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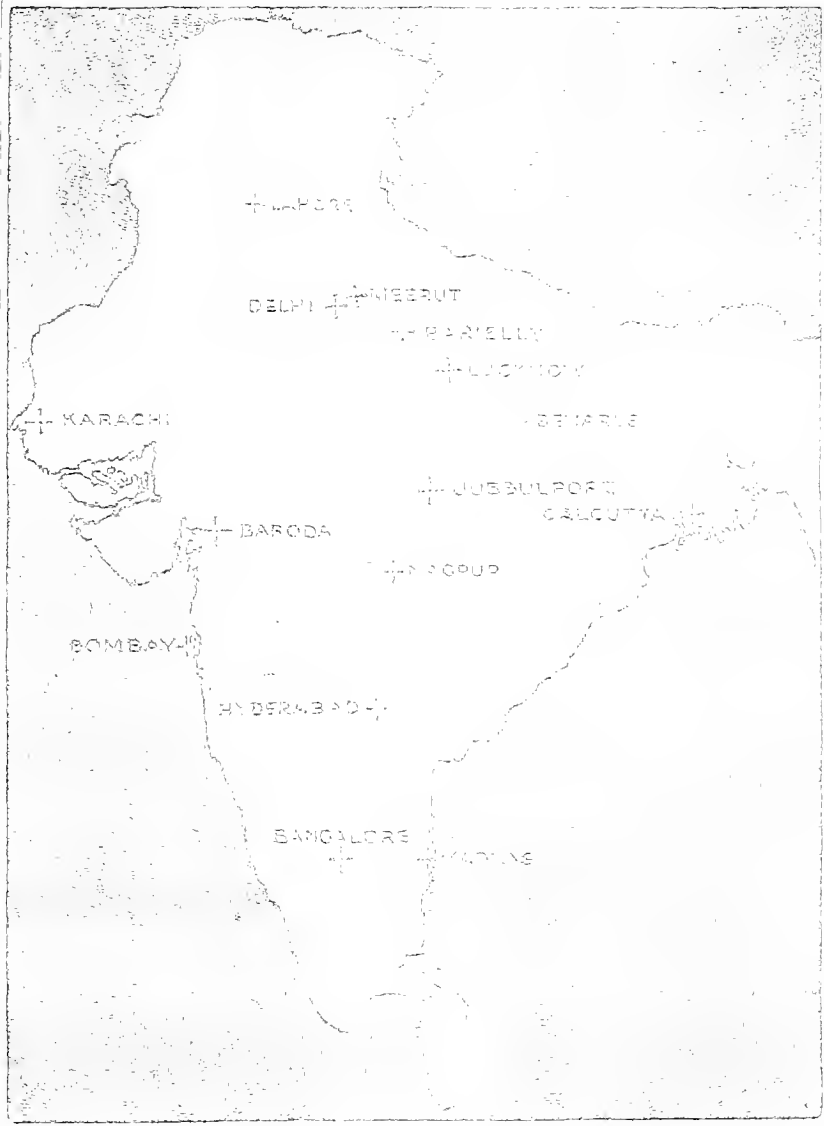
INDIA MAKING AND FORSAKING GODS

Published in Commemoration of
the Centenary of the Missions of the
Methodist Episcopal Church

THE CENTENARY COMMISSION
FOR INDIA AND BURMA

*“Christ, the Son of God, has sent me
Through the midnight lands;
Mine the mighty ordination
Of the pierced Hands.”*

INDIA



To the Reader.

It fell to the lot of the Executive Secretary of the Centenary Movement in India to prepare the record of the undertaking on this field. In carrying out this task he happily secured the assistance of Miss K. A. Blair, who wrote the section telling of the beginnings and growth of the Methodist Episcopal Church in India, and "How we brought the Good News" to this land. For the section "Burma, the Golden," the reader is indebted to Miss Mary E. Shannon of Rangoon.

In planning the book, valuable assistance was received from E. M. Moffatt, Esq., of the Lucknow Christian College, while the striking cover-design was made by Mrs. H. A. Hanson of Lucknow.

Grateful acknowledgment is made to these friends, as well as to those who furnished photographs for illustrations.

This little book does not attempt to give a full account of either the Centenary Campaign or the establishment of the Methodist Episcopal Church in India. All that has been attempted is a sketch of what might possibly be of more general interest to the reader, whether in India or America. Naturally, in touching on the beginnings of our work in this land, that part of our field where the foundations were laid has received special mention. This was unavoidable, and should not be taken to imply that other sections of Methodism's field in India are less important.

It is significant that the period of an enlarged episcopal supervision for the work of the Methodist Episcopal Church in India synchronised with the wider and more intensive effort of our Church represented by the Centenary Movement. The arrival of Bishop F. B. Fisher and Bishop H. Lester Smith, coming as they did from the very heart of the great Centenary enterprise in America, brought a notable re-inforcement to the cause of the Centenary in India. Bishop J. E. Robinson retired in 1920, but has been as keen as ever, while Bishop Warne and Bishop J. W. Robinson have continued, in season and out of season, to bear such burdens as few on this field or any other have ever had to assume.

These pages are sent forth from the midst of the Centenary effort, written hurriedly, while heart and hand are still being given unreservedly to the great task. May they carry with them a note of encouragement to toilers on the field as well as to friends of this great cause in the lands across the seas. Best of all, may they help India to reach the supreme decision towards which she hastens,—the forsaking of her idols.

Brenton Thoburn Badley.

“The zeal of the Lord of Hosts shall do this
11 Kings 19: 31

The India of To-day.

WHEN William Butler landed in India in 1856, it took him eight days to go from Calcutta to Lucknow. To-day one can go in eight days from Calcutta to Lucknow, thence to Lahore, from there back to Delhi, then across to Baroda and on to Bombay, thence down to Madras and almost complete this 4,000 mile circle back to Calcutta.

The change in India's world of ideas has been even more striking than this in the realm of the material.

THE QUESTION MARK ON THE HORIZON.

The future of India was never so uncertain as to-day. Life and thought are in flux, and in every department of effort we are passing through a period of transition.

Photo by B. J. Dudley.



What does India's future hold?

All are thinking, not of the India that is, but of the India to be. What it is to be, is not yet evident. One thing is clear and sure—she is not what she always has been. India's greater future has already begun. She has taken a new direction, but her goal is not yet in view.

OLD AND NEW SIDE BY SIDE.

The fortresses and walls, temples and tombs of an ancient past still figure large on India's plains, but factories and school houses, churches and hospitals are changing the appearance of the land. The old and the new are surely side by side in India to-day! This is not necessarily encouraging, but it is giving us a modernised India. The coming of new inventions

and progressive ideas will not of itself help India in its search for spiritual truth. One may move onward without going upward. A nation may easily take on the veneer of civilization and yet remain pagan or become agnostic and atheistic at heart. Modern civilization has desperate wickedness, as well as vital truth, bound up with it, and unless India gets the truth and light, *plus the source of all Truth*, she will not have life. Automobiles and linotype machines cannot save India: Christ can. For Him India is hungry.

THE HOME OF HUNGER.

But India's hunger is also physical. Hunger makes her abode among these multitudes. Fifty million in India lie down hungry on mud floors every night, and when they awake to the hopeless monotony of another day of toil, their one great thought is to welcome again the darkness that brings another release from conscious suffering.

Photo by B. T. Dudley.



India's need is not stores, dishes or tables, but something more to cook.

Eighty per cent. of India's vast population are farmers, and the most backward farmers in the world. The crooked stick for a plow, the sickle for a reaper, the clay threshing floor as in the days of Boaz, and the wind to winnow the chaff.

With these crude implements and lacking in knowledge of fertilization, rotation of crops and scientific methods, the millions of India continue to exact scanty returns from the unreplenished soil, worn out by the incessant demands of centuries. This is the great secret of the poverty of India, which is on such a huge scale that no other great land offers a parallel. But the voice of hunger is no longer to be the moan of distress that has sounded through the centuries of the past. It is to be a

demand for the knowledge and methods that will greatly increase what India produces on her rich, unending plains. The "voice of the people" comes also from the parched throats of her multi-million poor. They are demanding food! Christ's programme for India includes food for all.

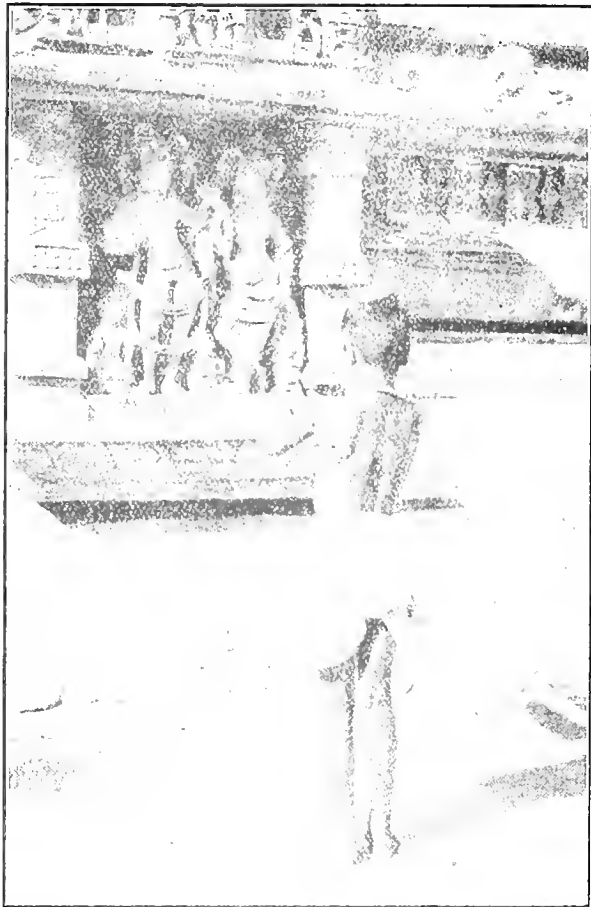
Feed India, and you feed one-fifth of the world.

THE "CAPTIVES" EMERGE.

The "captives" of caste have also felt the thrill of the new day. The war shook caste in India, but the new democracy will destroy it. When it has gone the chief cause will be seen even more clearly than now to have been the principles of the Gospel of Christ. The missionaries do not need any longer to select texts that aim at caste; Indian reformers are themselves doing the preaching. Outcastes are looking up. Low castes are discontented with their enforced lower levels of life. Women are discarding the veil and looking steadily into the light of the new day.

Deliverance to the captives, announced by Christ in His world-programme, makes more popular preaching in India than anywhere else in the world. Jesus saw their deliverance from afar: He has brought it nigh. Only the Brahman at the top trembles. And well he may! Caste cannot abide where democracy comes to stay. The Brahman had not thought so far when he demanded the principles of democracy for India. He had not thought that "self-determination" would include the "Pariahs," the "Untouchables!"

Photo by B. F. Bailey.



Two Gods and a boy. What will become of the boy?

INDIA LEARNING TO "VOTE."

The most significant thing on Indian's horizon is the ballot box. Even a limited electorate, ushers in a new era. One-fifth of the human race have in India started on the new road to the polls. The whole world will shortly hear their tread.

From ancient times India has known only monarchy—mostly "unlimited," usually pure autocracy! It remained for Britain to train India for the new age of democracy, and in one hundred years she has transformed the ideals and government of this continent. Rapid progress towards self-government in India to-day is not *despite* the British Government but *because* of it. This school of democracy, with its three hundred and nineteen million people, is the greatest educational effort ever undertaken by any branch of the human race.

We are too close to it yet to see it in its right perspective of proper proportions. Some in India, intoxicated with this new wine of democracy, are calling hoarsely for a break-neck speed into the new age and conditions, but India's best leadership knows the dangers of such a course. Absolute Home Rule to-day, with 90 per cent. of the men and 99 per cent of the women wholly illiterate, would bring not a democracy but an oligarchy. If the "Non-Co-operation" movement did not lead to this, it would bring the land to civil war and chaos.

DON'T VOTE FOR BRAHMANS!

The Brahmans, comparatively few in number but at the top of the social ladder, would be the only class to benefit by a rule of the few. Their "platform" during

Photo by W. B. Norton



India's five million "Holy Men" will find difficulties in the New Age.

centuries past has been well understood—it has rested upon the necks of the millions of low castes and outcastes! "The Brahman at the top" has been its chief "plank." No wonder that in the recent elections, "Don't vote for Brahmans" became the shibboleth of many low caste voters. This, also, is a note of the new day! The franchise will reveal the inherent evil and weakness of the caste system.

TOO LATE TO STOP.

Educated India hails the new day with joy—a joy that may be tempered by the pain that cannot yet be foreseen but is inherent in such great changes. The old orthodox type of religious leaders among the Hindus are not happy at the prospects. Their income depends on the intellectua

and spiritual blindness of their people, and the day of enlightenment for the multitudes will also be the day of liberation. What will happen then to the thousands of priests and yet more priestlings in the land? These men hold up a hand of warning. But it is too late to stop.

On the other hand, there are countless numbers of Hindu priests so taken up with their lives as they now live them that they do not wish to look with any particular care into what the future may hold. They are too satisfied enjoying their position and worldly indulgences to have much thought of anything else.

NOT DREAMING OF DEMOCRACY.

The religious devotee in India is always selfish. He has no place in India's new day. The type that pampers itself, lives amid the luxuries of the city, in a grand temple enclosure, a law

Photo by E. T. Butler.

to himself and often with few moral restraints, is clearly selfish. His animal nature thrives. He may sit on the river bank and dream to his heart's content. He may parade his sanctity, but he deceives only the ignorant.



In the other type it is not so easy to see the selfishness. This man forsakes the comforts of the world, often dwells apart from human habitations, usually mortifies the body, and always gives the impression of living a selfless life. Yet the man who is torturing himself on his bed of spikes or by burying his body in the burning sand, is not thinking of benefiting anyone but himself. Ask him—he says, "I'm laying up merit for myself with the gods." He knows nothing of service: he thinks only of self. He is as useless as if buried ten feet under the sand! He does not even dream of democracy!

If we are to have a "New" India, we must have a transformation in ideas of social service.

IDOLS AND DEMOCRACY.

As for idolatry, it is being outgrown. The age of worshipping idols in India is drawing to a close. The educated Hindus do not longer believe in them. Image-makers still have plenty of work, but the temples

are thronged only by the ignorant. India's educated leaders no longer look to idols or a degenerate priesthood for help. Things have grown too strenuous in modern India for idols: events move so swiftly that an idol cannot keep up! Idols do not seem to be able to enter into the spirit of the new democracy, and they are being ignored. Idols belong to the past and can have

Photo by F. M. M. O. O.



A Hindu ascetic laying up "merit" with the gods by being swung over a fire. The offerings made by admiring passers-by are seen before the shrine.

no place in the programme of new India.

THE NEW IMPACT.

Neo-Hinduism, more especially under the leadership of the Arya Samaj, is making desperate efforts to fit itself for the new age. Itself the result of the Christian impact upon the old, orthodox Hinduism, it nevertheless most bitterly opposes Christianity. To make the most of the situation it has, on the one hand, largely adopted the methods of Christian missionary effort, and, on the other, has taken on the functions of a political club. It is equipped with everything but spiritual power. Nevertheless, its leadership is most spirited.

Hinduism has temples and idols, legends and literature, laws and customs, rewards and punishments, but has no Life. It cannot abide: reforms cannot save it.

ISLAM BEWILDERED.

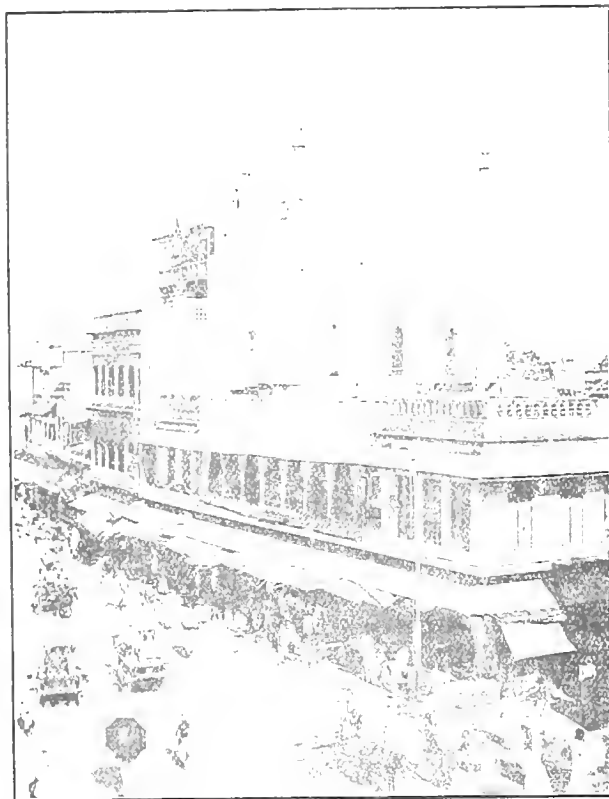
Islam in India has both gained and lost ground in the new era. The gain has come in the way of a greater solidarity, due to re-organisation for political ends. Superficially, at least, there is a unity to-day that was not here a few years ago. But Mohammedanism in India, along with Islam all over the world, has lost morale during the great war. Spiritually, she is bewildered. Islam leads no forward movement, inspires no reforms. Anchored to the Koran, her ship must lie rotting beside the quays; if she snaps the chains, ports of progress can b

reached, but her religion would be left behind. Islam is making desperate efforts in India to adjust herself to the era of progress, but she faces an impossible situation. Mohammed could not think in terms of the twentieth century, and his followers to-day are compelled to choose between him and the light of a new age. If they keep his words, they have a religion but are benighted; if they choose the light of the new day, they have progress but are without a faith. Their dilemma is the talk of the world. Islam has prophets and prophecies, pilgrimages and penances, prayers and tombs, alms and hopes of a paradise, but has no Saviour. It cannot suffice. She is just now too busy with politics and "Khilafat" to have much time or heart for spiritual things.

THE NEW SETTING.

The foregoing paragraphs give some idea of the circumstance in which the Christian Church in India finds itself to-day. While the world currents have been sweeping over India, they have not left unchanged the situation that faces the Church. The new nationalism has certainly caused a swinging back to India's national faiths, yet it is most significant that this has not turned men away from Christ. Anti-Church sentiment is more pronounced, but there has grown up no anti-Christ feeling. The figure of Christ is more commanding than ever before. His influence is more than ever potent. His life and words are being read by high and low, and the sale of the Scriptures was never before so great.

By J. M. M. M.



This mosque, one of India's great cities, was recently re-built merely for the purpose of making it just a little higher than a Church erected near it.

BIDDING FOR AFFECTION.

A Hindu lawyer was discussing India's religions with a Christian missionary. Said the Hindu, referring to Christ,—“No one else is bidding for the affections of the world.”

Photo by L. A. Core.



Swami Sundar Singh, speaking informally to a group of Christian Students.

It is true. India has had many teachers; she has only one Personality. His hand is still shaping things. He is at the centre of life and thought. Swami Sundar Singh, one of the most striking and valuable converts Christianity has ever had from Hinduism, was asked recently by a non-Christian disputant—“What did you find in Christianity that you did not have in Hinduism?” He replied—“I found Jesus Christ!” Christ is being recognised in India as the test, the goal of the highest religious thought and life.

Photo by B. F. Bailey.



India cannot march into the new day with the dead weight of millions of idols upon her.

EVOLUTION OR REPLACEMENT?

Neo-Hinduism has hopes that by a process of evolution the old faith will be purified and brought to the level of Christ's ideals and teachings. An exponent of this thought asked Rev. E. Stanley Jones of Sitapur, “Is it not possible for Hinduism to transform itself through a conscious evolution and thus attain the same great truths that Christianity holds?” “Yes” replied Mr. Jones, “but when that has happened there will be nothing left of your Hinduism!”

Not evolving but replacement is what awaits all non-Christian faiths. Christ has established His Church in India not merely to set up a new

civilisation, not to merely educate these millions, not simply to reform their social life, not only to introduce ideas of progress, not even to establish democracy, but to bring India into harmony with the will of God, and so to give her *Life*. When that has come, all else will follow.

FACING THE LIGHT.

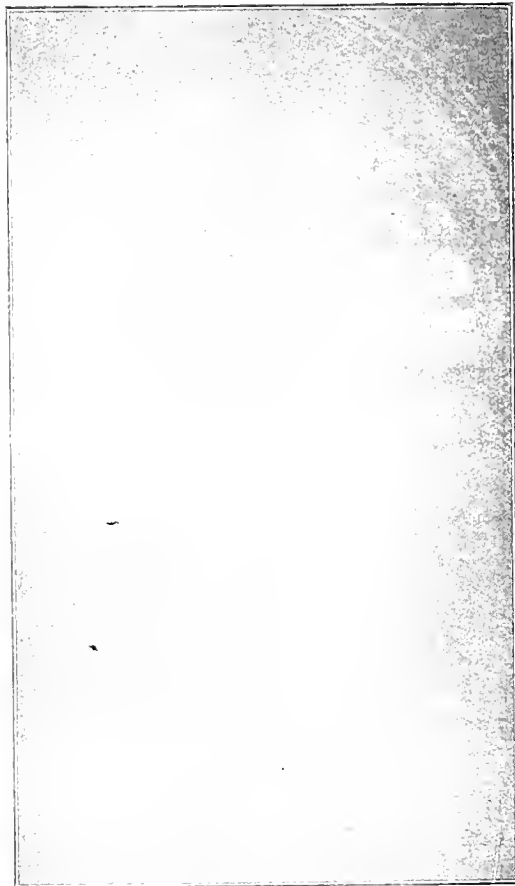
The total situation in India is hopeful. In no non-Christian land are the factors at work more surely making for the regeneration of its people. India's face is towards the light.

Photo by R. L. Taylor.

The glare has perhaps for a while blinded her, but she is looking away from her dark past and into a new day. She is not at all sure of what she sees there. The probability is, she cannot understand all she sees. But the light of the new day is here.

If India's new day will not so blind her as to prevent her seeing *facts*, there is great hope in it. The light of to-day will show her that idols are nothing, that caste is both the most cruel and wasteful thing she has ever devised, that democracy and caste cannot abide together, that the rights of girls and women are as real and sacred as those of men, that righteousness alone exalts a nation, and that in Jesus Christ we see the face of God our Father, a knowledge of whose fatherhood, as revealed by Christ, must precede any real or lasting human brotherhood.

Christ alone avails for India. India's destiny demands Him. It is not a question of Krishna or Christ; it is not a question of Mohammed or Christ. It is just Christ; He fills the horizon.



"India's face is towards the light. Put into the new day."

of Mohammed or Christ. It is just Christ;

How we Brought the Good News to India.

“TRIBULATION AND ANGUISH.”

IT is a serene Sabbath morning in May, 1857, and the place is Bareilly. An officer of the British army is dressing for Church. He is alone in the house. Suddenly a servant rushes into the room and cries out:

“Oh, Colonel Sahib, fly, fly! They will kill you; lose no time. The mob is even now setting fire to the house. Your horse is at the door—hasten!”

A faithful groom has hurriedly saddled the officer's horse and stands awaiting him at the rear door. The officer mounts and making his way by unfrequented paths effects his escape to the hills. It was through the timely warning of this

Photo by B. T. Butler



Sixty-four years after the Mutiny Mrs. H. L. Mulkern, daughter of Rev. Joel E. Janvier, on the site of the original Butler House, telling the story of her father's escape from the mutineers. Mrs. L. S. Parker, who arrived in 1856, is in the center of the group.

very officer that Dr. Butler, our first missionary, the founder of our work in India, had some days before this, been enabled to make his escape from Bareilly with his wife and two little ones to Naini Tal, where they and others who joined them later found a refuge through out those terrible days of the Mutiny. Meantime, Rev. Joel E. Janvier, Methodism's first preacher in India, lent to us by the American Presby-

terian Mission, remained on at Bareilly with a handful of Christian people. It is related of him that on the Sunday when the Mutiny broke out at Bareilly he preached an inspiring sermon on the text, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Scarcely was the service over when the mutineers were upon them, and the little flock was scattered. Joel Janvier escaped with his life, finally reaching Allahabad. He lived to see his faith in that text justified. Through a long life, filled with honored

and fruitful service, he came to the day when the members of the Methodist Episcopal Church in India were counted by the tens of thousands, while the total number of Christians in India had gone beyond the million mark.

