



Rev. H. A. Jurkat

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CHRIST'S CROWN AND COVENANT

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# Reformed Presbyterian ADVOCATE.

Stand fast in the faith, quit you like men, be strong.

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General Synod met in Cedarville, O., on May 19, and was well attended by the ministerial members. All except Revs. S. M. Ramsey, of Los Angeles Cal., and Dr. Taylor, of India, were present. There were not many elders present. We were glad to have Mr. Henly McIntosh, of the Kentucky Mission with us. The Kentucky Parsonage Fund was more than fully raised; thus, the building that was so much needed is assured.

This was truly a good meeting of Synod. There was more business done for the time consumed than we ever saw before.

The Synod adjourned at 2 P. M. Saturday, and most of the delegates began to return to their homes. Revs. Whyte and Chesnut, stopped over the Sabbath in Pittsburgh, and preached for Rev. Gregg, in the new church while there.

It was a pleasure to meet with the Pittsburgh people in their new church. Synod will meet there next year. The Cedarville congregation asked to be dismissed to the Presbyterian Presbytery of Dayton, O. The request was granted. A sum of money sufficient to produce an income of about \$2,000 a year, was left by a deceased member of the Seventh church Philadelphia, for the benefit of the Foreign Mission Board.

The minutes of Synod will soon be printed and then all our readers will get the full proceedings of Synod.

## LETTER FROM INDIA

April 21, 1926.

Dear Friends in Far-Away America :

We have just returned from the Saharanpur Convention, where the Christians of the Punjab and United Provinces come together for the uplifting of the Spiritual life. We had a good Convention and I am sure all who attended went back to their various stations with more zeal to do something for their Master, who has done so much for all of us. The main speakers were Dr. Stanley Jones and Dr. Oscar Buck and they gave inspiring addresses. Then there were the special groups for special Bible Study each day. Also the prayer rooms, one for the women and one for the men, always a source of great blessing.

Dr. Taylor has been taking trips to the villages since the warm weather has come on, going out in the cool of the evening and returning in the morning; that gives him the night with the people and early morning. The village schools we have started are doing nicely and the training men who have been put in charge are being given a fine chance to teach these ignorant village children. We now have a new training class and some are very earnest seekers for Truth. As a rule most of these new converts come from the low caste; but one young man from the high caste has been very eager to be baptized and at our last Communion service he was baptized. It was beautiful to hear his profession of Faith before the congregation. When Padri Edwin Fiske asked him the usual questions and he came to the part of turning aside from, and leaving all his former superstitions and religion and of clinging only to the Rock of our Salvation, instead of giving the usual answer, "Yes," to these questions, he spoke quite at length of how he had tried all these things but had never found the peace of heart and the assurance of salvation that he now finds in the Christian religion.

A few days ago another wealthy Sikh gentleman came to us and asked us to take his boy in school. He said he wanted him to have Christian training, so we told him we would be glad to take

the boy. He is paying all the expenses and all he asked was for us to give a room on our Compound for the boy and the boy's grandmother to live in, and the boy to go to school every day. The boy's mother has been dead for several years and the father is always out on the road collecting funds for the Sikh school. He said he wanted his mother to take care of the boy for awhile and later on he felt sure she would give in and let the boy stay in our Christian boarding. In the meantime our Bible women are speaking to the old woman and teaching her our Christian songs. It is just wonderful how unexpectedly we find people turning to our Christ and we give thanks for the work of the Spirit in the hearts of the people of Hindustan. Sometimes it is a tract or a copy of the New Testament sold at Hardwar that through the working of the Spirit grips the hearts of these earnest seekers for Salvation. This is a wonderful time in the history of India and we wonder whether the Church will be ready to meet the crisis. Christ has appointed His Bride for this great privilege but is it possible that she will fail now in this time of opportunity? Surely she should rise to her responsibility.

Yours in the Master's Service,

ELIZABETH TAYLOR.

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PERSONAL LABOR REPORT—APRIL 1, 1925, TO  
MARCH 31, 1926

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**John C. Taylor.**

I went to Hardwar for the Mela the 9th of April and though I could only stay three days I was able to make a very goodly number of sales of Bibles and tracts. I had to be back for the wedding of our Padri Sahib, Rev. Edwin Fiske, who was married April 13. We are happy indeed that he is married. We believe that his wife is going to be a great help to him. You will be glad to know they are the proud parents of a son now about six weeks old.

