TIDINGS

From A.B.F.M. Society
in Bengal-Orissa,
India

SEPTEMBER, 1931
No. 3
BENGAL-ORISSA FIELD DIRECTORY

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U. S. subscriptions to "Tidings" may be secured from—
Dr. P. H. J. Lerrigo, 152, Madison Ave., N.Y.
Single subscriptions $0.30. each.
Four subscriptions $1.00.

Local subscriptions from—
Mrs. C. C. Roadarmel, Khargpur, Bengal—6 As. each.
CHILD TRAINING DISCUSSION.

"Let's have more of these discussions about our children," a mother said, and another said, "Yes, I say so, too." This was at the close of their bi-weekly Saturday afternoon Women's Meeting where the subject had been "Children's Habits."

In Mrs. Long's sitting room in Midnapore, most of them sitting on the floor, there were mothers with their children, young wives and older women without children, school teachers, Bible women, and Dr. Mary Bachelor, Mrs. Harris, Mrs. Long, Ada Stearns and myself. It was Mothers' Meeting program, so we began by singing children's hymns from our church song book, and different mothers told what songs they sang to their children.

Then came the discussion—what are some of the habits of your children? Some suck their fingers, some are cruel to animals, some scream and kick in order to get their own way and so on. But, are there no good ones? Oh, yes, one little boy won't eat his sweets until he has shared with others, some are gentle with their pets, some pray for others. Are parents responsible for their children's habits? Do you mothers do things you would not want your children to copy? This question is followed by a sudden silence, perhaps the question is too pointed. One mother confesses she chews a form of tobacco, but she has forbidden her children never to touch it and she hopes to keep them from it by precept, rather than example. Most of them say it does not usually work that way. Afterwards one of the mothers who has a quarrelsome tongue said to the leader, 'When you asked if we didn't say things we wouldn't want our children to say, I just kept still, for after I quarrel sometimes I hear my little boys say some of the awful words I've said and I am so ashamed I promise myself I'll not quarrel any more.'

The concluding discussion brought out how we may help children form good habits and break bad ones. Mrs. Long and Mrs. Harris served refresh-
ments, though that is not the rule, but the former is leaving for America
and, besides, she has this hospitable habit.

RUTH DANIELS.

MIDNAPORE H.S. GIRLS ENTER COLLEGE.

Of the three girls from Midnapore Girls' High School who took the
Calcutta University Matriculation Examination (the only means of "gradu­
ating" from H.S. here), two passed. One of these a Hindu widow, Bijli
Das, has entered the Scottish Churches College in Calcutta. The other,
a Christian, Lolita Jana, has entered Ravenshaw Women's College, Cuttack.

SEMI-ANNUAL CONFERENCE.

The Semi-annual Mission Conference met this year at Jamshedpur, July
8-10. Though we missed many of our people who could not be with us, all
who attended will agree that it was a worthwhile and successful meeting.
Of course, there was the usual heavy business and mass of detail, but the
group did not permit the meeting to become merely a tiresome, long-drawn­
out business session. Ample time was provided for devotion, and during
the social periods a fine spirit of fellowship was manifest.

Our guest of honor was the Reverend J. Z. Hodge of the National Chris­
tian Council of India, Burma, and Ceylon. Dr. Hodge brought devotional
messages several times during the conference, and on two successive even­
ings gave exceedingly fine inspirational addresses to the conference guests
and the general public. One of these addresses on "Who do men say that
I, the Son of Man, am?" was strongly evangelistic, holding up Jesus as
the Christ, the only Saviour for India. The other address was on the
National Christian Council. It was at once informing and helpful. In addi­
tion to these invaluable contributions, Mr. Hodge rendered great service
from time to time in bringing to bear on the various discussions his great
store of knowledge as to Indian life and conditions and mission work through­
out the country.
A trip to Jamshedpur is always interesting, not alone because of our own mission work there, but because of the uniqueness of the city itself. One hundred thousand souls from all over India, retaining the garbs and customs and languages of their native sections live in that city and keep the wheels of its great industries going. One steel mill alone employs twenty-nine thousand of these workers. Also, a goodly number of English and American people live in Jamshedpur. So the place is always interesting. But this time the visit was an exceptionally enjoyable one. Rev. and Mrs. Marsh and the good people of the Church of Christ spared no efforts for our entertainment and happiness. Mr. and Mrs. Marsh are our only missionaries at Jamshedpur, and responsibilities which usually rest on the shoulders of several people in this case devolved upon them. The ladies of the church served two delicious dinners to the entire conference.

