

**CHITAMBAR, BISHOP JASHWANT
RAO AND MRS. CHITAMBAR**

Library

turn. It is not only in death that we are called back to the earth, but long before that, each individual, and periodically, civilization as a whole, feels the tremendous urge to return to the earth before it is too late. And when we have returned, when from closeness to the earth we have received new strength and vigor, then, long before death, that other saying of the Preacher's will also come true, "our spirits will return to the God who gave them."

Rolfe, Iowa.

The Methodist Woman

SATYAVATI VIOLET SINGH was born of Rajput parentage in 1878 in an ideal Christian home at Beawar. At seven she entered the Mission Girls' Boarding School at Nasirabad, where she excelled, especially drawn to music. With her younger sister (now Mrs. N. Jordan), she went to Lal Bagh in Lucknow, where they knew and loved Miss Thoburn, the principal; Miss Lilavati Singh, and other good teachers.

She entered college with high rank. Here she met a very promising, earnest Chris-



Mrs. J. R. Chitambar

tian young man, J. R. Chitambar, who later became a Methodist bishop. They were married in 1901.

Bishop Badley says of her: "Satyavati Singh was one of the spiritual forces of our institution at Lal Bagh. While her husband was a student in Bareilly Theological Seminary, the Chitambars lived the simple life. Their home has ever been one of the happiest and most beautiful I have ever known. The tiny, humble home was a center of rich Christian experience; love, devotion, and prayer. Here she showed those characteristics which throughout her life have been outstanding, namely, soul-winning, zeal for temperance and social purity, community uplift, and above all personal Bible study and prayer. To quote Bishop Badley further, he says: "After Bareilly came the call to her husband to Lucknow as headmaster of the Lucknow Christian High School and pastor of Central Hindustani Church. One could not but note the quiet but influential share that Mrs. Chitambar had in all that concerned the life of the church."

Mrs. Chitambar had a great variety of experiences as her husband was given various responsibilities as teacher, editor, district superintendent, Epworth League ex-

ecutive, college president, and bishop. She has been twice in America. In 1932 she and Bishop Chitambar attended General Conference. She toured and spoke, out of a full heart, of India and its needs at many camp meetings. She wrote at that time to a personal friend: "There is much to discourage one in this country these days, but these camp gatherings are a great encouragement. We need to pray very, very earnestly for a great awakening in the church."

After the General Conference of 1932 the Foreign Missions secretaries called the missionaries and foreign delegates together, and told of the greatly reduced income. What was to be done? "Then it was that Mrs. Chitambar arose and stated that it had always been her custom, and the custom of those she knew in India to find a way out of such difficulties through prayer. She led in prayer, and, following this for half an hour, the group was in prayer. In a new sense there seemed to come to those who were present the consciousness that prayer should have a larger place in our lives and efforts." Mrs. Chitambar has been elected a lay delegate to the General Conference of 1936.

In spite of her public activities, Mrs. Chitambar has been a good mother to six children. Three of these, after completing their education in the United States, are now in Indian work. Mrs. Jordan (Satyavati) is in charge of the music department of Isabella Thoburn College, Lucknow. Theodore (Ted) and his wife are on the staff of Lucknow Christian College; while Theodora is a teacher in the Government Girls' High School in Bareilly. Of the other three: Arthur, an aviator, is working as a personal pilot to an English gentleman in Bihar, Isaac is a sophomore in Lucknow Christian College, and Bennie is in high school in Jubbulpore.

Mrs. Chitambar is president of the National Woman's Christian Temperance Union of India, and has long been interested in temperance and other reforms.

In his book entitled *Mahatma Gandhi*, Bishop Chitambar refers to Mrs. Chitambar as "My ever faithful and inspiring companion through all the ups and downs of life."

Thus as devoted wife and mother and as a consecrated worker for the Master she goes about helping and inspiring all those who meet her and contributing in a most definite way to the establishment of the Master's kingdom.

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Daily Devoti

SUNDAY—Reading: Genesis 28: 10-22

Hymn—"We may not climb the heavenly steeps" (128; 120).*

The hunger of the human heart for God is instinctive and universal. Throughout the ages men have echoed the heart-cry of the author of the book of Job: "O that I knew where I might find him." The experience of the great spiritual geniuses of the race proves that one of the surest ways by which God may be found is in the solitudes, away from the crowds. This was the experience of Jacob in our narrative today.

The value of this experience of Jacob for us is its universality. The same factors which contributed to his discovery of God are operative in the lives of people today. Whenever this sense of inadequacy to cope with the needs of life is coupled with an open mind and a willing spirit to follow the Light as it may be revealed to us, "There God comes down our souls to greet, and glory crowns the mercy seat."

Prayer—O God, Thou who art the Source of Life and Light, speak to our hearts on this holy Sabbath day, that we may know that we are numbered among thy faithful and elect children, and grant that Thy presence in our lives may be manifest in our contacts with our fellows. Amen.

MONDAY—Reading: Isaiah 7: 1-9

Hymn—"How firm a foundation" (461; 315).

Perhaps the most serious aspect of these depression years is not what has happened to our material possessions, but their effect on our ethereal ideals, and our loss of faith in God and man. The times demand a recovery of our faith in God and the supremacy of spiritual values. We need to hear again the words of Jesus, "Be it unto thee as thy faith."

This faith will doubtless express itself in different ways. There will be the simple, childlike faith of the average person which sends him forth each day to his work, whatever its nature, confident that he will come to the close of the day with these duties satisfactorily performed.

Then there will be the faith of the patient sufferer who remains sweet and beautiful through it all, confident of ultimate triumph. And finally there is what someone has called "fighting faith" which would rid the world of great social evils. "If ye will not believe, surely ye shall not be established."

Prayer—Our heavenly Father, we, Thy children, are in need of Thee. Of ourselves we can do nothing, but we believe that

Prepared by Willis J. King
President, Gammon Theological Seminary

members today is a vital Christian experience.

When it comes to describing this experience that is another matter. Some phases of it will vary with different people, but there are certain factors which belong to every genuine Christian experience: a first-hand knowledge of Jesus Christ; the sense of power which comes from such a knowledge; a willingness to suffer for and with Christ; an unfaltering faith in the life beyond. The question, then, that each Christian believer ought to ask himself is, "Does my own experience measure up to the tests suggested in these stirring words of the great apostle to the Gentiles?"

Prayer—Our heavenly Father, we feel keenly the need of a vital experience of Thee. Our hearts hunger for an outpouring of the Holy Spirit. May we wend our way with Thee to some holy mount of transfiguration, and have Thy shining presence illumine and inspire us, as it did Thy disciples in the long ago. Amen.

WEDNESDAY—Reading: Romans 12: 1-20

Hymn—"Saviour, thy dying love" (349; 219).

The one emphasis that is to be found in all of Paul's writings is the ability of the gospel of Jesus Christ to change the minds and hearts of people; to make good men of bad men; to cause people to love where before they had hated; to make men and women living epistles of the life and spirit of Jesus. He was, therefore, exceedingly anxious that the followers of Jesus, "Be not molded by this world" (to use Moffatt's phrase), but that Christ should be their pattern.

Up to a certain point, of course, conformity has value. Nobody appreciated this more keenly than did the apostle. His anxiety was that Christ should be our pattern. To have Christ as our pattern means a transformation of our inner life, and no man ever actually accepts the Christian way of life without such an inner transformation. Jesus came to "turn the world upside down" and His followers must be willing to "follow in His train."

Prayer—We would be like Thee, O Christ, our Master. We would understand Thy way of life and enter into Thy spirit. Grant that we may not be molded by the patterns of this world, but that Thou, O Christ, may be our pattern. Amen.

THURSDAY—Reading: Matthew 14: 12-21

Hymn—"Where cross the crowded ways of life" (423; 465).

One of the most obvious facts about the life and work of Jesus was His genuine love for, and sympathy with, people. His heart went out in all of its fullness for folk of all sorts and conditions. He Himself knew what suffering was and was genuinely sympathetic with those who suffered.

But with Him sympathy was active and dynamic, not passive and anemic. He would do something about it. "They have no need to go away; give ye them to eat." This is the challenge to followers of Jesus today in the face of our prolonged depression. It is not enough to contribute to the Community Chest and other relief agencies. We must

The Lucknow Collegian.

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Old Series Vol. XXXIII. No. 1. New Series Vol. XXXI. No. 1.

Dashera Number, 1940.

Bishop Jashwant Rao Chitambar.

Bishop Jashwant Rao Chitambar died in Jubbulpore on September, 4, 1940. Thus came to an end the career of one of India's Great men. India's life is the richer because this son lived and worked for all her people.

Bishop Chitambar's life was one of continuous growth. After having made an outstanding record as a student in Lucknow Christian College, from which he took his B. A. degree in 1901, he became successively Teacher, Head-master and Principal, within his *Alma Mater*. At the same time he passed through the various stages of the work of a minister in the Methodist Episcopal Church, having served as Pastor, District Superintendent, Epworth League Secretary, and finally raised to the high office of a Bishop of his church.

Bishop Chitambar was born on September 5, 1879. His early years were spent in Cawnpore, where his father, Rev. Raja Ram Chitambar, was the Head-master of the mission school in which Jashwant received his training. When the father died in 1893, the son was sent to the boarding school attached to Lucknow Christian College. For the rest of his life he maintained a close connection with this college, being at the time of his death a member of the Board of Governors.

As a student he took a keen interest in all of the activities of both the college and the church. The zest with which he sang the church hymns in later life grew out of his early love for music. His ready wit was evident even in his student days. Among the friendships formed during these college years was that with Satyavati Singh, a student in the Isabella Thoburn College, who later became Mrs. Chitambar. The beautiful home which these two maintained was known far and wide for its wholesomeness, its happy children, its high spiritual tone, its hospitality, and its ever ready welcome.

Soon after receiving the B. A. degree Mr. Chitambar accepted a post as master in the Collegiate School attached to Lucknow Christian College. In 1902 an opportunity came to

him to study at the Bareilly Theological College, which opportunity he gladly accepted, graduating with honours in 1903. Following this experience he spent one and a half years teaching in Lucknow Christian College, and then became the Head-master of the Collegiate School, which position he held until the year 1913. He had served as the pastor of the Central Methodist Church, Lucknow from 1910 to 1913 even while he was head master, but from 1914 to 1915 he was the full-time pastor of this church. During this year he accepted appointment as editor of the *Kaukab-i-Hind*, the official Urdu organ of the Methodist Episcopal Church. It was in 1915 that he left the city pastorate to become the District Superintendent of the Eastern Kumaon District of the North India Conference. In 1918 he accepted appointment as the General Secretary of the Epworth League for Southern Asia, in which capacity his travels brought him into every part of India.

Throughout his life Bishop Chitambar must have travelled hundreds of thousands of miles. As early as the year 1907 he attended the World's Student Christian Federation, held in Japan. In 1910 he was a delegate to the World's Sunday School Convention in the United States, and in the same year he attended the World Missionary Conference in Edinburgh, Scotland. On seven different occasions he made the long journey from India to the United States to attend the General Conference of his church. In 1919 he was called to the United States by the Board of Foreign Missions of the Methodist Episcopal Church to help represent India in the great Centenary celebrations of that year.

Bishop Chitambar was inaugurated Principal of Lucknow Christian College on January 27, 1922. His first task was to reorganize the college and bring it in line with the new scheme of education which was brought into force within the province at that time. His abilities as an educator were early recognised by Government and he was asked to serve on the committee that brought out the detailed plans for educational reorganization. He was a member of the first Board of High School and Intermediate Education and thus had a hand in shaping the entire system. He took an active part in all matters relating to the welfare of students and teachers. He served as president of the United Provinces Secondary Education Association for one year.

The Central Conference of the Methodist Episcopal Church, meeting in Cawnpore, at the end of the year 1930, elected Dr. Chitambar to the episcopacy. Just as he had been the first Indian to be elected to the secretaryship of the Epworth League and the first Indian to be elected to the principalship of the college, so he was the first Indian to be elected to this high office of the Methodist Episcopal Church. For almost ten years he carried out the arduous duties of a bishop, conducting the annual conferences, district conferences and visit-

ing every circuit and church of his various areas. He presided at annual meetings of Boards of Governors of many of the church's educational and medical institutions. He bore his share of responsibilities in the Inter-denominational councils of the country, both provincial and national. He maintained a close touch with the mother church in the United States through a constant stream of correspondence. He gave himself wholly to the church that he served.

Throughout his life Bishop Chitambar took an active interest in the social and political welfare of the people of India. He identified himself with the Liberal Party. He was at one time President of the All-India Conference of the Indian Christian Association.

He succeeded in identifying himself so well with the positions which he held in life that it is hard to think of him apart from them. When he was a preacher, he was in all things a preacher; when he was a principal he was in all things a principal; and when he was a bishop he was in all things a bishop. This complete identification of self with his work is what makes us to-day think of him as Bishop Chitambar, or as Principal Chitambar. Few men succeed as well as he did in losing themselves as individuals in their work.

And yet, it was this very losing of himself in his work that has made his life stand out so boldly. The outlines of the various periods of his life stand out in bold relief. As we follow through his life we note that there was a rudder that gave it always an even keel. Above, or should we say beneath the outward turmoil of a multiplicity of tasks there was an abiding faith and an assurance that gave security and purpose to his life. While seemingly given up entirely to the routine tasks of being a principal of a large college, he was always aware of the fact that his life's purpose was of a spiritual nature. One of his favourite quotations was, "The fire shall ever be burning upon the altar. It shall never go out." This spiritual fervour burned constantly within his own life. He was the means of keeping the flame alive in the hearts of multitudes who knew him. We cannot think of him apart from this.

We shall ever remember his hearty laugh, his cheery disposition, his devotion to his responsibility, and the beautiful home that he helped to make. But we at Lucknow Christian College will remember best his unquenchable love for his *Alma Mater*. The softest spot in his heart was undoubtedly for this institution. He had hoped that he would be spared long enough to raise money with which to erect a chapel at the very centre of the college. Such an accomplishment would have been a fitting crown to his many labours, for he always put spirituality at the centre of all things.

Lucknow, India.
September 12, 1940.

R. D. WELLONS.

Mr. Parmanand Sharma

In the 5th period today, when one of my friends gave the most shocking and infinitely poignant news of the decease of Mr. P. N. Sharma, my last year's practical Physics teacher, I could not believe the correctness of the news.

Last night I dreamt that Mr. Sharma had recovered and rejoined the College and resumed his duty. I imputed this dream to the psychological effect of thought over the subconscious mind because last evening I happened to pass by the "Capitol Hotel" where Mr. Sharma resided last year. I asked my friend if he knew anything of the last year's occupant of that room in that hotel. He knew only as much as I did. We only knew that Mr. Sharma was on leave since the last week of July, 1940.

I was reminded of the day when I with some of my friends had gone to see Mr. Sharma in March, 1940. Seated in a chair in the veranda, he was looking down upon the crowd below before the hotel. He was listening to the radio in the shop below the hotel. As soon as he saw us, he got up and received us with the same old and familiar lovely smile on the same old and pale face. We knew that for about a week he lay in a state of stupor, doing nothing but swallowing the orange-juice and medicine which the servants poured in his mouth. But now he was slowly recovering. We were extremely glad to trace joy in his face. He forced us to an orange party, saying that such chances are rare. We gave him pleasure by saying that we shall enjoy grand parties when he would recover from his illness and would be honoured with Doctorate. He also enjoyed oranges with us.

He discovered the action of silver-nitrate over silver-chloride. He had written out the Thesis but could not publish it due to bad health. He had published some portion of it but left the work incomplete due to excessive attacks of bad health. He expected to finish it by the end of April, 1940, as he thought he would recover soon. He would have submitted the Thesis for examination and degree by July, 1940.

The impression of ineffable mental charm that was formed at this 1st chance of closer contact never lessened or became modified. His rapidity in the sympathetic interchange of ideas and his friendly and kind behaviour was doubtless the source of it.

After a period of very ill health in the summer during which he seemed to be on the brink of galloping consumption, he returned to join the college in July, 1940. He was capable of no mental exertion and was in the depths of languor. Yet he tried his best to perform his duty scrupulously and properly.

He entrusted himself into the hands of doctors unworthy of his care and friends unworthy of his friendship. They persuaded him to take Homœopathic treatment and not treatment of King George Hospital.

Sept. 6, 1940



BISHOP J. R. CHITAMBAR
Nucamera Studio

REV. J. R. CHITAMBAR, METHODIST BISHOP

First Indian Christian to Be
Elevated to Episcopacy Dies
at 65 in Native Land

WROTE BOOK ON GANDHI

Converted Son of Brahmin
Had Visited U. S. This Year
for Church Conference

The Rev. Jashwant Rao Chitambar, Methodist Bishop of Jubbulpore, Central Provinces, India, died in India on Wednesday, according to a radiogram received yesterday by the Board of Missions of the Methodist Church here. He was the first Indian Christian to be elevated to the Methodist episcopacy. His age was 65.

Bishop Chitambar had visited the United States this year to attend the first general conference of the united Methodist Church at Atlantic City and had spoken in many communities. His brief illness began not long after he had returned to India.

The son of a Brahmin, or member of the highest Hindu caste, who was converted to Christianity, Bishop Chitambar was a graduate of Allahabad University and the Bareilly Theological Seminary, both Indian institutions. He had received a Doctor of Laws Degree from Oklahoma City University.

He began his Christian service in 1895, became at an early age a spokesman for Indian Christians, was a delegate to the World Missionary Conference in Edinburgh in 1910 and to the International Sunday School Convention, Washington, D. C., the same year. He had served as secretary of the Indian Student Volunteer Movement, a world-wide recruiting agency for Christian workers, and had been active in international Young Men's Christian Association affairs.

At one time he was general secretary of the Epworth League, Methodist youth society, in India. He was president of the Lucknow Christian College when, in 1931, he was elected by his Indian and American colleagues in the Methodist Church of Southern Asia to the rank of Bishop.

Bishop Chitambar was considered a close friend of Mahatma Gandhi, about whom he had written a book. The Bishop, however, did not take part in politics.

He leaves a widow and six children, one of whom, Theodore Chitambar, was once a tennis star at Northwestern University, Evanston, Ill.

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6, 1940.

NAMAKER HOME

Open stock from
al Group
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What if you were in Cape C
furniture-sale-month of Au
price

19.75
8.50
37.50



Bishop Chitambar Dies in India; Methodist Leader of His Race

Friend of Gandhi, 65, Had
Often Attended Church
Council Sessions in U.S.

The Rev. Jashwant Rao Chitambar, Methodist Bishop of Jubbulpore, Central Provinces, India, died in India on Wednesday, according to word received here yesterday by the Board of Missions of the Methodist Church, 150 Fifth Avenue. He was sixty-five years old.

Bishop Chitambar was the first Indian to be made a bishop of the Methodist Episcopal Church, and at his death he was one of three bishops among India's 500,000 Methodists. He was elected to the episcopacy on Dec. 31, 1930, by his Indian and American colleagues in the Methodist Church of Southern Asia, after the General Conference of the Methodist Episcopal Church adopted legislation in Kansas City in 1928 permitting the Indian branch of the Church to elect its own bishops.

Bishop Chitambar was well known in the United States through his regular attendance at meetings of the Methodist Council of Bishops. While in this country this year to attend the first general conference of the united Methodist Church at Atlantic City, he spoke in several other cities.

Bishop Chitambar was the son of high caste Mahratta Brahmin parents who were converted to Christianity. He was left an orphan at the age of fourteen, and worked his way through Lucknow Christian College, of which he later served as president for fifteen years. He was graduated Allahabad University and the Methodist Theological School in India. In 1903 to 1906 he was a member of the faculty at Bareilly, and in



The Rev. Jashwant Rao Chitambar, Bishop of Jubbulpore

the latter year became professor of history at Lucknow. He also served as pastor of the Hindustani Church in Lucknow, general secretary of the Epworth League, Methodist young people's society for India, and a member of the committee which revised "The Standard Hindustani Dictionary."

He was a close friend of Mahatma Gandhi, and the author of a book on Gandhi's life and influence. He always appeared in the United States in his national dress, a long, tight-fitting coat and elaborate turban.

His wife and six children survive.

Fair's Exhibit Of Rare Birds Will Go to Zoo

Brazilian Collection of 41,
Accepted by Moses, to
Live in Central Park

*Only fifty-two days left to
see the New York World's Fair*

A collection of forty-one rare birds from the Amazon jungle now on exhibition in the garden of the Brazilian pavilion at the World's Fair has been given to the Department of Parks and will be installed in the aviary at the Central Park Zoo within a few weeks. Dr. Armando Vidal, Brazilian Commissioner General to the Fair, disclosed yesterday.

Dr. Harry Memphis, director of the Central Park Zoo, confirmed the acceptance of the birds by Robert Moses, Park Commissioner. He described the collection as "one of the finest of its kind ever brought to this country," and said the tropical birds would be housed in a new Brazilian section of the steam-heated quarters of the Bird House at the zoo as soon as it becomes cold. Some of the birds were kept in the zoo's aviary last winter.

Dr. Memphis explained that plans already had been formulated to liberate them next summer in the sanctuary at the Fifty-ninth Street side of Central Park Lake. He was enthusiastic regarding the acquisition of the collection, and said the gift was evidence of a move toward closer relations between Brazil and the United States.

Many Rare Specimens

New Nut-Butter Any Kind, Made



A golden ribbon of nut butter

Green Turtle Consomme Market, With Hobnail Rum Syrup and G

By Clementine

There is a new midtown nut butter, watch as the nuts are roasted in minutes.

Peanuts, pecans, almonds, fill make the best butters. Nothing added but salt. Nut-butter r

Another National Bishop Honored



BISHOP JASHWANT RAO CHITAMBAR OF JUBBULPORE.
INDIA

THE honorary degree of doctor of laws was conferred upon Bishop Jashwant Rao Chitambar at the recent Commencement of Oklahoma City University. In the formal ceremony of presentation, Dr. Eugene M. Antrim, president of the university, made the following declaration:

Jashwant Rao Chitambar, son of high-caste Indian parents, who lost inheritance and home when they became Christians (his father a native missionary); graduate, professor of history, and principal of Lucknow Christian College; graduate of Allahabad University and Bareilly Theological Seminary (gaining a government scholarship and standing first among the Christian students at Allahabad); pastor; general Epworth League secretary for India, one of the founders of the National Missionary Society; member of committee which revised the Standard Hindustani Dictionary; delegate to four General Conferences of the Methodist Episcopal Church; the first native bishop of the Methodist Episcopal Church ever elected in India.

Scholar, administrator, sect, preacher and prophet, brother beloved; living link between the practical Christianity of the Occident and the mystical Christianity of the Orient; husband of Satyawati Singh (a former teacher in Isabella Thoburn College). Bachelor of arts, master of arts, doctor of divinity.—Jashwant Rao Chitambar, by the authority in me vested, I confer upon you the honorary degree of doctor of laws, in Oklahoma City University, with all the rights, honors, and privileges here and everywhere appertaining to that degree. In witness whereof, I present to you this diploma and invest you with this hood.

Bishop and Mrs. Chitambar expect to remain in this country speaking in behalf of India until fall. They plan to sail from New York on Oct. 7.

June 29 1932

ZION'S HERALD

New Englander this season—Miss Margaret Slattery. There are lectures, discussions, or conferences on the boat each day, as well as while the party is in Europe. The leaders "over there" will be people prominent in governmental affairs and the movement toward world peace. Mr. Douglass, who is New England secretary of the National Council for Prevention of War, will himself speak several times in and near London before Rotary clubs and other groups that have written to ask him to do so. He and Mrs. Douglass will be away until early in September.

—Dr. L. P. Jacks of Manchester, England, will be next year's Lyman Beecher lecturer on preaching in Yale University.

—Rev. and Mrs. H. G. Butler of Oxford, with their daughter Dorothy, are making an automobile tour of the West, including Iowa Wesleyan Commencement, where their son, William O., was one of the graduates.

—Rev. William Henry Teeter, Ph. D., a former missionary of the Methodist Episcopal Church in the Philippine Islands and in Chile, died at the Maryland General Hospital, Baltimore, on June 16. Dr. Teeter joined the faculty of the University of Southern California in 1920, and later the extension department of Columbia University, where he was attached at the time of his death. He is survived by his widow, a daughter, and two sons.

—Bishop and Mrs. L. J. Birney are leaving New York this week for Pasadena, California.

79 Years Ago in ZION'S HERALD

BOOK CONCERN PROFITS

THE inability of the Book Concern to make its usual dividends to the Annual Conferences this year, is a fortunate event in the history of the M. E. Church. It takes a crutch from the hands of the church, on which she has already leaned too long, to the injury of her worn-out ministers—a crutch she does not need, and which has really hindered her from doing her duty. Its unexpected removal, by making it necessary to appeal to the people for direct contributions to support their worn-out preachers, will demonstrate that these deserving men can be sustained, and well sustained too, without any aid from the dividends of the Book Concern. And may we not hope that it will, hereafter, lead the Conferences to adopt systematic measures for the competent support of their superannuated members; and to such action of the General and Annual Conferences as may be necessary to devote the profits of the Book Concern to the work of cheapening its publications? (June 29, 1853.)

ment. She is supported by the New England Branch of the Woman's Foreign Missionary Society. Before returning to China she will attend summer school at Columbia. Mrs. Ling and her mother were both converted as a result of the labors of Miss Hartford.

—Bishop H. Lester Smith's address for the summer is Blue Bird Cottage, Epworth Heights, Ludington, Mich.

PARK STREET UNITED CHURCH, CHURCH, CHURCH, CHURCH

SUNDAY, SEPTEMBER 15th, 1932, Fr. Sermon, providing

(Reported verbatim by Nona L. Harrison)

Mr. McArthur, returned missionary of the United Church of Canada in India, now of Toronto, was invited to introduce the speaker, Bishop Whitcomb.

MR. McARTHUR:- Twenty years ago, when I was resident in Central India, it was the custom of our Mission to hold annual gatherings of the Christians of the whole of that area and ordinarily these came together in company of one thousand or more and they stayed for several days or a week listening to addresses in the morning and afternoon, and evening sermons, which were given for the purpose of stimulating their Christian zeal and teaching them the truth, and it was our custom to call upon neighboring missionaries for help. Among those who came to our help upon different occasions was Mr. Whitcomb, who was then working under the Methodist Episcopal Church in the district north of Calcutta and whose reputation as an evangelist and an able speaker and leader in his church was extending beyond the bounds of his own Mission.

That was where I first met this gentleman. He has gone on from that time, from strength to strength, and quite recently his church has elected him to the bishop of that area of the Methodist Episcopal Mission in India.

Just before the General Conference of the Methodist Episcopal Church was held in Atlantic City, and I happened one Sunday afternoon to be listening over the radio to a broadcast from Atlantic City. A Chinese Bishop was introduced, then presently they said a bishop from India would speak and I heard my friend's

address by Bishop Chitambar.

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some announcements. After his address was over I sat down and wrote to him, telling him I thought it would be too bad if he could not make a visit to Canada on this occasion, and he replied he would be very glad if he could do so, giving a list of dates. Shortly after I gave over the work of organizing this tour through Ontario to Dr. A. J. Stephenson, and the success of Bishop Chitambar's trip over Ontario to Montreal, this week, is wholly the result of Dr. Stephenson's efforts. Bishop Chitambar came through from Quebec last night and is travelling as far as Montreal. He will speak at one meeting in Toronto, and will appear also at the General Council in Hamilton this week as delegate from India to Canada.

Mrs. Chitambar has equal gifts with her husband and you have only to hear her to know that any description of her ability would fail to do justice to the occasion. I have the greatest pleasure in introducing these friends to a Canadian audience because I am perfectly sure that those who listen to them will be satisfied with that which they hear.

Mr. MacFarlane then called on Mrs. Chitambar for a word of greeting.

MRS. CHITAMBAR:- Friends, I will not take much of your time. My husband will tell you all you would like to know I just want to share a letter with you which came about a couple of weeks ago to my husband.

In our church, the Methodist Episcopal Church, during the past nine months, these times were held in India, and that there was going to be so much out in the appropriation. Altogether it has amounted to more than seventy-five per cent on the

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work. The first came in January, the second came in March before we sailed. We thought that was the limit and adjusted things before we left, but after the General Conference in Atlantic City was over we went to all our foreign fields that there had to be a further cut of fifty per cent. We wondered how our workers would fare under that. We have had a letter, which I am going to share with you now, which made us so happy, because it will show that "the Lord is marching on" in India.

The brother who wrote the letter is a District Superintendent and a National (an Indian). He has about twenty-four men under him. When he got this terrible news that there was to be a further cut of fifty per cent he wrote a letter to his workers and said "Brethren, what shall we do? How shall we manage? How far shall we cut down work? How shall we dismiss?" These men were scattered all over the district. They had no chance of getting together to have a little conference about this and to frame an answer. They all sent a reply on their own, individually, and the purport of every letter was this: "Dear Mr. Superintendent: We are not hirelings, we are co-workers with God. Since the last cut we have lived on two meals a day. We are prepared to live on one meal a day now, but God's work shall not suffer. We shall go on!" It made us very happy to get this letter.

There are indications on every side, as you will hear from my husband, that it is an opportunity for those who are called Christians. A brave soldier likes to be in a tight corner to show his bravery and he is happy for that chance. I think that Christians should be happy that the Lord has put us into this ^{ed} work at this time when there are troubles on every side. Brave soldiers of the Cross are needed. I am sure that those who are here are not going to

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disappoint the Lord. Thank you.

THE ADDRESS BY

BISHOP CHITAMBAR:-

The eyes of the entire world are at the present time turned towards India and it is absolutely no exaggeration to say that all the nations of the world are following with considerable interest the movements that are in evidence in my country. You people who live in Canada have a peculiar connection with my Motherland, not only because you are one of those nations that are interested in the progress and the welfare of my country but for a nobler reason.

In the past years you have sent us your choice sons and daughters as missionaries to India. You have sent us of your hard-earned money, representing considerable sacrifice on your part - personal sacrifice, in order that my Motherland may have the chance to hear and accept the Gospel of Peace and Salvation as found through Jesus Christ our Lord. This you have done because of your loyalty to and love for our common Redeemer and Saviour, Jesus Christ. Therefore, we feel that you good people have a right to know what is transpiring in that great and wonderful country which we have the honor to represent, India.

The whole Orient is at the present time awake, and India has experienced a full awareness of this remarkable awakening.

Never before have the people of India been so alert and active as they are at present. Never before have they felt the warmth and the glow of patriotism in their bosoms as they are feeling at the present day. Things have changed so remarkably and so rapidly in India and are still changing so rapidly that the India of to-day

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is not the India of ten years or even five years ago. Things are continuing to change so rapidly that it is well nigh impossible to foretell what is going to happen, in five years hence, or a year hence. My wife and I left our country the third week of March and we expect to be back the second or third week of November and we are sure that the India which we shall find in the month of November will be, in more ways than one, different from the India which we left in the month of March. Things are moving so rapidly and changing so rapidly that this is a very sane and correct statement to make.

This national awakening seems to have affected everybody and all parts of India. Way up in the Himalayan mountains, down to the south near Ceylon, on the eastern coast in Bengal and Burma, on the western side in Karachi and the province of Sind you will find this awakening has affected the young and old, rich and poor, people living in towns and cities and people living in the villages, literate and illiterate.

