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Miss Naomi Knapp.

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The Annual Reports, as submitted by each missionary for the work of the year 1933, appear in this number of Tidings in the order in which the missionaries' names appear in the directory. In addition to the reports of the missionaries, Mr. R. K. Sahu, as Principal of the Balasore High School, has written an enlightening discussion of the school's activities.

BHIMPORE

Rev. and Mrs. H. C. Long, having so recently returned from furlough, make no report.

Miss Grace Hill

This year the pupils in our school have numbered seventy-four. Of these eighteen were from non-Christian homes. A few years ago I used to think that to get a girl trained was a sure way to get her married. Now these trained girls have begun to send their little girls to school and when I see the keenness, the signs of good training and the healthy bodies of these little ones, I realize that the training has not been in vain.

We started the Charterhouse Course in the Fifth class this year. The study book is "Into all the World". It begins with Pentecost and traces the spread of Christianity throughout the world. As the teacher and I have worked out these lessons together, I have been interested to see how much of the material was new to her and it has
been again brought to my mind what limited access our teachers have to materials outside of the text-books.

I have been teaching nineteen periods a week. This was really too much to give me adequate time for supervision.

There have been thirty-five girls in the boarding. It has been increasingly hard to collect fees, as money is very scarce with the farmers. So we have tried in cases of girls whose homes are not too far away to collect fees in paddy. We have two new rice-husking mills (denckys) and the girls have been husking their own rice for one meal a day. This saves the rice of one girl and satisfies the complaint that boarding girls have to learn to husk rice after they are married. There has been but one casualty so far in the process, a broken finger.

We have carried on a campaign for a tidier boarding. You can imagine that with thirty girls living in one room, it takes a steady keeping at it to keep that room orderly. So I have been carrying away clothing that was not properly folded and put away. The girls must pay a pice a piece to get it back. The pice goes to the dhoba for washing the clothes. I have offered a prize this year for the girl who gets the least marks against her name.

We are happy to have a new tube-well. On account of it we went through the hot season with no lack of good pure water for drinking and bathing. It is no longer necessary for the girl to wait their turn at the village spring or to bathe in the muddy pond. The pump is worked overtime even now that it is an old thing.

Three girls from the boarding were married in February. In every case both boy and girl were fine young people and I could feel entirely happy about their marriage. Three girls were baptized at Easter time.

There is still a small Industrial Class, a few making lace, some sewing and weaving has been begun. I have not been able to make weaving a great success. The girls have made very little money, even those who have learned and can weave well. We are not giving it up entirely yet however.
Miss Naomi H. Knapp

To write a report of one’s work for the year is a very sobering experience. What has been accomplished anyway? What is there to show for one’s efforts? While thinking about this there comes into my mind an experience I had in November. While working in the office a man came in and was hardly seated when he said he was ready to be baptized. As we sat there talking a man from another village appeared to tell me the same thing. Both are men for whom several of us have been praying for some time. As I sat there listening to those two men tell their experiences and some of the things which have influenced them I realized how hard it is to know what things are ones which will count for the most. Several missionaries have helped to bring these men to the place where they were ready to say, “Let come what will, I am ready to be counted among the Christians.” There were influences which extended back to the time when they were in the primary schools. And then I thought of the mothers who had asked us why their son bowed his head before he ate, what the song which their son had sung at home meant, or told us how their son had refused to buy things on Sunday, or to do some of the other things which Molina had taught them were not right. Are the seeds being sown now for a future harvest?

This year we have carried on the work in the village schools as before. Miss Molina Marndi has been going to the two primary schools here three times each week as well as teaching one class each in the High school and in the Girls’ school. Since the latter part of November we have tried to reach all the village schools north of the river at least once each week. Besides the two near us there are fifteen. Jotish Kisku, one of the young preachers, is working with Molina Marndi and me on our Bible lessons in those schools. They are from five to thirty-five miles from Bhimpore by car. When we are going to the farther ones we start from here about nine in order to reach there soon after school has begun. With both of them teaching we are able to reach six or seven schools that day reaching home about dark. It sounds as though it would be easy to reach that number in a day but it isn’t.
Nearly all of them are off from any real road. In order to reach the farthest ones we spend nearly half an hour weaving back and forth thru thorn bushes, trying to turn corners sharp enough so the thorns don't get into the tires. Often when there is a road the carts have cut the ruts so deep that the car can’t get over it. Then we have to use our kodal (something like a hoe) to cut down the center. If we are unable to do that we have to take to the fields and go bumping along. A recent visitor said, “I suppose you know where you are taking me but I should say we are going to the ends of the earth.”