This meeting was the last Mr. and Mrs. Long and Mr. Frost would attend before going home on furlough, and it was fitting that Mr. Kitchen should, at dinner the last evening, pay tribute to the spirit of helpfulness and hard work the members of these families have shown throughout their term of service. All wished them God-speed and expressed the hope that they would return to us in health and happiness. We regret that Mrs. Frost and the children of both families were among those who could not be with us.

The next meeting of the Mission is the Annual Conference which will be held in Midnapore in November.

G. B. Harris.

WHAT SHOULD BE OUR EVANGELISTIC POLICY?

(A paper presented for discussion at semi-annual Mission Conference.)

In the findings of the International Missionary Council held in Jerusalem in 1928 are these words, "We believe in a Christlike world. We know nothing better; we can be content with nothing less." With these words ringing in their ears various groups have started special efforts in evangelism. In Japan the Kingdom of God Movement has been going on for a year. An attempt to rally every Christian and every church behind a united nationwide movement to evangelize every class and raise the number of Christians
from 250,000 to one million is surely no small undertaking. In her Five-year Movement having as its two-fold object the deepening of the spiritual life of the church and the leading of many more to Christ, China is also pointing the way to greater things. The Burma for Christ Movement is under way. And now from our own National Christian Council comes a Call to Evangelism. Could there be a more opportune time than this to stop awhile and consider our policy?

In the call to Evangelism Mr. Hodge writes, “While it is true that ‘it is the spirit we are of, rather than the methods we employ, that draws men to Christ’ we must not be unmindful of the importance of methods.” What are to be our methods? Shall we spend two or three days here and then on to the next place for a day or two, or shall we concentrate on some few places? “It is most difficult to resist the call to a campaign of extension on a wide front, the demand for a crusade for the early capture of village India for Christ,” writes Dr. Butterfield, “but I confess I came out of India with the conviction that concentration is the word of command to the missions in rural India.” His reasons are that quality is better than quantity, that it is more difficult to apply the wider gospel to scattered work, and that the demonstration of the Christian method of redeeming society is more hopeful in areas of concentration. The policy of the A.B.F.M.S. is summarized in a recent pamphlet in the following quotation, “That intensive development of the work in sections already occupied is for the immediate future a more imperative duty than entering upon new fields.” But the exclusive emphasis upon the intensive policy leaves large areas of territory and population untouched. What is to be done about that?

Where are we to concentrate our efforts? Shall it be upon the Bengalis and Oriyas or shall we, because the Santals are responding so well, turn our whole attention to them? I don’t think that either would be fair for us. The Santal work is growing very rapidly, but we have been working among them for several years. Benod Babu spent several years in Dompara with very few additions to the church. The first time I went out there, there were only two Christian families in that village. Gradually they have come until now all the houses near his are the homes of Christians. Besides his life two other factors have added to the success there, the lives of the individual Christians and the desire of each to tell the Good News.
are nearer the idea: "Every Christian an evangelist every day in the year" than most of the churches.

In reading the memoirs of our early missionaries we find that they spent much time in bazar preaching. I admit that in that way many have been reached and the knowledge of Jesus has been spread. Had it not been for bazar preaching in Midnapore the work in Bhimpore might never have been started. But nowadays are we making the best use of our opportunities there? To-day we go and then next week when some one comes back to learn more they find no one. Would it not be possible to go to the bazars and markets regularly and have some place where those wishing to learn more could come with their problems and find someone to help them? Many of the preachers go to the markets but they are inclined to spend the time speaking to the crowd and have no time for the individual who comes. The Bible women often pass by the houses where there are only one or two women, to visit the homes where they can gather large numbers. We need to remember that Jesus spoke to the woman at the well as well as to the five thousand.

The men who hear in the markets are often hindered by the women in the home who have not had the opportunity of hearing. Much of this could be helped if the preachers and Bible women planned their work more together so that the work of each group would supplement the work of the other group. In connection with the question of co-operation we could go a step further. Are the homes of the non-Christian pupils in the schools visited by the preachers and the Bible women? Through the interest of the children families have come to know the Master. Is that true in our schools? Even though the preachers and Bible women go to the homes the children are not going to remain interested if the teachers do not know how to present the stories in the way which will interest them. Should we have our teachers spend a year or more in religious education?

It seems that the teacher-preacher might help solve many of our problems. We have talked about them, but so far we have very few. The number of Christian teachers in the village schools seems to decrease rather than to increase. Is our instruction wrong, or do we not have proper material? Many of our best young men seem to feel that to go back to their home villages and teach in a village school is far beneath them if they
have read in high school. If we could present the opportunities and the
problems in such a way that it would grip these young men we might soon
get some of the kind who could become leaders in the villages.