Such was the welcome our missionaries met at the outset of their career, for the Butlers had been settled a scant six months in Bareilly, the place they had chosen for their future labors, when the storm burst upon them.

Afterwards when Dr. Butler ventured down to look into matters, he found amid the ruins of his house a handful of half-burnt papers and a heap of melted glass which had once been his library. This represents the desolation which had been wrought everywhere. Perhaps he found, too, the solitary grave of our first martyr, Maria Bolst, beheaded that fateful Sunday by the mob, and buried by a compassionate Indian woman where she fell, under the rose hedge which had been the delight of Mrs. Butler.

“GIVE UP BAREILLY? NEVER!”

The time spent in Naini Tal was by no means wasted. Besides helping to prepare for possible attack by the rebels, and taking his share in guarding the station,

Dr. Butler and those who joined him found time to hold services and to lay the foundations of our work there. It was thus the earliest station really occupied by our Mission, and here stood the first house of worship used by our

Photo by D. Moll.



Naini Tal Lake, looking towards the property of the Methodist Episcopal Mission.

Mission in India,—constructed from an old sheep-fold. Undismayed by what had passed, Dr. Butler was already writing home for reinforcements.

On the very day of the outbreak at Bareilly a meeting of much import was being held in Boston. It was the farewell meeting for four young missionaries, two young men and their wives—sailing the next day to far-off India.

Photo by D. Moh.



The Taj Mahal, Agra, where Dr. William Butler met Methodist recruits from America, on wing shortly after the Mission.

They took their journey round the Cape of Good Hope and were the best part of four months on the way—a fortunate thing it would seem, since on landing at Calcutta they heard for the first time of the outbreak in the North and found that it would be impossible to proceed further, at least for a time. Until nearly March of the next year were they detained in Calcutta. They finally reached Naini Tal on the 16th of April. At Agra they were met by Dr. and Mrs. Butler who had ventured to come down from Naini Tal for that purpose, though the roads were still unsafe for travel. But few dwellings fit for Europeans were left standing in Agra now, and Dr. Butler had arranged for the new recruits to come to the Taj Mahal, where

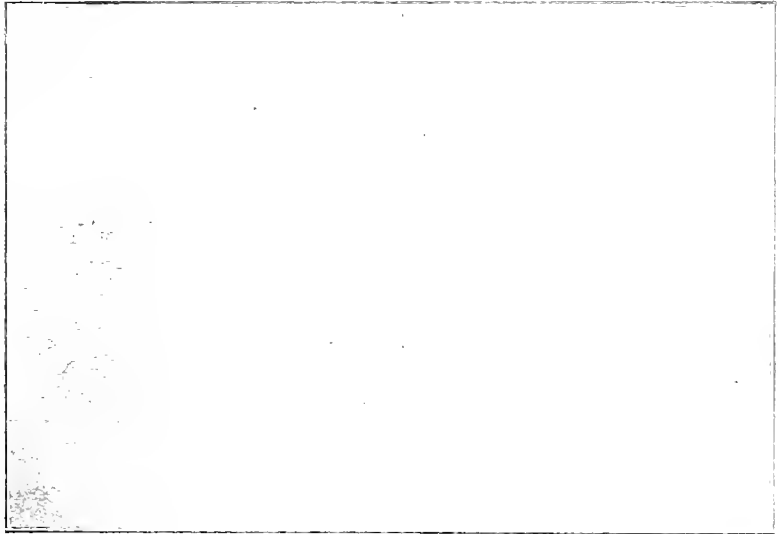
they were lodged in the "Jawab," one of the group of buildings in the Taj gardens.

While in Naini Tal Dr. Butler received an invitation from the missionaries in China to leave the unpromising field he had chosen and join them; a proposal he did not for a moment entertain. Not less emphatically did he reject the tentative proposal of the Mission Board to abandon Rohilkhand for a less hostile section. "Give up Bareilly!" he exclaimed, "Never! It is ours by right divine and the 'gates of hell' are not strong enough to wrest it from us."

ON THE EMPTY THRONE OF THE MOGULS.

Instead of making any plan for abandoning the field, Dr. Butler was writing home for reinforcements and making what seemed at that time like very great plans for future enlargement.

Firmly settled in the strong conviction that his call was of God, nothing could turn Dr. Butler from his purpose. We find him as soon as possible after the taking of Delhi by the British in the beautiful Dewan-i-Khas in the Fort palace in that city, listening to the trial of certain rebels which was being held there. Becoming wearied with long standing and disceining he looked about for a seat: he spied nearby the empty throne of the Mogul Kings and seated himself upon it. There, in the midst of the splendors of a place which had witnessed many a display of pomp and power, and with the hearing of the sentence about to be pronounced upon those who had attempted to restore it, he sat calmly writing an appeal to the Board for funds to support the long line of orphan children: his prophetic eye saw coming in their extremity to the missionaries for help.



A sketch of the empty throne of the Mogul Kings in Delhi, and Dr. Butler sitting upon it during the days of the British occupation of Oudh and Dr. Butler's mission to the Honorable East India Company.

OUDH'S CAPITAL OCCUPIED.

When Dr. Butler on his way up to his chosen field stopped at Lucknow he found conditions unfavorable for opening work there. But a short time before the corrupt king of Oudh had been deposed and the Province of Oudh annexed by the British, and this had left no friendly feeling towards Europeans or Christians. So as the newly arrived missionary rode through the streets of the city seated on an elephant, the fierce looks of the people impressed him with the difficulty of the task. It was however the impossibility of securing a house when there, which compelled him to pass on to Bareilly. After the Mutiny, when Dr. Butler went down

to look the field over, he left Bareilly behind and went on to Lucknow. His reception at this time was very different from that accorded him on his first visit. "Then he was not wanted; now he was welcomed. Then he had to have a guard in the city; now he could walk through the most crowded parts alone. Then there was no property to be obtained; now the Commissioner personally made over a large house known as 'Asfi Kothi' near Husinabad Bazaar and had it cleaned and fitted up at government expense."

"OUT OF THE ASHES OF THE MUTINY."

To the casual observer it might seem that the time chosen to found a Christian Mission in India had been peculiarly ill-timed. But a more comprehensive view makes it appear the special moment appointed by Providence. Had the appeal sent out in 1852 for a volunteer to take up this work met with immediate response, and had the Mission then been established, "it is more than probable that this field would not have been entered, or, if entered, the calamity would have been overwhelming." On the other hand, news of the uprising was as a trumpet call to England and America to increased effort for evangelizing the land, while the English in India were rendered more sympathetic towards the aims of the missionaries by the reign of terror which had overtaken them. "Out of the ashes of the Mutiny arose the Methodist Episcopal Church in Southern Asia."

"SIR HENRY LAWRENCE'S DYING CHARGE."

Photo by R. T. Adams



Third generation Methodist children at the grave of J. R. Downey, sixty-two years after his death.

Work was at once begun. The visitor to Lucknow may at this day find in Husainabad Garden a small building half hid among the trees and shrubbery, covered thick with creepers. It was near here that our first school in Lucknow was built. Here occurred the organization

of the first Mission Conference. A short distance from this is to be found a pathetic little "God's acre," where lie some of those who early passed away. First of the little band to go was Joseph R. Downey. God took him within a few days of his reaching Lucknow, and he was laid to rest here one September day, 1859. The small beginning in this station has since developed into one of the most important centres of our entire work.

Thus was answered the dying request of Sir Henry Lawrence who, wounded to death in the besieged Residency, among his last words gave this charge to those about his bedside :

"Let a Christian Mission be established in Lucknow."

"KASHMIRI KOTHIL."

Dr. Butler was now established at Lucknow and very soon after we find Dr. Humphrey in Bareilly. He had preached his first sermon in Hindustani as early as September, having reached Naini Tal only in April. It is related of a fellow missionary of his that he had one day been vociferously holding forth at some length. An Indian who had listened with close attention replied thus to a question as to how much he had understood, "No, Sahib, I did not understand him. He seemed to be very angry about something, but I could not make out what it was." It does not however appear that Dr. Humphrey's first effort met with a similar fate. The Mutiny had left for the missionaries no suitable place of abode in Bareilly, but a house, once a palatial residence, was offered them. It was at a lonely point at some distance from the city and was called "Kashmiri Khoti." On the arrival of Dr. Humphrey and his wife to take possession of the place the house was found to be little better than a ruin, where the first night their right there was disputed by a pack of jackals that roamed through the rooms. Our first printing press was set up by the Rev. James W. Waugh in this same house.

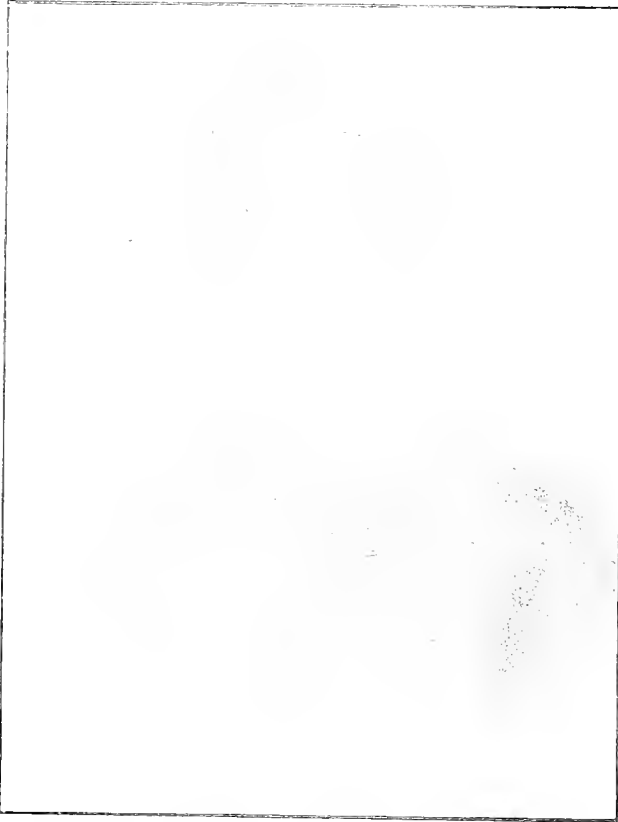
THE FIRST CONVERT.

It was but a few months later that a convert was won who deserves special mention. He was the first convert baptized in our Mission in India; a Mohammedan of high class, he became one of the most valued won from that or any community and became our first Indian Presiding Elder. His name was Zahir-ul-Haqq, a name honored for many years among his fellow laborers. It is also worthy of note that his conversion was the direct fruit of street preaching followed by personal appeal. Some two years later in the same city Dr. Humphrey while preaching in a bazaar, attracted a young Brahmin who was afterwards converted, and in the face of great opposition and persecution was baptized. He also became a valued worker.

A NOTABLE COMPANY.

On New Year's Day, 1859, a young man kneeling alone among the trees of a wood near his Ohio home, made his final decision to leave that home—for ever, as he

then believed—to become a missionary in India. He was one, and perhaps the youngest one, among a party of six missionaries who were sent out that year. A notable company of men and women was that little band. Two of them were in after years to become Bishops, and one of the two was the youth who knelt that New Year's



Bishop J. M. Thoburn as he was just before sailing for India in 1859.

Mission circle gathered for a conference. At this meeting work at six stations was planned. All of them are to-day important centres. It may be well to name over these early stations, so closely are they bound up with the tortunes of the Mission. First came Lucknow, the home of the Superintendent, then Bareilly, Shahjahanpore, Naini Tal, Moradabad and Bijnor. The missionaries at first, aside from acquiring a knowledge of the language, occupied themselves of necessity mainly with preaching in the bazaars and *melas*—religious fairs. This work they were able to open up at once since there was a company of fine Indian preachers to assist them. We have seen that such preaching had won rich trophies for Christ. But the need for laying

Day by himself in the wood. All gone to their reward are they now, save one man and one woman. The first Bishop, James M. Thoburn, awaits in the homeland the end of his pilgrimage; the other, Mrs. Lois S. Parker, still tarries here and still labors on in the vineyard in this the sixty-second year of her service.

This company was remarkable for the years of service given. Dr. Waugh, Bishop Parker, Bishop Thoburn and Mrs. Parker lived and worked on into the twentieth century.

THE MUTINY MADE ORPHANS.

When these six missionaries and their wives reached Lucknow they found the little

permanent foundations soon began to appear, and then it was that certain institutions which have since taken an important place saw a beginning. It

Photo: F. B. Butler.



The Butler House at Baselly, Methodism's first missionary residence in India.

was natural that orphanages should lead the way here. The Mutiny had made many orphans.

THE BOY ON THE ELEPHANT.

There is a touch of romance about the story of the boy who heads the long procession of children that through the years have come to us. It was after one of the battles of the Mutiny that a boy was found seated upon the back of an elephant. His father, an Indian officer, had been slain in the fray and the boy was taken charge of by a British officer, a friend of Dr. Butler's, to whom afterwards the child was handed over. That same year the first orphan girl was brought triumphantly to his wife by Dr. Butler who had found her in the bazaar. She was little, unkempt, pock-marked and blind in one eye, but she it was, who led the line of girl orphans and afterwards this child, so unpromising in appearance, became a Christian worker and the wife of a preacher. Famine followed hard in the wake of the Mutiny and by the end of the year twelve boys were under the charge of the missionaries. This was the beginning of the Shahjahanpur Orphanage. It took two years to gather thirteen girls, so determined was the opposition among Hindus and Mohammedans. But after the great famine

more than three hundred starving children were brought in carts into Bareilly and made over by the Government to the Mission. Among these were a hundred and fifty girls, and these with those previously gathered and now brought to Bareilly filled up the Orphanage there. Both these institutions still live and fill a great place in our scheme of work.

A VENTURE IN CHIMNEYS.

As the earliest of our primary schools were opened in Naini Tal, so it was that the earliest of our more advanced schools, now a high school, was opened in Pauri, a beautiful station in the Himalaya mountains. Some Hindu boys begged an opportunity to learn English and this suggested to Mr. Thoburn that he might open a central school to which choice boys could be sent from the village schools, come under Christian teaching and go out to widen the influence of the missionary throughout the province. With no teachers, with the endless perplexities attending an entirely new departure like this of providing boarding accommodation for caste boys and for pupils whose parents for the most part were unable to pay for their board, it was no simple undertaking. But faith and perseverance conquered. One incident in the story shows the hopelessness of trying to graft our western ideas upon those of the East. In planning a row of small houses for the boy's quarters, Mr. Thoburn took great credit to himself for the innovation of a carefully built chimney in each one. Never could the boys be persuaded to use them. As their fathers had done so also did they: building their fire in the middle of the room and escaping to the outside world when the smoke grew thick past endurance.

Photo by E. T. Badley.



Multiplied thousands like him are looking for an answer to the question:—"Will you give us a chance?"

"TEACHING THE COWS"

Those there are who look upon the work of the Methodist Episcopal Mission as almost entirely evangelistic. From the beginning its missionaries have been

thoroughly alive to the need of education for their people and have ever striven to secure it. It must, they saw, go hand in hand with the work of evangelizing if the best results were to be attained. It was comparatively easy to get an

Photo by B T Badley.



Three girls at a great Hindu temple. Where and what will they be ten years hence?

attendance at the small day schools early opened for boys, but the question of schools for girls was a very different one. The people of the country did not believe that Indian women were capable of learning to read. One of their men scornfully remarked, "They will be teaching our cows to read next!" and complacently believed that he had disposed of the

whole matter. In less than twenty years some of those "cows" were asking for higher advantages—and got them, too. In 1886, the little school so scorned had grown into a college.

"LAL BAGH."

Before Miss Thoburn came some progress had been made and the Bareilly Orphanage had been started, but little more had been accomplished in the work of educating girls. Almost immediately she set about opening a day school for girls. It made no pretensions to anything other than a desire to help, and its location was very undesirable. But not many months were to pass before, in a rather remarkable way, the property known as "Lal Bagh" was offered for sale, where to-day the Isabella Thoburn College stands. It was the first college for women in the Orient, and since the day of its birth steady, wholesome growth has attended the college. The first Mohammedan woman doctor in the world got her preparation for further work here—no doubt her inspiration also; the second woman in India to receive her B. Sc. got her start here; Lilavati Singh, the first Oriental woman to sit on a world's committee, which, as President of the

World's Christian asked for and got—the Isabella Thoburn College.

Said the chief official of the provinces in which Lucknow is situated, "If I had the money I would start four new colleges in these provinces like the Isabella Thoburn College—if, indeed, it can be duplicated."

ON "RESIDENCY HILL."

Our early educational work in Lucknow was done by J. H. Messmore, through whose efforts our first High School was established at Husainabad. In the flood of 1870 the school building collapsed, in consequence of which the school was closed. The Mission then removed to the new site at "Inayat Bagh" where in 1877, a little school for boys had a humble beginning, and eleven years later had grown into the Lucknow Christian College. It has been the chief instrument in the education of many men who now occupy honored positions in society. Important among the advantages this school holds over Government colleges is the religious instruction which is given here, but cannot be imparted in the other class of schools. This is, more than all others, the thing which makes an education a safe thing to possess. The college has one department in which it is a pioneer. This is the Commercial School which has been the means of enabling many young men to rise to positions of high honor and trust in Government and in the commercial and industrial world. These young men are the leading laymen in our foremost churches and are helping to usher in the day of self-support.

To this school, beginning in 1878, the Rev. Brenton H. Badley gave thirteen years of earnest and effective service. To his wise and tireless labors is due its development into a High School and growth into the

Student Federation she did, was one of the girls who

Photo by W. B. Norton.



No work in India can excel in importance the education of its womanhood. Christian women teachers are, therefore, one of our greatest contributions to India's cause.

Lucknow Christian College. It is fitting that a son of his is Principal at this period of transition in Government affairs and of plans for the expansion of the college, signs of which appear in the four new commodious and handsome buildings now in process of erection.

JUST BENEATH THE APEX.

The apex of the pyramid is the College, but beneath the apex,

Photo by W. B. Norton



The beckoning hands of India's boys urge us on to the great task of Christian education.

and without which it could not be, is the multitude of elementary schools, secondary schools and high schools. Of the last two the middle schools are the most numerous and of high schools there are about twenty. They are their own best advertisement, but we wish to mention two or three. There is at Belgaum the Beynon Smith High School, the only one for Indian boys in the South India Conference. This school is specially worthy of mention because of the

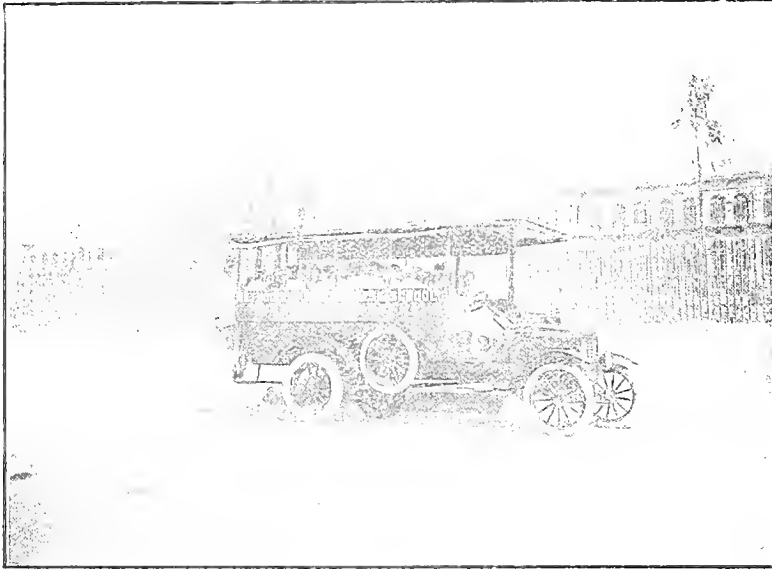
effort there put forth to connect up with the out-lying non-Christian community in a way to bring the Gospel to them. It is unique also in that there are in attendance more than twenty girls, most of them Hindus, including several Brahmans. Another is the Boy's High School at Baroda which numbers among its pupils perhaps the largest proportion of Christians of any similar school under the care of the Mission. This school is the only one of its class in the Bombay Conference.

NINE HUNDRED BOYS.

A school there is in Burma which ought to be known to the Church at Home. There is no other institution in our Mission in India or Burma which can approach the Methodist Boys' High School, Rangoon, in point of numbers. This school was founded in 1904 in a rented building with a small group of boys; within three months more than three hundred boys were enrolled. With the exception of certain gifts amounting to a little more than \$10,000, no help has been received from America. The conditions which obtain in Burma differ widely from those in India and have made it possible to secure from Government and from other sources on the field,

funds necessary for the erection of the two large buildings now in use by the school. The institution has had a phenomenal growth and can now show on its roll about nine hundred names. The boys are for the most part Burmese with some Chinese,

Photo by N. A. Price



Our Anglo-Chinese High School at Rangoon is up-to-date with a motor bus.

and nearly all come from non-Christian homes. Nevertheless quite a number among them have become Christians and several of them are pastors and teachers. The most fruitful work is among the boarders who usually number about one hundred. There one may get into closer touch with the boys and so exert an influence upon them impossible among those living in a non-Christian atmosphere.

Calcutta, Lucknow, Shahjahanpur, Naini Tal and Pauri are our other centres of High School work for boys.

FOUNDATION STONES.

Down beneath the college, the high school, the middle school, is the elementary school. It is the ultimate foundation. It may be well taught, as are the kindergartens of the well-equipped high and middle schools; it may have but one teacher who does not know very much more than his pupils, but it everywhere has its place and its importance. Maps constructed to indicate the number and grade of schools show clustered about certain centres many tiny crosses. These are the little unpretentious primary schools. The spots where these twinkling stars in the surrounding darkness are thickest are where thousands of our new Christians of the

Mass Movement are coming forward with their need for teaching. So we find them in greatest numbers in the North and North-West India Conferences, in Gujarat and in the Nizam's Dominions.

Photo by T. E. Badley.



Girls are mothers when they ought to be in primary schools.

Far too many of our Christian children are growing up in ignorance. Where does the responsibility for this rest?

WEIGHED IN THE BALANCE.

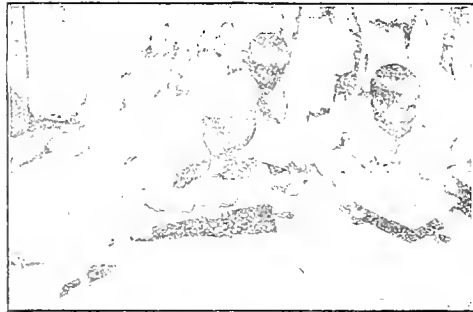
Besides these clustering elementary schools there are in all our Indian Conferences some twenty high schools and perhaps sixty middle schools. There are rather more for girls than for boys although they are fairly equal. Put our nearly two thousand schools of all grades in one side of the scales and the children of our Christians, nearly one hundred and twenty thousand strong, in the other side. How does it balance? Remember that in the section where there are not so many Christians many of these schools are almost entirely for non-Christian children.

OUR "THEOLOGUES."

We could not if we would mention all the various means used in training our people for work. Such attempts range all the way from some simple class in a village, a summer school or a district conference, up to the regular theological seminary.

Photo by B. T. Badley.

In the simpler schools, missionaries and others teach the lower grade workers how to "carry on," and the former at least often gain as much as they give in the way of language facility and a knowledge of human nature, especially the Indian brand. We have a few theological schools of high grade. The Barcilly Theological Seminary was begun in response to a felt need for means to train the young men coming into the work.



On the mud floors of our village schools must our educational battle be won or lost.

