FISHER, BISHOP FRED B. (DR.)
ARTICLES BY, INTERVIEWS WITH,
PHOTOGRAPHS
The Outcaste's Exodus

In sending this heart-stirring message from India to the Church, Bishop Fisher, in a personal note, writes:

"Last night, in my bed, by the flickering rays of the little lamp, my hands wrote in pencil at my heart's dictation, these verses on the Outcaste. Have they not an appeal to the real story of the Mass Movement?"

THEY come! the men of sorrows come,
Along the toilers' dusty road,
Forsaking superstition's load,
Escaping slavehood's bitter goad,
In faith, they come.

They come! the care-worn women come,
From out the hovel's prison door,
The smoke-stained walls and mud-dung floor,
Bowed down in grief and sorrow sore,
In hope, they come.

They come! the naked children come,
Already weary, having toiled,
But eager, hopeful, bright, unspoiled,
Though born in squalor, souls unsoiled,
They, child-like, come.

They come! the waking millions come.
They see the Cross where Jesus died,
Behold the wound-print in His side,
They turn to follow this dear Guide.
Redeemed, they come.

They come! who greets them as they come?
Shall sons of God, touched from above,
Like paibied priests unworthy prove?
Oh, let us rise in Christ's great love,
And bid them come!

RANID, ISS. L. APRIL 1, 1921
Heard the Preacher

Pen Broeck

Their bell was tolling the bishop's call. I heard the
parson-Brother, the bishop, and a better woman.

And in the local church, they were waiting for the
dress of welcome.

At last at half-past six would go over the top, and
minute speech explained what the bishop had
outlined about the very good jokes about
most of the tired auditors.

Mrs. Smith, she whispered, life of her she couldn't see:
the floor to the one well-bishop had an attractive
look better if he were still.

The chairman closed by saying, "Wait, Dear Brother?"
but Mrs. Smith looked like just what she was:
"Only Waiting 'til the Grown," an explanation.

Smith, though at the present time, the answer was:
written twenty minutes long, as the
me. The answer was on
covered its breath, then
Like Singing All the Time ahead and tried not to b
fell in my bosom she was:
first time she heard then

Then came the prayer, on "The Church in a City"
prayed. He had been thinking of thanksgiving.
He spoke of the past in
opportunities, what had

we were waiting for the

Bishop Fisher Says British in East Knock U.S.

Methodist Clergyman, Home From Calcutta, Holds English Are Jealous of Our Trade Supremacy Calls Them Poor Sports

Resentment Even Shown to American Church; Finds Bonds of Empire Weaker

Fresh from a tour of South Africa and Australia, the Right Rev. Frederick B. Fisher, Methodist Episcopal Bishop of Calcutta, landed in New York yesterday on the Ascania, condemning British "poor sportsmanship" toward the United States in the Orient.

"Everywhere," said Bishop Fisher, "the English are knocking America and Americans. Since the war we've bumped the British pretty hard commercially and it bothers them awfully. They're not good sports."

Jealous at Loss of Markets

"Before the war Americans were extremely popular everywhere in the Orient. But now that we have wrested commercial supremacy away from the English the attitude is universally antagonistic. This antagonism is based upon jealousy over our taking their markets and misunderstanding of our diplomatic motives."

Dr. Fisher, whose area contains 100,000 communicants, four colleges, five major hospitals and thirty secondary schools, said at the Commodore that British resentment against Americans had even been carried to American religious establishments in India.

"There has been," he said, "a stiffening in the British attitude, official and unofficial toward us."

Some Bonds of Empire Weaken

Although the American bishop finds the bonds of empire weakening in South Africa and Australia, he believes Great Britain's recent policy of "conciliation and compromise" with Indian nationalists has tightened the imperial hold there.

"Even among the more radical Nationalists," said Bishop Fisher, "there is a growing sentiment that the best interests of India will be served by working out a dominion government within the Empire.

The Bishop, an energetic clergyman of forty-four, as he ordered yesterday that he return to the United States tone "more intensely American than ever before." The "American ideal," he believes, "will save the world, if anything will."

He has been Bishop of Calcutta since 1909 and before that was a Rept a pastor, missionary to India, and secretary of the Methodist Foreign Missions Board and the Laymen's Missionary Movement.

While India is in the midst of "her greatest awakening," the Bishop asserted that Christianity, "as everywhere in the world, is on trial."
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Hindus Ask Questions

"Educated Hindus and Buddhists," he observed, "are demanding to know whether or not Christianity will solve problems their old religions have not. They want to know, and rightly, whether Christianity will bring a greater content into their lives. Unless our religion does that they would be wrong to embrace it."

Had Great Britain continued to impose the "imperial idea" on India, Bishop Fisher said, she would have lost that empire. The Imperial idea got a mortal blow all over the world by the war, he thinks.

Scores Yankee "Knocking," Too

The Bishop, ardent American as he is, wished to admonish Americans to be cautious in the exercise of their new wealth and power and to stop knocking America.

"It may be a sign of our strength," he said, "that we criticize our country so readily, but the criticisms should be with discrimination and interpretation. We are knocked ignorantly through by others."

Bishop Fisher came to attend the meeting of the Methodist Episcopal Board of Bishops in Washington in May and will be here eight months on the cause of his church in representation of his church. He has been a Layman of the Church, a Presbyterian, Disciple, and now a Methodist Episcopal Bishop of his church.
IARCH 3, 1926

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PARISIANA
Methodism in India—An Interpretation

By Bishop Fred B. Frey, D.D., F.R.S.

The Methodist Episcopal Church is a Christian organization, wide in its activities, interests, and sympathies. It has been sometimes designated by the title, "American Methodism." This is not, however, a sufficient description of its scope or power. One is interested to note that the residences of its bishops are almost equally divided as between what we would call "Home Areas" and "Areas Abroad." There are twenty-one effective resident bishops in America and seven effective bishops abroad. Of these abroad, there are three in Europe, two in Africa, four in Southern Asia, one in the Malay Archipelago, one in the Philippine Islands, three in China, one in Japan and Korea, and two in Latin America. Just as the British Empire and the United States of America can each say that the sun never sets upon the Union Jack, or the Stars and Stripes, so the Methodist Episcopal Church can truly say that the sun never sets upon its spires.

This Church is a real democracy. Its episcopacy is not claim to apostolic succession, but, elected for life, is just as truly an episcopacy as that of the Greek, Roman, or Anglican Churches. In India, our ministers have the same status, as being episcopally ordained, as that accorded other episcopal bodies. Our bishops are elected by the General (International) Conference, rather than by a single state-on-state convention. This means that, at every quadrennial conference, the work of each bishop and his episcopal area is brought under direct review and supervision. He may be moved from one area to another. Therefore, while ours is a line episcopacy, it is subjected to democratic control. This system has developed what we call the inner episcopacy. The warrant and soil of our Church fabric is thus woven together in one great unity. It is largely due to this fact that we have one great difficulty, without any centralized human head. The distinct spirit and personality of each of the sections of the Church is thus carried to all other sections, and we are made and kept a body of united ideals, devotion, and service.

Ours was the first episcopal church in America; being older than the Protestant Episcopal. We have no pope, cardinal, metropolitan, or archbishop. No bishop is amenable to any other, each being directly responsible to the quadrennial General Conference, which conference is a democracy; its delegates being equally divided between the missionary and the laity and coming from every country in the world. The delegates are elected from among the bishops within their respective bounds.

In that connection, an interesting fact is that, while we are actually an episcopal church, we have no one central head-magistrate or court. The Greek Church has its supreme Pope, the Anglican Church has its Archbisho or ecclesiarch. Our Methodist Episcopal headquarters are just as much in Jackson, Col., North Shore and Pentecost, Washington, D. C., as in London. Our Board of Foreign Missions happens to have its house in New York, but many bishops and bishops of the Church are located in Washington, D. C., New York, Chicago, and other great cities of the country. We have no one person to whom the Church is responsible, but rather a committee of bishops and delegates, called the annual conference organization, there are all members against sudden dictatorial or unilateral personal control. We recently received into the General Conference eight new Indian members. As the presiding bishop, I directed their attention to the disciplinary provisions, namely, that they were now amenable alone to the annual conference. No bishop, district superintendent, missionary or any other individual could deprive them of position or sufferance. Any dispute which might arise must be brought to the conference through its regularly constituted committees. And the majority vote of the conference is the authority. In every conference in Southern Asia the majority of the bishops from other countries; therefore, if the full right of suffrage is used, there is every opportunity to mould the Church into lines of activity best adapted to indigenous development. It is important to observe that members of annual conferences are not attached to a mission, but a church. If this clearly borne in mind by all administrators, we shall by and by grow and develop the foundations of the great Indian churches of tomorrow.

Each annual conference, no matter in what country located, is on a par with every other. In Southern Asia we now have six annual conferences, each having its own authority. But annual conferences, like the episcopacy, are amenable to the General Conference. The annual conferences in Southern Asia, whose church organizations are made up in the same democratic fashion, are made up of members, who are not in the infinitely small number than is the humblest Indian communicant. Ours is not a mission, but a church. If this is clearly borne in mind by all administrators, we shall by and by grow and develop the foundations of the great Indian churches of tomorrow.

The Discipline of the Church allows every minister and member full rights of citizenship in any country in the world. It is not necessary that its ministers and missionaries be Americans, either by birth or by citizenship. While organized life began in America, it has been a great missionary church and has spread itself out over the world.

In the Articles of Religion and the General Rules, under Article XVIII, which has to do with the rulers of the United States of America, the President, Congress, Governors, Councils of State, and Senate. The Constitution, there is a paragraph reading as follows: "The President, Congress, Governors, Councils of State, and Senate are elected by the people of the United States. If a person be a member of the Executive, and the Senate, he will be deemed a subject of the United States. This paragraph, inserted by our forefathers in the early days of the Church, indicates clearly that they expected our president, Congress, and Senate, and our ministers, were expected to be citizens in all respects.

The same spirit runs through India and throughout the whole world, and through all the churches. Methodism is a church that is large in size. Annual conferences have exactly the same rights in voting, both as to policy and representation in the higher churches of the United States. As is accorded American and English missionaries within these countries, every missionary who comes to India runs an annual conference, and as no more and no less legal vote in the church. Indian member.

Those who were present at the last General Conference in Des Moines, Iowa, U. S. A., will never for-
get the cosmopolitan character of that body. Practically all nationalities were represented, and the national costumes were used, among the most picturesque being the Asiantic representatives from India and China. The representation was not confined to male members, but many women were stated as regular voting delegates. These eight hundred leaders were the direct representatives of the 200,000,000 and supervising millions of members throughout the world.

It may be truthfully said that the Methodist Episcopal Church is the friend of all and the enemy of none. Our theology is representative of the entire evangelical body, our institutions compare with the best in the world, whether of religious or secular control; and we have ever stood for both an educated ministry and an educated laity.

All these words are written, not that we may glory in our victories, our influence, or our achievements, but that in this hour of national and international events, we may take stock of our spiritual inheritance. Every Methodist can declare himself a citizen of citizenship: for he is first a loyal, responsible citizen of the country of his birth or adoption; second, a Christian of the faith of his confession and conviction called Methodism; third, a citizen of that larger worldbody which we think, knows no boundary of race, nation or church.

The simple, but effective church machinery has enabled me to do the work of the holiness of God. It would be a hard one, not only for Methodism, but for the millions of Christians within her fold, if the power of this organization should ever be used for selfish, ecclesiastical purposes. My object in presenting this study of interpretation of our organization and life is that our Indian Christians may take just pride in the international Church of which they are a part, and by understanding its democratic working, may have a larger part in its administrations.

What we want in India is that Methodism, not an American Church nor an Indian Church, the genius of Methodism lends itself to the development of a great indigenous Christian Church truly equipped, with all the rights, privileges and powers of a national organization. It is the hope of the entire missionary body that such development will take place. Their attitude should be, and is: "We must do the work of the Indian Church and increase."

And the fellowship of the Methodist ministry lends itself beautifully to the spiritual merit of fellowship which abides in every Indian heart. Let me urge our Indian Methodist, instead of laying hold of their opportunities for service and achievement, in connection with this Christian organization, and to build up in India a Methodism which shall reflect, not only the power and the glory of success in other lands, but the spiritual content of the Indian expression of Christianity.

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The late Rockwell L. B. Clark's theory of Indian life with the lake, Dr. A. L. Chakrovtai, President of the University, Lent his secretary for a quarter of a century, Dr. B. P. S. Blau, Secretary of the University, clay, that one of the motives of his life had been: "Of plenty of time, the first part of the body; the necessity of his work, and the satisfaction of his work, and the ability to accomplish such a great life work. The same idea was expressed by another of the world's greatest workers in this way: "I always drive my work, and never permit it to drive me!"

Have these motives any suggestions for India?

F. W. W.

An Historic Event

On Saturday, March 19th, at 3 p.m., the immense gathering on the site of the University, Lucknow, was thronged with friends of education, including the Taluqdar of Oudh who, for half a century, have sought for such an institution in this city. Upon the arrival of His Excellency, Sir H. Barbour of the United Provinces of Agra and Oudh, an address was presented by Rai G. N. Chakrovtai Bahadur, the Vice Chancellor, who traced the evolution of the movement and mentioned the generous gifts of the Taluqdar, the several colleges related to the project and the proposed departments of the University, which will include a Faculty of Commerce, in addition to the faculties of Arts, Science and Medicine. Examinations are to play a less important part and the University will follow a national model, with stately buildings in "this city of palaces and parks."

His Excellency then proceeded to the foundation stone, which contained a jar with documents of current interest, and when deposited, he declared the stone well and truly laid. In the course of his address, he expressed his gratification in being privileged to share this historic undertaking, and his appreciation of the subscriptions received from the Taluqdar, the landowners and people of Oudh, to the extent of thirty lakhs of rupees; adding the hope that "furthert endeavours be made this day and in the future, for the good of the province and of India." Referring to the various cities of India as the 'power houses of freedom,' His Excellency said:

"I take it as a good omen that, side by side with the University at Lucknow, we will build a Central Chamber, in which political reform will find its abode. Both will, I trust, be inspired by the same principle of freedom. That is the greatest gift that the British have given to India. The rite of self-government in India, the desire for self-government, the spirit of nationality, are the products of English education acting on Indian minds. If Mr. Gandhi's Government has decided that India shall be a partner in the Empire, with progressive steps in self-government, it is the present and plenitude of the event that you, must not ignore the essential and predominant fact that it is to British rule and English education that you owe your present unalienable constituencies. Most of the errors of the world should be rectified, people realized that it is impossible for us to remain as we are and not to be; the British could not leave India if they wanted to and the will has arisen that we can hold India, which has not the command of the sea. The talk of the slave mentality of India is an extreme variation with historical fact. Indeed, there was never a time when India was less true than it is, because India is receiving her first considerable instalment of political freedom. What is the alternative to progressive freedom in India? It is reaction and anarchy."

His Excellency further said that the Lucknow University, in conformity with ancient, indigenous ideals of education, must at all costs guard the principles of a unitary, teaching and residential university, while preserving the individuality, tone and character of its component parts. He made a special plea for the humanities, and for the training of both mind and character. "One of the great needs of India today is balance of mind, the power of sifting events, adjusting contexts, discovering probabilities in a world, the culture from the study of history."

In closing, His Excellency expressed his deep interest in the students and their studies, who had not had that unusual movement. He quoted the French phrase: "Il suffit que la voie soit ouverte, et la gloire, la force, le nombre de l'avenir..."

And old and young can work together more readily than they have ever done before. After quoting John Milton on discipline, he concluded:

"... without discipline you cannot have the measure of freedom. The cultivation of disciplines and imperative part of education without the cultivation of discipline, lose up, nothing, and nothing at all. By these words, I mean every young man and those who will come after you. As I picture this great university of the future, spanning the river Ganges at Lucknow, I request our immortal and inestimable nature, that its noble buildings and buildings may come to be the home and shrine of freedom and discipline."
Modern India

The swift-moving currents of modern life are nowhere deeper or more portentous than in the Indian Empire.

It matters not by what name you call it—renaissance, reformation, revolution, reconstruction—there is a silent but potent movement at work in India to-day. Three hundred and fifteen millions of people are waking to a new valuation of life. Infinite power is latent in this rising tide of humanity. This is a population so vast that if the present European war were to depopulate France, Austria, Germany, England, Belgium and Turkey-in-Europe, these countries could be re-populated from India alone and still have enough people left to equal the number of inhabitants in the United States. In fact, the population of India exceeds that of all Europe except Russia, crowded into a territory one-third the size of the United States. What will it not mean to the world when vast India awakes and gives forth the riches of mind and heart which the centuries have poured into her life? No nation is more potential.

The evidences of the awakening are legion. No more is Matthew Arnold’s interpretation correct,
"The East bows low before the blast
In silent, deep disdain;
She lets the legions thunder past,
To plunge in thought again."

And even Kipling, that great interpreter
of the Orient's life, must revise his early
Mark-Twain-ism,

"Here lies the fool
Who tried to hustle the East."

The "fool" may be dead—but the East is
hustling just the same. How much the
"fool" had to do with it does not greatly
matter. The important thing is the fact
itself.

We will group the evidences of this new
reconstruction under three headings: The
New National Unity, The New Social
Order, and The Mass Movement Toward
Christianity.

The survey must necessarily be but an
outline sketch of present tendencies and
developments.

I. THE NEW NATIONAL UNITY

The war has doubtless helped to pre­
cipitate a molding of the national mind.
This must be the inevitable outcome of a
crisis which has suddenly thrown together
in brotherly relationships such divergent
groups as Hindu, Moslem, Buddhist, Sikh,
Christian, Anglo-Indian and Colonist.
Nothing unites men more solidly than the
facing of a common foe in a fight for com­
mon ideals. There is a remarkable loy­
ty on the part of the Indian people
toward Great Britain. This fact will
stand out in bold relief when we remem­
ber that heretofore there has been no such
thing as an Indian nation with a con­
essiousness of unity and solidarity. Races
have been antagonistic and hateful one to
another. Mr. Sydney Brook declared in
the North American Review: "Enmity
among the Indian peoples has been as real
as that of the Pole to the Prussian or the
mongoose to the snake; while races are
as far removed from one another in inter­
ests, instincts and culture as the New
England from the Patagonian."

India is made up of fourteen provinces
and six hundred and seventy-five native
states, while there are one hundred and
forty-seven distinct languages, twenty-
three of which are each spoken by at least a million people. To see this vast, unrelated, divided people seek co-operation and unity is a miracle indeed. They are becoming conscious of their common nationality. Hindu and Moslem communities—out of an age-long antagonism—are coming to appreciate each other's worth and are uniting in patriotic nationalism.