Just what is to be the work of the Bible women? Should they work
only in their own and nearby villages or should they go out into the district?
If they go, it hinders any regular work which they have started. If they
stay, then many women whose husbands are thinking of becoming Christians
have no opportunity of hearing and learning about the New Way. When
the women come to me telling the conversations about Christ which they
have had with women at the wells, or at the bathing places I realize the
many opportunities the village Christian women have if only they were
ready. But in so many places the women can't read and they know so little
of Christ and His power to help. I have wished that the Bible women could
hold institutes with the Christian women in those villages teaching them
songs, Bible stories, sanitation, and helping them to know how to answer the
questions of their non-Christian neighbors. Would not the lives of the
Christian women be much enriched and our work spread?

We have very few young women to take the place of the Bible women
who are growing old. Very few of our girls are interested. Is it because of
the salary? Is it to be expected that a person will choose walking long dis­
tances in the sun and often meeting rebuffs and distrust at half the salary
they could receive for remaining in the school-room and being looked
upon as a person of importance? Nor is it safe for girls to do this sort
of work in this country, unless there are older women to go with them.
If we required our women teachers to take some Bible training, they would
be able to go out as Bible women as they grew older or, if married, would be
able to work more effectively in their villages.

Of course to work effectively the places where work is being carried
on at the present time we need more workers. In the Santal area there are
about eighty village schools and not a man to give religious instruction
in them. In many of those villages the parents are very responsive, gather­ing
around to hear and learn also, when the pupils in the schools are taught
songs and Bible stories. These schools as well as many others in the mission
present numberless opportunities. But as we look at the opportunities are
we also studying the resources? How can the Christians themselves be made to
realize their privileges and responsibilities? Many of them seem to think they have no responsibility, that all the opportunities for helping others and for spreading the Good News should be cared for by pastor and Bible women. How can we help them to realize the joys of real Christian service? If our lives and the lives of the Indian Christian corresponded with the teachings many would be drawn to the Master. Then is not the really vital thing our own preparation? Plans will fail if our reliance is not upon God. Let us as missionaries work for the deepening of our own spiritual life and the lives of the Indian Christians first. Having examined ourselves we are better prepared to examine our methods.

**Naomi Knapp.**

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**GLEANINGS FROM A LETTER OF DR. MARY'S.**

“After teaching the Bible women’s class I asked them about their work. They have kept a record of the places they have visited and the number who have listened to the Story. I made some suggestions about the work. I thought it might be a good idea to go to all the houses in a village and then go on to another village and after a time visit again in the same order. I asked them if they ever heard anything from the leaflets that I distribute in the Dispensary here in Midnapore. They said yes, they often found people who, had very evidently read and studied the tracts. They said the people like and believe in the medicine they get here. It cures them...

It is refreshing to have the thermometer go down near 80 degrees. I get up quite a lot of ambition which is apt to melt when the mercury goes up again. However, I manage to do my work all right, but have to omit the extras, such as magic lantern evenings and cottage prayer meetings in the evenings.”

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**OPEN DOORS OF OPPORTUNITY.**

Soon after I returned from vacation Rev. G. D. Rath, a Brahmin convert, Babu Chinta Moni Bahera, a low caste convert, Oriya speaking, Babu Mohendra Santra, a Bengali from a Christian home, Babu Dukhia Hansda,
a Santal, Babu Lakshini Bhakta, a young Oriya preacher and I went to Bonsaboni, a Santal Christian Church of about 40 members, for early morning communion service and thence to Khuad, a market town of 3,000, six miles away. Under the shadow of the Saivite Temple we preached and sang the message of His love to the polyglot throng as they paused in their marketing. Santali, Oriya and Bengali heard the good news in their own tongue. A number of books and tracts were sold (sold it is true, but below cost price, but sold because it has been found that people are much more likely to read what they have paid for). Before we left the teachers of the boys’ and girls’ schools came to plead with us for a Sunday School to be established there. Their personal interest was the selfish one of financial gain, but is not the opportunity of presenting the gospel to ninety boys and girls four hours a month worth the dollar a month they ask for bringing their pupils to Sunday School every Sunday? What would you do in such a case?

Soon after we went to Rangiam to spend a few days and advise and help in the work there. This is the only village church we have actually in Mayurabhanj native state (i.e., the Peacock state), with its nearly a million inhabitants. The Australian Baptists have two or three churches in the north and west sections of the state and there are several other churches on the borders of the state. We have a church and school in the heart of the populous district. The members live in several different villages, about 20 in all. Some years ago the church numbered nearly 40, but about five or six families went back to their old Santal animism, not having the pastoral care and the depth of spiritual experience to stand in the days of temptation and persecution. The work is difficult for Prodip Singh, the preacher there.

