CHITAMBAR, BISHOP JASHWANT RAO AND MRS. CHITAMBAR
HE CHRISTIAN ADVOCATE

...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 observance of the earth we have received a new strength and vigor, then, long before death, that other saying of the President's will also come true, "our spirits will return to the God who gave them."

Mrs. J. R. Chitambar

The Methodist Woman

SATYAVATI VIOLET SINGH was born of Rajput parentage in 1878 in an idol Christian home at Bareilly. At seven she entered the Mission Girls' Boarding School at Nostrabad, where she excelled, especially in music. With her younger sister (now Mrs. N. Jordan) she went to Lal Bagh in Lucknow, where she 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 young man, J. R. Chitambar, who later became a Methodist bishop. They were married in 1901.

Theodora is a teacher in the Government Girls' School in Bareilly, and the other three: Arthur, an aviator, is working as a personal pilot to an English gentleman in India, Jesse 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 been interested in temperance and other reforms.

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

Mrs. Jordan has always been a devoted wife and mother and in all her efforts. She is 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.

After the General Conference of 1932 the Foreign Mission Secretaries called the missionaries and foreign delegations together, and told of the greatly reduced income. What was to be done? "There 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 laid in prayer, and, following this for half an hour, the group was in prayer. In a new scene 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 her children. Three of these, after completing their education in the United States, are now in Indian work. Mrs. Jordan (Secretary) is in charge of the music department of Isabella Thoburn College, Lucknow. Theodore, a pilot and his wife are on the staff of Lucknow Christian College, while Theodore is a teacher in the Government Girls' High School in Bareilly. And the other three: Arthur, an aviator, is working as a personal pilot to an English gentleman in India, Jesse is a sophomore in Lucknow Christian College, and Bennie is in high school in Jubbulpore.

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SUNDAY—Reading: Genesis 28:10-22

Hymn—“We may not climb the heavenly stairs” (128; 129).

The hunger of the human heart for God is insatiable and widespread. Throughout the ages man has voiced the heart-say of the writer of the book of Job, “O that I knew where I might find him.” The experiences of the great spiritual awsers of the past prove that one of the secret ways by which God may be found is in the solemn, empty, far away from the crowd. This was the experience of Jacob in his solitary quest 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 man sets apart time, place, 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 plain to meet, and glory crowns the mercy seat.”

Praise—O God, those who sit at the Source of Life and Light, reach to our hearts on this holy Sabbath day, that we may know that we are numbered among thy faithful and elect children, and great that Thy presence in our lives may be manifest in our contacts with our fellow. Amen.

MONDAY—Reading: Isaiah 7:1-9

Hymn—“How firm a foundation” (461; 365).

Perhaps the most serious aspect of these depression years is not what has happened to our material possessions, but their effect on our ethical ideals, and our line of faith in God and man. The times demand a recovery of our faith in God and the espirituality 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 inspires him faith each day in his work, whatever its nature, confident that he will come to the time of the day with these duties adequately performed.

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 rival the world of great moral ideals. “If ye will not believe, surely ye shall not be established.”

Praise—Our heavenly Father, we, Thy children, are in need of Thee. O Master, give us that which we need, and we believe that.

Prepared by Willis J. King
President, Garrett Theological Seminary

THURSDAY—Reading: Matthew 14:11-21

Hymn—“Where cross the crowded ways of life” (462; 463).

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 His sympathy was active and dynamic, not passive and passive. He would do something about it. “They have an empty mouth.” He went away, gave 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, Christ and other relief agencies. We need
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 man 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 zeal 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 Isabell 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...
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 Kaukabi-Hind, the official Urdu organ of the Methodist Episcopal Church. It was in 1916 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 Northern 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 1913 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 recognized 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 was 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 secretariats 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 succeeded 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 know 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 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 Homoeopathic treatment and not treatment of King George Hospital.
OBITUARIES

REVD. 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 Methodist churches and also in some Indian churches. But the illness which had caused his death 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, 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., in the same year. He had served as secretary of the Illinois 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 president of the Epworth League, a youth society, in India.

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.
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. This year he attended the first special conference of the councils of bishops in Atlantic City, he spoke in several other cities.

Bishop Chitambar was the son of a Mahara Brahmin pastor who was converted to Christianity. He was Later an organist at his first pastorate, through the Lutheran Church, Grand Forks, N.D., where he later served as a member of the committee which revised "The Standard Hymnbook Dictionary." He was a close friend of Mahatma Gandhi, and the author of a book on Gandhi's life and influence. He was in the United States in his national dress, a long, light-ticking coat and elaborate turban.

The Rev. Jashwant Rao Chitambar, Bishop of Jubbulpore, the latter year became professor of history at Fort Wayne. He also served as pastor of the Elim Methodist Church in Kansas City, and as secretary of the Ellsworth League, Methodist young people's society. He was a member of the committee which revised "The Standard Hymnbook Dictionary." He was a close friend of Mahatma Gandhi, and the author of a book on Gandhi's life and influence. He was in the United States in his national dress, a long, light-ticking coat and elaborate turban.

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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 exhibit 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 Valerio, Brazilian Commissioner General to the Fair, announced this 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 Bird House at the zoo as soon as it becomes cold. Some of the birds were kept in the zoo’s Green Turtle Condominium 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 birds and said that the gift was evidence of a move toward closer relations between Brazil and the United States.

Many Rare Specimens

Green Turtle Consomme
Market, With Hobnail
Rum Syrup and G

By Clementine

There is a new unknown nut butter nut, watch as the nuts are no
remedies.

Peanuts, pecans, almonds, fill

Make the best butter. Robin

A golden ribbon of nut butter
Another National Bishop Honored

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 E. Antrim, president of the university, made the following declaration:

Jashwant Rao Chitambar, son of high-caste Indian parents, who lost inheritance and heritage when they became Christians (his father a native missionary); graduate, professor of history, and principal of Lucknow Christian College; graduate of Allahabad University; B.D. of the Biblical Theological Seminary (gaining a government scholarship and standing first among the Christian students of Allahabad); master, general Western Language society for India, one of the founders of the National Missionary Society; member of committee which revised the Standard Hindi(ud) 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, poet, preacher and prophet, brother beloved; living link between the practical Christianity of the Oriental and the practical Christianity of the Orient; hundred of National Singh in former teacher in Isabella Thoburn College; Bachelor of arts, master of arts, degree of doctor—Jashwant Rao Chitambar, to the authority in one word, I confer upon you the honorary degree of degree of law, in Oklahoma City University, with all the rights, honors, and privileges here and everywhere pertaining to this degree. In witness whereof, I present to you the diploma and invest you with this seal.

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·

New Englander this season—Miss Margaret Slattery. There are lecture-discussion, 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. Jech 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 Teter, 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. Teter joined the faculty of the University of Southern California in 1920, and later the extension department of Columbia University. At the time of his death he was attached to the faculty of the university. He is survived by his widow, a daughter, and two sons.

—Bishop and Mrs. L. J. Birney are leaving New York this week for Panama.

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

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 hand 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 means for the competent support of their superannuated ministers; 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.)

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.
A. Bishop:- Twenty years ago, when I was resident in Central India, it was the custom of our Mission to hold annual gatherings of the Missionaries in the hills of Ootacamund, where we stayed for several days or weeks listening to lectures in the morning and afternoon, and evening meetings, which were given for the purpose of stimulating their devotion and teaching them the truth, as it were, as a means to call upon neighboring Missionaries for help, since those were the days of our help upon different occasions from the Bishop. He was then working under the Methodist Episcopal Church in the district north of ours and whose reputation as an evangelist and an able speaker was greater in his church than extending beyond the bounds of his own division.

... was where I first met this gentleman. He has been on from that time, from strength to strength, and quite recently his church has elected him the Bishop of that part of the Methodist Episcopal Division in India.

Let us give the general conference of the Methodist Episcopal Church in India, and in previous Sundays, Thursday, it would be listener over the radio to were an from place... Bishop... We introduced them presently they were Bishop from India and I heard of friend's...
Some days a few weeks ago I sent you a note to him, telling him I thought it could be too late if he could not take time to come on this occasion, and he replied he would be very glad to do so, without a list of notes. Shortly after I sent over the word of organizing this tour through Ontario to Mr. Stephenson, as the successor of Bishop Ditchburn's trip over Ontario to Montreal, this was, in shortly the result of Mr. Stephenson’s efforts. Bishop Ditchburn comes through from Toronto but eight 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 by delegate from India to Canada.

Bishop Ditchburn has equal plights with her husband, and you have had, to hear her to know that any description of her ability would fall to do justice to the occasion. I have the greatest pleasure in introducing those friends to a Canadian audience because I am perfectly sure that those who listen to them will be with them with that which they hear.

Mr. Stevenson then called on Mr. Ditchburn for a word of greeting.

Mrs. Ditchburn and 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 with you, which came about a couple of weeks ago to us, which was:

In our house, the Protestant Episcopal Church, during the past six months, those that are here come to us in times that there was pain to be as much out in the appropriation. Altogether, it has been to more than seventy-five per cent on the
work. The first came in January, the second came in March before we sailed. I thought that was the limit but adjusted things before we left, but after the General Conference in St. Louis, I was advised to call to all our papers that there had to be a further cut of fifty per cent. I wondered how our workers would stand under that. I have lost pupils, which is a point to where with you no, which is not so bad, because I still hold that 'the Lord is working on in India.'

The brother who wrote the letter in a district superintendent said: "I am about twenty-four weeks under him. Don't eat this terrible mean that they are to be a further cut of fifty per cent. I wrote a letter to his workers and told them, but shall not tell you what shall be a letter. Now for we are not going to work from the call of denominations. These were scattered all over the district. They had no chance of getting together to have a little conference about this one to frame an answer. They all sent a reply on their own, individually, and the purport of every letter was this: "What in Superintendent? We are not helpful, so we are co-workers with you. since the last cut we have lived on two meals a day, are prepared to live on one meal a day now, but God's work shall not suffer, as shall go on." It was us very happy to get this letter.

There are instructions on every place, so you will hear from my husband, that it is an opportunity for those who are called Christians. I have called people to be in light houses to show his brevity and be in happy for that reason. I think that Christians should be happy that the Lord has us into the work of this time when there are troubles on every side. We soldiers of the cross are needed. I am sure that those who are here are not going to
disappoint the Lord. Thank you.

BISHOP CHISHOLM:

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

In the past years you have sent to your chosen cons
and daughters, missionaries to India. You have sent as of your
house-warmed money, representing considerable sacrifices on your
part - personal sacrifices, in order that my brothers and I may
have the chance to hear and accept the Gospel of Jesus Christ salvation as
found through Jesus Christ our Lord. This you have done because
of your loyalty to one love: for our common Redeemer the Saviour.

From this, therefore, we feel that you good people have a
right to know that I am speaking in that great and wonderful country
which we have the honor to represent, India.

The whole East is at the present time aware that
India has experienced a trial in one of this remarkable century.
for there have been two periods of India in the history of
time: first, present. Never before have they felt the weight and
pressure of tribulation in their annals as they are feeling it the
present day. Things have changed so remarkably and so rapidly in
India that people are still being told daily that the India of today,
in not the India of ten years or even five years ago. Things are
continually changing so rapidly that it is well nigh impossible to
foretell what is going to happen, in five years hence, or even
year hence. My life and I left our country the third week of March
- and we expect to be back the second or third week of November and
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 ever more one correct state-
ment to make.

This national awakening seems to have affected everybody in all
parts of India. Way up in the Himalaya mountains, down to the
south near Ceylon, on the eastern coast in Bengal and Sare Jahan,
on the western side in Ispah and the province of Baluch, you can
see this awakening has affected the young and old, rich and poor,
people living in the great cities and people living in
the villages, literate and illiterate.

