a few minutes now to allow some of these memories to blossom again and fill the间隙s with their fragrance. Bishop Badley and our esteemed Chairman are both part and parcel of Lucknow. In fact that Lucknow should have the honour of being the place where Bishop Badley steps aside from his active Episcopal duties. Here it was that he began, in 1899, his missionary activities. Here he continued to center most of his activities up to 1924 when he was elected North India Conference by a certain B. T. Badley. He had sent out a questionnaire and asked all sorts of questions and received all sorts of answers. And he prepared his report. The next year the Bengal Conference, of which I was one, told him to go and do likewise. This I tried to do, and I had some degree of success. So I claim to have begun at that time to be interested in the work of my Bishop.

Recently I had the good fortune to visit the Bishop in Bareilly in January 1907 and there I learned of a wonderful report on the Jubilee Conference, of which I was then a member, from which I learned that the Bishop is not just content with a mere barrister when he had the opportunity to follow in the footsteps of this man Badley. Of course I have only followed part of the Bishop's footsteps but not the whole.

My next contact with our Bishop was when he was Epworth League Secretary. During his tenure in the Central Conference of 1912 there was a big Epworth League Rally. Secretary Badley had prepared a program and they had banners and flags and all the rest. We were to sort of things in our old age. Perhaps we don't get enough encouragement to pursue our Christmas Endeavor in these days. But at Bulawayo we had a great day. There was one banner across the stage that read, "We Must Grow or We Must Die." Since then the Epworth League has grown.

The son of the house looking over the window in those earlier kites, I understand he undertook his training in that art elsewhere and pursued it seriously. I can't say with authority but I understand there is still danger lest the Chief Court may be sharply admonished and the flying gowns of the Chief Judge be seen suddenly to emerge into the open spaces, when the cry "bad kite, bad kite," greets his ears.

When Bishop Thomas F. Badley began teaching in the Lucknow Christian College he had a number of students who later earned fame in various spheres for themselves and their Church and College. One was the late Bishop J. R. Chitambar; across the road was the late Bishop J. R. Chitambar; next to that was the late Bishop J. R. Chitambar; then there was a somewhat unlettered client came questions unending about the art of taking pictures which he pondered well and a little later, heard of a wonderful report on the "State of the Church" in the North India Conference by a certain B. T. Badley. He had sent out a questionnaire and asked all sorts of questions and received all sorts of answers. And he prepared his report. The next year the Bengal Conference, of which I was one, told him to go and do likewise. This I tried to do, and I had some degree of success. So I claim to have begun at that time to be interested in the work of my Bishop.

Bishop Badley was once at a meeting of the Epworth League in Lucknow and later days that the Bishop Badley was always seen with a camera slung over his shoulder. He once visited the Bhist District. For two or three days he went in and out of the villages and across the fields, getting pictures from a Mass Movement area. And for me it was a rare time of fellowship as well as an opportunity to hear his report on the "State of the Church" in all over this great field. In fact it was a high privilege to have him as the guest. The list of the house made the most of the opportunity and asked questions ranging from the art of taking pictures which he mastered well and later made use of.

There were few Methodist Centres in those days where the members of Bulawayo's church had not seen. In fact it was not the superfluity of training and preparation for his sister Bishop's suggestion of the Church throughout this land.
It was about this time that he was called to New York to help in the Board office as Special Secretary for India. He made his mark there, but America could not satisfy him and he went back to India. During his stay in India he was an editor and helped to publish several periodicals. He was also a ministerial delegate to the General Conference of the Methodist Episcopal Church in the United States, and for some time he was the editor of the Southern Reporter, the official organ of the Southern Annual Conference of the Methodist Episcopal Church. He was also a member of the American Missionary Association, and was a delegate to the General Conference of the American Missionary Association in 1876.

When Mr. Taylor returned to America, he was appointed to the post of General Secretary of the American Missionary Association, and he remained in that position for several years. He was also a member of the Board of Directors of the American Missionary Association, and was a delegate to the General Conference of the American Missionary Association in 1876.