The other Bible women go along with us and visit in the homes while we are in the schools. Many of the parents have shown a great interest in hearing the things which their boys are hearing in school. Villages where people at first seemed very uninterested are now waking up and asking for the books which tell the stories their children have learned.

However, if you could see the veranda some days when Dr. Bacherler doesn’t get out here as she planned or some days after she has gone and left people to be attended to later you would know that all of my time doesn’t go into “making level in the desert a highway”. A part of each day goes into caring for sick people.

Girl Guides continue: several girls being nearly ready for the second class test. Time has been spent on courses for Bible in the schools, a course with the Bible women, and on courses for Sunday school.

The greatest joy of the year has been the baptism of some of the people in the villages to which we go. One of the men is out now telling others of the happiness he has found. He went about before trying to uplift the Santals by getting them to stop drinking, dancing of the women, etc. Now he tells them he has found there is no true uplift unless it is built on the true Foundation, Jesus Christ, and the people hear him gladly.
The political situation in our field is most serious—the third magistrate has been shot. Restrictions have had to be made more severe for public safety.

The devil has fought harder to prevent growth in our field than ever before. He has put temptation to drink and quarrel among our people. Yet we know of no one who has gone back to Hinduism. His most cunning devise has been, "just delay becoming a Christian".

The village of Tota has about a dozen Christian families, but there are about twenty-two who are hanging between eternal life and an everlasting death. Please do pray for an outpouring of the Holy Spirit on Tota, for, by His power alone during 1933, there have been thirty-three precious souls who have come to Christ.

Grace L. Howard

"SUFFER THE CHILDREN TO COME"

During a recent stay of three weeks in the little village of Bor-Tota I became acquainted with some of the children whom I should like to introduce to you.

We lived in one of the Indian worker's two rooms, and his little grandson Sam and "little Orphan Annie" whose real name was Hope, never missed anything that went on in our side of the house. Sam was eight and Granny had recently brought him home with her to fatten up with good food and love. Hope is no bigger than Sam, though much older. She has been in Sam's family for many years and they love her like their own child. Their great sorrow is that she has no mind for books. But she is quick and very hardworking. She followed me around like a shadow those days before Granny arrived home, and she had things in her own hands. She soon learned how to light the
oil-stove, make tea, lay the table, and serve the food just like our cook. Often she cleaned fish for me, picked over rice and lentils, grated coconut, and was most interested in the preparation of anything that I could share with her. And even if it was only one pancake, that was Oh, so delicious, she gave half of it to father, saying she had helped to make it.

I had been trying to knit sleeves for a little coral-colored sweater. Hope thought it beautiful and was so eager to learn I let her try. She learned in an astonishingly short time, but my needles were so long when I came back home I sent her some short ones and some bright wool.

In the evening when the men,—her "man" and mine, were out having meetings, we gathered the children together and sang. Besides Hope and Sam, there were Gopal, Rameswar, and Nanda. We sang, "There's not a friend like the lowly Jesus". "I will make you fishers of men", "Oh Happy Day", "Are you weary", and many others. Sometimes we told stories. I'd say, "Do you know about Joseph?". Then when I'd begin, I found they did know, and if I left out one single solitary word I was reminded of it. Sometimes we read, each one having a gospel of Mark and reading verse about. Sometimes we played games in the moonlight, these sober children carrying life's burdens so early. Such joy and such laughter! Round and round the little courtyard, and they never wanted to stop. Sam has the sweetest, heartiest laugh any child ever had. Hope was nearly always laughing at nothing in particular and didn't she get hysterical when the missionary man made funny faces at her!

Gopal's main feature was the mouthful of beautiful white teeth whose picture any toothpaste manufacturer should be glad to possess. Gopal's teeth however advertize charcoal and a little wooden twig shewed into a brush at one end. Gopal had a baby brother Rakhal who was the pet of the village. It was Rakhal's delight to get his brother's book and sing at the top of his voice, then drop his little head, pretending to pray, having "church" all by himself.

Rameswar was a dear. Bright as a new dollar he had already learned to read and write and was going on nicely with the village teacher. He
is about ten, I should say, no one in the village really knows how old he is as no records are kept. One night in prayer meeting we had prayed for the conversion of a certain neighbor and his wife. At first the man was willing to come, but his wife was not. We thought that after her mother and brother were baptized she too would consent, but for a while she was more opposed than ever. Then on Sunday afternoon the Christian women went and had service with her, and she confessed her desire to be baptized. And it was little Rameswar who taught her to pray saying, "Lord Jesus, I am a sinner. Have mercy on me. Forgive my sin for Jesus sake, Amen". How his face glowed with the triumph of having had her repeat it!