As I have said, there are signs of awakening everywhere. As
people of India are politically weak, 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 well-known dictum of one of
our great leaders, "The bell-shattered, good government is an
abstraction or nullity. Consent is the essential for any government." There are two political
parties, one, the national and the congress, old-line themselves the
nationalists of India, and then we should let the heads, now
known as extremists, these people--we for a complete and immediate
withdrawn the British from India. Their slogan is 'India for the Indians!' and they say, 'We require only to manage the affairs of our country, not without influence from outside.' The other is a party of Congress, liberal, or liberal-tolerant, whichever you choose. They require 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 such independence, political independence, but that we should have a administration like Australia or Ireland. They are for reform in their soul through constitutional means, in their claims on the promises the pledges made to India by the British Government. At the present time the party of the Indian National Congress, headed by J. Gandhi, seem 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 independence. You see the new spirit of nationalism 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 rice, tobacco, jute, tea, coffee, wool, silk, coal, copper, iron, manganese, lead, copper, coal, tin, gold, silver, and lead; we have all upon this which is available timber; one of the worst, if not the worst, coal industry in the world is in India; we have our products arise; we have our silk, linseed, and silk, and the people of India are realising to have extensive resources of which and which development have grown and in in
order to make the industry in the fles of the country, and to-day
this economic awakening is being paused. You have heard of the
homespun cloth known as "Handi cloth, on the efforts of those
people who are trying to introduce a hand spinning and weaving
machine for those who cannot afford machines. The people are turn-
ing out homespun cloth everywhere and that they may prove
the need in the same for her own needs, without diverting too
much attention, I wish to point out that the outfit I am speaking of
this homespun cloth known as "Handi, prepared by the people of
India on hand or spinning wheel, the whole out of my shoes to the top of my turban, not including shirt and sash, all
in linen we, cost at the consumer was of four dollars and a quarter.

In the first place, economically the cry "India for the In-
habit" has brought a literary growth in business and a weakened
impulse all over the country, arising to any individual industrial
enterprise - and unprecedented economic awakening in India. But
the people of India desire to cry, the sacred and venerable, is
that India and her people shall not be exploited.

In the third place, an unprecedented social weakening is
in evidence in every country. India socially came as India is
a country a multi-caste association. There are the "Hindu" forming
75% of the total population, and to the "Sikhs, the one
forming 10% of the population. There is the Muslim, forming 15%
of the population, the "Hindus", coming out of the popula-
tion, and others in smaller in had. But it is striking the interests, by the way, I hope you can the very word "Hindu" from India is not shown, in addition in a clan or very soon
introduces as a Hindu, being free India, and I have said, the
Unless we are prepared to sink their differences and present a united front, we have no hope of progress. The spirit of true patriotism must be renewed and the country must be united as never before. The second result is that the people of India have become imbued with the spirit of true patriotism. But how do we permit patriotism to be the guide? I think that patriotism is not merely a "love of one's country, right or wrong," but involves a deeper consciousness of the needs of one's country, a desire to serve one's country, a resolution to work for one's country, and a willingness to suffer and die for it. It is by this standard that patriotism has been imbibed.

The social reformer has room in India today, and there has been some social reform brought about in my country that could not have been possible ten years ago. I don't think we can assume that we are going to bring in new time of it, that the reformers are going to be smooth sailing. The people of India are very much the same today as they were ten years ago. There has been a social reform being brought about in India that would have been impossible
ten years ago, how I am 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 role now is clear in India; he has a number of items on his program. Those items are new, some positive but they are constructive just the same. Better, they are the first in the removal of untouchability, according to the Census Society's teaching, between sixty and seventy millions of the Indians—one-fifth of the population—have been considered untouchable, so they are untouchable that their very shadow or reflection falling upon a high caste kinsman would cause him a pollution. So far been here they been kept in the shade of existence that they have actually had to reach up in order to reach the bottom, to no illiterate that they did not know how their relation. Now, says the social worker, there are no untouchables in India. One person is just as good as another, no to final to the point of Dr. Aurobindo, that he not only very willing to adopt in untouchable girl but brings her up as one of him family, he says when he is rescued he could then be a Untouchable, if Untouchables we still in India. It is the entry from the caste to the cast, the principle of the brotherhood of man and brotherhood of man is being fulfilled.

The real role now is to see second line the recovery of a billion or the caste system, that incredible something that has divided back into millions parts. It began in the idea of the British, in their estimation, the British thing was that the Indian should be one caste, if the caste system is to be used in combination of the caste system as a result of the uprising of untouchable, the so-called Untouchable
and not only do you hear of inter-caste and inter-communal diners and inter-caste and inter-communal marriages in Indian society, but a caste system of indi.

The third item of the social reformer is the removal of suttee, or female infanticide, says Hindu society, and the reformer says, 'Through the sisters, that thing should not be. Is the lot of the widow in very hard and always been, but when a widow is allowed to remarry why should not a widow be allowed to remarry at any time on the choice? And all over the country you will find women choosing re-marrying, and female infanticide is actually becoming a thing of the past.

The fourth item in the abolition of the child marriage system. In India little children have been married, infants have been married, and that in consequence for a large number of the female 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 thousand, two thousand, over ten years of age. Now, says the reformer, this child marriage system is entire into the very life of our nation,' says the ruling to a law recently passed by our Imperial Assembly, the second highest legislature in my country, the child marriage for girls has been limited to seventeen years. I do not expect my child to enter marriage to be thrilled by this. I know it is a law in my land., but it means much more than you can ever realise to the people of our tribe, in a country where little children, little boys, have been married, to have to allow our girls, the time by time the woman cannot, it can't be for the girl is eighteen for the boy in seven years.
to a most powerful universal expression, "pains none", isn't it?

Now, what is the other item on the program of the social
reformer? It is the education of the masses. In a country only
seven per cent of our people can now write, not educated, but
literally able to read or write. Only two per cent of our women
are able to read or write. How can India become a great
nation when there is this overwhelming illiteracy? No act for our
missionary schools and colleges; the few centres of literate people
will still be safer. 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 munici-
pal and district corporations are making primary education com-
pulsory in our provinces.

The sixth and last social reform which I particularly
have been brought about in my 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 cursed liquor traffic. I am sure
that the Christian nation of the world will not only
admire India but stand by India and help her to achieve this end,
and that the Christian sect will not in any way disapprove 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 support among the women. These
women have been kept in ignorance, and you know, while the men
are being educated and counting their rights, joining hands

with the aim in thinking of at the reforms and in working for
their success, they are holding social and cultural conferences,
organizing resolutions against polygamy, against the child work
systems, against the insecurity of the classes. They are issuing
resolutions for women advantages on the occasion of the
remembrances. They are holding educational conferences on locally
making women aware of and working for their country. The
emancipation of the woman of India is going on pace. I do not
know what you people in C make anybody about women, but we in
India do. When women get up pace, they can stop theory. This
is a most hopeful thing, for this reason, that no nation, nation,
a nation on the nation, and also move the level of its
woman. As such can even declare the spiritual level of its
womenhood, therefore I feel that this women's movement in connection
with our national awakening is a most hopeful thing in
India.

Let me tell you something taking place in the realm
of religion where India is predominantly the most religious
country in the whole world. For instance, a man not
attending in it is following the true religion nor implying that
India is predominantly religious a nation, without taking any
invidious inclinations. I wish to say that religion be the
break. If it also be the break of all, and India is eventually
the breaking heart of all. The deep religious instincts and
spiritual aspiration of India are her priceless treasures. Her
can be nowhere else, and even in the heart of this nation.
As long as we in women be able to continue to love our
children's continuation is that children is their
collectiveness till an occasion in all the hearts. She
people of India have been divinely gifted with a worshipful nature, they will worship something. They will worship these beautiful
flowers you have here; they will worship this idol, these lights; they will worship one of you; but
they will worship something. But, Christian friends, I think that
in this line, we're challenged for the disciples of Christ the
world over. Give you every thought that could happen if you saw
the deep religious instincts and the spiritual capacities of
three hundred and forty-three million people (or that is the
population of India), one-fifth of the entire human race, to be
ushered into the light of human direction, and that
spiritually boot; the challenge for the right in our lives that therefore, in a sense, it is a challenge to Christian people the
world over, to the church in Jerusalem in the United
States, not only to regard those so very valuable assets but in the
name of our Master to unite them forever and capture those
instincts and capabilities so that they shall shine as the light,
the beacon in the light. Therefore, I say, great changes
are taking place in the realm of religion.

To-day, a new order is around. Mission points to another instruction, another prospect, proselytism is being re-
formed. Although it has been said that loth missionary reforms is
achieved no more; yet it is being reformed. Among us, as
among everyone else in India, we are trying to interpret their
religious teachings in religion in the light of the present age.
They are to shineth like a lamp in the wilderness. They are to shine the
light, they are to shine the light of the present, the
present religion has always been a missionary religion but
to have it shine to the heart without mission it is.

Heaven by Bishop Chitembwe.

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very time we publish in the native tongue, we have to make
conditions, as when missionary societies, of
course, first, to make provision, in teams, to prevent the
people from coming into the mission church, in third, to win
the if possible, those that we already come into the mission
town. His words could not help but observe, just before we
left for India, that these are not mere missionaries, being
sent out from India to him to the United States for what
souls? To convert the people to the United States in church.

You see, 'do you know
there are anti-missionary activities in India?'
very time do you not to say that the progress of the church is being
because you can't see him as in the "In your work being
hindered it is very much, do not have a very time of it.
who that work together, you need not himself against
missionary work, have a very difficult time, at what
about it? You have friends, I, who come from the foreign line,
take an optimist view of the whole situation, am I never will
be a pessimist. My mother taught me never to be pessimist.
the is in seven one, of course I am, I am actually near her
costume, when I was a youngster, she would say, 'My son, to
never to you to be a follower of Jesus Christ, I do not
come my parents in the line, but never we be a pessimist.

2) I am not to use it should be or faith in God. Therefore,
never say that persistence and walk a steady, continuous
dice so. Having been brought up by such a mother I cannot be a
pessimist, I, I, our one, or is that this anti-missionary or
anti-Christian movement exists in India because it is decidedly
better to be Christian than to be a pagan. It shows that the
people of India are thinking. It shows that the British public have never been more hopeful than it is now. I wish to see a more decided effort made: "In spite of the difficulties, in spite of the difficulties (in the Unit a little more mission-rice is being doled out at the home base and not being allowed to go back to India for lack of funds; stations after stations 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 these handicaps, yet I say, the missionary situation in India has never been so bright. It is at the present time, and I say this in no missionary sense, I wish to submit two examples. But has happened in the standpoint of numbers? Up to quite recently at the present time in India, were going to their stations at the rate of one thousand per month. The United Brethren Church alone has, through the last December, been
it

The number of new members, which was over three

twelve thousand and sixty-five new members, which was over three

thousands per day, which is, again, means at the rate of ten persons

per day.

In India, we observe a month of evangelical effort, -

for people pull it the Survival North, from the sixteenth of

December to the sixteenth of January, this year our church observed

it for the report on a relative evangelism in its own land. And

just come to me that in one of their districts, an evangelist and his

six assistants went, not distributing, sole over one thousand

copies portions to our 'Vins and Sams' and 'Sams', and the

Methodist church has baptized in one month, this one

church alone, nearly fifteen hundred persons, which seems about

fifty persons per day.

One of our men, a missionary writes, "Not very

far from the place where I live there were eighteen hundred and

seventy-five persons my the amount 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 this district is asking for religious teachers and

instructors.