At the meeting of the All-India Moslem League in Agra and at the meeting of the Indian National Congress in Karachi, the presidential addresses gave special attention to the need for developing friendly relations and cordial co-operation between the Hindu and the Moslem communities, and strong resolutions favoring co-operation were passed by both bodies!

Christian missions must of necessity be strengthened and adjusted to modern conditions. We dare not let Moslem and Hindu alone unite to form the new national life. Christian ideals and principles must be at the heart of it. Herein lies the only real and permanent hope of the new India.

There is a peril in some of the agitation which accompanies the awakening. One wing of agitators is opposed to the Government and western ideals. Extremists arise out of every such condition. It has always been true in human history. Mr. Valentine Chirol, in his volume, *Indian

Unrest*, quotes as follows from one of the leading journals:

"By whatever name—anarchists or seditious—those may be called who are taking part in the movement for independence, however many patriots may be sent to jail or into exile, yet the spirit pervading the whole atmosphere will never be checked, for the spirit is so strong and spontaneous that it must clearly be directed by Divine Providence."

Extremes will be corrected by the reaction of other forces. All parties are sincere—this is the real hope—and out of the unrest and the agitation will come a constructive policy of national advance. Both government and society are adjusting themselves to the inevitable. The significant thing is the new national unity and patriotism which is growing out of the break-up of old ideals and divisions.
II. THE NEW SOCIAL ORDER

Two outstanding characteristics of the new social atmosphere are the attack on caste and the demand for the education of women. Caste was denounced as a national peril at a meeting of Hindu men in Bombay, presided over by the high-caste king of one of the richest native states. Christian writers and speakers have never said such bitter things about caste as these words by an educated Hindu Reformer:

"Caste has produced disunion and discord. It has made honest manual labor contemptible, and retarded progress. It has brought on physical degeneracy by confining marriage within narrow circles. It has suppressed individuality and independence of character, and while affording the opportunity of culture to the few, it has caused the degradation of the masses. The social system and the whole tone of religious thought with its philosophy of fatalism is against the individualistic self-assertion necessary to success in the struggle for existence. It is opposed to co-operation for civic ideals, and it promotes indifference to life."

A non-Christian newspaper writes in letters of flame the following charge: "It is not possible to describe in temperate words the terrible havoc which caste has wrought in India. The preservation of caste means the suicide of the whole nation."

Imagine how hard it must be for the bones of the ancestors to keep from turning over in their graves when you read in an Indian newspaper that in Bombay last December a company of Hindus held an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences. There were four hundred and fifty guests, of whom two hundred and twenty-five were Brahmans, fifty were women, and twenty were "untouchable outcastes."

But not only in such feasts do we see the castes sitting together. One of the most notable advances has been made by the Dewan of Travancore, who nominated two members of the so-called depressed classes to seats in the popular Assembly, the local Parliament which meets annually under his presidency. For two sessions these "unspeakables" have sat side by side with the representatives of the aristocracy of the land and taken their due part in the deliberations of the Assembly.

The breakdown of caste will mean the opening of a door of hope to India's depressed millions. They are being stirred for the first time in all history. Hope has found a place in their hearts.
The complex and sweeping nature of the social reform movement may be seen in the resolutions passed by a recent congress of Hindus in the Punjab at Lahore. Among the resolutions were:

1. The amelioration of the oppressed classes
2. Prohibition of early marriage
3. Education of women
4. Relief of widows and orphans.

This is nothing short of a revolution in the whole life and thought of Hinduism.

"The old order changeth,
Giving place to new."

Ancient Hinduism has regarded womanhood with bitter contempt and suspicion; the sacred books declare that "to educate a woman would be like feeding a serpent milk; she would but turn her education into poison." In the old days only the immoral temple girls were taught to read, and respectable girls would conceal any education out of shame. What think you to read a newspaper account of a social conference of Indians in 1916 which makes the following revolutionary declaration?

"This conference is strongly of opinion that every effort should be made to promote and expand the education of women—elementary, secondary, and higher—

and considers it the duty of all educated Indians to take steps for the improvement of existing schools and for the establishment of others.

"This conference is of opinion that girls should not be married before they are sixteen.

"This conference is strongly of opinion that the injustice of prohibiting young widows in certain castes from remarrying should be removed, and that those who remarry should not be excommunicated."

The root of all social progress lies in the condition of womanhood. Miss Eleanor McDougall writes in the International Review of Missions: "India at present needs, as it never needed before, a supply of native women trained to habits of independent thought and serious study. It is most important that the university women of India, whose influence will probably be out of all proportion to their numbers, should be trained by Christians."

What greater opportunity has ever come to the Christian Church!
III. THE MASS MOVEMENT TOWARD CHRISTIANITY

The masses of India's population find in Christianity the fulfillment of their spiritual, moral and material aspirations. It is ever so. The common people hear Him gladly. He is eyes to the blind, release to the captive, and good-news to the poor.

Lord Curzon, in giving his valedictory to India, bore a definite testimony to the place of the common people in the nation's life. "My eye," he said, "has always rested upon a larger canvas, crowded with untold numbers, the real people of India, and distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the eighty per cent. who subsist on agriculture. He is the bone and sinew of the country; by the sweat of his brow the soil is tilled. He should be the first and final object of every viceroy's regard. He is the man we desire to lift in the world, to rescue from tyranny and oppression.

Nine-tenths of the people live in villages. In the whole vast population there are only twenty-nine cities of more than one hundred thousand. The village is the unit of life in India. Whole villages are turning to the Christian Church for baptism. The "Chaudhri," or head man, of the village has become the evangelist.

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A perpetual Pentecost! A harvest greater in one generation than that produced in four hundred years in Europe!

An increase in the United Province of one thousand per cent. in the Christian population since 1881, according to the civil census report. An increase in ten years in the Punjab from 37,000 to 103,000—last year one mission baptizing 38,000.

What will be the answer of American Christianity to such a challenge? There is but one answer—"go or send." We dare not fail to advance in a day like this.
The India Mass Movement Commission, of the Methodist Episcopal Board of Foreign Missions, plans to secure One Million Dollars to take advantage of this strategic opportunity. With this amount it is estimated that not less than a half million people will be baptized within ten years and provision made for their training. All the social and moral reconstruction now taking place among this vast people may be traced to the influence, either direct or indirect, of the Christian message. Now is the time for Christianity to press every advantage. A nation is being born in a day.

The commission solicits your cooperation. For full particulars write Fred B. Fisher, Executive Chairman, 150 Fifth Avenue, New York.
In an interview carried by the *New York World* on April 6, Bishop Fred B. Fisher, Methodist Episcopal Bishop assigned to India, said: "They say that Gandhi is not a Christian. He says he isn't; and if Christianity were a matter of mere profession and pretense, that would settle the point. But Gandhi, I tell you, is living the Gospel of Jesus. He is demonstrating the truth and the power of our Master's teachings. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our Western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships."

Gandhi, Bishop Fisher says, is wielding more power than any military dictator and is doing so by contradicting our Western theories of power. He records that Gandhi once said to him that not even our missionary organizations have faith in Jesus; that in common with governments they put their ultimate reliance with respect to their property upon battleships: "That was not the way that Jesus taught you to act," Gandhi said. "Jesus said, 'If any man take away thy goods ask them not again.'"

The Bishop described Gandhi's trial. "He did not defend himself in court. When he was told that his words were treason, he replied that he was a lawyer and was well aware of that. . . . He thanked the Judge most feelingly for his courtesies and said he understood he would have to be condemned. And the English Judge was so touched that he expressed the hope that Gandhi would not have to serve out the whole sentence which it was his painful duty to impose upon him."

The world hasn't invented any weapons that can cope with a spirit like Gandhi's, the Bishop said. His non-cooperation program is acclaimed by hundreds of thousands who hold him an incarnation.
Indomitable Japan

Yokohama and Tokyo Rising From the Ruins of the Earthquake of a Year Ago

By Bishop Fred B. Fisher

It has been a sobering yet inspiring experience to revisit Japan one year after the devastating earthquake. One who remembers Yokohama in her days of beauty, prosperity, and commercial supremacy cannot escape a shudder as he beholds the low wooden shacks scattered here and there over the ground where but a short year ago stood the massive structures of brick and stone. That lovely hill, once covered with magnificent residences and known to travelers the world around as "The Bluff," now looms up stark and bare against the horizon. Her houses fallen, her beauty destroyed, yet the outlook over the wonderful harbor and the wide expanse of the Pacific still remains. No devastation can destroy that outlook. So with the people of Japan. Their houses gone, her great dockers, once the pride of the nation, twisted like old iron, warehouses that held half of the world's supply of silk gone—still stand this great people looking out and up, with a vision and optimism unsurpassed by any people of devastated Europe. Destruction, even on such a vast scale, could not destroy their spirit.

It was pouring rain when we landed, yet the faces of the Japanese wore that optimistic smile which has always characterized them. The passengers were met by rickshaws, earriages, and motor cars with exactly the same human courtesy with which they were greeted in the old days.

Like Mid-West Pioneer

The business of the city is being carried forward in improvised wooden structures giving one the impression of a mining town of Mid-West pioneer days. The pavements of the streets, however, and an occasional rain bring one back to the realization that he is in an old country. It was impossible to escape the mingled sense of ancient culture and new intensive life. Instinctively, I felt like lifting my hat to this indomitable, courageous people who had turned disaster into hope and destruction into opportunity. The Japanese people are at work. From the oldest to the youngest, each one is sharing the burden of rebuilding. While on one side the debris is still being cleared away by human hands, on the other is the steel pile driver, together with all the latest mechanical devices of the present day, driving the foundations of new concrete structures for the future.

In Tokyo, the uniforms of the "carrying on" in one-story frame buildings hastily erected for those who Oriental statesmen are content with temporary quarters while they give the architects opportunity to complete their plans for a modern capital of unsurpassed beauty. There is, of course, much of the old which still remains intact. We lunched in the beautiful Imperial Hotel, which stood the test of the earthquake as well as any building in the great city. Many steel structures stand like skeletons, stripped of their brick and concrete. These old steel skeletons the enterprising Japanese are rapidly covering again, and many office buildings will soon be ready for permanent use.

The New Aoyama Gakuen

In the campus of our Methodist College, Aoyama Gakuen, the man who pulled our rickshaw pointed to the great brick building which had been the pride of Aoyama, and said with a smile, "See house, no top." We looked in the direction of his pointing and saw a building which but a year ago had resounded with the happy voices of a thousand students now a wreck like those we had seen at Verdun, a mere shell, shattered irretrievably. Yet, in the midst of this very devastation, the noise of hammer and saw is heard in every section of the campus. Temporary buildings for classroom and dormitory purposes are being erected with great rapidity. Residents are being rebuilt and remodelled on an improved scale. When school opens, the 2,700 students will be housed in barracks, and in similar barracks they will carry on classroom work.

From this hive of reconstruction we went to the most sacred spot in all Tokyo. We stepped out of our rickshaws and stood in prayerful thought. Just here, in this great enclosure, thirty-two thousand people had come to seek safety from the pursuing flames. But no sooner had they begun to feel secure than the flame and smoke overcame them and not one of the thirty-two thousand lived to tell the story.

From this sacred burial ground, we looked out over a new city of hope. It was one of the most inspiring events of my life when I stood on the brow of this hill and looked down upon the shimmering, brilliant in rooftops stretching mile after mile. The streets were busy with traffic. The hum of human voices could be heard, and one knew that he was in the presence of a great miracle. Here a stricken people are rising phoenix-like with a spirit uncomparable.

A Book is Almighty Than a Battleship

I have always been impressed with the seemingly universal literacy of the Japanese people, yet this time the book shops were more in evidence than ever. Down one street we saw as many as thirty or forty book stalls with open fronts, while in the shops on either side were standing clerks and crowds busy over books. In the observation car of the express train running down to Kobe was a library of fifty books in Japanese and English. I know of no other nation in the world where this would be true. In the city of Kobe we walked through the business and theater sections late in the afternoon, and one of the amazing sights was to see that in front of the open book shops greater crowds were gathered examining magazines and books than gathered to see the melodramatic pictures in front of many of the theaters. As a prophecy of what
For Those in Prison

By Frank Moore

President, American Prison Association, Superintendent New Jersey State Reformatory

THE last Sunday in October has, for years, been set aside as Prison Sunday in the churches. The American Prison Association, therefore, wishes to make an appeal to all churches to observe the day this year on October 26. Each minister is asked to make the work of the prisons his subject at least at one service.

That which affects the prisons of the country has an important bearing on the lives of a large number of its population. These problems are often times forgotten because they live behind walls where the public does not see them. They are, however, human beings, whose needs are very great, and whose interests must not be overlooked by those who are followers of Him who said, "I was in prison and ye visited me."

Crime is on the increase in this country to an alarming degree. The Census of 1910 showed 100 prisoners for every one hundred thousand of our population. The Census of 1910 showed 125 prisoners for every one hundred thousand of our population. The Census of 1922 showed 150 prisoners for every one hundred thousand of our population. The Census, therefore, shows that from 1910 to 1922 crime increased in this country at the appalling rate of 50 per cent. Every year approximately one out of every 600 citizens of the country greets the new year in prison.

In 1910 the entire number confined in prisons was 473,736, a population greater than any one of our ten smallest States, and larger than the combined population of four of our smaller States: Wyoming, Nevada, Alaska, and Delaware.

Therefore, the question of what can be done in handling this subject which should receive the suggestions and combined wisdom of all who seek to make this a better land in which to live. And the discussion of this topic throughout the country in every pulpit by those who are interested in the betterment of mankind is earnestly sought.

Recently, it was found in one of the penal institutions of the country that only one out of every hundred inmates attended church regularly before they were arrested. This certainly ought to be food for thought. It is not a question of one being out on the mountain and ninety and nine in the fold, but of the reverse. What ought the churches to do about a problem like this? What can they do? If the churches could solve this problem they would greatly decrease the number who are in prisons.

That which the penal institutions of this country need more than anything else is the establishment within them of a strong moral power that would turn men from sin to righteousness. There was a prison 2,000 years ago where a man was bound by chains, hand and foot, and closely watched by strong guards, both when he awoke and when he slept; but it is said of this prison that an angel came into it, and light shined in the prison, and Peter's fetters fell off and he girded himself on a free man. But the other side of that story is that in a certain house in that city there was a company of men and women praying for him, and the angel entered the prison in answer to their prayers.

If men in prisons are going to be made free from sin and from the fetters that bind them, the churches must take an interest in the prison problems of the country.

It is not a question of punishment but of reform. There must be work done in the prisons. The whole idea of prison work is to prepare people for life after prison, to make them better men and women, and to help them to be better citizens of the country.

Prisons are influenced too much by politics and by business, and this is largely because the religious world has not made itself more potent in backing up the moral work which the prisons ought to do. The force of no influence of the country is so needed to be brought to bear upon the prisons of today as the influence of the churches, in order that the prisons may more strongly enter into the work of "character building," which is their highest duty.

If the churches were to take the lead in the work of temperance, they would not have to work alone. They would have the advantage of the religious world, and it would do much toward making the prisons better.

Volunteer Workers Needed

There are many men in charge of the prisons of the country who are anxious to do a great amount of moral work with their charges, but are not able to do it because they do not have men and women who would be willing to work with them in reaching the individual offender. The head of a penal institution with hundreds and it may be thousands under him has so many duties that personal work with each individual is impossible. The Church could be of valuable help to him if it would only offer its assistance.

A new light is needed in prisons. It is the light of religion, which is the foundation of morality, that should be more fully let into prisons so that there might be no moral darkness in them.

Therefore, the Prison Association makes an earnest appeal that this year the churches se their opportunity, which is a great one, and that beginning with the present time they may exercise a greater and more constant influence upon the moral and religious work of penal institutions. It is in this in view that it is hoped that every pulpit in the land shall take “Prison” as its subject Sunday, October 26, 1924.
Beckoning Roads in Bengal

By Bishop Fred B. Fisher.

The title to this writing is far more than "apt alliteration's artful aid." For seven months I have been traveling Bengal roads. They have led through the crowded complex maze of humanity in Calcutta, the greatest port in Asia. They have led out into the surrounding territory, through Asansol where one can already see the thrill of a coming great center of intellectual leadership of India, along pioneer pathways through wide unevangelized areas in new territory. Each of these roads beckons irresistibly to great and immediate opportunity. There are no blind alleys.

Each of them emphasizes to me what seems the big opportunity in our missionary program today—the emphasis of that strange combination that we call American Protestantism. America has certain ideals of democracy, or freedom, that absolutely appeal to India. When you scrape the surface you find that the average American and the average Indian shop hands immediately. Their ideals are similar. This is not true as between the Indian and the European. The same thing is true in China. With the exception of Japan, the national states—excepting China and Japan—have a democracy, or freedom, which has been boiled down in Calcutta. It is true in the case of the average shop hands that the average American and the average Indian have immediate appeal to them.

The "Hubs" of the Indian Empire.

Calcutta grips the Christian imagination tremendously. It is both the metropolis and intellectual center of India, whose currents of thought are moving and will move India far more than any other section. Both the great influence of the city on India, and the remarkable achievements of Methodism there, with small means, are giant beckonings to seize limitless opportunity. Our missionaries here have been real statesmen. They have had to make bricks without straw and they have made them. Expert missionary minds that have recently been in India, coming this way from the Tokyo Sunday School convention, after journeys which recall to my mind nothing so much as the gospel records of itinerant trips of healing through Galilee.

Under the direction of Captain H. W. Knight, M. D., the Conference is developing a remarkable medical program. From his inadequately equipped residence and office at the Mission House on Dharamtala Street, Dr. Knight goes by Ford to the fever-stricken villages in the vicinity of Calcutta. Any wise-awake magazine writer from the wide-awake American publications could get from one day's association with Dr. Knight a story of romance which would capture the imagination of the American reading public. He is a veritable dynamo of energy. His initiative and inventiveness constantly surprise me. I recently accompanied him on one of his tours. His entry into a village meant the cessation of trade life and women left their markets and their sales to bring to him those that were sick. He ventured into them in torrential fashion and then preached to them the story of the Great Physician. Friends brought their diseased ones to his aid. The crowd pressed around him, and it was now and then with tear-dimmed eyes that I saw the blind and the maimed hold emply bottles which they had saved for the time of his coming. In no village did he stop long enough to care for all the needs. Swiftly we had to move to the next copy so as to make the round according to appointment. Dr. Knight has dreams of a Methodist hospital in Calcutta, with a medical training school, where under the assistance of the government he could train substitute surgeons and in all the mission headquarters of our Methodism in rural place native Christian medical men to be both the top runners and the companions of the evangelistic measure.

In the "Pittsburgh" Of India.

Journey towards Assam. Here our property headquarters is on a hill-top overlooking the surrounding oil land. From this site can be seen rows of smoke-stacks representing coal mines and oil wells. Instead of somany, is destined to become the Battling of India. Aside from the Roman Catholics and the State Church of England, we are the evangelical occupiers of this center. We have a boys' school and a girls' school. In order to staff the great Hindu-Aryan work we had to take the pastor of this English church at the last Conference Session and leave this chaplain without pastoral assistance.