As I have said, there are signs of awakening everywhere. Notice the unprecedented awakening in the political realm. The people of India are politically awake. They are not only asking for a larger measure of influence in the administration of the country but they are actually asking for self government, for they feel they are well able now to manage the affairs of their own country. They are repeating all over the country the oft-quoted dictum of one of England's great statesmen, Sir John Bull-Bulwer-Lytton, "good government is no substitute for self government." There are two political parties. One, the National Indian Congress, calling themselves the Nationalists of India, of which Mr. Gandhi is at the head, are known as extremists. These people are for a complete and immediate

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withdrawal of the British from India. Their slogan is "India for the Indians!" and they say, "We are quite ready to manage the affairs of our country now without an influence from outside." The other is a party of moderate liberals, or Liberal Power too, whichever you choose. They are also for self government or political independence but the difference lies in this: they believe that because of the overwhelming illiteracy in India, because of the lack of unity in the various communities of the country, India is not quite ready for complete independence, political independence, that what we should have is an administration like Australia or Ireland. They are for we skin their wool through constitutional means, basing their claims upon the promises and pledges made to India by the British Government. At the present time the party of the Indian National Congress, headed by M. Gandhi, seems to dominate the entire situation, but whether it is the National Extremists or Moderate Liberals that dominate the situation, the fact remains that the people of India are eagerly striving for some action. You now sense the new spirit of nationhood in evidence all over the country.

In the second place India is undergoing a wonderful economic awakening. India is economically awake. India's people may be poor, but India is very rich in her natural resources. We have gold fields and gold mines and gold pits in India; we have mica, salt petre, borax in abundance; we have miles upon miles of forests with valuable timber; one of the greatest, if not the greatest, steel industry in the world is in India; we have our pearl fisheries; in fact we have our oil fields and oil wells. The people of India are realizing we have extensive resources of our own which must be developed and increased and built up in

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order to materially increase the fabric of the country, and to-day this economic awakening is being pushed. You have heard of the homespun cloth known as Swadeshi cloth, and the efforts of those people who are endeavoring to introduce a hand spinning and weaving machine for those who cannot afford machines. The people are turning out homespun cloth and goods everywhere so that they may prove that India can produce for her own needs. Without attracting too much attention, may I point out that the outfit I am wearing is of this homespun cloth known as Swadeshi, prepared by the people of India on Indian hand spinning wheels. The whole outfit from my shoes to the top of my turban, not including shirt and collar, all Indian made, cost me the enormous sum of four dollars and a quarter.

As in 1857, economically the cry "India for the Indians!" has brought salutary growth in business and a quickened impulse all over the country, relative to any individual industrial enterprises - a most unprecedented economic awakening in India. What the people of India desire to-day, and desire most vehemently, is that India and her people shall not be exploited.

In the third place, an unprecedented social awakening is in evidence in my country. India is socially aware. India is a country of multitudinous communities. There are the Hindus forming 71% of the native population. There are the Mohammedans, forming 21% of the population. There are the Buddhists, forming 3% of the population, the Christians, forming about 2% of the population, and other communities in India with diverse and conflicting interests. By the way, I hope you know that even today who comes from India is not a Hindu. In my place in America I have been introduced as a Hindu bishop from India, and I have said, "The

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Minas do not have Bishops. I hope I am a Christian Bishop.

The people of India have various conflicting opinions but there are things which are happening as a result of the nationalistic movement or nationalistic awakening in my country. One is that the people of India are endeavoring to sink their differences and to present a united front. We have our internal feuds, fights between the Mohammedans and Hindus, but the country is far more united than she has been before. The second result is that the people of India have become imbued with the spirit of true patriotism. What is patriotism? Will you permit me to define patriotism in my own way? I think that patriotism is not merely "Right, My Country, Right or Wrong!" Patriotism is love of one's country, of course, but patriotism also involves a man's consciousness or awareness of one's country's failures and shortcomings and a firm resolve to rid one's country of these defects and shortcomings. Patriotism also means this: that we shall live for our country, for it is a much greater and much nobler thing to live for one's country, much more difficult also, than to die for it. It is by this standard that India has been imbued with the spirit of true patriotism.

The social reformer has room in India to-day, and there have been some social reforms brought about in my country that would have been impossible ten years ago. I don't want anyone to understand that we are having an easy time of it, that the reformers are having smooth sailing. The people of India are very fond of the word slavery; they are very loath to remove the ancient landmarks of their forefathers, so the reformers are being opposed at every turn. Yet the fact remains that to-day there are social reforms being brought about in India which would have been impossible

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ten years ago. When I go through I hope you will have drawn your own conclusions as to the influences that have been at work in India to make the reforms possible.

The reformer is busy in India; he has a number of items on his program. These items may sound negative but they are constructive just the same. What are they? The first is the removal of untouchability. According to the Hindu society's teachings, between sixty and seventy millions of the Indians - one-fifth of the population - have been classified as untouchables, and they are so untouchable that their very shadow or reflection falling upon a high caste Hindu would be regarded as a pollution. So far down have they been kept in the scale of existence that they have actually had to reach up in order to touch the bottom, and so illiterate that they did not know how to read or write. Now, says the social reformer, there are no untouchables in India - one person is just as good as another. And he is said to the credit of Mr. Gandhi, that he has set a very excellent example by adopting an Untouchable girl and bringing her up as one of his family, he says when he is re-born he would rather be an Untouchable, if Untouchables are still in India. All over the country from the east to the west, the principle of the brotherhood of God and brotherhood of man is being inculcated.

The social reformer has also secondly the removal or abolition of the caste system, that indescribable something that has divided India into reactionary parts. It has been called "the kingdom of the kingdom of darkness". The principal thing now is that the Hindus themselves, our Hindu sages, are loud in their denunciation of the caste system and as a result of the removal of sanction, the caste system is being undermined

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and not only do you hear of inter-caste and inter-communal dinners but inter-caste and inter-communal marriages in Indian societies. The caste system of India is doomed!

The third item of the social reformer is the removal of enforced widowhood. "Once a widow, always a widow," says Hindu society, and the reformer says, "Brethren and sisters, that thing should not be." The lot of the widow is very hard and always has been, but when a widower is allowed to re-marry why should not a widow be allowed to re-marry as many times as she chooses? Now, all over the country you will find Hindu widows re-marrying, and enforced widowhood is gradually becoming a thing of the past.

The fourth thing is the abolition of the child marriage system. In India little children have been married, infants have been married, and that is accountable for a large number of the Hindu widows. You will be shocked to hear that in the year 1928, in Bengal, according to the census taken in that province, there were nearly six hundred widows, Hindu widows, under ten years of age. "Now," says the reformer, "this child marriage system is cutting into the very life of our nation," so, according to a law recently passed by our Imperial Legislative Assembly, the second highest legislature in my country, the minimum marriage age for a girl has been fixed at fourteen and for a boy at eighteen years. I do not expect any Christian or American audience to be thrilled by this. I know it is an ordinary thing to you but it means much more than you can ever realize to the people of India. Friends, in a country where little children, little babes, have been married, to have the minimum age fixed, and fixed by Hindu and Moslem men, at fourteen for the girl and eighteen for the boy is, according

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to a most powerful merited expression, "going some", isn't it?

Now, what is the other item on the program of the social reformer? It is the education of the masses. In our country only twelve per cent of our people can read or write, not educated, but literate - able to read or write. Only two per cent of our women can read or write. Our leaders say, How can India become a great nation when there is this overwhelming illiteracy? And but for our missionary schools and colleges the per centage of literate people would still be lower. As a mark of patriotism in my country to-day schools and even colleges and universities are being founded and organized all over the country to educate the masses of the people, and I am sure that is a step in the right direction, and our municipal and district corporations are making primary education compulsory in our provinces.

The sixth and last social reform that is gradually being brought about in our country is this: the people of India have been greatly inspired by what the United States of America has done in one particular, they have been inspired by that example in the matter of prohibition. The social reformer in India has taken upon himself to see to it that as soon as possible, with the help of God, India shall be rid of the accursed liquor traffic. I am sure that the Christian nations of the world will not only admire India but stand by India and help her to achieve this end, and that the Christian West will not in any way disappoint non-Christian India. I think there is a challenge to us all in this.

The most remarkable thing in connection with this whole awakening in India is the movement among the women. These women have been kept in seclusion, as you know, behind the purash. ^{are} They now come forward and asserting their rights, joining hands

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with the men in bringing about the reforms and in working for their country. They are holding social conferences, passing resolutions against polygamy, against the child marriage system, against the inequality of the classes. They are passing resolutions for women suffrage and for the education of the masses. They are holding educational conferences and actually asking common sense with men and working for their country. The emancipation of the women of India is going on apace. I do not know what you people in Canada say about your women, but we in India say: "When women get started, who can stop them?" This is a most hopeful thing, for this reason, that no nation, eastern nation or western nation, can rise above the level of its womanhood and no Shu-chi can ever rise above the spiritual level of its womanhood. Therefore I feel that this women's movement in connection with our national awakening is a most hopeful thing in India.

But the greatest changes are taking place in the realm of religion because India is pre-eminently the most religious country in the whole world. Do not misunderstand me, I am not saying India is following the true religion nor am I saying that India is pre-eminently a religious country, without making any invidious insinuations. I wish to say this: China may be the brain, Japan may be the brain of Asia, but India is everlastingly the burning heart of Asia. The deep religious instincts and spiritual capacities of India are her priceless treasures. Her men and women are bravely going on the quest of the eternal. This quest they have pursued through endless centuries and today our children are continuing to follow their fathers in their enlightenment will undoubtedly enrich the whole world. The

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people of India have been divinely gifted with a worshipful nature, they must worship something. They will worship these beautiful flowers you have here, the book we have here; they will worship this pulpit, these lights; they will worship one of you; but they must worship something. But, Christian friends, I think that in this lies a great challenge for the disciples of Christ the world over. Have you ever thought what would happen if and when the deep religious instincts and the spiritual capacities of three hundred and fifty-three million people (for that is the population of India), one-fifth of the entire human race, ^{were} turned into the right channels and directed upwards, what mighty host they should make for the Captain of our Salvation? Therefore, I say, friends, it is a challenge to Christian people the world over, to the Mother Church in Canada and in the United States, not only to regard these so very valuable assets but in the name of our Master to unitedly step forward and capture these instincts and capabilities so that India shall find Him who is the way, the truth and the light. Therefore, I say, great changes are taking place in the realm of religion.

To-day, deeper forces are at work. Hinduism points to greater instruction and progress. Mohammedanism is being reformed. Although it has been said 'Mohammedanism reformed is Mohammedanism no more,' yet it is being reformed. Mohammedans and Hindus and everyone else in India are trying to interpret their religious teachings in relation to the light of the present day. They are teaching their tenets, but they are placing Christ, who reformed and brought to the people in the light of the present. The Mohammedan religion has always been a missionary religion but we never heard of the Hindu religion being missionary by society.

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to say there are paganism, idolatry, superstitions and there are Mohammedan missionaries to Islam and Hindu missionaries societies, of course, first, to make proselytes, and second, to prevent their people from coming into the Christian Church, and third, to win souls, if possible, those who have already come into the Christian fold. This year we could not help but observe, just before we left for America, that there are Mohammedan missionaries being sent out from India to China and to the United States. For what purpose? To convert the people of China and convert the people of the United States to Mohammedanism. You say, "do you mean to say there are anti-missionary activities in India?" At every turn. "do you mean to say that the progress of the church is being checked?" wherever you go that is the case. "Is your work being hampered?" At every turn. We are not having an easy time of it. Even that great leader, Mr. Phansli, has declared himself against our missionary work. We are having a difficult time, but what about it? You know friends, I, who come from the firing line, take an optimistic view of the whole situation, and I never will be a pessimist. My mother taught me never to be pessimistic. She is in heaven now, but when I am quiet I can actually hear her saying to me, when I was a youngster, she would say, "My boy, so long as you become a true follower of Jesus Christ, I do not care what you become in this life, but never be a pessimist. Pessimism is sin because it shows lack of faith in God. Therefore, my boy, fight pessimism as you would fight a deadly, contagious disease." Having been brought up by such a mother I cannot be a pessimist, and I, for one, would say that this anti-missionary or anti-Christian movement exists in India because it is decidedly better than religious inertia and torpor. It shows that the

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people of India are thinking. It shows that India in the beauty of His Holiness has seen her ugliness and she is trying to set her house in order. It shows that the religions which are struggling now are gradually losing their hold upon the people. I say I thank God that these things exist because, first of all, they draw us closer to God, secondly, they keep us on our kettle, thirdly, in the words of a great British general, "These difficulties make our feet so deeper into the ground." And I wish to say, with all the vigor I possess, friends, that Jesus Christ has been the awakener of the East and the East shall have no rest, can have no rest, until she finds the realization of the only perfect normal standard of the human race.

I do not want to use the commonplace sentence often used by us missionaries from India, "The missionary situation in India has never been more hopeful than it is now." I wish to use a more decided statement: "In spite of the antagonism, in spite of the difficulties (in the United States of America missionaries are being detained at the home base and not being allowed to go back to India for lack of funds; station after station in India is being closed, and more than fifty per cent of the national workers have been dismissed for lack of funds,) in spite of ^{all} these handicaps, yet I say, the missionary situation in India has never been as hopeful as it is at the present time, and when I say this it is no missionary 'public pose'. I wish to submit two examples. What has happened in the stupor of numbers? Up to quite recently all the Protestant bodies in India were adding to their members at the rate of one thousand persons per week. The Methodist Episcopal Church alone has, through the last quinquennial, added

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twelve thousand and sixty-five new members, which means over three thousand a year, which, again, means at the rate of ten persons per day.

In India we observe a month of evangelistic effort, - our people call it the Revival Month - from the fifteenth of February to the fifteenth of March. This year our church observed it and the report on revulsive evangelism in eastern India has just come to us, that in one week one District Superintendent and his six assistants sold, not distributed, sold over one thousand Gospel portions to our Hindu and Mohammedan friends. And the Methodist Episcopal Church has baptised in one month, this one church alone, nearly fifteen hundred persons, which means about fifty persons per day.

One of our medical missionaries writes, "Not very far from the place where I live there were eighteen hundred and seventy-five persons by the count asking for baptism and for acceptance into the Church of Christ. This in a village of which the population is about twenty-five thousand. And village after village in his district is asking for religious teachers and instructors."

Now, I do not dabble in statistics, even if I happen to be at the head of one section of my Church in India, but the fact remains, friends, that in spite of these difficulties, even numerically we are growing in India. Surely our God is marching on!

But about the influence of the teachings of Christ on the national life of India. I do not use the words, the "Church", but, "the teachings of Christ". India has been very fortunate in some of its viceroys. Recently it was very

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fortunate in having Lord Irwin as viceroy. The people of India still call him, in some places, 'that one hundred per cent Christian viceroy.' Thank you for our Christian Government officials! I say that for this reason; I do not know what happens in India, but in the United States of America I hear wherever he went, the people, old and young, expressing the great affection of their lives: 'We desire to see one hundred per cent Americans, or, those lions who come to us, we desire to make one hundred per cent Americans.' My prayer for you and for my compatriots and for the citizens of the United States is that you may make us one hundred per cent Christians. And when we are one hundred per cent Christians, we are bound to be one hundred per cent Americans or Indians, because every follower of Christ is a true patriot.

Now, Mr. Ghansai and Lord Irwin were at Lord's points or points. They could not agree, but a little later those two parties came to an agreement. The whole country was surprised. Mr. Ghansai's party was more than surprised than, perhaps, any party or any community in India. A press representative asked Mr. Ghansai, and said, "What a (which means 'great soul') how was it possible for you and Lord Irwin to come to an agreement?" "There were three things," Mr. Ghansai said, "First, the good nature and good disposition on the part of that Christian viceroy known as Lord Irwin." Then Mr. Ghansai smiled and said, "And I think, to some extent, it was due to my own good nature." When this little incident happened in India and said, "and I want you to note every word!" and Mr. Ghansai (Lord Irwin and himself) actual desire to fall into the principles of Christ's sermon on the mount. Yet Mr. Ghansai is not a Christian. He does not claim to be a

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Christian; he has said, "Every fibre in my being is Hindu." Therefore, this statement taken from one of those non-Christian leaders of India, the greatest leader of India, should be noteworthy.

Come to my country to-day and you will find that the Bible is being respected in India by non-Christian patriots far more than at any time before. This book is being studied and read and quoted by our national leaders all over the country, and Jesus Christ's supremacy, his teaching and example are unchallenged to-day. Through the leaven of the Gospel this work is being extended. The Bible is being taught as a regular subject in our missionary schools and colleges. I do not know how you feel about it in China, but in India we feel that no Christian educational institution can flourish, can ever justify its existence and continuance, unless the Bible forms an important part of the curriculum. And the Bible is being respected to-day. No wonder that one of the great leaders, the Maharajah of Travancore, Southern India, and a high caste Indian, said, "Say what you like, believe it or not, my own firm conviction is that India's regeneration will come through the Christians' Bible." The leaven of the Gospel is at work.

But what about the Christian people? What about the Christian Church to-day? I wish to say only this, that in India all the Christian people are not saints. Most of the people in the Christian Church to-day are converts or sons and daughters of converts. You can't count on them from the third or fourth generation. The father himself and his wife are second generation Christians. So, our people have left Egypt, they have crossed the Red Sea, their feet are on the road to Canaan, but

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they still have some idolatrous practices in their midst. There is a reform movement on foot in which the workers and missionaries and headmen of the villages are working together, devising ways and means to have these things discontinued so that, according to one of the Christian headmen of a village, "our Christians may be worthy of the vocation wherewith they have been called." Let us hope that every minister who sees the need is doing the same. Over in India we are laying stress on this fact that every Christian under our spiritual supervision shall, by the help of God, have the personal experience of Jesus Christ as his Saviour and Lord. Friends, after all, what is the Christian religion? The Christian religion is not a code of ethics - thank God for our ethics! The Christian religion is not merely a system of theology. Thank God for our Christian religion! It is, by the blessing of God, a blessed experience, a fellowship with Him, our Father, through Jesus Christ, our Lord. It is of the utmost importance that we realize and see that the Lord is God. One alarming weakness of the Church in India to-day is that we are producing Christian activities and Christian organizations much faster than we are producing Christians in faith and character. God help us! Nothing but this experiential knowledge of Jesus Christ as our Saviour, and growth and following in His footsteps wherever He leads, may save the world.

May I tell you two stories of remarkable experiences we have had. I could tell you hundreds and hundreds - one about a man that the Hindus call the lowest of the low, and the other about one whom the Hindus call the highest of the high. The Kingdom of God is like a net that gathers fish. "I, if I be lifted up, shall bring all nations to me." The first man, a leather worker - something between a shoe-maker and cobbler -

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also makes leather buckets for our farmers, with which they can draw from the wells water for irrigation purposes. His name is Comaroo, which means "born on a Monday". He had come to a knowledge of the Lord Jesus Christ. His face shows whether or not he has had one of this heart experiences. Not long ago, he sat in conference with his District Superintendent and forty-four other District leaders, all of them born in villages where Christians live. These men came at their personal expense, requesting only that a house be provided for them to live in. For two days these forty-five men conferred together, praying seeking God's guidance, seeking ways and means to improve the living conditions of their villages. Comaroo stayed with them. The second day he got up and, addressing his District Superintendent, said: "Sir, I am past fifty, I shall be sixty years old very soon. I am now going to make over all my business to my son, (pointing to his son, who was one of the forty-five) and I am going to devote the rest of my life to personal service among my fellow Christians. I don't know how long I am going to live, five years, ten years, fifteen years, but as long as God gives me life I am going to devote my life to personal work among the people of my village." The District Superintendent said, "How are you going to keep yourself busy, Brother?" He said, "I am going from house to house for personal service with individuals, for prayer with them and to do all I can to bring them to the feet of our Master." I happened to have something to do with it and I rather discouraged the idea but that was a serious rebuke, one that I shall never forget the longest day I live. I said, "Comaroo, why are you doing this?" He looked right into my eye and said,

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Sir, (I am translating the vernacular literally) when the river of the love of Jesus ^{which} runs abundantly in your heart, who can stop you? Oh, do not let the river in your life! Oh, do not let the river in your life! You, a lion minister, may not help us, not to be merely teachers and preachers and exhorters, but to give us a passion for souls! We are in a lot of predicament until we have brought souls bodily to the feet of our Master. I have the river of the love of Jesus Christ abounding in my heart, who can stop me?

Now, the story about the high caste man. His name, translated into English, means "the Lord of the Oceans" - a great land-lord, having property and money in abundance. This man joined the staff of the Madras Christian College, where I was principal for several years until I was called to be a bishop. He was a well educated man, a B. A., Fellow of the Royal Geographical Society, had his Master's degree, and three other degrees from English and Indian colleges, a splendid example of a man to-day. I had the pleasure of baptizing him. He was on the staff of our college, and later teacher of English in the Christian College. One day he came to me with a troubled look on his face. I said, "Something is troubling you." He said, "Yes." I asked, "What is it?" He replied: "Don't worry, Mr. Principal. Let your mind at ease; everything in my department is all right; as far as I know there is no slackness or discipline in my place in the College, but I am troubled about myself." I said, "What is it?" He said, "You remember baptizing me a few days ago?" I said, "I do, with a great deal of pleasure." He said, "I am troubled about myself. I have analysed myself. I am thoroughly converted here (indicating his heart), but I can't feel anything more (putting his hand on his heart)." I asked, "What do you mean, professor?" He said, "But I mean is this: I have studied the Bible, I have

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studied other religions. But no one can argue this out of my head, no other book or anything outside of the Bible can show the way to salvation. I know that no name except the name of Jesus Christ has been given whereby people can be saved. I know it here (again indicating his head). I am fully convinced and nobody can shake it out of me but I don't feel anything here (indicating his heart). Nothing at all. It is all hollow." He said, "Please put your hand upon my head." I said, "My dear fellow, I can't do that. I am a sinner like you, saved by Christ, but let us kneel down." So we went down on our knees and my wife joined us and later two or three others. Ah, the prayer of that man - a great scholar! I can never forget that prayer. It will go with ^{me} through eternity. A great scholar robbing his heart out for this experience. I did not want to interpret it, because I would spoil it. We had been ten minutes on our knees when this man suddenly got up, hands lifted up, tears trickling down his cheeks. He said; "Praise the Lord, the translation is complete. I have given myself to the Lord, and he has spoken peace to my soul. Now I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." He left, praising the Lord for his new-found joy and witnessing to his saving and keeping power. His student saw the difference in him, that he was a new creature. He went about testifying to the saving and keeping power of Jesus Christ. It was a great day for the college. One beautiful October morning the Bishop of Southern California had the soul up-lifting experience of baptizing the wife and three children of this professor. He stood the while with tears of thankfulness in his eyes, because his family had come to him whom to know is life eternal."

Address by Bishop Whitcomb.

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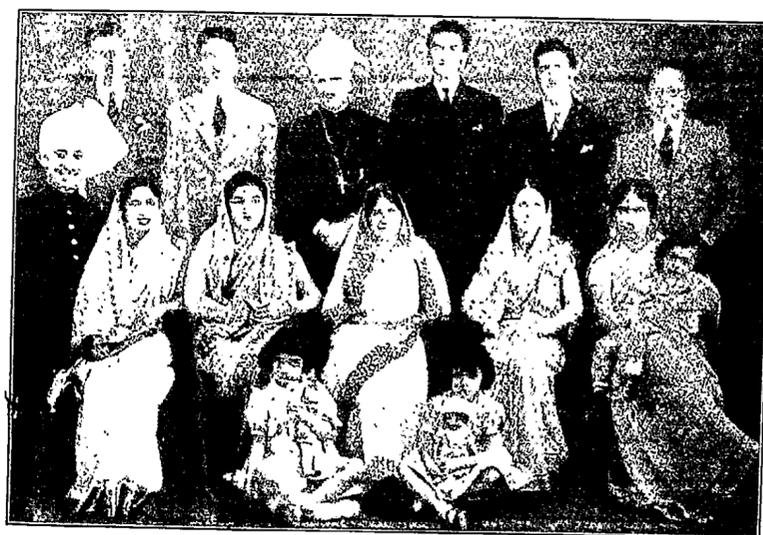
Friends, this is what is happening in India to-day. In spite of the fact that you are talking about depression, depression in finance and depression in commerce, come to India and you will see with your own eyes that the bulk of the story has not been told. Our God is marching on, and this is happening because God desires you to know that this is no time to retreat. God's children know no retreat! God's children do not know how to retreat! They go on from strength to strength. They go forward even if the odds are against them. But we have this depression! We have this impassible situation! Friends, have you ever been close to face with a more impassible situation than the children of Israel were once? They were pursued by the Egyptians, on the right impassible mountains, on the left impassible mountains, yonder was the Red Sea. There were the children of Israel! We have not reached that stage yet, but the Church is doing that, and I can hear the Master say, "Oh, ye of little faith, wherefore dost thou doubt?" God came down and said to Moses, "Why do the children of Israel say? Speak to them that they go forward. Forward - there was the Red Sea! But God was stronger than the Red Sea, and their salvation, their very life depended upon their taking God at His word, and when that day the Red Sea was parted in twain. Our very life and the life of the Church in the world, in Canada, depends upon your taking God at His word. The message that comes from India is, speak to the millions of us that we go forward. God is stronger than depression. God is stronger than the whole world. The same God of Israel is our God, and Jesus Christ is the same yesterday, to-day and forever. Let us not consecrate ourselves, fresh and, with victory in sight, lay upon the altar everything we have, our real estate, our bank accounts, our earthly possessions, our children, our all! And thus with renewed and deeper consecration, the Church

Address by Bishop Nitambar.

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of God will go on from strength to strength, and Canada and the United States and other Christian countries in trying to save the world will save themselves.

Christian people of Canada what is your response to this burning challenge from one of India's sons, redeemed by the Power Divine?



Bishop J. R. Chitambar and Family

Coincident with the receipt of word of Bishop J. R. Chitambar's death came the *China Christ in Advocate* for August, presenting on its front cover the Chitambar family group. From this copy, which is not of the best for purposes of reproduction, we have had a cut made because of the interest we feel sure HERALD readers will have in this fine Indian Christian family now deprived of the husband and father. Reading from left to right, the persons in the group may be identified as follows: top row—Isaac Chitambar, Arthur Chitambar, Bishop Chitambar, Benedict Chitambar, Theodore Chitambar, and a son-in-law, Professor Jordan; middle row, the other son-in-law and his wife (Theodora), Mrs. Arthur Chitambar, Mrs. J. R. Chitambar, Mrs. Theodore Chitambar, and the other daughter, Mrs. Jordan; and child; front row, two granddaughters. An editorial tribute to Bishop Chitambar will be found on page 872 of this issue of the HERALD.

How It Was Different

FOURTH BIENNIAL NATIONAL CONFERENCE OF ME

RICHARD TERRILL BAKER

The 750 young Methodists who started home from Winona Lake, Ind., on September 1 from their latest (and perhaps their last) National Conference of Methodist Youth were a different lot from the young happies who left Evanston, Ill., six years ago after organizing their much-discussed federation. As Herman Will, Jr., president of the National Council of Methodist Youth (the delegated, smaller voice of the National Conference, with some one hundred members), said in his opening statement to the conference on August 27 this year, the four biennial meetings (Evanston, Berea, Boulder, and Winona) have all met in the midst of conflicts. First it was the depression, then it was church quarrels which seemed to threaten the young people's work of the denomination, and now it is the conflict of nations. It is probably this mounting pressure of conflict and tension which accounts for most of the differences between the first National Conference in 1934 and the 1940 session last month-end.

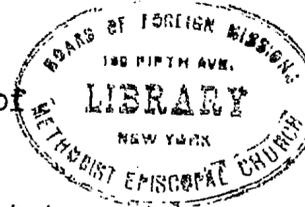
The first and most obvious observation concerning the 1940 assembly was its emphasis on the war and conscription issues. The Senate voted its approval of the draft bill in the midst of the conference's deliberations. This coincidence of events brought an impact

in dead seriousness in a mock trial of three conscientious objectors. At the conclusion of this trial, an accidental announcement brought forth one of the strangest reactions this body has ever seen. It was announced by error that the House of Representatives in Washington had refused to consider the Burke-Wadsworth conscription bill and had sent it back to the Senate. The crowd burst into a yell, jumped to its feet, and began to sing the conference hymn, "We would be building temples still undone." When the announcement was rescinded, the crowd moved out of the auditorium in what one observer called "a terrible silence."

The anti-war and anti-conscription sentiment of the conference took its final form in the creation of caravans on Sunday afternoon to begin their trips homeward. Cars joined together, bearing posters, and started in four directions from Winona Lake. They were scheduled to reach certain cities by evening and go immediately to local Epworth League meetings, there to report the Winona conference and its urgent feeling concerning war. On Monday, Labor Day, the caravans were to become crusades to oppose the conscription bill. The conference hurriedly printed on Saturday a hundred thousand anti-conscription dodgers. These

MAY 4 - 1931

Christian Culture or Building of
Christian Character.



Since all our discussions are meant to contribute towards the building of an Indian Church, I should like to insert the word "Indian" between Christian and culture reading it as Christian Indian Culture or building of Christian character in the Indian Church.

I am not going to take up the time to define the word culture; we all understand what it means.

Christianity is a world-wide religion. It has got to do with the heart, and human nature is the same the world over. It is incorrect to call Christianity Eastern or Western, for christianity is not confined to any particular clime or country.

The Lord chose His first disciples from among the fisher-men. And we all know what a lot of patience, perseverance, tact and hard work fishermen have to have. These good qualities in them were used for laying the foundation of the Christian Church.

Peter's quick and impulsive nature, after being diverted into the right direction gave a great start to the Church.

John, the son of thunder, ^{who} was ready to call down fire on a village, became an apostle of love.

Matthew accustomed to tabulating and writing down accounts was used to write the Life of Christ, one of the fullest of the four Gospels. And so on. The Lord used the individuality of each of His disciples and He still uses every one who completely surrenders himself to Him, turning the special traits in him, as strong factors towards the building up of His kingdom. As it is with individuals so it is with communities and nations.

Each nation has its peculiarities and these good or bad being turned into the right way might serve as its contribution to Christianity.

Let us turn to one country and see what **one** national traits are and how they might be utilized to help in building Christian Character.

I am not going to touch upon the modes of dress, living, customs, etc. As far as these are concerned, our country is really a continent for every section and province, every caste and class divided into innumerable smaller classes and clans, all have their own ways. Our non-christian brethren are bound in by these limitations, they must stick to their own way. They cannot take on each other's ways, but as far as we christians are concerned, we are a free people, we can dress and live according to our own choice. We do not stick to the ways and customs of the communities to which we belonged before becoming Christians. And it is a very good thing for we come from all over India and are made one through faith in Christ. This is just as it should be, otherwise, we would be in a dilemma, as to how we should stick to our ways. For instance, a few weeks ago, there was a wedding in Lucknow. The brides mother was a Punjabi, father a Bengali. She was born in Bihar, married in the U. P. She married a Syrian Christian from way down South, while her aunt came from Gujrat in the Bombay Presidency. I'd like to know what customs she should follow, since she embraces almost the whole of India. Then India is changing so rapidly, a large number of the Christian homes of the educated class in Lucknow (I know mostly about Lucknow) look very much like European homes. Their children attend English schools and they talk English fluently. By this reference I mean that with

fast travelling and intermingling of nations no country can stick to purely its own ways and customs. It is bound to have some effect and the nations of the world are going to contribute a good deal to the re-making and adjusting of each other. Let us keep that which is good in our nation and discard the bad. Also let us not hesitate to take the good which is in other nations and thus help in making a better world. This is just by way of introduction.

Now to the point of finding our national traits, peculiarities which are common in people all over India. I find seven of them:-

1. They are religious.
2. They are polite.
3. They are charitable.
4. They are hospitable and give an especial thought to their family-fellows *folks*.
5. They are frugal.
6. They are simple.
7. They are particular about their names and honour.

Let us take them one by one, in the order mentioned.

1. Religion -- India has been called the heart of Asia and even of the world. The people live, move and have their being in religion, although their religion consists chiefly in outward forms and ceremonies. They are a very fastidious people ^{but} ~~within~~ the names of religion, they will do anything. Look at our faqirs and sadhus, what self-imposed penances they go through! And the people in general if they take on a vow, like Jephtah, they stick to it at any cost. In Lucknow towards the end of April or beginning of May, when cruel hot winds blow and one can hardly walk bare-footed on the road, those who are under a vow (and there are hundreds of them every year, of all ages) measure their length for miles at times to go to their sacred place to offer a thank-offering for answered prayer.