For, I do not know, in statistics, even if I happen

to be at the time of one mention 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 working

out

For what the influence of the teachings of

Christ on the natural life of India? I do not see the word,

the 'Church', i.e., the 'teaching of Christ'. India has been

very fortunate in some points. Recently it was very


t
Fortune to in haste and to be in hurry, the people of to-day are
still a little in my opinion, that one hundred per cent
Christian. Brother, thank God for our Christian Government
Brother! I say this for this reason; I do not know, but
there is no law, but in the United States of America, there
are seventy thousand, the people, who say you, to remain in the present
condition of their lives; I state to one hundred per cent
honest, nor, above, where we are, we have to make one hun-
dred per cent marines. By the way, for my constituents
me I am the little of the United States the people are
and hundred per cent Christian. No, when we are one hundred
year Christians, we are going to be one hundred per cent
men, no, warriors or in our, because very follower of
be it a free patriot.

Well, sir, shall I bear it in great states point
enemies. They are not aware, but a little like these is
permanently been to a present, the whole country are now.
Sir, shall it permanently been it by, we hope, any
not, or any permanent in itself. Great representatives called
Sir, shall I bear it in, that a, (which means 'great soul') how
not it is possible, we are more in to come to an agreement
they were three things. Sir, what is it, wishing, the good
mature and your disposition on the part of this Christian view
are more here, too. Sir. Shall it called me in, 'as I
think, to some extent, it is due to my own good nature.' When
this little to this his own let it be said, no, if you
to note every word as our (two in and himself) which
are to fill the principle of Christ's own on the Went.
Yet, sir, shall I bear it in, be or not all I am to be a
Christian; he has said, "ever sincere in my being is Hindu." Therefore, the statements taken from one of these non-Christian leaders of India, the foremost leader of India, should be noteworthy.

Come to my country to see how you will find that the book known as the Bible is being respected in India by non-Christian apologists for more than it was before. This book in each civilized and read and quoted by our national leaders all over the country, as Jesus Christ's apostacy, his teaching and example are unchallengeable, through the lessons of the Gospel is being extended. The Bible is being taught as a regular subject in our missionary schools or colleges. I do not know how you feel about it in China, but I do feel this very thing that no Christian missionary institution in China, can ever justify its existence so continuously, unless the Bible forms an important part of the curriculum, and the Bible is being respected today. But even if the one of the best teachers, the emperor of Peiping, Southern India, can high caste Indian, tell, "Say what you like, believe it or not, my own firm conviction is that India's reformation will come through the Christians' Bible." The lesson of the Gospel is at work.

But what about the Christian people? Let us reflect, the Christian church to-day, as I see only this, that in India the Brunt a people are not Indians, but of the people in the Brunt are about 10,000 converts or some of members of converts. You just look and see the third of fourth generation. He thinks himself as his life the second generation Christian. ... the people have lost their, they have crossed the sea to, their feet on the road to Seneca, but
they still have some holiest traditions in their midst. There are some movements on foot in which the people are disciplined, and between the village and mission together, receiving upon the wing with some further instruction at that, according to one of the Christian groups of a village, "our Christians are a sort of the Kowloon Jury," they have been called.

Let us hope that the Kowloon Jury will be not too limited in the sense of the need in India, we re-laying stress on this fact that every Christian among our spiritual congregation all, by the help of the Holy Spirit, have the personal experience of Jesus Christ as his "Father and Lord. Friends, after all, that is the Christian religion. The Christian religion is not mere of ethics -

It is the discipline of love: a personal experience, a fellowship with Him, and other, through Jesus Christ, our Lord. It is of the utmost importance that we "train our young to be strong."

The almsgiving treasuries of the Church in India today is that we are providing Christian activities in Christian organizations much faster than we are providing Christians in faith and character. The help and nothing but this experiential knowledge of Jesus Christ as our "Visor," the friend and following in His footsteps forever. To me, the Holy

And I tell you two stories of remarkable experiences we have had. I could tell you about some experiences - one about a man that the Indian calls the lowest of the low, and the other about one whom the Indians call the highest of the high. The Indian is of no ill-like not that others think it, if I be lifted up, will bring all Nations to me," the first man, a leather dealer - something between a shoemaker and fiddler -
also takes leather baskets for our farmers, with which they can draw from the wells water for irrigation purposes. His name is 'N crus, which means "born on a cow." He has gone to

knowledges of the Lord Jesus Christ. In fact, since whether or not he has been in all this heart experienced, is least we, he

at once went with his District Superintendent, the Rev.-

four other District Leaders, as of the best in village where

Christ lives. These can exist at their personal expense, re-

questing only that a house be provided for them to live in. For

two or three forty-five on conferred together, precipitating

our release, seeking ways no means to improve the living

conditions of their villages, having stayed with them, the

men said he set up one, demonstrating his District Superintendent,

said: "Sir, I am at forty, I shall be sixty more or very soon. I

am obliged to make my living business to my son, (pointing

to his son, the one of the forty-five) and I am willing 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 I live I am going to devote my life to personal service among the people of my village."

the District Superintendent said, "Suppose you resolve to keep yourself busy, brother?" He said, "I am going from house to

house, or personal service with individuals, or prayer with them

me to tell you to bring this to the notice of our leaders.

I happened to have something to do with them. I rather discovered

the idea that we are very serious reasons, one that I

shall never forget the longest day I live. I said, "Comrade,

why are we doing this?" "Looked into your eyes and said,
'address by bishop hit ab."

Sir, (I am translating the vermouthot literally) 'ten the river
on the land of Zebulun, namely, in Y., the our step
no, do the river in like! Oh, do the river in your
land as I love another, the to be aware
there is no rest for another, but you must use a position
created: here is last. In that, as I have sought some
hence its first or one. The river of the love of
people brig then to & part, he a stop on

see, that on about the high estate men. His name, translated into English, means "the love of the bosom" - a great landless, a life's property, the way in abundance. This is joined
with the river in the bosom of love, where I am principal or called up until I am called to be bishop, to a man
will receive me. Oh, oh, that this be philosophically,
be an eternal rest, and the other present from English and
in the college, a palpable example of a man being. I feel the pleasure
are of baptizing him. I am on the staff of our college, the
later teacher of English in the Christian college. So may we
come to us with troubled look on high so. I ask, "something
is troubling you." He says, "Yes," I answer, "That is it!"
I replied: don't worry. I principal. I pray mine at
once, everything is expected. I will write. As I said I
know there is no one a 2. never in my place in the college,
but I arise about work. I - it, that is it! as said,
"You remember I told you not?" I said, "I do, with
at least I do not say, or do, I am troubling about work.
I have only one word. I thoroughly comprehend here (indicat-
ing his head), but I am still thinking more (putting his head
on his heart)." I know, ' but do you see, professor?" he
said, ' but I can in this: I now studies the title, I have
Heavenly Father, the prayer was complete. I have given myself to the Lord, and He has spoken peace to my soul. Now I know when I have been saved and redeemed, that He is able to keep that which I have committed unto His name that day. He left, speaking the Lord for Him, professed for an answer to His saving and keeping power. Meanwhile saw the difference in him, that he was a new creature. We went about testifying to the saving and keeping power of Jesus Christ. It was a great day for the college, and the next Saturday evening the bishop at Gordon said how the soul uplifting experiences at Campfire the day by the three children of this conference. He spoke with tears of thankfulness in his eyes, because all the boys were to Him whom to know is life eternal.
friends, this is what is happening in it is to-day. In
quite an act that you are talking about depression, depression
in America, the depression of anger, how to think, how you will see with
your own eyes the wall of the story has not been told. Our
story is not over yet, this is happening because God wants you
to come to the time of retreat. God's children
know the retreat. God's children do not have to retreat. They
on an increase to strength, they're forward, even if the odds
are against them, but we have the opportunity to have this impossible
situation. Time's here, you can never been close to face
with these impossible situation than the situation of Israel were over
they were buried in the pyramids, on the right impossible
countering, on the left impossible mounting, yonder was the Red Sea,
there were the children of Israel, I have not reached that stage
yet, but the church is doing that, oh! I can hear the water cry,
'Oh ye of little faith, where is thy faith?' Come sit down
and talk to each other, I say to the children of Israel say speak to
to them that they do forever, forever, forever, forever, forever, forever.
there was the Red Sea,
but they were over, then the sea, in their salvation, their
very life depended upon their taking heart the more, and
the sea is that the Red Sea, the part in the sea, our very life
in the sea, the change is that we are, in America, depend upon
your taking heart the more, the water that cannot flow in it, can
reach to the horizon of so that they are forever, and is cleaner
than depression, and is stronger than the Red Sea, the sea
of Israel is our sea, our Jesus Christ is the one who knows,
to-day the larger, and we are not content to ourselves. Freshen
up with very delight, give us the life of the office we have, our
Red Sea, our Red Sea, our Red Sea, our Red Sea, our children,
our children, all in them with renewed and deeper consecration, the church
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?
Coincident with the receipt of word of Bishop J. R. Chitambar's death came the China Herald as Advocate for August, presenting on its front cover the Chitambar family group.

From the copy, which is not of the best for purposes of reproduction, we have had a cut made, because of the interest we feel sure Hebra 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—Helen Chitambar, Arthur Chitambar, Bishop Chitambar, Benedict Chitambar, Theodore Chitambar, and a son-in-law, Theodore 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 children from son; two granddaughters. An editorial tribute to Bishop Chitambar, but will be found on page 872 of this issue of the Hebra.
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 3 from their home (and perhaps their last) National Conference of Methodist Youth were a different lot from the young happy 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 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 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 deep 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 singing the conference hymn, "We would build, 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 trip 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 a hundred thousand anti-conscription dodgers. There
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, 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 our 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 every 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 bride's 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 etc.
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
within the names of religion, they will do anything. Look
at our fakirs 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 beautiful 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 of fear and deeds into religion of love and redemption. The converts as a rule keep up their faith, 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 everything 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 when they become parents and grandparents—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. Let's first mistake was to have made his choice when Abraham, his uncle put it to him to choose. He should have at once 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 'Morawat', 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 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. My mother was amazed at it all but she went on to explain, 'Wemnsabji, 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; somewhere 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 constantly and not content merely with a token 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 in James. Only we should not go unnecessarily to the extreme and we should use discretion in the 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, death, marriage, etc., all mean expense. Marriage especially is a very expensive affair which generally swamps them.

From this trait also, egress 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 religious form 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 beautiful Christian Characters we would have and what a strong Church, the Indian Church would be.
9.

The Indians are rich spiritually 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 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?

Ewinaan+

"Rainsley Hill"

C. S. College.

Cochi, India.

Oct. 11, 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 honours because of their special accomplishments. The Indian, post 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 recognize 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 Indiannation of various, so-called, services and departments. It is argued that Indians should have the right to places of position 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 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 Bishop is upon his own ground. He has capabilities and talents to bring to his task, and being an Indian he gives him an advantage which is very real. Bishop J. R. Chitambar has spent most of his active ministry in India and especially so about Lucknow. As he was Principal of the Lucknow Christian College for many years, it follows as a matter of course that, if he is a former student of Lucknow, there are many former students of the College and many others who have been 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 the finding that the District Superintendent of Gonda, Revd. B. K. Franklin, one of his former students, was honoured by the Municipality with a place on 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 guests. The best that the city of Gonda possesses was brought into service and a delegation of Municipal dignitaries of all ranks paid an occasion, received the Bishop. He was brought from the station to the Municipal 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 group of non-Christian friends who were present indicated clearly enough that they considered it a mark of real distinction to themselves that the Bishop of their fellow citizens. The Bishop was then called upon to deliver an address of welcome.