Mr. Taylor was a man of great energy and determination, and he was always ready to do anything that was needed to help the work of the American Missionary Association. He was a man of great faith, and he always believed in the power of prayer. He was also a man of great charity, and he always gave generously to the work of the American Missionary Association. He was a man of great wisdom, and he always had a clear understanding of the work of the American Missionary Association.

Mr. Taylor was a man of great devotion, and he always gave his life to the work of the American Missionary Association. He was a man of great determination, and he always worked hard to make the work of the American Missionary Association successful. He was a man of great influence, and he always had a great effect on the work of the American Missionary Association. He was a man of great wisdom, and he always had a clear understanding of the work of the American Missionary Association.

Mr. Taylor was a man of great kindness, and he always treated everyone with great kindness. He was a man of great patience, and he always had a great patience with the people with whom he worked.

Mr. Taylor was a man of great wisdom, and he always had a clear understanding of the work of the American Missionary Association. He was a man of great kindness, and he always treated everyone with great kindness.

Mr. Taylor was a man of great zeal, and he always worked hard to make the work of the American Missionary Association successful. He was a man of great determination, and he always worked hard to make the work of the American Missionary Association successful.

Mr. Taylor was a man of great faith, and he always believed in the power of prayer. He was also a man of great charity, and he always gave generously to the work of the American Missionary Association. He was a man of great wisdom, and he always had a clear understanding of the work of the American Missionary Association.
A series of articles and reports about the work of the Bombay Mission. The conversion of the native nations of India is described as a process that has been occurring for many years. The missionary work has been carried out by various societies, and the cooperation of Indian intellectuals and leaders has been essential. The work has been supported by funds raised through donations and voluntary contributions. The missionary work has included the translation of the Bible into various Indian languages, and the provision of educational materials to assist in the spiritual development of the people. The work has been carried out in collaboration with local churches and other religious bodies. The missionary societies have been active in providing educational and spiritual support to the people, and have played a significant role in the development of India's Christian community.
March 3, 1949

BRENTON THOBURN BADLEY
A Faithful Servant of Christ

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

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

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

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

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

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

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

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

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

I was finishing my second year in College, when word came from Mr. Thoburn, who was then stationed in the States, that she had found just the person he wanted for the College needed as one of its Profes­sresses. She was full of enthusiasm and was deeply consecrated to God. We looked forward to her arrival and when she came, found in her all we had hoped for and more. Bishop Badley, was at that time Professor of English what was then called the Reid (now Lucknow) Christian College. These two devoted young people soon discovered their ideals in each other and felt they could render far more effective service as life partners. They soon founded a beautiful Christian home and hospitality abounded there, with her as the gracious hostess. During their forty-two happy years of life together, hundreds of friends enjoyed the atmosphere of their lovely home. She was ideal wife and mother. Also a sincere friend, patient, understanding and helpful. How we shall miss her!

She was dependable. Wherever she took on a responsibility, we knew that it would be done well. She was not very strong and was not able to work continuously for more than a couple of hours at a time, but she went thoroughly into every item weighing every word. She was our first President and the Society owes much to her cooperation and guidance during our first quadrennium. Even though she was not well, she attended our first W.C.T.U.'s Conference of Officers at Agra and was a great inspiration to us. She certainly was a great woman and the secret of her greatness lay in her Prayer Life. That is where she received the strength and guidance. And now our hearts go out in loving sympathy and prayer to our dear Bishop Badley, their daughter Mary-Esther (Mrs. Burgoyne) and son Luther, for comfort and Christian fortitude, as they pass through this valleyn of sorrow.

Mrs. Badley has left a noble and beautiful example for all to follow. We thank God for enriching our lives through her. The Central Conference honored me greatly by having me garland Bishop and Mrs. Badley at their farewell meeting. There was no time then to express the many things that were in my heart. I therefore take this opportunity of garlanding her with the most sincere feather of some of the happy memories of her life, the fragrance and beauty of which will last through eternity.