Masih Charen, the village Christian, who had been taken on a charge of decoity was declared not guilty and liberated on the 15th of April at Saharanpur. I have seldom, if ever, seen as much

prayer offered for any person as was made for this man, and God granted our desires. We have had him in Roorkee here for the past year doing messenger boy work and odd jobs, repairing mud walls, grass thatches, etc., but just now we have sent him back to his village, after having obtained a written statement from the police that he had nothing to fear and might go to his village whenever he wished. After Masih Charen was freed in Saharanpur, on the 16th of April I went straight on to Patiala to claim the money the State had agreed to pay for our old property 7103 Rs.

On April 29 I took Mrs. Taylor to the hills but returned to Roorkee immediately and was busy with trips to villages for preaching and supervising repair work of houses, with book work and preparation for the Summer School. I went up to the hills for the Mussoorie Convention the first week in June.

Our Summer School was again held in Saharanpur beginning the 3d of June and continuing until the 27th of July. Owing to Margaret coming down with typhoid I was obliged to be absent from Summer School the last six days. Our men received a great deal of good from their school; especially were we fortunate in having Dr. M. M. Brown, of the U. P. Mission, with us for two weeks, and all profited from his Bible period the first thing every morning. I appreciated very much rooming with him and getting personally much better acquainted with him.

I spent over a week putting in a pump at Imli Kheri, one of our villages. It was declared impossible by the Indian workman, but, even though just at present it is not working and I have not had the time to go out and see what the trouble is, it has been working for the past six months and I know it will ultimately.

During most of the summer I was fighting malaria and if I neglected taking quinine every few days I would get either fever or a very bad headache. On the 14th of August I got away to the hills for my six weeks' rest, which was not allowed to get monotonous for we had to go to the dentist several times besides our own osteopathic patients, which averaged about six a day. We do not make charges for this work but if anyone cares to give us anything we apply it to our dispensary expenses. Over 200 Rs. were received for this work last summer.

We left Landour on the 30th of September and the next day I was at the Mohammedan Mela selling Bibles. I would like to call attention here to our statistical report in which you will notice that we have stressed the book sales this year.

I missed the general committee meeting of the Saharanpur Convention, of which I was chairman, because of Mrs. Taylor becoming suddenly very ill. She had had a great deal of care and worry over some of our Indian Christians, with the care of our own children and malaria had gotten a hold on her, too,

but after a couple of weeks of rest in bed she was able to be up and went out to camp with me but I did not let her go to the villages as much as she would like to have gone.

Our camping season in the villages has been very markedly blessed by God. In almost every place where we camped we had regular evening meetings and as is our custom our mornings were devoted to medical work, about 4000 patients being treated. Afternoons were spent in visiting nearby villages and preaching.

We have been especially successful in meeting the questions and objections of the Reformed sect of Hindus called Aryahs. Just before we came in from camp, March 3, our man in Hardwar called in an outside preacher of renown and he had a debate in the Aryah "Maha Vidiala" (so-called seminary), and it was the common opinion of everyone, even the chairman of the meeting, an Aryah, said there was no doubt about it but that the Padri Sahib had got the better of the other.

But to come to the more tangible results of the winter's work. We are happy to report that where we only had one village school last year we now have eight, or we might say nine, for one man has a night school that is in a different community from his day school. These schools are among low caste Hindus but a few Mohammedan and higher caste boys have been attending in some places. One thing that makes these schools so hard to keep running is the fact that the high caste people and land owners object to these coolie classes becoming educated for they will not slave for them when they have been a year or two in school and can read and write, which the landowners cannot do in the majority of cases. The young men that we have in charge of four of these schools and one who is acting as second master in another are the fruit of our own training school and the faithful and devoted work of Rev. K. Manoah, who is managing our training school without salary and lives among these young fellows, advising and reproving them by night and by day, giving Bible lessons daily. Since Christmas, while we have been busy, planning and placing these old training men in schools, Rev. Manoah was quite concerned about what he would do when his class of men were all sent to villages. He had but little cause for alarm for two men came in to enter the new class about the middle of February, then we brought one with us when we came in from camp and two more young fellows have come in since. "Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out." Many, many have been the striking answers to