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. The addresses 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 as many prominent non-Christian leaders in the city, and not the least 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, and 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 especially invited and numerous Indians of the town. Bishop Chitambar was seated on the platform beside the Chairman of the Municipal Board, Mr. Burgin, 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, he said, was done 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 to which he had been publicly honored, 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 on one who is an Indian by birth and who, 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 Mohammadan gentleman, Mr. Mirza Mohammed, 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 colleague was being honored and that his own association with the Bishop was the reason which had caused him to be chosen to give the address of welcome.

Bishop Chitambar was then called upon to deliver (Continued on page 96.)
O Angel Host

"Where have you been, O Angel Host,
With the starlight in your eyes?"
"To see the world's surprise.
And note the world's surprise."

"What did you learn, O Angel Host,
With the wind in your eyes?"
"That God's a worker like a weak
And wiser than the wise."

"Where do you go, O Angel Host,
With the glory in your eyes?"
"To tell me the world that Love is here
And a child in a manger."
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. It was to them that he spoke of the genuine Indian 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, mendacity and illicity 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 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. H. K. 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 me 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. K. S. R. S. Bajaj, 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 your continued help and support.

Once again let me thank you for the honour you have bestowed upon me, and for this gracious permission to speak to you. I desire to offer you, as I have not been able to do before, my heartfelt thanks for the genuine Indian of 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 honoring 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 endeavours 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.

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AND GIRLS

Cantons, 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 handkerchief, and when she put her hand in it, looking to see if she hadn't something 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

You star in the Eastern sky—tell me what it may mean?
All others fade and die before its radiant beam
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 unrolled.
Hear!—I cannot stand, my knees bend under me.
Look!—you answer them—God's love on Earth again, of such wonder yet they sing
On the day we keep His birth.

Rita Hastings
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 that 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 60th 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 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 Jabalpur. 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 the case of the other Bishops there is no difference whatever between the Bishops. The only difference even in the widest sense 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 every way a very beautiful sense united. Bishop Robinson, when District Superintendent in Lucknow, was instrumental in guiding the young Bishop into the ministry. Bishop 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 the place of leadership where he will have before him the examples of those who have laboured and taught them to be a close and will have the cooperation of those who still labour and will join them in their Master’s service. On 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 Rangoon is a step in the right direction. In many ways the educational problems in the vast area is a clash 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 much considered. The educated classes continued to keep themselves in the orilligence of the schools and taught nothing of it. And the masses thought less. But that day is past and an Asia Conference on education can pass over this outstanding problem.

India has made great progress towards universal education in the past few years. It has not got so very far as to means and methods but those who will come when there is a clear realization of the need. The changes in the political life of the East are making it possible 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 Round Table 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 talk of the loss of universal education. The landowners are very slow to agree to this education of the sons of their hold labourers. They will tell you plainly that they must keep them to their ploughs and that they fear that education will turn the hands of the labourers. It will not be easy to convince them that an educated workman is the best workman.

And it will be just 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. Some hold 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 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 insured these things 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 entered the altercation of both England and India upon the questions that have claimed his last heroic effort. He did not lightly throw his life into an arena. They do not die for things that are not matter. Of Muhammad Ali the Secretary of State for India said “he died for 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 would probably not live through the Conference. But he did not hold back.

At the first session of the Round Table he made a stirring speech. He had been ill and was 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 was heard 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 readily a prisoner.

M. Mohammad 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 carried a great deal of gallantry by stating that he was a Muslim and that he did not agree. The Hindu leaders took grave exception to this position and held that national loyalty could not be built upon such a foundation. But words were 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. His last concern was to bring to agreement the communal sections 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. Mohammad Ali. His death in London, after his declarations, in favor of agreement in communal matters, will give new life. 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 the communal puzzle the workers 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 and unwise it would be 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
Cawnpore, 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 all her own 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.

Elected 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,
And all her members preserve
With every grace endowed.

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 Bishops and Pastors of Thy Church, that they may diligently preach Thy word and duly administer the sacred offices of the ministry; that both by word and deed they may faithfully edify and well govern the flock: and grant to all Thy servants that they may, as in the sight of this Thy holy face, and in Thy sight, one over all the nations, with every grace endowed, be an example of good works unto others, that the adversary may be ashamed, having nothing to say against you.

Answer. Amen.

Prayer. All kneeling.

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. All kneeling.

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 contending, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Answer. All kneeling.

The Bishop. Will you remember whenever you are present in the ministry of the church, and shall be admitted in the communion of the same, the words written in the Acts of the Apostles that the disciples who were at Antioch, with one accord, elected Barnabas and Saul for missionaries to the Gentiles? And shall you diligently follow their example, and be diligent in the discharge of your office of a missionary, that many may be added to the number of Thy Church, and that the name of the Lord may be exalted among all nations?

Answer. All kneeling.

The Bishop. Of all good things, who by Thy Holy Spirit has purchased with the shedding of His own innocent blood, before you are admitted to this Administration, you will, in the fear of God, give answer to the question of the Bishop: 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.
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 exalted into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Priests and Teachers, to the edifying and perfecting of his Church; grant, we beseech Thee, that they may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, and use the authority given them to edify and regenerate, not to destroy; 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, livest and reignest, 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, teach, and rule with all humility and doctrine, but also so labor with an humble, patient, and holy 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 for him 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, 0 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 no wise willing
One soul should perish, lost in shadows of night.

Publish glad tidings;
Tidings of Jesus,
Redemption and release.

Proclaim to every people, tongue, and nation
That God doth bear them who seek and move, in 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 they 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.
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 more than 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 Haipur 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, ‘‘Loved one 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 organizing 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 and a half 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 $50 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. Chithambo

Bishop in charge of Central Provinces, Lucknow and North India Conferences.
"Si monumentum requiris, circumesce"—(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 past and enterprise of Rev. T. C. Badley, the retiring Principal of Lucknow Christian College, those words may well apply. At one approaches the Lucknow Christian College from the Cantiemons, he sees, in order, the new Middle School building, now nearing completion; and just beyond it, in Inayat Bagh the Warce Hostel also nearing completion; then, passing the former college building, which will become the School of Commerce, he reaches the splendid Science Hall, 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 extensions of land for use of the institution, indicate somewhat of the material accomplishments during the past eight years; not to mention the fine accommodations to the staff, and the increased enrolment of students.

Central Hall of Fairfield Memorial building was festooned with red, white and blue, while flags surrounded the platform, back of which the portrait of Dr. E. H. Bailey looked upon the scene. The side walls bear the portraits of Dr. Bajer, Bishops Thorburn 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 9 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. M. C. Chintamani, Rev. T. C. Badley and Rev. J. R. Chitambar, proceeded up the central aisle and occupied the platform. M. Chintambar 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 impressed themselves on the students who come here. In return, students feel unspeakably grateful to the local and the public for the liberal and the progressive spirit that has been shown towards them. I have no hesitation in saying that the numerous institutions in the institution are grateful for all the men and women engaged in this work of education. In this city and in this Province, that is the work of education. In this city and in this Province.

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 instillation with as honorable a past, as well organized and well conducted as this Christian College. To the future of this College, it is an especially gratifying discovery 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 in name of Education, that the authorities and members of the staff and students of this Institution will always have my warmest wishes and good wishes. It is important, whatever may be a man's religious faith. Government may find its way into the future, its form, its policies, its methods, 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 with whom we are associated by the differences and dissimilarities that one finds oneself in. This applies equally to the student himself. He is a student, he is a citizen, he is a man, and a great pleasure for me 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 Institution. The Science Halls, which have just been completed; the new Wavin 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 the very reasons that he has carried them for these long years, he felt anything but relief in laying down those keys.

The Board of Governors have not great pleasure in taking these keys from him. We wish him all the best of luck in his new duties, as a stranger. We are proud of this Institution as my Alma Mater, I have done the privilege of serving in the capacity, first of all, to be a student, then, of the Bishop of our Diocese, and to be Secretary of the Board of Trustees of the Institution. We wish the new Institution to be a faithful and true representation of the best of nations are built.

Inaugural Address by Rev. J. R. Chimbamb

No one was so enhanced upon his new duties with greater fear and trembling, that I am entering upon mine in connection with this important office in another instance of the insubordination, ways of God, why are not poor ways, not are my thoughts from the upper room, but care what? Art. 63. Low, this anxious period. It had not entered my mind that I would be called upon to take up the Principalship of the College. It was a task of profound gravity. The election was confirmed by Bishop J. W. Warner and his splendid last December, and in compliance with their wish, I accepted the call, regarding it as God's will for me.

I say I utter upon my new duties with fear and trembling, and this for more reasons than one. First and foremost in my consciousness of my shortcomings and my insufficiency. No one knows better than I do, and therefore I feel free to make this statement, that we all know how successfully the retiring Principal, Rev. T. C. Badley, has carried on the work. The Institution, as also the flourishing condition of the Institution, has been subjected to my administration. The Institution continues to enjoy the generous patronage of Government, and this, I am due to our fellow countrymen.

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. Bailey is leaving it, I shall consider my administration worthwhile. But the Board of Governors, as well as myself, is not in the political nor in the social condition, nor in the educational condition, and also to have a clear conception of the present agitation and the future of Society, whether in the educational and civil condition, or in the educational condition.

The University is uncertain. It is a critical period in the life of our Institution. But there is one thing that I can do, for I have high confidence in the good sense and judgment of Government, that I can do, for I have high confidence in the good sense and judgment of the Government, and also to the present agitation and the future of Society, or the educational condition, or in the educational condition.

In brief, what policy I propose to follow during my term as Principal? I propose to follow the policy of the late Mr. Bailey, to make the Institution as well organized and well conducted as this Institution has been until now.

I cannot take away from my mind the words which were said, when the Institution was just being founded: 'In my opinion, it is the best of institutions that one can have, and the best of institutions that one can have.'

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The Old-Fashioned Child

Ann Bird Stewart

February 1, 1923

THE INDIAN WITNESS

82 (15)

The Tale of a Ham Bone

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

"Didn't I hear Margaret say you just now to run to the store and get some baking powder?" said grandfather Ben frowned.

Margaret, who was his older sister, seemed to think more about something else. She was only made for running errands.

"Now, go on with the story," he said. "Margaret is always wanting something or other.

Grandfather seemed lost in thought.

"Well," he said, rising up after a while, "here's the ham bone story. Not very good, I know, but I'll tell it.

Ben said he should like it, but grandfather shook his head doubtfully. "It won't be a long story," he said.

And away he made a start.

So he settled himself and began.

"One evening the story goes, Dog How said to Dog Wow, 'Friend of mine, I sawnews. Little Puddles has hung a ham bone on the tip of the new moon, and lets you that whoever can get the bone may have it."

"Dog Wow yanked his hoops. He was so pleased that he began to purr softly and so-

"Purr, grandfather?" inquired Ben.

"Purr, grandpa!" said grandfather.

"Certainly not, Ben. Back to the story."

Then he went on. "The thing is, Dog How, how are you going to get that bone?"

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

"Yes, but there's one thing, Nell: she's a better jumper than any of us, and she'll get it first. Why, I've seen that old tigress jump up until her horns touched the ceiling."

"Eee, Grandfather," cried Nell.

Grandfather looked over his spectacles. "Well, well," he said, what is the matter with you? 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 so that she couldn't jump."

"Let's see," he said, to-day is Friday; to-morrow will be Monday, and..."

Ben gave a squeal. "Grandfather! he shouted. "You're doing it on purpose! Wednesday coming after Friday! You can't fool 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 be so excited."

But there was a twinkle in his eye as he went on.

"Beau will build the prison for us. She'll be the very thing, she shouted. Now I tell you what"

Here the old gentleman hesitated; then he stopped and took off his spectacles. He walked impatiently for a moment in thought; then he stopped and put on his glasses again.

"When I was a boy, my grandfather, answered, "I'd better keep on until you..."