Her last message, "Tell everybody, Be of good cheer" is a fitting climax to her great life. It will bring courage and strength to all. We thank God for her victorious life. As we think of her passing away, we think of the great influence which she must have been born, with the Lord saying, "Well done, enter into the joy of thy Lord."

BAYEE S. CHITTAMBAS
(Rah. J. R.)
munities in India are recognized—namely, the Christian community, the Muslim community and the Sikhs. For ensuring the rights of castes, tribes, untouchables and tribal and excluded areas, it is provided that an Advisory Committee should be set up to advise the Union Constituent Assembly.

The plan is now presented to the political parties in India. It is now to our part to accept the plan in the spirit in which it is presented to us. In the words of the Stafford enquiry, it is necessary for us to extend our vision beyond our own community or interests to the interests of the whole nation. We have to recognize the existence of the divergent groups in our country, and it is part of good statesmanship that we learn to accommodate each other. We hope that Christians in India will not fail the country in her most critical situation. We have a great part to play in the future life of the country. The first important thing we have to do is to forget ourselves as a communal group. We should throw in our lot with people of our country. We should not ask for any communal rights or safeguards. The second service we can render to our country is by taking practical measures to bring about communal harmony. We hope we shall raise ourselves above the communal politics of the country and render a real service to our mother land.

Indian

Our Christian Home Mela is now a matter of history, but history which will affect the future for a new tradition has been started. Padre Giovanni Quattrone and an energetic Committee from the Pallottine Catholical Society at the Palace set to work in the midst of a Mela to plan a Christian Home Mela for April tenth. They found there was much to be done after the plan was drawn up for this new to be a learned experience for all those who came.

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

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

There was a loud speaker which entertained people during the day with songs, stories of modern current events and announcements of the beginning of the demonstrations and other events of the day.

At about 6:00 p.m. the demonstrations began with songs gathered around two model houses. One was an old style village...
THE LAST WORDS OF MARY STEARNS BADLEY.

From April 26th until May 5th, 1916, Mary Stearns Badley, during her last illness, said many things to her loved ones, especially to her husband who watched by her bedside most of that time. He made a record of much of what she said, feeling that her friends would be interested to know what was passing through her mind as she consciously drew near to the end of life's journey.

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

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

She was quoting Scripture and some of the great hymns of the Church much of the time. At a time when her breath came with difficulty one night, she kept repeating, "His oath, His Covenant, His blood support me in the whirling flood. When all around my soul gives way, be there is all my hope and stay."
It was for her, indeed, the "wasting flood!" Yet she did not lose her "hope and stay." At another time, when she felt very weak and restless, she asked me to put my arm under her. She was poet- ing the verse,-

"Men through the deep waters
I cause thee to go,
The rivers of sorrow shall not overflow.
I will strengthen thee, help thee and cause thee to stand.
Schild by my gracious, omnipotent hand."

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

Sometimes she was talking in delirium. Her heavy head of hair had become uncomfortable under her head, and she took a notion to have it cut off. Such beautiful hair! I spoke to the nurses about it, but we all felt that she was speaking in delirium, and the move was made to cut it off. After some hours she returned to the subject, and exclaimed,- "Put done yet!" Then she turned to me and said, so sweetly and with a sweet smile,- "But it's after Christmas now."

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

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

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

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

Two things she repeated many times during delirium on the 3rd that I could not understand. Her thought was of the India mission field, "All for the sake of Gonda!" She exclaimed, over and over again. We had been at Gonda many times, but had never lived there, but I myself was born there, one of the "babies of Gonda," in 1893. Shortly after, she was talking softly to herself about the work, repeating the words, "I'd take 25,000 lives and change them." Probably her beautiful life of self-sacrificing devotion had touched more than this large number of lives.

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

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

On the 9th I told her of the prayer of little Timothy, our grandson in Luther's home. He had prayed the night before,- "God bless Grandma; O God feed her yourself, and then she will get well!" She said, "The Lord was wonderfully feeding her soul.