prayer we have seen. Great have been the trials and bitter the disappointments, as for instance the man who cooked for me while Mrs. Taylor was in the hills and had been handy man for odd jobs, quit work with a complaint that he was having too much work to do and when we had his boy in the Mission Boarding, the Mission bearing all his expenses, and we had sent the wife to Ludhiana in the early summer for an operation and bore all the expenses, then took her up to the hills to give her a chance to recuperate, then to cap it all off, he, after pretending he was going to Lahore in search of work, broke into our bungalow while we were in camp and robbed us all he could carry away, about 125 Rs. worth of stuff. We are on the lookout for another visitation from him at any time, for he has as yet not been caught, and the wife and boy are still with us. We do not think the wife knows of his tricks. Then there was the preacher who became involved in some bad work and had to be dismissed. Yes, and another who was supposed to be giving all his time and energy to the Master's service, was trying to farm at the same time and is now almost swamped in debt. The worst of all is when our support from home becomes slack. It is then we learn the foolishness of relying on oneself and on friends and feel for and find and grip the Hand of the Friend who is a Friend indeed. It is then we turn to see, not with the limited vision of the present, but with the eyes of Faith, the Bride of Christ, the Church, who is coming from the ends of the earth, and we realize a little the joy and peace of true love and we are refreshed.

Respectfully submitted,

JOHN C. TAYLOR.

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PERSONAL LABOR REPORT, APRIL 1, 1925, TO  
MARCH 31, 1926

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**Mrs. John C. Taylor**

During the month of April Dr. Taylor had to be away from home so much of the time that my time was taken up mainly running things on the Compound here in Roorkee. We went to Landour the 29th of April and after getting to the hills I was not well for sometime. The summer was taken up with looking after the children. They are always glad when they can be day scholars and come out of the Boarding School. A few of the missionary ladies were active in meetings for the English soldiers' wives. These were held every Wednesday afternoon in the church and very well attended and we had

some real spiritual experiences. The work with the soldiers' children was especially encouraging, sometimes as many as sixty children coming out for these meetings. There were usually twenty to thirty soldiers' wives and about as many babies in arms. The children's meeting was held in another part of the church, and it was just like having another Sabbath School in Kellogg Memorial Church. Dr. Taylor gave the children two lectures on temperance during the time he was up and they were very much impressed. It is such a pity that these soldiers' children see so much of drinking in their homes and in the barracks and we thought it well to have a few lectures telling of the effect of alcohol on the human system. One boy was heard to say as he left the church that day, "I'll never touch that stuff." The week after Dr. Taylor's lecture the children were asked to write a paper on "Alcohol," and there were some good papers sent in and the English lady who had charge of the children's meetings gave prizes for the best papers. Another source of spiritual help was the "Mussoorie Convention for the Deepening of the Spiritual Life." There were very fine talks given by Dr. Shute and Dr. Grey, and I am sure the missionaries received great blessing through these meetings. I was very busy all summer giving osteopathic treatments.

We left Landour the 30th of September. The 26th of October we had some very fine meetings of the Sabbath School teachers, as Mr. and Mrs. Atkins, Superintendent of the Sabbath School Union and his wife, had meetings in our church, giving instructions as to how a Sunday School should be carried on. They were very helpful meetings indeed. The 5th of November I became very ill and had to go to bed for about ten days.

The 16th of November we began our camping season. I was still very weak but was able to go to Bhagwanpur, N. S. Hardy's district, which is our nearest village and is six miles out of Roorkee. We usually begin our camping season by going to the farthest village out and working in towards Roorkee. I did not visit zenanas in this first camp.

The second camp was at Dadli, Piyari Singh's district, and we moved there the 21st of November. I visited the zenanas in this place and had very good meetings. I had with me as Bible woman, Babu Mihi Lal's wife. You will remember Babu Mihi Lal was the evangelist who died last spring. Our cook's wife also helped me in the Bible woman's work this season. The first of December we moved to Nauserheri. This is a very important district, the people are so eager to hear all we have to say to them whenever we come to this place, but the pity of



it is we have not been able to furnish a preacher for them since last spring, when we dismissed one man and had the Nauserheri man take over that man's work. So there is no Christian work done in this place now with the exception of the ten days we spend there every cold season. You may be sure we are kept very busy during the time we are in Nauserheri. Every time we see anyone from this place they beg us to send them a preacher. As a matter of fact, beginning from this place, Nauserheri, and running up to the Sawalick Mountains, about fifteen miles, in which there are something like 175 villages, with a population of 1000 in each village, which our Mission alone is responsible for, we have had to absolutely neglect since Mr. Waide went to America, and these villages now do not even have as much as the ten days we are able to give to Nauserheri. It makes us heart sick to think of it! I visited the zenanas in Nauserheri and, as usual, had a very good hearing. While in Nauserheri I had another bad spell and had to go to bed for a few days.