When I came back to Midnapore I needed some extra help and chose Rameswar to go with me. It was hard for him to leave the only family he had,—his old father, and equally hard for the father to give up the boy; but he had never been to Midnapore, had never been on a train before in his life, and it was going to be such a thrilling adventure. We left Bor-Tota before sunrise, Rameswar, his father, a coolie and I, trudged across the rice fields for two hours until we reached the railroad station at Belda. After a little wait the train came along and Rameswar scampered up besides me, his father’s last admonition being to keep close to the lady and be a good boy. He was most obedient in both, so frightened and so fearful of getting lost he wouldn’t let me out of his sight all day. In about an hour we reached Khargpur where we got down and had to change to the Midnapore train. As I had some shopping to do, I stayed over until the afternoon train. I left Rameswar with my luggage in the Ladies’ Waiting Room at the station while I went to have a cup of tea. He had never been out of his native village, remember, where the only furniture if any consists of a rope and bamboo bed. So he luxuriously stretched his small brown body out on one of the reclining chairs for "Traveling First and Second Class Ladies", and was rudely disturbed both in body and mind when the attendant came along and turned him out. Presently we engaged a "Victoria" and set forth on our various errands. As we passed the rows and rows of railway employees’ houses, Rameswar wanted to know if they were all Christians, and he was disappointed to find they
were not. The bazaar was a thing of wonder, so many shops and so many things to see and buy. After a while we got into the Midnapore train and after another half hour’s ride we reached Midnapore. We drove up to the house in the milk-wagon sort of local conveyance known as a tikka gary. Rameswar had never seen so large a house before. From room to room he went asking each time, “Whose house is this?” It was such a big place to a little boy who had only known one tiny mud walled room for a home.

He and I were all alone so I let him have his bed in the dining-room which opened into my bed-room. He only had one change of clothes, so one night I laid some outgrown garments of one of my children on his bed. He examined them carefully, folded them up, and lay down. After a long while I saw that he was up, had turned up the light near his bed and was lovingly fondling those precious garments. The little khaki shirt,—he fingered and counted the buttons, ran his hands in the pockets, held it up against him, and finally with a sigh of content put it away and went to sleep. I gave him a shoe box to keep his things in, and after a few days when he went home, he carried this precious shoe box, in which was a mirror and comb, a pencil and some books, his precious khaki shirt, and wrapped around all was the new blanket I gave him. He was so eager to go back to his father and I wish I could have been there to hear the wonderful tales he told Gopal and Nanda about life in Midnapore.

We want these children to grow up into leaders in their village life, as even now they take part in the services, reading the Scripture and leading in the singing. God grant that funds may never be too low to provide them a Christian teacher and pastor.

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**Miss Ruth Daniels**

**Midnapore Girls’ High School**

Midnapore—the mention of the name Midnapore makes people all over India open their eyes and, if we say we are from Midnapore they
are amazed that we dare to live here. On September 2nd a fine English Magistrate was murdered, the third one to be murdered in Midnapore in three years. This has given the town an unenviable fame and the subsequent arrests, police restrictions and punitive taxes have made the town unpopular and created a financial and mental depression, all of which affects even a Mission Girls' High School. In our Mission also the name Midnapore is in bad flavour for the church here always seems the weakest of all the churches and the past year has been one of the worst for division and un-Christian spirit. Midnapore further has a bad name in Bengal for unhealthiness, so many teachers do not want to come here and it is hard for us to fill vacancies. For this reason we have this year screened the H.S. teachers' quarters to protect the teachers from malaria. These are some of the unfavorable conditions under which our school must strive to shed its light, but there have been many good things to report in the past year.

The number of pupils was more than in the previous year, reaching the maximum of 140, 60 Christians and 80 Hindus, of which 31 were in High School classes. Two girls took the Matriculation Examination, which means finishing H.S., and both passed in the first division. One of them obtained a Government Scholarship for College, standing one out of the seven highest girls in all Bengal. Both girls have entered College and it may be remarked that every girl who has taken Matric. from our school in the four years since we began to be a H.S. has gone on to College. Two girls this year received Diplomas and one a silver medal from the Needlework Diploma Association of Bengal.