But instead grandfather put his spectacles into his pocket and began to tell for his sake.

"Oh, please!" he begged.

But instead grandfather put his spectacles into his pocket and began to tell for his sake.

"I can't see," he replied.

Ben looked perplexed. "Wow, grandfather," he said, "there's a bargain; you agreed to keep on until you understood.

Grandfather stood up and looked him in the eye. "And haven't I taught you?"

"I'll see, he said.

"So be it," answered grandfather.

When Grandfather had closed the door, he added. "She can wait a few minutes."

"Then I'll go off to get the baking powder."

"No!" answered Ben. "Not till I catch her!"

But where are we to find a stout shovel? asked Dog Wow.

"Bring it!" Dog Wow replied.

"We never could do it," said Dog Wow diminishingly. "We may just as well give up thinking about it, now,"

"Well, and Dog Wow, he added, "Ben Banks will build the prison for us."

"Not till he's washed and looked pleased."

"He's a lazy fellow, who never re-"
FIRST QUARTER—LESSON FOR FEBRUARY 12, 1922
LESSON NO. 7—ELISEA'S AID TO HIS FRIENDS.

Sunday School Lesson

February 1, 1922

A little chamber built upon the wall,
With white walls, and sliding shutters still,
Where he might sit, or read, or lay his head,
As night or day might make, this little cell
Was all this prophet had to cheer. Small was its floor,
What might be seen as fit for grace was told,
And from the crimson light a spot he took
And still what miracles of grace are wrought
In many a lonely chamber with bent roof.

Where God our Father is in sought
And there a humble hand may rest,
And with his presence make love and peace
With God's own glory place.

And souls are lifted to the life divine—R. Hinton.

Adult Topic: A Ministry of Comfort and Help.

Approach.—The earlier Scriptures are enriched by what is related of Sarah, of Rachel, of Hagar, of Rebekah, of Naomi; later, by the story of Elisabeth, mother of John the Baptist, of Mary Magdalene; of Mary, the mother of Jesus Christ; of Mary Magdalene; of Paul; Pocilua; Pearl, and Flaminia; whose softened faith made them wise for mourning. Timothy and fitting him for his future influence. The substance of the lesson belongs to the list of noble women.

Lesson Study.—What makes a woman great? Women—mothers especially—are rich in deeds of lovely, living service. How can we encourage their efforts to do them good?

Was the prophet's story? He did not hesitate to spend hours of time in helping a friend in need. And yet with the proxy is insinuated. Prayer without works is faithless. There are millions of needy, broken hearts who never can be helped, unless they turn to face the light, with warm, tender words and with patience and by the power of personal contact and with soul, little then

Christian life.

'Should Seoul spread, we do not immediately expect the restoration of the one taken from us. Yet God does not work alone, but in and through us. Their removal by death is but transition to a higher state, for permanent reunion.

Application.—Dissolve the living contagion of personal contact. Do our exertions for the person of the family, our neighbors, make a woman, who befriended us, stronger, even our enemies—old and new friends?

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

Euphrat League Topics

S. Feb. 6—George W. Bead: A Soldier of Christ.

Junior League Topic


Sermon: What do you want? Jesus tells you that you will be a big boy if you can, do something for God. The whole of his life was for God. He did not break, but was a mighty man of faith. As he says about God, "He that believed on the Lord Jesus Christ, and the apostles: he that believed on the Lord Jesus Christ, and the apostles, and was baptized, and was filled with the Holy Ghost, and was foreordained before the foundation of the world, was all that was meant by his saying, "He that believed on the Lord Jesus Christ, and the apostles, he that believed on the Lord Jesus Christ, and the apostles.

Application.—How much are you worth? Are you worth what you have cost—money, inconvenience, care, effort, time? Think how many hours mother and mother have spent on you. "That 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 discipline and world society. The basis of peace is mutual understanding. To wrap sturdiness, as far as possible, to build, to maintain the world's civilizations and institutions, which promote and yet hinder the progress, cannot be expected to find the contained minds. To be in action is the great desire for conflict spring. —Ed.
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; just 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 of endeavor, and in the interests of the men-and women-to be of the Indian Church of to-morrow.

E. 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 programs 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, and to consult, represent all the interests, to work out the main issues of a program and also to serve as a program 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. To which are there interests common to both boys and girls?
6. Where, if at all, is there duplication of efforts in our program?
7. In which is there student initiative and responsibility? Of what do these consist, and how essential 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 ideas, in the work we are carrying 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) God?
(b) The Bible?
(c) The way of life set forth by Jesus?
14. What religious attitudes are they developing—in service, ideals, standards, loyalty—towards the church—the Bible itself?
15. What practical applications are they making of the truths taught and lessons learned in their daily living, in the home, in the community, in the world at large?
16. How far do our educational character building methods allow our pupils to come into their own heritage, as Indians, at any point? and how far are we peddling American concepts, attitudes and activities?
17. Where, in the light of these last questions, are we in need of new materials of education?
18. Do you think we are in need of some new agency or new phases, 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?
19. If you were asked to sum up, in a statement or paragraph, our main problems on which the solution of all hangs, 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 we wish 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 interest 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. 9 are so indicated, 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. Gray, "It was a season of great blessing and heart-searching,"—a fine preparation for the conference session, which opened next morning, Bishop E. W. Warne presiding. Bishop P. 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. Lake conducted the devotions. Rev. E. E. Tuck, secretary of the last session, called the roll and was re-elected with assistants. Other elders were elected and Bishop Warne introduced to the Conference several of visitors, including Dr. H. E. 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 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.

For two days previous to the day of intercession by the Conference, that enterprising genius, Rev. L. B. Jones, of Allahabad, gave a demonstration of the kinds of industries undertaken by his school in Allahabad, such as motor car repairs, making of shoes and woodwork, and also a complete dental equipment which served a valuable purpose during the session. For versatility and usefulness Mr. Jones is a real asset to 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, preceded by a period of prayer and uplift not to be forgotten; while the memorial service, conducted by Dr. Back 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 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. Back 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, five class: "the districts of Lahore, Hissar, Batala, Bikaner and Ajmer were set off to join the new Conference, 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 next annual 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 Bishop, although 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, presents an interesting group of problems. Paraway 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."
February 1, 1929

THE INDIAN WITNESS

BATALA DISTRICT

District Superintendent, J. C. Daniel, P. O. Batala.

Allwal, To be supplied.

Bakopura, (Supplied by G. W. Byrness.)

Batala, (Supplied by M. Das.)

Beri, (Supplied by J. A. Taylor.)

Bhambir, (Supplied by Ramro Dass.)

Chandali, (To be supplied)

Chowk, (Supplied by Lt. Dis.)

Chugri, (Supplied by Sardar Das.)

Dharchawal, (Supplied by Pervez D.)

Gala Afghan, (Supplied by E. Bass.)

Khal aur, (Supplied by Laborers Das.)

Kharl, (Supplied by Jr. Chal.)

Sakhian, (To be supplied)

Sori Gillianpur, (Supplied by Guda Malik.)

Talchariwall, (Supplied by Rabboni Masih.)

BEGUR DISTRICT

District Superintendent, Alfred Lobo, P. O. Bikain.

Bikain Circuit, Peha Hall.

Churu District, (Supplied by N. S. Laxman.)

Dobilla Circuit, (Supplied by United Mission.)

Nijour Circuit, (Supplied by Chasie Lall.)

Perumalpur Circuit, T. F. Paul.

Sohagpur Circuit, Mohd. Pachak.

Sunday School Secretary, Arjun Singh II, P. O. Nagaur.

BULANDSHAHR DISTRICT

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

Amathahar, (Supplied by Prabhu Lall.)

Amundebadh, S. Kurnool.

Bulandshahr, (Supplied by S. Daniel.)

Silingor, (Supplied by A. Phillips.)

Rehostpur, K. B. Judd.

Relab, (Supplied by Karamat-Ul-Haq.)

Dada, (Supplied by David Singh.)

Gulahan, (Supplied by J. W. Lathra.)

Jahanmandpur, (Supplied by Mathews.)

Khajra, (Supplied by E. Jeremy.)

Pahani, (Supplied by M. S. Bitter.)

Shahabad, (Supplied by E. C. Herron.)

Sibilwara, (Supplied by Mohd. Haider.)

Shikarpur, (Supplied by M. Bilton.)

Surawal, (Supplied by Bilton.

Sunday School Secretary, G. Massey, (R. O. Bulandshahr.)

DELHI DISTRICT

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

Bahadurgah (Supplied by S. S. Sherring.)

Baraut, (Supplied by P. Peters.)

Deli, R. B. Harv.

Dzil, G. M. Hour.

Ganour, Umed Singh.

Gobalpur, S. B. Rampan.

Gurgaon, (Supplied by Kathleen Singh.)

Hauzpur, (Supplied by Mathews Lall.)

Jasjap, (Supplied by J. George.)

Jhunj, Supplied by L. Desire.

Jukar, (Supplied by Malan Das.)

Kaurati, (Supplied by James Hamilton.)

Medinipur, (Supplied by S. P. Andrews.)

Mahal, (Supplied by Kal Gobh.)

Narain, (Supplied by E. S. P. Latta.)

Nohau, (Supplied by E. S. P. Latta.)

Paumia, (Supplied by R. L. Massey.)

Poonity, J. D. Mattam.

Training School and Ys'ls School, J. C. Pace.

District Evangelist and Sunday School Secretary, Mr. L. E. Fawell.

BISRAH DISTRICT

District Superintendent, Mort Irwin, P. O. Hisar.

Abhar, K. N. Sampson.

Badalpur, (Supplied by Lall Lall.)

Baraul, Zafar Khan.

Barwak Alwar, (Supplied by Samuel Singh.)

Blamola, Arjun Singh.

Shawwal, (Supplied by F. E. Garbo.)

Shawwal, (Supplied by Sardar Das.)

Dour, (Supplied by U. Pasch.)

Fatehabad, R. S. Ram.

Hinn, (To be supplied)

Haari, (Supplied by G. D. Tangi.

Jhabal, (Supplied by G. B. Singh.)

Khasa, (Supplied by E. S. Basra.

Masr, Masri, (Supplied by R. E. Johnson.)

Palpara, James Shaw.

Rama Mandi, (Supplied by S. Shaw.)

Rand, (Supplied by J. J. Inc.

Bulah, (Supplied by M. D. Khan.)

Dart, (Supplied by Narain Jai.

Sangree, L. R. Davis.

Bilt, R. H. Khan.

Nihon, (Supplied by Mr. S. Khan.)

Simoons, (Supplied by H. R. Ross.)

Thiama, (Supplied by A. S. Williams.)

Sunday School Secretary-Sadiquddin Circuit, Agahe Ali, Bhavar.

LAMORG DISTRICT

District Superintendent, G. S. Snooks, P. O. Lahore.

Educational Work, W. C. Haveli.

Perumalpor, (Supplied by Harris-Collins.)

Gumun, (Supplied by Peters Singh.)

Khatuna, (Supplied by Capt. Ram.)

Khatuna, (Supplied by Peters Singh.)

Lahore, (Supplied by Mr. J. D. Vade.

Lahore Government to be supplied.

Locka, (Supplied by United Mission.)

Nisar, I. D. Irwin.

Panduan, To be supplied.

Rasul, J. M. James.

Rajpuri, J. Joseph.

Hussain, (Supplied by G. M. Shabbir.)

Hussain, (Supplied by Chasie Lall.)

Hussain, (Supplied by C. A. Judd.)

Nisar, (Supplied by W. C. Haveli.)

Jaffar, (Supplied by W. C. Haveli.)

Sohra, (Supplied by W. C. Haveli.)

MURSHIDABAD DISTRICT

District Superintendent, E. C. Alldrich, P. O. Murshidabad.