It is a pitiful sight, which makes our hearts bleed and brings tears to one's eyes. We long to cry out to them to stop all this and to accept the true way. It would fill pages if I went on mentioning things of this kind. We all know them to be true and that Indians are a religious people naturally. This worshipful nature of the people of India should make the greatest contribution to the Christian religion. Turn to our Church now and see if this trait is kept up in Christian Indians. Alas, I see a very sad picture. We have come out from a religion ~~en~~ of fear and deeds into religion of love and redemption. The converts as a rule keep up their ~~favours~~^{forms}, but the succeeding generation becomes indifferent. Why? Because my father's or my mother's faith is not enough for me. I have got to get it for myself. Christianity is not a religion merely of forms, it is an experience which every individual has to have for himself and herself. And therefore we should see to it that our young people do not lose their natural trait but that every thing is done to develop it in them.

Great care should be taken in developing Christian homes that children be trained properly. Much thought and prayer should be given to appointing teachers both in secular and Sunday schools, in appointing matrons house-fathers, hostel managers, pastors and Christian leaders. Besides their secular and executive ability the powers that be, should be sure that they not only have the religious experience but that they have the life abundant, full to overflowing, for these are the lives which will touch other lives. It will mean much to the church when every Christian becomes a true representative of Jesus Christ.

2. Politeness. The Indians are polite to an extreme. Children even tho' they become parents and grand-parents = so long as their own parents live, will not do anything on their own and they will not do anything against their desires. They are very polite to their parents. Next to their parents, they respect their teachers and priests, all through their life, no matter how big they themselves become in this world but their attitude towards them almost of reverence remains unchanged. In previous years teachers were always from the priestly class. It is different now, but as a rule the attitude of non-christian students, is still the same towards their teachers. It is not always so with Christian students. Again and again we have instances of our young people, ashamed of their parents. And it is a general complaint that there is a marked difference between Christian and non-christian students in their attitude towards their teachers. This should not be so. There seems to be some lack in our training both religious and secular.

Then they always respect old age. An old man is usually addressed as father and an old woman as mother. One of the good eastern manners is to salam their elders and to give preference to age. Lot's first mistake was to have made his choice when Abraham, his uncle put it to him to choose. He should have atonce bowed to his uncle and prevailed on him to make his choice.

Our politeness goes so far that it merges on weakness and often makes us insincere. We may often say and do things before another simply through what we call in Hindustani 'Morawwat', politeness.

When this good Indian trait is Christianized when insincerity and falsehood are taken out of it and we become sincere and true in our politeness, how Christ-like we would be!

3. Charity. An Indian does not allow a beggar to pass by his door empty-handed. No matter how little there is in the house, perhaps hardly enough of flour in the pan to feed the family, yet a little can be spared for every beggar as he comes. It is this trait, not used discriminately which has filled our country with professional beggars who make quite a good living out of it. Besides at every function, festivals and family happenings, performing of religious rites, the poor are always remembered. The bigger the function, the larger the gift to the poor.

The belief that their welfare and also their future depends on their karm or deeds in the present life has of course much to do with this trait. ~~My~~ My mother once met a neighbour of ours, a poor Hindu woman, who made her living by selling vegetables. She was returning from her fields, with, as usual, a basket on her head. My mother asked her, what she had in her basket and was told that there was a newly born infant in there. Seeing the shocked look on my mother's face, she related the whole story, how she was all alone in the field, when her baby arrived. She did the needful herself in her own crude way with whatever she could use. Then wrapping the infant in the cloth used for covering vegetables she put it in the basket and putting it on her head made her way to her home in the town. Mother was amazed at it all but she went on to explain, 'Memsabji, liya diya kamata hai,' meaning that she never turns away a beggar without giving him something and so God was good to her.

Then they are very charitable informing family ties also. All connections through marriage are considered as almost their own. Connections through adoption are also connected as such. Therefore it should be easy for Christian Indians to have brotherly feelings and love for each other.

This good trait of Charity should not leave us when we become Christians. On the other hand it should be deepened and developed. With a people of such a charitable nature, it should not be difficult to have a self-supporting Church in India. If this trait dies among Christian Indians, it means that there is something wrong, some where and that something is that the Church is not alive and the Christians are not real Christians. We need to be truly connected. When the love of Christ fills our lives we shall be delighted to give to the Lord ~~constingly~~ and not content merely with a ~~teach~~^{task} that of course would be consecrated for Him but over and above wherever and whenever need presents itself.

4. Hospitable. The Indian brings out his best for his guests. He even goes to the extent of getting into debt at times. In order to feed his guests, he and his family will often go hungry. In order to keep his guest warm, he will gladly give his own covering and be cold himself. In short he will go out of his way to keep him comfortable and happy.

Then he sees that his relatives do not go begging. Almost every well-to-do person has a whole lot of dependants, The widows to be cared for, nephews to be educated and then the nieces and the nephews to be married, Etc Etc.

This is very commendable. Paul commends this is in ^{Gaius.} ~~Jains.~~ Only we should not go unnecessarily to the extreme and we should use discretion in ~~one~~^{our} hospitality.

5. Economical in their daily life. They are so as a nation and there are reasons for it. Living under joint family system, there are hundreds of demands on the family purse. Festivals, ~~births~~, death, marriage, etc., all mean expense. Marriage especially is a very expensive affair which generally swamps them.

From this trait also, edges should be taken off and we as Christians should

not only live within our means but we should be economical and save a little money against the proverbial rainy day. We should be considerate of others, especially of the less fortunate ones in our family and that judiciously.

6. Simple. On the whole, the Indians are a simple people, simple in living and simple in their ways and attitude. (They can be easily moved with emotions and swayed any way at all). (A word of love goes a great way with them.) That is one of the reasons the Brahmins have had such a hold on the people. Unusual happenings given a religious turn have been accepted as super-natural, of course much of it has been due to their ignorance, but the fact remains and this trait can be a great asset to building Christian Character. The child like simplicity and trust in God, without which no one can enter the kingdom of heaven.

7. Particular for his name and honour and here I come to my last point. From top to bottom, down to the very last person, they are very particular for their honour. We must remember that religion in India is mostly of forms, it touches the heart through fear, if I do not do this, I will incur the Divine displeasure and some terrible calamity will fall on me. And so very carefully they go through all their religions ~~been~~ ^{forms} not only to avert calamities but also to keep up a good name. They are very sensitive that their name should not be disgraced in any way. Each class and community has its own standard of morality and social customs. Woe betide any one, who falls short of them. This is the reason, they spend so much on family functions etc. To be ostracized from the community is the greatest disgrace that can come to them. They will go to any extent to keep up their honour and their name unsullied.

What a good trait to be Christianized. We Christians bear the name of our Lord and Master. If we all hold it dear, felt it a privilege to bear it and guarded it jealously and zealously, what ~~axstrongxchurch~~ beautiful Christian Characters we would have and what a strong Church, the Indian Church would be.

9.

The Indians are rich spritually in having these beautiful seven characteristics. These are a great heritage. With their development in the right way, through the sanctifying power of the Holy Spirit, they will ^{not only} ~~naturally~~ build a strong Church In India but will also enrich the whole world.

To get riches of any kind means paying the price for it. Our Master laid down His life to enrich us. ~~Are~~ we willing to pay the price at any cost to ~~save~~ our country? Am I willing?

Jatavati S. Mitankar

"Residency Hill"
D. S. College,
Lucknow, India.
Oct. 1927.

An Indian Bishop Enters Upon his Heritage

In India the supreme advantage is to be an Indian. If for any reason anyone has ever imagined that being an Indian is a handicap in India, it clearly indicates that something is wrong. In any country specialists are required. Great doctors from Europe visit America on special missions. They are given special honours and those who would learn from them, sit at their feet. Americans who have achieved distinction in special fields are welcome throughout the world and are given honour because of their special accomplishments. The Indian poet Tagore and other Indians eminent in the fields of religion or science and art are given an enthusiastic hearing when they travel in America or Europe. India has never failed to recognize merit wherever found. This is as it should be and anyone who has achieved an outstanding success in any worthy field should be a welcome guest everywhere without regard to his nation or race.

But in any land the highest distinction should be the citizenship which that land can bestow. In India there has been a tendency not to recognise this fact. There are some who seem to feel that there are greater advantages to be received than that of citizenship in the land of their birth. This can no doubt be explained by the fact that a foreign power for years has ruled in India and places of official power and distinction have often been occupied by those who are not Indians. One of the greatest gains from the present demand for self government in India is that which will come from an increased estimation of the privilege of Indian citizenship.

A great deal is being said in these days regarding the Indianization of various, so-called, services and departments. It is argued that Indians should have the right to places of position and leadership in India. There is absolutely no objection to be given to such a demand and the statement that qualified Indians are not available must be met with the demand that such Indians must be either discovered or developed.

The Methodist Episcopal Church in Southern Asia has been somewhat proud of itself in that it has elected an Indian as Bishop. There were those who argued that an Indian Bishop should be elected in response to the demand that Indians be placed in positions of leadership. There were others, however, who argued that in addition to this demand there are many reasons why an Indian would be in a far more advantageous position than a foreigner in the same place. We believe practically all foreigners are conscious of this fact. We feel also that facts are bearing out this claim.

At the session of the Lucknow Conference just held in Gonda there was a very clear illustration of the fact that an Indian in India is upon his own ground. If he has capabilities and talents to bring to his task, then being an Indian gives him an advantage which is very real. Bishop J. R. Chitambar has spent most of his active ministry in Northern India and especially in and about Lucknow. As he was Principal of the Lucknow Christian College for nine years, it follows as a matter of course that in and about Lucknow there are many former students of the College and many others who have come under his influence. Thus it happened when he went to Gonda that he found the Chairman of the Municipality to be an ex-student of Lucknow Christian College; one of the leading members of the Bar was a classmate of former days; at least two other members of the Municipal Board were former students. And a very pleasing experience for him was to find that the District Superintendent of Gonda, Revd. B. R. Franklin, one of his former students, is honoured by the Municipality with a place upon the Municipal Board.

It was inevitable that these former students of the Bishop should take advantage of his presence by

expressing their appreciation of the honour which has come to their College Principal of former days. India delights to honour her friends and the reception which was given to Bishop and Mrs. Chitambar when they arrived in Gonda was the striking display it was, because his friends wished to reveal their delight in welcoming their honoured guest. The best that the city of Gonda possesses was brought into service and a delegation of Municipal dignitaries, worthy of any occasion, received the Bishop. He was brought from the station to the Mission Headquarters with special honour and his friends took pleasure in so honouring him.

The reception which was given to Bishop and Mrs. Chitambar on the afternoon before Conference began, was not at all unusual, for this is a part of our happy experiences in every Annual Conference. But there was something different about it because the large number of non-Christian friends who were present indicated clearly enough that they considered it a mark of real distinction to themselves that the highest official in our Conference would be a son of India.

The climax, however, was reached in the evening of the same day when, at the Anjuman Hall in the city, Bishop Chitambar was presented an Address by the Municipal Board. Probably a like occurrence has not taken place elsewhere in India. Our Conferences are held in various places and our non-Christian friends are always gracious in the reception given to our Bishops and to us, but I question whether in any other place the members of the Municipal Board have felt called upon to give a public address on behalf of the Municipality to the visiting Bishop. In Gonda this was done and it was done because so many prominent non-Christian leaders in the city honour and respect Bishop Chitambar and felt it was perfectly proper to express their appreciation by publicly recognizing his visit to the city.

The address itself was much like other addresses in that it was an attempt to indicate the successful efforts and useful life of the one thus addressed; but it was more meaningful to those who were present because it seemed clearly to signify the appreciation by Indians of the worthy efforts of one of their fellow citizens. The room was filled with members of the Conference who had been specially invited and numerous citizens of the town. Bishop Chitambar was seated on the platform beside the Chairman of the Municipality, Mr. Durga Pershad, who is an ex-student of Lucknow Christian College. The members of the Municipal Board were seated in the front part of the room and among them were several who had studied in Lucknow Christian College or who have known the Bishop for many years. Following the reading of the address, Bishop Chitambar gave his response which was heard with due respect and which we are including with this account. That a message of this sort should be given by a Bishop of the Christian Church in response to an address with which he had been publicly honoured, we believe, indicates a type of Christian service which an Indian Bishop can render in a way that a non-Indian could not. It is not a set of admonitions given by someone who, though interested in India, is more or less an outsider. It is an expression of conviction by one who is an Indian of the Indians and whose interests and efforts are centered in India.

Following the address and the response, words of welcome were spoken to the Bishop by a Mohammedan gentleman, Mr. Mirza Mohammed Beg, Advocate, a former Lucknow Christian College student and a classmate of Bishop Chitambar in student days. It was self-evident that the speaker was highly pleased by the fact that his former classmate was being honoured and that his own association with the Bishop was the reason which had caused him to be chosen to give an address of welcome.

Bishop Chitambar was then called upon to deliver
(Continued on page 10)

OUR BOYS

Mrs. J. H. WILKIE, Editor.

O Angel Host

"Where have you been, O Angel Host,
With the starlight in your eyes?"
"To see God's glory come to earth
And note the world's surprise."
"What did you learn, O Angel Host,
With the wonder in your eyes?"
"That God is weaker than the weak
And wiser than the wise."
"Where do you go, O Angel Host
With the glory in your eyes?"
"To tell the world that Love is born
And a child in a manger lies."

HLADIA PORTER



A Christmas Song

Kick—kick—kick—kick. The little feet that didn't nearly reach the floor went back and forth, back and forth whiling away the tedium of the long, long sermon that went somewhere way up above the little girl's head. Quite unknown to anyone in all of that big church, the kicks were singing a loud and joyful song of their own. "Christmas!" they sang "Christmas is here!" Then somehow the song lagged and lagged and after a while it stopped. The little girl's eyes began to go shut, and presently she put her head in her mother's lap—and soon—

"Good morning," said a clear, friendly little voice. "I am so glad you've come."

The little girl looked up in surprise and there was a dear little boy just her size standing beside her. He wore a little long shirt that came way down to his ankles, bound in at the waist like in pictures, and his dark eyes were shining with a happy light. "Oh I'm so glad you've come," he said again.

"Good morning," she answered shyly, not quite sure what to say.

"This is my birthday, you see," the little boy went on "and I've invited all the children of the world to come to my birthday party—but most all of them seem to be too busy to bother." His little face clouded for a moment—then his eyes shone happily again. "But I'm so glad you've come," he said, and he took her by the hand. "Come up these stairs, won't you?"

They were just plain old wooden stairs but as her little companion led her up them, the little girl noticed that each one of them glowed like a polished

jewel around his footsteps. "Why?" she was going to ask for it was so strange and wonderful, but just then the little boy opened a door at the head of the stairs and led her into a low-ceilinged room. She could see it was a poor little room, just like those that poor folks live in in India, but it was very neat and clean, and by the window sat a sweet-faced woman, working at mending a little worn white shirt. "She's come to my birthday party, mother," said the clear little voice.

The woman looked up with a kind, motherly smile. "I am glad you came, dear," she said gently. "So few have come. He sent his invitation to all the little boys and girls in the world, and he's been waiting and watching at the top of the staircase since dawn hoping and hoping that some of them would remember it is his birthday and come to his party. Come, let me show you what they are doing. And she took the little girl by the hand and lifted her so she could see quite clearly out of the window.

There she saw dozens and dozens of Christmas trees all ablaze with tiny lights and laden with toys to the topmost branches, and there were hundreds and hundreds of children dancing around the trees, and lots of children were carrying around big stockings, all bulgy with presents, and lots were stuffing themselves with sweets—and, I am sorry to say, a lot of them were quarreling over their things, and every now and then there were unpleasant whiny little voices grumbling about something or other and sharp little voices raised in angry shouting.

"He invited them all, but they are too busy over their presents and things to remember Him, though it is his birthday they are celebrating. He has been so disappointed—for he has such lovely presents for them all—and he has worked so hard and long and with such love to get the presents ready, too. He is so disappointed." She sighed and the little girl felt somehow as though there were many unshed tears in the sigh. "But come, there is something else I want you to see."

And she took the little girl to another window, and there she could see hundreds and hundreds of poor little children of every race. And some were sick, and some were ragged and hungry, and some were lonely and sad. "They don't even know they are invited, or they would love to come," the woman said. "A lot of those who are supposed to take out the invitations have been untrustworthy and have thrown them away or have forgotten all about them. A lot of those children over there dancing around the trees have them in their pockets, but they are too busy having a good time to remember. And so all these poor little children know nothing about it and cannot come." She sighed again, and again the sigh seemed to the little girl full of many unshed tears.

"But I am so glad you've come," interrupted the little boy eagerly, "because now I can give you the beautiful present I have for you." And he laid in her little hand a shining stone.

It was so beautiful and full of lovely lights that the little girl thought she had never seen anything more lovely, and a soft light radiated from it, making everything beautiful all around it—just like the light that had followed the footsteps of the little boy up the worn old wooden staircase. And somehow, too, as the little girl held the lovely stone and looked at it, she felt happy with a strange new kind of happiness as though she were lifted up on wings. And

An Indian Bishop Enters Upon his Heritage

(Continued from page 7)

an address on "True Patriotism." This he did with splendid effect. He took his Hindu and Mohammedan hearers into his confidence and spoke to them as one citizen of India could speak to another about the welfare of his native land. He dealt with matters that were of very genuine importance to India. He insisted that there is a need in India for patriotism not of the showy kind but of the sort that is based upon self-sacrifice and genuine service. He pled that the artificial political divisions that are based upon religious allegiance should be done away with. It is not a question of any man being loyal or disloyal to his religion; it is a matter of realizing that the highest good of the nation is a question that touches needs and possibilities that are common to all. He also argued that it is necessary for Indians to accurately understand the conditions that exist in India. They were not to be deceived by any false notion that everything that is Indian is necessarily all right. They are to discover both the weaknesses and the strength of Indian conditions. He pointed particularly to the harm which comes from drink, mendicacy and illiteracy and urged that members of all religions should be united in an effort to overcome these evils in India. Jesus Christ said of Himself that He came not to be ministered unto but to minister, so the highest aim of every Indian citizen should be not that of leadership but of service. He closed with an appeal that righteousness might come to be looked upon as the badge of every true servant of India and it was very evident his audience followed him when he insisted that if India is to take her rightful place in the councils of the world it can only be achieved as leaders in India make righteousness and truth their motto.

Thus was an Indian Bishop welcomed to one of India's fair cities by Hindus, Mohammedans and Christians and given the honour which those who had known him through many years felt to be his just due. The Bishop in what he said clearly indicated that while he appreciated the personal honour done him, he was deeply conscious of the fact that it was far more than personal and that it was given to him because he had associated himself in his life and effort with those who are striving to bring to India a spiritual service of the highest sort.

F. P.

Response of Bishop J. R. Chitambar to the Address given to him by the Municipal Board of Gonda, U. P.

Mr. Chairman, Honoured Members of the Gonda Municipal Board, Ladies and Gentlemen:

Permit me to express to you my heartfelt gratitude for the very cordial welcome you have extended to my wife and me to your city. We were deeply touched yesterday by the gracious reception so many of you gave us at the Railway Station. When we bear in mind the fact that all of you are very busy people and that therefore your presence at the Railway Station meant no little personal inconvenience to you our appreciation increases.

I don't at all feel like a stranger in your midst, first, because your gracious welcome has already made me feel at home and secondly because I have the honour of claiming a number of you as my personal friends whose friendship I have enjoyed for a considerable length of time.

So far as I know this is the first time in the history of your Municipal Board when an official representative of the Christian Church has thus been honoured. To me it is very encouraging indeed to notice your friendly attitude towards the Christian Church. By honoring me in this way you are honor-

ing the Church which I represent, and for this please accept my grateful thanks.

With reference to what you have been kind enough to say about my life and work I beg to submit that if I have attained and accomplished anything worthwhile it has been prompted by my sincere desire and endeavour as a humble follower of Jesus Christ to serve my God and my Motherland, and in this I have received every incentive from my friends, Hindus and Mohammedans as well as Christians. I am proud to be able to say that the outstanding leaders of the Community to which I have the honor to belong are taking the stand that they do not wish any special or preferential treatment, but that they have thrown in their lot with their compatriots with whom their future lies. Thus we will stand together and work for the real emancipation and regeneration of our dear Motherland.

I am greatly pleased with your reference to my friend and former student, the Rev. B. R. Franklin, the present Superintendent of our Mission work in the District of Gonda, and to the influence of his life and labours. I wish to thank you for your kindness to and co-operation with him. May I bespeak for him your continued help and support?

Having been myself a Municipal Commissioner I am aware of the responsibilities of the City Fathers. Yours is no easy task, but when you have a Chairman like my friend, Mr. Durga Prasad Srivastava, and a Secretary and Executive Officer like my friend, Mr. Euward, and a body of capable and efficient men like the honored members of your Board at the helm of civic affairs no one need to be anxious. I am sure Gonda will continue to grow and improve under their guidance and that all the civic interests will be well taken care of.

Once again let me thank you for the honour you have conferred upon me and for this gracious reception to Mrs. Chitambar and to Mrs. Chitambar.

AND GIRLS

88 Cantonments, Cawnpore.

she knew she could never be lonely or cross or unhappy any more, no matter what might happen to her.

"What a beautiful, beautiful present," she said with shining eyes. Then her face clouded. "Oh, I do want to give you something," she said. "It's your birthday—and I don't think I've a single thing to give you." But she had a little pocket in the front of her dress where she kept her little hankie, and when she put her hand in it, looking to see if she hadn't some thing she found her dearest, dearest possession lying there—a wee little gold locket shaped just like a heart. Her face lighted up with gladness and she drew it out eagerly. "Please, please take this, she said. "It is my little heart and I give it to you for your birthday with all my love. And when I go back I am going to tell all those poor little children all about you and tell them and all my friends about your invitation."

"Thank you, thank you," said the little boy so happily it was just like singing.

"You, too, have given me a beautiful present and I shall always keep it and love you for it. Come, shall we go to the party?"

He opened a door at one end of the room and there was a blaze of light and the sound of happy singing as though a lot of little children were having a very, very happy time.

And then suddenly the little girl was sitting up in the pew blinking her eyes at the light and everybody around was standing up, singing, "Hark the herald angels."

"Why, that's his birthday song they were singing

He suddenly thought of the poor farmer's wife who could not afford to give her children any toys, so he went to the shops and bought toys and jams and fruits and lots of other things.

On Christmas Eve he put on an old suit and went to the poor farmer's home and found that they were not having any Christmas dinner, so he invited them that night to his house to have dinner. They all came and had a good time at the rich farmer's house.

While they were enjoying themselves, the rich farmer slipped out of the house and, taking all his gifts, went to the poor widow's house and placed all the things he had bought for them in their empty fireplace.

When the widow and the children came home, they were so tired that they went straight to bed. The next morning they were so surprised to find all the good things that they danced for joy.

Then the mother called the children to her and said that as God had been so kind to them they ought to thank Him, so they all knelt down and thanked God for all His goodness to them.

When the mother was telling them that God must have put it into somebody's heart to give them all these things, they heard a knock at the door, and who do you think was there? It was their long lost father who had been captured by some robbers and had escaped with the help of his little dog. Now again they thanked God for making their Christmas happiness so complete.

Dictated by CHRISTINE HIND,
(Nine years old).



The Star

Yon star in the Eastern sky—tell me what it may mean?
All others fade and die before its radiant sheen
Which lights the world.

Oh, see!—now it is still, resting o'er yon stable;
It brighter glows until my eyes are hardly able
To watch its rays unveiled.

Hear!—I cannot stand, my knees bend under me.
Look!—yon seraphic band! Oh, why may this all be
That Heaven so visits Earth?

'Peace, goodwill to men'—Hark, 'tis the answer they bring—
God's love on earth again, of such wonder yet they sing
On the day we keep His birth.

RITA HASTINGS

DUPLICATE

The Indian Witness



VOL LXI

Lucknow, India, Thursday, January 8, 1931

No. 2



Bishop Jashwant Rao Chitambar, M.A., D.D.
of the Methodist Episcopal Church of Southern Asia.

Our Indian Bishop

We take great pleasure in presenting to India and to Methodism throughout the world, Bishop J. R. Chitambar. We are particularly happy in reporting that in electing Bishop Chitambar the Central Conference spoke with a degree of unity that made it almost one voice.

Many within the inner circle of the church and many among the friends in other churches, have been keenly interested in the questions that were related to the election of a bishop. Various phases of these questions have been discussed in our columns. We have tried to be impartial in giving space to those who had a view to express. We in turn have tried to set forth what we have believed to be the best solution to the various problems involved. We may be pardoned for deriving a bit of satisfaction from the fact that the Central Conference found itself in agreement with the position we have held. It may be of interest to some to note these. In the first place we have favoured the election of an Indian and have believed it would be possible. We have not held this position because we believed the Central Conference was restricted in its choice but because we were convinced it would be best for building up of the Church. In the second place we were opposed to a term episcopacy. The Central Conference decided that our episcopacy would follow the type of that in America and the retiring age

was fixed for the Central Conference following the 65th birthday. The examples of China and Mexico were cited to urge the fixing of a term of eight or twelve years, but this did not receive very strong support. We are not to have a term episcopacy in Southern Asia. The third point at which the Central Conference action agreed with our position was in the matter of the Area to be given to the new bishop. The matter of the Area is properly speaking decided by the bishops themselves after the residence has been fixed. We had suggested Lucknow as the residence but it seemed best to the Conference to fix the residence at Jubbulpore. However, in spite of that fact the Area we had suggested as being the logical one, was decided upon, and North India. Lucknow and Central Provinces Conferences together with the Bhabua Mission will form the Area which Bishop Chitambar is to administer.

We believe Bishop Chitambar will find this to be an Area full of promise and possibilities. He will find many problems about which he already knows a great deal. He will be leading men with whom he has been working shoulder to shoulder but these are the men who have joined in electing him to this office. He will be among his best friends and will be conscious that their fullest cooperation is given to him and that he is continually being upheld by their prayers.

We have been interested to note that the *Social Reformer* expresses the "hope that Bishop Chitambar will have all the powers and privileges of an American Bishop and that there will be no 'reserved' subjects in the administration of his diocese." We take pleasure in stating that in the administration of their Areas all three of our Bishops in Southern Asia are in all respects under the same rules and regulations. There are no 'reserved' subjects that do not apply to all alike, and by this we mean that our Bishops are constitutional bishops and administer their Conferences according to the rules and regulations of the Church. But in this there is no difference whatever between the Bishops. The only difference even in the widest sense is that Bishop Chitambar is elected to serve in India while an American Bishop, elected in America, is subject to being recalled and might possibly be recalled from India by order of the General Conference. This, however, does not in any sense relate to the "powers and privileges" which a Bishop has in the administration of his Area.

Bishop Chitambar takes his place by the side of Bishops Robinson and Badley. The three are in a very beautiful sense united. Bishop Robinson, when District Superintendent at Lucknow, was instrumental in guiding the youthful Chitambar into the ministry. Bishops Badley and Chitambar in a sense both grew up in Lucknow. They have been intimate friends through the years. Now the three find themselves joined together in the relation of Chief Pastors to our Church in Southern Asia. We believe they have truly been called by the Holy Spirit to this united task. The Church they serve is conscious of what it owes to the help and guidance it has received from its Bishops during the years. And it welcomes Bishop Chitambar to this place of leadership where he will have before him the examples of those who have laboured and brought their labours to a close and will have the co-operation of those who still labour and bid him join them in their Master's service. One and all we pray God's blessing upon him as he sets his heart and hand to this new service of love.

Education in Asia

The first All Asia Educational Conference that has just met in Benares is a step in the right direction. In many ways the educational problems in the east are in a class by themselves and need to be handled together.

The problem of illiteracy is looming larger in Asia to-day than ever before. In the old days when there was no thought of popular government in the east, the matter of educating the masses was not considered. The educated classes continued to keep to themselves the privileges of the schools and thought nothing of it. And the masses thought less. But that day is past and no Asia Conference on education can pass by this outstanding problem.

India has made great progress towards universal education in the past few years. It has not got on very far as to means and methods but these will come when there is a clear realization of the need. The changes in the political life of the east are making it impossible to put off the discussion of popular, universal education. Leaders realize that it is impossible to have a democratic form of government with great masses of the people unable to read and write.

We are glad that the Benares Conference did not pass over the subject of illiteracy. At present there is little real conviction on the subject. In fact in India there is still much opposition to the idea of universal education. The landlords are very slow to agree to the education of the sons of their field labourers. They will tell you plainly that they must keep men to run their ploughs and that they fear that education will turn the heads of the labourers. It will not be easy to convince them that an educated workman is the best workman.

And it will be just about as difficult to get the

cooperation of the uneducated masses. They are by no means clamouring for educational privileges. They will often state that education is for others and not for them and will add the further argument that they cannot afford to spare their children from helping to earn the family living.

Another difficulty is to find the funds for the new schools that will be needed if all children are to go to school. This will mean added taxes and when the newly formed governments in China and India are looking for money for other purposes it may be difficult to get money set apart for new schools. Some bold policy, such as taxing the railway property, will have to be worked out. Everyone uses the railways, why should not the railways help educate everyone's children? The salt tax is not popular but it is not at present heavy enough to hurt any one. Why not turn the salt tax over to the education department and see whether it would not become more popular?

It is encouraging in the highest sense to have all Asia tackling the all-Asia educational problems. We hope the leaders will hold steady to their great task until they have inspired these lands with a new hope and a new ambition which together will bring the blessings of education to every boy and girl, not as a privilege but as a fundamental right.

Death Invades the Round Table.

A great Muslim leader has died. In his death he has centered the attention of both England and India upon the questions that have claimed his last heroic effort. Men do not lightly throw their lives into an issue. They do not die for things that do not matter. Of Maulana Muhammad Ali the Secretary of State for India said "He courted death." By this he meant that the Maulana in undertaking the trip to England to attend the Round Table did so in the face of grave health dangers. He well knew that he was a sick man. But he did not hold back.

At the first session of the Round Table he made a striking speech. He had been ill and was then far from well. In his speech he pleaded for a free India. Many did not agree with his extreme demands. But few if any realized to what extent he was pouring out his life blood. He declared that he would never return to a "slave country" without taking its freedom with him. He warned his British listeners that they would have to give him a grave, meaning that he would probably not live through the Conference. Now what he said reads like a prophecy.

M. Muhammed Ali in recent years has been counted as one of the leading communal representatives of his group. He was often their spokesman. As president of the National Congress a few years ago he stirred up a great deal of agitation by stating that he was first a Muslim and then an Indian. The Hindu leaders took grave exception to this position and held that national loyalty could not be built upon such a foundation. But words often mean more than they should and at heart the Maulana was as much a nationalist as any of the rest. His work at the Round Table clearly shows this. And his last concern was to bring to agreement the communal factions that were hindering the progress of the Round Table.

Sometimes in his death a leader is able to emphasize his position as he could not in life. We believe this will be true in the case of M. Muhammad Ali. His death in London, after his declarations, in favour of agreement in communal matters, will give men pause. It will tend to make men more liberal in their demands. When a voice from the grave calls it cannot be lightly esteemed. If in the days ahead a fair solution can be reached to the communal puzzle the prayers of many will have been answered. We hope the appeals that the Maulana made before his death will continue to win followers and that both parties to the dispute will come to realize how futile it is to destroy mutual trust and confidence on the altar of a misdirected religious zeal.

Order of Service



Consecration of a Bishop

of the

Methodist Episcopal Church

Sunday January Fourth
Nineteen Hundred and Thirty-One
Eleven O'clock

The Lizzie Johnson Memorial Church
Cannore, India

Order of Service.

Organ Prelude.

Hymn, No. 207, The Methodist Hymnal. All standing.

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.

Apostle's Creed. All standing.

The Collect. All kneeling.

Almighty God, who by Thy Son Jesus Christ didst give to Thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed Thy flock: give grace, we beseech Thee, to all the Ministers and Pastors of Thy Church, that they may diligently preach Thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

The First Lesson, Acts XX, 17-35.