At the beginning of 1933 we saw that we must take some definite steps to avoid a deficit in these hard times. We increased the rates of the Bus charges and this has substantially increased our income for the year, though there is a fear that it may deter new girls from entering the coming year. Then the girls and teachers entered heartily into a campaign to raise Rs. 1,000 for our Reserve or Endowment Fund, which was started several years ago but is still small. We asked gifts from well-to-do people of the town and more especially from former students and teachers and many gave and expressed their affection and loyalty for the school. At school we gave a play and a sale. On Sale
Day at the different booths—garments, pictures, fish pond, rummage, refreshments and entertainment—the girls were lively with enthusiasm and found that they themselves could really make money for the school. The Governor of Bengal visited Midnapore and we received a share of his gifts. Altogether we raised Rs. 760 of the Rs. 1,000 we wanted. Even better than this was the help which came from the teachers who were so loyal and self-sacrificing as to contribute each month from their salaries to the running expenses of the school, and this in spite of their salaries being reduced.

We had great difficulty about change and illness of staff—from January to May there were four different teachers in the Second Mistress’ post and the Headmistress was ill for most of two months during the same period—but we lived through it and now have a better staff with one more member than ever before. Peculiar prejudices were shown by a Hindu graduate who was 2nd Mistress for a time. She said she would live and eat with the Christian teachers, but when she found they had a Mohammedan woman for cook, she would not eat their food or anything cooked in the same kitchen. She said we must provide her another cookhouse, which meant build one. We could not do that, so she finally consented to eat Boarding girls’ food, plain at the best, and cooked by a Santal Christian. For a Hindu that seemed most strange, to prefer a Santal and a Christian to a Mohammedan.

Miss Roy was Headmistress at the beginning of the year but was taken seriously ill and had to resign in May. That was a great sorrow and misfortune to us. She has recovered since and taken a good position elsewhere where she is exerting the influence of her radiant Christian life in a Hindu Girls’ School. Her heart is still bound to Midnapore and she is giving a scholarship for a girl here this coming year. She came back to visit us these Christmas holidays and the girls and teachers came joyfully to see her. She says the girls in her new school are not nearly so refined or polite as ours. It helps to know that she is with us in her thoughts and prayers.

In May we needed three new teachers, one of them for Miss Roy’s place. During May vacation I was ill in the hills but I was writing here and there for teachers. There were many besides myself praying
about the need. One of these was Hemlota Dey, our Infant Class teacher, one of the most dependable and indispensable teachers we have. She wrote me a long letter of which I shall give a portion:

"When I heard of your illness, I felt very sad. Why do people who have so much to do get sick? Alas, if I were only highly educated like you people and if I were a true servant of God, then I would manage this school and let you rest, but I am just nothing. Now it weighs on my mind how I may be a help to you. Why am I so unworthy that I cannot do anything? It seems to me I hear a voice saying, 'Help with prayer. You cannot do anything, only pray'."

She has greatly undervalued her abilities, and what greater thing could any one do than pray?

Then on our return to school in June we rejoiced for we were blessed with all three teachers that we needed. One of those is Miss Ally, Headmistress for next year, a true Christian and an affectionate and efficient teacher. She was about to leave in December saying her health was not good, but suddenly as if receiving a special call, she decided to stay. She will be a real fellow-worker for Miss Stearns, who took over charge of the school in my place in December. Miss Stearns passed her Senior Language Examination in July and has been doing a share of all the work ever since.

One new step at school this year was to announce that if any guardian had conscientious objections to having his daughter study Bible, she might be excused from Bible class. I knew it would take some out of class, but still I felt voluntary attendance would be of more value in the future. To my surprise I have had only two such requests for exemption.

Another new step was about untouchables. For several years I have had sweepers ask to be allowed to send their children to our school, but I have never come to the point of taking any in, and none have actually come to the point of sending the child to school until last March. In January I announced that if any sweeper or other lowcaste child—but sweepers are the lowest and most untouchable of all here—should come, I would not refuse to take her in. I could not do less as
a Christian and I felt the high caste girls as admirers of Gandhi could not object. So in March when the first one came, I took her in and to my surprise have never heard a single work of objection or gossip about it from any source.

There have been sixteen girls this year in the boarding, of which Mrs. Bose is in charge. Since April the work on our new two-storied Hostel Building has been going on and in the coming year it will be occupied. The Boarding girls go out every Sunday to two lowcaste groups of children. The girls themselves have really taken the responsibility all the year and their work tells. Again this year at Christmas the girls prepared a happy time for the children on the Boarding veranda. The girls had made scrap books and bought a few gifts and some refreshments. The children had been taught songs, recitations and a little play, for a program, and besides girls and S.S. children, there were teachers and missionaries for an audience. Those children have grown much since last year and, oh, so much since the girls first began there more than three years ago.