The 19th of December we went to a place we had never camped at before but for which a great many requests have come in for the opening of a school. This place was Chapper and the people showed a keen interest. They begged Dr. Taylor to leave one of our men among them to open a school for their boys, but Dr. Taylor said he could not spare Jaimal at that time as he needed him as an evangelist in our own camp but he promised them he would send Jaimal out to them just as soon as the camping season was over, and since coming in from camp we have sent Jaimal out and he has begun a very promising school in Chapper. We were all kept very busy with our medical work in this place, too.

The 19th of December we came in to Roorkee for the holidays and went out again the 6th of January, going to Dil Majra, where we have no worker. I had some very good meetings in the zenanas, at one time having as many as seventy-five women besides children in one zenana.

The 13th we moved to Manubas and the 27th we went on to Dalawala, where the evangelistic campaign was held this year, and the workers came from the other villages to put united effort in this particular field. Because of expense we did not have the workers' wives come to the campaign this time. However, one of the workers had his family with him, so his wife, and Mihi Lal's wife and the cook's wife carried on the work for the evangelistic campaign, and we had very good meetings.

The 10th of February we moved to Mirpur. We had good work among the Chamar women in this place, also among the

high caste women, in one meeting alone having 150 women, who were very attentive to our message.

The 18th of February we moved on to Mahdud, where we have begun a school and we were very much encouraged with the work here. The school was started about eight months ago, and Dr. Taylor gave examinations while there in reading, writing and arithmetic, some in Hindi and some in Urdu, and the results were very gratifying. The school master has done a very good work and the children respond so well. In this village smallpox had been raging and in nearly every zenana we went we found some cases. It was abating at the time we were there but about a month before it must have been very, very bad in this place. There were still some very active cases and many who were just recovering from it.

The 23d of February we moved to Panjanheri, and while there one evening, about 6 o'clock, twelve homes burned down in the Chamar quarters and the people were left with almost nothing. The mothers and fathers were away at the time as they belong to the coolie classes and they go out for labor by the day so the children and old folks who cannot work were home alone. These houses have grass roofs and in about fifteen minutes these twelve houses were practically gone. We gave each family a blanket.

The 3d of March we came in to Roorkee and have been busy with our bookkeeping, getting out our reports and general work on the Compound, which, of course, is in a way neglected while we are going about from camp to camp. Then I had a lot to do to get our children's clothing in shape to send them away to boarding school. They left for Woodstock School the 15th of March.

Respectfully submitted,  
ELIZABETH TAYLOR.

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### RESOLUTIONS 1925-26

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April 30, 1925. Resolved, since the death of our Evangelist Mihi Lal, the wife be allowed a pension of Rs. 12 a month and that we keep her busy as much as possible in Bible women work.

May 15, 1925. The work of Babu Shabrati, of Shahpur district, being very unsatisfactory, resolved that we dismiss him from service.

May 30, 1925. Considering the fact that the Christians at Shahpur has been a difficult task and that during the time that Babu Mul Chand had charge of this district the people seemed

to show a better spirit, be it resolved that Babu Mul Chand be removed from Nauserheri and take up his old charge in Shahpur.

February 6, 1926. Resolved since the training men have made enough progress to go out to villages and take charge of village schools, that we open several village schools with the view of providing education for low caste boys and put our training men in charge of these schools.

March 22, 1926. Resolved that in consideration of the most efficient and devoted services of Rev. K. Manoah, which has been rendered gratis that a letter of appreciation and thanks be sent to him from Synod.

Respectfully submitted,

JOHN C. TAYLOR.

ELIZABETH TAYLOR.

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March 3, 1926.

Respected Sirs:

By the Grace of God the work of the Church has prospered throughout the year.

Church services have been held every Sabbath morning with an average attendance of forty-three. Three times during the year Communion has been held, with Friday and Saturday and Monday services on each occasion. The membership is now fifty-six; thirteen new members having been taken in this year, and there were eleven baptisms. Elder Mihi Lal having passed to his reward, Babu Bahadur Singh has been chosen in his place. The Wednesday prayer meeting has been kept up, at which time the Gospel of Matthew and First and Second Corinthians have been studied, and both the training class, especially, and the boarding boys have received a great deal of benefit from it.

Sabbath School has been held every Sabbath evening; sixty-three are enrolled in the five classes. In December an examination was given, a varying group of questions was set for the different grades; they were mostly on the Acts because the lessons of the past year have been found in the Acts. An open to all, special prize, was offered by the Pastor and Dr. Sahib for the most complete story of the Life of Paul. When the papers were examined all who wrote on this had done remarkably well, but four in particular deserved prizes—two boarding boys, Chaman Lal and Herbert Joseph, and two of the training men.