The Second Lesson, John XXI, 15-17; Matthew XXVIII, 18-20.

Hymn 179. Male Quartette.

Presentation of Bishop.

Jashwant Rao Chitambar—presented by E. Stanley Jones and Masih Charan Singh;
We present unto you this Elder, chosen to be consecrated a Bishop.

Call to Prayer. All standing.

Brethren, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Prayer. All kneeling.

Almighty God, Giver of all good things, who by Thy Holy Spirit hast appointed divers Offices in Thy Church: mercifully behold this Thy servant now called to the Work and Ministry of a Bishop, and replenish him so with the truth of Thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve Thee in this Office, to the glory of Thy name, and the edifying and well governing of Thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

Examination and Invocation.

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to government in the Church of Christ, which He hath purchased with no less price than the shedding of His own blood; before you are admitted to this Administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Answer. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach and maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to do the same?

Answer. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answer. I will do so, by the help of God.

The Bishop. Will you be faithful in ordaining and appointing others; and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?

Answer. I will, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Almighty God, Our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ, our Lord. Amen.

Prayer and Response. All kneeling.

The Bishop. Come, Holy Ghost, our souls inspire,

Congregation. And lighten with celestial fire.

The Bishop. Thou the anointing Spirit art,

Congregation. Who dost Thy sevenfold gifts impart,

The Bishop. Thy blessed unction from above

Congregation. Is comfort, life, and fire of love.

The Bishop. Enable with perpetual light

Congregation. The dullness of our blinded sight;

The Bishop. Anoint and cheer our soiled face

Congregation. With the abundance of thy grace;

The Bishop. Keep far our foes, give peace at home;

Congregation. Where Thou art Guide no ill can come.

The Bishop. Teach us to know the Father, Son,

Congregation. And Thee of both to be but ONE;

The Bishop. That through the ages all along

Congregation. This may be our endless song;

The Bishop. Praise to Thy eternal merit,

Congregation. Father, Son and Holy Spirit.

The Bishop. Lord, hear our prayer,

Congregation. And let our cry come unto thee.

Prayer. All kneeling.

Almighty and Most Merciful Father, who of Thine infinite goodness hast given Thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect of His Church: grant, we beseech Thee, to these Thy servants, such grace that they may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and use the authority given them, not to destruction, but to salvation; not to hurt, but to help; so that as wise and faithful servants, giving to the family their portion in due season, they may at last be received into everlasting joy, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Consecration of Bishop.

Prayer. All kneeling.

Most Merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing, and to so endue him with Thy Holy Spirit that he, preaching Thy word, and exercising authority in Thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, and in purity; that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. Amen.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name; and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is love:
Tell how he stooped to save his lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

He comes again; O Zion, ere thou meet him,
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

Benediction.

2-6-01

CABLE AND TELEGRAPHIC ADDRESS :
"MECOSA" JUBBULPORE, INDIA.

THE JUBBULPORE AREA
METHODIST EPISCOPAL CHURCH
BISHOP JASHWANT R. CHITAMBAR
JUBBULPORE, C. P., INDIA

सारी बातों में वही प्रधान हो-कलसीयाँ १:१८.

ہمت باتوں میں اُس کا اول درجہ ہو-کالسیوں 1:18

"THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE." COLOSSIANS 1:18.

JUBBULPORE, C. P., INDIA, September 15, 1931.

Dear Fellow-worker in the Lord,

Greetings from the newly-elected bishop of India !

Wherever in my area I go I find the fruits of your sacrificial gifts in the Church and outside. You have sent out your missionaries and have engaged Indian workers to establish and extend the Kingdom of our Lord and Master. We have a Methodist Christian community of over five-hundred thousand souls in India. There is hardly a department in India where the products of our missionary work are not found. The prominent leaders of our Church, lay and ministerial, are products of our schools and colleges. Through these institutions and through the evangelistic work the leaven of the Gospel is at work. The present social, economic, religious and even political movements in India have been influenced by the matchless principles of our Christ. Never have the Lord Jesus Christ and the Bible been more highly respected in India than they are at the present day.

The growth and development of the Indian Church give us cause for heartfelt gratitude and thanksgiving. The progress in self-support has been most encouraging and the number of self-supporting congregations has been gradually but steadily increasing. A small Home Mission has also been started and is being supported by funds entirely raised on the new field. The Church in Southern Asia has taken the responsibility of raising on the field one-third of the support of their Indian bishop. At the present time this is a bold step and nothing short of a venture of faith.

All this has been due to the fact that our Mother Church in America has been faithful in her stewardship. The Lord has blessed her gifts and her faith which has been vision plus valour on her part. You have enabled us to spread out until our Church has extended far and wide in this land. You have even made it possible for us to have for our bishop one of India's sons.

And now at this juncture comes from the same Mother Church the call to retreat. We can hardly believe it but the fact stares us in the face. Our work of decades is being cut down and even closed down in some places. Workers, who have spent all their lives in the work, are being dismissed; and those retained have had their salaries considerably reduced. The number of workers has been reduced more than 50%, with the result that out in a good many of the villages where nearly 90% of our Christians are living a worker and his wife have to look after from 40 to 100 villages. This is an impossible situation and our Christians are not getting the spiritual oversight they need. Hundreds of our Christian children are being deprived of educational facilities, and our well-known educational institutions like The Bareilly Mission School and The Messmore High School in Pauri, Garhwal, where Bishop Thoburn and other saintly missionaries of yours have laboured for decades, are in danger of being closed. The Raipur District with its tremendous opportunities is seriously in danger. A District and a Mission school where the Indian Bishop and a large number of our leaders had their early training have already been closed down in the Lucknow Conference. No wonder a village leader said to me with righteous indignation when I was in his village the other day, "Why do you preach the Gospel and urge us to accept Christ when you cannot give us religious instruction and thus establish us in the faith"? What answer am I to give to such longing, hungry souls?

Shall we retreat? How can we? Do God's children know retreat? But you say, Mr. Gandhi has declared himself strongly against our missionary work. True, but why should this upset us? Mr. Gandhi and others are Hindoos and we do not expect them to say anything else.

We are followers of Jesus Christ and not of Mr. Gandhi. If you profess to love the Master you cannot ignore His Commission, because of Mr. Gandhi's declaration. Here is One greater than Mr. Gandhi, who says, "Lovest thou me?...Feed my sheep."

Will you desert us at this time when we need you more than ever? In our poverty we are doing our best but the economic condition of our people is far below even the average. We are organising self-supporting congregations but this will take time. Your continued support will help us in our endeavour to educate our people so that they can stand on their own feet. But please do not expect this at once. India is not a small country. Its population is more than three times the population of the United States and in spite of all the efforts of the various missionary societies there is much land yet to be possessed. We are not neglecting our work along this line.

We are painfully aware that the situation in America is serious. But in India it is considerably worse. Your missionaries and your Indian representatives are at their wit's end. They are doing their work as valiant soldiers of the Cross but underneath are breaking hearts. Little can you realize how at this time a few gifts of from \$30 to \$100 will cheer them and encourage them to move forward. You have done it in the past, but not all are doing it now. "You did run well; who did hinder you?"

These are critical times in India. The Church must be abreast of the times or it is doomed. The situation is such that it is going either to "sink or swim". Will you let it sink?

"The Master is come and calleth for thee."

May your response be, "Lord, I come to do Thy will."

Yours for the needy souls of India,

J. R. Chitambar

Bishop in charge of Central Provinces,
Lucknow and North India Conferences.

Handwritten: P. Chintamani's inauguration

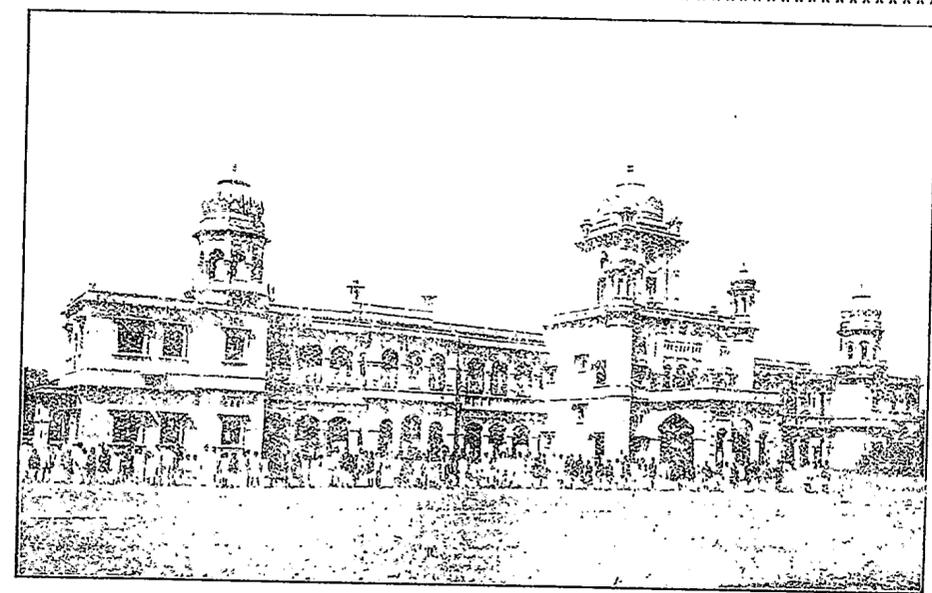
The Indian Witness

V L LIII

Luoknow, India, Wednesday, February 1, 1922

No. 5.

"In truth of faith, unity; in matter of opinion, liberty; in all things charity."



FAIRFIELD MEMORIAL, LUCKNOW CHRISTIAN COLLEGE

Inaugural Ceremony

"*Si monumentum requiris, circumspice*"—(If you seek a monument, look about you). Such is the famous tribute to Sir Christopher Wren, the architect of St. Paul's Cathedral, London, inscribed over the door of the choir. So, if one would seek evidence of the zeal and enterprise of Rev. T. C. Badley, the retiring Principal of Lucknow Christian College, those words may well apply. As one approaches the Lucknow Christian College from the Cantonments, he sees, in order, the new Middle School building, now nearing completion; and just beyond it, in Inayat Bagh the Warne Hostel also nearing completion; then, passing the former college building, which will become the School of Commerce, he reaches the splendid Science Halls lately finished and forming a fine entrance to the Fairfield Memorial building for use of the Intermediate College. The new buildings, together with the Mohammedan Hostel opened several weeks ago, and the large accessions of land for use of the institution, indicate somewhat of the material accomplishments during the past eight years; not to mention the fine acquisitions to the staff, and the increased enrolment of students.

Central Hall of Fairfield Memorial building was festooned with red, white and blue, while ferns surrounded the platform, back of which the portrait of Dr. B. H. Badley looked upon the scene. The side walls bear the portraits of Dr. Butler, Bishops Thoburn

and Parker and other worthies. The desk upon the platform was draped with a British and an American flag. Bishop F. W. Warne was expected to preside, but was unavoidably detained at home by illness. At 4 o'clock p. m. January 27th, the hall was thronged with students and visitors, when the procession of trustees and Faculty in the college gowns, headed by Bishop J. W. Robinson, Hon. Mr. C. Y. Chintamani, Rev. T. C. Badley and Rev. J. R. Chitambar, proceeded up the central aisle and occupied the platform. Mr. Chitambar wore a *pagri* which gave an Oriental touch to the scene.

The Honorable Mr. C. Y. Chintamani spoke in substance, as follows:

No education can be complete that merely depends on intellectual training. It must include character.

The Lucknow Christian College and other institutions of its kind have constantly placed before themselves the training of the character of the students who come here to receive education; so that, in their after-lives, they will be able the better to serve the country for the glory of God and the good of the people. I have no hesitation in saying that the foremost sentiment in our minds is one of gratitude for all the men and women engaged in this work of education. In this city and in these Provinces, the Lucknow Christian College has always taken a prominent and honorable share in this work of education.

After referring to the establishment of the new Lucknow University, he went on to say:

It is a fortunate circumstance that, here in Lucknow,

we shall have an institution with so honorable a past, so well organized and well conducted as this Christian College. To me as an Indian, it is an especially gratifying circumstance that the authorities of this College are installing as its head an Indian gentleman.

I can only say on my own behalf, and I am sure I can say it on behalf of the Government of which, for the time being, I happen to be a representative as Minister of Education, that the authorities and members of the staff and students of this institution will always have our good wishes; and what, perhaps, is more important, whatever materials Government may find it in their power to give. I can say that, in future, their attitude will be as helpful as it has been until now.

It is a matter of pleasure and encouragement to find in this institution that the students and professors are unaffected by the differences and disturbances that one sees outside. This speaks volumes for the wholesome influence that the teaching staff have exerted upon the students. Congratulations are due to the students for not allowing themselves to be affected by outside influence, but for remaining true to their teachers, their parents and the institution.

The students are responsible for the India that is to be; and if they are to carry this responsibility efficiently and successfully, their one duty at the present moment is to concentrate upon their education, so that they may not be found wanting when the call comes.

We wish the new Principal all the strength, physical, moral, and spiritual, which he may require, in order to carry on the work of the Institution from strength to strength.

The Rev. T. C. Badley, who was then introduced by Bishop J. W. Robinson as having been for eight years the head of the institution, referred to the various new buildings which have been added to the college since he took over charge: The College Hostel which bears the honored name of C. L. Bare Hostel, affording accommodation for 115 of students and a worthy memorial to Dr. Bare's faithful administration of the work; the Science Halls which have just been completed; the new Warne Hostel and the Middle School which will soon be completed.

Mr. Badley also referred to a combination lock for which there is no key, but for which he gave the combination; and dwelt upon the elements of faith and love—faith in the young manhood of India which throngs to these halls, and love for the people whom they represent.

He then presented the keys to Bishop J. W. Robinson, who said:

We quite understand Mr. Badley's feeling of pleasure and relief in handing over the keys; for no man carrying the burdens that he has carried for these long years can feel anything but relief, in laying down those burdens. The Board of Governors have not great pleasure in taking over these keys from him. While a plan for an educational institution is as necessary as a plan for a successful manufacturing institution, you do not see all of an educational institution's outlook, as you stand at the door.

It is a matter of great happiness to me that, in many parts of the country, I am continually finding young men and women who were educated in our two institutions in Lucknow and are bearing an honorable part in the life of the nation. They are law-abiding, straightforward, and the very material of which the best of nations are built. As Mr. Badley has toiled here, he has made a contribution to the life of India that has been well worth any man's while; and a contribution to the life of the nation that we as a Church feel is for the glory of God, as well as for the people who come here. We receive his surrender of authority with regret, but also with congratulations. We wish for him continued success, that he may be privileged more and more to teach the young manhood of India and give to it all that he can, because of his close contact with One who loves young manhood.

And now, having received the keys from him, it will be a great pleasure to me to hand these keys of authority to one whom I have known for many years, and one whom we think is worthy to take his place in the line of workers who have helped to construct this noble edifice.

To me, at this time, it is a matter of great happiness to turn over these implements of authority to the Principal who is being inaugurated, the Rev. J. R. Chitambar.

Inaugural Address by Rev. J. R. Chitambar

No one has entered upon his new duties with greater fear and trembling, than I am entering upon mine in connection with this Institution. My election to this important office is another instance of the inscrutable ways of Providence, so aptly expressed by a prophet of old when he said, "My ways are not your ways, nor are my thoughts your thoughts," saith Jehovah. Less than four months ago, it had not entered my mind that I would be called upon to take up the Principalship of the College. I was in a different sphere of work and, so far as I was personally concerned, had made my plans in connection with that particular sphere of work for the year 1922. But the Board of Trustees of the College elected me to this office just three months and a half ago; the election was confirmed by Bishop F. W. Warne and his cabinet last December; and in compliance with their wish, I accepted the call, regarding it as God's will for me.

I say that I enter upon my new duties with fear and trembling, and this for more reasons than one.

First and foremost is my consciousness of my shortcomings and my inefficiency. No one knows better than I do, and therefore I feel free to make this statement.

Then, we all know how successfully the retiring Principal, the Rev. T. C. Badley, has carried on the work. The present extensive campus, and also the flourishing condition of the institution are largely due to his able administration, so conspicuously crowned with success. The institution continues to enjoy the generous patronage of Government, and this, too, is due to his effort and influence. While the institution has reached the present stage, it is not an easy job to continue it, in its present flourishing condition, and also to make progress. If, at the end of my term, I find that I have succeeded in keeping it upon the high level on which Mr. Badley is leaving it, I shall consider my administration worth while.

And, last, but not least, is the critical, political and social situation in our country. I am too optimistic to anticipate any serious injury done to our country, in general, and our institution, in particular, by the present agitation; for I have confidence in the good sense and judgment of Government, on one hand, and of my fellow countrymen, on the other. But there is no denying the fact that this a period of transition and reconstruction.

The new University scheme certainly involves educational reconstruction, and the future of our institution will very largely depend upon our work and policy during the next five years—perhaps less. This, therefore, is a critical period in the life of our institution.

But this does not mean that I am entering upon my new duties in a faint-hearted or half-hearted manner. The Bishops of our Church, the Board of Trustees and the entire staff of the College, with all its departments, have collectively and individually assured me of their whole-hearted support and co-operation. Letters from a number of students assure me of their co-operation, in helping me to make good. I, therefore, enter upon my work with much to encourage and hearten me.

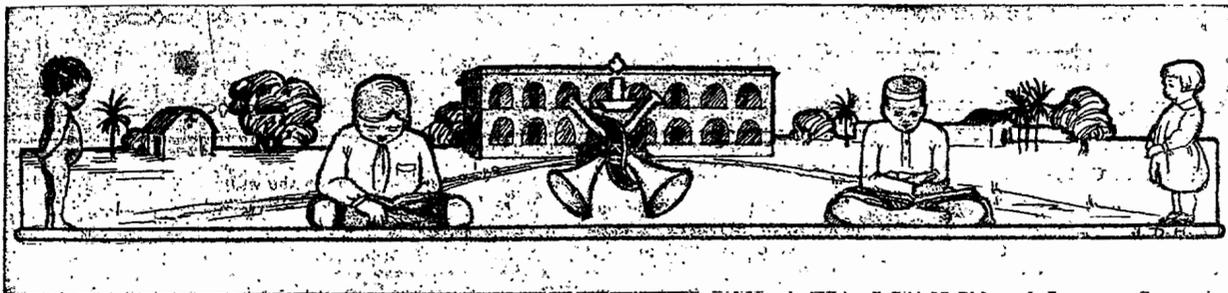
I am not coming to the College as a stranger. I am proud to own this institution as my Alma Mater. I have also had the privilege of serving it in the capacity, first of Second Master, then Head Master, and then of Professor of Modern History. I have sat and learned at the feet of the Rev. Dr. Bare, the Rev. Dr. West, and the Rev. Mr. B. T. Badley, by whose presence I feel greatly honored this afternoon. I had the privilege of being associated with Dr. Bare during the struggling days of this institution, when men, money and buildings were scarce, and the dear saint of God spent many a sleepless night in trying to make ends meet and keep the institution going, and also to meet the requirements of Government.

It will not, perhaps, be egotistical on my part to let you know in brief what policy I propose to follow during my regime.

I. Co-operation is indispensable to effectiveness. Human life is fundamentally and essentially built to be co-operative, and as civilization advances, mankind's enlarging capacity to co-operate is being brought to light. We are all convinced that, whether with God or man, to work upon another from without is not half so serviceable as to work with another from within.

The "Old Boys" of the institution, my fellow alumni, are also invited to co-operate with us. We need their counsel and co-operation, and are anxious to see that their loyalty and devotion to their Alma Mater are of a practical nature. We need to link them up with their Alma Mater, so that they may share the burden with us.

I am not at all minimizing the work accomplished by my predecessor, but am only stating the fact when I say, that he would not have been able to accomplish all that he has done, without the co-operation of his associates who have loyally stood by him. I long and appeal for the same sympathetic co-operation. I do not propose to do anything in connection with the work of the institution that will not have the whole-hearted backing of my colleagues and fellow-workers.



The Old-Fashioned Child

Anna Bird Stewart

My Grandma says when she was small
She was not boisterous at all.
She never skipped a rope like me,
But sat at home quite properly.

She got up every day at four,
She baked the bread and scrubbed the
floor;
And when her work was finished quite,
Made patchwork quilts by candle-light.

Old fashioned children were so good
It seems they did just what they should;
I wonder why God did not try
To make them angels in the sky!

When I am grown, O my, I hope
I won't forget my skipping rope,
And dolls, and all the fun I've had,
And things that aren't so very bad.

But when the hems in all my clothes
Are taken out, do you suppose
I'll eold my child and only praise
The little girls of olden days?

—Selected.

The Tale of a Ham Bone

Grand father had told stories to Ben
until his stock was nearly used up, but
still Ben begged for more.

"Didn't I hear Margaret ask you just
now to run to the store and get her
some baking powder?" said grandfather.
Ben frowned. Margaret, who was
his older sister, seemed to think that
boys were only made for running er-
rands.

"Oh, please go on with a story," he
said. "Margaret is always wanting
something or other."

Grandfather seemed lost in thought.
"Well," he said, rousing up after a
while, "there's the ham-bone story. You
may not like it, but I think I will tell
it."

Ben said of course he should like it,
but grandfather shook his head doubt-
fully. "It won't be a long story," he
said. "And, anyway, I'll make a start."
So he settled himself and began.

"One morning the story goes, Dog
Wow said to Dog Bow, 'Friend of mine,
I have news. Fiddle Faddle has hung
a ham-bone on the tip of the new moon,
and he says that whoever can get the
bone may have it.'

"Dog Bow licked his chops. He was
so pleased that he began to purr softly
and to—"

"Purr, grandfather?" interrupted Ben.
"Pshaw! Pshaw!" said grandfather.
"Certainly not. Began to bark, of
course." Then he went on, "The thing
is," said Dog Bow, "how are you going
to get that bone?"

"Easy enough," answered his friend.
'We can jump, can't we?'

"Yes, but there's Puss Pry; she's a
better jumper than either of us, and
she'll get it first. Why, I've seen that
cat jump until her horns touched the
trees."

"Horns? Horns?" cried Ben.
Grandfather looked over his spec-
tacles. "Well, well," he said, "what is
the matter with me? 'Until her ears,'
I should have said, 'touched the tops
of the trees.'

"Well, when Dog Wow found out she
was such a jumper, he said they must
arrange it so that she couldn't jump.
'Let's see,' he said, 'to-day is Friday;
to-morrow will be Wednesday, and'—"

Ben gave a squeal. "Grandfather!"
he shouted. "You're doing it on pur-
pose! Wednesday coming after Friday!
You can't catch me, though!"

The old gentleman looked at him
again. "Now, now, young man," he
answered, "just because I make a little
mistake once in a while, you needn't get
so excited." But there was a twinkle
in his eye as he went on:

"To-morrow will be Saturday," said
Dog Wow. "I'll go to town and get a
clothesline; great things can be done
with a clothesline. Then, that evening
when the sun has risen, we'll steal soft-
ly down to the—"

Ben jumped. "You nearly caught
me," he cried, "but you didn't! The
sun rising in the evening—oho!"

"The story-teller pushed his glasses
up on his forehead and stared at Ben.
"Tut, tut; I guess I'd better stop trying
to tell stories," he said. "I make too
many mistakes."

"Oh, no!" pleaded Ben. "Go on! If
you catch me you may stop."

"Is that a promise?" said grandfather.
Then as Ben nodded vigorously he said,
"All right, that's a bargain," and
promptly took up the story where he
had left off.

"Well, Dog Wow was saying that, in
the evening when the sun had set, they
would steal down to the creek where
Puss Pry liked to lie and watch for
minnows."

Grandfather was talking very sensi-
bly now, but he was doomed to be in-
terrupted again, for just here Margaret
opened the door.

"Ben," she said, "do get that baking
powder; I can't wait any longer."

Ben frowned again. "Just as soon
as I can," he said. "Grandfather's right
in the midst of a story now."

When Margaret had closed the door
he added, "She can wait a few minutes.
Please go on."

The old gentleman settled his glasses
on his nose and began again.

"Well, let's see, where was I? Oh
yes, Puss Pry loved to catch minnows.
'You see,' said Dog Wow, 'we shall
have to step very, very softly or she
will hear us, for her ears are keen. When
we are quite close you must make a dash
and grab her by the tail feathers.'"

"No!" shouted Ben. "Not tail feathers
on a cat!"

Grandfather jumped. "Well!" he ex-
claimed. "Whatever is the matter with
me to night!" But he went on with the
story: "Dog Wow and Dog Bow agreed
that after Puss Pry had been bound she
must be shut up somewhere."

"But where are we to find a stout
stone prison?" asked Dog Bow.

"Build it," Dog Wow replied.

"We never could do it," said Dog
Bow disconsolately. "We may just as
well give up thinking about that bone."

"No," said Dog Wow, "not at all!
Ben Banks will build the prison for us."
Here Ben snickered and looked pleased.
"He's a boy, you know, who never re-
fuses to help."

"Dog Bow was delighted. 'That will
be the very thing,' he chuckled. 'Now
I tell you what'—"

Here the old gentleman hesitated;
then he stopped and took off his spec-
tacles. Ben waited impatiently for him
to begin again.

"Go on, please!" he begged.
But instead grandfather put his spec-
tacles into his pocket and began to feel
for his cane.

"I can't go on," he replied.
Ben looked puzzled. "Why, grand-
father," he said, "twas a bargain; you
agreed to keep on until you caught me."

Grandfather stood up and looked him
in the eye. "And haven't I caught you?
Maybe you weren't listening when I said
that Dog Wow spoke of Ben Banks as
a boy that is always ready to help."

Ben dropped his head. After a mo-
ment he looked up and laughed.

"Margaret's baking powder!" he said.
"You caught me. Where's my cap?"

As he disappeared his grandfather
called: "Hurry up! That ham bone is
still hanging."

Ben poked his head round the corner
of the door. "No, it isn't," he cried,
and I know why!"

"Why?" asked grandfather.
"It was knocked off," said Ben.

"How? Who knocked it off?" grand-
father asked.

"The cow that jumped over the
moor," he said with a laugh. "That's
who did it."

Then he ran off to get the baking
powder.—Elizabeth Thornton Turner,
in *The Youth's Companion*.

Sunday School Lesson

FIRST QUARTER.—LESSON FOR FEBRUARY 12, 1922.

LESSON NO. 7.—ELISHA'S AID TO HIS FRIENDS.

2 KINGS 4: 8-37.

Golden Text.—"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

Daily Bible Readings

- M. A Woman's Hospitality. 2 K. 4: 8-13.
 T. A Woman's Sorrow. 2 K. 4: 14-22.
 W. A Woman's Faith. 2 K. 4: 23-30.
 Th. A Woman's Reward. 2 K. 4: 31-37.
 F. A Woman Restored. Acts 9: 36-42.
 S. Martha's Message. John 11: 18-29.
 S. A Message to All. 1 Cor. 15: 50-58.

Outlines

- A. Giving and Receiving. Vs. 8-17.
 B. Elisha's Aid to his Friends.
 I. The Friends' Need. Vs. 18-28.
 II. The Prophet's Help.
 1. Aid by proxy. Vs. 29-31.
 2. Prayer. Vs. 23, 33.
 3. Personal touch. Vs. 34-36.
 C. Rejoicing. V. 37.
 1. He that Receiveth a Prophet in the Name of a Prophet Shall Receive a Prophet's Reward. Vs. 1-17.
 II. The Child's Death. Vs. 18-21.
 III. The Mother's Appeal to Elisha. Vs. 22-31.
 IV. The Prophet's Prayer and Works. Vs. 32-35.
 V. The Mother's Gratitude. Vs. 36, 37.

With the Class

Little Folks' Topic: Making Home Last Forever.

Approach.—Picture the village of Shunem, a part of the beautiful plain of Esdraelon, on the southern slope of Little Hermon. Surrounding it were valleys, plains, mountains, and lakes. There were beautiful birds and wonderful flowers. There were rich pastures and many herds of sheep and goats and cattle. There were delicious fruits and enticing vineyards. In or near this village was a fine farm with a comfortable home. A kind and wealthy woman lived with her husband in it. She had nearly everything she wished, but she had no son.

Lesson Study.—The finest thing she ever did with her lovely home was to share part of it with a footsore and travel-weary prophet. She often entertained him and finally had her husband build a special room for him on the flat-roofed house. Here Elisha frequently rested when making long journeys. You cannot share your blessings with others without receiving larger blessings. Because the woman was so kind to the prophet, God gave her the little son she was longing for.

Picture the lad's growth, the harvest field, his sunstroke and death, the sad expectant ride of the mother to Elisha. How did Elisha receive the woman? Elisha's servant, even with the prophet's staff, could not restore the boy to life. Prayer, followed by active restorative measures, did bring him back to life.

Application.—God means our homes to be happy. Selfishness spoils them. Lack of faith in God destroys their happiness. Loved ones may be taken from our homes. Will God restore them to life as the woman's son was restored? Though he does not do this, now-a-days, still we can picture them as being supremely happy in the fair mansions of the heavenly city, and then our homes will still be happy. How can little folks help make the happiness of the home last?

Young People's Topic: The Prophet's Service to a Home.

Approach.—God is deeply interested in homes. He wishes them to be places of love, of Godliness, and of happiness. It takes several people to make a home. There absolutely cannot be a happy home unless each person—big and little—in it does his part to make it a dwelling place of joy. In to-day's lesson even an outsider—though an earnest friend—helps make and keep a home happy.

Lesson Study.—How much does a boy cost? Someone figured that an American boy, for twenty years until he was through college, cost \$3,000 a year. \$60,000 is a pretty good price to pay for a boy, is it not? And girls are just as expensive. But boys and girls cost much more than mere money. They cost prayers and sacrifice and heartaches and grey hairs on the brows of lovely mothers and fathers. The Shunammite woman longed for a son for many years. She gave him all she could. When it seemed that she had lost him, her faith still clung to him and saved him.

Application.—How much are you worth? Are you worth what you have cost—in money, in heartache, in care, in anxiety, in time? Think how many hours father and mother have spent on you! "That girl is worth a million dollars," said a prominent man to a father. "More than that," was the proud father's reply. When you have

figured your cost, there is just one thing to do—to be worth every bit of it.

A little chamber built upon the wall,
 With stool, and table, candlestick and bed,
 Where he might sit, or kneel, or lay his head,
 At night or sultry noontide; this was all
 A prophet's need: but in that chamber small
 What mighty prayers arose, what grace was shed;
 What gifts were given, potent to wake the dead,
 And from its viewless flight a soul recall!
 And still what miracles of grace are wrought
 In many a lonely chamber with shut door,
 Where God our Father is in secret sought,
 And shows Himself in mercy more and more!
 Dim upper-rooms with God's own glory shine,
 And souls are lifted to the life divine.—R. Wilton.

Adult Topic: A Ministry of Comfort and Help.

Approach.—"The earlier Scriptures are enriched by what is related of Sarah, of Rachel, of Miriam, Deborah, Hannah, Naomi, and Ruth; the later writings by the story of Elisabeth, mother of John the Baptizer; of Mary Magdalene; of Mary, the mother of Jesus Christ; of the helpers of Paul, Priscilla, Persis, and Phoebe; of Lois and Eunice, whose unfeigned faith made them wise for mothering Timothy and fitting him for a remarkable career." The Shunammite of the lesson belongs in this list of noble women.

Lesson Study.—What makes a woman great? Women—mothers especially—are rich in deeds of lowly, loving service. How can we encourage them? Help them? Repay them?

Was the prophet busy? He did not hesitate to spend hours of time in helping a friend in need. Aid rendered by proxy is insufficient. Prayer without works is insufficient. There are multitudes of needy, burdened hearts who never can be helped until someone, at a great cost of time and thought and ease and convenience, meets them face to face, with warm hand-clasp and with flashing eye, and by the potent force of personal contact, soul with soul, lifts them Christward.