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Dr. Mary W. Bacheler

I have not been out with the Bible women as I intended. The visits I have made have been interesting. One afternoon we went to a large village about six miles away and had an interesting afternoon with the women and girls. We went there one evening and had the pictures; the magic lantern did well and the 200 men, women and children were quiet and attentive from first to last. We had one of the young preachers with us, a good singer and he sang to emphasize the pictures.

Sometimes I have taken leaflets and Gospels and gone to the Railway Station to meet a popular train, and when I have had Mrs. Bose with me there are always Gospels sold. The last time she was not with me, and I was quite proud of selling some Gospels. I gave out a good many leaflets, and afterward saw the men and boys reading them as they waited for the train.
In and out of the Dispensary I have registered 2,054 patients. Some returned several times, bringing up the total number to 5,774.

The weekly visits to Bhimpore have been kept up and I generally see about a dozen patients on those Tuesdays. A village a little off the road wanted me to go to them and take medicines. So I did and sat in the car under a spreading Banyan tree. A crowd soon gathered and I thought I was going to have enough patients to pay me for stopping. I talked to the little company, but sold no Gospels. Leaflets were taken, however, so something was left with the villagers. A well-dressed man, over middle age, came bringing several children whom he wanted me to look over. He had a great many questions to ask about them, but he went away without getting any medicine. That happened several times, and now I do not bother to take any medicine with me. I have a good supply of everything at Bhimpore, and if the patients like to go to me there I give them what they need.

Once at Bhimpore one of the house servants wanted me to go out to a neighbouring village to see a schoolmate who was quite sick. I found him in an inside room, with no windows and the only door opened on an open court around which were cookroom, cattle shed, etc. The room was shut of course. The patient was lying on a string cot bed, hot and dirty and very thirsty. I discussed his condition and what could be done for his comfort and ease. I was met at each point with protests. He could have no water inside or out, not even to be wiped with a wet cloth. If he drank he would swell up and die, and so on. I wondered at the so persistent arguments, but understood it better when I found the "native doctor" was outside listening to the conversation. He thought any quinine must not, on any account, be given, and he made further objections to my proposals. So I felt as if my visit was absolutely thrown away so far as the patient was concerned. Our people who had urged me to go, however, appreciated the trouble I took.

Miss Knapp used to keep all her drugs and appliances in a small almirah, in several rows, and I had to ask her to find me almost all I wanted. This was a bother to her, as sometimes she was away from her office, and I had to wait till her return. Now everything is in
a roomy almirah, with shelves on the heavy doors, so all can be seen at a glance. It saves time for both of us.

The new things one learns are sometimes amazing. A man fell on the road and was brought in in our car. He was very weak. I was not at all sure whether it was indigestion, or shock, or epilepsy, as important symptoms were lacking to make any sure diagnosis. A young man who thinks he knows everything came to call on the man, and at once knew just what had happened to cause the seizure. "His heart had turned over." This youngster likes to pose as a dispenser of healing, so he always has to have and give a reason for everything. He has "butted it" on several of my cases, with his wild remarks, given with convincing sureness.

I try to plan for a little talk to the patients every day. Sometimes I take a portion from a Gospel and read and explain it, and very often sell a copy or two. Mark’s Gospel, which for a long time was the only one selling for one pice, has questions and answers at the back. On the front cover is a cut of Jesus and the little children, on the back one of the Sower.

The seed is surely good and who can tell about the nature of the soil into which it falls? Ours to keep on sowing, trusting the Lord of the Harvest to care for each little seed, and some day bring it to fruition.

Miss Stearns, having completed her language study during the past year, has no station report to make.

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**Rev. G. B. Harris and Mrs. Harris**

There isn't a huge amount to report from this side. Mrs. Harris and I helped out a few weeks in the Girls' School during the illness of the Headmistress. The Y.M.C.A. work has been discontinued for the time being as a result of the curfew laws and the myriad other restrictions the police have felt it necessary to put on since the murder of our magistrate, Mr. B. E. J. Burge. The work was showing promise.
One of the college professors had promised his co-operation in the matter of a Bible Class, provided we first put on a series of lantern slide lectures giving the Biblical background. At the only one we were able to have before the unfortunate event referred to, the crowd overflowed our seating capacity. During the months of its operation, the Y.M.C.A. was glad to have several distinguished speakers on the subjects of Christianity, rural reconstruction, and the like. The Bengali Literary Society, Midnapore Branch, was giving us splendid co-operation. Plans for an extension and expansion of the program could not be realized, but are held in abeyance, pending a possible re-opening of the work in the distant future.