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

Then I was repeating. "This will be glory for you," and she exclaimed, "For Me!" A few minutes later she said, "For Jesus' Sake!"

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

On the afternoon of the 11th, she was delirious much of the time. She was nearing the end of her journey. In the midst of what seemed to be sleep, she spoke up with a strong, clear voice. "Let the Cross come!" I knew what she meant. Two days before, she had said to me, "Last night I won the victory." Now the Cross was to come—separation from her dear ones on earth; no more service here below; never to see India's shores again, leaving her commission to go back and bear the burden alone; no home in Dehra Dun, where friends and our dear daughter and her family could be greeted and served; no more of India's "little-ones," "our people" to be helped; and, never to worship in the new church to be built at Dehra Dun, for which she and I had prayed so long for the last ten months. But, in the goodness of God, she worshiped in the vast cathedrals of the skies. For her, no more cross:

...and for us, the cross, and also, in God's good time, the crown! "Be of good cheer!"
THE LAST WORDS OF MARY STEARNS BADLEY.

From April 26th until May 5th, 1916, Mary Stearns Badley, during her last illness, said many things to her loved ones, especially to her husband who watched by her bedside most of that time. He wrote a record of much of what she said, feeling that her friends would be interested to know what was passing through her mind as she consciously gave way to the end of life's journey.

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

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

She was quoting Scripture and some of the great hymns of the Church much of the time. At a time when her breath came with difficulty one night, she kept repeating, "His oath, His Covenant, His blood Support me in the whirling flood, When all around my soul gives way Be then is all my hope and stay."
Mrs. Brenton T. Badley was born in New Hampshire of Puritan ancestry, the family being connected with General Putnam of Revolutionary fame. Her childhood and youth were spent in New Hampshire and Massachusetts, and when only sixteen years old, while a student in high school, she felt a definite call to become a foreign missionary. Controlled by this supreme purpose, she became a student volunteer, graduated from the College of Liberal Arts at Boston University, and after two years of teaching in a Massachusetts high school, offered her services to the Woman's Foreign Missionary Society. At this time Miss Isabella Thoburn of India was in America and asked Miss Stearns to become a teacher in the Woman's College (now Isabella Thoburn College) at Lucknow, India. This call to India was eagerly accepted. The generosity of Mrs. Dunn of Gardner, Mass., made possible her sailing in October, 1899.

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

From 1899 until 1921 Mrs. Stearns was an active member of the North India Woman's
discovered, just one more alphabet. For me, it's really a standing conviction. Hundreds of times I have told the people here of the way our grandfathers lived, growing not only their own food, but also cloth, and asking very little of the outside world. If they could do that in our severe New England climate, how much easier it should be in Africa. Yet our people here were being led to skip that stage of civilization and jump from barbarism into the modern cash-and-carry or installment plan of living.

You can see now perhaps why I was overjoyed to read of somebody in this modern age who had a farm in Vermont where a large family was living happily without money. Then I read about Vermont Village Industries, and I said, "Hurrah for our Parish at Home!"

Now if the people here insist on skipping the ox-cart stage of civilization, I can point out to them at least one example today of the thing which seems to me to be their economic salvation.

The village exhibits were the first hopeful evidence that we may yet get somewhere with our slogan, "Make it; don't buy something inferior." You may ask, "What has all this to do with us?"

"Just this: In no other way will it be possible to attain any reasonable degree of self-support for a native church. You, through your missionaries, have given Christ to Africa. He works miracles in the lives of the people. But Africa can only be brought to Christ by Africans themselves.

An African village that cannot support itself will not be able to support a church. We must still ask you to help us educate our children, teach them to read and write, and to take the gospel to new parts; but we should not ask you to do things that our people ought to be doing for themselves.