At the time of the Christmas Communion the congregation decided to again have an Evangelistic Campaign, so on

January the 27th some of the members with their families, and some alone, came together at Luluwala, about fourteen miles from Rurki; work was done in fifteen villages in the immediate vicinity. Dr. Taylor showed the lantern pictures of the Life of Christ and the temperance pictures in three different villages. With the help of Mrs. Taylor, good work was done in the zenanas. The Christian Psalms and songs that Mrs. Taylor and the women sing always appeal very strongly to the village women, and by them they are drawn to pay heed to the message which is given. Please remember us in your prayers. I remain,

Your Servant in Christ,  
(Signed) EDWIN FISKE,  
Pastor.

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### "WHAT STUDENT VOLUNTEERS CAN DO TO STRENGTHEN THE HOME BASE"

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By William P. Schell.

Secretary of the Foreign Mission Board of the Presbyterian Church in the United States.

1. They can obliterate the distinction now existing in the minds of many Christians, between volunteers and non-volunteers. Our present psychology is essentially false in this respect. Many student volunteers themselves seem to feel that they are in a different class from non-volunteers. In a sense they are, but only because they have faced a tremendous life problem and have solved it by offering their lives for service on the mission field. The worst possible thing that can result from this life decision is for the volunteer to feel that he or she is different from other men and women. Too often prospective missionaries have unconsciously assumed an attitude that has cut them off from the home base. Conversely, when a man has been declined for missionary service on health grounds, or when he has found it impossible to go to the foreign field for family reasons, or when he has faced the missionary call and has conscientiously answered it in the negative, he is in danger of feeling that his responsibility has ended. So he talks about "the responsibility of student volunteers to evangelize the world," never dreaming that his own responsibility in that direction is as great as that of any volunteer who has ever offered his life or service in foreign lands. Therefore, the sooner we can obliterate the distinction in our thinking between volunteers and non-volunteers the better it will be for the

Christian Church and for the cause of missions. And the student volunteer can be of immense help in bringing this to pass—at missionary conventions and conferences, in addresses and articles, and in daily contacts with students and others who are not fortunate enough to be able to look forward to missionary service abroad.

2. They can help to educate the Home base regarding the needs of the world and the possibilities of the missionary enterprise. Most of the indifference and apathy, and the majority of casual and more or less flippant criticism of Foreign Missions, spring out of ignorance. The critics would be quick to deny this fact, but that is only a corroboration of its truth. They are ignorant of the fact that they are ignorant. A growing number of Christian people are adequately informed regarding the present and rapidly-changing situation in non-Christian lands, and most of them are enthusiastic advocates of missions, but they still constitute only a fraction of the membership of the Church. A prominent Christian leader recently observed that it is impossible to exaggerate the ignorance of the average audience. An experience of more than a dozen years as an officer of a Board of Foreign Missions has convinced the writer that it is never safe to assume any widespread knowledge of world conditions on the part of the Church. The student volunteer, who in arriving at his life-work decision, has been largely influenced to that end because of his studies, can in turn pass on this information to the home base before and after he leaves for his work on the foreign field.

3. They can, by their Christian bearing and enthusiasm, influenced by contagion, many personalities still cold and deaf to the world call. Just at this point is where the student volunteer has his greater opportunity. A great Christian leader of China has said that he was prevented from committing suicide and converted to Jesus Christ by watching a group of Christian missionaries leaving for a day's outing. Their overflowing joy and happiness aroused his curiosity, arrested him in his dire purpose, and set him on a new road. Another great Chinese leader, while watching the sacrifice and martyrdom of a devoted woman missionary, exclaimed: "That woman has a secret in her life that I lack. I will spend all the rest of my life looking for it until I find it." It is true of nearly all student volunteers and missionaries that they possess a secret that others lack and are unconsciously or consciously groping for. The young people of our day are susceptible to the influence of spiritual personalities. "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." What the home base needs today is to see the Light that lighteth

every man that cometh into the world, that by that vision the Church may come to know "the power of an endless life." As Dr. Frank Mason North so graphically and truthfully observed in the January number of "The International Review of Missions," there is no substitute for the missionary passion.