When death invades our homes, we do not immediately expect the restoration of the one taken from us. Yet "God does not mock us by His gifts in nature and in the home. Their removal by death is but translation to a higher state, for permanent reunion."

Application.—Discuss the living contagion of personal contacts. Do our contacts with people—members of the family, our relatives, friends, those who befriend us, strangers, even our enemies—aid and bless them?

—Prepared by Rev. L. C. Lewis for The India Sunday School Journal.

Epworth League Topics

- S. Feb. 5—General William Booth: A Soldier of Christ.
 M. " 6—Peter the soldier of Christ. Acts 4: 5-22.
 T. " 7—Stephen the Martyr of Christ. Acts 7: 54-60.
 W. " 8—Paul the Campaigner. Acts 19: 1-12.
 Th. " 9—John the prisoner of Christ. Rev. 1: 4-18.
 F. " 10—Cornelius a Devout soldier. Acts 10: 1-8.
 S. " 11—Peter a willing soldier of Christ. Acts 10: 19-48.

Junior League Topic

Sunday, February 12. Jesus was Tempted. Matthew 4: 1-11.
 Helps: Does Satan sometimes tell you that you will be a big boy or girl, if you will but do something that you have learned to be wrong? Satan works through some naughty boys and they tell some other boys that smoking is good for them and they will be among "big boys" if they will learn to get this horrid habit. Now you have learned from your parents or from school lessons of the great harm that comes from tobacco, and you must be ready to explain to the bad boy who talks to you why you do not want to do what he asks. Jesus told Satan that He had His help from the words of God. Let us learn as many Bible verses as we can, that we, too, may be ready to answer Satan.

Pointers

Jesus is the fulfilment of every great dreamer—Hindu, Moslem, Buddhist or Confucian.

The kind of leaders needed are those filled with the Spirit of God, and not manufactured.

There is a clear relationship between world disarmament and world sobriety. The basis of peace is mutual understanding. To scrap armament, as far as possible, is well, but to dismantle the world's distilleries and breweries, which promote the brawling temper, will help abundantly to heal the inflamed state of mind out of which desires for conflict spring.—Exchange.

able, by reason of freedom from interruptions and local ties, to do a type of work for which the local missionary, or the head of a school, simply cannot get time or strength. I want to know what you want done and how you think it ought to be done. Naturally, I want your co-operation in such plans as we shall make; but I also want you to think of me as available, in every way possible, to co-operate with you in your plans. Let us devote ourselves together to an ever more earnest, definite and far-reaching program and endeavor, in the interests of the men and women-to-be of the Indian Church of to-morrow.

EARL L. KING.

A Student Social Survey

The Christian missionaries, teachers, leaders and pastors of all the Methodist institutions of Lucknow have just held a conference of three sessions, where they tried to think through the problems confronting them, in relation to a fuller and more adequate program of Christian Character Building for the students of these institutions.

In the preliminary survey, it was noted that there were 546 Christian students represented by all these interests. It was also evident that the previous efforts with these students in making character had been good. The long list of activities and programs gave evidence of this fact.

The method of the conference was to think through the problems, by answering a set of questions that had been carefully prepared in advance and which were designed to lead in a process that would help the workers to see their problems, both big and little, in true relief and contrast. No one who attended all three of the meetings can doubt but that the process greatly justified itself; for some of the teachers are still considering and discussing questions which were discarded because of lack of time. It was hoped that this conference would lead the workers to see what the practical course of action should be, and what the major problems were, on whose proper solution the future success of the effort should rest. The conclusions reached and which appear in this article are the statement of the major problems by the chairman of the meeting, and which met the approval of the group, as being their thoughts. After thinking through these problems, it was agreed that the practical steps to be taken for their solution would be to have a committee, small and efficient, representing all the interests, to work out the main issues of a program and also to serve as a promotion committee. The members of the committee who had guided the conference were Miss Manchester, Ralph D. Wellons, and Henry G. Hart. The group decided to add Mr. M. C. Singh to this committee, and asked them to approach the various interests, in setting before them the results of the conference and asking them to take action as regards the permanent committee which should do the work.

The full list of questions which were used are as follows:

1. How many Christian students have we in our respective educational institutions in the city?
2. To what organizations, institutions and programs are these pupils, at present, asked to maintain loyalty?
3. What are the definite aims, and ideals of each?
4. What are the definite activities, and program content of each?
5. In which are there interests common to both boys and girls?
6. Where, if it all, is there duplication of effort in our program?
7. In which is there student initiative and responsibility? Of what do these consist, and how successful have they been?
8. Where in the above are there definite plans for students and teachers to come into intimate and friendly relationship of a helpful and lasting sort? How far is there a need here?
9. What use is made of older students as leaders of younger ones, in any of the above activities?

10. Where are we using any volunteer leadership and with what success?

11. What, in your opinion, are our greatest defects, according to your ideal, in the product we are turning out?

12. In our attempt to work with our students, what would you say are the greatest obstacles to be overcome in the student himself?

13. Where is there the greatest need of new method in any of these existing activities:

(a) In the method of work?

(b) In the training of leaders?

14. Where is there lack of co-ordination of effort between the programs mentioned in No. 1?

15. As individuals, and looking back over our experience, where is the greatest need in making our lives and efforts count with these pupils?

16. What specialists have we on our staffs, as regards preparation and promotion of program?

17. Where are faculty members, pastors, etc., rendering service in those mentioned in No. 1; and on what principle are they assigned or enlisted in such service?

18. What is there at present, in our method of arriving at our program, that helps to guarantee a well-rounded activity in the Jesus-way of living for each student? How are our programs arrived at?

19. What usable religious knowledge are our pupils getting about

(a) God?

(b) The Bible?

(c) The way of life set forth by Jesus?

20. What religious attitudes are they developing—interests, ideals, standards, loyalties—towards the school, the church—the Bible itself?

21. What practical applications are they making of the truths taught and lessons learned to their daily living, in the home, hostel, community, the world at large?

22. How far do our educational character building methods allow our pupils to come into their own heritage, as Indians, at any points? and how far are we peddling American concepts, attitudes and activities?

23. Where, in the light of these last questions, are we in need of new materials of education?

24. Do you think we are in need of some new agency or committee, representing all institutions and programs, to guide the plans, promote a program and co-ordinate the same for all our interests? or can something that already exists do this for us?

25. If you were asked to sum up, into a statement or paragraph, our main problems on which the solution of all hang, what would it contain? What are our big problems now?

Re-statement of the MAIN ISSUES on whose proper and wise solution the welfare of our program shall rest:

Summing up:—

1. We need, first of all, an adequate ideal for our Indian Christian Character Building Program, as a whole, for the character of the Individual Indian Christian Citizen we want to turn out.

2. We need a well-rounded program of graded units for the individual student at any given age and development, in which shall be combined a content, for each unit, of Usable Knowledge, Right Attitudes and Skill in Living.

3. We need to co-ordinate the whole, according to our present institutions, delegating to each its proper function in the program.

4. We need to assign our teachers and leaders definite responsibility for parts of the program, according to their fitness and training.

5. We need to relate our teachers and leaders to proportionately divided groups of our students, so that every student will have the personal touch and friendship of an adult.

6. We need to see that the units in No. 2 are so Indianized, in the three parts, as to produce opportunity for our students to enter into their own heritage as Indians.

7. We need to encourage a maximum of student expression, embodying definite responsibility in leadership.

HENRY G. HART.

North-west India Annual Conference

Wednesday, January 18, was spent in intercession, under the leadership of Rev. A. L. Grey. "It was a season of great blessing and heart searching,"—a fine preparation for the conference session, which opened next morning, Bishop F. W. Warne presiding. Bishop F. B. Fisher preached from Matt. 27: 42, and shared with Bishop Warne in the administration of the Sacrament, assisted by several of the elders. At eleven o'clock the first session of the Conference was called to order by Bishop Warne. Rev. A. Luke conducted the devotions. Rev. E. E. Tuck, secretary of the last session, called the roll and was re-elected with assistants. Other officers were elected and Bishop Warne introduced to the Conference several of visitors, including Dr. H. R. and Mrs. Calkins, Miss Patten, and a number of returned and new missionaries, who were granted the privileges of the floor. The effective elders referred in their reports to the influence of the nationalistic movements on their respective charges. Thanks were given to Mr. George Ingram for his generous gift of land and buildings in Bulandshahr, valued at Rs. 5,000.

In the evening at a joint session, Bishop Warne presiding, "the problem of the Nominal Christian" was discussed by Robert Gardiner, Miss Wells, and Robert John, who, with Miss Gabrielson, were appointed to prepare a regime for publication, and the subject was further considered at the after-dinner meeting.

Bishop Fisher led the devotional hour each morning, preaching from 1st Chronicles 28: 9, 10, and applying the figure of the temple to the Indian Church. These messages and his lecture on Saturday evening before the Historical Society, as also his addresses to the class for admission into full connection, and to those ordained as deacons and elders, and his sermon on Sunday evening to the English-speaking congregation, were most effective features of the conference.

The large district tent, pitched between the bungalows, was intended for use during the session; but, on Saturday, the heavy rains compelled its disuse and an adjournment to the hall. This tent, with its numerous patches, has served a valuable purpose in former years and deserves honorable retirement.

For two days previous to the day of intercession by the Conference, that enterprising genius, Rev. L. B. Jones, of Aligarh, gave a demonstration of the kinds of industries undertaken by his school in Aligarh, such as motor car repairs, making of shoes and woodwork, and also a complete dental equipment which served valuable purpose during the session. For versatility and usefulness Mr. Jones is a real asset to all the Mission work.

A meeting of laymen was held on Saturday afternoon, Dr. Jacob of Bareilly being chairman, when topics of special interest to them were discussed.

The Sunday morning service of prayer and testimony was led by Bishop Warne, with peculiar impress and uplift not to be forgotten; while the memorial service, conducted by Dr. Buck and followed by the ordination service, led by Bishop Warne and assisted by Bishop Fisher, presented a memorable scene, twenty-seven candidates receiving ordination as deacons and ten as elders, probably the largest classes thus far so commissioned.

This entry appears in the minutes: "The name of P. M. Buck, senior missionary in India, was called, his character was passed, and he presented an excellent report, at the close of which the Conference rose, while Bishop Fisher extended loving greetings of the entire Methodist Episcopal Church. The Conference then rose and sang: 'Faith of our fathers.'" Dr. Buck was granted the retired relation, on his own request, after fifty-one years of missionary service in India. Both he and Mrs. Buck were given a great reception.

Ten were admitted on trial; fine class! The districts of Lahore, Hissar, Batala, Bikaner and Ajmere were set off to join the new Conference,

with the other territory from Bombay. These transferred members met and organized at once.

The Women's Conference

The thirtieth annual session of the North-west India Women's Conference will remain in our memories as an unusual experience.

First of all, the meeting place was Muttra and for many of us there are interesting associations connected with our first Conference in this old center.

It was good to have Mrs. Warne with us as President of the Conference. The visits of Bishop Warne and Bishop Fisher to our sessions were much appreciated. Mrs. H. R. Calkins appeared in our midst as though she had not been absent for several years in America, but instead, had come over from Cawnpore to attend Conference. The Des Moines Branch was represented at our Conference this year by Miss Patten. It was a pleasure to have her with us and an inspiration to see her deep interest in every report and detail of the work. Friends from North India and Lucknow Conferences brought inspiration and help.

There were reports, committees and elections as usual, but with a new note for the new India which is at our doors. We are sure that a year fraught with greater achievements lies before us.

The area of the North-west India Conference, having sections of the country very different in character, present an interesting group of problems. Far away Rajputana, the Punjab, and the United Provinces have been linked together for many years; but, at this session of the Conference, we came to a parting of the ways. We rejoice that widening harvest fields necessitate larger plans for development of the work; yet we regret exceedingly to be separated from the friends in the new "Indus River Conference" with whom we have worked and counseled. The text of William Carey's stirring missionary address also stirs our hearts: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

North-west India Conference Appointments 1922

AJMER DISTRICT

District Superintendent, E. M. Rugg, P. O. Phalera.

Ajmere Circuit (Supplied by Purkha Chand.)
 Ajmere Hindustani Church, To be supplied.
 Ajmere English Church, (Supplied by George T. Bridges.)
 Mangaliawas (Supplied by G. P. Roberts.)
 Naraina, (Supplied by C. W. Bahadur.)
 Nawa, L. S. Joseph.
 Phalera, Henry Daniel.
 Phalera Circuit, (Supplied by Fazl Masih.)
 Pisangah (Supplied by Dhani Ram.)
 Ramsar, (Supplied by P. D. Wilson.)
 Pupsagar, (Supplied by Bhika Chand.)
 Srimadhapur, (Supplied by S. U. Simon.)
 Tilanua, K. K. Chakarvatti
 Tuberculosis Sanatorium, Rev. W. W. Ashe, M. D.
 Boys' Hostel, Superintendent, George T. Bridges.
 Boys' Hostel, Manager, Chatur Bhujil.
 District Sunday School Work, Lakhshmi Chand.

ALIGARH DISTRICT

District Superintendent, Rockwell Clancy, P. O. Aligarh.

Aligarh Church Circuit, David Claudius.
 Aligarh Circuit, Mohan Sain.
 Boys' School, Rockwell Clancy, B. S. Sidney, A. R. Budden.
 Training School, Mohan Sain.
 Boys' Industrial School, L. B. Jones
 Atrauli, Thakur Dass.
 Cherra, (Supplied by J. S. Sidney.)
 Chaudasi (Supplied by Munna Lal.)
 Dairy Farm, David Claudius, (Chhadami Lal, honorary pastor.)
 Hathras, S. S. Budden.
 Iglas (Supplied by John Singh.)
 Julali, (Supplied by C. Cornelius.)
 Kunir, Naim-ud-Din.
 Mursan, Wahid Ullah Khan.
 Sasal, (Supplied by G. H. Slugh.)
 Sikandra Rao, East, (Supplied by D. G. Martin.)
 Sikandra Rao, West, (Supplied by George Wilson.)
 Tappal (Supplied by E. Wilkinson.)

BATALA DISTRICT

District Superintendent, I. U. Daniel, P. O. Batala.

Aliwal, To be supplied.
 Akarpura, (Supplied by G. M. Sylvanus.)
 Batala, (Supplied by M. Dass.)
 Beri, (Supplied by J. A. Taylor.)
 Bhambri, (Supplied by Nawab Din.)
 Dayalgarh, To be supplied.
 Ghaniki, (Supplied by Lall Din.)
 Chumman, (Supplied by Gulab Din.)
 Harchowal, (Supplied by Feroz Din.)
 Kala Afghana, (Supplied by K. Saul.)
 Kahlwan, (Supplied by Ishwar Dass.)
 Sarchur, (Supplied by Mangal Das.)
 Sathiala, (Attah Ullah.)
 Siri Gobindpur, (Supplied by Ganda Mall.)
 Thikariwala, (Supplied by Mahub Masih.)

BIKANIR DISTRICT

District Superintendent, Alfred Luke, P. O. Bikanir.

Bikanir Circuit, Puran Mall.
 Churu Circuit (Supplied by N. S. Laverne.)
 Didwana Circuit, (Supplied by Gokal Massey.)
 Nagaur Circuit, (Supplied by Chundi Lal II.)
 Ratnagarb Circuit, L. R. Paul.
 Suratgarh Circuit, Madho Prashad.
 Sunday School Secretary, Arjun Singh II, P. O. Nagaur.

BULANDSHAHR DISTRICT

District Superintendent, Robert John, P. O. Bulandshahr.

Anupshahr, (Supplied by Prabhu Lall.)
 Aurangabad, S. Cornelius.
 Bulandshahr, (Supplied by S. Daniel.)
 Bilaspur, (Supplied by A. Phillips.)
 Bellochpur, S. E. Judd.
 Dibal, (Supplied by Anwar-ul-Haqq.)
 Dadri, (Supplied by David Singh.)
 Gulaothi, (Supplied by J. W. Lartius.)
 Jahangirabad, (Supplied by M. Mathews.)
 Khurja, (Supplied by S. Jeremy.)
 Pahasu, (Supplied by M. S. Hitter.)
 Sikandrabad, (M. C. Harrison.)
 Siyana, (Supplied by Alexander Chand.)
 Shikarpur, (Supplied by M. Elisha.)
 Surajpur, (Supplied by Prem Singh.)
 Sunday School Secretary, K. Massey, (P. O. Bulandshahr.)

DELHI DISTRICT

District Superintendent, J. C. Butcher, P. O. Delhi.

Bahadurgarh, (Supplied by B. R. Richards.)
 Barauda, (Supplied by A. Peters.)
 Delhi, R. S. Brave.
 Farrukhnagar, (Supplied by S. S. Sherring.)
 Ganaur, Umed Masih.
 Gohana, G. L. Sampson.
 Gurgaon, (Supplied by Kanhai Singh.)
 Haasangarh, (Supplied by Matthew Lal.)
 Jhajjar, (Supplied by R. George.)
 Jhind, (Supplied by I. David.)
 Kalanaur, (Supplied by Baldeo Dass.)
 Karnal, (Supplied by James Hamilton.)
 Madlauda, (Supplied by D. P. Andrews.)
 Mahm, (Supplied by Atta Ullah Khan.)
 Nangloi, (Supplied by Kehri Singh.)
 Narela, (Supplied by B. Singh.)
 Palam, (Supplied by S. Peters.)
 Panipat, (Supplied by Nihal Chand.)
 Qutab, (Supplied by N. C. Gill.)
 Rewari, Albert George.
 Rohtak, (Supplied by Jai Singh.)
 Safidon, (Supplied by F. Paul.)
 Samalkha, (Supplied by I. B. Massey.)
 Sonapat, J. D. Ransom.
 Training School and Boys' School, Sonapat, R. E. Crane.
 District Evangelist and Sunday School Secretary, Harnand Lal.

HISSAR DISTRICT

District Superintendent, Mott Keislar, P. O. Hissar.

Abohar, N. P. Sampson.
 Badhlada, (Supplied by Sukh Lal.)
 Barnala, Zahur Khan.
 Barwala Khedar, (Supplied by Samuel Singh.)
 Bhatinda, Asghar Ali.
 Bhawalnagar, (Supplied by F. F. Gardner.)
 Dabwali Mandi, (Supplied by Sadul Masih.)
 Dhuri, (Supplied by Masih Dayal.)
 Fatehabad, K. B. Khan.
 Hissar, (To be supplied.)
 Hansi, (Supplied by B. C. Fisk.)
 Jhakai, (Supplied by H. G. Singh.)
 Mansa, (Supplied by B. D. Ransom.)
 Maur, Mandi, (Supplied by R. S. Johnson.)
 Patiala, James Shaw.
 Rama Mandi, (Supplied by S. Sharpe.)
 Rania, (Supplied by S. J. Rae.)

Ratia, (Supplied by M. D. Khan.)
 Rori, (Supplied by Nawab Jan.)
 Sangrur, M. L. Davis.
 Sirsa, I. B. Khan.
 Siwani, (Supplied by Mukhtar Khan.)
 Sunam, (Supplied by B. P. Smart.)
 Tohana, (Supplied by N. R. Williams.)
 Sunday School Secretaries.—Bhatinda Circle, Asghar Ali, Hissar Circle, M. L. Davis.

LAHORE DISTRICT

District Superintendent, C. B. Stuntz, P. O. Lahore.
Educational Work, W. C. Fawell.

Ferozepore, (Supplied by Nasir-ud-Din.)
 Gohawa, (Supplied by Patras Singh.)
 Kanna Kucha, Khushiya Mall.
 Kot Lakhpat, (Supplied by Dhani Ram.)
 Kuthiala, (Supplied by Peshori Mall.)
 Lahore Circuit Gauber Masih.
 Lahore Cantonment, To be supplied.
 Lakhok, (Supplied by Yuhanna Singh.)
 Multan, I. D. Revis.
 Pandoke, To be Supplied.
 Raewind, J. M. James.
 Rajgunj, E. Joseph.
 Shahdara, (Supplied by R. M. Shah.)
 Sherkot, (Supplied by Chandu Lal.)
 Suitanke, Umar Baksh.
 Tullaha, (Supplied by A. D. Judd.)
 Training School, W. C. Fawell, J. M. James.
 Boys' School, W. C. Fawell.
 Boys' Hostel, W. C. Fawell, J. Cornelius.

MEERUT DISTRICT

District Superintendent, F. C. Aldrich, P. O. Meerut.
Educational Work, E. E. Tuck, P. O. Meerut.

Bagpat, (Supplied by B. S. Borrison.)
 Baraut, C. A. Lartius.
 Begamabad, (Supplied by B. Wilson.)
 Daba, (Supplied by B. L. Fardell.)
 Daurala, James Paul.
 Garhmuktesar, (Supplied by Sandal Lall.)
 Ghaziabad, M. S. Budden.
 Hapur, S. S. Wilkinson.
 Kharkhanda, (Supplied by G. S. Small.)
 Loni, (Supplied by E. M. Davis.)
 Madison Avenue Boys' School, E. E. Tuck.
 Meerut City and Circuit, E. E. Tuck, J. H. Pearson.
 Meerut Church and Compound Circuit, E. E. Tuck, M. G. Samuel.
 Meerut Cantonment Church, J. H. Pearson.
 Meerut Boys' Hostel, (Supplied by Albert Bruce.)
 Mowana, Fazl Masih Griffiths.
 Pritchagarh, (Supplied by William Barnes.)
 Sardhana, Prem Das.
 District Training School, F. C. Aldrich, M. G. Samuel.
 District Evangelist, Makkhan Lal Abdul Razzaq.
 District Sunday School Secretary, J. W. Alexander.

MUTTRA DISTRICT

District Superintendent, S. W. Clemes, P. O. Muttra.
Educational Work, J. C. Pace.

Agra English Church, To be supplied.
 Agra Hindustani Church and Circuit, Isaac Mann.
 Bab, (Supplied by Narain Singh.)
 Randikui, (Supplied by J. Stephens.)
 Bharatpur, (Supplied by Sundar Lal.)
 Brindaban, Robert Portion.
 Dig, (Supplied by Sannu Lal.)
 Farah, (Supplied by Barnabas Singh.)
 Fatehabad, (Supplied by Nathaniel Jacob.)
 Firozabad, (Supplied by Lazar Shaw.)
 Kosi, Tuli Ram.
 Mahaban, Charles Silas.
 Mot, (Supplied by Chundi Lal.)
 Muttra Hindustani Church and Circuit, Ram Sahae.
 Muttra English Church, J. C. Pace?
 Muttra Village Training School, J. C. Pace, (T. Razzaq.)
 Muttra Anglo-Vernacular School, J. C. Pace, Principal, H. S. Peters, Headmaster, J. D. B. Paul.
 Muttra Boarding School, J. C. Pace, (C. Wellington.)
 Muttra Normal Training School, J. C. Pace, Principal.
 Sadabad, J. W. Singh.
 Surir, (Supplied by P. L. Daniel.)

ROORKEE DISTRICT

District Superintendent, J. T. Robertson, P. O. Muzaaffarnagar.

Budhiana, Baiwant Singh.
 Dehra Dun, Daniel Washington.
 Deoband, Robert Benjamin.
 Jansath, To be supplied.
 Kandhla, K. L. Sahal.
 Kathauli, R. L. Lance.
 Lakhsar, (Supplied by Vishnu Singh.)
 Manglaur, B. S. Edson.
 Muzaaffarnagar, George Gordon.
 Mussoorie English Church, J. T. Robertson.
 Mussoorie Hindustani Church, (Supplied by M. S. Bailey.)

Nanuta, (Supplied by John Alexander.)
 Furgazi, (Supplied by Nadir Shah.)
 Rurki, Dennis Clancy, Memorial Hostel, William Dye, (Ram Gopal.)
 Rurki English Church, William Dye.
 Rurki Hindustani Church, Amar Das.
 Rurki District Training School, Amar Das.
 Shamil Robert Gardner.
 District Evangelist, William Dye.

ENGLISH DISTRICT

District Superintendent, J. T. Robertson, P. O. Muzaffarnagar.
 Agra, (To be supplied.)
 Ajmere, (Supplied by G. T. Bridges.)
 Muttra, J. C. Pace.
 Mussoorie, J. T. Robertson.
 Rurki, William Dye.

SPECIAL APPOINTMENTS

Acting Principal, Bareilly Theological Seminary, James Devadasan.
 Staff Secretary, Board of Foreign Missions, T. S. Donohugh.
 Lucknow Christian College, R. C. Rankin, O. D. Wood.
 Y. M. C. A. Work in America, J. S. Robson.
 To preach Annual Sermon
 Retired but doing Literary Work, P. M. Buck.

ON FURLOUGH

Benson Baker, James Lyon, A. L. Grey.

Women's Appointments.

AJMERE DISTRICT.

District Work, Mrs. E. M. Rugg.
 Evangelistic Work, Miss Ellen Lawson.
 Girls' School, Miss C. C. Nelson, Miss I. M. Lawrence.
 Bowen Orphanage and Boys' Hostel, Mrs. G. T. Bridges.
 Tilaunia Sanatorium, Miss C. I. Kipp, M. D., Physician-in-Charge, Miss J. I. Kipp, Business Superintendent, Miss Murray, Miss Riste, M. D., Miss Bunker, R. N.
 Tuberculosis Sanatorium, Mrs. W. W. Ashe.

ALIGARH DISTRICT.

District Work, Mrs. Rockwell Clancy.
 Evangelistic Work, Miss E. M. McCeavy.
 Girls' School, Miss C. Hoffman.
 Boys' Industrial School, Mrs. Jones.
 Women's Industrial School, Miss Bobenhouse, Principal Industrial Department, Mrs. Matthews, Educational Work, Miss Brown.

BATALA DISTRICT.

District Work, Mrs. I. U. Daniel.
 Evangelistic Work, Miss L. D. Christensen.

BIKANIR DISTRICT.

District Work, Mrs. Alfred Luke.
 Evangelistic Work, To be Supplied.

BULANDSHAHR.

District Work, Mrs. Robert John.
 Evangelistic Work, Miss Livermore.
 Village Educational Work, Miss E. E. Donohugh.

DELHI DISTRICT.

District Work, Mrs. Butcher.
 Educational Work, Miss L. D. Greene.
 Boys' School and Training School, Mrs. Craue.

HISSAR DISTRICT.

District Work, Mrs. Keislar.
 Evangelistic Work, To be Supplied.

LAHORE DISTRICT.

District Work, Mrs. C. B. Stuntz.
 Evangelistic Work, Miss L. D. Christensen.
 Girls' School, Miss G. P. Smith, Principal, Miss Palmer.
 Boys' School, and Training School, Mrs. Fawell.

MEERUT DISTRICT.

District Work, Mrs. Aldrich.
 Evangelistic Work, Miss Forsyth.
 Village Educational Work, Miss Donohugh.
 Madison Avenue Boys' School, Mrs. Tuck.
 District Training School, Mrs. Aldrich.
 Girls' School, Miss Richards, Principal, Miss Cline.
 Normal Training School, Miss Warner.

MUTTRA DISTRICT.

Educational Work, Mrs. S. W. Clemes.
 Muttra Normal Training School, Mrs. Pace.

Evangelistic Work, Miss Farmer, Miss Wells.
 Blackstone Institute, Miss Clancy, Principal, Miss Clark.
 Girls' Boarding School, Miss Rodey, Principal.
 Brindaban Hospital, Miss L. A. Huffman, M. D., Physician-in-Charge.
 Brindaban Hospital, Miss E. Porter, R. N., Nursing Superintendent.

ROORKEE DISTRICT.

District Work, Mrs. Robertson.
 Dennis Clancy Memorial Hostel, Mrs. Dye.
 Girls' Primary School, Educational Work, Miss Randall.
 Hostel and Office, Miss Hermisten.
 Mussoorie, Evangelistic and School Work, Mrs. Buck.
 English Work, Mrs. Robertson.

SPECIAL APPOINTMENTS.

Conference Treasurer, Miss Madden.
 Language School, Miss Livermore, Principal and Correspondent.
 Wellesley, Miss Dease.
 Isabella Thoburn College, Miss Rockwell, Miss Reddick.
 Bareilly Theological Seminary, Women's Work, Mrs. J. Devadasan.
 Relief Work Employment Bureau, Mrs. R. C. Rankin.

ON FURLOUGH.

Miss McKnight, Miss L. Nelson, Miss Ball, Miss Cochran, Miss C. T. Hollman, Miss S. C. Hollman, Miss Gabrielson, Miss A. E. Lawson, Miss Schroepel, Miss Ogilvie, Mrs. Benson Baker, Mrs. A. L. Grey, Mrs. James Lyon.

Resolutions on Temperance

Advance toward the goal of prohibition in India has been made this year. While we cannot approve of the picketing and boycott method used by Mr. Gandhi and his followers, we rejoice that total abstinence from intoxicants has become a part of the national program. In many places the excise revenue has decreased even as low as 50 per cent.

In all the districts of this Conference, temperance lessons have been given, with more or less regularity, and thousands of tracts distributed by both men and women workers. Temperance societies have been formed in some districts. In certain places the Chaudhries have decided to fine drunkenness and have taken the matter firmly in hand. The work also through the organization of the Women's Christian Temperance Union is being vigorously pursued.

We desire to make the following practical suggestions for the coming year's work:

(1) That all schools use the Outline of Scientific Temperance Instruction issued by the American Presbyterian Mission.

(2) That we make larger use of the increasing amount of good literature to be obtained at the National Literature Depot of the W. C. T. U., Lucknow.

(3) That we aim to organize at least thirty units of the Blue Ribbon Army during the coming year.

(4) That we place special emphasis on total abstinence from tobacco in any form, by our young people—school teachers, house-fathers and all those who are considered leaders in the Indian Church.

Signed by Joint Temperance Committee.

Indus River Conference

At the call of Bishop J. W. Robinsod, the members of the Northwest India Conference, and the members of the Women's Conference who reside in the territory designated by the General Conference of 1920 for a new Conference, met in the Muttra Methodist Episcopal Church at p. m., on Tuesday, January 24, 1922, to organize the new Conference. Prayer was offered by Rev. A. Luke and Rev. A. L. Grey for God's blessing on the deliberations. Bishop Robinson read and briefly commented on Eph. 4:1-3.

W. C. Fawell was elected secretary *pro tem*, and the usual officers, committees and boards were then elected; also, Conference visitors to the Bareilly Seminary and the Naini Tal schools. The Conference Centenary Commission is composed of the Rev. Mott Keislar as president and secretary and five members.

The names Punjab-Sindh Conference and Indus River Conference were proposed, and the latter was adopted without a dissenting vote.

The next session will be held at Ajmer, by invitation of Rev. E. M. Rugg.

Thus the new Conference was launched upon a most promising career.

In every way in their power, the churches must further international thinking, international planning, international fellowship and international action.—John R. Mott.

The Indian Witness

Established 1871

Official Organ of the Methodist Episcopal Church in Southern Asia

FREDERICK BEAMAN PRICE, EDITOR

Printed every Wednesday at

THE METHODIST PUBLISHING HOUSE
LUCKNOW

Established 1866

MYRON O. INSKO, AGENT.

Address all correspondence intended for publication, and books for review, to the EDITOR, INDIAN WITNESS, 37 Cantonment Road, Lucknow.

Registered telegraphic and cable address: "WITNESS, LUCKNOW"

Address all matters of business, and make all cheques and money orders payable to the AGENT, Methodist Publishing House, Lucknow.

Yearly subscription, with or without postage, in India and Burma, Rs. 8.

To Great Britain, the United States of America and all countries in the Postal Union, \$3. or 18 s.

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

Important Announcement

The Bishops of our Church in consultation with officers of the Centenary Movement, decided at Muttra last week that the plans made by the Executive Board in October at Baroda should now be put into operation. The Board of Foreign Missions has heartily approved the plan and granted seven thousand dollars for the work this year. This is in keeping with the emphasis that other large mission fields continue to put upon their great forward movements. China has been granted thirty-thousand dollars for its Centenary campaign, South America seven thousand and Mexico two thousand five hundred.