The Mofussil (village) work is progressing "as usual," which means not too much emphasis on the "progress" part of the word. Changes in method of approach seem absolutely necessary.

A village reconstruction scheme nearby shows promise of success, and another is in mind for a Santal village some little distance away. The former is non-Christian, the latter Christian.

For both of us, the rest is just that myriad of insignificancies which make up "mission work." The local church is still unavailable as an avenue of approach to the local non-Christian communities. It is in itself an object of great prayer, and should be one of evangelism as well.

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**KHARGPUR**

**Rev. E. C. Brush and Mrs. Brush**

**Telugu Indian Work**

The Telegu Indian church, organized only a few years ago, is meeting many of the religious needs of the Telegus who have come to Khargpur to seek employment. The present membership is 82, seven having been added by baptism during the year. The teacher of the Primary school is the only mission paid worker in the church. Of the
Rs. 386 contributed by the church, Rs. 25 per month is paid towards their pastor’s salary. The average attendance of about 50 at the Sunday worship shows that the members are indeed interested in the witness this church is bearing for Christ. Two weekly prayer meetings are also maintained.

The Sunday School program is carried on through two schools with a total membership of 65 boys and girls. Christmas Prize Giving brought together a church well packed with 175 children and about 100 adults. This large number of children not at present in the School shows that the opportunity to extend the work is bright.

The Primary School is supported by a small mission grant and fees from the children. Aside from the very definite religious instructions given each day, these 33 children attend the Sunday School. Only seven of these children in the school come from Christian homes. This opportunity to teach Christian ideals justifies in our opinion the expenditure of mission funds on the school.

**English-speaking, Ward Memorial Church**

The Union Church offers a rather unusual experience for the missionary. Many of them are very busy telling the preachers how to care for their churches, how to lead the latter into the fuller meaning of discipleship. But the Union Church offers an opportunity for the missionary to demonstrate methods. And may I say that the missionary-in-charge finds a real joy in his pastoral relationship. He submits the report of the past year with this idea in the foreground.

At the very beginning may I state that the year 1933 has been by far the most encouraging of all the ten years of our service in Khargpur. “Old Man Depression”, American and British movies, the popularity of Sunday sports, and the Terrorist Movement have not noticeably affected the work.

The work of first importance is the church in her spiritual ministry. The meditation in the Sunday evening service of worship has centered about an effort to rethink religion in terms of present day needs, using the Books of Hebrews and Romans as the basis. Attendance has in-
creased about 20 per cent. during the year. The year is closed with a substantial balance in the treasury. The local work is maintained by the weekly offerings and a monthly subscription book. All local expenses are paid, and Rs. 100 per month is given to the mission to apply on salary.

The Easter Season services were a real soul-searching experience beginning on Wednesday of Easter week. Against the ritualistic Church of England background, the present-day application of Jesus’ death and resurrection were used to challenge a full surrender to the Cross of Jesus and the risen Saviour. These services were well-attended for the Easter message grips the attention of the Anglo-Indian people.

For some years various groups of young people have been meeting at times in a home, and again here in the mission bungalow. This group has been brought to the bungalow on Sunday evening after church service, and a deep interest is shewn in religion. The aim of the meeting, aside from fellowship, is to learn how to discuss with others the meaning of the Christian life. The young people are taking an active part in the church activities. One young couple took over complete charge of the decorations in the church both for Easter and Christmas. A joyous climax to the year’s activities came in the last service of the old year when the missionary had the happiness of baptizing his own son and one of the other young men of the congregation.

The second phase of the work centers in the Sunday School, and here lies the hope of the future. The “Keystone Graded Lessons” have been introduced from the beginning through the Junior classes. Both teachers and children are very enthusiastic over the new course. The old International Lessons have served well since the beginning of our work in guiding the training of the children in religious ideas. We are expecting greater results from the new. The cost of the Sunday School supplies, about Rs. 500 has been met in full from the offerings brought by the children.