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

"It is true," a Christian clergyman in this fair city of ours said to me one day, "that in Africa, your immortal model of the self-sufficient commune has not entirely failed."
THE INDIAN WITNESS

We fail to understand why the tribal Christians were not taken into reckoning in the Census of 1931. The Government itself is the authoritative document for giving correct facts and figures. It is highly preposterous that the figures of the total Christians in India as given in the Census of 1931 should be misleading, and in most cases incorrect. We realise that all sampling with the Census figures, showing the total strength of particular religious communities, has been done under political influence. This is another palpable evil of the principle of communal representation in the various inclusive and other representative bodies in the country.

But what we mean to contend with here is our own uncalled (or unhelpful) on the spiritual account of the Christian community for political purposes. While we recognise the necessity of getting the correct estimate of the total Christians in India, and would demand the correction of such serious mistakes as mentioned in the last, we certainly would not be interested in the number of Christians for political purposes. We would like to ask the question—Why do we care, in the light of our religious beliefs, to increase the numbers in any such estimate, and waste more political and economic privileges for the Indian Christian community, when the purpose to get a large number of people to know Jesus and through Him get salvation? Some are likely to maintain that a conversion programme has both the purposes in view. But we very strongly feel that all the privileges of the nation we should have as citizens of the country, and we should think that it is our supreme duty and responsibility to convert people to Christianity and make good for them to have the abundant life which can be had only through Jesus. No CONVERSION can make the communal purpose to accelerate our high mission. Our ambition should be not to build up the Indian Christian community which might prove to be a political nuisance in the national life of the country, but to create a spiritual force of a large number of the followers of Jesus, which will purify the external life of the country by its communal and social evils and will help in building up a new India as the part of the kingdom of God. India is indeed needing a large number of Christians who can be an intercessory army of Christians, intercessors, who, with a view to the furtherance of the kingdom of God and the right lead to the country. But India has no place and should not have any such national Christians who are likely to increase the strength of the Christian community for political purposes. The greatest need of the hour is the strengthening of the evangelistic mission of the Church, and laying the message of Jesus to every person of people in the country. We see fully convinced of the fact that India will be free only if it knows the truth. Truth alone will make her free. The greatest responsibility of Christianity in India is to manifest this truth. To this end we should devote ourselves with unswerving patience, and serve our dear mother—last for our Lord and Saviour.

Mary Putnam Stearns Badley

For almost fifty years India held chief place in the life and labours of Mrs. J. V. Badley. It was issued that she would never return to this place. Now we learn that she passed away in Chicago on May 24th. We are glad to know that they were near her end whether we knew it or not, she was a matter of comfort to them all to be near one another in that time of trial.

Miss Mary Putnam Stearns came to India in 1903 as the Professor of Science in the Jullah Theosophical College, then at Allahabad. She has been associated with New England women and was brought up in an atmosphere of New England, and the medium is invariably an individual of her New England birth. She served the College throughout the entire period of its life. She was united in marriage with Rev. Thomas Townsend Badley of the field Christian College, now the Christian College. From that time on those two lives were joined in a perfect union of co-operative service. To them those children were born. Their children, who have given themselves to the home and her children, she could always be counted on to take care of them in the activities of the College and of the Christian group in Lucknow. But she was one to assume responsibilities that took her far from home and that occupied a great part of her life. Her husband was frequently called for adult and in the later years of their Lucknow residence, travelled all over India as the Secretary of the Epworth League. He could do this for he knew his children and their home were in the best hands.

In 1924 she went to Bombay with the newly elected Bishop. Though that great port city was a home所在地 and for the twelve years in this she kept open house. Nicholson disturbed, her hospitality. Mary still remembers with delight some Bombay sojourn.

In 1936 Bishop Badley came to Delhi and many world situations kept her out of the public eye. Though she lived at 18 Boulevard Road, and made her annual visits to the Conferences and Mission Societies. On this visit in the last years of their Delhi stay she had too many new friends for her heart gave room. But her spirit did not waver and you met her you find her calm and steady. Mrs. Badley was always helpful and constructive as the President of the Women's Socio-Congress in the running of its Constitution and Bylaws. To this task she gave much care and skilful attention.