A new record for Assam is made immediately. It is possible that now for the first time that we cannot say, "never before in the history of our mission has the number of our workers been so large as the last Conference Session." At least it is the first time in all the years since the first Conference Session that we have been able to say, "never before in the history of our mission has the number of our workers been so large as the last Conference Session."
OUR CHILDREN'S PAGE

THE DOCTOR'S LITTLE PASSENGER.

By Dalay D. Stephenson.

Far up a rocky canon, to a brown log cabin, Ruth goes every summer with her mother and her father. Her father, a physician in the city, drives up for week-ends. Then Ruth hopes about the great rocks that rim the noisy stream, and watches her father, happy with "tadpoles" and fishing rods. There are always delicious brown trout and flaky biscuits for supper on Saturdays.

Ruth has a very old birthday. Her father says she should properly have been named Independence, Liberty or Firecracker—for she was born on the Fourth of July.

Last year she was so excited that she thought she could not wait to see what her birthday surprise would be. Grandmother and mother had laughed and hinted about it, and Ruth was bursting with curiosity and impatience until at last she said, "If I wait another day, I shall go whizzing round like a pin wheel!"

"There comes an automoble now!" called her mother, who was up on a sloop ladder, putting some little flags round the rustic porch.

"Oh, maybe, it's father!" And Ruth scurried down the rocky path and across the tiny bridge to the cabin road. It was not her father that time, but Ruth began sailing pine-cone boats while she waited and listened.

"Toot-toot-toot! That was father's signal, and there he was, coming round the shoulder of a cliff. And in the tawny of the big car was the smallest, funniest brown pony that Ruth or anyone else ever saw.

Well, Ruth was as excited and full of thrilling and gaudy and dimples after that as every Fourth of July child should be.

"It was too much of a climb for little Tom Thumb," explained the doctor, "and there was no train near enough, no airship, so I just decided to carry him as a passenger. He is no larger than a St. Bernard dog anyway, and there was plenty of room for everyone. The little rascal enjoyed every minute of his ride, too."

Ruth was petting and stroking the gentle creature, who stood quietly, as if he had understood that he was among home folks now.

"So we'll all have a fine-and-sane Fourth," declared the doctor. "Ruth may ride, I'll dash, and mother and gran- my will fix us a picnic up on the hill."

"That will be glorious!" agreed Ruth's mother. Then to the little girl, who had climbed upon the pony's back, she said, "What shall you name him, dear?"

Ruth thought for a second, then with a flushed face, said, "Well, it's too late for Daisy, but I think I'll call him "President"."

The doctor smiled, and then the trio rode on.

SNOWFLAKES.

Once upon a time, a little raindrop danced up into the clouds and sent a world to down with it and see what it could do. So it started.

When it was billed wrote Josephine Jarvis, it had to let through a cloud that was so cold and the funny little raindrop, instead of shrinking together as we do when we are cold, stretched out and stretched until it was not round any more, but was long and thin, and hard like a needle; and that is just like a snowflake.

As it went on falling it met another just like itself.

The second said: "Little Ice Needle, where are you going?"

"Down to earth, to see what I can do."

"I'll go, too."

So the second ice needle joined the first, and they fell together.

Pretty soon they met a third, who said: "Little Ice Needles, where are you going?"

"Down to earth, to see what we can do."

They joined the others and they fell together. Then they met another, and another, and another, who all joined them. Then there were six little ice needles, falling together, and they had a new name—snowflakes.

Little Snowflakes met others, who asked where it was going. "Down to earth, to see what I can do."

"Well, go, too. But where shall we go?

"I know," said one of the little flakes. "Last summer, when I was round and warm, I saw a place where a little boy had planted some seeds, which a kind lady gave him. Let us fall on that place and keep it warm, so that the seeds in the ground may not freeze, and the little boy may have some flowers next summer."

"Oh, so we will," they all said; and they fell faster, so that they might get there all the sooner.

When the weather began to be warm, the snow turned into water and ran down into the earth, and the seeds drank it and swelled until by and by little leaves came out above the ground from each seed. Then other leaves grew, and when summer came little Frank had his flowers again, and all because one little snowflake wanted to do some good in the world—Exchange.

DROPPING DOWN THE RIVER.

Steve and Cecile were "dropping down" the Almaden River when the storm caught them in the night. Though they had been "dropping down" several summers and knew every foot of the run, they had never been in such a storm before. Their small wherry-boat was tossed about and then drifted soundly into a quiet creek.

While Steve made the boat secure, Cecile ran to see that their precious cases, a little pig of food, clothes and books, had not been washed away. But she found that there was no burden to carry, as the clothes were wrapped in her coat, her thin form and warm to her.

This woman has fever," Cecile said. "We'll have to move them all to our boat."

"You go and build up the fire," directed Steve. "And I'll take the children over and leave them with you while I bring the mother."

The half-frozen babies crooked silently around the fire while Cecile hastily made room. Steve brought up the woman, wrapped in his coat, her form no burden to the sturdy sixteen-year-old boy. So she told him he had been sick for several days, unable to leave her boat to obtain food. They covered her up in Cecile's bunk and Steve fed the frozen hot cocoa bread while Cecile did what she could to relieve the mother.

The children were dressed in flimsy, ragged clothes that were no protection against the cold.

"We'll have to use some of the salvaged clothes," Cecile decided. "Of course it will spell the Clearwater School collection, but we can't help that."

"Anyway the furniture is good enough to take first prize," said Steve as he went to get the clothes.

In a short time the three youngsters were smiling weakly under the cheering influence of food and warmth.

It was growing colder and the fire was almost out. Knowing that the undernourished children could not stand much cold, Steve went on deck to get more wood, and came back with a white face.

"Cecile!" he cried, "the wood is gone! It must have washed away from the running of the fire." They looked at each other in horror and each read the other's thoughts.

"Oh, Steve, how can we?" asked Cecile. "Clearwater School has been collecting that furniture for months—and think how hard we all worked to fix it up!"

Yet even as she protested, Cecile knew that it must be done. With tears running down her cheeks, she gathered the three sleepy babies into her arms and listened to the howling wind which destroyed the last of Clearwater's salvage collection.

Cecile and Steve reported at Red Cross headquarters and hurried told their story. They were sorry to lose the prize. The prize...

First prize of, Annice Red Cross,
The Greatest of All Modern Disturbers

Here is a Perfect Summing up of the India Case. It is Authoritative in its Knowledge of the Field, and Inspiring in its Prophecy. It Might be Well to Save This.

By

Bishop Fred B. Fisher

The living Christ is at work in the world to-day. He is larger than our old conception of him.

Many theological systems have compressed him into the thirty-three years during which he lived upon the earth. We have known his life through childhood, young manhood, and upon the Cross. We have caught a slight vision of his resurrection. Then we have thought of him as sitting at the right hand of God. We have worshiped him for two thousand years as the Son of God, sitting at God's right hand in heaven, but in many ways unrelated to the problems and burdens of the people.

What is now happening is that Jesus has become the recognized and universal ideal of mankind. He has been taken down from that niche in heaven and is seen as the personal leader of the social movements of the world.

I met a young socialist in Paris. His eyes blazed with the light of spiritual abandon and discipleship. He visited our churches. He declared that many of our cathedrals ought to be torn down and the stones used to build shelters for the poor. And he said... when I said that the church was the only answer to the problems of the present day by declaring that Jesus is the answer, not the church as an organism.
ters for the poor; and in common with
when I said that the church was the
only answer to the problems of the
present day, by declaring that Jesus
is the answer, not the church as an
organism.

With eyes blazing, this youth cried:
"The Christ I love is far diviner than
the one you know. He is at the very
head of this whole modern, social,
industrial uprising; and I am not sure
but that he is happier to lead us, than
he is to lead you."

Mr. Gandhi has been touched by this
spirit. He has never been baptized,
declares that he never will be, has set
himself in opposition to our Occidental
life and ambitions; but he has carried
about with him a New Testament and
regards Jesus as his highest ideal. He
settled strikes by calling upon
people to fast and he practiced fasting
until a solution was reached. He has
caught the spiritual meaning of the
modern industrial movement.

Mr. Tagore is another evidence. He
was reared in the Brahma Samaj, where
Christ is the center of worship. They
have not beheld him in all his great-
ness. They look upon him as the great
example, somewhat after the manner of
the Unitarians.

But, reared in this belief, Mr. Tagore
has caught something of the spirit of
Jesus, and, though not a member of
any of our organized Christian churches,
is really helping to lift India into
higher abodes and a purer life. This
makes the spring look of it all, is
Christ.

In one section of India, I was asked
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for him. He wasn't nervous or anxious about anything, he tried to convenience himself, but somehow he was afraid that answer for the old people wouldn't be as good as in what they got to Brooktown, the mid-state division point. He would have to leave the train there, to follow out his trade schedule, and what happened after that he would never know. The pathetic face of that old lady back in the chair car haunted him. He realized she was making a brave fight to keep up the courage of her aged companion, who was not as strong as she. And when she laid her hand on his arm and said—Aw! shucks! Must be getting old-womanish, Billy chided himself.

The Rule of Misrule

BY H. H. ROOD

A GENERATION ago Wendell Phillips said: "Municipal misrule may one day strain this republic as slavery never did." The excessive tendency to lawlessness exhibited in these days in a greater or less degree in every city of our land, and in most of our small towns, is compelling thoughtful citizens everywhere to the conclusion that the morning of the day of which Wendell Phillips speaks is here.

The Chicago City Council votes, fifty-two to six, virtually to nullify the prohibition amendment. Streator, Elgin and many other cities have passed similar resolutions, together with various Chambers of Commerce in widely scattered sections of our country.

A leading official of the Association Opposed to Prohibition has recently declared over his signature that good citizens are under no moral obligation to obey the prohibition amendment and the Volstead Act.

After careful investigation it can be unsustainably said that probably not more than twenty-five per cent of the judges, state's attorneys and sheriffs of Illinois are making a sincere endeavor to enforce the prohibition law and so keep their oath of office. That there are many notable exceptions is gratefully recognized.

Many state's attorneys do practically nothing for the enforcement of the prohibition law. Here and there some minor offender is arrested and feebly prosecuted; just enough is done to "take off the curse" and throw dust in the eyes of good citizens who are sorely interested in the enforcement of this law because of its intrinsic importance and its relation to the enforcement of all law.

Nurseries, with appealing prosperity, do not set the mantle of law violations aside. All other observing citizens, and especially the events that they and the state's attorney will make arrests and prosecute when the hard evidence is brought to them.

But the Illinois Prohibition Act passed last session of the Legislature makes it obligatory upon both state's attorneys and sheriffs, upon reasonable suspicion, to investigate the situation and secure, if possible, the evidence. The bootleggers are giving little for a fine, which in many cases they regard simply easy for her—God bless him! Station whistle!

"Brooktown!" shouted the porter.

Before the limited had stopped, Billy was out on the slippery depot platform, running a foot-race with the conductor to the telegraph office.

"Get a message for a passenger, Tom," said the operator.

Billy looked over the conductor's shoulder and read the typewriting on the yellow sheet:

"MOLLY'S BETTER."

Billy recited excitedly for the paper.

"Say, Tom," he begged, "let me take it in to her!"

Macou, Mo.

THE PARABLES OF SAID THE SAGE

The Parable of The Icebergs and The Fog

I JOURNEYED upon the Ocean, and I was approaching mine own Country. And the Ship drew near unto the coasts of Labrador, and there were Icebergs and Fog. And that is a Bad Combination.

Now it came to pass at night, that I rose from my Berth, and walked upon the Deck. And the Deck was Vacant, save that I discovered in a Deck Chair Hunched up, and wrapped in a Rug, an Old Ship Captain, who was not then in service, and was returning from a trip that he had taken to Europe for Pleasure. He always slept in the Cabin when he sailed, it had been on Business, and he wanted to see how it seemed to sail and have No Responsibility.

And I sat down in a chair beside him, and I said, How is it that thou art not asleep?

And he answered, and said, I thought this was a Pretty Good Night for a man to be on Deck.

Now I meditated concerning this matter, for I knew that this Captain had sailed his ship through much Ice and Fog, and I was interested in the fact that he was Normal. And I said, We are going only at Half Speed.

And he said, Peradventure we hit an Iceberg, and I know thou art interested in how much damage it will make, as we go down in the Deep, Cold Ocean, which is a Lat. hit it at Half Speed or at Full Speed?

And I said, Captain, thou dost interest me. For thou art an Old Salt, and thou knowest all the dangers that gather off the Grand Banks, and thou art the most nervous man on Board.

And he said, Thou art right, and the reasons are three. In the first place, I know the Dangers as these Landlubbers do not. Every Old Salt doth fear the Sea. It is only the inexperienced and the Poulhardy who treat the Ocean with Disrespect. In the next place, there is nothing I can do about it. Peradventure I were on the Bridge this night, in command of this Ship, then should I be brave, and no man should see me tremble. But when there is danger, and I have sought to do but stand below like a Landlubber, then am I timid, and I cannot remain in my Berth. Yet would I not have anyone know it, for I have spent my life upon the Sea.

And I said, It would not surprise me to know that every Old Salt is affected in precisely the same way, and I think that I should be. And this do I believe, that if I were Master of a Ship, I should be a man of courage when there was responsibility resting upon me, and a man of timidity when I had nothing to do. Now this last I was saying to myself, and perhaps more often among woman, than though the sea were wide, yet as the sea it were, and though I had no work to do it was a seaman that good God put within me that commanded me when the Emergency came to rise and meet it bravely, though the thing that they were called upon to do seemed impossible. And I have seen strong men who grew timorous at the sight of a small fear, when there was nothing that they could do to help.

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A. W. Fos.
February 3, 1923

THE EPWORTH HERALD

I

Christ, and a few Christian hymns.
They are sent back to their villages
to tell the stories they have learned.
They first call the town council together
and report the "good news." Then the
members of the council scatter them-
sewls among the families and inform all
their people. At the end of a number
of months, a Christian worker and a
missionary will bring their spirit to bear
upon their village life.

Would you not regard it as a miracle
of the sword? Of our American
leaders of our American
heroes and girls who are the
scourge of Indian savageness
and all the soul-stirring movements.

The United States of America is
made up of an international population.
We have come from the ends of the
earth. The continents of the world
has sent its people to find their
hearts and their prosperity here. Such
we shall find our largest by following
the example of the Irish
flag to the Philippines, strap; then
come back to the West Indies on the
Atlantic side of the Americas, strap
them, cross the Atlantic, take England,
Scotland, Wales and Ireland; cross the
English Channel, taking Belgium and
France; put them all into India's vast
and dense struggling populations. What
will it not mean to the world when the
soldiers have awakened to their human
and divine capacities?

In my travels during the last eighteen
years, I have almost and more to have
believed this living Christ at work among
the populations of the world, expanding
ideas, expanding nations, expanding
races! Christ is the power at work in
able. The Christ about whom I am
speaking is the one depicted in the first
chapter of John, who was present before
the world began, by whom all things
were made and through whom the world
has been sustained ever since.

This divine Christ knows no latitude
of age or race. This Christ is moving
so rapidly in the world to day that it is
extremely difficult to keep pace with
him.

Imagine anyone turning his eyes
backward to find him! The thing that
they and I must do is to take wings
and attempt to overtake him. He is
so far in advance of us that it is almost
impossible for us to catch up with him.

I remember an old friend of mine
taking me into a pumpkin garden where
we beheld pumpkins that were almost
as large as the box that held them,
and he said, "Imagine attempting to
put these pumpkins back into the seed!"

And I think of that homely illustration,
when I think of the stilled minds
of many Christians in America. It is
utterly impossible to compress our
world, other social, economic, or
religious, into the limitations of our earlier
conceptions of Jesus Christ.

What we need in all our life is to
recognize this Christ at work. The
color at our daily newspaper, when he
attempts to interpret the matter of the
day, ought not to be reduced to words,
in the columns of this paper, the fact
that he beholds the Christ at work in
the new situations that are being created.
As he does this, he will become
the voice at the modern day. He will
become the monitor of the new
world.

The preacher in the pulpit should not
be ashamed to tell his people that he
beholds this Christ at work in
the church.

The business man who is the
manager of a great industrial plant
or of a big department store should
be willing to tell all his employees
at home that he beholds in
their new situations the deeds of
the living Christ at work; that he
purposes to adjust his life to
the new needs.

The laborer in whose shop
attempting to
strike and the use of weapons to
force the hand of his employees
should not use the motives of selfishness, but
should come to the place where he is
willing to say, I am willing to this
being Christ, and I propose to settle
this thing in his spirit and not in
force.

The story of the industrial
problem for the
Christian youth.
Nationalism and the Methodist Church in India.
Bishop Fred B. Fisher Describes New Step in Indian Leadership.

By H. C. Foster.

How Methodism raced and weathered a serious crisis in India during the widespread nationalist, or home-rule movement there, is told by Bishop Fred B. Fisher, resident bishop of Calcutta, just returned to this country for a few months. After the death of Mrs. Fisher at Darjeeling last summer, a loss which deeply grieved all who knew her and her devotion to India. Not a single engagement was missed by Bishop Fisher and in nine months and a half he has preached two hundred and eighty-six times. He has travelled 32,000 miles in India, visited every Methodist chapel and church in his area and the home of every pastor and missionary.

"The great nationalist movement in India has made itself felt keenly in other fields than the political," said Bishop Fisher. "It has affected the thinking of Indian folk in every walk of life. In Indian Methodism there grew a restlessness which manifested itself in a diminishing sympathy on the part of nationalist leaders for the methods and supervision of our missionaries. Their criticism in matters of administration was, at times, so keen as to suggest even animosity. Analyzed, this restlessness was a consciousness of enlarging abilities which demanded expression in larger duties and increased responsibilities—a condition natural to the rapid progress made by our Indian leaders. This condition has any official position of supervision or subordination there. From Principal to office clerk, the entire personnel is Bengali. It is a down-town high school in the heart of Calcutta. Six hundred students, Christians, Hindus, Mohammedans and even Buddhists, fill its classrooms.

"Under Indian management, how did Collins Institute get along the first year? Let me tell you. A graduating class of one hundred and seventy students went up to Calcutta University, the Government College, for entrance examinations. One hundred and forty-one of them passed with credit. This was the largest class sent to the University by any high school anywhere and contained the largest percentage of successful examinations, also. The collection of fees, and financial management was handled in such a manner as to preclude adverse criticism. And not a dollar of mission money was required for its support. Collins Institute is something that the Indian folk look upon with justifiable pride. And there is reason in that pride, too.