Two events of the year should have special mention. The Sunday School Christmas Tree adds just that touch of cheer needed so much these days in India. About 200 children with their parents gathered about the lighted tree on the compound to sing Christmas carols, and
receive the tokens of remembrance sent out by the children of the First Baptist Church Sunday School in Camden, N.J. To have always been remembered over a period of ten years by Christian friends whom they have never seen, places a value upon these toys which money cannot buy.

The second event is of course the annual Sunday School picnic. What could be more ideal than a picnic sandwiched in between Christmas and New Years to make the season complete. A free pass is granted by the officials of the Railway for over 250 children and young folks to go by train the distance of 8 miles to the wide sandy bank of the Cassye river near Midnapore. From 8-30 in the morning until 5-00 in the evening the children play on the sand or wade in the shallow water with only two interruptions, one the 11 o'clock meal of salt meat, chicken, beef cutlets, curry puffs, bread and butter, and oranges served on leaf plates, the other the 3 o'clock Tea of rolls, cake, gelabis (sweets), plantains (bananas), and a large mug of tea. This food is all furnished free by the parents and friends of the Sunday School. Yes, this provides an ideal picnic for these city children. But what about playing in the water all day long at this time of the year? This is the most ideal time, for the winter cold has robbed the sun of its scorching heat of mid-day, and it is really pleasant to be out all day long. One young man was heard to say to his boss, "If necessary I am willing to work on Christmas day, New Year's day, any day. But when the picnic day comes I must get off".

The third phase of the work is reported under the head of Social Activities. The W.C.T.U. continues to uphold the temperance ideal. A few new members have been added during the year, an indication that the W.C.T.U. idea is becoming more popular.

The annual dinner held in February was a record dinner where 60 persons were seated and served at tables spread in the mission bungalow. There followed a local program on the wide front veranda. An English soldier present reported at the close, "This has been the best evening I have spent since I first came to India".

The tennis and badminton clubs, entirely self-supporting, have become so popular that we have had to refuse membership because
of the lack of vacancies. The remark most often heard about the
courts is, "Could we not have another court?". It is a joy to serve
this crowd of young folks eager not alone for the games, but chiefly for
the Christian fellowship, a spirit which distinguishes our clubs from
all the other clubs of the city.

It surely is a joy to serve in the midst of these people.

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Rev. L. C. Kitchen and Mrs. Kitchen

Rev. L. C. Kitchen, having been recently in charge at Bhimpore,
reports this work first:—

BHIMPORE HIGH SCHOOL

The year 1933 has been a fairly good one for the Bhimpore High
School and Hostels, in spite of unbelievably bad economic conditions.
The enrolment again exceeded previous years, reaching a total of 206,
and the wastage during the year was less than ten per cent., which is
quite remarkable. It appears that our students, even those who can
bring nothing but their rice from home, are better off in school than
at home in these hard times. More than half of the boys were Santals,
and nearly one-third Christians of Santal origin, only one-eighth being
Hindus. This very seriously handicaps the school in the matter of
fee collection, as even the Hindus are mostly from homes of the
poorer castes.

The only change in the Staff during the year was a temporary one
—a fine young Christian graduate, with the M.A. and B.T. degrees,
has been supplying for another Christian teacher who has gone to David
Hare Training College, Calcutta, for graduate teacher-training. From
now on, two of the three graduates, all of whom are Christians, will
be trained teachers, including the Headmaster who has shown a keen
interest in anything pertaining to the welfare of the school. Of the
14 teachers, all but two are Christians, the exceptions being the Sanskrit
Pandit, a Brahmin, and one of the Vernacular Masters, a Santal.
Five boys were sent up for the Calcutta University Matriculation examination, of whom four passed. One of them, a Santal, was awarded the Government scholarship reserved for aborigines in our district, and he has gone to Wesleyan College, Bankura, being further assisted by the Village Teachers' Convention from their scholarship funds.

Toward the close of the year we learned that the recognition by the University, and the financial support of the Government Education Department have been renewed for a further two years, thus giving Mr. Long, the new Principal who assumed office in November on return from furlough, a fair start as he continues the experiment in secondary education for this backward people.

In connection with the change of Principal in November a very delightful function was arranged by the Staff and students, combining a reception for Mr. and Mrs. Long with a farewell for the retiring Principal and Mrs. Kitchen. The latter included no less than fourteen separate farewell addresses from School, Hostel and Church groups or organizations, and a presentation of some beautiful Indian ornamented brass and carved wood flower stands and holders. The measure of the affection of the whole community was most feelingly demonstrated.