As a writer she excelled but it was not easy to prevail upon her to exercise this talent. As a public speaker she had few equals among her associates but it was a nice occasion when she consented to deliver a public address. She was particularly at home as a conversationalist though she never composed or wrote. Her prose was simple and honest and brought interest and enjoyment to any group and in all kinds of work with delicate dignity that was tempered with friendliness.

It is impossible as yet to realize that Mrs. Badley has gone from us and will never come again among us as was her wont. We shall increasingly become conscious of her. We can only in slight measure estimate the crushing blow that has fallen upon her brother beloved and the sorrow that has come to the daughters, Mrs. Bungay and her family of Manipur, U.P. Our thoughts and prayers are with them. But they and he will not stagger or falter. Mrs. Badley has taken away from us that rare combination of winsome grace and strength is broken in the victory, which the Holy Spirit gives to those whose lives are hid with Christ in God.

P. M. V.

The Winner

God—The greatest love

So loved—The greatest degree

The world—the greatest company

The earth—the greatest opportunity

The Enemy—The greatest task

That whatever—The greatest benefit

That whoever—The greatest gift

That wherever—The greatest opportunity

That wherever—The greatest task

Should never—The greatest promise

But—The greatest difference

Here—The greatest advantage

Now—The greatest certainty

Everlasting life—The greatest promise.

John 3:16.
Christian Family Week

Family Week has become an established part of the Christian Year, and it has been noticed that it has been observed in various ways. The following is a typical program in Christian Family Week.

**Family Worship Program**

1. Family Worship
   - Introduction: The purpose of Family Worship is to strengthen the family bond and to reinforce the family's faith. It is a time for the family to come together and worship God together.

2. Scripture Reading
   - The passage to be read should be one that is relevant to the theme of the week. It should be read aloud and discussed by the family.

3. Hymn
   - A hymn that is meaningful and appropriate to the theme of the week should be sung.

4. Prayer
   - The family should pray together, offering thanks for the blessings of the week and asking for guidance and protection for the coming days.

5. Benediction
   - The service should end with a benediction, offering hope and encouragement to the family.

**Family Activities**

1. Family Service Project
   - The family should decide on a service project that they can carry out together. It could be helping a local community organization, cleaning up a park, or volunteering at a food bank.

2. Family Meal
   - The family should plan and prepare a meal together. It could be a special meal that they haven't had before, or one that is representative of their cultural heritage.

3. Family Game Night
   - The family should plan a game night, playing games that they haven't played before. It could be a board game, a card game, or a video game.

**Family Devotions**

1. Family Devotions
   - The family should plan a time to gather together to read scriptures, pray, and discuss spiritual matters.

2. Family Bible Study
   - The family should plan a time to study the Bible together, discussing the lessons and applying them to their lives.

3. Family Prayer Time
   - The family should plan a time to pray together, offering thanks for the blessings of the week and asking for guidance and protection for the coming days.

**Family Service Project**

1. Family Service Project
   - The family should decide on a service project that they can carry out together. It could be helping a local community organization, cleaning up a park, or volunteering at a food bank.

2. Family Meal
   - The family should plan and prepare a meal together. It could be a special meal that they haven't had before, or one that is representative of their cultural heritage.

3. Family Game Night
   - The family should plan a game night, playing games that they haven't played before. It could be a board game, a card game, or a video game.

**Family Devotions**

1. Family Devotions
   - The family should plan a time to gather together to read scriptures, pray, and discuss spiritual matters.

2. Family Bible Study
   - The family should plan a time to study the Bible together, discussing the lessons and applying them to their lives.