Great Strides in Self-Support.
"The self-confidence in Indian Methodism is taking on other terms, also. The people seem to realize that responsibility cannot be confined to merely one aspect of the church's activities. They are willing to sacrifice to uphold their growing group consciousness, in
Missionaries

Indian

is the

came Principal

clown

The Reverend J. R. Chifarnbar has been elected J.

Lucknow

quiring legislation to be proposed and secured only after Jong

its history. The great democracy needed no basic change

determination, having the machinery already forged in

sessions to the annual conferences.

A conference was called at Darjeeling during the

were held at Bareilly, Lucknow, and

months. Nine of the most prominent Indian leaders of

Indian leaders was imperative.

Methodism adjusted itself to the new

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Germany.

of our Indian

leaders.

leaders.

the rapid

Societies

for large meetings.

As a result, Methodism adjusted itself to the new

For this reason, Methodism did not expand in

while, only the leaders were acceptable.

the work. The rapid

Methodism attended and for a week the new program was

discussed, and the new policy worked out. Other conferences

were held at Bareilly, Lucknow, and elsewhere, some of which

were composed only of Indian leaders who made recommenda-

tions to the annual conferences.

As a result, Methodism adjusted itself to the new

condition, having the machinery already forged in earlier years of

its history. The great democracy needed no basic change re-

quiring legislation to be proposed and secured only after long

and porious delays. Instead it was a problem which, once

worked out in the abstract, was one dealing with personnel.

The Reverend J. R. Chitambar has been elected President

of Lucknow Christian College which has an Indian at its helm

for the first time in its history. The Reverend J. Devadason

(whose name, by the way, means Disciple-of-God and comes

down through a long line of high-caste Hindu ancestors) be-

came Principal of the Bareilly Theological Seminary. Mr.

L. B. Chatterjee became Principal of the Collins Institute in

Calcutta. And a number of other Indian leaders have been

appointed District Superintendents in various conferences

throughout India.

In all these different aspects of mission work in which

Indian men were put in complete charge, some of our own

missionaries were retained as subordinates, save one. That

is the Collins Institute, Calcutta. Not a single white man

peck on our church's activities. They are

willing to sacrifice to

uphold their growing

group consciousness. In

Bengal 75 per cent of

the total budget of

Methodism last year

was raised locally.

That means that the

constituency has

more than passed the

two-thirds mark in sup-

porting their own work.

And India has suffered

as hard, if not harder,

as other parts of the world in the great after-war financial

stress. In Burma 60 per cent of the total budget was raised

locally, also. The vision of an expanding Methodism is an

essential part of the Indian Church. Before my departure

from Calcutta one of our great Methodist laymen there, a

man born and reared in that city, gave $115,000, gold, to the

Church for its purposes in India. From such sources as well

as from the Board of Foreign Missions, Methodist property in

Calcutta now totals $1,500,000, gold, value on which the total

indebtedness is less than $100,000.

Indian Methodism is making good in a substantial way.

In a land where more than 50,000,000 people lie down to sleep

every night hungry and the average income is seven cents a

day, our converts are proving their devotion. Their leaders

are proving their ability to handle large responsibilities. There

is no rift in the ranks of Methodism in India today, despite

the chaos of rapid development and awakened racial con-

sciousness which is nation-wide and causing many breaks be-

 tween the old and the new. Thanks to the democratic or-

ganization of our Church, the adjustment could be made

when the demand for racial self-expression is crystallized.

This realization of Indian ability has done much in prestige

among the people of India as a whole. It shows them a con-

crete example of the Democracy of the New World. And it

fits in exactly with their new conception of the United States,

as gained from our idealism in the war against Germany.

"No people are more popular in India today than Ameri-

icans. From Land Reading himself down to the humblest vil-

lagers, admiration of this country is out-spoken and sincere.

All this has been of inestimable value to Methodism which has

played no mean part in its development. Save for the outer

crust which is on the one hand oriental, on the other occi-

dental, the American and the Indian are as two hearts that

beat as one. And the solidarity of Methodism is the outstand-

ing example of this happy condition.

Bishop Fisher has entertained at Simla, the summer cap-

tal of India, by Lord Reading, and many other notables at the

Indian Government. He occupies the unique position of be-

ing the sincere friend of many leaders on both sides in the

present upheaval—of high-ranking English officials and of

Tagore and Ghandi and their associates. After an expedition

of exploration into the Himalayas last year he became a Fel-

low of the Royal Geographical Society.
"The Open Fire."

This review of Dr. Kelley's latest, it is not necessary to say who it is written by, for nobody could write it but William Alfreld Quyale.

"The Open Fire" is the latest volume which has run like laughing water from the fountain of William V. Kelley's heart. I think to write a postscript of love, seeing I cannot forbear. Himself lures me to it. The blame, therefore, is his.

For nearly one-third of the life of The Methodist Review (now a centenarian) this lovely spirit was its Editor. In which capacity he poured from his spacious spirit a river of literary and soul stuff which happily in some degree has been caught in the permanent amber of printed books. These are they, The Rippling Experience of Life, A Solitude to the Volcano. A Pilgrim of the Infants, With the Children in Lewis Carroll's Company, Down the Road, Trees and Men, and The Open Fire.

I will praise the Lord for this preserving amber. I look at (he list lovingly with a smile on my lips and cheeks. Laughter for the love of the man, and gratitude for him in his foraying sayings and sweet apostolates of the humanities and his vivid sense of God and man and, these both, in science and history and theology. Tears because it blows at my window like a full wind blowing rainy and with fallen leaves in it that "The Open Fire" may be the last music of his I shall hear upon the night wind.

The essays which George William Curtis wrote as editor of Harper's Magazine were gathered into the permanence of books did that high spirit flash forth luminous of the sun. In a printed book it is something abiding. There seems not in a book the ebbing of a sea-tide but the permanence of the sea, one of whose children the tide is. Books are ephemeral as I shall be reminded by my reader, but still they stand for permanence. They are handable. They go to a bookshelf as no magazines or newspapers know how to de and sentinel the night and face the light of every day like deadless citizens.

My heart is glad with these meanings of the brain and heart and Christian hope of our seraphic doctors of letters. William V. Kelley. It is for him we reader thanks, not for his wealth of high thought, though wealth it is for himself—his sky which holds those gaudy alluring stars, those gracious moonlight and ruddy dawns. It is an alluring sky and spacious and filled with varying lights and evenings and many wandering winds.

How cool, how modestly, how unobtrusive, how hair-apologetic like the falling of the glooming, how touched with the vesper sparrow in hastening reverence even when least resplendent, how quiet his voice yet heard above all noisy cries of the street, how filled with country quiet and perfumes and unhinderable dawns and distances although like his beloved Gilder a demon of the world's busiest metropolises. I feel the twilight in him with its noiseless feet and yet hear the battle in him with its thundering traculence. He envelops me in toreador to clothe me with peace.

In his review of Alcott's story now in this same great city in rooms thronged with books and memories and hobbled vistas of the past, looking homelier backward but also looking homely forward; always forward, he holds the current horn of all joyful and human things in his fingers and feels their thrill—still a silence and still a city man, still a dweller in the midst of things luminous and crepusculous, still when all that beholds him has quieted its voice, we hear the music. This man must be quiet but I should not with this task of readiness be far off or chary of or not apprehended by the upspring crowd; to so much of whom he has ministered in these of the sun.

Matthew Arnold was a literary man and a critic and courted with bad manners enough to hand up a team of cars. William V. Kelley is a literary man and a man of God with good manners enough to change a yoked into a harnessing seraphism.

We should read all the books any author writes and in so doing with William V. Kelley, we shall catch the spaciousness of the soul of him. The variety of his instincts in these literary and human and divine could be apparent. He has spaces in his mind "Broad Prairie near to God and loved of loftiest stars" (in the compelling phrase of Lowell's characterization of Great Lincoln) may picture William V. Kelley. Those who go with the author of "The Open Fire" and kindred volumes will go far. He was no Junius yet as invidious when moral bears are on him be is terrible as Junius. Witness his articles on Whitman and Wadsworth and Arnold. He goes mad in a minute and in earnest when men fly in the face of the great moralities and the sublime faiths. He cannot endure men to be trivial in the presence of the Niagara of the soul.

To see the man and hear his gentleness of voice and note his pose and quietness of demeanor it would not occur to one that he could wrath like a volcano and anger like a stormy sky. In the cause of virtue or religion he is valiant and fierce, and his voice anger like a sword of many battles. His quiet of blue sky or a gray sky can wash with tumultuous thunder and crash like a tempest in a forest. This man has spacious and moods that need to speak.

1. who have these years been a reader of many books by many minds and many temper, who have cared for Carlyle's wrath and Ruskin's hate and Ruskin's inventive, who have loved Emerson's startling sayings and Whitman's quiet faith and hope and loveliness, who have existed in Tennyson and Browning and in Emily Dickinson, and Rowland Sibley and Alfred Noyes and A. C. Benson—I have been a glad reader of William V. Kelley, having always found him out looking for best things and finding them. His voice was never grim nor hard. He smote the wrong, but loved the right. You could not dream he harboured an unchaste thought any more than you could think of an angel. Whoever looks into the chalice of his heart will see contents crystal as the sky.

He is a literary man not first but second. Literature has an unmanly way of engaging a man and compelling him. This is not well. This is why so many literary men are such sorry soul and tender tribute to Gilder he

But the end of the world is near, and the torturing folk.

What is the theme, he holds literature and man as earth and all its divers activities in daily reckoning with God. Consider the last third of a century of what superb value such a proponent was. When every vagary of social scientific, Christian thought proclaimed itself as the ultimate evangel and in the name of progress wiped out as chalk marks Christianity and beat things. William V. Kelley knows God was about and in tomorrow and spoke out "Within the Shadow Stands God" and knows whatever thoughts or things did not square with him, were doomed. Every form of idoly is prevalent among literary scientific and theorizing folk. It is funny to remember the banal findings of those fancy finders who, according to themselves, his are the sciences of the world's largest metropolis. He knows the stations and when a station is reached it is not as the train caller announced. It is funny and pathetic.

In a literary and human lifetime a body encounters such a rate of these, so many of whom he forgets because their views left no substance on the wind. In those times, these pretty voice spoke good words of tomorrow because God would be in tomorrow when it came and manage it.

"The Open Fire," how beautiful to be invited to this hearth. I love it. The title so reports the man. All glorious things so beautify the sparkles, the warmth, the initiation and the solatium and the soothing. We hear the music and the shut-up room and the shut-up cloister and the roasting of the oven the voice of the red-hot kind and the sound of the cat and the dog and the green-tent of the wind and the great companionship—all the and I am, in the "Open Fire."

Kelley. "The Open Fire" is the heart of a man and he is in another nation. He is blessed. No Carlyle, nor age is there. No drypeep grown rampant and questions and quantities but "The Open Fire." The sunny recollections, the mellow, the reading, the sitting in the sun, the sitting in the sun, the sitting in the sun.

Christian Besse, the appreciative tendencies toward his
The Future of Christianity in India.

INTERVIEW WITH BISHOP FRED E. PISHER.

Inevitably is the Christianization of India and it is in rapid progress at the present time, but the form it will take is as yet uncertain. In the opinion of Bishop Fred E. Pisher, resident bishop of Calcutta for the Methodist Episcopal Church, it is highly possible that the form may not be exactly the one which many Christians may most desire, but if Christianity is the one absolutely certain development in the future of the East, India may even remain nominally Hindu or Mohammedan, or both, but the teachings of Jesus Christ are so incalculating those faiths—as indeed, they are evident in every aspect of life in the land—that sweeping, fundamental changes are taking place, in themselves distinctly Christian.

"The Mass Movement and the rapid progress of mission work in all parts of India are so well known in this country," said Bishop Pisher, "that I am often asked: "Will India become predominantly Methodist, Presbyterian, Episcopalian, Roman Catholic, or what? Will India become all of these? No one knows just what form the Christianizing of India will take, and any answer to these questions must in uncertainty be largely speculative. The crystallizing of the great spiritual forces at work in India is full of complex possibilities. The result may come in a way many do not anticipate, and we must not be disappointed. We must look deeper than outward form or name.

"India may not become—a within reason-able perspective—entirely Christian in name, although taking place among the Christian nations of the world, preaching Christian ideals and following the teachings of the true Christ in all essential things. This statement may shock many devoted persons on first thought. But it is a possibility we must not overlook and by superficial judgment lose the vision of the Mission. We must train ourselves to keep in mind that the great inevitable truths of the religion of Jesus Christ are capable of adaptation to the national genius of any people on the face of the earth and remain unimpaired in their essential force, though changed in outward form or even in name. Indeed, this is not the reasons why it has become the world religion Its fundamentals are the vital truths of life regardless of geographical, climatic or other conditions.

"The missions in India are doing more than gaining converts to Christianity. They are exercising a radiating influence which they, themselves, are unable to estimate, even if records were kept of their kindly deed. We cannot estimate their influence in numbers of united, which number does not count of missionaries, and additions average 5000 a year, or is hundred a day. The teachings of Jesus are nothing beyond this essential Christian undertow. They are creating a soul under the soul of all, bringing something alive into the otherwise inert masses of the old dead religious of India.

"The big religious movements in Hinduism in Mohammedanism and Buddhism everywhere to be found in India, are part and parcel of the Christianizing process. From the Red Sea to the Indian Ocean this new awakening of the old dead religious is evident. We have a great deal about 'modern Hinduism' or 'modern Mohammedanism' which are, however, contradictions in terms. To modern Hinduism and Mohammedanism is to destroy them as they have hot radicament existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving force in the modernization of Indian religions which are taking them over into themselves, incorporating the principles of Jesus in their beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result. And by a series of reformation the great religions of the East will in time leave off the shells of idolatry, superstition, immorality, and caste, and follow Christ in their own oriental way.

"It is a truism to say that Christianity does not destroy nationality. It is now that the only religion which can stand the advance of knowledge and the revelations of science in the change certain of its forms and expressions to meet new conditions, but as fundamental truths remain forever. This cannot be said of the other great religions of the world that are in India. To avoid destruction they must take over Christian principles. The reform movement are doing this very thing. The result is astounding.

The transformation of India's religion.

In Mohammedan mosques, Hindu temples, with Buddhist pagodas, I have experienced the same thrill of triumph for our Lord. When I went to India two years ago I did not find the light shining only from our little Methodist churches, schools and chapels in a land of jungles and darkness. I found it everywhere. I can describe what I saw in no other way than by a region which came to my mind countless times as I traveled through India. It seemed as if every mosque, temple and pagoda in the land were illuminated with electric light, but in darkness and inhabited only by jinns—reptiles. And a living Christ walked through the land, turning on the switches, flooding the edifices with light, and the reptiles and enemies of superstition and immorality fled before the blinding rays.

"Today India is as the man with the withered hand in the temple. It is stretching out the hand and it is being healed. Many of the old barbaric superstitions and ritual have already gone forever from the land they cursed for ages. In 20,000 miles of travel in India I did not see a single bed of spikes actually in use. That barbarism, which has so long hipitized Indian superstition to other parts of the earth, has been forever rebuked to the past. The only one I know about in India is maintained in a native quarter of Ceylon for the purpose of showing sightseers and tourists.

Persian Influence of Christian Schools.

"Mission schools are and have been among our best weapons in attacking the battle of Christ in India. The broad policy of admitting Mohammedan, Hindu and Buddhist students in these schools has brought it in the ranks of ignorance upon which depended the very existence of these outward relics of heathenism. In Bhandara, the Mecca of Hindustan, I met a student from one of our schools, who told me of his revolt against his ancestral faith and his rejection of superstitions. The conversion of his school had made it possible for him to come to it. He said that he rejected the superstitions and declared his faith in the one God who has revealed Himself in the Christian Jesus-Man. The students who cannot accept the miraculous operations of their ancestors and yet are willing are a big distinct advantage and strength.

"The oneworth of this platform is already apparent: the interpretation of the principles of Jesus in terms of the Indian national scene. That interpretation and acceptance of Christianity might be labeled as such. But it will be distinctly not as the foreigner who has come to India to win, or as the foreigner who has come to India to service. These are different.
R. T. Savin.

The readers of Bishop Locke's fascinating article, "From the Orient to the Antipodes," will see the name of R. T. Savin. "The Orient brings up a story so tragic that we are moved to speak of it. The other day when we were in Wichita, we asked a pastor if any one ever spoke of R. T. Savin. He replied he had never heard the name. Who is he?"

We knew Richard T. Savin well. When he graduated from Drew he was sent immediately to Elizabeth, one of the outstanding churches of New Jersey. He was soon transferred to First church, Wichita; and soon from there to one of the greatest churches in America, Central church, Detroit, the church of Buckley, Ninde, Finke, Studley, Ramsey—not to speak of living famous men, including two bishops. Savin was still a youth. He was expected to keep up the prestige of that pulpit. He did. But at such a price! Every moment had to be creative, and he had no accumulation to fall back upon. Two sermons to great audiences every Sunday, lectures, competition after-dinner speeches, pastoral calling, the work of a veteran at the hands of one scarcely more than a boy. He burnt out his brilliant powers in an atmosphere of oxygen.

Of course Nature exacted her toll. He gave way. A nervous indigestion called for five most critical surgical operations, years intervening. The surgeons administered opiates and continued them to deaden the excruciating pain. He got better; but the opiates had become a necessity. They mastered him. One state of decay followed another. He had to leave the ministry. He took up life insurance. His wife was compelled to leave him. He disappeared.

One morning whilst we were at the famous "breakfast" in Washington at which the movement was launched which has given this country its Eighteenth Amendment, a messenger handed us a letter. It was postmarked New Zealand. It was from Richard T. Savin. We answered it and daily after due allowance for time we ever and again awaited a letter. Bishop Locke's article explains why no letter ever came. Richard T. Savin was dead.

We have never blamed Richard T. Savin so very much for his "fall." Does the Church share the blame? Why was he not allowed to mature and reap more slowly, more enduringly? He was placed under the most fearful demands by the Church; he met those demands; but let each stand in the dock when the Judge passes sentence.

The meteor flashed up to the stars; but as it came to earth it was in a blackest night. Ministers should be given a chance to grow, to build as well as to soar.

CHRISTIANS OUTSIDE THE CHURCH.