The Central Office at Calcutta will shortly be opened up. In inaugurating the work of the follow-up period, the Bishops intend to issue a statement, which may soon be expected. The Secretary of the Movement also expects to publish a statement shortly, setting forth the scope and purpose of the work. Great issues are involved in this undertaking by the Methodist Episcopal Church in this field, and earnest prayer is necessary, in order to insure success.

Personal

—Rev. H. A. Itanson and family leave Lucknow this week for their new appointment at Sitapur where Mr. Itanson will be Superintendent of the Sitapur District.

—Bishop F. W. Warne returned last week from Muttra and Moradabad, where he contracted a severe cold and has been resting at his home in Lucknow. He is now recovering.

—Miss J. I. Peters, formerly of Bijnor, has been appointed to Bareilly city and zenana work and will live in Bareilly. She also has charge of the evangelistic work in the Bareilly and Pilibhit civil districts, as announced in the appointments.

—Mr. Patrick S. Gardner, son of Rev. Bartholomew Gardner, and Miss Lily

Gardner, daughter of Mr. Charles V. Gardner, were recently married at Manowta, District Etah. Rev. E. Fieldhouse, Chaplain of Aligarh, performed the ceremony.

—Rev. Mott Keislar and family arrived in Calcutta by the ss Creole State January 26th, as expected, and spent last Sunday in Muttra. They will proceed to their new appointment at Hissar, Punjab, where Mr. Keislar is superintendent of that district.

—Bishop F. W. Warne has appointed Dr. H. E. Calkins as superintendent of Lucknow District. Dr. Calkins and family are now located at 37 Cantonment Road, Lucknow, as guests of Rev. M. O. Insko and family, until the adjoining bungalow shall be vacated.

—Rev. Job Paul, Karodi, a member of the South India Conference, holds his appointment as headmaster of the Village Workers' Training School and of the Boys' School until midyear, when he will be excused to attend one of our higher schools in North India.

—Rev. W. T. Mitchell, of the American Presbyterian Mission, Mainpuri, U. P., expects to sail from Bombay on February 8, by the "SS City of London" for Liverpool, and to rejoin his family now in Worcester, Ohio. Both he and Mrs. Mitchell plan to return to India next October.

—Mr. Harry Keen Linzell, eldest son of the Rev. L. E. and Mrs. Linzell of Baroda, was married, December 23, to Miss Esther Earley in Columbus, Ohio, where the groom is doing research work in lime, on the National Lime Burners' Association Fellowship. The young people were scientific students together in the Ohio State University.

—Rev. C. P. Hargaves, D. D., spent Saturday and Sunday in Lucknow. He addressed the Sunday School teachers and workers on Sunday morning in the Isabella Thoburn College drawing-room, and preached to the Hindustani congregation in the afternoon, also to the English congregation at night; each service being of deep interest in behalf of his great cause.

—During recent months the missionaries of the American Evangelical Mission, working in the Central Provinces, have welcomed ten missionaries:

Rev. J. Gass, D. D., Mrs. J. Gass and Miss E. Kettler, stationed at Raipur, C. P.; remaining seven are new missionaries: Rev. A. F. Meyer, Rev. M. P. Albrecht, Mrs. M. P. Albrecht, Rev. J. Schultz, Mrs. J. Schultz, Miss Kies, and Miss H. Klein, New missionaries.

—As a special meeting of the Bishops and other leaders of the Centenary Movement in India, held at Muttra on the 24th instant, the action of the Executive Board meeting at Baroda was confirmed, which provided for the opening of an office at No. 3 Middleton Street, Calcutta, and the election of Rev. B. T. Badley, M. A., as Executive Secretary. Mr. Badley, after attending the trustee meeting and inaugural ceremony at Lucknow Christian College, proceeded to Calcutta to arrange for his office and work.

—Mrs. S. S. Dease, who sailed some weeks ago by the ss "Wolverine State" for America, wrote from Manila on December 2nd that she was enjoying the voyage with Dr. Margaret McKellar of the Canadian Presbyterian Mission. Dr. and Mrs. Miller and their little daughters of the Christian Mission were also among the passengers. Mrs. Dease testifies to God's sustaining grace, and rejoices in the sense of fellowship with her friends in India. Her American address will be Broadway, Muskogee, Oklahoma.

—Mr. Fred B. Smith of New York is expected to arrive in Allahabad, on Feb. 25, for a conference of missionaries and Christian workers at the Young Men's Christian Association. Mr. Smith

comes to India on his world tour, under the auspices of the World Alliance of Church of London and the Federal Council of Churches in America, with credentials from the World Young Men's Christian Association and Young Women's Christian Association, the World Sunday School Association and Christian Endeavor Union, for the purpose of promoting friendship and good will among the nations. He is well-known in England and America and should receive an eager hearing.

—The Misses A. E. Lawson and W. M. Gabrielson expect to sail from Bombay on the "City of London", February 9th, for America. Miss Gabrielson, at request of Miss E. M. Watson, will spend about three months in the Scandinavian countries en route, in the interests of the Woman's Foreign Missionary Society. Thirteen years ago, when Miss Gabrielson was en route to India, the first thirty auxiliaries were organized in Sweden, and now the work has spread to all these countries. Every congregation in Denmark has an auxiliary. Miss Johansson, on furlough from Pakaur, Bengal, is serving as Conference Secretary.

From the Field

Baroda.

For the first ten days in February, Bishop Robinson is booked for an extensive itinerary through the Baroda District. During this visit he will dedicate a circuit centre in the Jambughoda State—the land and material for the building having been contributed by the Thakor Sabab, who will perform the opening ceremony, after which the dedication service will be conducted by the Bishop. Dr. C. P. Hargaves is to be present at the dedication, and will itinerate for four days with the party. There has been an encouraging extension of our work throughout the region located to the south-east of the district, where many people of the clean castes have turned to Christ.

L. E. LINZELL.

Mainpuri, U. P.

Rev. E. Stanley Jones delivered a series of four lectures in this station which made deep impression. Rev. W. T. Mitchell writes that no single lecture or series of lectures have been delivered there within the past twenty years that so gripped those who heard them. Though the attendance was less than hoped—about 150—the same ones came night after night and we are hoping for good results to follow.

Champa.

The inmates and staff of the Bethesda Leper Asylum, Champa, C. P., held a farewell meeting for Rev. and Mrs. Penner, who were leaving on furlough, after twelve years of untiring service. This asylum was started twenty years ago, with a few huts on the bank of the river Hasdo, and only a few lepers; but it now has 400 lepers, both male and female, with fine buildings and a church. There is also a boarding school for untainted children, with thirty boarders. Rev. and Mrs. Penner were presented with a Champa silver tray, and much regret was expressed at their going; but they expect to return after two years. Rev. Frank Oldrieve lately paid this asylum a visit, and greatly encouraged the lepers by giving them hope of cure under the new treatment. Three-fourths of the lepers are Christians.

Central Provinces W. C. T. U. Convention.

The sixth annual convention of the Central Provinces Division W. C. T. U. was held at Jabulpore, January 7-10. The convention opened with a business session held at the house of Mrs. W. B. Alexander, in the afternoon of the 7th.

Nineteen officers and delegates were in attendance.

On Sunday afternoon, Miss M. J. Campbell, National W. C. T. U. organizer, spoke at a union meeting held in Stewart Hall. A large number of Europeans and Indians were present. That evening, Miss Campbell, addressed the congregation of the English M. E. Church.

Monday was given to the Child Welfare Exhibit which was held at the Crump Dispensary and Children's Hospital. The committee and residents of Jubbulpore, assisted by Dr. D'Abreu, Lady Superintendent of the Crum Dispensary and Doffarin Hospital for women, and by Dr. Gordon, national superintendent of Child Welfare for the W. C. T. U., had prepared the following exhibits:—

First aid, in charge of Miss Singh, Assistant Inspector of Schools, Jubbulpore.

Literature, in charge of Mrs. C. F. H. Guso, Superintendent of Literature Department, Central Provinces, W. C. T. U.

Hospital, showing dispensary and examining rooms, in charge of Mrs. W. D. Punt, House Surgeon, Crump Children's Hospital.

Temperance, in which Dr. Gordon, showed, by the use of 25 charts, the harmful effects of alcohol upon children, when used by parents or given to the children.

Slides, in charge of Miss Pool, president of Jubbulpore Local Union, who, by the use of a number of charts, drawings and illustrations, showed the manner in which food, sweets, etc., may become infected through the germ-carrying fly. This display was enlivened by a dialogue given for each group of visitors by two tiny girls from the Johnson Girls' School. They represented two flies out in search of food, and conversed at length on the places where this could be obtained; demonstrating that flies search out the places where food and filth are found for their breeding and feeding.

Two Indian houses, in charge of some of the nurses under Dr. D'Abreu, served as object lessons of the way a house should be prepared for an obstetrical case, and the way it should not be. Two other Indian houses, in charge of Mrs. Phulmani Gudah and Mrs. Karuna, were good representations of a clean, tidy house and an untidy house, and served to point a lesson by the contrast.

One of the very interesting exhibits was the "Baby-room", presided over by Miss Franklin, divisional president of the W. C. T. U., where by the aid of about 30 charts, lectures were given on "things wrong", "proper bathing and clothing", "proper care", "education of children, of mothers and of dais".

A startling chart which faced the visitor when she entered the room told the terrible truth that, 19,00,000 children die every year in India.

From the Baby-room one passed into the Disease and Sanitation room, where Dr. Robson of the Friends' Mission, Itarsi was kept busy explaining the more than 30 charts and pictures

illustrating the cause and prevention of malaria, tuberculosis, small-pox, plague, rabies, diseases due to bad teeth, etc.

Mrs. Blocock, wife of the Commissioner of Jubbulpore Division, accompanied by Mrs. Chamberlain, and Mrs. MacMillan, were present, and at 10:30 a. m. Mrs. Blocock, in the presence of a large gathering of Indians and Europeans, declared the exhibit open. As the visitors crowded into the exhibition rooms, the demonstrators were kept hard at work explaining the charts and illustrations; and had not each one had one or more faithful helpers, voice and strength would have failed.

In the afternoon, as soon as a room could be darkened sufficiently, Dr. Gordon gave a lantern lecture on "Child Welfare".

At 6 p. m., in the Y. W. C. A. Hall, Miss Campbell gave an interesting address on the Women's Christian Temperance Union—what it is doing, and the personnel of the national officers. At the close, a number joined the local union, and nine subscriptions to the *Temperance Record* were secured.

Tuesday was largely given to the Child Welfare Exhibit, except for a short business session, when officers for the ensuing year were elected.

Among the first visitors that day, was a boys school accompanied by the masters and an Indian doctor of the Ayurvedic school. Later came the children from a number of the girls schools.

At two o'clock the mothers and babies assembled for the baby show; 69 babies were enrolled—Christian, Parsi, Hindu, and Mohammedan; but they were all so clean, healthy and happy, that the judges found it impossible to select the three best from each division; therefore instead of prizes, a small gift, with sweets, was presented to each child.

After Dr. Gordon's lantern lecture, the committee and demonstrators separated, feeling well repaid for the two days of strenuous labor, and trusting that the seed which had been sown in the hearts of the visitors would bear fruit in the lives of the children of Jubbulpore.

The closing number of the two days program was an interesting lecture on Hookworm, delivered at the Y. W. C. A. Hall by Major R. T. Rodgers, Superintendent of the Jubbulpore Central Jail, at 6 p. m. on Tuesday.

During the Exhibit, tea was served to the workers, and visitors by Mrs. Alexander and Mrs. Felt.

The officers elected for the ensuing year:

President. Dr. Robson, Itarsi, C. P.
Corresponding-Secretary. Mrs. Menzies,
Pondra Road, C. P.

Recording Secretary. Miss M. E. Sweet,
Khandwa, C. P.

Treasurer and Statistical Secretary. Mrs. Livengood, Jubbulpore, C. P.
N. M. T.

Reformer: "Prohibition has been an un-mixed blessing."

Preacher: "I cannot agree. Prohibition has thrown out of work the chaplains in our prisons and reformatories; robbed us of our most striking illustrations and objects of denunciation; and made it impossible to blame every evil now remaining upon the drink traffic."—Selected.



Indian

January 25.

The Viceroy has given his assent to the Oudh Rent Bill.

January 26.

By 41 votes to 37 the Legislative Assembly, after more than two hours' discussion, rejected Sir Vithaldas D. Thackersey's resolution for the appointment of a committee with a majority of Indian members to report on the present policy of currency and exchange, the opening of the Indian mints to the free coinage of gold and the location of the Gold Standard Reserve in India.

At the fourth session of the Bihar and Orissa Council, on Tuesday, regret was expressed at the resignation of Lord Sinha. The political situation, Government policy, and the Criminal Law Amendment Act were discussed.

January 27.

The Prince of Wales arrived at Hyderabad on Wednesday after a train journey of 36 hours from the State of Mysore, and was greeted by the Nizam.

A report from Peshawar lays stress on the improved conditions in Afghanistan and on the Indo-Afghan border as the result of the recent British-Afghan Treaty. Administrative reforms are being undertaken in Afghanistan and Afghan trade agents are being sent to the principal cities of the world.

The Council of State on Wednesday, by 19 votes to 13, rejected Mr. Kale's motion for a committee of members of the two Houses of Legislature, to explore all possibilities of retrenchment and economy in national expenditure, and to make concrete proposals. Eight non-officials supported the resolution.

January, 28.

At a meeting of the Council of State on Thursday, two Bills were introduced designed to give effect to the unanimous recommendations of the Repressive Laws Committee for the total repeal of Part I of the Criminal Law Amendment Act, 1908, and certain special enactments which now supplement the ordinary criminal law.

January 30.

The Legislative Assembly passed a Bill to consolidate and amend the law relating to income-tax and super-tax, with some modifications suggested mainly by Mr. Rangachariar and Mr. Sim. Sir William Vincent formally introduced a Bill to provide a penalty for spreading disaffection among the Police and for kindred offences.

The Senate of the Punjab University has approved of the recommendation of the Syndicate for the presentation of an address of welcome to His Royal Highness the Prince of Wales on his visit to Lahore.

A disastrous fire broke out on Thursday night at Thayetmyo, Burma which resulted in about 40 houses being reduced to ashes. The inmates were engaged in the pottery trade. The cause of the fire is unknown.

British.

January 25.

More than 1,000 influenza victims died in London last week, a large increase over the figure for the previous week.

The new British Gendarmerie in Palestine will be recruited from disbanded Cavalry regiments.

Lord Lytton, Governor designate of Bengal, will leave for India on the 10th March.

January 26.

Mr. Lloyd George speaking at the Coalition Liberal Conference at Westminster, said the Genoa Conference would be in many ways the greatest ever held.

The Premier and Mr. Chamberlain, supported by Liberal and Conservative leaders,

are said to have agreed on the need for maintaining the Coalition at present, and on the postponement of the General Election, so as to concentrate on economy, reduction of income-tax and a campaign against the Labour Party.

A White Paper contains the draft of the proposed constitution for Southern Rhodesia. Mr. Churchill expresses the opinion that the new constitution, if adopted, will confer upon the people of Rhodesia satisfactory control.

January 27.

The death is announced of Viscount Bryce, who was British Ambassador at Washington from 1907 to 1913.

"Lord Reading's hands, in his policy of firmness and tolerance," says *The Observer*, "are strengthened by knowing that all shades of progressive opinion in England fully realise the grave dangers to India and the Indian people with which he is copingundoubtedly the stake is nothing less than the liberties of India and the future of India and its peoples in the world."

The agreement between Mr. Michael Collins and Sir James Craig respecting boundaries was concluded at the Colonial Office and is welcomed at the first step towards Irish unification.

January 28.

New issues of 30 millions sterling British Local Loan stock and Anglo-Persian Oil shares have both been over-subscribed.

Major Keep, a Londoner, and his guide, lost their lives in a mountaineering accident in the Val Muraigl in the Upper Engadine.

A saving of £100,000 will be effected annually as the result of orders received at Rosyth Dockyard to reduce the program. Nearly 3,000 men will be discharged.

Among those attending the Irish World Congress in Paris are Mr de Valera, Countess Markievicz, the Minister for Education in the Provisional Government, and many experts in Irish arts and crafts.

January 29.

After the hurricanes in England came moisture, warmth and fog in quick succession and these conditions have prevailed since the beginning of the month, but the country is at present in the grip of Arctic conditions.

The cotton operatives' decision to comply with the employers' request to abide by one month's notice concerning alterations in wages instead of three months has averted the threatened crisis and stabilised the industry at least for two months, and thus has prevented a lapse of trade just when it was showing real signs of recovery.

It is understood that, at end of two months, an agreement will be reached with regard to the reduction of wages which at present are 145 per cent above list rates.

January 30.

Intense frost is being experienced, and the lowest temperature for the past four years was recorded on Thursday. A southerly gale caused some difficulties to shipping.

Three small naval craft, a sloop, and two patrol boats, lying at Devonport, have been presented to the Government of India. They will be navigated by their new crews to Bombay, which they are expected to reach about the 20th February.

On the invitation of Major-General Seely three members of the French Chamber have arrived in London to exchange views as to the best way of making effective French and British Parliamentary co-operation.

The Wireless Telegraphy Commission appointed in 1920, recommends the erection of stations in England, Canada, Australia, South Africa, India and Egypt.

Administrative and fiscal reform, together with strong financial control, were urgently needed in Persia, said Sir Hugh Barnes, referring, at the meeting of the Imperial Bank of Persia, to the report that the Persian Government was anxious to obtain again the services of the American, Mr. Schuster, as financial adviser.

A general strike on the Dublin and South-Eastern Railway is in progress.

Foreign

January 2 .

M. Poincare, in a statement of policy, emphatically denied Imperialistic or sinister designs. France only demanded the observance of treaties and the payment of her dues. Germany must be made to meet her obligations. Failing definite guarantees, France would be obliged to resume freedom of action.

Japan has renounced her rights over the ex-German cables in Kiaochow. They will be operated in future by a joint Sino-Japanese Commission.

The Naval Limitation Treaty, which is almost completed, gives America a total battleship tonnage of 500,650, while Britain retains 530,450.

The Powers represented at Washington have agreed to furnish a list of all treaties and agreements, secret and open, which relate to China.

It is reported that under contract with the German Atlantic Company, two new cables are to be laid between New York and Emden, via the Azores.

A scheme is being considered for carrying out oil-boring operations in Queensland. The Anglo-Persian Oil Company may put down three bores.

January 26.

A chocolate factory at Teppelhop, near Berlin, burnt down. 800 workers were injured, and the damage is estimated at forty million marks.

After the large majority obtained in the Chamber of Deputies, M. Poincare is regarded as having a definite mandate to pursue the energetic policy outlined.

January 27.

Elsa Anderson, a Swedish air-woman, descended by parachute from a height of 2,000 feet and was killed before a crowd of spectators.

The Shah of Persia left on Wednesday on his six months' trip to Europe.

January 28.

Lord Atholstan has offered a prize of 100,000 dollars to the graduate or student of any recognised university who, within five years, shall discover a medical cure for cancer.

Preparations are being made in Rome for the election of the late Pope's successor.

At a meeting of the Far Eastern Committee of the Washington Conference it was stated on behalf of Japan that she has no territorial designs on Russia, and that Japanese troops will be withdrawn when a stable Government is established.

January 29.

Professor Irving Fisher, the American economist, has personally investigated the Berlin synthetic gold story, and discovered its origin.

It appears that a man took a sample of pure gold to the Reichenbank, declaring that he had made it by the treatment of baser metals with mercury in a vacuum furnace.

After making full enquiries, Prof. Fisher is convinced that the whole thing is a hoax or a fraud.—*Copyright.*

According to a Russian trade delegation telegram from Moscow, the Bolshevik Government has accepted the invitation to send representatives to the Genoa Conference.

The non-co-operation at Cairo manifesto says that it is the duty of every Egyptian to break off social relations with the English. No Egyptian statesman should form a Ministry while the present policy obtains.

January 30.

A Cairo message states that all signatories to the non-co-operation manifesto have now been arrested.

The collapse of the krone has, according to Vienna telegrams, brought about a desperate economic situation in Austria, where disorders are feared. An appeal has been made to the Allies for immediate help.

NOTICES

Calendar

April 5-10.—Saharanpur Convention.

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

For Epworth Leaguers.

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

Preliminary Meeting of the Council of Missions. U. P.

The executive committee of the above Council has arranged for a meeting of its members at Isabella Thoburn College, Lucknow, on February 14 to meet Mr. J. H. Oldham, Secretary of the International Missionary Council, who will bring a message of rare interest. He has visited six provincial Councils and the National Missionary Council in India; and the agenda for this preliminary meeting of three days includes topics of special interest, pending the meeting of the Representative Council inmediately after. Members and visitors expecting to attend this preliminary meeting should communicate with Rev. Ray C. Smith, Fatehpur, U. P.

Spectacles Not Required

The Tilauia Sanitarium does not desire contributions of spectacles, as we do not need them ourselves and cannot act as distributing agents.

J. I. KIPP.

Epworth League Topics

The weekly Epworth League Topics will not be printed in *The Indian Witness* until the supply of Year Books is exhausted, as we desire every missionary, pastor, school principal and others connected with work among young people to have a copy of the Year Book. In their place we hope to print brief notes and suggestions to leaders. As soon as I can make arrangements, other League material will appear regularly in *The Indian Witness*.

E. L. KING.

Landour.

Rooms with board, available at Wolfsburn Landour for season 1922. Fine grounds—Badminton court—Apply—"Visitor" C/o Baptist Mission. (Monghyr) E. I. R.

Wanted

To purchase a second-hand, folding baby carriage, address, A. H. Rogers, Nowgong, Bundelkhand, C. I.

A few paying guests will be received at the "Rookery," Naini Tal. For particulars, apply to Mrs. G. G. Plomer, Jauerville, Amritsar.

For Sale

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

SECOND HAND FORDS

Prices reasonable. Accessories and parts or all cars at discount to missionaries. Manager, Industrial School, Nadiad.

Notices, wants, offers, etc., for this page are entered at the usual rate per inch and number of insertions. Address the Agent.

* * * * *

The Family Circle

* * * * *

The Book For All Time

"There never was a trouble yet," I've heard my mother say.
 "That wasn't mentioned in this Book I study every day.
 There never was a crisis in a human life, I'm sure,
 But had its prototype in this—the Book that must endure."
 She doesn't say things to me now—that mother wise of mine—
 At least not with the sort of voice she did.
 But clear and fine
 I hear her admonitions just as plainly now as when
 She read to me the same old things, again and yet again.
 I didn't know it sank so deep—the wisdom she imparted.
 It took the years—relentless years that left me heavier hearted—
 To show me how her words and voice I thought I slightly heeded
 Were stored to give my later life the things it sorely needed.
 And now when, in a hotel room, I take the little Book.
 The Gideons—God bless them!—gave. I reverently look
 Through page on page and find therein, to my profound surprise,
 Full proof, through this great wonder Book, that God's all-seeing eyes
 Foresaw that day—that very day that was so new to me,
 And had discoursed, through minds inspired, on all that I should be
 And do, throughout the crisis that had seemed to me unique!
 How marvelously down the years those wondrous pages speak!
 And, strangely, things I read in there sound different, somehow,
 From ordinary printed stuff. And hence my little vow
 That I, both for my mother's sake, and for my own sake, too,
 Will search the Scriptures every day—they tell me what to do!
Strickland Gillilan.

Discarding Christianity

Jack Graham was very much excited, as he met his rector.
 "After twenty centuries of Christianity's teaching peace on earth," he cried, "most of the Christian nations of the world are now busily engaged in shooting down their fellowmen! If that is all Christianity can do, I am through with it."
 "Just what are you going to put in its place?" inquired Doctor Brown.
 "I don't know; but I want something better than that!" declared Jack, fiercely.
 "Let me see," said the rector. "Whatever unfaithful adherents practise, Christianity says that moral qualities are of supreme consideration. It exalts honesty and purity, and declares that the highest goodness is the unselfish giving of oneself for others' good. When you discard Christianity, will you be satisfied with a lower standard, Jack?"
 "Of course not!" said Jack. "No one would ever be satisfied with the lower, after he had seen the higher."
 "Well, when you discard Christianity, where will you find a higher ethical teaching than that?"

Jack stood looking at the minister. "Well, sir, I must confess that there isn't any," he said. "It isn't the ethical teaching of Christianity of which I complain."

"Well, let us look deeper," the clergyman continued. "Christianity declares that at the heart of the universe is Love; that a Being of love surrounds us always, eternally seeking entrance to our lives, that He may bless us and help us."

All we need is to let Him in; and however weak we are, we shall become strong; however despairing we are, we shall be filled with courage; however broken hearted, we shall know the deepest joy. Tens of thousands of the most intelligent of every age since Christ bear united testimony that exactly that has been their experience. Will you be satisfied with a religion that does less than that? Can a man ask any religion to do more than that?"

"Why haven't twenty centuries of that religion made this war impossible?" cried Jack.

"If your physician left you medicine for some illness, and as soon as the physician's back was turned, you pitched the medicine out of the window, and you steadily grew worse, could you justly say that the medicine had failed and you needed something different?"

Jack stood thinking it over. Then he held out his hand to the clergyman. "I am properly ashamed, doctor," he said. "We don't need a different religion. We need only to live the religion that we have!"—*Selected.*

The Little-Souled

In every community and, in fact, in every church of any size, they are to be found—the little-souled people. They may be of full size outwardly, and so far as they have themselves discovered may be as large as the common run of folks. But the fact that inwardly they are small is made manifest by many infallible signs. They are by no means invariably found among the poor or the unlearned. They are quite as likely to be found among the rich and cultured and infrequently among those who have the pride of life in marked degree.

We have not now in mind those who are small of soul in the sense of being mean and selfish. Of course they are small, but they must be dealt with in a manner different from that recommended in an old writing in every Christian society, who are unfitted for the noble living and high enterprises of the Christian faith. They shrink back in fear when the issues and conduct are involved which give distinction to the Christian name. They are not large enough in soul to face the sacrifices and opposition which confront those who are called to live according to Christ in this present evil world. They are ready to do the conventional things and walk in the ordinary paths but, lack that spirit of high adventure without which the Christian cause can never triumph.

They want to be Christians and to do what is required, but have not the courage to be always led in triumph in Christ.

It goes without the saying that they are a great hindrance to the advance of the Kingdom of God in the world—because of them the army of the Lord is much impeded. But they are not to be dealt with harshly, nor even admonished sharply, as those who are small of soul, in the sense of being mean and selfish, must be for their soul's sake. These little-souled people are rather to be encouraged by promise and example. They are to be shown the nobler way of living and quickened into an appreciation of the mighty enterprises of the church; that there may be awakened in them an ambition to take part and abound in the work of the Lord—that work which differs from what men ordinarily do and is eminently worth while, because it abides. St. Paul knew how they should be treated, for he said: "Encourage the faint-hearted—the little-souled."—*Pittsburgh Christian Advocate.*

The New Child Needs the Old Bible—

Needs the touch upon his own mental powers of its sublime literature—

Needs the language of its poets to unlock his own emotions in the presence of beauty and grandeur—

Needs its prophets to stir and direct his devotion—

Needs its splendid heroism to inspire his own—its zealous apostles to stir his own loyalty to the noblest of causes—

Needs to grasp the idea of "God the Almighty Ruler", to find his own relative place in the universe.

The new child is in need of a new interpretation of the Gospel which shall fit him to meet the problems of life today.

Mary Aronetta Wilbur in The India Sunday School Journal.

The Wishing Girl

She wished she were a princess,
 Or, better still, a queen;
 She wished to see strange countries
 That she had never seen.

She saw the wealthy ladies
 And wished to take their place;
 She wished for their fine jewels,
 Their silks and their lace.

She wished that all her duties
 Were changed to play and fun,
 Or that, by merely wishing,
 Her duties could be done.

But strange, with all her wishing,
 She never wished to be
 The helpful and unselfish child
 The others wished to see.

—*Morning Star.*

The young postmistress, says *Everybody's Magazine*, was reading a postal card from the morning mail. Finally, she turned it over to the address.
 "Huh," she said, in a disappointed tone, "this card is for me!"—*Sunday School Advocate.*

II. *Service* will be the next note of our work together in this Institution. Service is the sacrificial, and therefore, the real and lasting use of life. At this hour in India the need for service is most pressing. The call to social service is most imperative and its avenues are manifold. We shall, of course, try to impart the best possible instruction to our students. It will be our united endeavor to see to it that our College occupies an important and prominent place among other colleges. We shall make every effort to see to it that our students are well trained and educated and highly cultured. But we shall gauge our success by the contribution our Institution makes to the national, social, economic, and religious up-building of our country; for, says James Russel Lowell, "the measure of a nation's or an individual's success is the amount that it or he contributes to the thought, the moral energy, the intellectual happiness and the spiritual hope and consolation of mankind."

No international policy, no economic system, no social custom, no religious establishment, and, shall I say, no educational institution, has any tenure of permanence and power, unless it serves the people. In the service of our motherland and of our compatriots lies real greatness. "Whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be the servant of all," says the greatest of all Teachers.

III. But I am conscious of the fact that real service can be rendered only by men of high and noble character; and therefore, the third objective before us will be, with the help of God, to build up characters; character that will stand the test of the day. We need noble men; men that shall not greedily run to ambition, now be devoured by selfishness; men that shall fear God and love men; men that shall love their nation with a pure and disinterested love. All these are traits of a noble character, without which this great country of ours will go to rack and ruin.

I am a follower of Jesus Christ and I make absolutely no apology for being one. As followers and servants of Jesus Christ, we consider it our sacred duty, by the grace of God, to endeavor to bring as many of our Christian students as possible to a personal knowledge of Jesus Christ as their Saviour, and to make them loyal and devoted servants of Him and of their motherland; so that their fellow students may know what Christian students are like.

Our Institution has adopted the Conscience Clause, and that action on our part clearly sets forth our policy. We shall not endeavor to proselytize, nor do we believe in forcing the Bible or our religion on any one. But we do propose, in every way possible, to hold up before our students the highest and noblest ideals of Life, Service and Sacrifice. The one great and rich heritage of our country is the deep religious instinct of our people, and no one can deprive us of it. In fact, in this respect, India stands unique among the nations of the world. Her wealth lies in her people. "Their spiritual genius and their religious instincts are her best and most precious treasure. Her greatest sons have ever been possessed with a passion to know the Real and the Infinite, and have pursued it with earnestness of purpose. Their children have entered into a heritage of spiritual capacities and ideals, the development of which may mean the enriching of the world." This is India, and we praise God for it. We, who are her sons and daughters, cannot afford to do without the development of those spiritual capacities and ideals, and should not, therefore, fight shy of religion.

The final goal of education is not to be reckoned by loaves and fishes, not by high salaries and high positions. "Man shall not live by bread alone." "Education without morality, and intellect without conscience, will eventually be of no avail," says Emerson. You cannot dissociate religion from life, so long as we have immortal souls within us. As a state of mental increase and enrichment is the normal condition of human life, so should the minds of the learners be drawn out into higher and broader ranges of religious thinking. Intellectual and spiritual growth should proceed most systematically and successfully, and each should minister to the increase of the other: while proceeding side by side, the head and the heart in harmony. How well has Tennyson said:

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before.

Ours will not be a proselytizing propaganda, but an honest endeavor on the part of the professors and instructors of this Institution and also on the part of "the powers that be" to give to their pupils the best they have to offer, and to encourage them to choose the way that leadeth to life eternal; so that India may have men of sterling and unimpeachable character, who will lead her to her final goal. Under the leadership of such men, and such men alone, will *Swaraj* be a benediction to the teeming millions of *Bharatvarsh*. I am confident my associates will co-operate with me in bringing this objective to a happy realization.

Having stated my policy in brief, I take charge of the keys of the Institution, my beloved Alma Mater; and I come

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my stude-
beloved
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The Church owes Paul to the prayer of Stephen.—Augustine.
Christ has begun to occupy the dominant place in the world of law and culture and morals.—S. M. Zwemer.
If you would build a great civilization, you must put the little child in the foreground.—C. P. Hargraves.