3. Family Prayer Time
   - The family should plan a time to pray together, offering thanks for the blessings of the week and asking for guidance and protection for the coming days.
THE METHODIST WOMAN

Mrs. Brenton Thoburn Badley

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>1. Place and date of answer</th>
<th>Lucknow, India, November 12th, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Full name of missionary and date of birth</td>
<td>Brenton Roburn Badley, May 29th, 1876</td>
</tr>
<tr>
<td>3. Nationality</td>
<td>American</td>
</tr>
<tr>
<td>4. Date of appointment to our work</td>
<td>June 1899</td>
</tr>
<tr>
<td>5. Bishop appointing</td>
<td>James M. Roburn</td>
</tr>
<tr>
<td>6. Date of departure from home to engage in our work</td>
<td>September 23rd, 1899</td>
</tr>
<tr>
<td>7. Date of arrival on the mission field</td>
<td>December 28th, 1899</td>
</tr>
<tr>
<td>8. Has service under this Society been continuous since your first appointment? If not, when, why, and how long was it interrupted?</td>
<td>Yes</td>
</tr>
<tr>
<td>9. Fields of labor and dates (month and year)</td>
<td>Lucknow</td>
</tr>
<tr>
<td>10. Present residence</td>
<td>Lucknow</td>
</tr>
</tbody>
</table>
11. Employment at the present time

12. Date of marriage

13. Wife's full name

14. Date of wife's birth

15. Children's full names and date of birth respectively (and date of death, if any have died)

RETURN HOME.

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

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

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

19. Code name to indicate said representative in cable messages

FINANCIAL.

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

21. Received this year for children

22. Special aid asked, dates and amounts

23. Aid granted, dates and amounts

24. Outgoing expenses each time

25. Home-coming expenses each time

26. Home salary, for self and family

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

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

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

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

In 1899 he was appointed a missionary of the former Board of Foreign Mission of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League in India, constantly travelling and developing Christian work for young people. During this period he wrote a large number of de-
votional and inspirational books and pamphlets in Urdu and in English, mostly for the young people of the League. During the period of the Centenary of the Methodist Church in the United States, when a missionary campaign was carried on throughout the United States, Dr. Badley was one of the secretaries of the Movement. In 1920 he returned to India to head the Indian Centenary Movement; he served also as superintendent of the Bexilly District, and as principal of the Methodist High School in Shahjahanpur.

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

Bishop Badley retired from active service in 1941, but continued to reside in India. The following year he was repatriated with other missionaries to the United States on the S.S. "Gripsholm". After a lecture tour of America, he returned to India and settled in Dehra Dun in the Himalayas. He continued, however, to write and lecture on Indian and Christian topics.

In 1903, Dr. Badley was married to Miss Mary Putnam Stearns, who died in May 1940. Two children survive: Luther S. Badley, of Omaha, Neb.; and Mrs. Mary E. Burgoyne, of Durham, N.H. Surviving also is a brother, Dr. Theodore C. Badley, missionary in Ghasibad, U.P., India.
Bishop Brenton T. Badley

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

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

His fourth visit was when he was here from 27th September to 6th October, 1941. In the picture he is standing exactly where the old Kharik tree was. Bishop Thoburn also mentions this Kharik tree. It was the spot where he started the first day-school which has now grown into our Meenmore High School.

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

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

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

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

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

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

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

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

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

Puran Singh, IX Class.

Mr. Mouse

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

Babri Datt Chakraborty, Class IX A.

[But what about Mr. Mouse himself!—Ed.]
A THIRD generation missionary is Bishop Brenton Thoburn Badley. He learned Hindustani as a boy and was as much at home in that language as in English. A deeply religious leader, fervent and eloquent, he early undertook many varied duties. He was the first full-time secretary of the Epworth League for India and Burma. He was editor of the famous missionary paper, "The Indian Witness," a big job in itself, but Dr. Badley found time to do a good deal of other writing in addition to his editorial work. "The New American Indian" and "The Making of the Christian College in India" are two of his books. He was also actively associated with the Missionary Centenary Movement as Executive Secretary in India.

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

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

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

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

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

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

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

As one watches a child catching Mr. Smith's hand to walk beside him the realization comes as to why many children's homes seem tragic. It is because there is no man to whom a child can talk. Children need men in their homes who know them and care for them. Mothers' Jewels Home is fortunate indeed. May Mr. and Mrs. Smith stay long at the farm home.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org