"In a conversation I once had with one of Ghandi's most eminent followers, I said to him after a talk on religion: 'You are a Christian. Why haven't you been baptized?' He replied: 'I am against caste, Indian widowhood, and all that is backward in my country. I believe in Jesus of Nazareth as the prophet of the ages and try to follow His teachings. But if I become a Christian I will be put out of my caste, public opinion in my circle will be against me and I will have to join the Christian circle and confine my activities to saving myself. Is it not better that I remain a Hindu and among my own people and, believing in Jesus Christ, shed His light upon them from within the intimate circle of family and caste? As a professing Christian I would be viewed as a partisan and as an outsider whose influence would be slight. As it is I teach my people and enjoy their whole acceptance of doctrines that are those of the Nazarene. In this way the principles of Jesus Christ are being spread on their own; without opposition of thousand other—'""

The end of the text of the International University Tocqueville School of Chicago mentions the movement devoted to the women held at the district conference. He was personally selected to me as he heeded his belief in the message of Jesus Christ in the heart of the world. Strongly inclined to social service, this man educated in all the lore of his land India, knew that India's salvation depended upon adopting the doctrines of Jesus Christ to the wants of her people. Sphaga Ram Roy led us to the example of Christ that he should work for Jesus as one of his own people. He now on the Methodist missionary staff in India, without formal appointment. In Balpur, which is the most literate district of India where produced Lord Sinha, the first Indian poet of the Empire, Tawar and Chander Sin leader of the poet Bishan Singh. Sphaga Ram Roy wears his native robe and sandals, and goes among the villages preaching to his Hindu brethren, the kins and relatives of Jesus Christ.

He has established his home among the people and has refused all salary save the amount required for actual necessities of his simple life.

"The decline of the centenary payments has brought grave danger to Indian Methodism. More than 70,000 Christian children have no school or Sunday-school facilities whatever, and the prospect of an illiterate church in India makes the missionaries tremble. This inability to take care of any large segment of the Mass Movement is leading to a movement on the part of Hinduism to re-establish the outcasts into Hindu society by a ceremony. Hundreds of thousands of Hindu outcasts are then turning to Mohammedanism and Hinduism through these reform movements which permit them to be re-instated. But despite this fact and the present period of transition, the outlook is brighter in India than ever before for the claiming of that land for Jesus Christ and the redemption of its people from their depths of heathenism."

The Alhambra Hollyhock Club.

The summer is passing and our hollyhocks in all their glory have bloomed up to the top of the stalk and the pods are now flowing. Some in a shade part of the lawn are still in blossom. How are yours? Here is a photograph of the mayor of Loveland, Colo, standing by their hollyhocks last summer. We have a letter from Senki, Japan, enclosing some seeds from what were sent there. We will send a packet of seeds.
The Future of Christianity in India

An Interview with Bishop Fred B. Fisher

The Christianization of India is inevitable and in rapid process at the present time, but the form it will take is as yet uncertain, in the opinion of Bishop Fred B. Fisher, resident bishop of the Calcutta area of the Methodist Episcopal Church. It is highly possible that the form may not be exactly the one that the Christian India is the one absolutely certain development in the future of the East. India may even remain nominally Hindu or Mohammedan, but the teaching of Jesus Christ is so precise in every aspect of life in the land that sweeping fundamental changes are taking place, in themselves distinctly Christian.

"The Mass Movement and the rapid progress of missionary work in all parts of India are well known in this country," said Bishop Fisher, "but I am often asked: Will India become predominantly Christian by Presbyterian, Episcopalian, Roman Catholic, or what? Or will India become all of these? The Christianization of India is what form the Christianizing of India will take, and any answer to these questions must necessarily be speculative. The crystallizing of the great spiritual forces now at work in India is full of complex possibilities. The result may come in a way many do not anticipate, and we must not be disappointed, for we must look deeper than outward form or name.

"India may not become within reasonable perspective entirely Christian in name, although taking her place among the Christian nations of the world, practicing Christian ideals, and following the teachings of the true Christ in all essential things. This statement may shock many devoted persons on first thought, but it is a possibility we must not overlook and by superficial judgment lose the vision of the Master. We must training ourselves to keep in mind that the great invincible truths of the religion of Jesus Christ are capable of adaptation to the national genius of any people on the face of the earth. It may even happen, of course, that India will maintain some of her old religions, but in new forms, so that the true Christ will be known in India in a way that has never been known before.

"Creating a Soul under the Rubs of Death"

"The missionaries in India are doing more than making converts to Christianity. They are creating a radiant influence which is spreading, and little by little it is making its way over the entire country. We cannot estimate that influence in numbers of adherents, but it is making more than 20,000 converts each year, or a hundred a day. The teachings of Christ are coming to India, and the Methodist Church, as the Church of Methodism in India, is making a real effort to spread the superstitious, irrational, and fatal Christ, and follow Christ in their own vital way. It is a sufficient reason to say that Christianity does not do them justice. And it is the only religion that can advocate the outrages and the atrocities of the Mohammedan and the Hindu. It is the only religion that can stand the attack of know-it-all who have the teachings of Christ in a wrong way. It may change, retain its forms and express itself in new conditions, but its fundamental truths remain forever. This cannot be said of the other great religions of the world that are in India. To avoid destruction, they must take Christ's principles. The

The Future of Christianity in India

form movements are doing this very thing. The result is astounding.

Transformation of India's Religions

"In Mohammedan mosques, in Hindu temples, in Buddhist pagodas, I have experienced the same thrill of the Lord. When I went to India two years ago I saw the light shining only from our little Methodist churches, schools, and chapels in a land of jungles and darkness; I saw it everywhere, and I can describe what I saw in no other way than by a figure that came to my mind countless times as I traveled through India. It seemed as if every mosque, temple, and pagoda in the land were wired with electricity, but in darkness and unilluminated only by its own relics. And a living Christ walked through the land, turning on the switches, flooding the offices with light, and the peoples and vertices of superstition and immorality fell before the blinding rays.

"Today India is as the man with the withered hand in the temple. It is stretching out the hand, and it is being healed. Many of the old barbaric superstitions have already gone forever from the land cursed for ages. In thirty thousand miles of travel in India I did not see a single bed of spikenard actually in use. This habitus, which has so long typified Indian superstition to other parts of the earth, has been forever devoted to the past. The only one I know about in India is maintained in a native quarter of Calcutta for the purpose of showing sightseers and tourists.

Pervasive Influence of Christian Schools

"Mission schools are and have been among our best weapons in fighting the battles of Christ in India. The broad policy of admitting Hindu, Muslim, and Buddhist students of all have brought favor in the ranks of ignorance, upon which depended the very existence of these outworn relics of heathenism. In Bengal, the Mere of Bengal, I met a student from one of our schools who told me of his revolt against his ancestral faith and its repulsive superstitions, the Christian culture of his birthplace had made it impossible for him to return to it. He can no longer think in its superstitions and degraded terms. Throughout India there are such men, who by receiving education in Christian mission or other educational schools, who cannot accept the miserable superstitions of their ancestors and yet cannot wish for a religion distinctly Indian and national.

"The outlook of this condition is already apparent. The interpretation of the principles of Jesus in terms of the Indian national genius. That interpretation and reception of Christianity might not be labeled as such but will be such. There are colleges in China, where we are finding, that all India will see the Incarnation of Christ in the missions of East India, India will see the Incarnation of Christ in the missions of East India, India will see the Incarnation of Christ in the missions of East India.
It is important, for the divine origin and mission of Jesus Christ. Not how he came into the world, but what he was and what he did in the world are the evidences that lead us to cry with Thomas, "My Lord and my God." We should have little concern over this matter but not its discussion from the liberal standpoint often been conducted with a lack of imagination and sympathy.

On the other hand, while I am more concerned with my own sins, a frank statement of some of the weaknesses of fundamentalism as they seem to be somewhat sympathetic liberal may not be amends.

For if liberals have failed in sympathy, it is hardly to be expected that conservatives have not been guiltless; if liberals have lacked a sense of humor, conservatives have not always abounded in that respect; if liberals have emphasized the negative rather than the positive aspects of their views, conservatives have often tended to cramp and restrict that freedom of thought which is an essential of growth. In general, I venture to remark that to a moderate liberal it would seem that fundamentalism needs to guard against a host of similar conflicts with reality. If there is a liberal socialistic which neglects the living values of many an ancient doctrine, there is also a conservative socialistic which does the very same thing in insisting on the letter of the creed to the last jot and tittle. If liberalism sometimes pours out the baby with the bath, I fear that some conservatives pour it quite mindlessly down the well in which they were born and bred.

Do fundamentalists always know exactly what they mean by some of the terms they use? The ancient creeds were written by men who had faced with all the intellectual courage and sublimity of the human mind every one of the myriad problems for which they sought a solution. To accept those solutions without a clear and self-sustained explanation of what they meant when they were written and what they mean today is not fundamentalism at all. But it is hard to escape the feeling that many so-called fundamentalists are concerned more with verbal assent to certain great phrases, and so becomes repetition of them, than with a vital comprehension of their meaning.

This in turn, affects the power of fundamentalism to make contact with contemporary problems. Only when the great doctrines of Christianity have been honestly thought through can they be handled with that power which makes them of value in interpreting the experience of others and in guiding that experience in its proper development. When facing the doubts and difficulties of an age of transition like our own the resistance to restate an ancient doctrine is a severe handicap, as many a champion found in the stress of war service.

Finally, fundamentalism seems to fail in breadth of opinion. That the gospel can fail only if it finds faith and loyalty in Israel is an old truism. That humility and self-knowledge, whoso are范 destructive as follow Jesus Christ can fail to know the doctrine is equally impossible, for that we have the "Ladie"-own word. But fundamentalism seems to fail in this and it is a symptom Faith Timidity and mistaking at a time when crisis is out of place in a mutiny church, moving like a mighty army in the full confidence that the sides of hell cannot prevail against it. Fundamentalism needs to take its courage to trust more deeply in the goodness of God as if it were in the lives of Christians of other shades of belief. Its fear of contamination or the values of the ancient traditions, its magnanimous loyalty to the Divine Head of the Church, if blended with a dogmatic acceptance of the leadership of the Holy Spirit into new truth, will go far toward bringing it into hearty accord with a liberalism purged of intellectual preconceptions.

Fundamentally, we are one-in our loyalty to the One Master, one in our enthusiasm for the two great triumphs of His cause. The danger is that we develop a spirit of party loyalty, that spirit which so often tends to obscure principles and magnify extratheatrical. In the midst of party strife there is the temptation to forget that our duty is to bring the ark of God to Zion—not to quarrel as to how or by whose hand it is to be borne. But there is a fundamentalism in which we can all unite-devotion to our fundamental truth. In that common devotion is our hope of deliverance from the unhappy divisions which now distract us.

Your, so the ark be borne to Zion, who lends how they preserved were paid that price?

Do so the Shining shade, what shame—what pride—

If we, the priests, were bound or crowned

Now Trade Routes and Trade Winds

HALFORD E. LUCOCK

A FASCINATING history of the world might be written in the story of its trade courses. New epochs of history have been brought in by the discovery of new pathways for commerce over land and sea.

When Europe awakened in the spacious days of the Renaissance, her whole life was quickened and the energies of the world were turned into new channels by the great discoveries of the fifteenth and sixteenth centuries.

Maria Polo creates the great divide that separates Europe from China, and at the base of his adventures Europe stills up with wide-eyed wonder, in the providence of God, Christopher Columbus struggles against North America and opens up a pathway for a new commerce of which he little dreamed. Vasco de Gama and Magellan push out to India and China by different directions, and the world enters a new epoch.

So it has been in that commerce of the kingdom, the carrying on of the ideas and ideals of Jesus Christ to all the markets of the world.

"We Took Ship"

There is a lasting thrill in the words of the Book of Arts, "we took ship." That great event marks the opening of the trade routes for Christianity into Borneo. Up through the vastness of the northern forests, clarified Trade in the truth of God and Christ's Christianity. Calcutta, Lintu, the "Malacca," and other ships carried the word to the East and the west. 1891.

Our own Missionary has opened up a trade route for "our Father's business" in the former Portuguese Adery, Ilelisle, Cole, Thomson, William Taylor, William F. Olidmen, and a host of others.

Crisscross Trails

One of the developments of world-wide Methodism is the fact for four months which the World Mission has been running since the opening up of new forms of trade routes of the kingdom. These are new ventures of missionary activity which have their basis, not in the United States, but in foreign countries, as the World Sue has been accustomed to call the "same church," but have taken their spontaneous rise in the mission field. Today we have a remarkable number of missions running from mission fields themselves to more neglected fields.

Within the last few weeks there has been organized in the Eastern South America Conference a Foreign Missionary Society which has for its ultimate object the sending of missionaries to Spain. Held that before the imagination for a moment? What a testimony to the vitality of this church in South America, which is only forty years old, and has had to grow with severe opposition and persecution! How will it not be a strange reminder of Providence? Then and as the Church in Spain, by way of South America?

There are foreign missions sent out by the Methodist Church in Korea to the great unoccupied fields of Manchuria.

In India, in 1921, the Union Board of Home and Foreign Missions. Its first missionary, a native Indian, Rev. W. W. S. S. Chenn PROFILE, converted one of our mission schools ages ago, has just been appointed. He has been sent to a hundred million people who have never heard the Word of God. Later missionaries from India are going to Tibet and Afghanistan.

The Chinese Methodist Episcopal Church is preparing to colonize its own mission fields into unoccupied territory. The Spanish Methodist Episcopal Church has missionaries in Africa and the Philippines.

The Trade Winds of God

What is the meaning of all this? Simply that in the Centenary endeavor of the last three years, Methodists have started running currents of life and energy on the foreign field which are running old boundaries and seeking new trails. The Centenary of Foreign Missions has started something new which will carry on through the years and the centuries. It is not an exaggeration to regard these new movements of the spirit as the great trade winds of God which are carrying arguments of the spirit into hitherto unreached ports. These new movements are only surface indications of a great wind in mission fields.

Is not this day a divine time of opportunity, which is not only good and available but also long to be on fire in the cause?

But across these avenues newly opened by Centenary gifts of life and money there lie so many half-finished projects and those whose beginning has been delayed to the point of germ. In India, to which all eyes today are turned, in China, South America, Africa, Europe, the school doors must be closed on each face of the road of Christ. Where on earth is the school that will be opened away from our headquarters, unaided and not in constant care, in which we can plead and do in the name of God. In our own institutions the work must be turned back. We dare not labor with the possibility of failure. We have some of these rare, high-priced in S. A. people millions of dollars to go on unless we can give them the support we have pledged.

Does not the Lord up each of us to keep these new pathways open to the commerce of God?
ward in my country. I believe in Jesus of Nazareth as the prophet of the ages and try to follow His teachings. But if I become a Christian I shall be put out of my caste, public opinion in my circle will be against me, and I shall have to join the Christian circle and confine my activities to saving myself. Is it not better that I remain a Hindu and among my own people and, believing in Jesus, shed His light upon them from within the intimate circle of family and caste? As a professed Christian, I should be viewed as a partisan and as an outsider whose influence would be small. As it is, I teach my people and enjoy their willing acceptance of doctrines that are those of the Nazarene. In this way the principles of Jesus are being spread on their merit, without opposition of group against group."

"One of the faculty of the International University, Tagore's school at Bolpur, Bengal, attended the morning devotional exercises held at the district conference. He was profoundly moved. To me he revealed his belief in the message of Jesus as the hope of the world. Strongly inclined to social service, this man, educated in all the lore of heathen India, knew that India's salvation depended upon adapting the doctrines of Jesus Christ to the genius of her people. Sudha Ranta Roy felt, as did the associate of Gandhi, that he should work for Jesus as one of his own people. He is now on the Methodist missionary staff in India, without formal appointment. In Bolpur, which is the most literate district of India, which produced Lord Sinha, first Indian peer of the empire, Tagore, and Chunder Sen, leader of the great Brahmo-Somaj, Sudha Ranta Roy wears his native robes and sandals and goes among the villages preaching to his Hindu brethren the life and ethics of Jesus Christ. He has established his home among the people and has refused all salary save the amount required for actual necessities of his simple life.

Lord Reading's Message to Methodists

"The influence of Christian education cannot be exaggerated. A tribute was paid to missionaries and mission education by Lord Reading, who gave me his message to the 500,000 Indian Methodists to be delivered at the annual meeting of the National Executive Board of the Methodist Episcopal Church, at Baroda. And inasmuch as there is no more numerous force of missionaries in India than that of Methodism, we can take pride in the tribute. He said: 'Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries, that many of the reform movements in society and government were brought about by missionaries, that the human contacts of one race and color with another race and color, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of man by the missionaries.'

"The decline of the Centenary payments has brought grave danger to Indian Methodism. More than 78,000 Christian children have no school or Sunday school facilities whatsoever, and the prospect of an illiterate church in India makes the missionaries tremble. This inability to take care of any large segment of the Mass Movement is leading to a movement on the part of Hinduism to restate the outlooks into Hindu society by a ceremony. Hundreds of thousands of Indian outcasts are thus turning to Mohammedanism and Hinduism through these reform movements which permit them to be reconstituted. But despite this fact and the present period of transition, the outlook is brighter in India than ever before for the claiming of that land for Jesus Christ and the redemption of its people from their depths of heathenism."
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grown up from an exclusive to an inclusive idea of the church. I take it that the exclusive idea of the church means something like this: "We have the correct interpretation of religion and follow the correct practices in our church; and anybody outside who does not agree can join with us, and anybody inside ought to be put outside if he does not agree. There are some of us who need no further explanation of it because we were brought up in it.

Over against that exclusive conception is the inclusive church of Jesus Christ, the organization for all Christian life in the community. The church is not founded upon theology, but upon the passionate love of the Son of God, our Saviour. To love the Lord is one thing; to know theology correctly is another. As a member of the Baptist Church preaching in a Presbyterian church and teaching in a theological seminary with thirty-one different denominations, I stand for the inclusive idea of the church. I want the Christian church in America to stand with open arms, saying, "If you love the Lord Jesus, come, let us live together, even if we do not at first agree, and work together for the coming of his kingdom in the world." I simply cannot understand those people who think that anybody who does not agree with them should get out of the church. Creeds have been made by man, but they have not been permanent. What man really supposes that creeds can be made concerning God which will be everlasting?

There is one name for God in the Bible, and it grows more and more precious as the years go by—"The Living God." Praise be to His name, living not dead, for whom the future is forever greater than the past!

I do think that we need to educate our people up into these new things—we must try to build stronger foundations and get some better types of Christians into sight, Tokyo is troubled with the building problem, for Tokyo is built on earthquake-shaken ground. If you have buildings you have to have sound and secure foundations. Two or three stories is about as high as they attempt to build in Tokyo. Then one comes back to New York and sees these magnificent skyscrapers. What is the reason? Manhattan Island is solid rock. If you are going to have great buildings, you have got to have great foundations—and to build a great Christian church in this next generation, capable of doing all the work that needs to be done in the world, it is going to require a great foundation in Christian intelligence, Christian character, and Christian insight and outlook in the churches.

Educating America

REV. JOSEPH FORT NEWTON, D. D.

At the close of the Great War, an Oxford scholar asked all nations one question: "What do your people really believe in?" The reply was unanimous in one word, "Education." When he varied the question and asked, "What have you learned from the war?" the answer was equally unanimous, "We have learned our need of education."

the inspiration of religion no less than by creative patriotism. They knew that three things were needed to make the dream of America come true: the democratic principle, the spirit of science, and the Christian evangel—and these three forces must be friends and fellow workers.