Though founded by another, the name of Dr. T. J. Scott was for more than thirty years associated with this institution, and under his fostering care it grew up and became a power in the work of the Mission. Other similar schools have followed this. In Gujarat at Baroda, is the "Florence Nicholson School of Theology," of wide influence; there is one also at Jubbulpore the "Thoburn Biblical Institute" in the Central Provinces Conference, and a large

central training school for workers in Budaun. A large number of Bible training schools besides these are on the lists. What these schools stand for in the economy of our work cannot be estimated. One in charge of a certain school says, "In ten years it ought to change the character of our lower grade workers."

Photo by C. H. Coslev.



These Hindu "brahmins" with their "offspring of nature" illustrate the very antithesis of our ideas of preparation for spiritual service.

MISSIONARIES' CHILDREN GET WELL GROUNDED.

Not alone have Indians been provided with a means of getting an education. The European community also owes much to the efforts of our missionaries. A pioneer in this as well as in many other fruitful adventures was Dr. Thoburn, who started in his own house a little school for boys and girls. This after a time grew into the Calcutta Girls' and Boy's Schools. About the same time the Cawnpore Girls' School came into being and was for a time under the care of Miss Thoburn. In 1881, Miss Emma L. Knowles, who retired but three years ago, arrived and became a pioneer in the work of hill schools for Europeans. She started Wellesley Girls' school in Nani Tal, and afterwards in 1895 she opened the girls' school now at Queens' Hill, Darjeeling. In Naini Tal is a school for European boys, the Philander Smith College, with which is connected a high school. In Bangalore are the Baldwin schools for boys and girls; and at Poona the schools for girls. It is worth mentioning that most of the children of our missionaries get the foundation of their education in these schools. They are well-laid foundations, as is proved when these boys and girls go Home to lead their classes in the colleges of America.

“ UPON THE TOP OF THE MOUNTAINS. ”

“ As the mountains are round about Darjeeling, so the Lord is round about His people ; ” a missionary looking upon one of earth’s most glorious sights thus rendered the familiar words. Queen’s Hill, one of the very few schools for the non-conformist English-speaking girls of India, looks morning by morning upon

Photo by E. M. Moffatt.



The Himalayas have been famous for “ devil dancing.” We are making them famous as the training ground for our missionary children.

old Kinchinjanga crowned by the eternal snows. This school has from the first stood for the development of Christian character and thorough scholarship. Many have gone from there to found Christian homes ; to places of trust in mission work and in business. The same might be said of all our schools of this sort, and they are all too few. The Calcutta Boy’s High School is the only one of its grade for non-conformist boys in the Province ; many such boys are in Catholic schools. Queen’s Hill School is soon to find a new home on the beautiful property lately acquired, where its usefulness will doubtless be greatly enhanced.

It was from this school, that the five children of the Rev. D. H., and Mrs. Lec went out one evening, going to their own cottage near at hand. The morning sun showed no trace of that cottage—its inmates had been swept away with it. The story of the Darjeeling Disaster is known the world over.

A NOBLE MEMORIAL.

It had been the joyful hope and expectation of the parents that these children might take up the work when it came to their time to lay it down. God had other plans for them ; only one, a baby of a few months, remained to them. Into the hearts of the stricken parents then came an inspiration : They would found a memorial for their dear ones gone on before. The terrible hill storm had taken away their treasure but it could not quench their zeal for the kingdom. Broken-hearted they

might be; so much the more must they minister to the broken-hearted, the poor, the friendless round about them. So in answer to their prayers old friends and

Photo by E. T. Badley.



The Lee Memorial Mission at Calcutta takes such children as these; removes the doubt and fear from their faces, and puts the sunshine of God's love in their hearts.

would never have imagined it; nor did it come from the missionaries who would have deemed it impossible, but from a Hindu official in the district. When Dr. Humphrey replied to his suggestion with the question, "Where can the young women having sufficient education be found?" he said at once, "You can get them from your girls' Orphanage at Bareilly."

In government and medical circles the idea did not meet with much encouragement. It was the opinion of most that Indian women were neither capable of grasping the subject

Photo by E. T. Badley.



The medical missionary's healing touch has won India's heart to Christ, as nothing else we have undertaken in this land.

new came with their gifts and the great building known as the "Lee Memorial" came into being. Many and varied are the activities of that place; great the blessing it has been to the Bengali Christian as well as non-Christian community of Calcutta. Upon the walls of the driveway are inscribed these words: "Built in answer to prayer."

IT BEGAN WITH THE TAHSILDAR.

Every missionary has to be a doctor. Not that many of them have the training but the calls come from all sides continually for help in sickness and one must, skill or no skill, answer them as best he may. It was this fact that induced Dr. Humphrey to study medicine during his first furlough, and it was he who taught the first class of Indian women in medicine. The call did not come from the women themselves—the y

nor of putting in practice what they might be taught. But one man, Sir Henry Muir, the Governor, said, "It is, of course, an experiment, but it is worth trying and it may prove the beginning of a great popular movement." And so it did. After two years a committee of medical men of high standing were sent to see what progress had been made. They expressed themselves as well pleased and gave certificates to eight women. One of these was the first woman who had learned to read in Mrs. Parker's little Verandah School. She became a capable physician and was of great assistance in helping to start medical work afterwards in Moradabad. It was a member of this class too to whom Dr. Clara Swain turned for assistance in establishing her work in Bareilly.

A GREAT NEW DEPARTURE.

Photo by B. T. Butler.



Mrs. L. S. Parker, sole survivor of the group of women who, in 1860, founded our Woman's Foreign Missionary Society: taken in India sixty-two years after her arrival here as a missionary.

It often happens that when a great enterprise for the kingdom is to come into being, there is an impression, a burden, a vision sent—not to one but to two, or it may be more persons, concerning it. So it was when the Woman's Foreign Missionary Society was founded. Dr. and Mrs. Parker here in India became strongly impressed that something should be done more than was being done for the salvation of the women of India. Their furlough came, and during the voyage this conviction was much with them, and they spent many hours planning how it might be brought about. On their arrival in Boston they found a ready response in the Butlers who had now settled down in America. The matter was talked over and planned for, and the help of as many women as possible was enlisted. Then one stormy day in March 1869, nine ladies met in Tremont Street Church, Boston, and organised the Woman's Foreign Missionary Society. To Mrs. Lois S. Parker and Mrs. Wm. Butler is chiefly due the honour of bringing to pass this great event. But neither of them nor any other could understand the real greatness of the time, or foretell the wonderful future of the Society whose foundations were that day laid. It is said that one woman who would have made the tenth of that little company was absent. She had been with the others in plans and work, but the day was stormy and she remained at home. To the end of her life it never ceased to be to her a matter of deep regret that she had then put comfort before duty.

The Society at the Home Base now enters through its eleven Branches nearly every corner of the land. It sends its missionaries to every continent except Australia, and maintains work in all grades of schools, in hospitals, in evangelistic work and in literature for women.

“ TAKE IT—I GIVE IT GLADLY ”

Two ladies were sent out in 1870 as the first gift of the Woman's Foreign Missionary Society. The names of these two will ever be honored ones in mission circles. Isabella Thoburn founded the first college for women in the Orient. Dr. Clara Swain, the first woman doctor sent by any Society to any mission field, was the pioneer in founding a hospital for women in the East. Such work was needed with a great and crying need, and her hospital at Bareilly met with a welcome from the high caste and the wealthy no less than from the poor and lowly. The story of the Nawab of Rampur and his gift of a house and land for the establishment of a hospital has often

Photo by W. B. Norton.

been told. The missionaries had approached him in some fear and trembling, knowing him to be a Mohammedan and unfriendly to missionary effort, but no sooner had the nature of the work been explained, and the need for a place to establish it, than he exclaimed, “ Take it, take it I give it most gladly for that purpose.”



The Hospital Carriage in which Miss Swain for years made her visits throughout Bareilly City.

NO DOCTOR HERE—NO HOSPITAL THERE.

The Woman's Foreign Missionary Society has besides the great hospital at Bareilly, where 40,000 patients have received treatment in one year, the “ Mrs. William Butler Memorial ” Hospital in Baroda ; here we find a staff and the work progressing in a way to cheer the heart. There is a hospital building, the “ Ellen Cowen Memorial,” in Kolar, but no staff. “ It is the only hospital of our Society among the millions we Methodists are responsible for in this Mass Movement area, and it is closed because the doctor has been ordered home and there is no

one to take her place." We have medical work at Pithoragarh, but no doctor and no hospital building although they can account for 11,000 patients in the year. Brindaban was closed for months,—no doctor—no nurse! The hospital at Sironcha is without a doctor.

Tilaunia has the "Mary Wilson Sanitorium" for tubercular women, and nearly a hundred women are treated there on an average daily. It is the only institution of its kind under our Board in the country, a land where this dread disease is so awfully common, and patients come from everywhere.

ON THE BORDERS OF "THE GREAT CLOSED LAND."

Photo by E. M. Moffatt.

A lonely grave in the heart of the mountains; here a few years ago a worn body was laid to rest—but the spirit of Martha Sheldon was already away to the "Hills of God." She it was who with her Bible and her medicine chest climbed year after year the weary steep of the mountain passes over into the closed land of Tibet that she might carry to the people there healing to the body and healing to the spirit. She entered where others were forbidden, and her name will be held in remembrance there as it will be in the hearts of her friends. Martha Sheldon was one of our missionary doctors. A brave and noble spirit was hers, unselfish to a remarkable degree, humble and in honor preferring "others."



Quaint and unusual types are found along the borders of Tibet, and everywhere their need of healing is desperate, whether of body or soul.

THREE HOSPITALS FOR MILLIONS.

The Board of Foreign Missions has some fine hospitals. At Vikarabad is the "Crawford Memorial", a house of mercy set down in the midst of a great destitute community—destitute of other help in times of dire need. The doctor there says that apart from vaccinations and inoculations, medical work in that section is practically *nil* so far as Government is concerned. Patients must travel by oxcart or palanquin at least forty miles, and then by rail sixty or seventy more if they would get medical aid from any government doctor.

"Thoburn Hospital" at Nadiad is presided over by Dr. Alexander Corpron. He and his staff, we are told, though they work all day and far into the night are

unable to reach the last person before some, weary of waiting, go away, but the doctor stays until the last one that is left is attended to. Besides all the multiplied cases treated for ordinary diseases are those for cataract and eye-treatment, which are many. This hospital has before it a great future.

The new site near Ajmere in the centre of the province of Rajputana is ideal for tubercular patients. The Government has rented to our Mission their sanatorium at Taragarh which crowns a hill three thousand feet above sea level, and one thousand above the table land surrounding it. A one-time fort, built by a long ago Hindu king, once the scene of strife and bloodshed, is now a place of merciful healing. This hospital is for "men and families" so and far as our own work is concerned is the only sanatorium for them in all India. "Taragarh" will now have a new fame!

Photo by B. T. Badley.



The junction of the Ganges and Jumna rivers, where multitudes of Hindu go for "heating". We invite them to Christian hospitals.

"A MISSIONARY AND A HALF"

We do not find our people alive to the fact that the great masses of our Indian population are out of reach of medical aid. Too much has it been the belief in the past that India was so well provided for in this particular as to render missionary doctors a superfluity. The case of Vikarabad shows how much of a superfluity they are—and it is a typical case. This comfortable but mistaken idea that India is adequately cared for by Government doctors is summarily disposed of in a single sentence by one who knows: "As well suppose that five doctors and one hospital could attend to all the medical needs of the state of Iowa!"

The healing touch of the physician provides an open door for the entrance of the Good News. Not only is the message given daily in every house of hope—the hospital—but the doctor can go where others cannot gain an entrance. The hope of getting help for the ills of the body often opens up a chance to offer healing to the spirit. Dr. Moffatt truly said:

“The missionary doctor is a missionary and a half.”

CHRIST CONQUERS CASTE.

Because of its somewhat unique character the work among the women in Madras is given special mention. The work was opened there in 1886 by Miss Grace Stephens. In many respects it was a difficult field. Many of those visited were Brahmans, and it was from among their ranks that Sooboonagam Ammal, a notable convert, came. Many of these women have confessed Christ while still remaining in their homes, and the missionary has a large collection of trophies given up by

those who have turned from idols to serve the Living God. This “Trophy Room” made by Miss Stephens is unique in India. Hindu women of high caste and good family have openly attended meetings led by a male missionary; the women have allowed the missionary to bring into their homes the Tamil pastor who held meetings in which the women gave their testimonies. Such a thing had never before happened. All this is an earnest of the freedom which the entrance of the Light will one day give to the women of the Orient. The evangelistic and educational work of our Woman's Foreign Missionary Society in Madras records one of the greatest triumphs of Christianity in this land.

Photo by B. F. Ball's.



Putting the finishing touch on a goddess. The next step is to sell her, then to worship her, and then—to cast her away! India is preparing for this last step.

ONCE A CANNON, NOW A PRINTING PRESS.

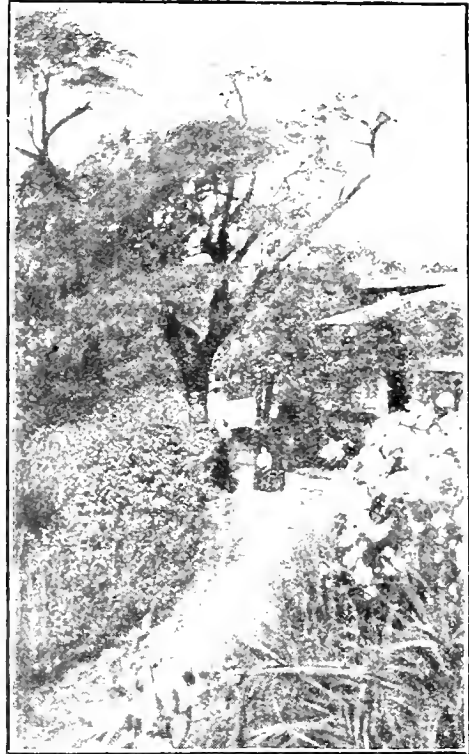
In the office of the editor of the “Indian Witness” may be seen a document, creased from long folding and yellow with age. It is dated January 16, 1860. The paper was written by the hand of Dr. Butler and is a request that the little circle of missionaries join in lending such sums as they might feel able to raise a fund with which to start a printing press. This

with June 1919, forty tons of paper passed through the presses here. The Publishing House has been able to contribute during the past five years nearly forty-five thousand dollars in donations and printing. But it cannot keep up with the needs and opportunities in this field.

A CHILD'S PRESS.

Other presses have been established; only the Madras press remains of these, but the Methodist Publishing House in Calcutta long stood for the printing of religious literature. It was here that the "Indian Witness" was published from 1882 until 1914. The Madras Press was started by Abraham W. Rudisill. He brought with him from America a Boy's Printing press, given him by his father, and this was set up in a small room in the Mission House. That small venture has grown into the important plant at Mount Road, Madras, which turns out first class work and fills a large place in the printing literature for that part of India, in English and three vernaculars.

Photo by N. B. Waugh.



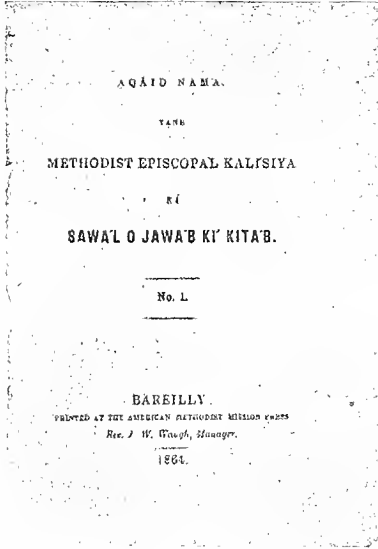
SIXTY YEARS OLD.

The products of our mission presses appear as tracts, leaflets, school and other books, periodicals, Sunday-School literature, etc. The Lucknow house puts out two monthly periodicals in the vernacular; one weekly paper in English and one in Urdu. The past year these publications have been

augmented by four Centenary Bulletins, in English, Hindi and Urdu and Roman Urdu. Our English weekly is the "Indian Witness" a paper which has a name and a patronage beyond the limits of our own Mission. It began its career nearly sixty years ago, and as one of its projectors says, "Owes its existence to the Lucknow Press." A humble little sister of the "Witness" is

Dr. J. W. Waugh established our first Press in India at Bareilly in 1864. Since his death in 1910, Mrs. Waugh has been living at "Richmond Hall," Nani Tal, shown in this picture.

the Child's paper in the vernacular. Of this it is told that a Christian cook from among the outcastes used to give it every week to his master, a Brahman, and through this means the man was brought to believe in Christ. The "Kaukab-i-Hind," published in Roman Urdu and English, is the most widely circulated of our vernacular papers.



Methodism's first publication in India, a Catechism printed at Bareilly in 1864.

• nemy and winning the war for our great Leader.

MORE DEADLY THAN SHRAPNEL.

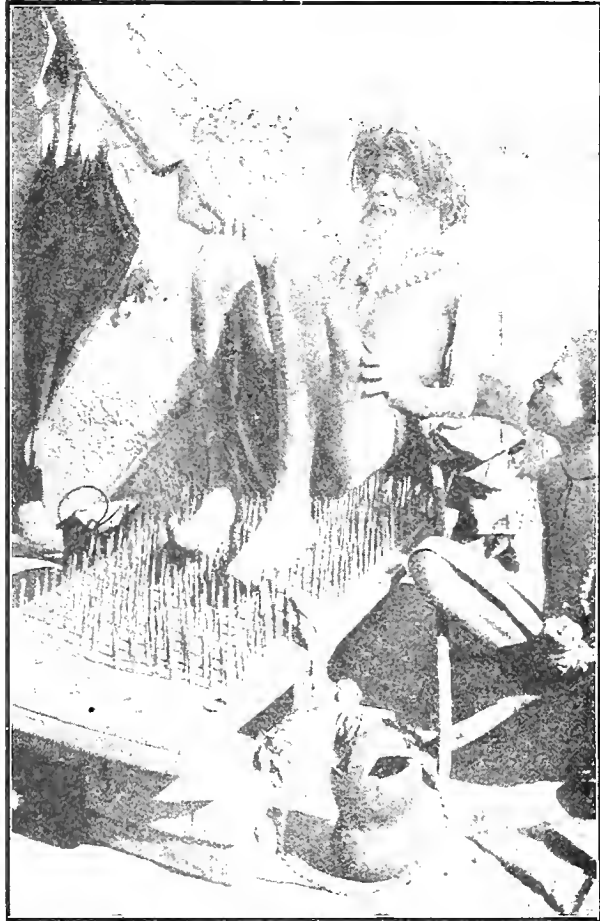
A force more deadly than shrapnel, it is said, more pervasive and paralyzing than poison gas was contained in the innumerable tracts, leaflets and cartoons showered over the German lines by the British, breaking with their unwelcome revelations the morale of the enemy. The same weapon is being used by those who are working for non-Christian ends in this country. It is time that our Christian forces made more use of this very effective weapon. We ought, to borrow a worn and battered phrase, to sow India knee deep with Christian literature. It cost thousands of pounds to enable England to scatter her leaflets. Let us have the money, and our presses will do much toward breaking the morale of the

THE LURE OF THE SONG.

From the first, preaching was, of course, made the chief agency in missionary effort. The missionaries had the satisfaction of seeing the converts gathered in one by one until at the end of six years, there were two hundred and nine under their care. Sunday-schools were early made use of, but for years there was no attempt to get non-Christians into them. It was Thomas Craven who first succeeded in 1871, in bringing them in. William Taylor in one of his meetings had induced some school boys to sing with him a simple Gospel hymn—a thing unheard of before. It had been thought that any such attempt would arouse the suspicions and prejudices of the people. Craven, who had but a short time before arrived in the country, and knowing little and perhaps caring little about those prejudices or the extreme caution which had been used lest they be aroused, seized upon this discovery. Going out into the streets he began to gather a few little fellows around him wherever he could, and interested and amused them by singing simple hymns set to their own familiar Hindustani tunes. By and by he got the boys to sing with him. No trouble arose because of this, and very soon Mr. Craven began to hold Sunday-schools in rooms occupied

by Day-schools in different parts of this city. And so the work grew. This was the first attempt made by anyone in this sort of work. But at the present day it is expected that wherever a school for non-Christians, whether for boys or for girls, is established a Sunday-school will follow as a matter of course. At the close of 1919 more than five thousand Sunday-schools with one hundred and sixty-four thousand scholars were reported for the Methodist Episcopal Church. These are both Christian and non-Christian. It had not yet been fifty years since Mr. Craven took his bold step in establishing Sunday-schools for Hindu and Mohammedan boys at Lucknow.

Photo by B. T. Badley.



This ascetic, by precept and example, is preparing his little disciple for a similar career. Does India need Christian teaching?

“ CALIFORNIA TAYLOR ”

In the autumn of 1870 a new personality appears among the missionaries of Oudh. He was an evangelist who had been greatly used in America and other countries. He had been called by the invitation of Mr. Thoburn as well as by others. It is significant that his call came independently from representatives of three different missionary societies. His name, known the world over was William Taylor, and he came

expecting to conduct revivals such as had been so fruitful elsewhere. His work among Europeans was marvellously successful, while that among the Hindustani people, though not without results, was a disappointment to himself and to others. It seemed that God had other work for him. After some time spent in Oudh he visited Bombay, and later went to Hyderabad, Madras, and Calcutta.

Poona, Bangalore, Jubbulpore, Allahabad, Asansol, Cawnpore, Agra, Ajmere, Karachi, Quetta and many other centres opened up "English" Churches, due, largely to the inspiration of William Taylor. In all these capitals he established Churches of which Methodism is proud.

Photo by W. B. Norton.



Entrance to our Grant Road Church, Bombay, where Methodists of four nationalities worship. One congregation leaves as another enters.

His method was peculiarly his own. He depended upon personal work with small audiences; often single families, to labor with. " Thus he gained extraordinary influence over his converts. He knew them intimately, he laboured with them personally,.....bowed with them at the family altars, and acquainted himself with all their domestic troubles and anxieties. His converts were distinguished by their well-grounded Christian experience. Having no support from the Missionary Society they were placed upon a " self-supporting " basis, and although after some years this was found to be impracticable, it still remains that through this means our English work was planted in India by William Taylor. His name will always be held in reverence here for his work's sake and for his own great personality. It is one of the great names of Indian Methodism.

FROM A PROVINCE TO AN EMPIRE.

"In a way that no human mind would have anticipated, we had been led from one point to another " until from occupying a single restricted district in India, our missionaries were to be found the length and breadth of the land. It had been the policy of the Board to limit the operations of the missionaries to the provinces of Oudh and Rohilkhand, having an area a little larger than the state of Tennessee,

But it was impossible to confine the work within these boundaries. William Taylor, who, it cannot be doubted, was led of God, planted his Churches, and wherever one became rooted missionary work among the non-Christians followed inevitably. In due course Schools and Churches and all the activities of such work came into being.

Nor did the movement stop with the boundary line of India. In 1879 Dr. Thoburn was constrained by insistent calls from Burma to go over there and open work. Five years later William F. Oldham was appointed to Singapore where he gave valiant service, founding the Mission in the Straits Settlements. As soon as the Spanish American war opened up the Philippines to Protestants Bishop Thoburn, who had long coveted those islands for Christ, was the first to enter and take possession in the name of his Master.

Thus the efforts of William Taylor in so many of India's centres led the Methodist Episcopal Church not only into every great section of this land but ultimately into the far distant and fruitful fields of Malaysia, the Philippine Islands, Sumatra, Java and Borneo. To-day, six Methodist Bishops superintend this work residing at Lucknow, Bombay, Calcutta, Bangalore, Singapore and Manila.

REMARKABLE EXPANSION.