Greeting from the New Epworth League Secretary

When I take over the Secretaryship from Mr. [Name] on February 1st, I shall not be wholly free to [Name]

The Book For All Time

"There never was a trouble yet," I've heard my mother say, "That wasn't mentioned in this Book I study every day. There never was a crisis in a human life, I'm sure, But had its prototype in this—the Book that must endure."

She doesn't say things to me now—that mother wise of mine— At least not with the sort of voice she did. But clear and fine I hear her admonitions just as plainly now as when She read to me the same old things, again and yet again.

I didn't know it sank so deep—the wisdom she imparted. It took the years—relentless years that left me heavier hearted— To show me how her words and voice I thought I slightly heeded Were stored to give my later life the things it sorely needed.

And now when, in a hotel room, I take the little Book. The Gideons—God bless them!—gave, I reverently look Through page on page and find therein, to my profound surprise, Full proof, through this great wonder Book, that God's all-seeing eyes

Fore-saw that day—that very day that was so new to me, And had discoursed, through minds inspired, on all that I should be And do, throughout the crisis that had seemed to me unique! How marvelously down the years those wondrous pages speak!

And, strangely, things I read in there sound different, somehow, From ordinary printed stuff. And hence my little vow That I, both for my mother's sake, and for my own sake, too, Will search the Scriptures every day—they tell me what to do!

Strickland Gillilan.

Discarding Christianity

Jack Graham was very much excited, as he met his rector.

"After twenty centuries of Christianity's teaching peace on earth," he cried, "most of the Christian nations of the world are now busily engaged in shooting down their fellowmen! If that is all Christianity can do, I am through with it."

"Just what are you going to put in its place?" inquired Doctor Brown.

"I don't know, but I want something better than that!" declared Jack, fiercely.

"Let me see," said the rector. "Whatever unfaithful adherents practise, Christianity says that moral qualities are of supreme consideration. It exalts honesty and purity, and deprecates usury, which we have followed too long. It is time to lead. To fight that system is not specifically a task of the League, except as it may be viewed as a champion of the rights of our young people. But it can endeavor to counteract the worst results of that system and to supplement it where it is most fatuous. That, in a sentence, is our hope. To promote vital interests is our program. We believe in it. Do you? If so, let us work together right heartily."

And, now, what of the League as a spiritual organization? It touches life at its, spiritually, most susceptible years. If ever the advocacy of high ideals and great causes gets home, it is during what we may call the League age. Just how best to go about it is the problem. We hear a good deal to the effect that India is naturally religious. If by that we mean that it is easier to start up a religious conversation here than in most countries, I agree. But if it means that religion gets at, and controls the heart of life here more than in other countries, I most distinctly disagree. Too much of Indian religion is on the surface and in words. We would better be a bit less pious in phraseology and more genuine in inner experience. In our opinion, therefore, preaching and moralizing seem to us too frequently over-emphasized, in our approach to young people; thus accentuating an already well-developed weakness, and the vital work-of-the-world appeal too little stressed. Edwards, in his book on the Holy Spirit, speaks of the great gulf in India between assent and conviction, and the even greater gulf between conviction and action. Too often, I fear, we have been led astray by the fatal facility of our people in the phraseology of religious things and have planned no effective program intended to lead up to vital experience issuing in action.

We do not pretend to have found a solution. The problem baffles us. A religion which stressed the inactive, the verbal and formal aspects of experience, in the things of God and man, rather than the expression of those things in living thought and action, got the field 3,000 years ahead of us, and its work cannot be undone in a paltry century or two. Of one thing we can be certain: We cannot improve the situation by continuing, even to a slight degree, those elements in religion which brought this about. If heresy, let me say this out: I believe that there is more religion oftentimes in scouting, or in wholesome play, than in most of our prayer-meetings. We preach too much. As foot-ball teams often go stale, through over-much practice, have not we allowed our boys and girls to go stale through overmuch preaching and expect religious expressions and practices which, were the young people American, instead of Indian, we would brand them as morbid and unwholesome. All those to whom the future of our Indian youth has been committed would do well to ponder on this theme. If there is a better way out, I shall be only too glad to travel it. But such a way must speedily be found.

To go back a bit further: What of the home? Has the League no stake in the home? Before ever it, or the Sunday school, or the church, can get its hands on a child, the home does its work, constructive or destructive, and under the most favorable circumstances. Too often the home sets the direction of the child's life so permanently, that all we can do later is but a struggle for modification. For example, how many of the probable evils in our hostels would be solved, could but the home be taught to adopt a right attitude toward lying? And so, also, of many other traits which may not appear in all their noxiousness, until later, but which have their roots unfaillingly in the home years.

Lastly, we know very little of Indian children. The average missionary does not go very deep into the life of the individual child. This is no criticism; merely a sad reflection based on personal experience and shortcomings. Indian adolescence cannot be assumed to be a mere replica of American adolescence. Those who believe that human nature is the same the world over, and those who stress the impassable gulf between East and West, have each yet to prove their case. Our study is nowhere far enough advanced to permit even generalizations much less extreme than these. We trust that the League can make a contribution to the study of this extremely interesting and supremely important age in India.

Just a personal word in closing: In this work, I shall not pretend to speak from outside to those in the heat of the contest. My own experience has shown me how easy it is to make plans in a day which would take years to fulfil. I want to be thought of as one

Jack stood looking "Well, sir, I mustn't say," he said. "I'm not a Christian, but I'm a human being."

"Well, let us look at that at the heart of it," he said. "That's a Being of love, eternally seeking lives, that He may have."

All we need is to however weak we are, shall be filled with broken hearted, with deepest joy. Tens most intelligent of us bear united testimony has been their experience satisfied with a religion that? Can a religion do more than this?"

"Why haven't I that religion made tried Jack."

"If your physician for some illness, a physician's back was the medicine out of you steadily grew justly say that the and you needed some Jack stood thinking held out his hand to am properly ashamed. "We don't need a diet need only to live! have!"—Selected.

The Little

In every common every church of any found—the little—may be of full size as they have themselves be as large as the world. But the fact that small is made manifest for modification. For example, how many of the probable evils in our hostels would be solved, could but the home be taught to adopt a right attitude toward lying? And so, also, of many other traits which may not appear in all their noxiousness, until later, but which have their roots unfaillingly in the home years.

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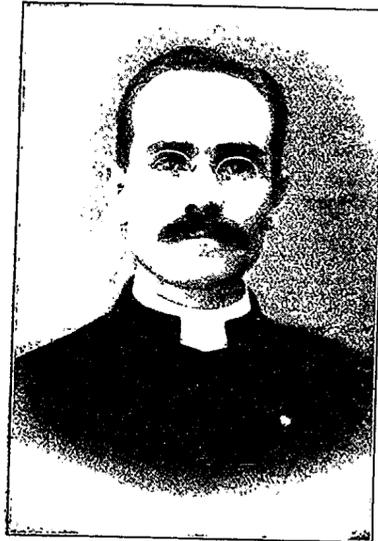
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Our India General Secretary

By Brenton T. Badley

Had it not been for a certain copy of the Bible in India, there would have been no Raja Ram Chitambar converted from Brahmanism for the Indian Christian Church; and that means there would now be no Jashwant Rao Chitambar for the Methodist Episcopal Church in India.

For the first time in the history of our Church in India we have an Indian man occupying a position such as the Rev. Jashwant Rao Chitambar, M.A., now holds. Since January of this year he has been



Brenton T. Badley

general secretary of the Epworth League for India. He comes to the office with fifteen years of efficient and most creditable service behind him—first as head master of our large high school at Lucknow, then as pastor of the great Hindustani Church of that city, and finally as district superintendent of the Eastern Kumaun District.

Mr. Chitambar has grown up with the Epworth League in India, and for years past has stood high in its counsels and has served it conspicuously. He is to-day an acknowledged leader among his people, a preacher of great force, an evangelist of rare power—a man of outstanding influence.

As editor of the "Kankab-i-Hind" he has for years been a constructive force among the multiplied thousands of Methodists in Upper India, our oldest and most highly developed field.

Mr. Chitambar is distinctively a young people's man—himself still under forty, alert, progressive and enthusiastic.

The success of the work of the Epworth League in India, under the administration of Mr. Chitambar is not in question. He has served with marked ability in every department of work to which the Church has called him, and his friends, both in India and America, look forward now with confidence to large results in this new and most important sphere of service.

A Report from Secretary Chitambar

India Leaguers Like Mission Study

I have just returned from a somewhat extensive tour, and am hoping to leave again to-morrow for nearly three weeks. Thus far I have traveled 3,400 miles by train, and have had conferences with the leaders on methods of work among the young people of our Church.

You will be interested to learn that the idea of Mission Study classes is becoming popular, and several of the chapters I have visited are conducting them very successfully.

We have found a little book called "India

and Missions" very interesting and helpful. It is our intention to get this book translated into as many vernaculars as possible, and in the meantime use it in the chapters where the medium is English. In places where our young people do not speak English the book is to be used by the leader, and he or she is to dictate notes in the vernacular. This has been found very helpful, I am glad to say.

Field Work Going on Actively

Through Bishop Robinson I am trying to arrange for Institutes in connection with our district conferences next fall. These Institutes will be held all over North India, and possibly in some other parts of India as well.

The Devotional Topic Notes are appearing regularly in English and vernacular in our two weekly Church papers, and are being used advantageously by the chapters in India.

Brother Peters has gone out on tour among the village chapters. He will visit these chapters in Allahabad and Aligarh districts. You must have come to know by now that Brother Deen Dayal is no longer in League work. Bishop Warne with the approval of Bishop Burt transferred him to a charge, so we two are trying to carry on the work. We may be able to get an assistant next year. I shall let you know in my next letter how Brother Peters has found the rural chapters.

Life Decisions "Out There"

During my recent tour I was asked to hold special meetings for our young people in the places mentioned above. The Lord blessed us all and a number of these young people testified to having received definite blessings, and many of them said they were converted in those meetings. In Ajmere eighteen young men, a fine lot, indicated their willingness and desire, God willing, to devote their lives after finishing their education, to Christian work. In Mar-singhpur there were six such young men, while eleven solemnly promised to consider the matter and to do as the Spirit tells them. At Bareilly twenty-six young men and women joined this band of volunteers.

I am going to lay stress on this wherever I go. Yesterday I made a similar appeal to college girls here, and I am hoping there will be an encouraging response. I am now starting for South India, and will try, under His guidance, to get some more volunteers for Christian service. I know



J. R. Chitambar
Epworth League General Secretary for India

you all will rejoice over this, but I ask you to remember us most earnestly in your prayers. This is our greatest need in India at present.

Literature Sales Booming

You will notice that we disposed of Epworth League literature to the value of \$68.12 during this last quarter. This in

itself is an evidence of the growing popularity of our League literature. The income from this source has been a great help to us. Of the one thousand copies of "Ganga Dass" in vernacular only fifty are left in our office. Nearly a hundred copies in English have been disposed of.

THE JUNIOR HERALD

LACK COYOTE

By W. G. Macdonald

San Jacinto high school. For months all his dreaming had centered about his longing to go to college in the fall, and all his hard thinking had to do with plans and schemes to make his dreams come true. Mr. Moore wanted Ted to have a college education but was not financially able to send him.

The problem as Ted, stretched out on the tank platform, saw it was simply: Ted + the Black Coyote = \$1,000 and a mechanical engineer; and Ted - the Black Coyote = Ted on the ranch or a clerk in a San Jacinto store. Ted decided unanimously in favor of the first solution and climbed down from the tank to find his father.

"Dad," Ted said to Mr. Moore when he found him, "did you see the advertisement in the *Journal* offering a reward of \$1,000 for the Black Coyote alive or \$500 for him dead?"

"Yes, I saw it," replied Mr. Moore. "What have you got on your mind? It will take a bigger man than you, my boy, to outwit and capture the Black Coyote, if that's your idea."

"If I can catch the Black Coyote, would it be all right for me to use the money to go to college?" asked Ted.

"I don't think you or any other man in the Little San Jacinto Valley can get the Black Coyote either dead or alive," answered Mr. Moore, "but I will say this much; if there was any way I could raise \$1,000 to improve the lower fifty acres, increase our present pumping capacity, and pipe this new acreage for irrigation, I could afford to send you to college. Fifty acres of alfalfa would not only send you through college, but I could probably send your brother Jas also when he is ready two years from this fall."

"Dad, you know that when I came back from that fishing trip last summer I said I was sure that I had located one of the Black Coyote's dens in that cul de sac where he bowled over Jim Bently that time. Let me take the light rig and camp up there with Jas for ten days and see if we can't get him. We *might* get him, and you know Jas has been begging to go camping ever since school closed."

"Well, Ted," Mr. Moore replied, "I need you here on the ranch, but if you have your heart set on it, I won't stand in your way. You might get a shot at him and we might do something even with \$500."

"If I get a chance to take a shot at him, I won't take it," Ted answered stoutly. "I'll either bring him alive and get the thousand or nothing."

"Always hitching your wagon to a star, aren't you, Ted?" Mr. Moore laughed. "If you will take my advice, you will shoot, for \$500 is a lot of money. Don't forget that fable of the dog and the bone—the dog, you remember, was crossing a stream on a log, carrying a bone in his mouth; looking into the water he saw a reflection of the bone. He tried to grab it and, of course, dropped the bone which he had in his mouth and it was carried away by the stream. When you have enough it is sometimes good policy to be content."

"If it weren't for the fact that I will need my gun to bring down a rabbit for dinner once in a while, I wouldn't even take it along," said Ted. "I'll run along and find Jas now, for I want to start early to-morrow morning."

Ted soon found Jas and they drove into town to buy a few odds and ends they needed for their trip and also to get an old torn tennis net Ted remembered having seen in the high school basement. They worked late that night getting their things in order, mending the net and splicing up a hundred feet or more of good stout rope they found in the barn.

At dawn the next morning they were ready to start. Mr. and Mrs. Moore stood in the kitchen doorway wishing them good luck, and Jerry, the Airedale, danced about

WITH MOTHER IN THE GARDEN

When muvver's in the garden,
'At's where I like to be,
'Cause nen I git to help her
A-pickin' things, you see.
I help her with the cabbage
An' she don't care at all
When I play bowlin' alley
With cabbage fer a ball.

An' when I count the beanses
She never has to look,
But always knows exac'ly
How many she must cook.
Sometimes we digs b'tatoes
An' when I throw too fur
An' miss it where's the basket
She laughs at me an' her.

She laughs, too, when I holler
'Bout bein' skeerd o' toads,
But I'm more skeered o' lizards
'At jumps out 'long the roads.
An' muvver thinks it's funny
When I'm below a tree
Where apples keeps a-droppin'
An' cannonballin' me.

But one time when tomatoes
Was ripe she didn't grin—
An' I'm not laughin' neither
Fer trouble I was in.
'Cause when she picked tomatoes,
An' piled 'em in her hat,
I falled right over backwards
An' sit down where they're at!
—W. M. Herschell, in *Western Christian Advocate*.

50 FIFTH AVENUE, NEW YORK



Bishop Jashwant Rao Chitambar, M.A., D.D.

The last day of 1930 was made memorable by the election of the Reverend Jashwant Rao Chitambar, M.A., D.D. to be the first General Superintendent elected by the Central Conference of Southern Asia. He holds also the honour of being the first Indian to be elected Bishop.

That the Conference recognized him as the man best fitted to take leadership at this moment of national awakening consciousness is shown by the fact that he was elected on the second ballot. He is now 51 years old and is in the prime of his mental and physical powers. He served with increasing efficiency and distinction as teacher in the Theological Seminary at Bareilly, and in the Lucknow Christian College; as Epworth League Secretary; as Pastor of the large Indian church in Lucknow; as District Superintendent. For the past 9 years he has been Principal of the Lucknow Christian College, the first Indian to occupy that place.

He is well known outside of Methodist circles. He has served as President of the All India Christian Association. He has been a member of the Board of Control of Intermediate Colleges of Lucknow University, and has had numerous other outside recognitions.

Four times has his conference elected him to represent it at General Conference. He has the confidence and esteem of his colleagues. He has shown his administrative capacity and is well known for his platform and preaching ability.

He has been ably helped by his wife, Satyavati Violet Chitambar, who has been an ideal wife and mother, helping her husband in his labours as counsellor, and at the same time providing a beautiful home.

His all round qualifications and the virtual unanimity of his choice assure him of the vigorous co-operation of Indian leaders and augurs well for the important work of developing the Indian Church into which he will undoubtedly throw himself with great enthusiasm and consecration. We bespeak for him the hearty co-operation of the church in the United States, which, through its prayers and gifts, will help make possible the great programme of advance which undoubtedly lies before Indian Methodism, and in which Bishop Chitambar will take a leading part. All friends of Indian Methodism will rejoice in this evidence of the progress of the church in India, and will gird themselves for the great work that lies ahead.

“Lead on Oh King Eternal,
The Day of March has come.”

Contributions



obeyed it." This was on the occasion of John R. Mott's visit to Lucknow, when both he and Robert P. Wilder presented the cause of the Student Volunteer Movement and indicated the needs of India. "On February 1, 1896," says Mr. Chitambar, "I, with several others, signed the declaration, because I heard the Saviour plainly say to me:

"I gave my life for thee,
What hast thou given for me?"—

and I could not but respond:

"Here Lord, I give myself away
'Tis all that I can do."

"This decision," he continues, "was made once for all, and Christ gave me strength to remain firm."

Friends—so called—who saw the exceptional promise of this young life, thought, as is so often the case, that it was a waste to devote such talents to the ministry. Mr. Chitambar had, however, caught a vision of eternal verities which were thereafter to shape his life in accordance with themselves. In 1901, moreover, he married Miss Satyavati Singh, of the Isabella Thoburn College, and thus won a Christian wife whose faith has never faltered and who in the most trying times has been for her husband an inspiration and a strength.

After graduating from Bareilly Theological Seminary, in 1903, and remaining there two years as a teacher, Mr. Chitambar served a brief pastorate in Naini-Tal, and then was called to take charge of the high school connected with the Lucknow Christian College, of which he has for the past five years been head master. His influence on the boys has furnished a most striking example of the power and purity of his Christian life. Many have been led to devote themselves to the work of the Master. At present thirty-four in his own school have set their faces toward the ministry, as he himself did in the same school fourteen years ago, and under him are three hundred and fifty boys, two thirds of them Hindu and Mohammedan, whose lives he is helping to mold.

Mr. Chitambar's academical work has been of the highest order and his success in building up the high school has been remarkable, but he has been equally successful as a pastor and evangelist. He is pastor of the large Hindustani church in Lucknow, where he preaches to a congregation of four hundred, and through his varied activities is building up one of the most influential and promising churches of North India. His services as a winsome and powerful evangelist are in demand in many of the great Christian conventions and conferences in this land.

Mr. Chitambar was one of the founders of the National Missionary Society of India, organized in 1905, and in 1907, along with Miss Lilavati Singh and others, he eloquently represented India in the great meeting of the Christian Student Federation in Japan. He has now been chosen not only as the Indian representative of the Methodist Episcopal Church in Southern Asia to the coming World's Missionary Conference in Edinburgh, in June, 1910, but also as the only Indian representative of the India Sunday School Union to the World's Convention to be held May 19-24, in Washington, D. C.

Both these honors have been worthily bestowed, and there is a great host of people in India who are delighted that a wide circle of friends will thus have the opportunity of hearing and personally meeting one who represents India at her best. Such men are the best possible antidote for skepticism regarding the value and success of missionary work.

Lucknow, India.

Function of the Modern Sunday School

By David G. Downey, D.D.

Secretary of the Board of Sunday Schools

Function is a word with a variety of meanings. It is used in a mathematical, a physiological, a musical, a religious and a literary sense. The Century Dictionary in one paragraph defines it as "That which one is bound or which is one's business to do; business, office, duty; employment." It is in this sense that the

Jashwant Rao Chitambar, B.A.

India's Delegate to the World's Sunday School Convention

By the Rev. B. T. Badley, M.A., Lucknow Christian College

Those who knew Miss Lilavati Singh, of India, will be particularly interested in seeing the Rev. Jashwant Rao Chitambar. For years they worked side by side in Lucknow. Mr. Chitambar represents for the manhood of young India what Miss Singh stood for as regards India's womanhood. It is a great privilege, therefore, to introduce Mr. Chitambar to America, where he represents India in the World's Sunday School Convention.

Mr. Chitambar gives the following account of the conversion of his father, an orthodox Maharatta Brahman, of Nagpur, the capital of the Central Provinces:

"While my father was a student at the Wilson College, Bombay, he bought a copy of the Holy Scriptures from a man who was preaching in the bazaar, and before his eyes tore it into pieces, mockingly saying to him: 'Here is your inspired Bible! Let me see what it will do to me!' Some time afterward he bought a Bible with a view to finding mistakes and inconsistencies in it. But the Word of God is a hammer that breaketh rocks asunder. By the power of the Almighty God the stony heart was broken, and this carping spirit soon changed into an inquiring spirit. The following few days were days of restlessness and mental worry to him. He would go to the sea shore at dusk and would pray: 'O God of Christians, if there be such a God, give me peace which Jesus Christ has promised in the Bible to His disciples.' He made up his mind to be baptized, but knowing that it would create no small disturbance among his relatives, he left his home and went to Allahabad and was baptized by the Rev. T. S. Wynkoop. He was married when he was only fifteen years old and my mother was a girl of eleven. My father's aunt (his mother had died when he was only six months old) and his 'little' wife came to Allahabad, and through Dr. Wynkoop's instruction they were also baptized. Thus this family of three persons, cut off from their circle of relatives and friends, settled down in Allahabad. The father studied in the Muir Central College, at Allahabad, and after ordination in the American Presbyterian Church, continued in their work. During the last four years of his life he was pastor and head master of the Methodist Episcopal mission school at Cawnpore.

Mr. Chitambar, orphaned at fourteen, went to Lucknow as a preparatory student of the Christian College. Gaining a government scholarship, he continued his studies in the Christian College, graduating in 1901, standing first among the Christian candidates in the whole university. He says of this period: "It was fortunate that I was sent here, for it was here that my life was molded, and my present 'joy in the Holy Ghost' is due to the influences that were brought to bear on me during my stay of seven years in this institution."

Three years after he came as a student to Lucknow he decided to enter the ministry. "The year 1896," he says, "will ever be memorable in my life, for it was then that I received a definite call to preach the gospel, and after prayerful consideration

D. Chitambar's

word is used in this article. What is it that the Sunday school is bound to do, what is or ought to be the business, the office, the duty, the employment of the modern Sunday school?

Using the word thus, it may be said that the *first function of the Sunday school is to take itself seriously*. It is evident that in many places the Sunday school has not taken itself either earnestly or seriously, and as a natural consequence it has not been taken seriously by the Church or by the community. The proof of this is seen in the utterly inadequate plan, preparation and equipment for the work of the school. In almost any city one will find schools with hundreds of children sometimes huddled and crowded together in one bare room, and in other places pushed into galleries and basements, dim, damp and cheerless. Until recently, at least, the chief thought of a building committee has been a beautiful and commodious audience room for the grown-ups, and, if there should chance to be any money left, some sort of an upstairs or downstairs addendum for the Sunday school. The time has come for all those in authority to insist that in all architectural plans the interests of the children and the interests of the adults shall have at least equal consideration.

The equipment of the Sunday school with appropriate class rooms and seats, with maps, literature and supplies must not any longer be left to chance and caprice, or to the vicissitudes of an almost exhausted treasury. All this must be considered as a part of the legitimate, essential expense of the church, and must be planned for in the annual budget. It is not the function of the school to support the church. It is the business of the church to support the school.

When the school is taken seriously by itself and by the Church, then it will be seen that it can no longer be considered merely as a prefix or an appendix to the morning service. It is not essential to discuss here the comparative value of the church and Sunday school service. It is only necessary to state that the Sunday school is worth and must have a distinctive place and time in the calendar of the church service. The church service has no right to trample upon the heels of the Sunday school, as it is bound to do when the school is a prefix, or upon its head, as it is equally bound to do when the school is an appendix. No attempt is here made to decide how the hours of Sunday services should be divided; the only contention is that the Sunday school must be given a distinct place and a sufficient time for the doing of its work, and my confident belief is that the wisdom and good sense of the Church will soon solve the problem.

One of the hopeful signs of the Sunday school world is the interest in graded schools and in graded lessons. The Church is naturally and wisely conservative, and hence it has not rushed blindly after educational fads or unproved pedagogical principles. Being convinced, however, that the graded school (which is simply the grouping together of scholars of similar capacities) and the graded lesson (which is simply a lesson suited to the age and capacity of the graded group) are in the order of a true development, the Church has entered upon that path of progress, never to retrace its steps.

One of the results of the failure of the Sunday school to take itself seriously has been the inability of the school to command the services of many men and women of the highest and finest spiritual and intellectual life. No word of depreciation is here spoken of the thousands of devoted men and women who have given themselves unstintedly to the Sunday school cause. They have and ought to have our heartiest appreciation. The marvel is that under existing limitations they have accomplished all that mere words can express. None the less is it true that many finely trained and cultured people have held aloof from the Sunday school because they have felt that it was not a serious (or a seriously and wisely ordered) institution. Let them once realize the significance and value of the institution and its curriculum and method, and their talents, time and energy will be at the call of the school. Pastor Wagner says: "The Sunday school is the most important part of the Church. What happens today in the Sunday school becomes tomorrow a part of the Church." Professor Peake, of Victoria College, Manchester, England, says: "The Christianity of England a quarter of a century hence depends for its richness, its depth, its knowledge and its power largely upon the quality of the teaching in the Sunday schools now and for the next few years." If we believe these statements we shall not longer take lightly or look slightly at either the opportunity, the work or the worth of the modern Sunday school.

It is the function of the Sunday school to know and to make

word, the business of the Sunday school is constructive and formative. Its highest function is to form, not to reform, to construct rather than to repair, to keep in health rather than to restore when spiritual health has been well-nigh lost. Marcus Dods speaks truth when he says: "Perhaps the gospel has come to be looked upon too exclusively as a remedial scheme, and too little as a means of maintaining spiritual health." It surely has, and the Sunday school should employ much of its time in the declaration of principles and in the use of methods that make for the maintenance of natural and normal spiritual health. This ought not to be strange doctrine to the followers of Arminius and John Wesley. Our fathers preached Calvinism out of court, but the virus of Calvinism is still in our theological blood, and nowhere is it more evident than in our estimate and treatment of the child religiously. Let no one think that a single word is here uttered against efforts for the reclamation of the wayward adult. God forbid! It is a tremendous task that the Church fronts in its efforts to convert, transform and train in Godlike character and Godlike service the millions of men and women whose lives have been shaped in the mold, hardened in the atmosphere and practiced in the way of sin. May God give us strength and wisdom and spiritual power equal to the burden—a burden, I am bound to say, that has come to us in part at least through the failure of parents and pastors and churches and Sunday schools to rightly understand and guide the child. But the business of the Sunday school is nearer the source. To it is committed the task of forming and constructing from foundation to cap-stone.

The greatest evangelistic opportunity of Methodism today is the opportunity of the Sunday school. Three million seven hundred thousand in our schools, and 2,000,000 of these not yet come to spiritual consciousness nor definitely and personally committed to Christ and dedicated to His cause. A part of this opportunity belongs to every church and Sunday school. You ask, "Tell me how I may improve this opportunity? What methods shall I use?" To this we reply, the followers of John Wesley must have the spirit of Wesley, which is the spirit of spiritual pioneering. And never have we needed in pulpit and in pew more than we need today men who will dare to break with the customs and methods of the past, that they may find and employ the methods that will do for today what the methods and customs of the past did for their day. A sense of the child's value, a consciousness of the Church's need, intimate, conscious, personal fellowship with God and a granitic purpose to hold the child to God and from the devil will devise the methods by which the thing that needs doing will surely be accomplished.

It is the function of the Sunday school to fit our youth for service and leadership. Jesus said: "He that would be great among you let him be your minister, and he that would be chief let him be servant of all." And a recent writer says that "when a young Christian reaches the age of twenty-one, he should be ready for intelligent and effective service on church and municipal committees." These statements reveal another function of the Sunday school, namely, preparation for service and the leadership that is the result of such service. This preparation involves different elements. It necessitates, first of all, knowledge of the text-book—the Bible—its material and content. Some

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

released upon receipt

Bishop Jashwant Rao Chitambar, of Jubbulpore, India, the first Indian ever to be elected a general superintendent of the Methodist Episcopal Church, will be the guest-speaker at

Bishop Chitambar, a second generation Christian and an outstanding leader among the 500,000 Indian Christians enrolled within the Methodist Episcopal Church, has been before the public of India for a quarter of a century as pastor, administrator and educator.

Bishop Chitambar is a son of high-caste parents of the Hindu faith who in their youth forsook family and friends and joined the Christian church. The Chitambar family three generations ago were counted wealthy in India, but this branch was disinherited for its allegiance to the Christian faith.

Bishop Chitambar is a graduate of Allahabad University and of the Bareilly Theological School, India. He holds the degrees of B.A., M.A., and D.D. In June of 1932 Oklahoma University conferred upon him the degree of doctor of laws. He has served as pastor of the large Hindustani-speaking Methodist Episcopal Church in Lucknow, as head-master of the Collegiate School of Lucknow Christian College, as principal of the College, and as general Secretary of the Epworth League in India. He has been a delegate to several General Conferences of the Church in the United States, and a delegate at the World Student Convention in Tokyo.

He has lectured extensively throughout the United States at the time of his visits to this country and has everywhere been favorably received. He is the father of Theodore Chitambar, former tennis champion at Northwestern University, now professor of economics in Lucknow, India.

DR. JASHWANT R. CHITAMBAR,
president of Lucknow Christian University,
has been elected president of the All-India
Christian Council, following K. T. Paul, gen-
eral secretary of the Young Men's Christian
Association of India. He is the first Method-
ist to hold this office. The All-India Christian
Council is composed of Indians of all de-
nominations. It meets in Christmas week
each year to consider the problems which
are facing India and the Christian com-
munity. Dr. Chitambar is the son of a high
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tian College and Bareilly Theological Semi-
nary, he served as a Methodist pastor and as
college instructor, and was general secretary
of the Epworth League in India, and was
also one of the revisers of the Standard
Hindustani Dictionary published by the
Methodist Publishing House in Lucknow.

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11:00

center, Mrs. Peter F. Stair, A. C. Monagle,
J. C. Baker, D. L. Marsh, F. W. Adams, W.
J. King, F. C. Eiselen, John H. Race, W. B.
Hammaker, E. S. Tipple.

The Circulation Builders

Six Conferences have contributed over sixty per cent of the 3,882 new subscriptions added to the circulation of THE CHRISTIAN ADVOCATE during the canvass now in progress. Troy Conference still leads with a total of 457, thirteen in advance of Genesee, which is credited with 444. Philadelphia Conference is also classified with THE CHRISTIAN ADVOCATE's four hundred, having filed 430 new subscriptions. The three Conferences with a record better than three hundred are: Central New York, 386; New York East, 324, and Newark, 315. Twenty-seven pastors were heard from the

REV. J. R. CHITAMBAR, D. D.

The Rev. Jashwant Rao Chitambar was graduated with the B. A. degree from Allahabad University and is also a graduate of the Theological School at Bareilly, India. He was for some years the very successful Headmaster of the Collegiate School of Lucknow Christian College. He was pastor of the large Hindu-stani M. E. Church in Lucknow, Secretary of the Student's Volunteer Movement in India, a delegate from the National Y. M. C. A. to the World's Student Convention in Tokyo, and has twice been sent from Lucknow as a delegate to the General Conference of the Methodist Church in the United States. He is now President of Lucknow Christian College.

Dr. Chitambar is a man of unusual ability. He has presided over this great educational institution at Lucknow for six or eight years. This one of the cases in which we have been able to turn an important educational institution over to one of the native Christians. Dr. Chitambar has assumed the grave responsibility of directing this college and has been a success.