Democracy Alone May Be a Plague
Calcutta Horizons


Bishop Fred B. Fisher

If one lifts his eyes to the horizon and thinks not alone in Methodist terms, but in world terms, he might see that the Bengal-Hurma Area is the largest and greatest of all the Asiatic areas of Methodism. But speaking in point of numbers of membership and succession, the size of the annual conferences, the appropriations from the Foreign Board and many other practical things, it may be regarded as both the smallest and the most difficult.

Both the Bengal and Burma Conferences have had to be practically self-supporting. But to begin self-support in a mission country at too early a stage of development is one of the most disastrous policies which could possibly be imagined. It makes it absolutely necessary to follow the line of least resistance and to open up work along the lines of such institutions as will appeal to the local constituency. It is not always that such institutions are the best for the development of a real missionary church. A missionary should be able, in virgin territories, to survey the surrounding fields and enter those strategic centers where his work might not appeal to a self-supporting constituency, but which a hundred years hence would be the point of greatest stature and power.

The crying need in both Bengal and Burma is a Vital Evangelistic Emphasis. Our educational institutions are superb. We have been a learning, influential school to the highest level. No one would deny the

A New "Northfield" Hoped For

By one of those strange circumstances which can be explained no other way than the presence of our Lord in the history of the Church, it is the same story as that of the Hebrew "Northfield" board. We have had thirty-six years a Methods missionaries representing a World

Help Our Religious Education in the Land of the East

Theological Seminary was founded in 1891. The faculty was ten. It is now forty, and no one need name the students. Its school is one of the eleven in the land. The first world controversy was the "Armenian Church," and still stands. The school is now in the hands of the American Board, and the soul of the school is in the hands of the Church. The students are all Chinese, and the school is now a model school.
Old Experiences in New Words

"Experiences" Not an Equal. Yet the Music of the Cross Has the Same Echoes Wherever Human Hearts Have the New Song.

Shelby Morrison

A study of the principal exports of the United States you will not find mentioned "spiritual experiences." Such intangible exports cannot be weighed on any scale or measured by a yardstick or look up in a financial statement. Yet among the most far-reaching and influential exports, which the United States sends out to other parts of the world every year are the influences which create the Christian experiences which are essential to every country and every continent.

This truth is brought vividly to mind by the accompanying photograph of a translation of a hymn in the Methodist Hymnal. 549, "Jesus, the calm that fills my breast," which has just been made by the Rev. Frederick Wood, principal of the Florence B. Nicholson School of Theology at Daroda, India. The translation is made into the Gujarati language. The hymn was written by Dr. Frank Mason North and has been a favorite hymn of missionaries and much used by them owing to its expression of the spiritual freedom which only here and there has been found a charm that is far-reaching and influence.

In the accompanying photograph is given the translation into the Gujarati language, also the translation in English characters and a literal translation. The hymn is now used in a book of hymns which has just been printed for Gujarati-speaking people in India.

At the eye rests on these seemingly meaningless characters, and one realizes that the author of the hymn which our generation has come to think so much of is one of the original authors of the hymn. It is through the hymn that the soul is brought to the heart of the poem, and the Christian spirit is strengthened by the realization that such an experience as is expressed by this hymn is as natural in the heart of a native of India today as it was in the heart of John Wesley, of Thomas A. Kempis, of Martin Luther, or the Apostle Paul.

One of the greatest wonders of our day is the result of the translation of a hymn into a language unknown to the original author. It is a wonder that any hymn has ever been translated into any language, and it is a wonder that any hymn has ever been translated into any language.

The following is the English version of Dr. North's hymn:

Jesu, the calm that fills my breast,
No other heart than thine can give;
This peace untried, this joy of joy,
None but thy loved ones can receive.

"My weary soul has found a charm
That turns to bless withces my woe;
Within the shelter of thine arm
I rest secure from storm and fog.

"In desert wastes I feel no dread,
Fearless I walk the trackless sea;
I care not where my way is led
Since all my life is with thee.

O Christ, through changeful years my Guide,
My Comforter in sorrow's night;
My Friend, when friendless—still abide,
My Lord, my Counselor, my Light.

"My time, my powers, I give to thee;
My immort soul to thine to move;
I wait for thee, I wait for thee.
I wait in peace, in peace, in love.

WILL THE CLASS MEETING COME BACK?

Editor Northwestern Christian Advocate:

I want to thank you for that fine editorial in this week's Northwestern, "Will the Class Meeting Come Back?"
The class meeting has gone, the prayer meeting has gone, family worship has disappeared, and the warm vital spoken expression of religious experience and devotion is seldom heard among us.

Religion itself is giving place to many things that look like religion, but are destitute of its power to save men, build up character, and establish the kingdom of God in human society.

The unit system provided for in our recent church economy was designed as a means of rejuvenating the class meeting, but it is to be feared that only here and there is it accomplishing its purpose. In many places it has never come to life, and in others places it is being diverted from its central purpose of enriching, stimulating, and training the spiritual life, cultivating Christian fellowship, and implanting the missionary spirit and the joy of service in new-made Christians and is substituting therein social and educational activities that minister more to the love of entertainment and social prestige than to making strong and vital the life of Christ in the spirit of the age, so far as the church does not provide in its social contacts for the expression and interchange of religious thought and emotion it will become dry, withered, and unfruitful and our young people will grow up to be imitation rather than real Christians.

(Continued on page 21)
are manufactured, and household furniture in both manufactured and exported. The business of the concern runs into many thousands of rupees a year. The institution appeals to the business concerns of Calcutta that the subscription list to its support is both large and representative. During the coming year this will develop in Calcutta into a veritable Goodwill Industries, comparable to those now being established in our American cities.

**Magnificent Sermon’s Mission**

In Calcutta, along the great docks of this largest port city of the Orient, after the magnificent and busy Sermon’s Mission. One of the most successful missions is the Rev. Harold J. Smith, who is in charge of this work. The institution likewise has the enthusiastic and generous support of the business concerns of Calcutta. It is not only self-supporting, but has erected splendid brick building, fully equipped, with chapel, reading rooms, reading rooms, study rooms, and other club facilities for its own. It is open every day and every night of the year. There is not an evening but that scores of young Europeans, Australians, Americans, New Zealand, Canadian soldiers, and their reception and entertainment at this fascinating center. The number of sailors finding relief from temptation in the great city, moral blessings and social recreation at these centers runs into the thousands, the enlargement of which is now being planned.

In connection with this Sermon’s Mission, there is a growing work among Hindustani people who are crowding into this section of the city. Some of them are Indian sailors, others are employed as seamen. This center will become our base of operations for all our work among seamen in Calcutta, including all races and languages.

**Bengali Work**

Turning now to our work among the Bengalis in Calcutta, down Westminster Square from Thoburn Church stands the commanding building of the Lee Memorial Mission, three stories high, occupying a corner of busy Dhemamala Street and overlooking a square which might be compared with Madison Square, New York. Here more than 3,000 Hindus receive their education, the classes going from the first grade through the high school. The Lee Memorial Mission is one of the most successful of institutions in Calcutta. By long millions of dollars, Mr. and Mrs. D. H. Lee, have built up an institution which down through the years will be a living memorial not only to their children who entered heaven by the gate of the Mount of Beatitudes, but also to all children who shall receive their education here. In connection with the Lee Memorial Mission are groups of school for Bengali boys and girls in two different sections of the city. The boys are now planning the purchase of land in a suburban section of Calcutta where a boys’ school will be opened not only for literary education but where the course will include industrial and agricultural training for life. In the same compound with the Lee Memorial Mission is our Bengal Church, which is filled on Sunday with students both young men and women, and in general Bengali public.

**Collins Institute**

Down Dhemamala Street, a few doors from our Mission House, is the Collins Institute, where more than 1,000 Bengali young men are receiving their training up through the high school. This school is under the direct management of Professor L. B. Oates, one of our splendidly educated Hindus. The school has the reputation of passing in the severe examinations, a large percentage of its students. I wish every American Methodist could see the advantages under which this school is being successfully conducted. We are actually having our classes in what were formerly cow-sheds and cow-stalls. Every inch of space is divided with students, there libraries are started, our Methodists are trained, our Methodists are trained, our Methodists are trained. A true and noble Christian work.

**Giant Opportunity**

In the same compound is the home of the pastor of our Hindustani congregation, the Rev. Samuel Dutt. Plans for the Hindustani work have recently been changed. There are in Calcutta a quarter of a million immigrants from the north of India who speak the Hindustani language. Up to the present, the work has been practically a work among them. Thousands of them are younkers, that is, leather workers, shoemakers, and they have come from the centers of our Mass Movement areas. You may move along the busy streets in the little shoe shops, asking the men and women: "Are you a Christian?" Many of them say: "Yes, I am a Christian from Allah." or: "Buddha, or Lok, Pahul, or Dehi, or Muslim, or the Punjabi; all these may be, while 99.99 percent of the others will say: "No, I am not a Christian, but all the others are." It is a great opportunity. It is like a great flood in a mine. The Church that joins with this flood will dig rich ore in spiritual values. At the last session of the Bombay conference I appointed the Rev. L. J. Rochester in charge of Hindustani work. We are hoping to bring from North India a young educated Hindustani leader and leader, to be associated with Mr. Dutt, and if we can make possible our entrance into this field it will mean the opening of Hindustani day schools in India. It means the training of boys and girls boarding schools, up along the railway line toward Assam and Guilt. It is along this main line that these people are pouring by the thousands into Bengal. Here is an immigrant problem of giant magnitude, and our Methodists must face it with courage and opportunity.
of Journalism

to the trade of the world, and a future to Industry.

President Wilson for awhile seemed to be the only leader. His words were like a new gospel. He offered just terms, but his fourteen points were abandoned. He finally failed because of his hard autocratic temper, and his vanity which made him weakly to flatter. The pedagogic quality of his brain, his fatal egotism, his denial of rights to his people and government finished him. He had the greatest chance of any man in history, and he missed it, and his people missed it too, by the bitterness of their political passion, by the desertion of their representative, and by a gravity which killed him as a leader, and almost as a man.

This was a tragedy! But more tragic was the spiritual surrender of Lloyd George. Mr. Gibbes hailed him for his "Knockout blow" speech, for arranging a peace which seemed to guarantee a war; for handing over the fate of Ireland to Carson and Free-will, and to the state of bureaucrats and brass hats in Dublin Castle, which tried to Proscribe Ireland. Men enter Lloyd George's, often "reasoning" him and broken under the spell of his halo-blue eye, and come out in less than an hour, viewing the world smilingly, saying, "Maryland." He gives them credit for his genius, his sense of humor, his humanity and at times of stand, and the power in the man not to be checked. It is because Lloyd George understands so much and feels so rightly, and then supports those who stand for cruelty, oppression and aristocracy, that he is condemned. Lloyd George will take his place in history as the most remarkable prime minister since the old Pitt. But he surrendered his ideal and helped James into moral degradation and material ruin.

The author asks: "Is there any bent in England who believes in the wisdom of Winston Churchill?" Yes, our man. In his book, the "oush of a greater father," Sir Edward Carson is patterned for all time. The man with the knack for dealing up the lower passers of ignorance and brutal men. Lord Carson is "old's battle." Mr. A. J. Balfour is such a person gentleman as debaucher, as dignified, but set in old ideas, unable to see new needs of life into the present day. Mr. Churchill's "ont of human passions" a vast and fundamental battle to all the idea of liberty. He sees the men who, by his own admission, "had a look more of a warrior than a painter, a man of old social standing." Without the spirit, his passion, his destiny, his courage, it would have been a very subtle weapon but he turned the world back to experience and national selflessness.

The ideals of Sir Edward Carson are based on the soil of this mountain prophet. He sees the spiritual tree of white civilization moving on after the war. He looks for the flowers and the dead sixth of a hard, matured, shell-shock stood at the front, his spirit, while youth shouts "on with the dance." The aim is to seek the future. The word is form. The aim is to guide the future. The word is form. It is truth that comes on the edge of cunning but little that the cankered bed of the tree. It is the future. The word is form. It is truth that comes on the edge of cunning but little that the cankered bed of the tree. It is the future. The word is form. It is truth that comes on the edge of cunning but little that the cankered bed of the tree.

The Roger Casement affair was a blunder in the back and treachery not only to the English, but to the whole idea of honor. It was madness and madness. Our children's children will blush for his treatment by the Irish-Americans in New York and Chicago. Our children's children have been trained in their youth to believe that Casement was a traitor and a traitor because he hid the truth about Ireland and England. It was a sad commentary on Ireland's love of liberty when he was compelled to accept a body of detectives in Chicago for fear of arrest.

The last chapter in this remarkable book, "The Chance of Youth," is a fitting climax, and a challenge to the youth of today. He found no hope in Yale or Oxford, and became his own age, "I am. If I had my youth again, I should like that equal adventure and take that chance." He would help break down the old barriers of hostility erected and protected by the "old ailing," and give the right of way to liberty and a new Christian civilization.

Many who sold their books will think him too outspoken but this is the prophet in the man. Many will think he ought to have left unsaid some things, but this is the historian in the man. He is a Saxon who refuses to see a modern, trimly-kept Roman, is a fellow leading us out of the constant Holy Grail of libraries and libraries. More power to his pen to urge the old and the new to their sense of responsibility to keep the balance of the world and to keep the world for which the Christian died. This review is but a glimpse of an old book and act the "Vision Splendid."

FROM SEED TO FLOWER

E. A. Salmon

From homes, a seed;

Young, vast is flower;

A busy man,

Or has he ceased?

To lift with speed.

In dark of night,

From hearts, but tis,

The bloom that lover;

The ships who sail;

Are they who know,

With love the speed;

The way to show.

To these in need.

"The vision."

THE AMERICAN HYMN STORY TOLD

A book that is destined to become an authority upon the particular subject of which it treats: "The Story of the American Hymn," of which Edward W. Stimpson, D.D., pastor of First Church Germania, Ithaca, is the author. The book represents a deep and solemn sympathy with the spiritual import of hymnody, a serious attempt to search out and present the limitations and the limitations of the limitations and the sometimes as an historical fact that it is controversial. It is the subject of the book that the thought of the word in the hymn. It is the word of thought when the people worship God. It is of interest that the book, or the book which is the book, presents the first steps that have been made in thrown into a book, the history of our American hymnology and the work of our hymnology. It is a book that will stand, if ever it is forgotten, as the volumes which tell the story of that hymnology. And if ever it is forgotten, as the story of that hymnology. And if ever it is forgotten, as the story of that hymnology. And if ever it is forgotten, as the story of that hymnology. And if ever it is forgotten, as the story of that hymnology. And if ever it is forgotten, as the story of that hymnology.
In Autumn
By BERNARD BENSON

When Autumn's golden glow,
Who's heart is not aglow?
Of beauty and gold?
Their faces will we find.

And summer's sweetest store,
With rich and varied stores,
Of nature's charm and grace.
Our land with beauty crown.

The Spirit Moves in India
By BISHOP FRED B. FISHER

It is impossible to estimate the effect of Christianity on the life of India today, when merely cataloguing the number of baptisms. Naturally the missionaries rejoice in the hundreds of thousands of people who are crowding toward mission centers and demanding baptism. Our Methodist Episcopal Church last year baptized more than 27,000; that is a Pentecost of 2,000 each month, or more than two a day.

We have to list these baptismal victories as evidences of the fact that missions are worth while, all expenditures up to date would be abundantly justified. But missionaries of wide vision and of deep insight are conscious of the fact that there is a vast spiritual movement at work aside from the organized Christian forces.

There are movements in Hinduism, Buddhism, and Mahomedanism which give promise of tremendous spiritual results. Would it not be a remarkable development if great spiritual leaders were to be produced within these non-Christian peoples who would do for their respective religions what Luther and his associates did for Christianity? As evidence that such movements are taking place, Mr. Gandhi might be cited. He frankly states that the idealism of his movement draws its life from the principles of Jesus. Yet he is not a baptized Christian. Other developments in the various sections of India are manifesting this same devotion to Christian ideals.

A Hindu to Preach Christ to Hindus

At the recent meeting of the Bengal Conference of the Methodist Episcopal Church held near Calcutta, the seat of Rabindranath Tagore's school, a small group of professors and students from this famous institution attended the Conference sessions. Among them was young Rabindranath Tagore, Pandita Ramabai, and Dr. Eben Sinha. The Tagore had as his speaker, the young Hindu, Mr. Roy, who was the librarian, superintendent of the printing establishment and the teacher of English in Tagore's institution.

He was born of high-caste parents, but has been for years in contact with students and professors of the adjoining Hindu college and religious movements in India. He was powerfully moved by the devotional addresses at the Conference sessions. Stress was laid upon sin and the fact that in Christ there can be found victory over and forgiveness for sin. Representatives of both the European and Indian missions came to the altar confessing their shortcomings and asking Almighty God for renewed strength. Mr. Roy spoke upon this theme with somewhat of emotion. But after day he entered into the full fellowship of the Probation of the order of Christian work. During the devotional period he voiced the principles of truth and righteousness upon which alone India could hope to be a political and national rebirth. As a result of his speech, Mr. Roy was asked to report the next afternoon on his work and method of work. The Bishop moved him, as a progressive Hindu, in the next afternoon meeting of the missionaries and took his mind to them. The missionaries gave him a sympathetic hearing. He explained why he could not be baptized, that he had committed himself to Christ and that he could not hope to influence him in any degree whatever. He instructed, therefore, whether he might not follow the spiritual teachings of Jesus and remain within the Hindu social system, letting the leaven of his own life and personality and faith work out among his followers. Let it be said to the credit of the missionaries who were present that night that no one adverse voice was raised. Not one man said that this stand was cowardly. Every man and woman entered into the fullest sympathy with the speaker. There was a warm prayer meeting, and when the session adjourned we were all grateful that this man right out from Hindu ranks had been enabled to tell the Christian missionaries exactly what he had gone back to, of their methods, of their weaknesses, and of his own. That was a rare hour in the history of missions.