The school is under the care of a man who has only finished the second grade, but it seems impossible to find a Christian Santali who knows Oriya and has had more training who is willing to go to that out-of-the-way place to live and teach. The salary of the present teacher is but a dollar a month and the whole school budget about a dollar and seventy-five cents, so it is not likely to prove attractive to a trained man or woman, yet the need is there. It was my privilege while there to conduct the Lord’s Supper in Oriya. That is the first occasion on which I have attempted to conduct a service in Oriya. We are making some progress in the language, though
our other work is very heavy. We are expected to take the first year examination in November and have some hopes of passing.

Jaleswar in some ways makes one’s heart bleed. It was in the old days one of the most thriving centers of missionary activity. The place was in the past a camping ground on the Pilgrim road from Benares to Puri. With the advent of modern travel the majority of pilgrims go thundering by in special pilgrim trains without a pause. The beautiful old bungalow is falling to pieces. The roof is off the church, the school is nearly pupilless, the compound has grown up to jungle and the weeds of sin and selfishness have marred the church. There are but forty members left. The limitations of staff and finance, as well as the changes that time brings, have made it necessary to relegate the place to the status of an outstation. The only possibility for real advance that we can see is a spiritual revival that shall make every church member an evangelist. The six years since Miss Barnes died have been hard ones for the church and community, but there are signs that the spirit is moving the hearts of some to new life. Three or four of our younger pastors are Jaleswar boys. We hope to draw them into a covenant of prayer for the work there.

W. C. Osgood.

“BY MY SPIRIT, SAITH THE LORD.”

You will all praise God with us over rich blessings in our work. At one place two weeks ago we witnessed the baptism of the village head man and his wife. He was a drunkard and a most devoted idol worshipper. He forsook his liquor, broke down his idol shrine and is humbly following Christ. Please pray that this soul may become a true Paul.

The day following another fine young man and his wife accepted Christ. A week ago this wife’s father, mother, sister, brother and his wife accepted Jesus. The day before yesterday eleven souls in that village followed their Lord in baptism and yesterday another eleven were baptized. These can all pray and have great faith in “Christ and Him Crucified.”

This makes a total of thirty-one baptisms. There are three non-Christian homes left in the village. Please plead with God till these three also yield to Christ.
We praise God for His wonderful power through the Holy Spirit. Kindly pray that we may keep very humble and not grieve the Holy Spirit and that the revival may spread mightily in all directions.

John A. Howard.

August 6, 1931.

REASONS FOR THANKSGIVING.

The teachers and I have many reasons to be thankful in connection with our school work, but we wish to mention two reasons:—First, we are thankful, indeed, that just when the Mission is short of funds the Government has increased its grant from Rs. 200 a month to Rs. 320. The notice about the increase came two months before the notice came about the cut in Mission funds. Now it is possible to have enough qualified teachers to complete our high school course.

Secondly, we are thankful for the growing interest that is being shown among the Hindu women in the village where two teachers and I go Sunday mornings. For many years a teacher of the school, Komolini, has been teaching a class of children Sunday mornings in a Hindu village. Two years ago on New Year's Day, according to Komolini's orders, I went to the village and got the class and took them to the church for the special service. On the following Sunday Komolini found that the children of a distant village, who had been attending the class, did not come, and heard that the parents were angry because the children went to church. So Komolini and I went to the village to explain to the parents and to make our peace with them. On arriving we found the women so pleased to see us that they said the children could return to Sunday School, and that they would like to have someone to teach them to read, for only about three women out of thirty in the village could read.

From that time I began going there every Sunday morning and Komolini has been going once a month. Later another teacher, Indu, joined us and she is doing most of the teaching. At first we began by studying the reading lesson first and then followed this with a Bible story because the women were most interested in learning to read. But now the interest has changed and many more want to hear the story than want to read, so we go to three
houses every Sunday. Other women meet in these places. First we have songs and the Bible lesson, then, if one or two wish to have help in learning to read, they are taught afterwards. Some very thoughtful questions are being asked from time to time, as for example, on hearing the story of Daniel, one asked if God could help people in trouble nowadays as at that time. Indu told a story of how someone whom she knew was helped in time of sickness. Then one woman said, "Give me a Bible, so I can read for myself." We took one from the school that is not needed there now.