Thirty years ago there was in our Indian Church a Christian community of some ten thousand souls. At the end of 1920 there were 400,000. What is it that accounts for the vast increase of the last thirty years over that of the first? We answer, "the Mass Movement." A veteran missionary describes the Mass Movement thus: "It means that those already baptized or about to be baptized, persuade their caste fellows to do the same." That is, it is a movement propagated by the people themselves within their own caste lines, and has no necessary connection, so says the above authority, with numbers, though as a matter of fact it is connected with numbers as the records show. In the beginning the missionaries "were convinced that the

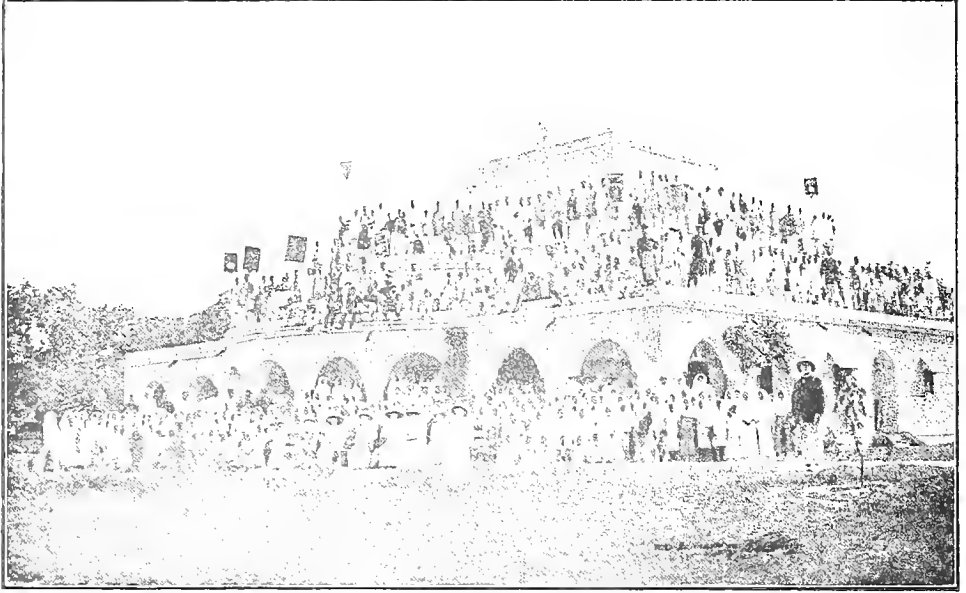
Photo by "World Outlook."



Burma is awaking; she has learned to read,—including the missionaries, who have talked so long on meagre resources. But the Church must learn there are some things that cannot wait—boys and girls are among them.

right course was first to convert the higher classes and religious leaders, then the masses would follow them. Strange to say the very earliest converts were from the higher classes, but the masses did not follow them."

Photo by B. T. Badley.



The thousands who have come into our Church through the Mass Movement have given us a great host of young people for training and service.

" GROWING FOLKS."

Up to the present the greatest Mass Movement in North India has been among the Sweepers. Almost anyone would think them very poor material to work upon, and as a matter of fact they often do disappoint. But on the other hand there are many who rise to places of trust, and are worthy of it. Years ago a missionary observed a boy engaged in some work which none but a sweeper will undertake. He seemed a bright boy and the missionary gave him a chance for an education. He accepted and in due time became a preacher. Although at first in the station to which he was appointed he was treated in his dealings with the people of the town like an ordinary sweeper, such as being made to stand at a distance from the one spoken with, having articles purchased in the bazaar laid down for him to pick up in order to avoid personal contact, and many other like affronts, yet by his dignified and gentle bearing he won the respect of all until they seemed to forget his origin and began to treat him like a respectable Indian gentleman, and when the census was taken he was made census officer for the whole town. Generation after generation these people have known nothing other than being trodden under foot. Is it any wonder then that they are slow to rise? Yet it is the simple truth that there

are others like that sweeper preacher who may be counted by hundreds, those who have through God's grace shaken off the bonds that held them—the age-long fetters of birth and environment, and are no longer slaves but men.

“ TOUCHING THE UNTOUCHABLES.”

The hand of God is the more clearly manifest in this remarkable movement in that for some time our missionaries did not welcome it, and were somewhat disconcerted at the signs of an awakening amongst the very lowest of the people. Moreover, that it was His work was clear because the outcaste people came to the missionaries when they were not sought out by them. They began coming

Photo by B. F. B. C. S.



A group of "untouchables" listening to a lay worker, telling of his Christian experience.

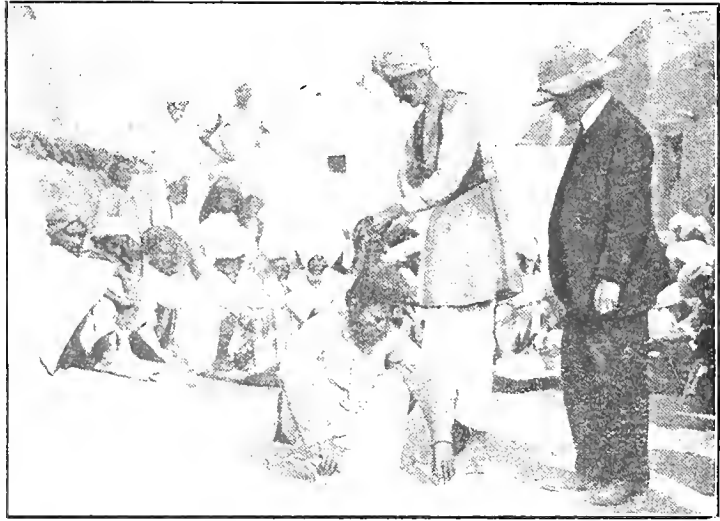
in the very early days and some were baptized. Even in that day they were not satisfied until they had brought their relations and friends. It was in Budaon that this early movement developed the greatest strength. Our real pioneer in this work, Robert Hoskins, whose first appointment was Bijoor, in two years reported ninety baptisms. "Such rapid increase seemed indiscreet to the more conservative of the brethren, so Hoskins was removed and the work there stopped." He was sent to Budaon where scores were baptized every year and the missionary proceeded to teach them, and delighted Dr. T. J. Scott, now in charge of the Bareilly Theological Seminary, by the large numbers sent to that institution—so large indeed that many of the early members of the North and North-west India Conferences regarded Robert Hoskins as their spiritual father.

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COMING BY HUNDREDS.

In 1888 the real break came. Peachy T. Wilson was appointed to Budaon and given a chance at a work he loved. He entered into it with all his heart. "He found many who were clamoring to be admitted into the communion where so many of their own people had already found rest. Wilson said, 'I will take all the Lord will give me'. It was not long before baptisms by the scores and hundreds began to occur. In a few years he baptized five thousand people with his own hand." At the same time the

Photo by E. I. Badley.



The Hindu's "sacred" lock of hair is cut off before he is baptized.

work had spread to other parts of Rohilkhand and within three years had crossed the Ganges, into the districts lying beyond and outside the limits which had been set for our work.

FRUITFUL GUJERAT.

After North India, the Mass Movement in the Methodist field had its earliest and largest success in Gujerat. In the late nineties Baroda and the surrounding area brought a great multitude into our Church. For several years the Movement kept adding thousands to our community, eventually resulting in the establishment of one of the strongest and most hopeful parts of our entire work. The Movement subsided, and has been quiescent for several years now, but has been followed by a period of more intensive effort.

MOVING THE SOUTH-LAND.

The Mass Movement in our South India Conference might be indicated on the map by six distinct but rather small patches, widely separated. One patch, Vikarabad, is several times larger than the rest, and is linked up geographically with three others, Bidar on the north, Gulbarga on the west and Raichur on the south-west. Far away to the west, near the coast, is the Belgaum field,

taken over from the London Mission at their request in 1904, with a handful of Christians and no prospects. Belgaum, as a result of the Mass Movement that set in, has now ten thousand Methodists in one of our most fruitful fields.

Photo by C. F. Lipp.



We must not forget the individual in the Mass Movement.

seven thousand, or about 89%.

Such growth is phenomenal, but might have been two or three times as rapid, had there been sufficient workers and resources. Multiplied thousands were refused baptism year after year. J. H. Garden, D. O. Ernsberger, C. E. Parker and others of our missionaries there have seen great things in that Movement, and with them all Methodism says—"What hath God wrought!"

LIVING IN THE BOOK OF ACTS.

In 1905 came the great revival. The people, who had been instructed to study Christ's promises and the Acts of the Apostles and to pray for a revival, began to do so with great earnestness. The answer came; the revivals began first in the boarding schools for boys and girls. These were of such power that the pupils remained sometimes whole nights in prayer. Their letters telling of the blessing they had experienced began to find their way to the home circles. These letters caused great searchings of heart, and they reached such a wide circle that "almost before we knew it, we had a great revival in the homes of the leading preachers and workers all through our mission, and then it reached our village Christians." In the year 1905 there were eighteen thousand baptisms. In the quadrennium

The work in the sixth section, Tuticorin, is far separated from the rest in the southern end of the peninsula, and developed apart from the rest.

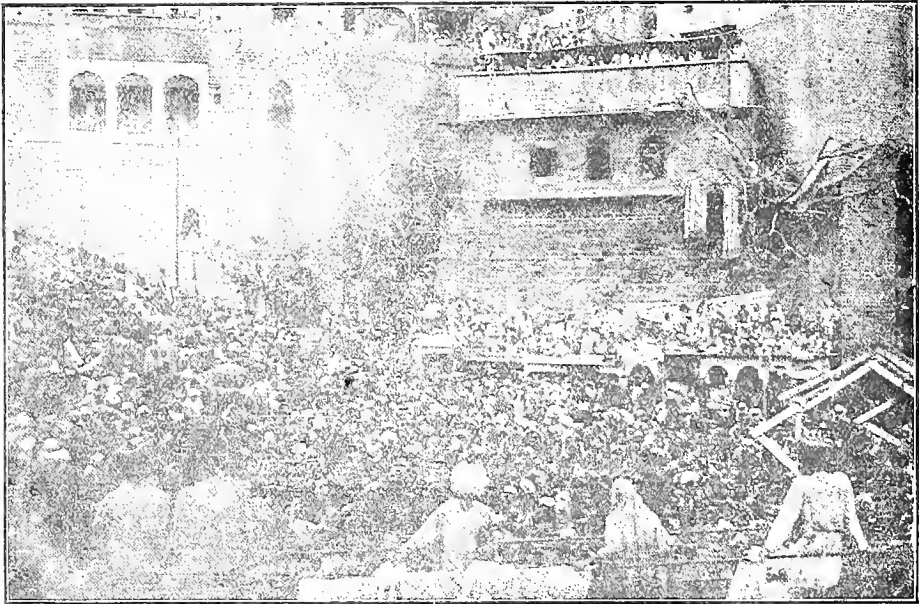
Strange to say, the work in all these scattered fields took the form of a Mass Movement about the same time, 1907-8. In 1903 the entire South India Conference reported a Christian community of less than four thousand, of which the areas later affected by the Mass Movement contributed about 40%. In 1908 these areas accounted for over six thousand of the total community of eight thousand—75%. In 1914 this had risen to be thirty-seven thousand of the membership, or 85%. The latest figures show that out of a total community of about sixty-four thousand, the Mass Movement areas contribute nearly fifty-

ending with 1919 there was a yearly average of thirty-one thousand. Bishop Warne says that the secret of the movement is our Indian slogan, "PRAYER FIRST." Prayer in the home lands that God's Spirit be poured out upon the people, and prayer by the people for themselves and for each other.

A WAITING MULTITUDE.

In the North-west India Conference area there are large numbers of Chamars or leather workers, and Sweepers, and it here that the movement is strongest, but it is also strong in other sections. There has been a great movement among the low castes in the Nizam's Dominions and in some other places. So rapidly has the work grown that the missionaries have been obliged to turn away thousands of inquirers. In

Photo by E. M. Moffatt.



It is religion that draws Hindu crowds. Thirty people were trampled to death at this "sacred" spot one day. The "multitudes" in India still wait.

one District 15,000 names were on the waiting list, and the total number refused baptism mounted up to more than 100,000 in a single year. To baptize them and then abandon them would be a fearful responsibility to assume; to turn them away weighs upon the heart of the missionary as an almost insupportable burden. Why, then, does he turn them away? Because not even yet does the Church at home have an adequate conception of the urgency of the hour and of the work. There is no support for pastors who might be sent to shepherd these sheep. So they must wait—if indeed they do not go away in utter discouragement.

THE CHAUDHRIS.

Some years ago a local preacher in the Mass Movement area "thought through" the social conditions of Indian village life, and the result was what Bishop Warne considers the most hopeful feature of the whole movement. This man had years before been dismissed from service as useless. But later he one day came into a meeting where he received such a baptism of the Holy Spirit that he was set on fire for service. "His story tells the story of the Mass Movement. It is only in power where we have spirit-filled Indian leaders." In "thinking through" this man remembered that in each caste community in each village there is a head man or leader called a "Chaudhri." He made friends with one of the highest Chaudhris, in one of the lower castes, in that part of the country. Then he took him apart and explained to him Christianity; he told him to go home and think it over for some days and come back again.

Photo by D. Mott.



India's masses—always approachable, deeply interesting and very human.

They met thus three times. The third meeting the preacher prayed and the Chaudhri got a great blessing and became on fire to save his people. Then the man was told to go and tell his experience to his Chaudhri friends and to bring all of them he could to meet the preacher on a certain day. In that meeting of ten men some were converted. Thus began the "Chaudhri Movement". It grew to such proportions that a summer school for the Chaudhries was

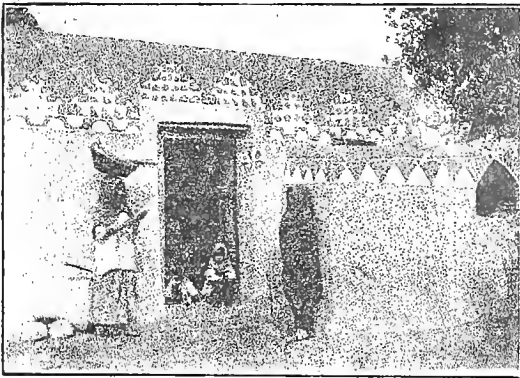
established. In this school they learn the great central truths of the life of Christ: His incarnation, crucifixion, resurrection and ascension, so that they can go to their people and teach them. District after district followed this example, until our "Chaudhris" are now famous in many parts of India. They are the leaders and are learning to bear the responsibility for the maintenance of Christianity in their village or ward.

"TORTURED NOT ACCEPTING DELIVERANCE."

When these people become Christians it is with the certain knowledge that persecution will follow. Each one is asked, "Are you willing to suffer persecution?" They answer, "Yes, I will endure persecution." The way in which they endure is a marvel often to their spiritual teachers. A missionary in speaking of their sufferings for Christ, said, "I have always two thoughts. One, they must have a real vision of Jesus Christ. The other, I feel as though their zeal was greater than mine." One young man who was dragged to the police station by the hair of the head for the crime of worshipping God in his father's house, was asked why he did not write to the missionary to get him to report the injustice. He made this reply: "They have not nailed me to the cross yet, and my Jesus was nailed to the cross for me. He did not save me that I might have an easy time. I am willing to suffer for His

sake that I may lead those who persecute me to Christ." In some cases the landowners resort to violence. In others they refuse work to the people, but since most of them are tillers of the soil and therefore indispensable to them, these men are apt to attempt to force them into giving up their allegiance to Christ by cutting down their pitifully small wages, by refusing them certain favors they have been used to receiving, or by cutting off their water supply so that they must use that which is unfit for drinking.

Photo by B. T. Badley.



A typical home of a man of the sweeper class in the Punjab. Note the painted decorations.

In one village where the persecution was specially severe, the Christians begged the missionary to help them if he could, but if not, they said, "They may kill us but they cannot take Jesus from us."

"TEACH OUR CHILDREN."

It was a Sunday out in a Chamar village. The missionary had been holding a meeting and was leaving. The entire congregation followed after, and one man walked along by the side of the missionary. He said to her, "Miss

Sahiba, I have three boys and I want to get them educated. Tell me how I can do it." No school in that village; none either in the large village near by with its five hundred Christians and its flocks of bright, active children. Everywhere the people call for schools. Where once they hesitated to entrust their children to the missionary, now they begin to realize what an education will mean for their boys and girls. But the missionary had no money and could give no definite answer to the pleadings of that father. He represents a multitude.

AN AXE AT THE ROOT OF FAMINE.

The ability to read and write is perhaps not the supreme educational need of our Christians in the Mass Movement fields. We must bring to them an education that will fit in more fully with their economic and industrial needs. The "vocational" school is bound to play a large part in any scheme of education for our village communities.

Photo by H. F. Dewey.



Peanuts at Pakaur, Bengal, are planted "American style,"—if they are planted at the Mission Farm.

Industrial and agricultural schools are coming to the front. In no part of India's economy are new ideas more needed than in agriculture. As to methods and knowledge, agriculture in India is virtually where it was in the days of the patriarchs.

An attempt by our Church to improve the present methods is meeting with success at Pakaur, Bengal. It has been found that the use of simple tools, which any carpenter can make, will reduce materially the cost of raising foodstuffs. Improved seed brought in from America has doubled the yield in some cases and greatly increased it in others. The use of green

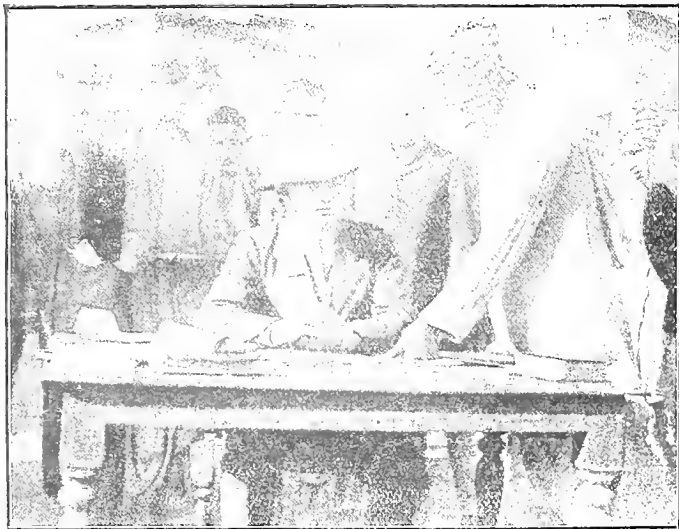
manuring crops has also done much for increased yields; underground soils give the cattle better food at much less cost. All these things seem practicable and not beyond the reach of those farmers who are unable to use tools and methods with which the western farmer is familiar. Better crops and more plentiful ones mean more comfort and less debt to the class which is by far the most numerous in India—the farmer. Scarcely anything else in the way of material improvement could mean so much to the tens of thousands of our rural Christians, and accordingly the first real venture of the kind by the Methodist Episcopal Mission in India deserves support and success. Pakaur is a prophecy as well as an achievement.

THE UPWARD REACH OF THE MOVEMENT.

It has already been said that the early missionaries hesitated to baptize many of the outcaste people, fearing its effect upon their work. Some still question whether it will not repel the higher classes. Strangely enough the very opposite seems true. An instance of this is found in a village where a number of families in a caste higher than the Christians about them have recently been baptized. They are the first, so far as is known, to come from that caste. If they had not seen Christianity represented in the lives of these humble disciples would they have been attracted? A missionary who was working in the very midst of the Mass Movement, said, "The other castes are watching very closely. Already the influence of this movement is being felt among the higher classes. We are having constant calls from castes higher up in the scale. Some of

these castes are receiving baptism." Here are the words of another missionary on this subject: "It is a most interesting commentary on our work among the depressed classes that where this work has been most successful we have had the greatest success also with the high caste people. This is the experience of other Missions also."

Photo by B. J. Edwards.

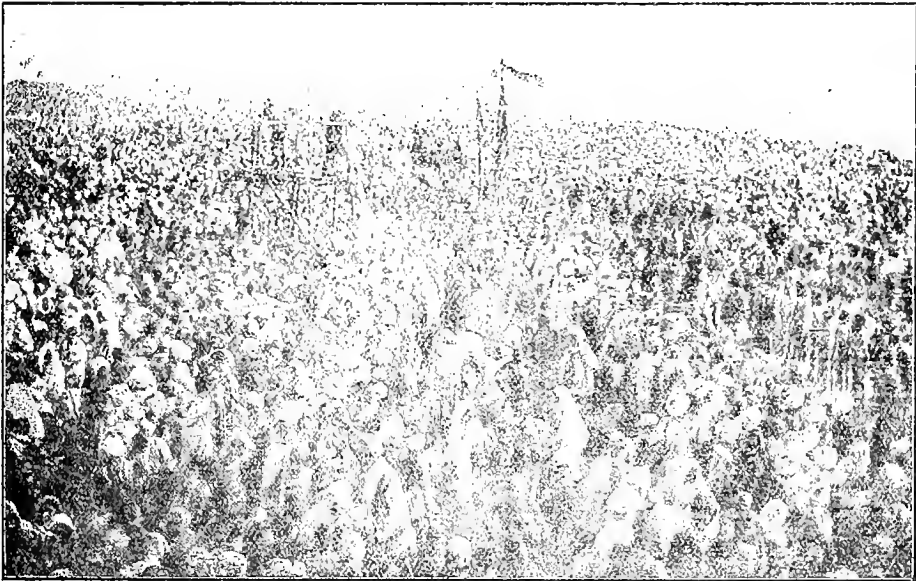


Tens of thousands of rupees were signed up in the Centenary Campaign by means of thumb impressions.

JHUNIYA'S STANDARD OF GIVING.

When one goes out among the Christians and looks upon the depths of their poverty it almost seems true, as one said, that it is a crime to ask them to give. But for their own souls' sake it is felt that they must be trained to the grace of giving and must learn the blessing of it. One missionary says that when they are filled with the love of God it is an easy matter to persuade them to give. There was Jhuniya, an old, old woman, but a young Christian. Out of her one dollar a month she tithed, and her mistress thought it too much, but Jhuniya thought it "a good thing." Afterwards she was seen to put something on the plate when it was passed for collection, and her mistress again remonstrated with her. She was tithing—no need to put pice in the collection too. "The old lady listened and then the brown, wrinkled face lit up, and she said, 'Ah, but you see I had the collection given me. It was like this, the other day poor Amru died and there was no one to prepare the little body for burial. So I went, and then I cleaned up the verandah afterwards and they gave me a few pice, so I had my chanda (pice for collection). If I had not been a Christian I could not have helped with the poor child's funeral; but now you see I belong to Christ and

Photo by E. M. Moffatt.



India has the "Masses," and they are on the "march". Where are they going

so I serve." The people do give. By households the average income is some four dollars a month, and doubtless their gifts seem very small. But if the Christians at Home sacrificed to the same degree it is certain there would be far more in the storehouse for the spread of Christ's kingdom.

OPEN THE DOOR OF HOPE.

It requires haste. It is not a matter of opinion; one cannot wash his hands of the affair. It is of vital concern to every Christian. "Methodism cannot remain Methodism unless it opens the door of hope to these active inquirers, nor can it forget its duty to the fifty million, darkened in mind and hungry of soul, who stand behind these." Thus reads the report of the Mass Movement Commission.

Four questions fifteen hundred Laymen on a memorable occasion put before themselves for discussion; three days they remained together considering them. They were these: (1) Shall we remain as we are? (2) Shall we become Mohammedans? (3) Shall we accept the offer of the Hindus, *i. e.*, to higher caste privileges if we refuse to become Christians? (4) Shall we become Christians and suffer persecution? They unanimously voted to take the last-named course.



"Who will teach us? We're all ready."

More than twice that number of Chaudhris, and representing a very large number of villagers, had already spent an entire night in a similar discussion and their conclusion was the same as that of the other group. Does the Christian Church dare to take the risk of discouraging these earnest inquirers who have deliberately chosen Christ with persecution rather than accept the promises held out to them by those of other creeds?

Here is set before all Christians this greatest opportunity ever offered from the world of Missions. It was a solemn and awful word the Master spake that day, "As ye did it not to the least of these, ye did it not to me." With this opportunity—swiftly passing—before them, with this cry from the 'least' ones sounding afar, it cannot be that the followers of the Master will still be without care in the matter!