Educational Work, E. O. Tuck, P. O. Murshidabad.

Baraut, (Supplied by S. B. Perera.)

Baraut, C. A. Taurin.

Mahamadh, (Supplied by E. B. Perera.)

Mahamadh, C. A. Taurin.

Kharl, (Supplied by C. A. Taurin.)

Kharl, (Supplied by S. B. Perera.)

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Sunday School Secretary, T. G. Negri.

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Sunday School Secretary, T. G. Negri.
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THE INDIAN WITNESS

February 1, 1922

Evangelistic Work, Miss Farmer, Miss Wells.
Blackstone Institute, Miss Clancy, Principal, Miss Clark.
Girls' Boarding School, Miss Sykes, Principal.
Brindisi Hospital, Miss L. A. Hoffman, Principal.

BOGOREE DISTRICT.

District Work, Mr. Robertson.
District Work, Miss Randall, Hostel and Office, Miss Bermiston.
Miss Moore, Evangelistic and School Work, Mrs. Burke.
Methodist Work, Miss Robertson.

SPECIAL APPOINTMENTS.

Conference Treasurer, Miss Madden.
Church School, Miss Lawrence, Principal and Correspondent.
Wellesley, Miss Davis.
Isabella Thoburn College, Miss Rockwell, Miss Reid.
Primrose School, Miss Kemp, Mrs. J. Deleave.
Relief Work Employment Bureau, Mrs. S. Rankin.

From McFarlane, Miss N. Nixon, Miss Bull, Miss Cochran, Miss T. Hoffman, Miss L. E. Lawson, Miss Schroeppel, Mrs. Benson Baker, Mrs. A. G. Gray, Mrs. James Lyon.

On Furlough.


Women's Appointments.

AGHORE DISTRICT.

District Work, Mrs. E. M. Bug.
Church School, Miss Alice Lawrence.
Boys' School, Miss E. C. Jenkins, Miss L. M. Lawson.
Boys' Training School, Miss T. O. Bridge.
District Work, Mrs. A. J. Ruby, Miss D. P. Ray, Miss I. R. Allcard.
District Superintendent, Mrs. W. H. Bank.

ALIGARH DISTRICT.

District Work, Mrs. Beallwell Clancy.
Evangelistic Work, Miss E. M. Lawrence.
Girls' School, Miss C. Hoffman.
District Superintendent, Mrs. W. H. Bank.

BANARA DISTRICT.

District Work, Mrs. L. D. Darl.
Evangelistic Work, Miss L. L. Christian.

BISWAR DISTRICT.

Evangelistic Work, To be supplied.

BULANDSBAHR.

District Work, Mrs. Robert John.
Evangelistic Work, Miss Lawrence.
Village Education, Miss E. E. Donoghue.

DHALIA DISTRICT.

District Work, Mrs. Stabler.
Evangelistic Work, Miss L. M. Greaves.
Boys' School and Training School, Mrs. Crone.

BISHNAR DISTRICT.

District Work, Mrs. Kandas.
Evangelistic Work, To be supplied.

CABORE DISTRICT.

District Work, Mrs. C. S. Stoute.
Evangelistic Work, Miss A. L. Darl.
Girls' School, Miss O. E. Smith, Principal, Miss Palmer's Boys' School, and Training School, Mrs. Pope.

NERJU DISTRICT.

District Work, Mr. Adlrich.
Evangelistic Work, Miss Berryth.
Village Education, Miss E. Cowledge.
District Training School, Mrs. Alcock.
District School, Miss Richards, Principal, Miss Clissie.

MUTTRA DISTRICT.

Educational Work, Mrs. E. W. Clancy.
Muttta Normal Training School, Mrs. Pace.

Evangelistic Work, Miss Farmer, Miss Wells.
Blackstone Institute, Miss Clancy, Principal, Miss Clark.
Girls' Boarding School, Miss Sykes, Principal.

Brindisi Hospital, Miss L. A. Hoffman, Principal.

Evangelistic Work, Miss E. Porter, R. N., Nursing Superintendent.

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Evangelistic Work, Miss E. M. Lawrence.
Girls' School, Miss C. Hoffman.
District Superintendent, Mrs. W. H. Bank.

BANARA DISTRICT.

District Work, Mrs. L. D. Darl.
Evangelistic Work, Miss L. L. Christian.

BISWAR DISTRICT.

Evangelistic Work, To be supplied.

BULANDSBAHR.

District Work, Mrs. Robert John.
Evangelistic Work, Miss Lawrence.
Village Education, Miss E. E. Donoghue.

DHALIA DISTRICT.

District Work, Mrs. Stabler.
Evangelistic Work, Miss L. M. Greaves.
Boys' School and Training School, Mrs. Crone.

BISHNAR DISTRICT.

District Work, Mrs. Kandas.
Evangelistic Work, To be supplied.

CABORE DISTRICT.

District Work, Mrs. C. S. Stoute.
Evangelistic Work, Miss A. L. Darl.
Girls' School, Miss O. E. Smith, Principal, Miss Palmer's Boys' School, and Training School, Mrs. Pope.

NERJU DISTRICT.

District Work, Mr. Adlrich.
Evangelistic Work, Miss Berryth.
Village Education, Miss E. Cowledge.
District Training School, Mrs. Alcock.
District School, Miss Richards, Principal, Miss Clissie.

MUTTRA DISTRICT.

Educational Work, Mrs. E. W. Clancy.
Muttta Normal Training School, Mrs. Pace.
THE INDIAN WITNESSES

Published monthly by

THE UNION TRACT SOCIETY

Mayfair Place, Calcutta

Mentioned in this issue:

Gardenia, daughter of Mr. Charles V. Gardner, was recently married at Maniwai, District Bashah, Rev. B. Fieldhouse, Captain of Alliars, performed the ceremony.

Mr. Fred Smith of New York is expected to arrive in Allahabad, on Feb. 19, for a conference of missionaries and Christian workers at the Young Men's Christian Association's offices in Allahabad.

Address all correspondence intended for publication and books for review to the

THE INDIAN WITNESSES,

49, Conti Street, Lucknow.

Registering agent and office address:

"WITNESS, LUCKNOW"

Address all matters of business, and make all changes in address, post office, or to agents, to the

THE UNION TRACT SOCIETY,

Mayfair Place, Calcutta.

For the first ten days in February, Bishop Robinson is booked for an extensive tour through the United States, making a circuit route in the States.

From the Field

Bendahora, 27

The Indian Witness
Nineteen officers and delegates were in attendance.

On Sunday afternoon, Miss M. J. Campbell, National W. C. T. U. organiser, spoke at a union meeting held in Stewart Hall. A large number of Bengalees 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 Dispensary and Children's Hospital. The committee made remarks to Dr. Robson of the Friends' Hospital, and when she entered the room told him that the clothing, "proper care," and education was the thing to point out. Miss Robson found his present health as the expansion of the child welfare, and the personnel of the national officers. At the close, a motion was given to the local union, and nine subventions 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 mission and an Indian doctor of the Ayurvedic school. Later some of the children, down from a number of the girls schools.

At two o'clock the mothers and babies assembled for the baby show. 69 babies were entered—Christian, Parsi, Buddhists, and Mohammedans; but they were all clean, healthy, and friendly. A number of them showed promise of being outstanding in the principal cities of the world.

The Council of State on Wednesday, by 20 votes to 11, rejected Mr. Khan's motion for a committee of members of the two houses of legislature, to explore possibilities of improvement and economy in national expenditure, and to make concrete recommendations, which now supported the resolution.

At a meeting of the Council of State on Thursday, two bills were introduced designed to give effect to the proposals of the Legislative Council in September last, for reorganisation of the army, to make concrete recommendations, which now supported the resolution.

The Legislative Assembly passed a bill to vest the services and move the law relating to the W.C.T.U., with some modifications suggested by Mr. Bange. A luncheon was given to the assembled members.

The Prince of Wales arrived at Hyderabad on Wednesday after a trip to New York. His visit was greatly enjoyed.

The Prince of Wales expressed his regret at being unable to return to the principal cities of the world.

The Prince of Wales, on the eve of his departure, expressed his regret at being unable to return to the principal cities of the world.

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THE INDIAN WITNESS

February 1, 1929

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

2. The Prime Minister, referring to the work of the Committee of Enquiry, announces the adoption of the recommendations of the Committee, and the Government will present to the House a Bill for the carrying out of those recommendations. The Bill will be introduced as early as possible in the next Session of Parliament.

January 27.

The death is announced of Mr. W. J. Hollywood, who was British Ambassador at Washington from 1890 to 1912. "L. W. Hollywood, in his policy of finance and balance," says The Guardian, "was outstandingly known for his wisdom in the sealing of progressive agreements in European affairs. His grave absence is to be regretted. He will be remembered as one of the most able statesmen of his time, not only in America but in the world." The Government, in its statement, expresses its sorrow and sympathy with the family of Mr. Hollywood. The funeral will take place on Thursday, and the body will be interred in the family vault at the family seat near London.

January 28.

New era of 30 million sterling British Local Loans and Anglo-Indian Oil is announced. Mr. J. H. D. Fisher, the Secretary of State for the Home Department, has decided to make a fresh start towards self-sufficiency in India. The Government has been impressed by the success of the Anglo-Indian Oil Company in the production of crude oil, and has decided to give financial assistance to the company in order to increase its output. The Government will make a loan of £10 million to the company, and it is hoped that this will enable the company to increase its production of crude oil and to reduce the importation of oil from abroad.

January 29.

After the death of Mr. W. J. Hollywood, the Indian Government announces that Mr. J. H. D. Fisher, the Secretary of State for the Home Department, will take charge of the Government's policy in India. Mr. Fisher is a able and experienced statesman, and the Indian Government is confident that he will be able to carry out its policy in India effectively.

January 30.

The Indian Government announces that the Government's policy in India is to be continued under the leadership of Mr. J. H. D. Fisher. The Government has decided to increase the production of oil in India, and has decided to make a loan of £10 million to the Anglo-Indian Oil Company in order to increase its output. The Government will make a further loan of £10 million to the company, and it is hoped that this will enable the company to increase its production of crude oil and to reduce the importation of oil from abroad.

January 31.

The death of Mr. W. J. Hollywood is reported. Mr. Hollywood was British Ambassador at Washington from 1890 to 1912. He was a able and experienced statesman, and the Indian Government is confident that he will be able to carry out its policy in India effectively.
THE INDIAN WITNESS
February 1, 1922

The Family Circle

THE BOOK FOR ALL TIME

"Now never was a trouble yet," I've heard my mother say.

"And never will be found in this book I read 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 in the rest of voice she did. That voice and face

I love her attitude as just a plainly吾1 when

But read to the same old things again, and put again.

I didn't know it back so deep—the wisdom she imparted.

It took the years—sometimes years that left me heavier bourring—

To show me now the words and scene I thought I slightly needed.

Worse aimed to give my later life the things it surely needed.

And now when, in a hotel room, I take the little book,

The Bible—God bless them—gave, I recently

Looked through page on page and line therein, to

my profound surprise, full proof through this great wonder book, that God's all-seeing eye

Perma that day—that very day that was so new to me.

And lost direction, through the changed, on all that I should be.

And do, the thought that seemed so iniquitous

How men return to me the years those wonderful words speak

And, strangely, things I read in there sound different, somehow

From ordinary printed stuff. And hence my little now

That, both for my mother's sake, and for my own sake, too.
Will search the Scriptures every day—they tell me what to do—

Discarding Christianity

Jack Graham was very much excited, as he said his prayer.

"After twenty centuries of Christianity's teaching peace on earth," he cried, "none of the Christian nations of the world are now busy engaged in shooting from their fellows!