During the past two years three boys from that village have attended the Mission Boys' Schools, and one took a Sunday School examination and passed. This year a girl has been coming to the Mission Girls’ School. Before Easter I was asked if some women could attend our Easter Service at the church to see what Easter was like and also to see the baptisms. Three women attended the service Easter morning. We hope that more children will come to the schools, and that all of the women will join the Bible classes.

ETHEL CRONKITE.

WORRY IS CURED.

Sometimes in the midst of what is usually accepted as our work, we have an opportunity to do a service to our English friends. Miss Hill found her first on the train coming from Calcutta when she met a young English girl who was very lonely. She had just lost her mother, and knew practically no one in Midnapore so Miss Hill told us about her. The rush of things at the close of school and preparations for our hot season vacation prevented our going to see her until we returned from Chandipore when Miss Daniels and I went only to find her dangerously ill with fever. No one was being admitted to see her but she did want to see us. Would Miss Daniels pray for her? She seemed very young and desperately in need of comfort and company. On our way home I said to Miss Daniels, "I can’t do anything yet for the Indian people because I am so slow about the language, but here is something for me to do.” She agreed and I went almost every afternoon with my Bible, the Christian Herald, some nature story, or just for a visit, and she often wanted me to pray. By the time our semi-annual conference opened
at Jamshedpur, taking me away for a few days, she had had almost three weeks of constant fever and was very weak. When I went to see her again, she met me at the door, highly elated over the surprise she had for me and was strong enough to walk the ten rods or so to the road with me when I left. She said, "You remember I was worrying so much about a business matter that I couldn't get rid of my fever? Well, from the day I told you about it and you prayed, I have never worried any more and have gained rapidly. It was you people's prayers for me that did it and I want to go to your church sometimes." Whatever it may have meant to her, I know it meant a good deal to me to find myself useful for a change.

Ada Stearns.

PERSECUTION AND PROGRESS IN AMDIHA.

It was about thirty years ago when Mr. Wyman and I, while on a preaching tour in the cold season, stayed near the villages of Amdiha and Mohonpore for a few days at the time Debnath Kisku and his people were baptized. He went to the Bible School at Midnapore for four years. After finishing his studies and passing his examinations successfully, he stayed in his own village to teach his friends and relatives the true way to find salvation in our Lord and Master, Jesus Christ.

Some years later Dr. Kennan came to these villages with his preachers and while they were there Iagoo Basra and his wife were baptized. Two or three years after this Debnath Kisku died. Some years passed and, as no Protestant preacher or missionary visited these villages, the people were persuaded by the Roman Catholics to join them. Iagoo Basra and his wife joined with the crowd. Four or five years after this event Iagoo Basra died. From this time on for some years no preacher or missionary visited these villages, so the people drifted into their own heathen customs and idolatry. About three or four years ago my preachers and I visited these villages again and found some of the people desirous of being taught the "Jesus road."

Akhil Soren, a preacher, was asked to stay with them in this village and teach them. He had to put up with a number of difficulties and hardships, one of which was to be content to stay in the corner of a cattle shed, cook
his food, and eat and sleep with the cattle. In a few months we were glad-den ed to find two persons desiring baptism.

After these two became Christians none of their neighbors would have anything to do with them and they put all sorts of difficulties in their way. A herd of cattle and buffaloes was driven out into the fields of these people and destroyed quite a lot of good bundles of paddy, which was reaped and ready to be carted to their houses. However, some of our Salgodia Christian men, knowing of their troubles, went over to help them.

At this time Bhim Busra went to the Bible School, while his faithful wife managed as best she could to cultivate their fields. No laborers would work for these newly baptized people, so again our Salgodia Christians helped in sowing and reaping.

Bhim and his wife are now in their own village and have won over all their enemies, so they are now even more willing to help them than they were eager to ruin them before.

There was a Quarterly Meeting held at Domsahi at the beginning of May. After that we all went over to Amdiha on Sunday, the third of May. Rev. Frost and Rev. Howard helped and many pastors and preachers of other churches were present. With their sympathies, efforts and prayers a good church has been organized. Now with God's blessing and your kind prayers we hope soon to have a large Christian community of Santals in this church and village. Bhim is now pastor of his church in Amdiha.

GEORGE AGER.

PRIMARY EDUCATION AMONG SANTALS.

The first schools for Santals in Midnapore were opened by Dr. Otis R. Bachelor, father of Dr. Mary. As early as 1865 thirty Santal village schools, staffed by Santals, had been started. In 1930 there were 90 teachers in 82 schools, with an enrolment of 2,394 pupils 70 of whom were girls. In India the education of girls has always been much slower in progress than that of boys.