4. They can pray for the Home base. The trouble with the home base today is that its eyes are not on the fields white to the harvest. The Church is smothered in wealth, choked by the cares and pleasures of this world, hardened by materialism, rent asunder by theological controversy and weakened by the unloveliness of Christians. The Church is her own worst enemy. What she needs is a spiritual revival, a deeper mysticism, an enlightening vision, a world cause to live and fight for. "More things are wrought by prayer than this world dreams of." Wherefore, student volunteers, pray for your Church and for all churches, for all who are looking for light, for the carless and care-worn and superficial, for discouraged Christian leaders. You possess the secret of the home base needs. Pray that the Church of Christ may win the victory that overcometh the world.

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### INVALIDED HOME

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By John H. Warnshuis.

A graduate of Hope College and New Brunswick Theological Seminary. Sailed under the Dutch Reformed Board to India in 1913. Invalided home in 1925.

The nature and purpose of such an article as this not only invite but compel one to be introspective but personal. For days and years one has built hopes, dreams and plans around a given kind of work, for ten years and more one has put all he had into it and now he is out of it. What does it feel like? Those who are shaping their lives on plans which may suffer a similar termination doubtless have some curiosity about my predicament.

The first element in my consciousness is the fact that I am out of it. This is the second time I find myself at home on account of physical disability. The first time I had no thought of not getting back and I got back. This time the door has been, to all practical purposes, closed. And it is a very impervious door. I try to get through it. We write letters forth and back. An itching finger wants to get itself into the pie now and then. But it is rather hopeless. Friends write about their personal problems seeking a friend's counsel, or we

get long discussions of mission policies, or a syllabus is sent to us for criticism and remark. But I am sure that my answers are found very unsatisfactory. I can almost hear them say, "Warnshuis doesn't care about us any more or his mind must be failing." But the simple explanation is that I am out of it, I can't get hold of their problems. I can see the factors that create the problem, but the atmosphere, the emotional content, the delicate interplay of forces and personalities,—the most essential elements escape me and I realize that what I write will very likely utterly miss the mark. There are some letters which come from India now and then,—and they are my best letters,—which I cannot bear to receive, because they make me feel so completely out of it.

Now my second realization is that I am not out of it. I am still working at the same job, still have before me the same ideal and object for my life; I have been transferred. Understand that I am not merely saying that there are things to do at home just as useful and necessary as the work abroad. I mean more than that. I mean that I am going right on with the old job. The day's work is different, there are different tasks, but essentially it is the same job in its purpose and in its end results. Nor is this explained by the fact that I am fortunate enough to be able to engage in activities that pertain to the mission cause. It is my conviction that, whatever work one enters here at home, somehow or other it need not be an interruption or a change but a continuance of what, in my case, for example, I have been doing these past twelve years and toward which I set my course some twenty years ago at Niagara-on-the-Lake.

That thought will bear analysis, for it comes from deep down. It seems to consist of something like this. My business is not the establishment of Christ's Kingdom. That is His concern. My life consists in "following Him." I think we very often arrogate too much responsibility to ourselves. Take the old military analogy. What difference did it make what end of the line a given soldier occupied? It was the line as a whole that counted. Tommy might be in France today, in Belgium tomorrow and Mesopotamia week after next. It was not for him to say, "I must hang on here, chief, I am just getting the hang of things here and am about to gain a great advantage." That was the Commander-in-Chief's concern. He knew Tommy's place better than Tommy did and Tommy's one job was to obey. It was not Tommy's individual success that was going to count, but winning the war all along the line. So I don't feel out of it. I am still in the same fight and can't conceive of being lifted out of it by anything that might happen

to me. I have enlisted "for the duration" and as long as there's a fight on I remain a volunteer.