If that is all Christianity can do, I go through with it.

"Just what are you going to put in His place?" I asked Doctor Brown

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

"Let me see," said the doctor. "What ever unsuccessful efforts practice, Christianity have that moral qualities are of supreme consideration. It makes honesty and purity, and demands that the highest goodness is the unselfish giving of counsel for other's good. When you disdain 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 disdain Christianity, where will you find a higher ethical teaching than that?"

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

"Well, let us look deeper," the clergyman continued. "Christianity declares that at the head of the universe is love; that a Being of love surrounds us all, eternally seeking entrance to our lives, that He may bless us and help us. We all need it so 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 in our deepest joy. Tons of thousands of the philosophers, poets, and saints of every age since Christ has pointed out that that which seems the least 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?" asked Jack.

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

Jack stood thinking it over. Then he held the book to the clergyman. "Am I 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, in fact, in every church of any size, they are to be found—the little-souled people. They may be of small size outwardly, and as so far as they themselves discovered may be so large as the common run of folks. But the fact that inwardly they are small is made manifest by many inaudible signs. They are by no means invariably found among the poor or the unconscious. They are quite as likely to be found among the rich and cultured and intellectually among those who have the pride of life in marked degree.

We have not used to think those who are small of soul to 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 the old writing in every Christian society, who are unadjusted 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 laid, lack that spirit of high adventure without which the Christian cause can never triumph.

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

It goes without 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, or even admonished sharply, as though those who are small of soul, in the sense of being mean and selfish, must be for their soul's sake. Those little-souled people are rather to be encouraged by promise and example. They are to be shown the noble way of living and gained 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.

"Be encouraged, the faith-based—the little-souled."—Pittsburgh Christian Advocate.

The New Child Needs the Old Bible

Neads the touch upon his own mental

powers of his sublime literature—

Neads the language of the poets to

unmink his own emotions in the presence

of beauty and grandeur—

Neads its prophetic to stir and direct his

devotions—

Neads its splendid heroism to inspire

his own—his solemn apellation to stir

his own loyalty to the suiritre of nations—

Neads to grasp the idea of "God the

Almighty Ruler," to find his own re-

relate place in the universe.

The new child is in need of a new

interpretation of the Gospels which shall

meet the problems of life to-day—

Mary Annette Wilbur In The Indian Sunday School Advocate.

The Wishing Girl

She wished she were a princess, Of, better still, a queen;

She wished to see strange countries That she had never seen,

She saw the wealth of Japan

And wished to take their place;

She wished for their fine jewels

That shone in the sun's bright gaze.

She wished for all her desires

Were granted as soon as said;

Or that by magic her desires

Her desires could be done.

But strange, with all her wishing,

She never wished to die.

The bright and beautiful shirt

The others wished to see.

Morning Star.
nly 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 acre the people. To the service of our institution in this great country is a real greatness which, like all other greatness, is a service of the people. If we shall gauge our success by the constitution of our institution, which is the national, social, economical, and educational backbone of our country, for, says James Russell Lowell, "the measure of a nation is the measure of its individual's success in the end."

Our one great and rich heritage of our country contributes to the thought, the moral energy, the intellectual happiness and the spiritual hope and consolation of mankind.

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greeting from the New Epworth League Secretary

I am sure you have already heard of our new Epworth League Secretary, and I am sure you will be pleased to hear from him. He is a man of great ability and energetic in his work. He has been with us for some time now and has done much to advance the work of the League.

The Book for All Time

"There's nothing like a good book," I said to my mother, "and a good book can help us through the worst of times."

It is true that a good book can help us through the worst of times. It can bring comfort and hope during times of stress and turmoil. It can also provide a source of inspiration and motivation.

Discarding Christianity

Jack Graham was very much against the idea of discarding Christianity. He believed that Christianity was the true religion and that all other religions were false. He believed that the church was the only true authority and that all other authorities were false.

The Little Book

"I told you so," said the mother. "We have not been able to persuade Mr. Brown to change his mind."

It is true that we have not been able to persuade Mr. Brown to change his mind. He is very set in his ways and will not listen to reason. We must continue to try to persuade him, however, as we believe that Christianity is the true religion and that all other religions are false.

The Book of All Time

"And I tell you," said the Bibles, "you will have to choose between me and the books."

It is true that you will have to choose between me and the books. You cannot follow both, as they are in direct opposition to each other. You must choose one or the other, and you must choose wisely.

The Little Book

"I told you so," said the father. "We have not been able to persuade Mr. Brown to change his mind."

It is true that we have not been able to persuade Mr. Brown to change his mind. He is very set in his ways and will not listen to reason. We must continue to try to persuade him, however, as we believe that Christianity is the true religion and that all other religions are false.
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BOOKS FOR TO-DAY.

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No. 2. The Yearnings of the Young Men—By E. A. H. Cameron.

No. 3. "The Yearnings of the Young Men"—By H. V. Smith.


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PRINTED AT THE METHODIST PUBLISHING HOUSE, LUCKNOW, BY MATTHEW O. L. ROSE, AGENT.
Our India General Secretary
By Brenton T. Bailey

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

For the first time in the history of the Church in India we have an Indian man occupying a position such as the Rev. J. R. Chitambar holds. Since January of this year he has been working with the Epworth League in India, which is the religious arm of the Indian Christian Church.

The work of the Epworth League in India is of great importance. The league has been organized in all parts of India, and is now reaching into the villages and rural districts.

Brenton T. Bailey

A Report from Secretary Chitambar
India Leaguers Like Missionaries

I have just returned from a recent trip to the Mission field, and am having to write this letter by letter. Thus far I have traveled 1,400 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 regular, 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 will be used by the leader, and he or she is to give the stories in the vernacular. This has been found very helpful, I am glad to say.

First Week Going on Activity

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.

Our young people have not only been very interested, but have also been very active during the first week of the league meetings. We are using both the English and vernacular literature of the league, and are having volunteers for Christian service. I know that the spirit of the young people in this work is very strong, and that we are going to have a very successful year.

B. R. Chitambar

Epworth League General Secretary for India

August 17, 1918

THE EPWORTH HERALD
San Jacinto high school. For months all his dreaming had centered about this long-cherished ambition 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 to college. The problem as Ted, stretched out on the porch platform, saw it was simply: Ted + the Black Coyote = $1,000 and a mechanical engineer; and Ted — the Black Coyote = Ted on the ranch as 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."

WITH MOTHER IN THE GARDEN

When mumps's in the garden,
"A's where I like to be,
Clausen I get to help her
A-pickin' things, you see.
I help her with the cabbage
And she don't care at all
When I play howlin' alley
With cabbage fer a ball.
An' when I count the beanses
She never has to look,
But always knows exactly—
How many she must cook.
Sometimes we dig Vinuses
An' when I throw too fur
An' miles it where's the basket
She laughs at me an' her.
She laughs, too, when I holler
"Bouts bein' sewer o' tems,
But I'm more skinned o' lizards
An' jump out long the roads.
An' mumpers think 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.
For trouble I was in.
"Cause when she picked tomatoes,
An' piled 'em in her hat,
I tumbled right over backwards
An' sit down where they're at!"
—M. Henshaw, in Western Christian Advocate.
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 cooperation 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 cooperation of 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."
Jawshant 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 know Miss Lilavati Singh of India, will be particularly interested in meeting the Rev. Jawshant 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, as recorded by Maharratni Brahmat, 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, exclaiming as such a God, give me strength to obey it." This was on the occasion of John B. More's visit to Lucknow, when both he and Robert R. Wilder presented the cause of the Student Volunteer Movement and indicated the needs of India. "On February 1, 1895," says Mr. Chitambar, "I, with several others, signed the declaration, because I heard the Bovine plainly say to me:

"I save my life for thee, What have thou given for me?" and I could not but respond:

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

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

Friends—to call—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 therefor to shape his life in accordance with themselves. In 1895, moreover, he married Miss Sarvabha Singh, of the Tathal 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 1907, and remaining there three years as a teacher, Mr. Chitambar served a brief pastorate in Nepal, and then was called to take charge of the high school connected with the Thoburn 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 academic 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 preacher and evangelist. He is in demand in the whole Central Provinces, where he makes the high school a center of devotion, and through his varied activities is building up one of the most influential and promising churches of North India. He strives 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 Literary Society of India, organized in 1906, and in 1907, along with Miss Lilawati 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 Student Volunteer Movement and presented the cause of Christian work, but also as the only Indian representative of the Congress of Indian Students in the World's Convention to be held at Washington, D. C.

Both these honors have been warmly bestowed, and there is a great hope of people in India who are delighted that a great 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 ambassadors for the values and success of missionary work.

Function of the Modern Sunday School

By David D. Downey, D.D.

Secretary of the Board of Sunday Schools

Persian is a word with a variety of meanings. It is a noun in a mathematical, a physiological,...
Kingly in the light of the day, and its influence is felt more and more in the service of 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 only necessary to state that the Sunday school is the most important and significant service in the calendar of the church service. The church service has no right to compete upon the scale of the Sunday school, as it is bound to do when the school is a prefix or upon its head, as it is usually bound to do when the school is an appendix. No attempt is here made to define the hours of Sunday services, as the only conclusion 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 great signs of the failure of the Sunday school world is the interest in graded schools and in graded lessons. The Church has naturally and wisely consecrated and has not hesitated to employ the most ready educational facts or improved pedagogical principles. Being unreformed, however, the graded school (which is simply the grouping together of scholars of similar capacity) and the graded lesson (which is simply a lesson suited to the age limitations) are in the order of truth and development, the Church has entered upon that path of progress, strenuously seeking to redeem itself.

One of the results of the failure of the Sunday school to take itself seriously has been the inability of the church to command the service of many men and women of the highest and finest spiritual and intellectual life. We need of appreciation in this sphere of the thousands of devoted men and women who have given themselves magnificently to the Sunday school cause. They have not sought to have our heartfelt appreciation. The cause is that other agitating limitations they have become all that has been done. We owe them a debt of gratitude greater than words can express. Their loss is in this that many busy social and cultured people have lost sight of the Sunday school because they have felt that it was not a serious or a seriously and wisely organized institution. Let them once realize the magnitude and value of the institution and its work, and men and women and their leaders, time and money will be the call of the church.

Draper says: "The Sunday school is the most important part of the church. If not the Sunday school, how can the church ever become a part of the life of a community?" The Christian Church of England is a center of a century home service for its richness, its depth, the knowledge and its power. Happily upon the quality of our teaching in the Sunday schools now and in the next few years. If we believe our present stature we shall not have time lightly or look stiflingly at either the opportunity, the work or the worth of the modern Sunday school.