Burma the "Golden."

The Burman calls it the Golden Country. By a beautiful idiom of the language the word golden is used to express reverent love. When the Burmese Christian prays, he speaks of God's "Golden Hand" and "standing before Thy Golden Face". So when he calls his country the Golden country, the name means more than merely the presence of thousands of golden pagoda spires, more than golden sunsets and golden harvests. To the Burman, it means that the land he loves is good, benevolent, even indulgent.

WHERE IS BURMA?

Burma is all of that. Yet it is so small, and Methodism's place and work in it are so little known that some one in America, hearing the name spoken by a



Burmese villages are surrounded by fruitful fields, and the people live an easy-going life

missionary, said uncertainly,—“ Burma—ah, yes—is that in Nebraska? ” So it may, be worth while, even in as short a sketch as this, to show what and where Burma is.

Lying between the Malay Peninsula and China, and between Siam and the Bay of Bengal, for centuries Burma fought her own internal wars, occasionally suffered or repulsed invasions by border peoples, crowned and murdered her own

kings, independent in her tyranny. Buddhism, introduced from India, became the declared faith although animism still holds its place in the hearts of the people. To this day Buddhism is the formal religion, but the faith of hearth and home, the religion of every day life, is the belief in spirits and the superstitious fear of their power.

One tribe after another held royal power, and was conquered, deposed, subjected, until in the latter part of the nineteenth century the cruel and selfish Thibaw lost his kingdom to the British. The haughty Burman, still believing in his superiority and infallibility as a barbarian believes in his fetish, became a British subject, and Burma became a province of the Indian Empire. This was a union for political and administrative convenience only, for of the three bonds which draw people together—race, language and religion—not one existed between Burma and India. The Indians are Aryan, the Burmese Mongolian, the great languages of India are of Sanscrit origin, while Burmese is monosyllabic like the Mongolian tongues; and while the religion of Burma originated in India, it could not maintain itself there, but has made all its great conquests among the Mongolian population of Eastern Asia.



*Miss Mary E. Shannon, of
Rangoon, Burma.*

MONASTERIES AND LITERACY.

The beginnings of Methodist work in Burma preceded the surrender of the last king by less than a decade. In those centuries of petty empire, the law had been a schoolmaster leading the people to a readiness for the message of Christ. Certain things had already been accomplished in Burma that in many other fields are left for the missionary to do when he arrives. Most obvious of these accomplishments is the high percentage of literacy among the people. Every village had its monastery, and every monastery was a school of a sort. Boys were taught to read and write as well as to recite the law, and while the system would hardly meet the modern demand for a liberal education, it resulted in giving Burma an extraordinarily high percentage of literacy. Figures from a former census show that 90 per cent. of the men and 40 per cent. of the women can read. In recent years the monastic schools have decreased, but the lay schools, managed by Burmans and aided by Government have increased, so it is possible for almost any boy or girl in the province to have a primary education in the vernacular.

Nature, rather than the people themselves, is responsible for a general prosperity. The land fulfils the description of the writer who said the soil needed but to be tickled with a stick and it would laugh with a harvest. Burma has never known a famine. The rains never fail. The last few years have brought hard times to many, but not because of failure of crops. Rice never fails in Burma.

MULTIPLYING RELATIVES.

There is no caste among the Burmese people, but a far-reaching recognition of kinship which supplies each individual with a liberal number of brothers and sisters, uncles and aunts, grandfathers and grandmothers. This works the other way about too, and each of these various relatives has a legitimate claim on a person's charity and kindness.



Burmese woman in a corner of the "mother hall" in that land.

Buddha taught that woman was inferior to man; and while his followers admit that he suffered many re-births into humble and even ignominious forms of life, it is recorded that he was never born a louse—or a woman. But in spite of this theoretical inferiority the Burmese women are not downtrodden or ignored. They are as free as the men, and go about as they please without restraint. They carry on much of the business, being often merchants, brokers or mill-owners.

METHODISM
ARRIVES.

William Taylor, going about the world on adventures for God, preached in Rangoon, and made such an impressive report of the need and the opportunity there, that in 1870, Dr. (Bishop) J. M. Thoburn made the first appeal for a Methodist missionary for Burma. At this time, work among the Europeans was felt to be the most pressing need, and at the same time the most likely way of reaching the native people. The first missionaries arrived under depressing circumstances and found themselves in a city where Methodism was unknown, and where no preparation had been made for their arrival. But in a short time Dr. Thoburn came

William Taylor,

over from Calcutta, the nearest Methodist station, only some 800 miles away, and the work was really begun. Meetings of the real old-fashioned Methodist type were held; within a fortnight there was a church of fifty members and probationers, a site had been secured, and part of the money raised for a building. The new missionaries were able to remain but a few months owing to illness, but the following year under the pastorate of the Rev. (Bishop) J. E. Robinson the new church was dedicated, and Methodism was established in Burma.

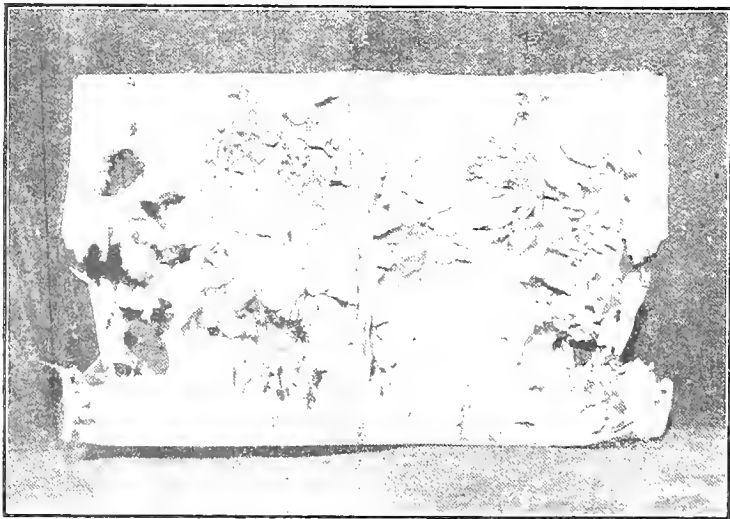
Following this came the cry for education for the children of the European community. In 1881 our first educational institution, the European Girls' High School, was opened. So it happened that both in direct evangelistic effort and education our first work was among the European community.

GETTING ACCLIMATED.

For many years the history of the work in Burma contained few words oft repeated; arrived; appointed; ill health; sick leave; transfer; returned home.

Yet in spite of this history the work prospered, including within a few years an orphanage and Seamen's Rest; but there was little chance for expansion, or for taking up work with the Burmese people, though that need was more keenly felt every year. At the end of 1897 the orphanage was

Photo by N. J. Price.



All that remained of a school register after the white ants had had a partial banquet!

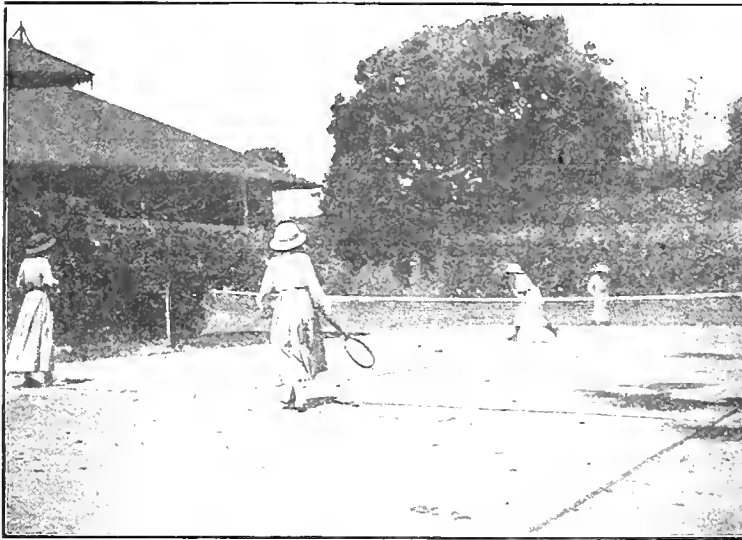
removed to the hill station of Thandaung, where industrial work was planned. Everyone was in high spirits at this time, too, regarding the Burmese work, for there were five or six men on the field, all young, and all looking forward to long terms of usefulness. But when the Burma Mission Conference was organized in 1901, not one of those men was on the field, and the Conference was organized with but three members, none of whom now remain. The Woman's conference began at the same time with six members, four of whom are still in active service.

THE METHODISTS "DIG IN."

This same year saw also the appointment of the first missionaries of the Woman's Foreign Missionary Society sent out for Burmese work. It was the year too, from which we date the beginning of the growth of the Burmese work, for from that time on, schools opened and grew, evangelistic work was carried into the Delta, and the work took on a permanency it had not known before.

Methodism has not occupied many centres, for there have always been few men "to carry on." Thongwa, where the first missionaries were stoned, now has a Boys' Anglo-Vernacular Middle School, a Girls' Vernacular School, Woman's Bible Training School, and its newest institution is the developing Theological Seminary. Pegu carries on work in three vernaculars, as does Rangoon,—Burmese, Chinese and Tamil. It has an Anglo-Chinese School, and Tamil Primary. Syrian has an Anglo-Vernacular Middle School for boys, and Twante where early defeat met us, is now proud to own our new Anglo-Vernacular Boys' School, the newest school of the Conference. Rangoon has its European Girls' High School, Burmese

Photo by N. A. Price.



Girls of our High School at Rangoon, playing tennis.

Anglo-Vernacular High Schools for both boys and girls, Chinese Anglo-Vernacular schools for boys and girls, Tamil school, and a primary Vernacular for Burmese girls. The total enrolment of 2528 in these schools means that every boy and girl attending, has at least

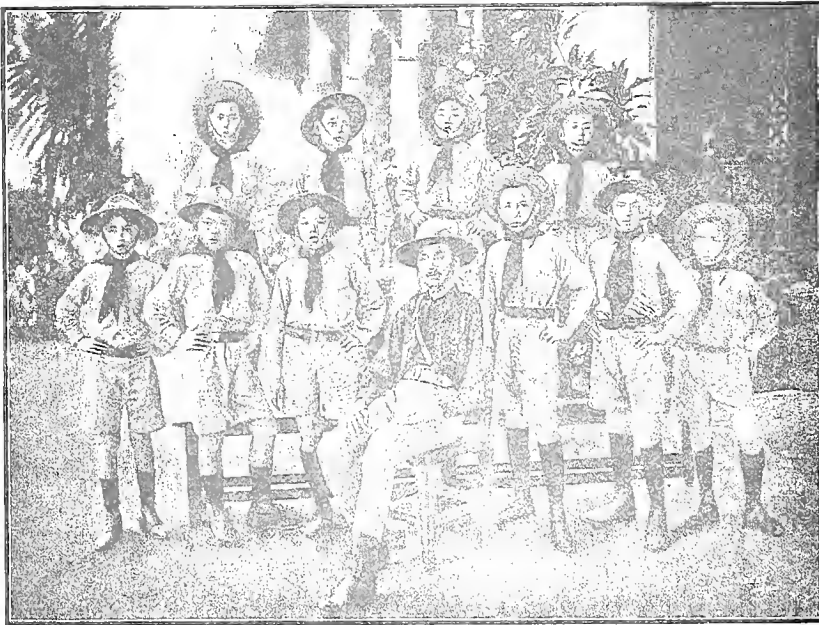
half an hour of Scripture teaching every day, besides the constant teaching of Christian ideals in the class room and on the playground.

These are the stations in which and from which our work is carried on. For while the schools are a stable form of work, showing something concrete because they are stationary, the great work of preaching and teaching, selling and giving the written message is carried on also from each station. Because of the very high percentage of

literacy mentioned before, the sale and distribution of tracts and Scripture portions constitutes a very important part of evangelistic work in Burma.

EASY TO GET TO ; HARD TO GET AT.

There is no doubt that whatever the true relative success of the two branches of work may be, educational work in Burma shows on the face of the matter, more success than the evangelistic ; its success as an evangelizing factor may not be as readily admitted. We have thousands on the rolls of our schools, but not on the rolls of our churches, while in other fields the number of Christians will far outnumber the children in the schools. The reason for this disproportion is no doubt the absence of caste or caste prejudice among the Burmese. Buddhists incur no defilement by contact with non-Buddhists, nor does one Buddhist feel prejudice against any other Buddhist. So it comes about that Buddhists and Christians may live and eat together, and our Methodist schools are full of Buddhist boys and girls, both as day scholars and boarders. Then does not this freedom from caste make them more easily approached by the evangelistic worker? It does. But approach and



Burma's first Boy Scouts belong to our Boy High School at Rangoon.

conquest are two things, not one. Someone said well when he said the Burman is easy to get to, "but hard to get at." The present census will probably return about fourteen million people in the province. Of these a little over half are Burmese, the other half being made up of immigrant Indian and Chinese,

and of hill tribes whom the Burman regards as barbarian. It is with these hill tribes that the Baptists have had their great successes, but it is with the Burman that Methodism labors. And the easy-going Burman does not grasp eagerly at a religion that makes sacrifice and renunciation of self a condition of discipleship. Many people seeing the silk-clad debonair Burman have thought it rather sad that even a few missionaries should give their time and effort here when "there are other places where the people are so needy." But Jesus who brought the gospel to the poor brought it also to the rich young ruler, to the centurion and to Nicodemus. It was to self-satisfied Jews that Jesus brought his message first, and the self-satisfied Burman needs that message as much as if he were miserable and hungry, ignorant of letters and clothed in rags and filth.

Burma waits! The recent appointment of a resident Bishop for Bengal and Burma indicates that the Methodist Episcopal Church has come to a better understanding of both the problem and promise of our work in Burma. Bishop Fisher has received a welcome from the very heart of Burmese Methodism. Greater days are ahead.

Photo by N. A. Price.



The "Centenary" In India.

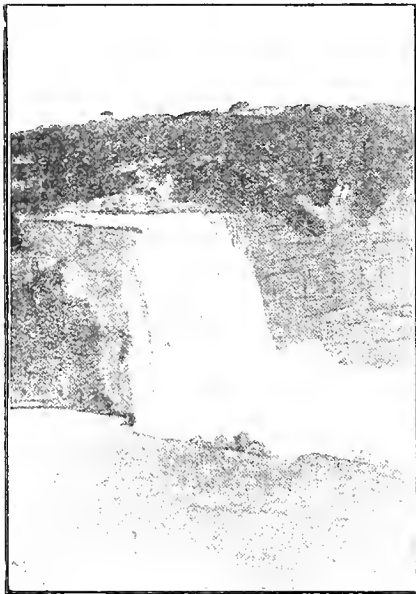
METHODISM PROVIDENTIAL.

By a remarkable co-incidence the Methodist Episcopal Church entered India at one crisis in this land, and has come to her centennial celebration at another crisis in India's history. It was during the period of re-adjustment following the upheaval of the Mutiny that the foundations of Indian Methodism were laid, and it is at the time of the greatest political and social reconstruction of this land that our Church celebrates her "Centenary."

The arrival of Methodism has always seemed providential: providential in England when God through John Wesley revived a great nation; providential in America when the spiritual power of Methodism aided the genius of a great people in making religion an essential fibre of the national life; providential in India where Methodism's evangelistic fervour and practical application of Christ's principles to individual and social life have marked out a path for triumphant Christianity in this land of the Vedas, the Buddhas and the Moguls.

A "CENTENARY" AFTER SIXTY-FIVE YEARS?

Photo by C. F. Lipp.



The falls at Gokak in the Bombay Presidency. The falls have created a great industrial centre.

Indian Methodism, in common with the world-wide celebration in our Church, is having a "Centenary," though it is only sixty-five years since the Methodist Episcopal Church entered India as a mission field. This fact explains several things, and, first, that our Indian membership sees no special content in the word. "Centenary" stands for an idea, but it is not the celebration of a hundred years of missionary effort. It might seem of little interest to India that in 1819 a converted negro in America went to preach to the Wyandot Indians of Ohio, and that through his humble efforts a work developed that led to the organization of the Missionary Society of the Methodist Episcopal Church. Our Indian imagination in Methodist missionary matters goes no further back than 1856, when William Butler landed at Calcutta. We therefore, have really no "Centenary" to celebrate, which is sufficient reason for

the statement that the word "Celebration" has not figured largely with Indian Methodism.

For this reason the Centenary in India has been rather a great Forward Movement than a looking back to early beginnings. This not only determined the nature of the enterprise in India, but guaranteed to us a practical outcome of lasting value to the entire undertaking of the Church.

PLANS PLUS POWER.

The India Centenary Movement was projected in 1917, begun in 1918, but not fully organized until 1919. When it had been organized, it was seen to lack nothing in either scope or detail. At the very inception, however, it was realised that success depended on more than machinery. Indian Methodism knew that it was undertaking great things and needed more than plans and effort and courage to succeed. What could be accomplished through human endeavour would not be of a character to mark the revolution in the work of the Church that the Centenary ought to usher in. It was the time for God to step into the situation with His power. "The zeal of the Lord of Hosts shall do this," (II Kings 19 : 31) became the motto of the Movement. Vision, faith and prayer were recognized as fundamental. The "hour of opportunity" was seen to lie "near the hour of prayer."

ADOPTING "OBJECTIVES."

It was at the great meeting in October 1919 at Lucknow that the Centenary objectives for India were adopted, objectives so comprehensive and compelling that they thrilled even the great General Conference of the Church in America six months later.

THE OBJECTIVES OF THE CENTENARY CAMPAIGN IN INDIA.

- (1) To make intercession vital throughout the Church.
- (2) To make effective throughout our work the principles of Christian Stewardship.
- (3) To secure our financial quota, as included in our "Askings."
- (4) To hasten the day of complete self-support for our Churches.
- (5) To lift the entire spiritual level of our Christian community.
- (6) To secure the full sympathy and co-operation of our young people in the enterprises of the Church.
- (7) To educate the Church as to our Missionary obligations and opportunities.
- (8) To discover and prepare an adequate indigenou leadership.
- (9) To relate our English Churches more vitally to the missionary work of the field.
- (10) To reach the following definite goals in the various departments of our work :—

EVANGELISTIC :

To double the number of our full members.

To reach a Sunday-School enrolment of a quarter of a million.

To reach a total baptized Methodist community of half a million.

To double the number of workers receiving instruction in our Theological and Bible-Training Schools.

To reach an enrolment of 5,000 *chandhris*, or village headmen.

To enrol a time legion of ten thousand persons, each of whom is pledged to give a minimum of two hours of voluntary service to evangelistic effort every week.

EDUCATIONAL :

To make the entire teaching staff of all mission schools, Christian.

To triple the number of Christian students studying in our Colleges and High Schools.

To establish five hundred additional village primary schools, and double the present attendance of Christian children.

To make each Middle School a recruiting ground for higher education.

To make High School and College a recruiting ground for Christian service through effective students' volunteer bands.

LITERATURE :

To sell 5,000,000 Scripture portions in the various vernaculars.

To distribute 100,000,000 religious tracts in the various vernaculars.

A FIVE-MILLION-RUPEE PROJECT.

The naming of the exact amount to be put down in the financial "Askings" was held over for fuller consideration, after a careful survey of the field and its conditions could be made. This work was completed in January 1920, when the "Financial Objectives," were adopted at one of the greatest meetings in the history of our Church in India.

There was not a dissenting voice when the Centenary Commission voted to enter upon a campaign in India to raise five million Rupees during the five-year Centenary period, 1920-25.

It was a great day, and a memorable sight when the leaders of our Centenary Movement in India and Burma, with Bishop Warne presiding, voted unanimously to enter upon this financial undertaking.

The following resolution was read by the Executive Secretary when the supreme moment had arrived:--

"This Centenary Commission for India and Burma heartily endorses the financial objectives adopted by the various Annual Conferences, totalling some Rs. 3,300,000 to be raised on this field by subscriptions, and enough more from other sources to bring the total to Rs. 4,400,000. (This total was, on a motion immediately introduced, raised to 5,000,000 by a unanimous vote).

We hereby record our gratitude that to the Methodist Episcopal Church in India and Burma has been granted the vision, faith and courage to enter upon so great an undertaking. We believe that this is providential, in view of the new needs and opportunities we face on this field, and pledge ourselves to carry through to complete victory, with God's all-sufficient help, this enterprise undertaken for His Glory."

The Resolution was adapted by a rising vote, with the singing of the hymn, "The Son of God goes forth to war," after which Bishop Warne called upon the Executive Secretary to lead in prayer. The Bishop then asked members of the Commission and others to give expression to their confidence in this undertaking by naming promises from God's word on which they based their assurance. In a few minutes the following verses were repeated by those participating in this remarkable meeting, and Bishop Warne very fittingly remarked that we would put these verses down as the reason for the willingness of the Centenary Commission to undertake such an enterprise. These verses from the Word of God show how firm is the foundation on which this great cause rests, and are worthy of a place in our permanent records: Nothing less could have sufficed when such a momentous issue was faced.

God—"Able to do exceeding abundantly above all that we ask or think *A. L. Grey*. "Ask and ye shall receive."—*B. T. Badley*. "If ye ask anything in my name, I will do it."—*G. L. Stockwell*. "Lo, I am with you alway."—*Bishop Warne*. "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—*Bishop J. E. Robinson*. "Be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest."—*J. W. Pickell*. "And Jesus said——if ye have faith——nothing shall be impossible."—*Fred. M. Perrill*. "Prove me now saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—*E. M. McLeary*. "To him that knocketh it shall be opened."—*T. C. Badley*. "My grace is sufficient for thee."—*J. R. Chutambar*. "The Lord of Hosts is with us."—*F. R. Felt*. "Behold, I am the Lord, the God of all flesh. Is there anything too hard for me?"—*C. J. Stahl*. "All things are yours, and ye are Christ's and Christ is God's."—*F. B. Price*. "Ask of me—I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—*A. N. Warner*. "All power is given unto me in heaven and in earth. Go ye therefore."—*S. W. Clemes*. "For God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound unto every good work."—*L. E. Linnell*. "Fear not little flock for it is the Father's good pleasure to give you the kingdom."—*Mary E. Shannon*. "With God all things are possible."—*Paulina Grandstrand*. "That He may fulfil thy desires of goodness and thy work of faith with power."—*Flora L. Robinson*. "This is the Lord's doing and marvellous in our eyes."—*N. Jordan*. "All things are possible to him that believeth."—*F. C. Aldrich*. "They that know their God



The Rev. Bishop J. W. Robinson,
Ex-Officio.



The Rev. G. L. Lorenzo,
Associate Secretary.



The Rev. Bishop F. B. Fisher,
Ex-Officio.



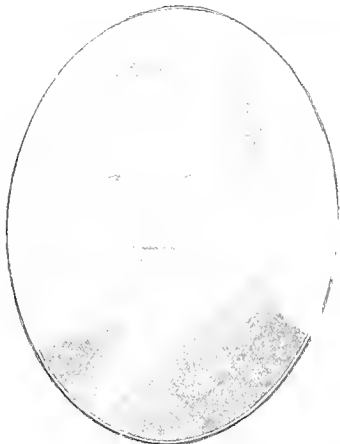
The Rev. Dr. J. N. West,
Vice-Chairman.



The Rev. Bishop F. W. Warne,
Chairman.



The Rev. D. H. Manley,
Treasurer.



The Rev. Bishop H. Lester Smith,
Ex-Officio.



The Rev. Brenton T. Badley,
Executive Secretary.



The Rev. Bishop J. E. Robinson,
Ex-Officio.

Officers of the India Centenary Movement.



The Rev. H. M. Swan,
Bengal.



The Rev. J. J. Kingham,
South India.



The Rev. L. E. Linzell,
Bombay.



The Rev. Dr. Rockwell Clancy,
Northwest India.



The Rev. F. M. Perrell,
North India and Lucknow.



The Rev. N. A. Price,
Punjab and London.



The Rev. A. N. Warner,
Madras, F. M. S. and London.



The Rev. C. H. R. Eggs,
Calcutta, Bombay and London.