This consciousness that the missionary task is not merely a matter of carrying the gospel to the Orient, but a world-wide battle has been emerging in my mind of late years and the experience of being forcibly withdrawn from the eastern front has considerably clarified and strengthened that conception. More than ever is it apparent that if Christ's rule is to become universal it must also become absolute. A compromised Christianity, an adapted Sermon on the Mount, a moderate Christian love, a limited brotherhood of man is not a world religion, not a message worth carrying across the street. The world-wideness of Christianity means something more than territorial occupation. A world-wide Christianity is a religion which has room for the Negro and the Chinese, room for them in your home, in your church, in your heart. Across our American life is written the denial,—the Christianity of our American church has not room for all races, is not yet prepared to give them the place Christ claims for them as brothers (not the word "brothers"); the Christianity of our American church is not knowledge of world conditions and problems necessary to a religion which aspires to claims of universality; the Christianity of our American church is not imbued with the spirit of sacrifice necessary to a religion which aims to serve the whole wide world. It is a right and just fear that if our nation joins in efforts to establish world-wide lasting peace we may find ourselves involved in more wars. Our nation has not been willing to take that risk. But any nation and any religion which aspires to world-wide influence and power has got to take such risks. Neither as a nation nor as a church have we evinced a willingness to stake our lives and everything for the sake of saving this world. We can with difficulty persuade the church to give a very small proportion of its income to furthering its world-wide mission. Those of us who have been working out there have had painful experience of the fact that our Christian Church of today is not equipped for its world-wide work, is not adequate for it. The task at the home base is not limited to the support of the foreign end of the job; it is above everything else to get into our church a religion which is as world-wide and universal as that which Jesus gave us. "World-wide" describes the qualitative nature of a thing rather than its boundaries. Ten years abroad has taught me that I went out with a provincial, racial, class-bound religion. It didn't fit, it couldn't be stretched to fit. Need I say that if once I went out to a foreign land with a sense of a mission that the foreign land has sent me back home with a mission?



Out of this conception of the missionary task comes a corollary that our missionary task has become less a missionary task and more a matter of co-operation. We are not now so much "sending out" to foreign lands something they have not got. They have got it, got it in some respects better than we have. Having successfully established Christianity in these lands, organized a Christian church and called forth able Christians, it follows that the initiative, the direction and the primary responsibility of Christian activities in these countries belongs with the organized Christian forces in each nation. If that is a valid principle for Christian work in the United States of North America, I can recognize no reason that denies its applicability to any nation in the world. To assert that in the principal mission fields the church is not yet ready and able to assume the responsibility for the Christian task in its own land after a century, more or less, of missionary effort and tremendous educational activity is either a terrible indictment of failure, which I am unwilling to accept, or an accusation of inherent incapacity for self-government such as is not substantiated by fact. Having identified myself without reservation with the nationals of India and representing to that extent the Indian church, I again feel myself somewhat in the position of a missionary from India to America.

These are some of the compensations that encourage one when he has to give up his field. If you as a prospective missionary feel that you have something out of your experience here in America to contribute to the Christians and non-Christians of a foreign land, be sure that, if God decrees that you shall one day return to your native land, you will bring back to the land of your birth something out of your experience there which may be of great value here. The missionary is a two-way channel for the transmission of the best of two great peoples. He is as much an emissary from India to America as vice versa.

I confess to a sadness at times so poignant that it cannot be spoken about. This is associated with the sense of personal loss in the friendships which have been interrupted. Nothing can compensate for these. One does not work for India, does not suffer with India in these days, without its life and love becoming an ineradicable part of one's being. But the work itself abides and continues.—Student Volunteer Movement Bulletin.

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**INTERNATIONAL MAGNA CHARTA DAY  
ASSOCIATION**

By J. W. Hamilton, Founder-Secretary, St. Paul, Minnesota.

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MAGNA CHARTA SUNDAY IS THE THIRD SUNDAY  
IN JUNE, THE FIXED DATE

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An Annual Commemoration by the English-Speaking Nations  
of the Common Origin of Their Liberty on Magna  
Charta Day, June 15.

The Association was formed in St. Paul, Minnesota, many years ago for the purpose of furthering plans to develop the essential unity of thought and purpose and the closest affiliation of the Seven English-speaking Nations. The seven nations are: The United States, Canada, Newfoundland, Great Britain and Ireland, South Africa, Australia and New Zealand. Dr. Charles W. Eliot writes that in his judgment the phrase, "The Seven Nations," will in time take rank with that historic phrase, "The Thirteen Colonies."

The Movement has two main purposes:

1. For world peace: Our statesmen for generations have recognized this outstanding fact in world politics that the close co-operation of the English-speaking nations was the world's best guarantee of peace. It is our object to develop still closer

unity of thought and purpose of our nations upon which God has placed such vast responsibilities.

Hon. Elihu Root solemnly warns us that England and America face common dangers. To defeat these dangers, our nations with their common responsibilities and their vast potential development must work together.

2. To build up respect for law and order, to honor those in authority and to emphasize that there is a Divine Ruler moving in the affairs of men. We know that all authority is from God, and that human government is ordained of God for the good of mankind. We hold with Franklin, "That God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an Empire can rise without His aid?" For it is a simple statement of truth that unless we recognize God today in the affairs of our nation that this "Empire" of ours cannot long endure.