The next day Mr. Roy sought me out and in the conversation expressed his conviction that he was being called to dedicate his life to a special form of missionary activity. "I do not wish to be baptized," he said, "I cannot join your Conference, nor your group of workers, but could you not set me aside to go among my own people and preach to them in my own way, and give them the interpretation of the life of Christ as I now see it and feel it?" This was indeed a very old statement to make to a Methodist bishop. Every missionary naturally thinks that one must leave the old life and take all on the responsibilities and even the sufferings of the new. But I had been witnessing in India for the past few years a tremendous movement of a spiritual nature among non-Christian groups; therefore, might not this be an opportunity for a method of peaceful penetration or a landing process? Therefore, I will not crush it but will welcome it. At the close of the Conference session, when I had read the appointments of the preachers, just before the benediction was pronounced, I asked Mr. Roy to come forward. He was a little shocked because he did not know just what I intended to do. I got his right hand in mine and said:

A Special Episcopal Appointment

"Mr. Roy, you are not a Methodist preacher. I cannot read your name in this list of appointments. But I hereby extend to you the right hand of fellowship and I give you a spiritual appointment to go out among your own people and lift their faces toward the face of Jesus Christ. You will not be asked to report to any missionary. Nobody will audit any of your accounts. Nobody will act to guide your movements. Nobody will charge you with heresy in any sermon you may preach. John Wesley at one time said, 'If thy heart be as my heart, give me thine hand.' I wish to repeat those words of Mr. Wesley, the founder of our communion, to you. Go forth among your people. Teach them and preach as you will and let me know next year what results have attended your labor."

Along with Mr. Roy was a young Christian college lad who had taken the robes of the Christian Sudhu (or holy man). This young man and Mr. Roy decided that they would link their lives together. Mr. Roy was a young splendid personality, and the one in going among the Indians as a Christian holy man following after the traditional Indian system, while the Sudhu established his home and worked out along other methods. I consulted with the treasurer and the district superintendent of the mission to settle the question of the amount to rent a home in the heart of a thickly populated Hindu community in the very district where Tagore's school is located and near the ancestral home of Lord Sinha, the first Indian peer in the British realm, and settle Mr. Roy and his family in that home so that week after week and month after month the great movement of Indian workers after truth might stop with them and learn the better way of life and redemption.

Just before leaving Calcutta I had the following telegram from Mr. Roy. I have the original of that telegram before me as I speak these words. It is:

"I gladly accept God's order through thy hand. Pray God may fulfill my promise. May He be near and protect you. Devotion remains, R. K. Roy"

I do not know what will be the ultimate result of this experiment. I tell it simply because I see in this experiment a beautiful example of the fact that a living Christ is alive and at work in India today. He is moving about, not only in Christian churches but in the Mohammedan, but there he could do more good by the Indian method of the Hindustan,ordes, and he could not hope to influence him in any degree whatever. He instructed, therefore, whether he might not follow the spiritual teachings of Jesus and remain within the Hindu social system, letting the leaven of his own life and personality and faith work out among his followers. Let it be said to the credit of the missionaries who were present that night that no one adverse voice was raised. Not one man said that this stand was cowardly. Every man and woman entered into the fullest sympathy with the speaker. There was a warm prayer meeting, and when the session adjourned we were all grateful that this man right out from Hindu ranks had been enabled to tell the Christian missionaries exactly what he had gone back to, of their methods, of their weaknesses, and of his own. That was a rare hour in the history of missions.

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One of the items that developed the highest interest at the convention of the American Bankers Association last week is related to the practice of establishing branch banks that have become epidemic in various sections of the country, and especially in the large financial centers. There was a vicious debate one day on the question of the continuance of the practice, and many strong arguments were produced for and against the branch bank as a part of our State and national banking organization. Finally, by an overwhelming vote the convention went on record against the branch bank, by adopting resolutions declaring that the association "views with alarm the establishment of branch banking in the United States as a threat to our national frontiers, the allied note ban on our export trade, and the benevolent efforts of the United States government to alleviate the wants of the suffering peoples, and that we hereby express our disapproval of and oppose branch banking in any form by State or national banks in our nation, that we regard branch banking, or the establishment of additional offices by banks, as detrimental to the interests of the people of the United States. Branch banking is contrary to the principles of our government, violates the basic principles of our government and constitutes the credits of the nation and the power of money in the hands of a few."

At the meeting last week in New York of the American Bankers Association the Right Honorable Remedial McVicker, former Chancellor of the Exchequer of Great Britain, delivered an address on reparations and international debts that contains a good deal of light upon a subject concerning which there has been much confusion here and elsewhere. He said, as far as the financial obligations of Great Britain to this country are concerned, that they were "certain to be provided for," the reparations debt of Germany growing out of the war put at about $22,000,000,000, and at the principal remaining debts, Mr. McVicker stated: "The liability of France to the United States and Great Britain is $5,500,000,000, and of Italy to the same two countries $4,000,000,000. Russia owes these countries $5,000,000,000, and a further $1,000,000,000 to France. These are the largest international claims that history records. The largest intergovernment debt ever known, before the late war, was that of France to Germany in 1871 under the Treaty of Frankfurt, the sum reaching about $1,000,000,000. He is of the opinion that "Germany can pay something, though not quite all, and that there is no need to impose upon her," and that "no solution of the reparations problem is possible unless political considerations are subordinated to economic facts." He declared that "international debts are far too great for the capacity of any of the debtor countries except England." The other debtor nations are lacking, at present, in resources, while Britain "alone in her accumulated foreign investments has adequate resources with which to dispose her litigious wrangling with the United States," Mr. McVicker pleaded for a definite postponement of any payment by the other debtor nations, "as desirable in the interests of all the parties." The conclusion to which he was driven as far as Germany is concerned is this: "Germany can only pay now whatever she may have in foreign balances together with such amount as she can realize by the sale of her remaining foreign securities; this payment is only possible if all other demands are postponed for a definite period long enough to insure the stabilization of the mark, and future demands at the expiration of this period must be limited to the annual amount of Germany's exportable surplus at that time."

To the State of Georgia belongs the distinction of having a woman as one of its United States Senators. Last week Governor Hardwick appointed Mrs. W. H. Fenton of Cartersville as United States senator to fill the vacancy caused by the death of Senator Thomas E. Watson, the appointment to take effect Jan. 20, until the choice of a successor to Senator Watson at a special election to be held Feb. 5, such election to be held by the present constitutional and statutory provisions. The election to be held in the whole of Western Georgia, which has been long interested in the political, social, and educational interests of Georgia.

With the belief "justly and fairly" of the loan funds at Malin, there is the impression that the Hopedale project is the hoped-for center of the Keady-Paris and the alluvial, which was the rather startling event of last Thursday at the situation in the Near East being the demand for the immediate withdrawal of the Greek forces, and the crop damage in the region of Thrace. The Turks demanded the immediate withdrawal of the Greek forces, and the crop damage in the region of Thrace. The Turks have demanded the immediate withdrawal of the Greek forces, and the crop damage in the region of Thrace.

The Allied Conference With the Turks Collapses

The Allied Conference With the Turks Collapses...
In Autumn
By BERNARD BENSON

When mist of autumn dawn,
What shall be told with beauty gone?
Where flowers in the fields are few,
She flares anew.
And pale as any fading ghost
With less of strength than dying breath.
Her sorrows of the sun.
His sky pale大纲,
Heed not in brush down rustling bows
Of yellow corn his golden glows.
Stones ever unblasted hosts and fire
To apple clustered in a flaming fire.
As red as heart desire.

The Spirit Moves in India
By BISHOP FRED B. FISHER

It is impossible to estimate the effect of Christianity on the
life of India today by merely tabulating the number of baptisms.
Naturally the missionaries rejoice in the hundreds
of thousands of people who are crowding toward mission
centers and demanding baptism. Our Methodist Episcopal
Church last year baptized more than 37,000; that is a Percentile
of 2,000 each month, or more than 100 a day.

We are to list these numerical victories as evidences of the
fact that missions are worth while. All expenditures up to date
would be abundantly justified. But missionaries of wide vision
and of deep insight are conscious of the fact that there is a vast
spiritual movement at work aside from the organized
Christian forces.

There are movements in Hinduism, Buddhism and Mohammedanism
which give promise of tremendous spiritual results. Would it not be a remarkable development if giant spiritual
leaders were to be produced within these non-Christian peoples
who would do for their respective religions what Luther and
his associates did for Christianity? As an evidence that such
movements are taking place Mr. Gandhi might be cited. He
recently states that the idealism of his movement draws its life
from the principles of Jesus. Yet he is not a baptized Christian.

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from this famous institution attended the conference sessions.
Among them was a young, splendid personality, Nana Sudha
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institution. He was born of high-caste parents, but has been for
years interested in the progressive social, economic, philosophic
and religious movements in India. He was powerfully moved by
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victory over and forgiveness for sin. Representatives of both
the European and Indian missions came to the altar confessing
their shortcomings and asking Almighty God for renewed
strength. Mr. Roy looked upon this scene with somewhat of
amazement. That day after day he entered into the full fellowship
of the preaching of these spiritual truths. During the dev-
otional services the people of truth and righteousness upon
...in love of God and human nature were strengthened. At these services Mr. Roy sought
out the people and talked with them about these matters of personal
development and light. He later invited him as a progress,
with the idea to come to the inner-inner meaning of the mission
work and to bear it in mind in the future. The missionaries gave him a comprehensive training. He explained why he could not be happy to
know that it was not he who could do more good by following these
Christian methods and yet living within the Hindu community.
He explained that the Hindus are much more religious and that it was not
the case in the Indian social system and set down in the Christian
work he would be blinded from his heart and all similar associations, and he could not hope
to ignore them in any issue whatever. He wondered, therefore,
whether in his own soul the spiritual teachings of Jesus
and remain within the Hindu social system, letting the leaves
of his own life and personality and faith work out among his
followers. Let it be said to the credit of the missionaries who were
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I may fulfill my promise. Bless me and protect you. Honored
servant, S. K. Roy."

I do not know what will be the ultimate result of this experi-
ment. I tell simply because I see in this experience a beau-
tiful example of the fact that a living Christ is at work in
India today. He is moving among, not only in Christian
churches, but in the Mohammedan mosques, Hindu temples,
the Buddhist monasteries, into homes of wealth and homes of
poverty. They have one, the market places of the city, and His
spirit is breaking out in the most unlooked for places. Was it not the
kingdom of heaven as God made it? To the heavens of Christ is
at work throughout the world and the great thing for every Christian to recognize is that he must put his life up
against every developing sign in this awakening world.
One of the items that developed the highest interest at the convention of the American Bankers Association last week is related to the practice of establishing branch banks that has become epidemic in various sections of the country, and especially in the large financial centers. There was a vigorous debate one day on the question of the continuance of the practice, and many strong arguments were produced for and against it. The resolutions, declaring that the association "views with alarm the establishment of branch banking in the United States and in opposition to the surrender of the right in any form by State or national banks in our nation; that we regard branch banking, or the establishment of additional offices by banks, as detrimental to the best interests of the people of the United States. Branch banking is contrary to public policy, and, in violation of the basic principles of our Government, detrenches the credit of the nation and the power of money in the hands of a few."

At the meeting last week in New York of the American Bankers Association the Right Honorable Reginald McKenna, former Chancellor of the Exchequer of Great Reparations and Britain, delivered an address on reparations and international debts that casts a good deal of light upon a subject concerning which there has been much confusion here and abroad. He said, as far as the financial obligations of Great Britain to the United States are concerned, that they were "certain to be provided for." The reparations debt of Germany growing out of the war was put at about $20,000,000,000, and of the principal running debts, Mr. McKenna stated: "The liability of France to the United States and Great Britain is $10,000,000,000, and a similar sum is owed by Italy to the same two countries $4,000,000,000. Russia owes these countries $1,000,000,000 and a further $1,000,000,000 to France. These are the largest financial claims that history records. The largest intergovernmental debt ever known, before the war, was that of France to Germany in 1871 under the Treaty of Frankfort, the sum reaching about $1,000,000,000. He is of the opinion that "Germany can pay something, though not in the form of hard cash, but in the form of gold or silver or other means of exchange."

The 1271

German Business Man Visits the French War Areas

Secretary Hughes on Wednesday sent the following telegram to Bishop Cannon of the Methodist Episcopal Church, South, in Paris:

"Why France Insists upon the Execution of the Treaty"

Secretary Hughes replied to the cablegram sent him by Bishop Cannon of the Methodist Episcopal Church, South, in Paris, recommending that the United States take prompt and definite action with reference to the present complicated situation in the Near East, "as necessary by the American naval policy." The Secretary declares that the Washington Government has done all that is possible for the relief and aid of the refugees, and has exerted in an appropriate manner its influence toward all acts of cruelty and aggression.

Secretary Hughes, in his message to Bishop Cannon, states that the United States has no authority to use its military forces, and that the issue is one of international law and diplomacy. He tells Bishop Cannon that the executive has no authority to exceed it.

Germany is going to have a chance to see what declarations it has made in France from a new angle. A delegation representing some of the most important business enterprises in Germany is to visit the battle areas of France and may see for itself whether the destruction has been exaggerated.

The visit is organized by the French government to allow members of the committee to visit the battle areas of France, the German business area. The committee will consist of a delegation of business men from Germany, the Marquis de la Fontaine, and the Marquis de la Fontaine. The committee will study the effects of the war on the French business, and the French business will study the effects of the war on the German business.

France has been subjected to fierce and widespread criticism because of its insistence that the terms of the Treaty of Versailles should be executed. The French have been charged with violating the Treaty of Versailles, and the Allies have demanded that the French should take steps to implement the Treaty.

The Allied Conference with the Turks was held last week in San Remo, and its results have been acclaimed by the Allies. The Turks have agreed to sign the Treaty of San Remo, which will bring about a settlement with the Allies. The Treaty of San Remo is based on the principle of the "Open Door" in the Near East, and the Allies have demanded that the Turks should sign the Treaty of San Remo in order to secure the "Open Door" in the Near East. The Allies have also demanded that the Turks should take steps to implement the Treaty of San Remo, and the Allies have demanded that the Turks should sign the Treaty of San Remo in order to secure the "Open Door" in the Near East.

The Allies have been satisfied with the results of the conference, and the Allies have expressed their satisfaction with the results of the conference. The Allies have declared that the Treaty of San Remo is a fair and just settlement of the Turkish question, and the Allies have demanded that the Turks should sign the Treaty of San Remo in order to secure the "Open Door" in the Near East.
We are living in a new India. It is impossible to list the contrasts between the India we first knew six years ago and the India which now confronts us. She was then a colony; she is now a nation. One of the great things which the war did for India was to lead her to the threshold of nationhood within the British Empire.

The recent governmental reforms will give the educated people in local communities and in provinces an unprecedented opportunity to test their metal and to train themselves for larger political responsibilities. The British Parliament has dealt liberally and generously with the British Empire. If one studies the present development of the British Empire, he will become convinced that it is enlarging and expanding not along the lines of ancient Rome nor modern Germany, but with the purpose of granting to each country within the empire full nationhood. The conferences of the premiers of the different sections, the new parliamentary outlook, the consciousness of imperial citizenship, are elements that speak this new day. If one thinks of the principles of Western civilization and tries to conceive of a peaceful development of the countries bordering upon the Atlantic without the cooperation of the United States, Canada, and England, and without their standing side by side in ideals and purposes, he has an intellectual feat to perform which is extremely difficult. At the same time, let him try to picture the peaceful development of all those countries that touch the vast Pacific, without the close co-operation of the United States, Canada, the Philippines, Malaysia, Australia, New Zealand, and India.

It is therefore, highly gratifying to the Americans living in Southern Asia to note the generous attitude of the new viceroy, Lord Reading, to everything American. The home papers have undeniably carried his great speech on America, delivered to the English-speaking Union in London on Lincoln's birthday. He speaks with pride of his four trips to America during the war. He mentions the magnificent way in which America, without ever claiming recognition for the services rendered, voted by special congressional act to send millions of ounces of silver to India during the war to stabilize exchange, commerce, and industry. This act took place at a hour of crisis during the conflict, and the knowledge that America was interested in the stabilizing of commerce at the extreme reaches of the Pacific gave new heart and courage both to India and to France.

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American Goods and Christian Ideals

With the favorable attitude of the new majority toward the United States, we may expect to see a great impetus given to the trade relations of the two countries. Any American would be amazed and proud to go through the streets of the great cities of India, and even back into the country towns, to find practically everything he wishes from America. It would be impossible to give the list in any such article as this. You may buy everything from the most expensive automobile to the tiniest carpet tack, and from the most expensive piano to the smallest traveling Victrola. Recently, in an interior town, my host was in need of an axe. We went down to the bazaar, expecting to purchase the ordinary hammered iron Oriental instrument, but to our amusement the little shopkeeper got down from the shelves one of the best American axes and a good American hatchet. Asking him if these were the only American instruments he had that were used for cutting, he reached into a little drawer and brought forth a Gillette blade. My host remarked that a Gillette blade was not supposed to "cut," but this Occidental joke fell dead before his ears, Oriental interested in selling his wares.

America will find herself more and more drawn into economic cooperation with all the rest of the world. American goods will be demanded in the world market everywhere. Let every American manufacturer take heed that the standard must be kept up to the very best. Japan during the war had opportunity to firmly establish her commercial supremacy in India and the surrounding countries, because Europe, busy with her own affairs, had practically ceased to compete with her in the Oriental markets. But the goods proved to be so poor that there is a great turning of the tide away from Japanese goods. In every bazaar you could find Japanese matches, but in attempting to strike them you would discover that a half dozen would burn out immediately, while perhaps the seventh would strike if joined with an eighth. America has the opportunity of the ages to peacefully penetrate the world not only with her economic products but with her ideals, not in the spirit of conquest but of service. The exported products and ideals should be her highest and best.

Let us not forget to send our American Protestant interpretation of the gospel of Jesus Christ, and let us not forget to send our policy of primary education. What a great thing it would be for the world if a "little red schoolhouse" could be planted at every crossroads and in every village of the illiterate sections of mankind! I am coming more and more to believe that one of the most fundamental needs of the world is universal, compulsory, primary education for all grades and all classes. Give all mankind this education, permeated with the ideals of Jesus Christ and of Western democracy, and you will see the desert blossom as a rose.

Calcutta, India.
Let's Go!

“There's a Long, Long Trail A-winding” to 85 Epworth League Institutes

The Rev. W. E. J. Gratz, D.D., Secretary of Institutes and Life Work, Board of Epworth League

ONE learns to do by doing,” is an axiom long accepted in the realm of secular education. But it is only within recent years that it is beginning to find a place in religious instruction. In the past if a person became a successful leader in work among young people in our churches, it was because, like Topsy, he or she “just grew into” the place. To-day young people are being trained for leadership, for Christian service. All that is worthwhile in the principles of pedagogy and psychology is being applied to the task of the church in building up the spiritual and moral life of its future membership.

The Epworth League may be likened to a great system of schools where young people of the Methodist Episcopal Church are in training for their future responsibilities to the church and to that larger sphere of activity—the kingdom of God upon earth. Its 14,000 members, scattered everywhere upon the face of the globe, make it one of the world’s largest universities. Its alumni are to be found in the pews of every Methodist Episcopal Church, in thousands of pulpits in America, and in active service on every mission field.

Future Leaders of Methodism

The hope of the Methodist Episcopal Church for the days that are just ahead of us is with the young people. And the young people are in the various League chapters. On their side of thirty there is vision, enthusiasm, courage, heroism, dash, and the power to sacrifice to the utmost. If the world is to be saved from sordidness, sadness, and selfishness, it must be saved by its youth.