"The Sunday school must become a part of our daily life." This is the call of our people for service and leadership. The Church is called to be the leader of our people for the service and leadership that is the result of such service. This preparation includes different elements. It includes, first of all, knowledge of the text-book—The Bible—a material and content. Since
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, general secretary of the Young Men's Christian Association. Dr. Chitambar is the first Methodist to hold this office. The All-India Christian Council is composed of representatives of all denominations. It meets in Christmas week each year to consider the problems which are facing India and the Christian community. Dr. Chitambar is the son of a high-caste Indian who embraced the Christian faith. After graduation from Lucknow Christian College and Bareilly Theological Seminary, 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.
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 467, thirteen in advance of Genesee, which is credited with 444. Philadelphia Conference is credited with 430 new subscriptions, 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
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 E. M. 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 untral Conference for India he was one of the two men mentioned and voted upon for the bishopric. He is 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.
LIFE needs itself by using other lives.
To fill the need made by the hand of sorrow
When we are brave,
From some within heart
A love not hard.
To seek
A mother’s need
Makes our own lighter grow.
We know
Jesus rose not to receive last gifts.
"The time we live
RACLSTON PARK, NEW ROCKFORD, N. Y.
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 the manhood of young India what Miss Singh aimed 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 Brahman, of Nagpur, the capital of the Central Provinces of India.
"My father was a student at the Wilson College, Benares, in a class of the Holy Scripture 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 banner that hitherto rocks andiner. By the power of the Almighty God the stony heart was broken, and this moving spirit soon changed into an inspiring spirit. The following few days were days of ruthlessness and mental worry to him. He would go to the shore at dusk and would pray: ‘O God of Christ, 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. Wyman. He was married when he was only eleven years old and my mother was a girl of eleven. My father’s first two sons had died when he was only six months old and his “little” wife came to Allahabad, and through Dr. Wyman’s intervention they were also baptized. Thus this family of three persons, cut off from their circle of relatives and friends, worked down in Allahabad.”
"The father studied in the Blair 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 Isabella Wilson College school at Cawnpore.
Mr. Chitambar, after graduating, went to Lucknow as a preparatory student of the Christian College. Owing to 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: ‘I 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 influence 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 1906,’ he says, ‘will ever be memorable in my life, for it was then that I received a definite call to join the gospel, and after prayerful consideration obeyed it.’ This was on the occasion of John H. Muir’s visit to Lucknow, when both he and Robert P. Wilder presented the cause of the Student Volunteer Movement and inspired the needs of India. ‘On February 1, 1894,’ says Mr. Chitambar, ‘I, with several others, signed the dechristianizing, because I heard the behavior plainly say to me:

‘If I were a man for God, What best divine for me—
and I could not but respond:

Here I feel, I give myself away
To do all that I can do.’

“This decision,” he concludes, “was made once for all, and Christ gave me strength to remain firm.”

Mr. Chitambar, as the leader, was the outstanding(value) of the young India. In the World’s Sunday School Convention, he represented India in the World’s Sunday School Convention. He is pastor of the Lucknow Christian College, Lucknow, where he has for the past years been a student and a professor. 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 deduce their own 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 and three of them Hindu and Mohammedan, whose lives he is helping to mold.

Mr. Chitambar’s accidental 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 Presbyterian church in Lucknow, where he preaches in a congregation of four hundred, and through his varied activities is building up one of the most influential and promising churches of 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 1921, 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 National Missionary Society 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 Student Body to the World’s Convention to be held May 28-30, in Washington, D. C.

Such honors have been worthily bestowed, and there is a great love of people in India who are delighted that a wide circle of friends there have the opportunity of hearing and personally meeting one who represents India at her best. Such men are the best possible ambassadors for obligations regarding the value and secrets of missionary work. Lucknow, India.

Sorrow’s Alchemy
By May Louise Tibbits

Life needs itself by using other lives.
To fill the need made by the hand of sorrow
When we are brave.
From some within heart
A love not hard.
To seek
A mother’s need
Makes our own lighter grow.
We know
Jesus rose not to receive last gifts.

The time we live

RACLSTON PARK, NEW ROCKFORD, N. Y.
vond is used in this article. What is it that the Sunday school is bound to do, what is it that the Church is bound to do, what is it that the business, the office, the daily, the enjoyment of the modern Sunday school?

Using the word, we may be said that the first function of the Sunday school is to take upon itself. It is evident that in many cases the Sunday school has not taken this upon itself 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 churches with hundreds of children sometimes huddled and crowded together in earthen rooms, and in other places brought into galleries and benners, dim, dark, and dusty. Until recently, at least, the chief thought of a building committee has been a beautiful and commodious meeting room for the grown men and women, and if there was thought to be any merit in the school, so much more of an attempt at a schoolroom or a schoolhouse for the Sunday school. The time has come for all these to be in an effort to meet the needs of the little people the interests of the little people must be served.

The equipment of the Sunday school with appropriate class rooms and seats, with steps, literature and supplies must not any longer be left to chance and caprice, but is included in the formation of an almost exhaustive treatise. All this must be considered as a part of the legitimate, earnest work of the school, 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 profit or as an appendage to the morning service. It is not essential to discuss the relative value of the church and Sunday school service. It is only necessary to say that the Sunday school is worth and must have a distinctive place and time in the calendar of the church service. The church office, in fact, has no right to intrude upon the being of the Sunday school, as it is bound to do when the school is a profit, or upon its head, as it is bound to do when the school is an appendage. Any attempt to force shall decide the hour of the school services must be divided. The only exception is that in the early years of the school must be given a distinct place and a sufficient time for thedoing of its work, and any attempt to bring that the little people and the press of the Church will soon solve the problem.

One of the hopes of the Sunday school world is the interest in graded schools and graded lessons. The church is naturally and wisely conservative, and hence it has not rushed blindly after methods 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 true development, the Church has entered upon that path of progress, and now at last is retracing 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 as the highest and finest spiritual and intellectual life. No work of decrepit is in any sense the work of any of those who have given themselves unselfishly to the Sunday school cause. They have no right to have our heart's approval. The career in that heavy-handed disregard they seem to have abandoned all that has been done. We are sure of a debt of gratitude greater than many would express. The thing is too true that many fine- working, trained and capable people have left the Sunday school because they have felt that it was not a service to the Church and to the church workers. Let them never forlorn the significance and value of the institution and its work done and stand and say that there is no future of the church enter upon that path of progress, and then at last is retracing its steps.

A new look at the Sunday school. Pastor Wiessner says: "The Sunday school is a part of the Church and the world, and a part of the religious work of the Church. One of the elements in some instances both of born and of church. Take, for example, the work of the school. It is not the work of the church, but it is the work of the Church and the world. It is the work of the church, but it is the work of the Church and the world. Sunday school work has no right to trample upon the Church's service. A part of the adults shall have a part of the church and the world, and for all those in authority to insist that in all Sunday school service. Whatever is meant by the Church's service is not the result of labor or learning, but the outcome of a much more method. It is the true, the intuitive certainty of spiritual vision. These are final, and utterly serious, and to lose the child—better little children to come and save them and forbid them not: for in the kingdom of God, there must be children. Jesus went and said: 'Forgive the children, and you will see them I never had to explain this religious idea and its significance and its place to spiritual children, to spiritual children, to form, not to reform, to make the Church a new world for the children, a world of love, a world of efficiency and a world of God. The Church must go. It is the work of the Church and the world, and for all those in authority to insist that in all Sunday school service, and in all the work of the Church, that there be a new look at what has been done and that which needs doing will surely be accomplished.

The greatest evangelistic opportunity of Methodism today is the opportunity of the Sunday school. Three million men and women have been saved through the failure of parents and teachers and modern Sunday schools to rightly understand and guide the child. But the business of the Sunday school is never to return. To it is committed the task of forming and reconstructing from foundation to reformation.
Dear Sir,

The students of the Institution have assembled here today 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 threw 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 unfailing 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 still be 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.
Truly, teacher and wise, 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.

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.
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 column 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-aliens 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 fact, and criminals intent on destroying and subverting our government is to make fiction out of fact, and law. Not to 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 law an alien who is proved a member of the Communist Party at the time of his arrest is subject to deportation. Between 1927 and 1939, the commissioner general of immigration reported, exactly 120 aliens were deported as "anarchists and radical classes." During the same period, 115,273 aliens immigrated to this country. At one time—1929—we had 18,000,000 unnaturalized foreigners living in the United States. The number has never fallen below three and a half million. Yet, on 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 331 non-citizens had undergone the same experience. In 1918 the ratio for the citizen was 571 and 306 for the alien. Whereas, in a year's time crime among the native-born had gone up by 16 per cent, it had dropped among aliens by 6 per cent. For one murder 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 citizen's in all offenses including murder, robbery, 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, 1929, 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, 3½ 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 proficiency 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 bears strikingly depicts this and result upon-humans' hearts of war harms. The biting of aliens is urging no deeps, and in its reactions it becomes a serious blow to democracy.

**Distinguished Indian Bishop**

In the death of Bishop Jashwant Rao Chitambar of Allahabad, India, reported in a columng from Bombay as occurring on Wednesday of last week, a Methodist national with a long and remarkable record of Christian service has completed his earthly career. Elected to the episcopacy at the meeting of the Central Conference of Southern Asia in Ceylon, 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 Methodists 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 Maharats Brahman, while Mrs. Chitambar—Satyavati Vida Singh before her marriage in 1901—came from a family of Rajputs. The parents of both were high-caste Indians and lost their inheritances.

In 1903, upon graduating from Bareilly, Bishop Chitambar became a member of the committee that revised the Hindustani Dictionary, and was a member of the executive committee of the Epworth League for India, and as superintendent of the Children's Aid Society. He was appointed professor of history in Lucknow, as general secretary of the Indian Council of Missionary Literature, and served as pastor of the Bareilly Church for a generation.
Copy of letter from C. L. Bare, Lucknow, India, introducing

Dear Dr. Leonard:

This will introduce to you Rev. Jaiwant 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.
NEW YORK -- Mrs. Satyavati Violet Chitambar, 90, widow of the late Bishop Jash-want 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 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)
Mrs. Satyavati Singh Chitambar of India was a special visitor to Scarritt College on Monday, October 21. 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: Chandu Christdas, Ada Luke, and Eva Shipstone.
Mrs. Satyavati Violet Singh Chitambar, widow of Bishop Jashwant Rao Chitambar, the first Indian Methodist bishop, will be the guest-speaker on...
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 delegate from India.

Mrs. Chitambar is the mother of six children.
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.

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As president of the Woman's Christian Temperance Union of India, Mrs. Satyavati 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

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 H. Antrim, president of the university, made the following declaration:

Jashwant Rao Chitambar, son of high-caste Indian parents, who lost inheritance and honors when they became Christians; father a native missionary; graduate, professor of history, and principal of Lucknow Christian College; graduate of Allahabad University and Faculty Theological Seminary (receiving 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 reelected in India. Scholar, administrator, son, preacher and prophet, teacher and leader; living link between the present Christianity of the Orient and the mythical Christianity of the Orient; husband of Sagunat Singh (former member of Indella Theological College); Bachelor of arts, master of arts, doctor of divinity—Jashwant Rao Chitambar, by the authority invested, I confer upon him the honorary degree of doctor of laws, at Oklahoma City University, with all the rights, honors, and privileges here and everywhere pertaining to that degree. In witness whereof, I present to him this diploma and extend you with this hand.

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.
New Englander this season—Miss Margaret Slattery. There are lectures, discus-
sions, or conferences on the boat each
day, as well as while the party is in Eu-
rope. The leaders "over there" will be
people prominent in governmental affairs
and the movement toward world peace.
Mr. Douglass, who is New England sec-
cetary of the National Council for Pre-
vention of War, will himself speak sev-
eral 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, Eng-
land, will be next year's Lyman Beecher
lecturer on preaching in Yale University.

—Rev. and Mrs. H. G. Butler of Ox-
ford, with their daughter Dorothy, are
making an automobile tour of the West,
including Iowa Wesleyan Commence-
ment, 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 Is-
lands and in Chile, died at the Mary-
land General Hospital, Baltimore, on June 16.
Dr. Teeter joined the faculty of the Uni-
versity of Southern California in 1930,
and later the extension department of
Columbia University, where he was at-
tached 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 Pas-

79 Years Ago
in
ZION'S HERALD

BOOK CONCERN PROFITS

THE inability of the Book Concern to
make its usual dividends to the An-
ual Conferences this year, is a fos-
tunate event in the history of the M. E.
Church. It takes a crutch from the hands
of the church, on which she has already
leant too long, to the injury of her young
men—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 respect
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 this not hope that it will, here-
after, lead the Conference to adopt sys-
tematic measures for the competent sup-
port 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.)

She is supported by the New Eng-
land 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, Ep-
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org