In the General Conference for India he was one of the two men mentioned and voted upon for the bishopric. He is a man of good presence, fluent in English and a capable representative of his country.

Since the close of the General Conference he has been addressing Clubs, Summer Schools of Theology, and individual churches of importance in various parts of the country.



Contributions



Sorrow's Alchemy

By May Louise Tibbits

Life mends itself by using other lives
To fill the rent made by the hand of sorrow.
When we can borrow
From some sadder heart
A larger part
Of grief,
'Tis then we find relief.
To feed
Another's need
Makes our own lighter grow.
We know
Christ came not to receive but give.
'Tis thus we live.

HALCYON PARK, NEW ROCHELLE, N. Y.

Jashwant Rao Chitambar, B.A.

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LUCKNOW, INDIA.

word is used in this article. What is it that the Sunday school is bound to do, what is or ought to be the business, the office, the duty, the employment of the modern Sunday school?

Using the word thus, it may be said that the *first function of the Sunday school is to take itself seriously*. It is evident that in many places the Sunday school has not taken itself either earnestly or seriously, and as a natural consequence it has not been taken seriously by the Church or by the community. The proof of this is seen in the utterly inadequate plan, preparation and equipment for the work of the school. In almost any city one will find schools with hundreds of children sometimes huddled and crowded together in one bare room, and in other places pushed into galleries and basements, dim, damp and cheerless. Until recently, at least, the chief thought of a building committee has been a beautiful and commodious audience room for the grown-ups, and, if there should chance to be any money left, some sort of an upstairs or downstairs addendum for the Sunday school. The time has come for all those in authority to insist that in all architectural plans the interests of the children and the interests of the adults shall have at least equal consideration.

The equipment of the Sunday school with appropriate class rooms and seats, with maps, literature and supplies must not any longer be left to chance and caprice, or to the vicissitudes of an almost exhausted treasury. All this must be considered as a part of the legitimate, essential expense of the church, and must be planned for in the annual budget. It is not the function of the school to support the church. It is the business of the church to support the school.

When the school is taken seriously by itself and by the Church, then it will be seen that it can no longer be considered merely as a prefix or an appendix to the morning service. It is not essential to discuss here the comparative value of the church and Sunday school service. It is only necessary to state that the Sunday school is worth and must have a distinctive place and time in the calendar of the church service. The church service has no right to trample upon the heels of the Sunday school, as it is bound to do when the school is a prefix, or upon its head, as it is equally bound to do when the school is an appendix. No attempt is here made to decide how the hours of Sunday services should be divided; the only contention is that the Sunday school must be given a distinct place and a sufficient time for the doing of its work, and my confident belief is that the wisdom and good sense of the Church will soon solve the problem.

One of the hopeful signs of the Sunday school world is the interest in graded schools and in graded lessons. The Church is naturally and wisely conservative, and hence it has not rushed blindly after educational fads or unproved pedagogical principles. Being convinced, however, that the graded school (which is simply the grouping together of scholars of similar capacities) and the graded lesson (which is simply a lesson suited to the age and capacity of the graded group) are in the order of a true development, the Church has entered upon that path of progress, never to retrace its steps.

One of the results of the failure of the Sunday school to take itself seriously has been the inability of the school to command the services of many men and women of the highest and finest spiritual and intellectual life. No word of depreciation is here spoken of the thousands of devoted men and women who have given themselves unstintingly to the Sunday school cause. They have and ought to have our heartiest appreciation. The marvel is that under existing limitations they have accomplished all that has been done. We owe them a debt of gratitude greater than mere words can express. None the less is it true that many finely trained and cultured people have held aloof from the Sunday school because they have felt that it was not a serious (or a seriously and wisely ordered) institution. Let them once realize the significance and value of the institution and its curriculum and method, and their talents, time and energy will be at the call of the school. Pastor Wagner says: "The Sunday school is the life of the Church. What happens

the Church and the world know the religious value of the child. One of the elements in some of the sayings of our Lord is finality—finality in some instances both of form and of stance. Take, for example, His word to the Samaritan about God and His worship—"God is a Spirit: and they worship Him must worship Him in spirit and in truth." The world waited long for that utterance, and once heard will let it go. So also His supreme comparison—"What shall I profit a man if he shall gain the whole world and lose his soul?" This is not the result of labored logic or learned learning, but the outcome of a much surer method. It is the leap, the intuitive certainty of spiritual vision. These words are final, and equally so the words respecting the child—"Suffer little children to come unto me and forbid them not: for of such is the kingdom of God." Here again is finality, and just here we touch the religious value and significance of the child. Now if these words mean anything worth while, they mean that the child is in the kingdom, and hence ought to be in the Church. The business of the Sunday school, and indeed its supreme business, is to hold the child, to fix his habits, form his character and build him into the kingdom and into the Church without his ever knowing the bitterness or experiencing the weakness that comes from years of wayward wandering in wickedness and sin. In a word, the business of the Sunday school is constructive and formative. Its highest function is to form, not to reform, to construct rather than to repair, to keep in health rather than to restore when spiritual health has been well-nigh lost. Marcus Dods speaks truth when he says: "Perhaps the gospel has come to be looked upon too exclusively as a remedial scheme, and too little as a means of maintaining spiritual health." It surely has, and the Sunday school should employ much of its time in the declaration of principles and in the use of methods that make for the maintenance of natural and normal spiritual health. This ought not to be strange doctrine to the followers of Arminius and John Wesley. Our fathers preached Calvinism out of court, but the virus of Calvinism is still in our theological blood, and nowhere is it more evident than in our estimate and treatment of the child religiously. Let no one think that a single word is here uttered against efforts for the reclamation of the wayward adult. God forbid! It is a tremendous task the Church fronts in its efforts to convert, transform and form Godlike character and Godlike service the millions of men and women whose lives have been shaped in the mold, hardened in the atmosphere and practiced in the way of sin. May God give us strength and wisdom and spiritual power equal to the burden—a burden. I am bound to say, that has come to us in part at least through the failure of parents and pastors and churches and Sunday schools to rightly understand and guide the child. But the business of the Sunday school is nearer the source. To it is committed the task of forming and constructing from foundation to cap-stone.

The greatest evangelistic opportunity of Methodism today is the opportunity of the Sunday school. Three million seven hundred thousand in our schools, and 2,000,000 of these not yet come to spiritual consciousness nor definitely and personally committed to Christ and dedicated to His cause. A part of this opportunity belongs to every church and Sunday school. You ask, "Tell me how I may improve this opportunity? What methods shall I use?" To this we reply, the followers of John Wesley must have the spirit of Wesley, which is the spirit of spiritual pioneering. And never have we needed in pulpit and in pew more than we need today men who will dare to break with the customs and methods of the past, that they may find and employ the methods that will do for today what the methods and customs of the past did for their day. A sense of the child's value, a consciousness of the Church's need, intimate, conscious, personal fellowship with God and a granitic purpose to hold the child to God and from the devil will devise the methods by which the thing that needs doing will surely be accomplished.

It is the function of the Sunday school to fit our youth for service and leadership. Jesus said: "He that would be great among you let him be your minister, and he that would be chief let him be servant of all." And a recent writer says that "when a young Christian reaches the age of twenty-one, he should be ready for intelligent and effective service on church and municipal committees." These statements reveal another function of the Sunday school, namely, preparation for service and the leadership that is the result of such service. This preparation involves different elements. It necessitates, first of all, knowledge of the text-book—the Bible—its material and content. Some

Board of Missions & Church Extension
of the Methodist Church,

To

LIBRARY

150 FIFTH AVENUE, NEW YORK

The Reverend Bishop J. R. Chitambar,

M. A., D. D.

Dear Sir,

THE students of the Institution have assembled here to-day to bid you farewell.

From October 1921 to January 1931 you were the Principal of this great educational Institution.

Your term of administration has been the longest in the annals of the College.

You came at a time when the old Degree College was brought down to the status of the Intermediate. Consequently, your career started here with readjustment and retrenchment.

The beginning of your period was hard. The political agitation of the country brought disturbance into the quiet precincts of education and the lowering of the status of the College involved the discharge of many old hands. Suspicion and distrust thrived in that atmosphere.

Nor was the beginning difficult only; the end of your period was fraught with troubles, too. The political upheaval again disturbed the serenity of education.

But with consummate statesmanship you steered clear of the troubles and dangers ahead and around. With the spirit of sympathy you accommodated everybody in the Institution.

You were not only the Principal of this institution but you were a force in the educational activity of the province. From time to time you took part in its problems, and helped their solution.

You have served the province in various capacities. You have been a teacher; you have been an administrator; above all you have been a leader. Under your guidance, the community which you represent has come to associate itself with all forward movements and progressive activities.

You have paid the price of your leadership heavily. With the spirit born of renunciation and sacrifice, you have served the cause with singular devotion and unflinching zeal, undaunted by adverse criticism and untoward circumstances.

And in all these matters your wife has stood by your side bravely and courageously.

Thus, husband and wife, you have held up before your students and the community the beauty of Christian life and activity as a constant source of inspiration to all.

As you have been the first Indian Principal of the College, so you have been likewise elected the first Indian Bishop of the church to which you belong. Yours has been the outstanding career among the Methodist Christians of India; yours has been the forceful personality.

You have left us in one sense; the Institution has lost your immediate touch; but in a larger sense, you will be still connected with this College, shaping its ideal and framing its policy.

We rejoice with you today. You have gone to a higher field of activity and a greater sphere of service which is only the fitting reward of your glorious career.

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We rejoice with you today. You have gone to a higher field of activity and a greater sphere of service which is only the fitting reward of your glorious career.

We remain,
Dear Sir,
In grateful obedience,

**The Students of the Institution:
Lucknow Christian College,
The Christian School of Commerce,
The Centennial School.**

LUCKNOW

March 24, 1931.

bishops

TIMELY WARNING

As the war in Europe continues to grow in intensity and we Americans become increasingly fearful and apprehensive lest the brutal arm of totalitarianism shall sooner or later take us by the throat, we need to guard ourselves with great vigilance against the panic of hatred for the foreigner in our midst. We are beginning to discern the shadowy form of a fifth columnist behind every telegraph pole, and to sense in our hearts a growing suspicion and even hatred for all aliens. A timely warning on this point, backed up with impressive facts and figures, is a feature article in the September number of *Harpers Magazine*. This contribution from the pens of Lucille B. Milner and David Dempsey, which bears the title "The Alien Myth," uncovers a grave situation right here in liberty-loving America.

Let it be granted at the start that we ought to protect ourselves against real spies and plotters in the pay of foreign governments. Does that obligation give us any right to bring under suspicion whole groups of foreigners whose record is above reproach? More than seventy anti-alien bills are now pending before Congress, and the "fingerprint law," which requires all aliens to submit to a process always associated in the public mind with criminals, has passed Congress, been signed by the President, and is now in actual operation. There are other evidences that we are in danger of betraying the cause of justice and liberty with respect to those immigrants who came to this country only a little later than our own ancestors.

"To look upon the alien as pariahs, moral untouchables, and criminals intent on destroying and subverting our government is to make fiction out of whole cloth," say the writers of "The Alien Myth." "It is a product not of fact but of prejudice created by the increased tension of a contracting economy and a war-maddened world. That the alien immigrant played a great part in the building of our country is denied by no one; that he is now intent on tearing it down is assumed by all too many, most of whom should know better. There is not one documented piece of evidence to show that he is guilty as a class of the things of which he is being accused."

It should be remembered also that the alien, though he is not a citizen, has certain rights under the Constitution of the United States which we are in danger of overlooking. We quote again from the *Harpers* article:

Under our Constitution the alien was entitled to those rights which appertain to all men. A clause in the fourteenth amendment established the alien inhabitant in the eyes of the law as an equal of the native and naturalized citizen: ". . . nor shall any state deprive any person of life, liberty, or property without due process of

law, nor deny to any person within its jurisdiction the equal protection of the laws."

It is sometimes contended that relatively large numbers of Communists, anarchists, and other "dangerous radicals" are found in these alien groups. Nothing could be farther from the truth, for we read:

Under our laws an alien who is proved a member of the Communist Party at the time of his arrest is subject to deportation. Between 1907 and 1939, the commissioner general of immigration reported, exactly 1230 aliens were deported as "anarchists and kindred classes." During this same period 14,079,272 aliens immigrated to this country. At one time—1910—we had 18,000,000 unnaturalized foreigners living in the United States. The number has never fallen below three and a half million. Yet an average of only 40 aliens a year have been proved dangerous enough, from the standpoint of political opinion, to deport.

Another charge made with emotion but without reason is that "foreigners are mostly criminals." Again the facts do not in any sense substantiate the assertion. Here are some rather telling statistics on the subject:

The most recent figures, those for 1939, indicate that while 607 citizens out of every 100,000 had been arrested and fingerprinted, only 203 non-citizens had undergone the same experience. In 1938 the ratio for the citizen was 571 and 209 for the alien. Whereas, in a year's time crime among the native-born had gone up by 36 points, it had dropped among aliens by 6 points. For only one offense did the alien top the native-born in 1938, namely, "buying, receiving, or possessing stolen property," and then only by one tenth of one per cent. *In 1939 the criminality of aliens was lower than the citizens' in all offenses including robbery, murder, sex offenses, and fraud.*

From the man in the street comes still another criticism. "Why," he asks, "does not the alien become a naturalized citizen if he means business and intends to live here and enjoy American rights and privileges?" It is a good question; it assumes, however, that quite generally these aliens do not care to become citizens. But "more aliens were naturalized in the year ending June 30, 1939, than in any other year for which statistics are available, with the exception of 1919 and the three years 1927-29," say Miss Milner and Mr. Dempsey. "For every immigrant alien admitted in this country in 1939, 2 1/8 aliens already here became citizens. Applications for first papers were taken out by an additional 294,203." Certain obstacles such as the expense item and the literacy and pacifist tests have doubtless prevented many others from achieving naturalization. Minors, of course, cannot become citizens.

The alien population of the United States constitutes slightly more than two per cent of our total population. Since the foreigner as a class is no more dangerous and no more criminal than the native American, why should he be penalized, suspected,

hounded? There is a touching story entitled "You Were My Friend" in *The Saturday Evening Post* for September 7 which in fiction form vividly depicts the sad result upon human hearts of war hatreds. The baiting of aliens is unjust to them, and in its reactions it becomes a serious blow to democracy.

Distinguished Indian Bishop

In the death of Bishop Jashwant Rao Chitambar of Jubbulpore, India, reported in a radiogram from Bombay as occurring on Wednesday of last week, a Methodist national with a long and remarkable record of Christian service has completed with distinction his earthly career. Elected to the episcopacy at the meeting of the Central Conference of Southern Asia in Cawnpore, India, in January, 1931, Bishop Chitambar became the second national and the first Indian in the history of Methodism to be chosen for that high office under the provisions of the Central Conference legislation. He was considered a close friend of Mahatma Gandhi and was the author of a book on the great nationalist leader.

Bishop Chitambar was born in Allahabad, United Provinces, September 5, 1879, and was educated in Lucknow Christian College, of which he later served as principal for fifteen years. He received his bachelor of arts degree from Allahabad University, and was also a graduate of the Methodist Theological Seminary in Bareilly, India. Left an orphan at the age of fourteen, he worked his way through college, gaining a government scholarship and standing first among the Christian students at Allahabad.

The bishop's ancestors were Mahratta Brahmans, while Mrs. Chitambar—Satyavati Viola Singh before her marriage in 1901—came from a family of Rajputans. The parents of both were high-caste Indians possessed of much landed property, but when they forsook their wealth to become followers of Jesus Christ they were practically driven from their homes and lost their inheritances.

In 1903, upon graduating from Bareilly, Bishop Chitambar became a member of its faculty. In 1906 he was appointed professor of history in Lucknow Christian College. He also served as pastor of the Hindustani Church in Lucknow, as general secretary of the Epworth League for India, and as superintendent of both the Pithoragarh District, in the Himalaya Mountains near Tibet, and the Lucknow District. He was a member of the committee that revised "The Standard Hindustani Dictionary," and was a delegate to the General Conferences of 1912, 1920, 1924, and 1928.

The death of Bishop Chitambar recalls his account of his father's conversion—an event whose influence throughout the senior Chitambar's own career and in the lives of his descendants has extended to all parts of India. The bishop's dramatic story follows:

While my father was a student at the Wilson College, Bombay, he bought a copy of the Holy Scriptures from a man who was preaching in the bazaar, and before his eyes tore it into pieces, mockingly saying to him: "Here is your inspired Bible! Let me see what it will do to me!" Some time afterward he bought a Bible with a

view to finding mistakes and inconsistencies in it. But the Word of God is a hammer that breaketh rocks asunder. By the power of the almighty God the stony heart was broken, and this carping spirit soon changed into an inquiring spirit. The following few days were days of restlessness and mental worry to him. He would go to the seashore at dusk and pray: "O God of Christians, if there be such a God, give me peace which Jesus Christ has promised in the Bible to His disciples." He made up his mind to be baptized, but knowing that it would create no small disturbance among his relatives, he left his home and went to Allahabad and was baptized by Rev. T. S. Wynkoop. He was married when he was only fifteen years old and my mother was a girl of eleven. My father's aunt (his mother had died when he was only six months old) and his "little" wife came to Allahabad, and through Dr. Wynkoop's instruction they were also baptized.

Bishop Chitambar had an excellent background of Christian training and an unusual mastery of the English language. Many American Methodists will recall his inspiring and illuminating missionary addresses delivered throughout America on the occasions of his visits to this country. It was only on June 16 last that he sailed from San Francisco to return to his duties after attending the first General Conference of united Methodism, held at Atlantic City in April. Bishop Chitambar was eager, hard-working, a leader of insight, patient, cooperative, and sympathetic. He was always the Christian gentleman.

Three distinguished Americans have paid tribute to the first Indian bishop since the receipt of the radiogram announcing his death. Said Dr. John R. Mott: "I have learned with sincere sorrow of the death of Bishop Chitambar. He has been one of the chief pillars in the rapidly expanding Christian church of India. He will be missed tremendously not only in India but everywhere in united Methodism. His contribution to the world-mindedness of his denomination cannot be overestimated." Dr. Ralph E. Diffendorfer, executive secretary of the division of foreign missions of the Methodist Board of Missions and Church Extension, said: "With patience, dignity, and rare intelligence Bishop Chitambar labored long and hard in the Christian movement of India. He was a symbol of the transition from the old to the new India, conserving the best of India's wealth of tradition and taking his place as a leader of modern life." Dr. E. Stanley Jones, noted missionary to India, now in this country, commented: "In the death of Bishop Chitambar falls one of the first fruits of Indian leadership from the tree planted by Christian missions in India. He was the outstanding leader of the Methodist Church for a generation."

Bishop Chitambar is survived by his wife, four sons, two daughters, and three grandchildren. The sons are: Theodore, who with his wife is just now establishing a home for unwanted children in Delhi under the Children's Aid Society; Arthur, chief air pilot instructor in Dumdum; Isaac, a student in medical college, and Benedict, who is studying agriculture. The daughters are Satyavati, head of the music department in Isabella Thoburn College and wife of Professor Jordan of Lucknow University, and Theodora, a university teacher, who is married to a physician.

Copy of letter from C. L. Bare, Lucknow, India, introducing
Rev. Jaswant Rao Chitambar, B.A. Letter dated April 7th, 1910.

Dear Dr. Leonard:-

This will introduce to you Rev. Jaswant Rao Chitambar, B.A. one of Indian Methodism's delegates to the All-World's Missionary Convention, in Edinburgh, in June, and also one of India's delegates to the International Sunday School Union Convention in Washington, D.C., in May. Mr. Chitambar goes duly accredited and will scarcely need an introduction to you. I might say, however, that he is one of the most capable, intelligent, broad-minded and devoted men I have ever met anywhere East or West. We are proud of him and love him for what he is and is doing for not only Indian Methodism, but the Indian church in general. He is a Bachelor of Arts of the Allahabad University from our College. He is also a graduate of our Theological Seminary at Bareilly, and has now been for some years the very successful Headmaster of the collegiate school, of our college. Under his management the school has had and is still having a wonderful growth. He has great power to draw young men and hold them, and they grow under him.

He is also pastor of our large Hindustani Methodist Episcopal Church in Lucknow. He is also Secretary of the Student's Volunteer Movement in India. He has already travelled to the East, having been a delegate to the World's Student Convention, which met in Tokyo, Japan, some four years ago. He was one of a number of delegates chosen by the National Y.M.C.A. to that Convention. I speak of these things to give you some idea of his capabilities and of the esteem in which he is held.



COMMISSION ON PUBLIC RELATIONS AND

Methodist Information

ARTHUR WEST
GENERAL SECRETARY AND DIRECTOR
777 UN PLAZA—ROOM 7D
NEW YORK, N. Y. 10017
TELEPHONE 661-2547

NEW YORK O NASHVILLE O CHICAGO O WASHINGTON

THE GENERAL NEWS SERVICE OF THE METHODIST CHURCH

NEW YORK OFFICE
LEONARD M. PERRYMAN, DIRECTOR
475 RIVERSIDE DRIVE, ROOM 1346
NEW YORK, N. Y. 10027
TELEPHONE (212) 749-0700
EXTENSION 274

NEW YORK -- Mrs. Satyavati Violet Chitambar, 90, widow of the late Bishop Jashwant Rao (J. R.) Chitambar, the first Indian to be elected to Methodist episcopacy in his country, died July 19 in Lucknow, India. She was a leader in the temperance movement in India.

Bishop Chitambar, with whom Mrs. Chitambar served as bishop's wife for 10 years, died in 1940. Before his election to the episcopacy in 1930, he was president of Lucknow Christian College.

Mrs. Chitambar was born into a well-known Christian family, and at the age of 7 entered the Mission Girls' Boarding School at Nasirabad. Later she attended two noted Methodist schools in Lucknow, Lal Bagh Girls' High School and Isabella Thoburn College. She and the future Bishop Chitambar were married in 1901, and she served with him as pastor's wife, church executive's wife, college president's wife and finally as bishop's wife. Bishop and Mrs. Chitambar were the parents of six children.

A leader in her own right, Mrs. Chitambar was interested in temperance and other social reform movements in India. She was president of the National Women's Christian Temperance Union of India and attended the World W. C. T. U. convention in Atlantic City, N. J., in 1947. In 1951 she wrote a book, Alcohol and The Bible. She toured America with her husband in 1932 and 1936, addressing Christian women's groups. For a time, she was secretary of the Woman's Society of Christian Service in India. In recent years, she had been active in her local Methodist church in Lucknow, attending worship services and other activities regularly.

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(August 13, 1968)

NEWS RELEASE

For Release: 10/31/47 and
thereafter

Scarritt College
Nashville, Tennessee

Mrs. W. N. Loving 7-1200
Department of Public Relations

Mrs. Satyavati Singh Chitambar of India was a special visitor to Scarritt College on Monday, October 27. Mrs. Chitambar, the wife of the first Indian bishop of the Methodist Church in Southern Asia, is Secretary of the Woman's Society of Christian Service in India. She has been in this country since May and will remain here for the meeting of the General Conference of the Methodist Church. During her stay, Mrs. Chitambar is traveling in the United States under the Board of Missions of the Methodist Church.

As President of the Woman's Christian Temperance Union of India, Mrs. Chitambar came to the United States to attend the World's WCTU Convention at Asbury Park, New Jersey, in June. She reports that the national government is encouraging prohibition in India and expects to have the whole country under prohibition in five years. Mrs. Chitambar believes, "That is a challenge to America".

While a guest at Scarritt, Mrs. Chitambar had the opportunity to talk with some of the students, including those from India: Chanda Christdas, Ada Luke, and Eva Shipstone.

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

release upon receipt

Mrs. Satyavati Violet Singh Chitambar, of Jubbulpore, Central Provinces India, widow of the late Bishop Jashwant Rao Chitambar, Methodism's first Indian bishop, will be the guest-speaker at

on

Mrs. Chitambar was born into a notable Christian Rajput family in Beawar, India. At the age of seven she entered the Mission Girls' Boarding School at Nasirabad, where she excelled especially in music. She and her sister later entered Lal Bagh Girls' High School and Isabella Thoburn College, Lucknow, where she came to know Miss Thoburn, the pioneer in the education of Indian women, and Miss Lilavathi Singh, an outstanding educator.

At Lucknow she met the Rev. J. R. Chitambar, then a student and pastor. They were married in 1901. Of their home life Bishop B. T. Badley, of Delhi, India, says:

"Satyavati Singh was one of the spiritual forces of our institution at Lal Bagh. While her husband was a student in Bareilly Theological Seminary, the Chitambars lived the simple life. Their home has ever been one of the happiest and most beautiful I have ever known. The tiny, humble home was a center of rich Christian experience, love, devotion, and prayer. Here she showed those characteristics which throughout her life have been outstanding, namely, soul-winning, zeal for temperance and social purity, community uplift, and above all personal Bible study and prayer.

"After Bareilly came the call to her husband to Lucknow as headmaster of the Lucknow Christian High School and pastor of Central Hindustani Church. One

could not but note the quiet but influential share that Mrs. Chitambar had in all that concerned the life of the church."

Mrs. Chitambar had a great variety of experiences as her husband was given various responsibilities as teacher, editor, district superintendent, Epworth League executive, college president, and bishop. She has been three times in America. In 1932 and in 1936 she and Bishop Chitambar attended General conference. Following the Conference of 1932, she toured the United States, speaking in scores of cities, and making a deep impression upon her audiences.

Mrs. Chitambar is a former president of the National Woman's Christian Temperance Union of India, and has long been interested in temperance and other reforms. She recently attended the World W.C.T.U. Convention in Atlantic City, New Jersey, as a delogate from India.

Mrs. Chitambar is the mother of six children.

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

Hostel Named to Honor Missionary

Upon the recent retirement of Miss Lena Knapp, of Greenwich, Conn., Methodist missionary, from administrative and teaching service at Union Theological Seminary in Buenos Aires, Argentina, Seminary officials named a new student hostel "The Lena Knapp Student Hostel" in her honor. It was Miss Knapp who interested the Woman's Division of Christian Service of the Methodist Church, in the need for a hostel to care for the increasing number of young evangelical women, most of them from rural towns, who wished to study for the Christian ministry and for other church-related tasks at the Seminary. She was instrumental in raising funds from her friends as well as from the W.D.C.S. for the hostel as well as for a "Susanna Wesley Fund" which helps provide scholarships to prepare young women to meet seminary entrance requirements.

Chitambar Chapel Dedicated

JUL 14 1953

At Lucknow Christian College, highest-ranking educational institution of the Methodist Church in India, the "Bishop Chitambar Memorial Chapel" has been dedicated by Bishop Clement D. Rockey of Lucknow City. The late Bishop Chitambar was the first Indian to be elected president of the College -- some 30 years ago -- as he was later the first Indian elected a Bishop of the Methodist Church. The Memorial Chapel stands in the center of the College campus to indicate "the position which religion should occupy in the life of every Christian educational institution." Present at the formal dedication were the Bishop's widow, Mrs. S.S. Chitambar, former president of the Woman's Christian Temperance Union in India, their eldest daughter, Mrs. Ivan Jordan, a noted choir director, and three grandchildren.

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

JUL 30 1946

Mrs. Chitambar Appeals For Temperance

As president of the Woman's Christian Temperance Union of India, Mrs. Satyawati S. Chitambar, of Lucknow, widow of Bishop J. R. Chitambar of the Methodist Church, has called upon all the people of India to conserve food because of the famine condition now threatening parts of the country, and especially to cease the use of grain for alcoholic beverages during the emergency period.

"We appeal to the public in general and to the patriots, the well-wishers of the country in particular, to take a strong stand against this awful waste of foodstuffs", she says. "If they are addicted to the use of intoxicants or are in any way connected with its trade, they should show their patriotism at this hour of need and test by giving it up entirely, so that the tons of grain now being used for it may be saved to feed the nation and tide us over the present serious situation."

Mrs. Chitambar also congratulates the Congress Party on its regulation that "no person who carries on trade in liquor or is addicted to drink shall be eligible for election" as a Congress delegate.

Another National Bishop Honored



BISHOP JASHWANT RAO CHITAMBAR OF JUBBULPORE,
INDIA

Scholar, administrator, seer, preacher and prophet, brother beloved; living link between the practical Christianity of the Occident and the mystical Christianity of the Orient; husband of Satyawati Singh (a former teacher in Isabella Thoburn College). Bachelor of arts, master of arts, doctor of divinity—Jashwant Rao Chitambar, by the authority in me vested, I confer upon you the honorary degree of doctor of laws, in Oklahoma City University, with all the rights, honors, and privileges here and everywhere appertaining to that degree. In witness whereof, I present to you this diploma and invest you with this hood.

Bishop and Mrs. Chitambar expect to remain in this country speaking in behalf of India until fall. They plan to sail from New York on Oct. 7.

THE honorary degree of doctor of laws was conferred upon Bishop Jashwant Rao Chitambar at the recent Commencement of Oklahoma City University. In the formal ceremony of presentation, Dr. Eugene M. Antrim, president of the university, made the following declaration:

Jashwant Rao Chitambar, son of high-caste Indian parents, who lost inheritance and home when they became Christians (his father a native missionary); graduate, professor of history, and principal of Lucknow Christian College; graduate of Allahabad University and Bareilly Theological Seminary (gaining a government scholarship and standing first among the Christian students at Allahabad); pastor; general Epworth League secretary for India, one of the founders of the National Missionary Society; member of committee which revised the Standard Hindustani Dictionary; delegate to four General Conferences of the Methodist Episcopal Church, the first native bishop of the Methodist Episcopal Church ever elected in India.

New Englander this season—Miss Margaret Slattery. There are lectures, discussions, or conferences on the boat each day, as well as while the party is in Europe. The leaders "over there" will be people prominent in governmental affairs and the movement toward world peace. Mr. Douglass, who is New England secretary of the National Council for Prevention of War, will himself speak several times in and near London before Rotary clubs and other groups that have written to ask him to do so. He and Mrs. Douglass will be away until early in September.

—Dr. L. P. Jacks of Manchester, England, will be next year's Lyman Beecher lecturer on preaching in Yale University.

—Rev. and Mrs. H. G. Butler of Oxford, with their daughter Dorothy, are making an automobile tour of the West, including Iowa Wesleyan Commencement, where their son, William O., was one of the graduates.

—Rev. William Henry Teeter, Ph. D., a former missionary of the Methodist Episcopal Church in the Philippine Islands and in Chile, died at the Maryland General Hospital, Baltimore, on June 16. Dr. Teeter joined the faculty of the University of Southern California in 1920, and later the extension department of Columbia University, where he was attached at the time of his death. He is survived by his widow, a daughter, and two sons.

—Bishop and Mrs. L. J. Birney are leaving New York this week for Pasa-

79 Years Ago in ZION'S HERALD

BOOK CONCERN PROFITS

THE inability of the Book Concern to make its usual dividends to the Annual Conferences this year, is a fortunate event in the history of the M. E. Church. It takes a crutch from the hands of the church, on which she has already leaned too long, to the injury of her worn-out ministers—a crutch she does not need, and which has really hindered her from doing her duty. Its unexpected removal, by making it necessary to appeal to the people for direct contributions to support their worn-out preachers, will demonstrate that these deserving men can be sustained, and well sustained too, without any aid from the dividends of the Book Concern. And may we not hope that it will, hereafter, lead the Conferences to adopt systematic measures for the competent support of their superannuated members; and to such action of the General and Annual Conferences as may be necessary to devote the profits of the Book Concern to the work of cheapening its publications? (June 29, 1853.)

ment. She is supported by the New England Branch of the Woman's Foreign Missionary Society. Before returning to China she will attend summer school at Columbia. Mrs. Ling and her mother were both converted as a result of the labors of Miss Hartford.

—Bishop H. Lester Smith's address for the summer is Blue Bird Cottage, Epworth Heights, Ludington, Mich.

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