The Epworth League is organized to develop the vision, direct the enthusiasm, stimulate the courage, challenge the heroism, and utilize the power for sacrifice for the salvation of the world.

The Epworth League Institute bears the relation to these individual chapters that the normal school bears to the elementary and grammar schools; the institute is the training center for the leaders of the chapters. And it is even more—it is a training school for those who are to lead in all the varied activities of the church. Here life-service volunteers are found for both home and foreign fields; young people acquire a knowledge, are fired with an enthusiasm, that makes them more active and more useful members and leaders of the local church.

Popular Summer Assembly

One of our Methodist college presidents calls the institute “the most popular summer educational assembly in the country.” But it is more. It is a combination of chautauqua, camp meeting, religious training camp, and summer outing. And Epworth League institute is an assembly of wide-awake, forward-looking young Methodists who know how to mingle work and play in such proportions that play is recreation and work a joy. As they work and play they catch a vision of the world’s need and the Master’s passion for the salvation of the world. They hear Christ’s challenge and call to follow him, and they dedicate the strength and the enthusiasm of youth to his service wherever he may lead them.

Perhaps in the very enthusiasm of these institutes lies one of their greatest assets. “Nothing great was ever achieved without enthusiasm,” says Emerson. And enthusiasm is one of the few useful things of life that are contagious.

Growth of Institutes

The spread of the institute idea throughout the church has been nothing short of marvelous within the past few years. In 1900 twelve institutes were held—it was the first year of their work. In 1912 there were forty-four, but in 1920 the number had increased to seventy-six.

Thirty-five thousand young people attended the 1920 institutes. Almost 4,000 signed life decision cards, each dedicating his or her life to some definite form of Christian service. From these consecrations will come the ministers of to-morrow, the missionaries who will carry the gospel message to America’s far outposts and to every mission land. Thousands of others will during long years to come better serve their fellow men, their community, their God in the home church, because of the knowledge, vision, and enthusiasm afforded by the institutes.

Not all the 1920 institutes were held within the United States. From South America comes the story that a great gathering of young people was held there, under the leadership of Dr. George A. Miller; Dr. J. J. Kingham and the Rev. J. R. Chatnam conducted institutes in India; Mexico City and Singapore each had an institute. And this year China will be added to the list with a gathering that promises to be historical, under the direction of Paul Hutchinson and Miss Geraldine Townsend.

The Daily Program

Institutes begin the last of May and continue through the summer, closing with the opening of the school year. Usually they begin on Monday evening with the usual introduction of the faculty members and an effort to help everybody get acquainted with everybody else. Each day morning the work begins at 6:30 with the Morning Watch Service and continues through the week.

Here is the Standard Daily Program:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>6:30-7:15</td>
<td>Morning Watch. Topic, “Prayer Life.”</td>
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<tr>
<td>7:30</td>
<td>Breakfast.</td>
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<tr>
<td>7:45-8:10</td>
<td>Bible Study.</td>
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<tr>
<td>8:15-9:15</td>
<td>Home Missions.</td>
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<tr>
<td>9:15-10:30</td>
<td>Junior Methods.</td>
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<tr>
<td>10:30-11:15</td>
<td>Local Interests or Sunday School Methods.</td>
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<tr>
<td>11:15-11:30</td>
<td>Life Workers’ Class.</td>
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<tr>
<td>11:30-12:00</td>
<td>Foreign Missions.</td>
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<tr>
<td>12:00-1:00</td>
<td>Music.</td>
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<tr>
<td>1:00-2:00</td>
<td>Fourth Department.</td>
</tr>
<tr>
<td>2:00-3:00</td>
<td>Advanced Junior League Methods.</td>
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EPWORTH LEAGUE INSTITUTES – 1921 –
Dear Fellow Methodists:—

We feel it our incumbent though painful duty to issue this statement to you with a view to bring to your notice the deplorable state of affairs that prevail in Bengal as the result of the arbitrary actions of Bishop Fisher. It is all very well for a few admirers of Bishop Fisher to give glowing reports of work in papers like the Calcuttaean but we as well as the writers of these articles know that these accounts are one-sided and are written to please the Bishop.

We are convinced beyond doubt that there is no democracy in the Calcutta Area. It is dictatorship, pure and simple. It is one man show. By virtue of great intellectual gifts, hypnotic power of speech and overbearing personality, Bishop Fisher exercises almost papal supremacy in his Area. Matters are further aggravated by a band of henchmen who have gathered around him and hail every suggestion from him as the inspired message from God. This is at least true of Bengal Conference.

The atmosphere that Bishop Fisher and his band of henchmen have created is not conducive to the free and natural growth of the individual. From all that we have seen in the past we are inclined to think that there is no room in the episcopacy of Bishop Fisher for people of distinct personality, different outlook and views other than those of the Bishop.

We have seen man after man and woman after woman ruined in Bengal Conference because they could not see eye to eye with Bishop Fisher in certain matters. The Annual Conference each year is the scene of the ruination of this man or that man,
this woman or that woman. One year it was Rev. Schnalzlin, and his wife collapsed on the floor of the Conference because of the cruel and vehement way in which the Bishop attacked her husband. Another year it was Dr. A. L. Shute, Principal of the India Methodist Theological College, Jubbulpore, who shed bitter tears in open conference because of the rudeness of Bishop Fisher. Another year it was Rev. E. B. Joyner and he left India bag and baggage. Another year it was Rev. N. C. Biswas and recently he died a broken hearted man. Just before his death he remarked that it was the unkindness and injustice of church authorities which brought about his untimely death. Another year it was Rev. S. P. Biswas, B.A. Pastor of Central Church, Calcutta, and a young minister of great promise, and he left our Church broken-hearted because of the discourteous way in which the Bishop spoke to him in open conference. Last year the missionaries of the Woman's Foreign Missionary Society were the victims of attack and when one lady unable to bear any more the vitriolic attacks silently walked out of the Conference, the Bishop said from his presidential chair, "There is open rebellion in this conference." During June and July in Darjeeling the targets of attack were Rev. E. L. King, and Misses Stahl and Field and Bole. We were told that in the Finance and Field Reference Committees in Darjeeling his episcopal ire was administered to Miss Field, so much so, that one of the Indian admirers of Bishop Fisher, present in that meeting, described it as utterly unbecoming of a Bishop. Mrs. Lee an adorable pioneer missionary whose name is well known in India for her work for the uplift of Indian women has many times been mercilessly assailed and criticised by Bishop Fisher and at an Annual Conference at Assam she said, "I felt whispered: It is a child." At the last Annual Conference the target of attack was Rev. S. K. Mookerjee in particular and the Bishop in general. The ominous thing about the episcopal attack is that as soon as Bishop Fisher turns against a person his band of henchmen join the chorus of denunciation and in a short time the unfortunate victim is nowhere. He is treated with coldness, slighted, socially ostracised and finally trusted. Indians and missionaries are alike afraid to associate with him because Bishop Fisher has clever news agents and strict vigilance is kept. We would not be surprised at those methods in a political leader but we expect higher and better things from a spiritual head.

We have been forced to the conclusion that Bishop Fisher is not a spiritual man nor is he an able administrator. What is most essential in a Bishop is a deep overflowing spiritual life. No spiritual man could do the things that Bishop Fisher has done. As an administrator he has failed. His influence has not contributed towards peace, unity and harmony in the Church but has given rise to petty spirit, cliques and jealousies. We would not mind his being appointed a lecturer to travel all over India and give lectures in colleges and universities and other public places. But we do feel that it is extremely dangerous to place executive and administrative powers into his hands. He does not seem to have any steady principles and policies. He swings from one extreme position to another in no time. He is subject to violent moods and emotional outbursts, and gives way to temper too easily. Shiftiness, changeableness and undependability characterise his administration. An administrator needs balance, impartiality, cool judgment, human sympathy and self-control. In our humble judgment these qualities are sadly lacking in Bishop Fisher. The consciousness of great intellectual and material power, unbalanced by a lack of deep spiritual life and maturity has made him an overbearing administrator.

Bishop Fisher does not understand the Indians though he says he does. He is too easily deceived by flattery and too easily upset by criticism and opposition. This has been demonstrated by the appointments in Bengal Conference this year. Where are the real leaders of Bengal today? They are not represented in the Area Council, Finance Committee and other bodies. Because of their straight-forwardness and unselfish integrity they are victims of episcopal wrath and are therefore in some places on greatly reduced salaries. Their wives and children have to be placed in a position of spiritual education and studied by the Bishop so that his name is kept. They are heart-broken and wonder for whose sin they are making penance for they know themselves to be innocent.
In their places were appointed men of secondary capacity whose only qualification is that they bend themselves slavishly to the Bishop's will, right or wrong. We give below a synopsis of this year's appointments which will show on the one hand a wanton abuse of episcopal powers and on the other hand a total disregard of Indian opinion.

1. Rev. J. S. Chowdhury—pastor of Central Church, Calcutta, a very efficient pastor, an able organizer, very popular and active. The Church entirely self-supporting through his own efforts, now transferred away to Tamluk, an abandoned mission station, and his salary reduced from Rs. 100 to Rs. 60 only. The congregation of Central Church strongly resents his transfer and now refuses to support the new appointed Rev. N. G. Sircar whose appointment is regarded wholly unsatisfactory.

2. Rev. S. K. Mondol, District Superintendent of Calcutta Bengali District, largest district in Bengal Conference, Principal of Collins High School, Vice-president, Bengal Christian Conference, Secretary, Indian Christian Association, etc. First Indian delegate to the General Conference from Bengal, one of the best preachers in the whole city, a man of outstanding ability, now reduced to the status of a preacher in a small town Church at Suri. Salary Rs. 260, and allowances Rs. 75, total Rs. 335. This is what he received as a single man. Now as a married man his salary is Rs. 135 in all. He has also been asked to return the car which was given to him in America for his work, no matter what the work might be.

3. Rev. P. D. Phillips, a successful pastor and District Superintendent of ten years standing from North India, a man of education and culture, the best Hindustani preacher in Bengal Conference. Formerly spoken of by Bishop Fisher as a man of outstanding ability and much above the average run of ministers, now transferred just after 6 months to a village in Asansol. Salary reduced from Rs. 140 to Rs. 80.

4. S. C. Sircar—a young and energetic minister, passed the conference course of studies for ordination as a deacon. Was unanimously recommended by the Board of Examiners and the Conference Relations Committee for reception into full membership and ordination as a Deacon. The Conference was about to vote when the Bishop interrupted and said, “I refuse to lay my HOLY HANDS on him” and referred his case back to the Conference Relations Committee. The Conference Relations Committee was afraid to bring up his name again, and he was mysteriously left out of the list of appointments. So completely does the Bishop hold the Conference in thraldom that not a single dissenting voice could be raised against his actions whether constitutional or unconstitutional. Even when the gravest injustice is perpetrated on a fellow minister (as in this case) and the ministers feel it to be so, they dare not oppose the Bishop. The timid employees have been completely emasculated and they have no other alternative but to bow to his imperious will.

5. Rev. P. N. Das, M.A., a very successful and popular Associate District Superintendent of Asansol District, one of the ablest Indians in the Conference, a man of wide reading and culture highly spoken of for his literary work, now relegated to the status of a teacher in a High School, on a reduced salary.

6. Amaranath Biswas,—a graduate of Jubbulpore Theological College. One of the brightest students, Bengal Methodism produced. Meditations, talented and wonderfully equipped for literary work. Had he been received on trial in the Annual Council he would have stood up with Bishop Fisher's authority and regard. It is interesting to note that his pay for the last month of work in the capacity of an assistant pastor was withheld from him. What led the Bishop to commit this flagrant breach of his legal obligations in this matter, we fail to understand.
The decisions regarding the reduction of salaries of the above-named ministers were made on the 22nd of January, and some of the men were not even notified of these reductions till the 1st of February, and yet they were put into effect from the 1st of January. We believe that this is without a parallel in the history of the Methodist Episcopal Church in India.

These men are our recognised leaders if by leaders we mean those who are recognised as such by the Indians. But they are now relegated to subordinate positions and exiled to half-abandoned mission stations because they refused to sell their consciences for a mess of pottage.

While these worthy men have been set aside, their places have been filled by men hitherto occupying insignificant positions, of very little education and less administrative ability whose only qualification is their ability to flatter the Bishop in all his moods. The four new Indian District Superintendents are as follows:

1. Rev. N. G. Sirsat—Education slightly above Middle School. He was in the Conference course of studies for eight years and failed. The Board of Examiners refused to pass him. According to the rules of the book of Discipline he should have been "located" this year. With a desire not to cast any aspersions on any one, all that we wish to say is that the opinion concerning him in the Indian Christian circle is not very flattering.

2. Rev. W. H. Soule, of Bhabua reputation, having the same poor educational qualifications. The impression concerning him in the Hindu-til Church is anything but favourable.

We have been more than amazed at the choice by Bishop Fisk of these two men for the position of District Superintendents. He could not have selected a worse meal on the self-respect of the Indian Methodists than to appoint these two men in these responsible positions.

Rev. K. R. Das and Rev. B. B. Noskar are the two other Indian District Superintendents. They are excellent village preachers. We have nothing against them. We love and respect them for their character. But to make them District Superintendents is sheer mockery. They are embarrassed other than elated at their own appointment. The proceedings of the Annual Conference and Finance Committee and other meetings are conducted in English. The reports of District Superintendents are prepared and read in English. The Bishop and most of the missionaries do not know Bengali and these men do not know a line of the English language.

One of the missionary district superintendents who voted for the four new men for District Superintendency in the Cabinet, out of sheer fear for the Bishop, characterised these appointments as "khel" (jokes). To us if these appointments testify anything they testify either to the colossal ignorance of Bishop Fisher in judging the Indians or his wilful disregard of Indian opinion and a desire to make an ostentations display of his episcopal powers. The appointment of such men as District Superintendents will simply swell the rank of dummies and add to the number of puppets while the real administrative machinery will be run by Superintending missionaries one of whom has been appointed in each district where an Indian has been appointed a District Superintendent. We do not believe in this kind of sham Indianisation and must therefore characterise the last Annual Conference as a backward step.

Not only the appointments but the elections were conducted in a way not even comparable to an Indian Church. In the election of a District Superintendent in Bhabua, at present a victim of one of the Above, one of the four candidates polled 17 votes against 14 votes for a missionary. The number of votes necessary for election being 18. The next Bishop would have won the Indian election. Just at this juncture the Bishop interrupted and by a speech succeeded in getting the missionary elected, etc.
The casting of ballot by the Secretary. In the elections for the Finance Committee and Financial Board and other committees, the desire on the part of the Bishop-manipulated Cabinet to keep certain Indians out of certain committees became so noticeable that one of the laymen present remarked, "It is too obvious." We are very sorry to have to remark that the way the elections were conducted this year is a reproach on our Church. The unfortunate part of this dictatorship is that there are Indians and missionaries who at heart are rebellious (and there number according to our information is 80 per cent) against the autocratic actions of Bishop Fisher but they feel compelled to remain silent for fear of bringing episcopal vengeance on themselves.

In the Calcutta Area Convention the main theme was "Building the Indian Church". Bishop Fisher has also been quite vocal on such topics as creative personality, indigenous leadership and initiative on the part of the Indians. But we fail to understand how these noble virtues can thrive in an atmosphere of fear, suppression, lack of opportunity for self-expression, and autocracy. We have also been deceived about the love of Bishop Fisher for India. His love is skin-deep, superficial and shallow, prompted by a desire for name and popularity and so it could not stand a real test.

The century long foreign domination of India has ingrained in us the proverbial slave mentality. We do not desire this slavery to be further augmented by an episcopal dictator in the realm of religion. It is high time for the Unity of Methodism to be up and doing. Our opinions have been ridiculed and our sense of self-respect trampled under foot. Our innocent and devoted ministers have been persecuted. We must take up a bold stand and defend them and demand justice. We cannot be silent witnesses to their oppression and humiliation. We cannot permit their careers to be crippled and their ministries to be belittled by the vagaries of a moody Bishop.

The Bengal Conference is facing a great crisis. Those who know the situation realize that a split is inevitable unless an amicable settlement can be made. Bishop Fisher has forced these appointments on the Indian Church contrary to the wishes and wishes of the protest of the Indian people. He is about to sail for America. The Indian Church will have to reap the harvest of the follies of a proud and power-intoxicated Bishop. The spiritual tone has already been affected, self-support is on the decrease and a chaotic condition prevails. Of course the Bishop's henchmen will be lavishly paid from the Fisher Fund should they fail to be affected because of the non-payment of subscriptions by laymen as a protest against the highhandedness of the Bishop. But would that not be doing a great disservice to the poor Indian Church trying to stand on its own legs?

We solicit your advice and counsel at this crisis. People have lost faith in Bishop Fisher's sense of justice and fairplay because of the unbalanced and prejudiced state of his mind. We would strongly urge that steps be immediately taken to put Bengal Conference under the administration of one of the two other bishops. Either this or an early amicable settlement can save Bengal Methodism from the threatened calamity. As for ourselves we intend to continue to protest vigorously against Bishop Fisher's injustice and highhandedness by giving them wide publicity.

Please pray for us and our work that God by a timely intervention may avert an impending calamity.

We remain fraternally yours.

(Sd) A. B. Smith
A. N. Biswas
Sam Biswas
R. Mondal
S. K. Purkait
R. J. Biswas
O. N. Biswas
R. K. Mondal
D. N. Biswas
P. R. Biswas
P. Mondal
B. Duttar
U. K. Mondal
I. K. Mullah
S. Mondal
J. C. Sircar
M. N. Mondol
M. N. Banerjee
S. R. Das
S. K. Biswas
G. N. Mondol
B. B. Mondol
N. C. Sircar
L. K. Dey
B. Das
H. C. Sircar
A. K. Roy
M. R. Pandit
A. L. Nath
M. Mondol
H. Sircar
J. Das
L. M. Biswas
H. R. Dasdar
S. C. Biswas
S. Biswas
M. Sarochar
S. Biswas
S. N. Kayal
A. Biswas
S. C. Ghosh
S. C. Biswas
M. Lee
S. D. Shah
A. K. Biswas
J. C. Biswas
P. H. Biswas
R. B. Biswas
B. B. Shah
D. Lee
S. Biswas
D. N. Mondol
J. B. Cresser
N. K. Shah
Mrs. S. B. Biswas
Mrs. K. Biswas
Mrs. S. Biswas
Mrs. J. Biswas
Mrs. S. K. Biswas
Mrs. S. Das
Mr. A. K. Singh
Mrs. M. R. Pandit
Mr. J. Biswas
Mr. E. Singh
Mr. P. Mullick
Mr. A. K. Mullick

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Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org