Executive Secretaries of Conferences

shall be strong and do exploits."—*J. J. Kingham*. "Behold, I have set before thee an open door, and no man can shut it."—*C. H. S. Koch*. "Lo, I am with you alway, even unto the end of the world."—*C. E. Olmstead*. "I will be with thee."—*N. Desai*. "Take my yoke upon you and learn of me—for my yoke is easy and my burden is light."—*C. H. Monroe*. "Follow me."—*W. H. Soule*. "Ask and ye shall receive."—*Henry Narottamadas*. "God is love."—*Mo Kin*. "Be thou faithful unto death."—*Maung Shwe Hla*. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."—*D. H. Manley*. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."—*Agnes Ashwill*. "All things are possible to him that believeth."—*H. C. Scholberg*. "All things work together for good to them that love God."—*H. A. Hanson*. "Herein is my Father glorified that ye bear much fruit."—*J. N. Hollister*. "If any one lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him."—*M. H. Gill*. "Fear not: when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."—*M. K. Chuckerbutty*. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on thy right hand and on thy left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed."—*H. M. Swan*.

ORGANIZING FOR VICTORY.

Such objectives could not be reached without an adequate organization. The first step was to organize a Centenary Commission for the entire field of India and Burma. This was effected at the October 1919 meeting, but the Commission was subsequently greatly strengthened by the addition of Bishop Fisher and Bishop Smith, who were elected General Superintendents for India at the General Conference of 1920 and arrived on the field in the later part of the year.

MEMBERS OF THE CENTENARY COMMISSION FOR INDIA AND BURMA.

Chairman.—Rev. Bishop F. W. Warne, Lucknow.

Vice Chairman.—Rev. Dr. J. N. West, Budaun, U. P.

Executive Secretary.—Rev. Brenton T. Badley, Lucknow.

Associate Secretary.—Rev. G. L. Lorenzo, Lucknow.

Treasurer.—Rev. D. H. Manley, Calcutta.

Ex-officio.—Bishop J. E. Robinson, Bangalore; Bishop J. W. Robinson, Bombay; Bishop F. B. Fisher, Calcutta; Bishop H. Lester Smith, Bangalore.

Rev. E. Stanley Jones, Sitapur; Rev. J. R. Chitambar, Lucknow; Rev. Dr. F. R. Felt, Jubbulpore; Rev. C. B. Hill, Baroda; Rev. L. E. Linzell, Bombay; Rev. J. W. Pickett, Arrah, Bihar; Rev. F. C. Aldrich, Meerut; Rev. A. B. Coates, Belgaum; Rev. N. A. Price, Rangoon; Rev. C. E. Olmstead, Rangoon; Rev. G. Gershon, Madras; N. Jordan, Esq., Moradabad; N. K. Mukerji, Esq., Rae Bareilly; G. H. Thomas Esq., Lucknow; Rev. Nanappa Desai, Shorapur,

Deccan; Rev. M. K. Chackerbutty, Tamluk; Bengal; Rev. Henry Narottama Dass, Baroda; Rev. Maung Mo Kin, Rangoon; Rev. W. H. Soule, Khandwa, C. P.; Rev. A. N. Warner, Nagpur; C. Hastings Price, Esq., Bangalore; E. W. Fritchley Esq., Bombay; W. E. Crawshaw, Esq., Lucknow; A. M. Shaw, Esq., Cawnpore; Miss A. E. Lawson, Mussoorie; Miss M. E. Shannon, Rangoon; Miss F. L. Robison, Lucknow; Miss E. M. Warne, Lucknow; Miss E. M. McLeavy Delhi.

Reference to the names of the members of the Centenary Commission reveal several interesting facts.

First, the Indian element is well represented. Leaving out of count the Bishops, who represent all parts of our work equally, there are thirty-three members on the Commission. Of these, twelve are Indians, showing at once that the Indian Church is to have a great share in the Centenary enterprise. Moreover, they are strong men, experienced without being old, and all of them with records that show they are progressive and aggressive in all that concerns the affairs of the Kingdom. Others, equally able, might have been added, but necessary limitations as to the size of the Commission made this impracticable.

Secondly, there is a goodly representation of laymen, four Indians and three Europeans. These seven laymen, being what they are, insure an adequate lay voice in all the deliberations of the Commission.

Thirdly, the Woman's Foreign Missionary Society has a representation on the Commission. It could not have been otherwise. Had the necessarily limited size of the Commission not precluded it twice as many representatives of the W. F. M. S. might have been appointed. The Commission would have been the stronger for it. However, the four who were chosen were sufficient to keep the Commission fully in touch with the thought and interests of our great sister organization. On the foreign field it would have been out of the question to attempt to organize and carry through the Centenary enterprise without the fullest co-operation on the part of the Women's Foreign Missionary Society. At the meeting of the Executive Board it was quite evident that there was

Photo by D. F. Butler.



Miss E. M. Watson of the W. F. M. S. talking to Miss. I. S. Parker in front of the old "William Butler House" at Bareilly.



The Rev. Dr. L. A. Core,
Evangelism



The Rev. Dr. J. N. West,
Evangelism



The Rev. E. Stanley Jones,
Evangelism



The Rev. J. Lampard,
Evangelism



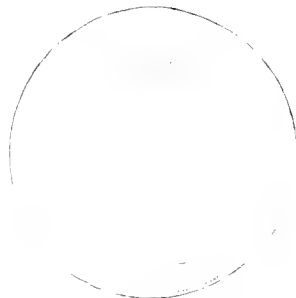
The Rev. J. W. Pickett,
Evangelism



The Rev. J. R. Chitambar,
Evangelism



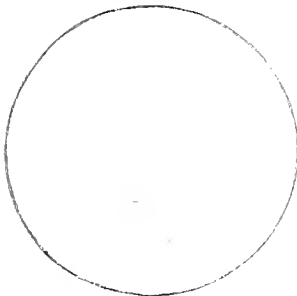
The Rev. Dr. F. R. Felt,
Evangelism



The Rev. A. L. Grey,
Spiritual Warfare



The Rev. S. W. Clemes,
Evangelism



Miss K. A. Blair,
Evangelism



The Rev. M. T. Titus,
Christian Stewardship

Chairmen of Departments, India Centenary Movement



The Rev. Dr. Rockwell Clancy,
Unit System.



The Rev. C. H. Monroe,
Historical.



The Rev. T. C. Badley,
Spiritual Training.



The Rev. C. H. Conley,
Spiritual Training.



The Rev. R. D. Bisbee,
Music & Liturgy.



The Rev. L. E. Linzell,
Lincoln Lectures.



Miss C. I. Kipp,
Spiritual Training & History.



N. Jordan Esq.,
Historical & Liturgy.



The Rev. Dr. F. B. Price,
Publicity.



The Rev. H. A. Hanson,
Rural Community Service.

Chairmen of Departments—India Centenary Movement.

no desire or intention on the part of the W. F. M. S. to keep aloof from the great Centenary Movement of this field. The leaders in the Centenary had anticipated this, and all concerned have been happy because of this co-operation.

Fourthly, the English-speaking Churches are well represented. In addition to three of their best-known laymen, there is one missionary pastor and five missionaries who have recently served as pastors of English Churches. There will be no doubt as to the English work receiving adequate consideration.

MORE SIGNIFICANT STEPS.

An Executive Committee of nine, in addition to the officers, was also created to act when necessary *ad interim*. The organization was further perfected by the appointment of Executive Secretaries for the various annual Conference areas, each becoming the executive officer of the Centenary Council subsequently organized in each of these areas.

The most significant step in the organization was the appointment of national Chairmen for all the various departments of Centenary effort. These Chairmen were the heads of departments that included representatives from each of the various annual conference areas. They have proved indispensable to the success of the Movement through all the stages of the Campaign, whether the organization of the follow-up period of Centenary effort will continue their services or not. The scope of the Centenary undertaking in India is well illustrated by these many departments of work.

The varied and widespread work represented by these departments indicates in some detail what the Centenary Movement involves in India and Burma. It seemed right and fitting that some Church should undertake a task of this magnitude: the Christian Church demands it, the non-Christians need it. Everything in India has become or is becoming new, and it is divinely logical that the Church should enter upon a new programme—one so great as to throw us back upon God for the resources required for victory.

“THE CENTENARY BULLETIN.”

Among the noteworthy plans of the Centenary work was the publication of a “Bulletin.” This was published fortnightly for nearly a year and a half in eleven languages, *viz.*, English, Urdu, Roman-Urdu, Hindi, Gujerati, Marathi, Tamil, Telugu, Kanarese, Bengali, and Burmese. Its purpose was to interpret the Centenary to the constituency on the field, giving the news of the campaign, to inspire the workers by publishing accounts of the success of the Movement, and to keep the Home Base informed regarding the development of the campaign on this field. An Editor-in-chief, assisted by ten Editors of the vernacular editions, were able to render a service of conspicuous success to the cause. With a view to providing the necessary editorial supervision, a “Literary Secretary” was appointed, Miss K. A. Blair of Tamluk, Bengal, being chosen for the position. For more than a year she carried this work with marked success, and to her and the various assistant editors the Centenary cause owes a debt of gratitude.

THE CENTENARY "TEN COMMANDMENTS."

Early in the campaign the Executive Secretary published ten "Commandments" for the people of the Centenary. No one reading these could suppose that the Centenary effort in India is merely an attempt to glory in past achievements, and secure a large sum of money for further undertakings. Never for a day have its leaders forgotten that it is a spiritual crusade; not a business venture, but a sacred cause.

- I. See Clearly.
- II. Plan Greatly.
- III. Organize Efficiently.
- IV. Resolve Highly.
- V. Work Tremendously.
- VI. Pray Mightily.
- VII. Believe Implicitly.
- VIII. Co-operate Constantly.
- IX. Speak Hopefully.
- X. Triumph Gloriously.

The greatest of these is—"Pray Mightily:" and the second is like unto it—"Work Tremendously." On these two, hang all the issues of the Campaign.

THE CENTENARY ALL-INCLUSIVE.

People had all sorts of ideas about the Centenary undertaking in the early months of the Campaign. When it got fully under way, it was seen to be just the Church in action, with a new vision and purpose in every department of its many-sided work. When the various departments of the Centenary had carried their new programme of work through the Areas, Conferences and Districts down to the local congregations, even those who had been sceptical saw that by giving themselves fully to the Centenary undertaking they could best serve every cause of the Church. Nothing that was vital to the Church was foreign to the Centenary. District Superintendents, Pastors, Evangelists, Teachers, Doctors, Nurses—all found their places in the Centenary.

It is equally true that every part of the wide field of Methodism in India and Burma has been brought within the sweep of the Movement. Quetta in Baluchistan co-operates along with Rangoon; Tuticorin acknowledges Centenary kinship with Lahore; Bombay and Calcutta become "twin cities" for Centenary purposes, while Pegu in the rice swamps of Burma, Jagdalpur in the jungles of Central India and Pithoragarh on the borders of Nepal and Tibet lose their sense of isolation. Centenary cement is the best in the world!

NOT A FILE BUT A SAMPLE.

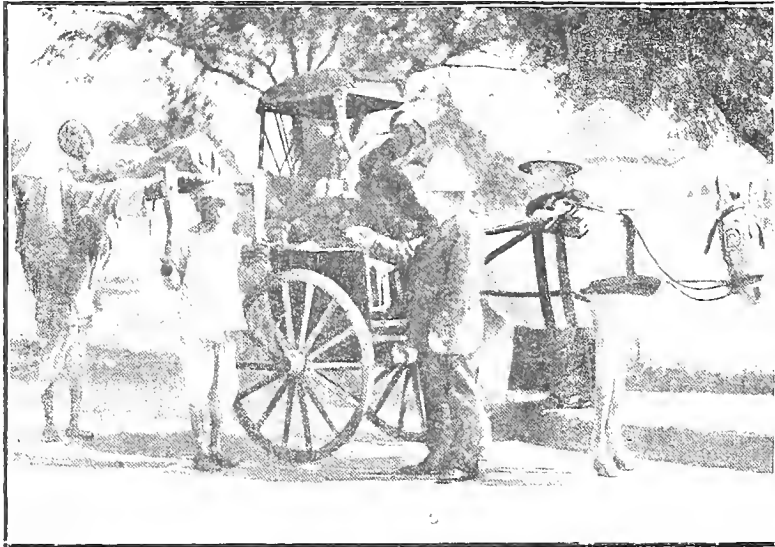
No complete record of Centenary achievements has been possible, though the pages of the "Bulletin" and the files of the "Indian Witness" contain most of what is capable of being recorded. In the few pages of this little book it is impossi-

ble to do more than indicate a few typical achievements of the Campaign, illustrative of the work of the various departments. If such incidents as are of special interest to the constituency for whom these lines are intended should be given the preference, that must not be taken to imply any lack of appreciation of the work of departments a record of whose activities does not ordinarily make interesting reading. Further, it should be borne in mind that many departments have yet had sufficient time only to get well under way. The work they represent will go on through the remaining period of the Centenary effort, nor can they be ready yet to take stock of results. It's a long way to 1925! The need, however, of securing and publishing some record of the campaign through its intensive period, led to the publication of this little book now rather than at the end of the Centenary period.

DESPITE A REVOLUTION.

Before attempting to record something of the successes achieved in the work of the various departments, it seems well to indicate some of the special difficulties under which this task has been performed.

Photo by B. J. Bailey.



Bringing village Christians, battered and bleeding, through religious persecution, to the missionary's bungalow.

The Centenary effort in India has coincided with the greatest political revolution this land has ever known. Indeed, during the years 1919-1921 India has undergone a transformation thought impossible of achievement in less than a decade, if not considered altogether impossible. The changes have been so rapid and far-reaching that many people familiar enough with India as it has always been, are unable to appreciate them and stand ready to deny that they have taken place.

During this time of intense national aspirations and an oversensitive national spirit, Indian leaders generally have apparently found it impossible to dissociate the Christian religion from a "foreign" government. As a result the Christian Church has been looked upon with less sympathy than formerly, and the Christian community regarded as un-Indian and out of touch with the real purposes of the national movement. In part this has been due to misunderstanding, but in a considerable measure to the fact that it is not possible for our people to go to the lengths advocated by the radical non-Christian leaders. It is, however, the long run that counts, and if actual violence can be avoided between the extremists and the existing government, the essential patriotism of the Indian Christians will be ultimately recognized by their fellow Indians, not only *moderates* but *radicals*. When that day dawns, there must be a great re-action in favour of the Christian Faith, but until then the Church labors under a severe handicap.

THE WEAPON OF PERSECUTION.

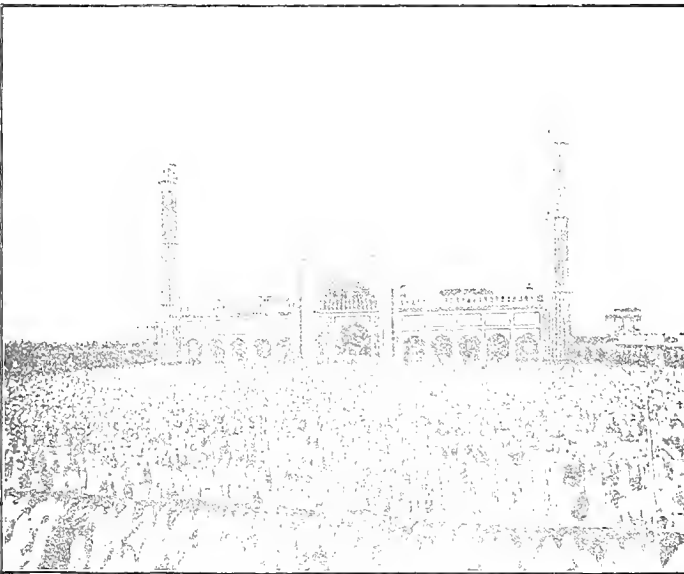
The influence of this political situation with its national antipathies has had to be reckoned with in the Centenary undertaking. Another coincidence, increasing our difficulties, was the coming of the Census at the very height of the Centenary Campaign. This is always made an occasion of widespread demonstrations against the Christian Church, accompanied by as systematic and bitter persecution of Christian people, more particularly in the rural areas. This is due to an effort on the part of non-Christian opponents, especially those belonging to neo-Hinduism, seeking to prevent our people from declaring themselves and being enrolled as Christians, in order that the Census returns of the government may show the least possible number of Christians. Moreover, these are the people who complain of the "intolerance" of the government, and appeal to high Heaven in the name of liberty of conscience!

UNPRECEDENTED UNREST.

The Centenary Campaign has had the further disadvantage of happening to Co-inside with a profound spirit of unrest common to every community throughout the entire land. This spirit of uncertainty and apprehension could not be kept out of the Church anymore than out of the nation, and has rendered doubly difficult the task assumed by our Church. For a year past the propaganda of the non-Co-operators, while professedly "non-violent" has given no assurance that it would not lead to violence any day. There has not only been the fear that, with the best intentions, the leaders of this revolutionary party might not be able to restrain the masses from violence after a certain stage had been passed, but also a suspicion that the open plea of non-violence was only a cloak assumed for present purposes, to be thrown off whenever the propaganda has been carried far enough to prepare the masses for the further step of violence.

Indeed, this is the only reasonable interpretation of Mr. Gandhi's own statement, made in July 1921,—“ We can succeed beyond all expectations only if we remain non-violent in thought, word and deed. It need not be our final creed, but it must be our present creed for the attainment of our goal.” Or to take a still later pronouncement of Mr. Gandhi's when, writing in “ Young India,” he says that for himself he can clearly see the time coming to him when he must refuse obedience to every single state-made law, even though there may be a certainty of bloodshed.

Statements like these, coming from the leader of the Non-co-operation Movement, at a time when all India has been persistently taught that the attainment of complete independence was only a matter of months, absolutely certain before



The mosque at Delhi on a day of special prayer. Islam is strong on the formalities of religion.

but feel apprehensive. The unrest created by such a situation must be figured among the difficulties that have confronted the Centenary enterprise in India.

POVERTY'S PINCH.

Along with all this, the India Centenary campaign has had to contend with the extraordinarily hard times that the land has been passing through during the past two years. Indian markets may have been slow to respond to the rising prices that have ruled the markets of the civilized world in recent years, but by 1918 astonishing prices were in force, and there has been an upward tendency in almost everything ever since. Prices in India's cities to-day need no lessons in “ soaring ” from the centres of habitation in any other part of the world !

1921 was past, can be regarded only with the gravest concern. A small community such as that of the Christians, known to be loyal to the existing order and government, scattered through the country in small groups, surrounded by thousands of prejudiced, if not suspicious and hostile, non-Christian neighbours, cannot

Our Methodist community, made up very largely by accessions in the past few years from among the "depressed" classes, has always been poor at best, and in these times has positively suffered. Their needs are few, but it is among the few staple articles of consumption that the greatest rise in prices has occurred. The cost of wheat, sugar, oil and cotton cloth has gone up by 150 to 300 per cent., entailing such hardship as our people have previously known only in famine times.

Photo by M. T. Titus.



The "official members" of a village congregation.

THE COLLAPSE OF THE INTERCHURCH MOVEMENT.

It may be ungrateful to make much of the adverse influence exerted upon our Centenary undertaking in India because of the failure of the Inter-Church Movement in America, but if facts are to be recorded, we must state that the unfavourable re-action of that colossal failure was greater even than we had imagined it could be. There are things that cannot be reduced to words, and the discouraging nature of the significant failure of a Movement that had raised such high hopes was felt on this field more definitely than it can ever be described. Hopes and visions disappeared with the news of the disaster that made a very different outlook for the missionary whose ties are so close to the Home Base. This is not a lament, much less a complaint, but just an explanation.

Touching us more closely was the "slump" that came in the Centenary Movement of our own Church in America early in 1921. We feel sure that there will be a good recovery from this, but it added greatly indeed to our own difficulties, and has raised doubts in the minds of our Indian brethren that are very difficult to dispel. If such a re-action could come in the American Centenary, why not in ours in India?

This was a very natural question in the minds of our Indian people, nor could one be too hard on a man who said, "If subscribers in America are finding it difficult to keep their word, so are we."

The cut in the appropriations that came as a necessary result of the embarrassment of our Board of Foreign Missions on account of the receipts from the Centenary being less than seventy per cent. of the expected amount, has struck us as a blow indeed. Not only is it a difficult matter in the middle of the year to reduce the budget, but if retrenchment comes at the precise moment when great advances have been promised, obstacles arise that are the most difficult kind to overcome.

These, then, are the chief difficulties under which we have had to labour while carrying out the tasks of our Centenary in India. They have not discouraged us, and will be surmounted, but the situation calls for courage, faith and prayer of a high order on the part of those who are leading in this great enterprise.

Our difficulties are not all in the past, and as we proceed with the task, planning for the work of the follow-up period, we have marked out for us the kind of strenuous undertakings that only strong souls can grapple with. This is no time for weaklings, or men and women whose confidence is not founded on the sure promises of God and His unfailing presence.

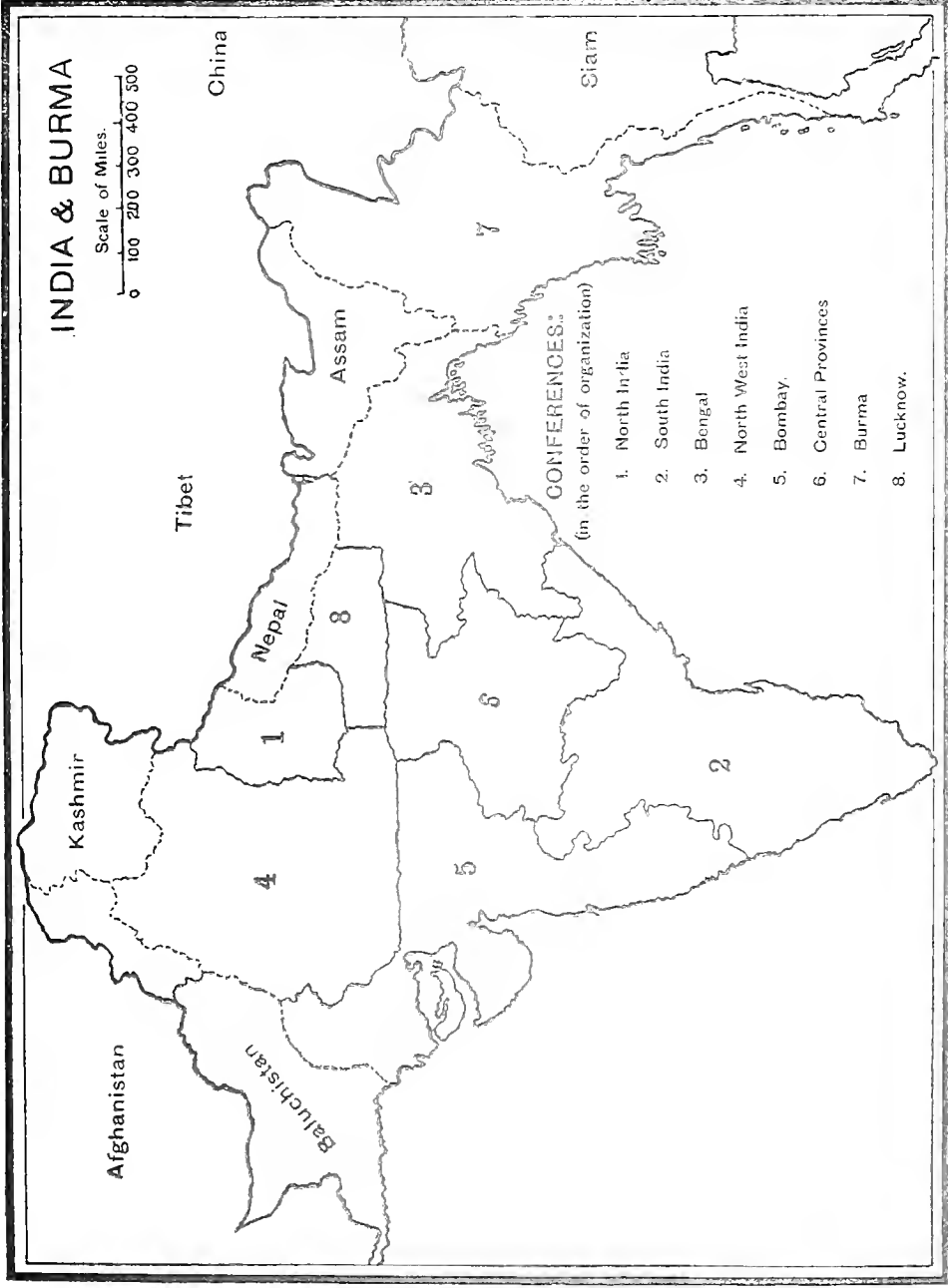
GOSPELS RATHER THAN GODS.