The school attendance of Santal pupils in 1930 (by actual count of those present during supervisors' visits) ranged from 74 per cent. in the Infant Class
to 82.5 per cent. in the highest class of Primary schools. The average attendance for the whole of Bengal in 1928-29 was 79 per cent. The proportion of the Santal population in school, however, is as yet only one-third that of the province as a whole, which in 1927 was but 45 per cent. of the total number of pupils of school-going age.

**Training of Teachers.**

Remarkable progress has been made since 1922 in the training of Santal Primary School teachers. In that year a Guru Training School was opened in Bhimpore, previous to which there was but one trained Santal teacher in Midnapore in a staff of nearly 80 Primary teachers. By the end of 1930 there were in all 40 trained Santal Primary teachers.

An annual Teachers' Convention has been held under the supervision of the Mission since 1864. In addition to instruction and demonstrations in methods of teaching, etc., lectures on public health and sanitation in the villages have had a regular place on the Convention programs.

The teachers have considerable invested funds and the Convention fosters Secondary education of Santal boys by voting each year from their accumulated interest the sum of Rs. 500 or more for fees and scholarships for Santal boys in the Bhimpore High School, and occasionally aids Santal students in college or higher training schools. The Convention has had since 1926 a Mutual Benefit Fund and a Loan Fund for teachers. Benefits to a maximum of Rs. 180, according to length of service, are granted to teachers retiring or to families of those who have died in the service, and the fund has not yet been established five years. Last year loans were made to a total of almost Rs. 1,800 on security of handnotes alone, and in the nearly five years of operation not a rupee has been lost through default of payments.

_L. C. Kitchen._

**EDITOR'S NOTE:**—Our Mission was requested by the Director of Public Instruction for Bengal to prepare a report on Santal Primary Education including a detailed scheme for the development of Primary education among the Santals in Midnapore District under the provisions of the Bengal Rural Primary Education Bill. The Mission assigned this task to Rev. L. C. Kitchen and he has submitted to the Government a comprehensive report
and plan for development of education among the Santals. The above article includes some of the interesting things included in his report.

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**THE MINISTRY OF PROVIDING PURE WATER.**

It is an answer to prayer and a God-given privilege to have been permitted to complete twelve tubular wells in Balasore District during the past year. Germ free tubular well water has a great appeal to the villager in whose mind, since infancy, the dreaded fear of water-borne diseases has reigned as a tyrannical ruler and an all-powerful emissary of the devil. In a village, freedom from frequent ravages of cholera, typhoid fever and many of the so-called tropical stomach and intestinal complaints comes as a revelation direct from God.

In one of Balasore's most stricken villages a well was completed during the hot season this year which has established a reputation of its own. One patron confided in me by admitting that since using the tube well water his family was now entirely immune to cholera, small-pox and measles. Another brought gifts and informed me that the tubular well water had so blessed him that the curse of GIRL BABIES which had been on his family for generations was broken and three grandsons had arrived within one month.

A village elder called one sweltering midday to ask for a minute of my time. There were questions in his mind. A great change had taken place in his village since the tubular well was completed. Liberation from the ever present chance of ravages from water-borne diseases had lifted great burdens from the minds of the people. They were happier, more ambitious and were beginning to want to know more about many things. His question was, why did I leave my comfortable home in far away America to work in the boiling sun while sinking wells in India's sin-cursed villages.

I replied that one Man was responsible for my being in India. As a boy that Man was an artisan, a student and a faithful servant. In later life He fed multitudes, healed sick, drove out evil spirits and told of a marvelous religion of love, mercy and faith and asked that his faithful followers should go into all the world and preach the gospel.
The elder was interested and asked to know more of this Man so I gave him a Bible and told him that from it he could learn much of the Man, Jesus Christ, by name, and more of his marvelous teachings.

One morning while we were eating breakfast two restless pilgrims appeared on our verandah. To the servant who bad them sit down they insisted that they must see the Sahib at once, so reluctantly I left my meal. Before me they prostrated themselves to rub the dust from my shoes on to their foreheads while insisting that I was the only man who could help them. Knowing of no possible way by which I could serve them I had the men get up and explain themselves, whereupon they stood and both at once began a rapid but much interrupted explanation. After several attempts it was finally conceded that the only way by which I could find out what they wanted was for one to talk to me at a time. In this way I gleaned that they represented a village stricken with cholera. In the village the only source of water supply was a public tank, on the bank of which, a pilgrim had died some time before. Life in the village since had become unsafe. The burning ghat was crowded and nearly every family was stricken. Medical men were there but the village sought preventative measures rather than the so frequently fatal process of treating the vicious attacks of the disease.