As our Association was formed to commemorate Magna Charta and all it means to freemen, it is fitting that we should interest ourselves in plans to increase respect for law and order and the institutions upon which our greatness is founded. We must understand the sacredness of citizenship and realize that unflinching loyalty to the flag in peace as well as in war is required by every citizen. This is the natural development of the Movement; Magna Charta was designed to be obeyed. It is the very essence of law and order.

There are many evil forces such as "The Hidden Hand," referred to by Alfred Noyes, the English poet; and the Soviet Government, seeking to make trouble among the English-speaking nations. The Soviet Government has issued a book suggesting plans to that end. The world's best hope in many important respects is the closest possible co-operation of the English-speaking nation. The destruction of what we stand for will be a signal for the evil powers of the world to crush civil and religious liberty everywhere.

Bishop Welldon, Dean of Durham, writes: "The Destiny of the world today depends upon the free peoples, and the destiny of the free peoples depends upon Great Britain and the United States." A phrase which will become historic.

A writer from South America in the "Christian Science Monitor," of Boston, indicates as follows enlightened South American opinion with reference to the best for which our race stands:

"For the 'Monitor' stands literally as the visible guaranty that there exists still in the United States and in England a vast and powerful world of sane, idealistic, and practical people—the proof to hungering millions that the salt of Christianity

and of Anglo-Saxon decency has not lost its savor."

Magna Charta Sunday is the third Sunday in June, now recognized by several church bodies. As showing the growth of the movement, many thousands of churches, Sunday Schools and newspapers observe the day. We believe that the support of the clergy is vital to the success of this movement for world peace, respect for law, and the upbuilding of good citizenship.

The movement urges the English-speaking nations to commemorate annually the common origin of their liberties in the observance of June 15 as Magna Charta Day. Among churches and Sunday Schools the third Sunday in June is observed as Magna Charta Sunday. The support of the Press is vital and is most earnestly requested. Public school teachers are urged to impress upon their pupils the importance and significance of the day.

It is our belief that in a few years this movement will be observed in much the same way as are our regular holidays.

It is very important that the Sunday Schools of the nation observe the day most earnestly. We know the high standing of Sunday School scholars with reference to obedience to the law and good citizenship, all of which will be accentuated by this annual commemoration, and it should be solemnly impressed upon them; free membership upon application to all Sunday Schools observing the day.

President Coolidge told our President, Rev. William J. Johnstone, D. D., LL. D., that Magna Charta was the background of all that we have.

Dr. R. B. Shuter writes from Australia, "I now have some information as to your movement and I intend to do something in spreading its gospel through the papers, etc. It is a real gospel of law and order."

Henry Bailey, Esq., our Executive Vice President for South Africa, writes: "It is worthy and fitting that we should commemorate this great event and epoch in the history of our race and annually relate the story of the Great Charter."

A. S. Malcolm, Esq., M. P., says: "You deserve the thanks of the English-speaking people. I hope legally or otherwise to

have New Zealand adopt Magna Charta Day."

R. F. McWilliams, Esq., K. C., President of the National Council, Y. M. C. A., Canada, writes: "Magna Charta stands as nothing else does for recognition of the rule of law and there is nothing which so much needs to be impressed on people in these days."

St. Loe Strachey, Esq., Editor "The Spectator:" "I do not doubt but that we should make Magna Charta Day the main tie of the English-speaking nations."

From all over our world come these messages of appreciation and recognition of the very great possibilities of this annual commemoration.

Our Honorary Presidents are:

Hon. Calvin Coolidge, President of the United States.

The Rt. Hon. the Earl of Kintore, K. T., G. C. M. G., Great Britain, Honorary Vice President.

Rev. Charles W. Gordon, D. D., LL. D., "Ralph Connor," Canada.

Hon. Patrick McMahon Glynn, K. C., B. A., LL. B., Australia.

Rt. Hon. Sir James Craig, Bart. D. L., M. P., Prime Minister of Ulster.

Rt. Hon. Sir Horace Plunkett, K. C. V. O., Irish Free State.

Dr. Wilfred T. Grenfell, M. D., C. M. G., Newfoundland.

Hon. Willoughby Bullock, Attorney General, Bahamas.

The Rt. Rev. Bishop Llewelyn H. Gwynne, D. D., LL. D., C. B. E., C. M. G., Egypt-Sudan.

Senator A. W. Roberts, D. Sc., F. R. S. E., Union Parliament. South Africa.

We shall be glad to hear from all those interested and to send leaflets.

INTERNATIONAL MAGNA CHARTA DAY  
ASSOCIATION

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