Nothing more remarkable can be said about India than that under all these disturbing and harrassing conditions, her people have not lost their abiding interest in things of the spiritual realm. Atheism finds no foothold in India, and agnosticism makes no progress. Pure religion, such as our Christian Scriptures proclaim has had no set-back.

Two pictures remain vivid in the memory. Two Hindu men at a great religious fair, were attracted by brightly colored lithograph pictures of some Hindu gods. These they were contemplating to purchase, when a Christian colporteur passing by offered some Gospel portions for sale. The simple cover of a Hindi Gospel portion is not in itself very attractive, yet the two men paused to look at them, learned what they were, and finally bought them in preference to the gaudy representations of the gods.

Another picture,—again of a Hindu *melā*. A father is leading two little sons through the crowds of pilgrims, traders and holiday-makers, when he is met by a Christian colporteur and asked to buy a Gospel. This he does not wish to do and is moving off, when his boys begin to beg him to buy one of the little books. He still refuses, but the pleading of the lads finally prevails, and he hands out the necessary single copper and takes the book.

This represents what is happening to-day all over India. Multitudes of men are standing in India to-day facing a choice between the gaudy images of an effete idolatry and the unchanging claims of an everliving Christ. And sometimes it is the voices of little children sounding in their ears that help them to make the decision for the Son of God.



Map showing our eight Annual Conferences in India and Burma. Number 1, 4 & 8 make up the Lucknow Area; 5 & 6 the Bombay Area; 3 & 7 the Calcutta Area; and 2 the Bangalore Area. Total Methodist community—400,000.

DRAWING ON SPIRITUAL RESOURCES.

There was a "Department of Spiritual Resources," but all understood perfectly that the work of this department permeated all the other departments and was concurrent with the entire Centenary undertaking. One of the first things its chairman, the Rev. A. L. Grey of Phalera, Rajputana, did was to issue a "Prayer Cycle." This, in a compass of some sixty pages, was a real Centenary "Manual," and stimulated definite prayer, bringing about a unity in our intercession that has had the profoundest influence on the entire cause.

Look at a sample page of the Centenary "Prayer Cycle."

Fifth Day.

DEPARTMENT OF EVANGELISM.

1. Objectives,—

- (a) A revival throughout India and Burma.
- (b) Deepening of the spiritual life of the Church.
- (c) Double the number of full members.
- (d) 100,000 Baptisms from among non-Christians.
- (e) 200,000 heart conversions
- (f) Every Christian a personal Worker
- (g) Christianity more vitally linked up with and more definitely moulding the national life of the people.

2. Chairman, Rev. E. S. Jones, Sitapur.

3. Members of Committee.

4. Members of District Committees.

5. Special subjects.....

.....

Precept.

Be ye clean that bear the vessels of the Lord. Isa. 52: 11.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

Gather the people, sanctify the

congregation, assemble the elders,...

Let the priests, the ministers of the Lord, weep between the porch and the altar and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God? Joel 2: 15, 16, 17

Promise.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Joel 2: 21.

Meditation.

For where two or three are gathered together in My name, there am I in the midst of them. Matt. 18: 19, 20.

The power of prayer hath subdued the strength of fire; bridled the rage of lions; hushed anarchy; extinguished wars; appeased the elements; expelled demons; burst the chains of death; opened the gates of heaven; assuaged disease; repelled frauds; rescued cities from destruction; and stayed the sun in its course; in a word hath destroyed whatever is an enemy to man.—*St. Chrysostom.*

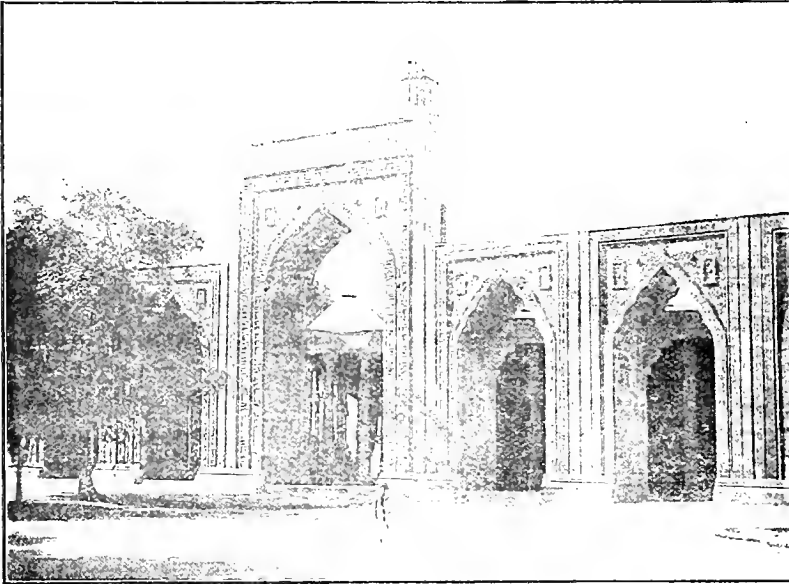
Cards pledging intercession were signed by the thousands all over the field, but better than that, thousands were praying.

Typical experiences show that it reached all classes of people. Prayer surely "changes things"!

(1) *A Bible Woman Writes* :—" Before signing the card I prayed for others to a certain extent, but since, I have been so much more conscious of my responsibility for them and have prayed much more definitely and persistently for them."

(2) *A Preacher* :—" I used sometimes to pray before I started out for my work or to hold my Sunday Schools, and sometimes not. Now I remember to pray, and even when going to the bazaar to buy I pray about it and pray for the people I meet even as I am going. I am having much more continuous victory and am much happier in my work."

Photo by D. Mu'.



This orient Hindu temple was transformed into a Mohammedan mosque: the stones could make a magnificent church. Is not India preparing now for such a supreme transformation?

(3) *A Teacher in a Boys' School* :—" Before signing the pledge there were often days in which I spent almost no time in prayer. Now I have my regular stated time each morning and am getting great blessing out of it. I have much more anxiety for the salvation of others also."

(4) *A Student in a Woman's Bible School* :—" I used to spend all my prayer time praying for myself, but now I pray for others and find that I myself am able to live nearer to Christ than before."

(5) *Another Student* :—" I hesitate to give my testimony for fear some may think I am proud. Since signing the card I have been getting up every morning for prayer as soon as I hear the missionary's alarm clock, and while I know she is talking with God in her room, I am doing the same in my place. I get great help from it."

(6) *A Teacher's Wife*:—"Before signing the card my prayer life was like the tides, sometimes low and sometimes high, but since then it has been high tide all the time."

(7) *A Teacher in a Boys' School*:—"I have been very much embarrassed because I could not tell the pupils in my class more of what prayer has meant in my own life. I have had to tell them what it has done for others, so I have concluded I need to have the fulness of the Holy Spirit to teach me how to pray, both for myself and for others, and I want to ask you to pray that God may give me the baptism of the Holy Spirit."

Answered prayer came to be an experience of many. One district superintendent sent in the following statement:—"A man of influence was opposing our Christians. Six of our people pledged themselves to pray for him, and three months later, while he was in Calcutta (four hundred miles distant) he was converted. He is now a member of the Centenary Prayer Band of his Circuit."

RE-INFORCED STEWARDSHIP.

India is not different from any other land in this, that one of the fundamental needs of the Church is the teaching and applying of the principles of stewardship. The department of Centenary effort created for this work was everywhere recognized as of supreme importance. The results achieved under the chairmanship of the Rev. Murray T. Titus of Moradabad were among the most significant of the campaign and will exert a profound influence in the work of our Church in India.

Christian Stewardship and tithing of the income are not new things to us in India, but the Centenary era has greatly enlarged and intensified our efforts in this direction. If the work already accomplished can be carried on with equal success through the five-year period, Indian Methodism will have solved its financial problem. Statistics are difficult to secure in India, but by May 1921, the Chairman was able to announce that about 6,500 Methodists had signed the stewardship pledge cards. About twenty districts, or 25%, had still to report. Numerically this may not seem to be large, but these few thousands of men and women, acting like leaven in our communities will ultimately transform the situation. But before that can happen, the Church must arouse itself to a fresh campaign of education and enter upon a united effort more intense than any yet undertaken.

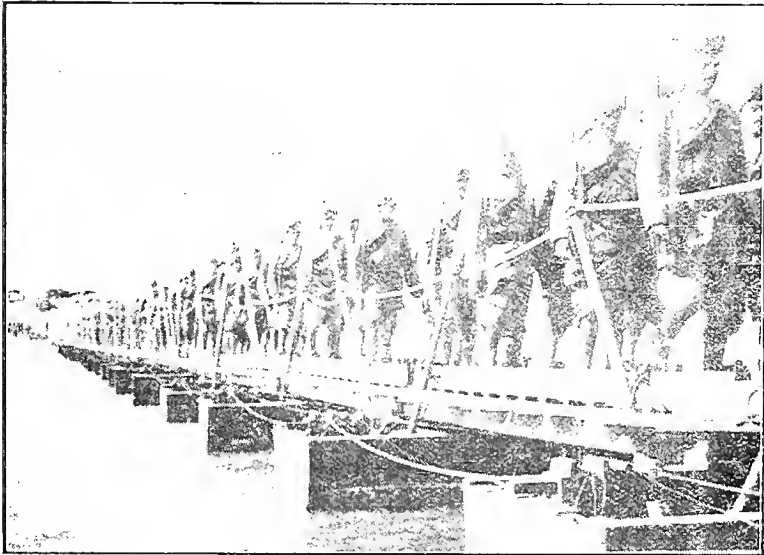
FINANCING IN SEVEN FIGURES.

"Going over the top" in a financial campaign can easily be unduly emphasized by a Church. Methodism in India has well understood that success in this direction was contingent on spiritual conditions being fulfilled. Indeed, any one who looked at the amount to be raised, and then looked at the community from whom it was sought, realised at once the hopelessness of the effort apart from God's own help. It was a far less formidable thing for the Methodist Church in America to launch a campaign for the original eighty million dollars immortalised by the great Niagara Falls meeting, than for Indian Methodism to set about to secure five million rupees in its Centenary Campaign. It is true that our total in India includes a very considerable amount expected in the way of property and building grants from the government, and it is also to be remembered that we have friends

It should be borne in mind that well over 90% of those on Methodist rolls live in the villages, being from the community described variously as "depressed," "low caste" or "untouchables." They are the result of our great "Mass Movements," and while light has shone in on their hearts, their social, educational or economic condition cannot be said to have changed materially. This is true especially because about 200,000 of them have come into the Church during the past decade. This is fully 50% of our present Methodist community, and we can but expect that the sweep and rapidity of the movement have been such as to render impossible the proper assimilation of these illiterate masses brought wholesale through the rite of baptism into our Christian community. To open schools for them has been impossible, to shepherd them spiritually has taxed our resources in men and money beyond the point of endurance, and we have had to be content to do what was possible to hold them together, while looking forward to the time when the Church might be able in this matter to discharge its full responsibility.

UNAFRAID IN THE FACE OF ODDS.

Meantime, it is from among these very groups of illiterate people, scattered through many sections of this great land, that the Centenary in India must look for so large a proportion of its financial support. The average income of these people, while difficult to estimate, is approximately twelve to fifteen rupees a month (\$4 to \$5). But it should not be understood that this is clear cash: much of it comes in "kind" and in perquisites of various sorts. The giving of these people must be on this basis.



India built and crossed many bridges during the great war. Indian Methodism also knows how to overcome obstacles.

For the 5% to 10% of our Christian community who are not from the Mass Movement and do not live in the villages, no average income can be stated, but it is in keeping with India's low wages and salaries. Some idea may be gained from the knowledge that an Indian district superintendent in our Church receives at most a monthly salary of about ninety rupees (₹30).

Under these economic conditions, to launch an effort to secure five million rupees in five years was an indication of faith and courage unmatched by anything our Church has ever before undertaken in this land. A daring born of a vital faith in God, as well as a high order of financial ability had to characterise the man who was to be chosen as chairman of this department, and these qualifications were found in the Rev. J. W. Pickett of Arrah. His chairmanship of the Financial Campaign has been marked by the real leadership that the situation required.

The response of the Indian Church to the financial appeal of the Centenary has been wonderful. With many difficulties to face, there has still been no reason for discouragement.

The Gujerati field made the quickest response and probably, on the whole, the best. Early in the campaign came this story from Gujerat :

“Out in a village lives a Christian, who was converted from heathenism about ten years ago. At that time he was a poor labourer. God helped him in things temporal as well as spiritual, so that he became a small landowner after a few years, growing chiefly cotton. This good brother has from the beginning, given at least a tithe of his income to the Lord. Two years ago he gave Rs. 100 to the annual collection in addition to the monthly subscription of Re. 1, and this generosity stimulated giving by many other Christians of his village.

“Last year the cotton crop in that neighbourhood almost entirely failed. A non-Christian, meeting Brother Khushal said, ‘Now that God has not given you a good crop, I suppose you will not give Him so large a sum in the annual collection.’ Khushal replied : ‘My faith and love for God have not been injured by one year's failure of the crop, and to prove this I will this year give Rs. 5 more than last year.’ Accordingly when I visited the village to take up the annual collection, Brother Khushal led off with a contribution of Rs. 105.”

Items of the following type soon began to appear in our Church papers :—

“An Indian layman has made a subscription to be paid during the Centenary period which represents eighteen times as much as his entire contribution for all church and benevolent purposes during 1919. Another Indian has subscribed Rs. 3,000 to be paid in six annual instalments. A few years ago he worked as a school teacher in the Mission on an annual salary no larger than his annual payment will have to be on the above subscription.”

An Indian preacher has recently subscribed in four figures, and still he asks if this is enough for him to give. Another Indian preacher made a Centenary pledge some months ago which seemed very large for him, and his wife was inclined to protest against such extreme generosity. She called him unreasonable ; but since the big campaign has got under way and the Centenary Bulletins have been coming into their home, the wife has changed her attitude and she herself has sub-

scribed the same amount as her husband. A rural preacher has just reported that his collections for January and February are almost equal to what he collected in the same circuit during the first six months of last year."

DOUBLING AND TREBLING THEIR GIFTS.

It was soon realised that in India, the unit would be the district, and the "key-man" its superintendent. There was consternation at first in some quarters when the amounts apportioned to the various districts were announced, which was only natural in that the sums represented from two to three times as much as had ever been secured before, in some instances even four or five times as much. But a courageous facing of the situation soon brought forth more hopeful expressions. Success began to be chronicled from various parts of the wide field.

By the Rev. J. C. S. M. S.



Crows in Bombay carried away by the Government. The Mayor's establishment thousands of rupee worth of gold and silver ornaments. This was a remarkable financial campaign. The result was a great success from the Centenary

A district superintendent writes: "We have striven to secure one-sixth of our entire apportionment this year in cash, with the result that, when we have secured about Rs. 200 more, we will be able to report complete success in this attempt. This meant far more than doubling the gifts raised the previous year; although that year's total represented an exceedingly large increase over the figure for the year before."

" In one district the Centenary apportionment called for Rs. 1,800 a year from a small district, where the collections in 1919 were only Rs. 583, and in 1918 only Rs. 433. The district superintendent reports cash collections for 1920 amounting to Rs. 2,000, or Rupees 200 more than the average annual requirement for the Centenary period.

In another district one circuit has secured its entire apportionment from the first four subscribers and is now seeking to raise twice what it was asked to give."

The Punjab has shown some of the most striking successes thus far of the financial campaign.

" A District in the Province, manned by an Indian district superintendent, broke all financial records in its Centenary financial campaign. In 1919, which itself had marked a good advance, Rs. 1,700 were realized. This means that they did more in one year than the Centenary objectives required in five! The most striking thing about the financial situation in that district is that the 8,000 Christian people are pledged not merely to raise their Centenary quota, but also to pay *in addition* their tithe. On top of this they have agreed to raise an extra amount of Rs. 10,000 during the Centenary period for new work! At a single meeting for village head-men, Rs. 102 were realized in a collection. 'Men who used to cry, when asked to give two annas,' says the district superintendent, 'now gladly give Rs. 12, 15 or 20, at each harvest time.'

Another Indian Superintendent of the Punjab related the following incidents:

" A man so poor that he could not afford to subscribe eight annas, asked that one pice a day be taken from him. When he learned that this would make Rs. 30 for the period of the Centenary, he *thumb-impressed* up for the total amount."

" A cook, able to earn twenty to thirty rupees a month, wished to pay his tithe, but did not know how to figure it out! He got the idea, when told that it meant one Rupee for each ten that he received as pay each month. 'I'll send the amount by money order every month,' he said, as he started off for the expected service."

One of the most striking victories was reported by a missionary in charge of a district where one circuit increased its giving from Rs. 200 to Rs. 1,200 as a result of an intensive Campaign.

HOW WE DO IT IN INDIA.

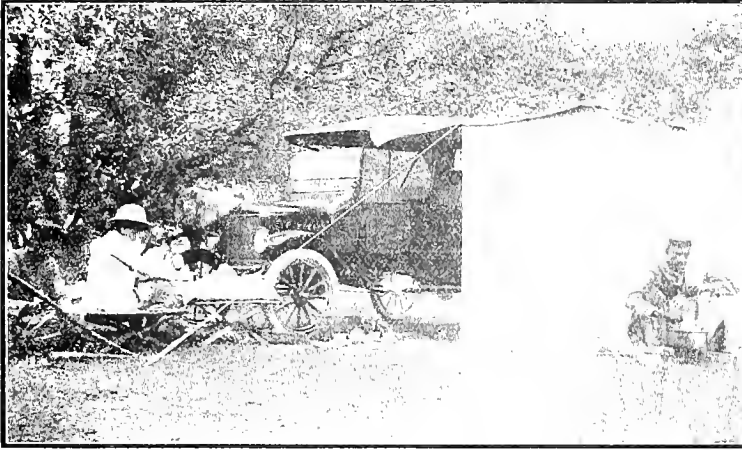
The Central Provinces Conference was the first to complete subscriptions on its apportionment, and has cheered the hearts of all by announcing an over subscription.

The Burma Conference increased its giving by such great amounts that there is scarcely any comparison with the past. A new era of finance has begun there.

It must not be imagined that such victories were to be had for the asking. Unusual difficulties beset the missionary and the Indian worker alike, wherever the task of securing subscriptions is undertaken. Listen to what one district superintendent said while in the midst of a supreme effort to carry through an intensive campaign among the villages of one of his circuits:—

"Our party one day walked thirty miles to reach three villages; it cost us shoelather. At the farthest village we hoped to see five Christians. We found that the whole family had gone to a funeral, and had to retrace our steps homeward. If however, one goes with a clear idea as to what he wants to accomplish, with a willingness to travel over the dusty roads, through the fields along the hard-beaten paths, through the village streets, with a heart singing and full of the Master's love, with a joyous greeting for our Christian men, success is bound to follow.

Photo by M. T. Titus.



"Ford camping" is now possible in many districts through the aid of the Centenary. The missionary can cover four times as much territory and preach to five times as many people as in the old ox-cart days.

"I have thought of that text, 'Can any good thing come out of Nazareth?' I have sat on a *charpai*, with the preacher-in-charge, looking into the face of a village Christian, who with his family are the only Christians in the village, and have asked myself, 'Can any good thing come out of this place for the Centenary?' While we were talking we heard the call, 'Ram Sarup, Ram Sarup,' and Ram in the midst of our conversation ran across the field and chased his pig out of another man's land. He came back and heard the rest about the Centenary. Again my heart asked, 'Can any good thing come out of this effort?' The chickens were scratching, the pigs were grunting their approval. When the Centenary speech was closed and Ram was asked how much he would give, he said, 'Four annas per month.' The missionary joyfully pinned the Centenary button on his coat and said, 'Shabash' (Well done!)"

Yes, it is a very different thing from campaigning in a country like America!

One of the most significant things in connection with the Centenary appeal for funds was the way in which non-Christian friends in many parts of the country responded, District after district reported donations from Hindus and Mohomedans: sometimes land and sometimes money. The following letter, written

by a prominent Hindu " zamindar " (landlord) to one of our Indian preachers shows what is possible and may be expected from our non-Christian friends :

" I have been reading the papers you sent me some time ago. I was really very glad to get them and go through. As regards to the question about the land to be utilized for the purpose of erecting a building for Mission work, I am willing to spare a nice plot of land in my possession in Begain, and I consider it a sacred donation towards the grand Centenary campaign. You know that I am not a Christian, but I am a well-wisher of Christianity. I am always ready to assist you in every way I can. I shall try my level best to secure that house in Pokharha, which is at present in possession of my creditor, who holds this land by virtue of ' rehan ' deed. I have been thinking of subscribing something towards the cause of educational work in connection with the Centenary movement.

I will send my elephant for you on Saturday next ; then will have a long talk with you."

These pages have to be printed before the final results of the financial campaign can be known. A " drive " of short duration such as was carried through in America has not been found practicable in India, and the canvassing for subscriptions has to be extended over many months. The results will be the better for it. Nevertheless, three-fourths of the total amount apportioned to the annual conferences has been subscribed and twenty-three districts are " over the top." If you ask the Chairman of the financial department, he says—" The Centenary goals will be reached."

EVANGELISM SUPREME.

The campaign for funds did not displace the campaign for souls. All realise that evangelism is the very heart of our enterprise : we want men, money and machinery in order that we may win souls. This is to us no new line of effort. In order to make a more systematic attempt and cover the entire field, a department of Evangelism was organised, the Chairman of which by unanimous choice was the Rev. E. Stanley Jones of Sitapur. Dr. Jones' far-reaching itineraries have kept him in touch with every part of the wide field, and the plans for the immediate future promise some of the greatest things Indian Methodism has ever experienced.

The usual month of special evangelistic effort resulted in great spiritual victories. In some districts the results were truly wonderful. Here is a district that reports 5,051 meetings during the month in which some 70,000 people heard the message, and the number of people baptised in the district during the month numbered 1,527. The district superintendent then adds :—

" This does not mean, however, the limit of possibilities. Far from it ! If we desired to enter upon a campaign for baptizing, we could without delay baptize many thousands. From all sides and from among all classes of people the call comes from those who are eager for Christian teaching and baptism. Dearth of workers makes it impossible for us to respond as we should like to these calls."