"But" I explained "the well will cost much money and I can attempt wells only where sufficient funds are available to complete the work."

Whereupon one man began fumbling at his belt and presently placed a crumpled paper in my hand, saying, "If this is not sufficient we will give you more." The crumpled paper proved to be a Government Five Hundred Rupee Note.

Further questions revealed the village to be in the far distant interior of Kanjhar State where a well drilling machine could be transported only on the heads of coolies. There was no available geological survey of the place, so that days of field work, on foot, in the scorching jungles and likely trial borings would have to be made before a suitable well for the village could be completed.

Our well drilling machine was then being operated at full capacity on previously signed contracts which would not be finished in months, while my spare time was well occupied on mission business in Balasore. Furthermore, no funds were available to carry out such elaborate research or trial borings,
nor did we dare risk losing a carelessly attempted well under conditions that had not been previously determined as endanger the financial structure of our entire well boring project.

I felt like a criminal when I handed back the five hundred rupee note and explained that before a well could be attempted in their village much work would have to be done and the entire time of an experienced engineer would be required for weeks of field work and research. The cost of this kind of work could be accounted for only in the profits from the sinking of many wells and not on just one or two.

Again the men fell to my feet and together they cried, "Are you going to send us back to the village to die with our families for the want of pure water which could be brought to the surface with only a little effort from you."

I replied that I would extend our well drilling activities as rapidly as possible in the direction of their village and my prayers would be that soon we could complete a well in their village, but I was depressed with the fact that our present method of extending our territory would take years of time before their village could be approached.

For weeks that village haunted me. In my dreams I saw that polluted tank where thirsty multitudes were compelled to drink, and die in agony on its banks while I worked and slept in comfort in Balasore.

Mrs. Eller and I feel that our prayers for germ-free water for Balasore District are being answered, but Balasore is only a dot on the field of carnage where millions are needlessly dying from diseases caused by polluted water. The good water campaign must have its boundaries extended more rapidly and every effort must be made to follow up the requests and needs of stricken people.

LLOYD ELLER.

FOR WHAT SHALL WE PRAY?

Many times Christian people urged to pray for Missions, or to pray for missionaries in other lands are at a loss as to how they can make their prayers definite. If we make our prayers definite, we can expect definite answers. With this in view we wish to suggest a few definite subjects for prayer to
those who are readers of "Tidings" and interested in our Bengal-Orissa Mission.

"Pray ye, therefore,"

1. For the Midnapore School girls—the Hindus, yes—but even more just now for a deepening of devotion and faith and zeal among the Christian teachers and girls. October 12th to 17th, an earnest Christian lady, Mrs. Probhaboti Sircar, is expected to come and hold some services in the High School. Pray for that week.

2. That the village elder and his village spoken of in the article by Mr. Eller may come to Christ.

3. For the perfecting of an organization that is flexible enough to respond to public needs for water and can be transported to the far distant interiors where needs are many and help is meagre. (Refer to "The Ministry of providing pure water.")

4. For fellow Americans engaged in business and industry in the cities of India, that they may withstand temptations and uphold Christian standards.

5. For a spiritual revival in Jaleswar that shall make every Christian an evangelist. (See Mr. Osgood's article.)

6. That leaflets distributed in the Dispensary at Midnapore may be used in turning many to Christ.

7. For the Bible teachers and the women who are taught that the Bible Lessons may be so well presented that the women will see the need of a Saviour and accept Him. (See article by Ethel Cronkite.)

REV. CHAMPAI MURMU.

Veteran preacher, teacher and evangelist among Santals, called home to his reward.

Though some of us had expected that he would not tarry so long among us, nevertheless the news came with surprise that our beloved Champai Pundit had passed away on the morning of August 3. Thus again, within a comparatively short time, another outstanding leader among our Christians in our field has been removed from our midst, the former being Mr. Saul Nayak. If
the passing of Mr. Nayak meant a great loss to the Christian cause among the Oriyas, Champai Pundit’s passing caused an even greater loss to the Santal Christian community, because men of his character and qualifications are rarely duplicated among the Santals.

His character was as straight and stalwart as his physical frame. The mother of Dr. Mary Bachelor (says Dr. Mary) when she was planting cascarina trees, used to call those trees that developed and grew straight and upright by the name of Champai, a type of the young boy's character so far back.

His religious experience was a vital one, which buoyed him up to the end. His faith in Christ was implicit, and his devotion to him and his work was unquestionably loyal. He commanded the respect of missionary and Indian alike. When he rose to speak, Christian and Hindu, learned and savage listened, because he spoke with conviction and power.