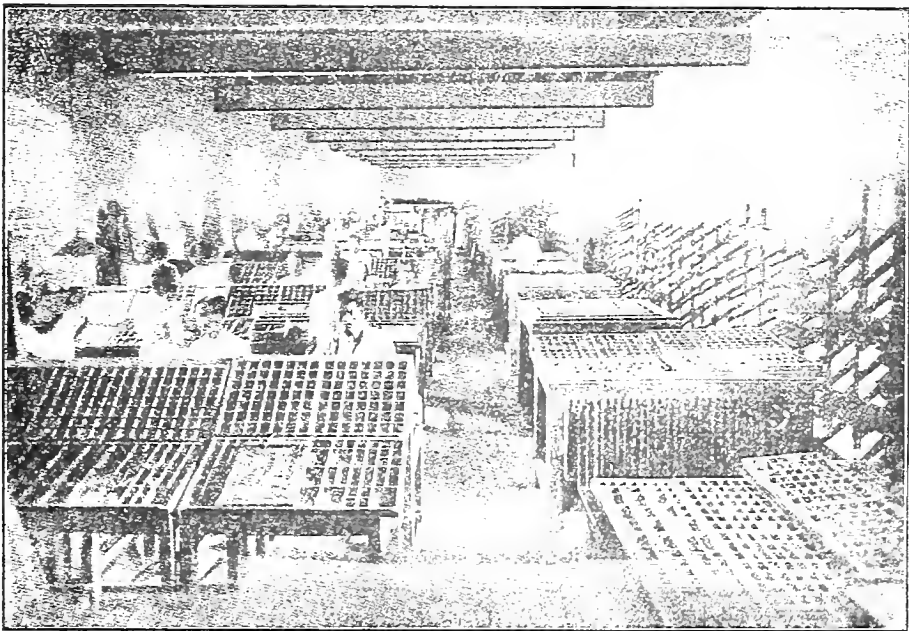
Here is the report of another district superintendent :—

"During this month we have held 1,837 meetings in 250 villages and preached to 60,684 people both Christians and non-Christians. We have sown the word of God by selling 3,607 Gospel portions and distributing 16,083 tracts, and hope to get the fruit some day. We are glad to report that 320 men and women testified that they were born again, and 1,332 people accepted the Lord Jesus and were publicly baptized during this month, and 64 places of idol-worship were pulled down at the time of the baptisms."

ONE HUNDRED MILLION TRACTS

An essential part of the Evangelistic campaign, for the sake of special emphasis was organised as a separate department, viz., that of "Scripture and Tracts Distribution." The objective before this department is to distribute a hundred million tracts and sell five million Gospel portions during the Centenary period. This is an amazing undertaking and one that is challenging all possible resources. The work was inaugurated under the chairmanship of the Rev. John Lampard of Baroda, one of our most experienced and successful evangelists. On his departure on furlough, the Commission chose for this vital part of our Centenary undertaking that man of efficiency—the Rev. C. H. Conley of Nadiad.

Photo: M. P. H. N. S.



The composing room of the Mission Press, Bangalore, Madras. This room, 114 feet by 23 feet, with its seven composing cases, is one of the finest in Methodism's great Press in that southern metropolis.

This work touches the very core of our missionary effort in India, and is producing some of the most precious fruit of the Centenary. Read what one of our workers in the Central Provinces experienced :

"He had caught the significance of 'First, Pray,' and had seen that prayer would oil the machinery of his efforts. In eight months he sold 2,717 Gospel portions, besides distributing thousands of tracts.

This was one secret of his success : 'I would first pray and then go out to sell the Gospels. One day, after praying, I sold 50, and another day 200.' I asked the question, 'Was that at a Jatra? religious fair?' 'Oh no!' he said 'that was in the ordinary bazaar and in the villages.'

That the objectives can be reached was demonstrated by one district which in twelve months distributed more than a million tracts, and sold 46,000 Gospel portions. The main difficulty now is to get the Tracts, for the presses in India are startled by the Methodist Church calling for tracts by the *million*. Such a thing has never before been known in this land!

This work is full of most interesting experiences, e.g., the following, reported by a lady missionary :—

"'Will you buy a Gospel?' 'No' was the reply. 'I have no pice for Gospels.' 'Have you any pice for the hukka?' The poor young lad searched himself for an anna and finally confessed that he had spent plenty of pice for smokes. We asked him to be honest and tell us which is better, to spend money for an unnecessary thing which is harmful to mind and body or to spend it on books which will teach the mind and save the soul. This brought out: 'Madam, what great facts and convincing truths you are telling me. I agree with you that it is far better to spend money on Gospels than on smokes.' So we sold the Gospels.

"While waiting for a late train the station master came and asked if we would kindly sell him a Gospel on concession. He explained that he was accustomed to get concessions on articles bought as he was employed in railway service. 'All our Gospels are sold on a concession,' was our answer. 'You may have as many as you like at a pice each, and also an extra leaflet on 'The moral principles of Christianity.' Did he buy? Indeed he did.

"'My baby like that yellow book. What the price of it?' We looked at her and asked, 'Can you read?' 'No, No one can read in this village; but my baby like the book to play with.' 'Listen while I explain to you the meaning of this book. This book is my life. I do not merely read it but I try to live it, and therefore it is too precious to be given as a toy to your baby. I will tell you the beautiful stories found in this Gospel.'

"How she listened to the 'old, old story.' It was all new to her."

A NEW TYPE OF TRAVELLING MINSTRELS.

Another department of the Evangelistic campaign was organised under the name of "Music and Lyrics." The man among us in India who has made the most successful use of singing as a means of giving the Gospel message, the Rev. R. D. Bisbee of Godhra, was naturally chosen chairman of this unique

department, and under his leadership wonders have been accomplished wherever this method of work has been introduced. Wide horizons of evangelistic effort have been opened up before us.

Listen to Mr. Bisbee tell of the work :

“ During the month of our special evangelistic effort, different methods were tried of getting the attention of the people and of reaching that ‘last man’ of whom we hear so much. The most successful method was the use of *gayan tolies*, or singing bands, under the direction of the pastor or evangelist of the various villages. The bands were taught songs concerning the life of Christ, temperance, etc., and then sent with the pastors from village to village. Whenever they came to a village they would stand near the village well where the people congregate, or in the market place, and begin to sing songs concerning the life of Christ, and crowds of people would congregate to listen to the singing. Even the last man who was asleep on his cot would come and ask where the singers came from, why they were singing, and about what they were singing. Between the songs, one after another, members of the singing bands (*minute-men*) gave short, heart-stirring testimonies, telling how Jesus Christ had forgiven them their sins, and how they had the peace of heaven in their hearts ; and because of this happiness, they had come to the village so that every man and woman, far and wide, might know of the Saviour who has power on earth to forgive sins.

“ As a result of the work of the singing bands, in one district over 600 were baptised, during the month of special evangelistic effort : thousands of Bible portions and tracts have been distributed and hundreds of Gospel portions sold. More tracts were distributed this year than in any previous year.

“ The result of these singing bands is two-fold : It has deepened the spiritual life of the youth of our Christian community who have taken an active part in these singing bands. Young men who were only nominal Christians not having a religious experience of their own, have been converted through the singing and prayers of the other members of the *gayan tolies*. The second result has been that hundreds of people, who otherwise would not have heard the Gospel message, have been reached by the prayers and testimonies of the *gayan toli*.”

A preacher-in-charge gave his testimony as follows :—

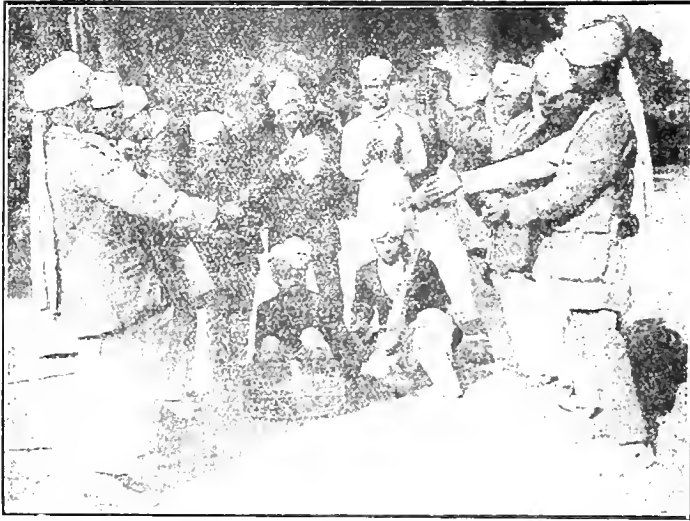
“ Before we had a singing band, I went to the bazar and tried to preach. But, being all alone, when I was surrounded by the Mohammedans and learned Hindus and they asked me questions, at times I became confused and found much difficulty to do the work. But now that we have singing bands, we all go together to the market place, and with great courage, we sing and testify and thus bring the Gospel message to the people. The result is that this is the first year we have had conversions in this village, although our work has been going on here for over ten years.”

“ In the Bheel country, the women have organized *gayan tolies* and are going from hut to hut, singing and testifying.”

The chairman of the department writes :—

" In one district, the district superintendent has formulated the plan of calling each week into district headquarters a singing band from the different circuits. In this way he is able to know just what each circuit is doing to organize its laymen for service. At first, the superintendent paid all the expenses of the singing band, and furnished food for them while they were in ; but, as weeks went by, the *gayan tolies* became so numerous that there was a competition between the bands as to

Photo by E. J. Baird.



The *gayan tolies* at the district headquarters, Sunday, July 1, 1910.

which one should come to headquarters on a given Sunday. The different *todies* made propositions to the superintendent saying: ' We will pay all our expenses, if you will only call us.' One *toly* said: ' We will not only pay all our expenses, but we will give Rs. 10 in the Sunday collection.' Now, perhaps, you will wonder what these *todies* do, when they come to headquarters. They generally come in on Saturday night, and at 8 o'clock on Sunday, they go to the Church and lead the singing. Every Christian in the community goes to church to hear the singing of the *toly*."

Mr. Bisbee summarises the value of this type of work as follows:—

" First, the *gayan toly*, living in the village as it does, often feels that the Christian community is very small ; but, when they come into head-quarters and see our Mission boys and girls and the large Christian congregation, they are surprised and inspired. When they return to their villages, these Christian laymen tell the other Christian people about the wonderful time they had and the work going on ; and so our village Christians are encouraged. Second, our congregation at headquarters has been greatly inspired and helped by the songs and testimonies of these village Christians, and their giving the tithes and thank offerings when they come in, has been an inspiration to our Church. Third, our city evangelistic work has been greatly helped by the coming of the *todies*. Hundreds of Bible portions have been sold and thousands of tracts have been distributed. Fourth, in the village work the *gayan tolies* have been a wonderful help. Not only do they work in their own

which one should come to headquarters on a given Sunday. The different *todies* made propositions to the superintendent saying: ' We will pay all our expenses, if you will only call us.' One *toly* said: ' We will not only pay all our expenses, but we will give Rs. 10 in the Sunday collection.' Now, perhaps, you will wonder what

circuits, but the preachers-in-charge of other circuits call the various *tolies* to their areas, and they go with their drums and violins from village to village, and hundreds of conversions have resulted."

NO CUP OF COLD WATER IN INDIA.

India is a land without the 'cup of cold water.' We have the cold water, in season, and we have the cups, of a fashion. But there is no handing out of any such cups. This is because of the caste system. A Brahman would see a Chamar die before he would think of giving him a drink, and a Hindu man, even of a low caste, would die rather than drink from the hands of a Mohommedan. For a Hindu, of any caste or even an outcaste, to drink from a Christian's cup would be to break his caste and suffer social ostracism. So it happens that a cup of cold water, given as an act of humanity is not known in Hindu India, and where there is any break from India's age-long custom in this matter it is due to the spirit of the Lord Jesus whose life and teachings made the act typical of His true followers.

Forty years ago in the city of Lucknow an Indian, "one of the most influential men in the Provinces," remarked to one of our missionaries who had gone to him to ask a subscription for our "Home for Homeless women," "Sir, these women about whom you are troubling yourselves are not worth saving." In the forty years we have demonstrated many things and opened many eyes. The new vision is dawning.

Photo by B. T. Bailey.

Under such conditions, India desperately needs the development of benevolent enterprises that will ignore caste and race lines and lead to the help and healing of millions of neglected and oppressed. For this reason the Centenary campaign in India was bound to make special provision for work of this type. Several departments were organised in order to meet this need. There was the department of Hygiene and Sanitation under the enthusiastic chairmanship of Miss C. I. Kipp M. D. of Tilaunia, Rajaputana; the department of Temperance and Social Service to which the Rev. F. R. Felt, M. D. of



A Methodist missionary teaching a deaf and dumb boy to talk.

Jubbulpore gave his experience as chairman, and the department of Rural Community Service for which the Rev. H. A. Hanson of Lucknow was very

fittingly chosen chairman. Significant service to the cause was rendered by all these departments, but space limitations make it impossible to describe this work.

THE TASK OF TRAINING.

The need of training our people for all these kinds of service was fully realised, and provision for it was made in the campaign. An Indian man, leader of our Epworth League hosts in India, the Rev. J. R. Chitanbar of Lucknow, was chosen for this great task. Working within the necessary limitations imposed by his many other responsibilities, Mr. Chitanbar has succeeded in doing a noteworthy thing for the Centenary. Reporting after about nine months of effort he was able to write:

"Thus far 32 such Training Conferences have been held all over India and Burma from the Himalaya mountains down to Tuticorin and from Kathiawar to Lower Burma. The Chairman has been able to be present at more than 20 of them. The attendance has varied from 25 to 300 and the various aspects of the Centenary have been emphasized. Quite a number of people have signed the Intercessors', the Tithers', the Life Service pledge cards. Personal interviews have been held with the workers and a number of young people who have been contemplating the ministry as their life work. Mention ought to be made of the help rendered by the Epworth League in connection with these Training Conferences. In quite a few places a goodly number of our young people have attended these conferences and Institutes have been held exclusively for the young people."

If this kind of work can be made effective all over this field, our Church will reap results greater than any we have ever known before.

ULTIMATELY —LIFE SERVICE.

Every department of effort pre-supposes this great fact, that unless life be consecrated to the great enterprises of the Church, nothing enduring can be accomplished. This, then, is the heart of our Centenary endeavour. Yet it must be admitted that it presents unusual difficulties. It is a problem that the Church has not solved at the Home Base, and Indian Methodism can hardly claim that it has been solved out here. But it can be shown that the Centenary campaign has made a definite contribution towards its solution. This work was carried on under the chairmanship of the Rev. S. W. Clemes of Muttra who, if he can be permitted to carry out the sound plans already inaugurated, will render a service to Methodism in India that will change the entire situation.

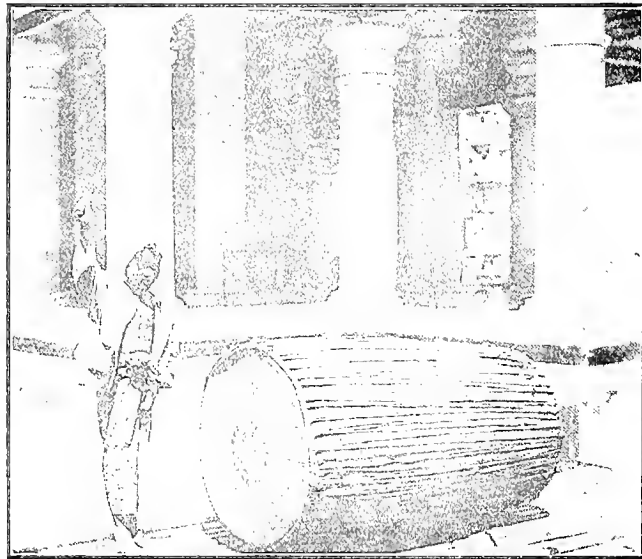
With this department there are two others very closely linked (1) that of the "Unit System," aiming at organising the local Church for the campaign, of which the Rev. Dr. Rockwell Clancy of Aligarh is the chairman, and (2) that of "Minute Men," looking to the enlistment of laymen in the cause, under the chairmanship of an Indian man, N. Jordan, Esq. of Moradabad.

When we can get our local congregations fully organised, and enlist our hosts of laymen, we shall have "the sound of a going in the tops of the mulberry trees" that will mark the great spiritual victory for which our hearts have so long waited and yearned.

TELLING THE HOME BASE

An epoch-making work has been begun in India by the Methodist Episcopal Church in its Centenary Movement but it is doubtful as to whether the Church at the Home Base has yet been adequately informed with regard to it. The "Indian Witness" and "Centenary Bulletins" doubtless rendered marked service in this matter, but Indian Methodism has always been somewhat backward in telling of her own exploits, and has not ordinarily succeeded in telling of her work in a compelling, or even attractive, style. An exception to this statement may be made with regard to our great "Mass Movement," but if any other field had such a movement, publicity of a modern type would have carried the information in a way to arouse much greater interest and bring far larger results.

We even need to be at greater pains to put before ourselves what has been achieved! In the Centenary campaign a considerable amount of this was successfully done under the chairmanship of the Rev. Dr. F. B. Price, who was in charge of the Publicity Department, and who, as editor of the "Indian



Burma is learning to beat her own drum, which is very different from 'tooting her own horn'!

Witness" found in the Centenary an opportunity to make his paper an invaluable promoter of the many interests of the campaign. In this task he was ably assisted by the Rev. Dr. W. B. Norton of Chicago who, after his contract with the Inter-Church Movement, under whose auspices he came to India, had expired, gave six months to publicity work in behalf of India's Centenary. Dr. Norton spent a considerable portion of his time on this field in securing photographs of interest, and many of the illustrations in this booklet are a result of his endeavour in this line.

Another aspect of our publicity work was in connection with the Department of Lantern Slides and Lectures under the chairmanship of the Rev. L. E. Linzell of Baroda. The lanterns were imported from America, and most of the slides were sets that had been used in the American campaign, but a few additional sets along the lines of Temperance and Sanitation were prepared on the field and have

rendered good service. With time to develop this interesting and most valuable side of the work, results of an enduring nature can be had by our Church in India.

The Department of Public Lectures, of which the Rev. T. C. Badley of the Lucknow Christian College was chairman, did not have an opportunity, for various reasons, to do more than touch its task, but the work is one that can be made to yield very large results, and doubtless will be given the largest possible place in months to come. A similar statement might be made concerning the Historical Department under the chairmanship of the Rev. C. H. Monroe, of Shaljahampur.

PUBLISHING IN TWELVE LANGUAGES.

The Centenary in India naturally made great use of special literature, and this work directed by the Rev. Dr. J. N. West of Budaun as chairman of the Department was indispensable to the success of the cause. Many thousands of rupees worth of booklets, pamphlets, pledge cards and supplies of various kinds were published, but the many vernaculars of this land added great difficulties to the work. To publish everything in *twelve* languages makes a twelvefold task. English of course is an essential, and then there are the following languages, not dialects, in which literature had to appear if it was to reach our people:—Urdu, Roman Urdu, Hindi, Gujerati, Marathi, Tamil, Telugu, Kanarese, Bengali, Burmese and Chinese. Publishing Centenary literature in America was a "snap" in comparison with the task of translating and composing everything for twelve distinct language areas. Our Madras Press handles Tamil, Telugu and Kanarese, and our Lucknow Press Urdu, Roman Urdu and Hindi, while Loth print in English, but for all the rest of the work outside presses had to be used, which increased the difficulties. Nevertheless the work of this department was carried out with rare efficiency, and its contribution to our Centenary cause has been beyond computation. Whatever is done in the immediate future, this type of work is bound to be carried forward with ever increasing emphasis.

TAKING STOCK OF CENTENARY ACHIEVEMENTS.

When the Centenary Movement was organized in India it was with the definite purpose of starting something that should be so integrated with the regular work of the Methodist Episcopal Church on this field as to be of permanent significance to the work. Special "objectives" were named and efforts to reach them begun, but all was in view of the total undertaking of our Church in India. In this sense the Centenary was a phase of our entire work, linked up with the past and reaching out into all the future. For purposes of concentration, a definite period was named for the campaign but not with the thought of reaching any conclusion.

The first period or phase of the Centenary is now drawing to a close. The campaign which has so held the thought of our Church during the past two years is now to be followed by the work of conservation during the next four years. But we are already in a position to see some things that have been accomplished on this field by the special effort of the Centenary. Some of these deserve special mention,

Tamil-

தேவன், தம்முடைய ஓய்வு
எய்தின அவன் தேவரீரே
கூட, அவரைத் தந்தருளித்

Telugu-

தேவன் தான் தான் தான்
தான் தான் தான் தான்
தான் தான் தான் தான்

Kanarese-

தேவன் தான் தான் தான்
தான் தான் தான் தான்
தான் தான் தான் தான்

Roman Urdu.

Kyunki Khuda ne uny
ne apna ikhla'at Ba'ki bahsi
lae halak na ho balki hamshai

Urdu.

کیونکہ خدا نے ان کو
اپنی اکلوات باقی باہس
لائے ہلاک نہ ہو بلکہ ہمیشہ

Hindi

क्याकि देवर ने उन को
एकलौता पुत्र दिया कि ना कोई का
रवतु अनन्त जीवन पाव ।

better with the needs of the present situation. The work of these Departments has already been indicated.

It does not require much thought to realize that in the present national crisis in India, the leavening, shaping and controlling influence of such a vast amount of Christian teaching must be a decisive factor. If all Christian agencies in India could combine to press this work to the fullest extent, we should have an evangelistic effort of such magnitude and meaning as we have never yet attained in the past.

(4) The Financial Campaign has set new standards of giving for our own and other Churches on this field. The work has not yet been completed, but the success attained is one of the outstanding features of the Centenary Movement. Pledges totalling Rs. 2,400,000 are now in the process of being completed, with an additional amount of Rs. 2,600,000 to be secured on the field outside the Indian Church membership. This latter figure will include grants for building and land made by the Government, and thus a total of five million Rupees for the five year period constitutes the financial goal.

It was hoped that by this time the announcement could be made of the successful completion of this undertaking, the largest ever contemplated or begun by any Church on this field. Famine conditions in some parts of the field, the heavy work of the Census everywhere, and unsettled political conditions in a few places have combined to make it impossible for us to complete the financial canvass in the prescribed time. This means only that the day of announcing the financial results must be postponed. When this task has been completed our Church will be on a basis of giving that will represent a doubling and trebling of the amounts that have heretofore been raised by us in India. Self-support will then be in sight for a large measure of our work. Nothing short of the strenuous effort of the Centenary could have brought us to this stage.

(5) The problem of Life Service for our work in India has not yet been solved by the Centenary, but it has been faced in a new spirit. On its solution hinges the success of the entire undertaking, and our work cannot reach any lasting success until the young manhood and womanhood of our Indian Church have been associated with the cause of the Kingdom in a new way. Most encouraging results in this direction have been achieved under the leadership of the Centenary, but we still look for the triumph of the greater day.

(6) Of supreme significance, and underlying all planning and effort, has been the new sense of dependence upon spiritual resources. The Centenary Campaign was not conceived of as a business undertaking, the success of which depended upon wise planning and strenuous work. Foremost in the thought of all was the fact of God's leadership whose presence and support in the work are as sure to us as our certainty that the enterprise is for His glory. Such a spirit cannot be daunted by untoward conditions, opposition from without or difficulties from within. In the face of unprecedented political complications, despite the disappointment of curtailed support from the Home Base, and notwithstanding the difficulties that hard times, partial famine conditions and the unsettled state of the country in recent months have brought upon us, we have maintained the stride of victory and kept our

moral. God's presence guarantees our success. The future holds still greater triumphs than the past, provided it can be said of us, as in the eleventh chapter of Hebrews it is said of Moses, "Like one who saw the King invisible, he never flinched."

"CARRYING RELIGION TO VICTORY."

The problem of the follow-up period for the Centenary in India is not one of special emphasis or effort along any particular lines, but the energizing of the essential organisation of the Church, adjusting it to the requirements of the new era and bringing it to bear with all possible power on the membership of the Church and the national life of the land. What we shall then have will not be a "movement" within the Church, but the Church itself moving. When this has happened, our era of triumph will have come.

From the "Times of India".



An Indian herald at the great Durbar of Delhi proclaiming the coronation of George V a King-Emperor of India.

When King George V was crowned King-Emperor of India at Delhi in one of the most magnificent ceremonies that this land of pomp and splendour has ever known, an Indian herald, gorgeously clad and splendidly mounted, announced to the waiting multitude of eighty thousand people the coronation of their sovereign. This was the most thrilling moment in India's long history. It presages a still greater event, to which millions of eager, expectant hearts look forward. It will come on that great day when India herself will proclaim to all the world that her people have hailed the Lord Jesus Christ, and "crowned Him Lord of all."

Then shall the idols be forsaken and forgotten, the false prophets be banished, and the prayer-prophecy of our Christ, recited through all the long centuries of the Christian era, be fulfilled:—

"THY KINGDOM COME --FOR THINE IS THE KINGDOM,"