He was faithful to the end. Last cold season he spent about three months in district evangelistic work, preaching in villages and markets. Up to his death he was on the staff of our Bible School, and missed only a few sessions towards the last. He was treasurer of the Local Committee in charge of evangelistic work among the Santals, showing minute care in keeping the accounts to the end.

Only a month before his death a large church bell from America arrived in Bhimpore for the church of which he had been a member so long. It was chiefly through Champai Pundit's interest and initiative that this was obtained. And that bell might well be spoken of as his parting gift to the church, ever ringing out the invitation to Christ, his Saviour, after his own voice is silenced.

He attained the ripe age of 66 years. He fell asleep sweetly, without suffering, strain or stress. He had finished the course, he had kept the faith—he was prepared.

May his memory be blessed and cherished, and may the Lord of the great harvest raise up others to fill the place of the departed servant!

AUGUST A. BERG.

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PERSONALS.

Rev. H. I. Frost and family and Rev. H. C. Long and family sailed from Bombay, August 11th. Mrs. Blickenstaff of the United Brethren Mission kindly offered to take the four children down from Landour where they were in school to Bulsar with her on the 3rd, so they would be ready to sail with their parents. At these times we appreciate real friends. Mr. Frost joined his family in Bombay. Mrs. Frost and the four children planned to see Delhi and Agra before proceeding to Bombay from Landour. The two families joined forces for the journey home, sailing from Bombay by the S. S. Aquileia of the Lloyd-Triestino Line, stopping off at Naples, with a day each at Pompeii and Rome before going to Paris to sail from Cherbourg by Cunarder S.S., September 2nd. They are hoping the children will not be more than a week late in starting school at home.

The Frosts have taken the Hamlin home in Lewiston where Robert can attend Bates College, and the whole family be united for the school year. Their address will be: 142 Wood St., Lewiston, Maine.

The Longs have rented a furnished house in Kalamazoo where Mrs. Long can be near her parents and the children have a year of school in one place, while Mr. Long hopes to do deputation work in the North Central States, which he so much enjoyed on his first furlough. Their address will be c/o General P.O., Kalamazoo, Michigan.

As Mr. Long leaves on furlough, he is cheered by the thought that the Bengali version of his Life of Christ, "The King of Truth," is almost ready for the press. This book is intended for those who have at least a partial high school education and for vernacular theological students. The money for the publication has come from various sources, gifts from friends and relatives, a substantial amount from the Mission, and just recently a draft from our home church, the First Baptist of Denver. These gifts from home indicate the interest taken by many who will never with their own eyes see the work of our Mission, but who have faith in us as their representatives.

The book is being left in the hands of the Baptist Mission Press and of Mr. D. K. Biswas. Mr. Biswas has spent much time and painstaking labor
in preparing an accurate and attractive translation of the book into Bengali and the proof-reading of this version is entrusted to him.

Rev. C. C. Roadarmel was elected Acting Mission Treasurer at semi-annual Conference. This position was left vacant by Mr. Long's going on furlough. Mr. Roadarmel will have this work until the return of Rev. E. C. Brush from furlough.

Rev. W. S. Dunn was elected Mission Secretary, this position being left vacant by Mr. Frost's furlough.

Rev. A. A. Berg and family are now living in the Kharida bungalow, Khargpur, and will remain there until the return of the Brushes when the Roadarmels will again take up the work among Indian people on that side of town. Mr. Berg's being in Khargpur is a great help to Mr. Roadarmel. At the same time he is able to make trips out from Khargpur for his work among Santals.

We are glad to report at the time this goes to Press that the condition of Roger, the eldest son of Mr. and Mrs. Berg, is slightly improved. His illness has been critical and the doctors at the Khargpur B. N. Railway Hospital where he was taken held out slight hope of his recovery. Special prayer was offered for his recovery at church services. The missionaries in Midnapore met together for united prayer. Many friends in Khargpur and in other places also prayed that God might spare his life. We all feel that God graciously answered prayer and that it has been Divine power supplementing human skill that has brought about his improvement. We pray now that he may regain his full strength and his recovery be complete.

Word has been received that Rev. E. C. Brush and family expect to arrive in Bombay, October 18th. We shall be happy to welcome them back to the English work in Khargpur.
Rev. C. C. Roadarmel has successfully passed the Senior examination in Bengali. He says that now that examinations are over he is ready to begin to learn the language.

Rev. L. C. Kitchen has joined his family in Landour for the remainder of his vacation period.