A group of seven men and women, including two of the most substantial and influential Santals in Bhimpore district came to tell us that they could not allow us to leave Bhimpore, without baptizing them. So the influences of years culminating in our departure from Bhimpore finally lead them to decision, and the wife and husband together in three families, and the father of one of the men, the headman of his village, were baptized before Christmas. Two of these men are teachers of village schools and others of the Santal teachers are considering following them in confessing their faith in Christ publicly.

**Santal Village Primary School**

The Village Primary Schools this year passed 111 candidates at the Lower Primary examination held in Bhimpore at Christmas time. An unusually large number of candidates whose names had been sent in were absent on account of illness but if half of those who passed attend the Bhimpore High School there will be considerable congestion in the
lowest class. Fortunately for many of them the seven Upper Primary Schools in the district are doing increasingly good work and are providing better and better facilities for two years of Upper Primary education in the villages. This is a policy which affects the Bhimpore High School adversely but is in the interests of the village boy. An investigation into the effectiveness of village teachers has indicated very marked progress in efficiency, particularly among trained teachers, in the past four years, both as regards the number of pupils prepared for the examination and the number passed, and has revealed a considerable reduction in the percentage of teachers who fail to send up candidates in any year, from 35 to less than 20 per cent. Some of this has been due to the "axe" but more of it is a justification for the increased attention being paid to Primary education and should still further improve in the future with the division of the supervision of the Primary and Secondary education of the Santal field between two educational missionaries.

**Darjeeling Language School**

The Darjeeling Language School for Missionaries again took over four months of our time and was another happy opportunity for contact with and service to the new generation of missionaries for Bengal, getting them started off on the language and perhaps in their attitudes toward their future work and friends. The School was even more successful than last year and appears to be thoroughly re-established in spite of having been closed for a year in 1931, and in the face of the depression. An increase of enrolment in Junior and Senior classes, and the addition of an Extension Course to the program of the School were the chief features. The examination results indicate the cumulative effect of attendance for both years of the course, and the inestimable value of the School for an adequate mastery of the language. Since it is a co-operative venture of several larger and a number of smaller Missions, we may assume that we have discharged our duty for the present but if we are to have a really satisfactory Language School some more permanent arrangement for the principalship and for accommodation is essential.
SANTAL DISTRICT EVANGELISTIC WORK

From May 1st when the Bergs left on furlough the responsibilities of the district evangelistic work have fallen to our lot. Little could be done until our return from Darjeeling in July. Since then the task of preparing the workers and organizing the new program of religious education in the village schools, in co-operation with Mr. D. K. Biswas, has occupied much of our time. The course was ready to begin in November and a start was made with about 15 schools. Various difficulties have appeared in the way of getting the right workers for this important work, and preparing them for it. Not a little time had to be given to gathering up loose ends and supervising the churches. Our right-hand man, Rev. Debnath Marndi, veteran Santal leader, died most unfortunately in November. Though it was not generally known he had been ailing mentally for some months. His loss is keenly felt as it left us without an ordained minister in the Jhargram field. His one ordained Santal colleague in district work is located in the Dompara Home Mission field in Bihar and has a considerable territory of his own to cover. Even though we were not relieved in Bhimpore till November, several trips to mofussil had to be made before that; and although we have been almost constantly on the move there are still Santal candidates waiting for baptism and the right hand of fellowship, and some churches have not had a communion service for several months. Fortunately at least six of our churches are now accessible by motor on Sunday from Khargpur. Altogether there have been over 40 baptisms in the Santal field, including the district around Bhimpore but not the local church there, and only one Santal church has reported no baptisms. That church is one in name only—merely a group of widely-scattered families that never come together for worship owing to distances separating them. The remaining churches are all but one, or possibly two, showing evidence of growth in grace and zeal for the work of the Kingdom.

KHARGPUR WARD MEMORIAL CHURCH

The Khargpur Bengali, Oriya and Hindustani work has had very little missionary supervision, except around Christmas and New Year's,
since the Roadarmels left in May. The pastor, Rev. K. Behera, is one of the most capable and tireless leaders doing excellent pastoral and evangelistic work in the face of considerable difficulties. He conducts both Sunday and Mid-week services in a branch of the Oriya church two miles away, besides Oriya or Bengali and Hindustani services in the Kharida church. The work of the Home Mission Board preacher had been less satisfactory as he was left too much to his own devices meanwhile. But a change of preachers for the coming year and the temporary assignment of a young candidate for appointment to accompany him will make for more satisfactory work and we trust mean much this coming year. There were nine baptisms during the year.

Miss Prodhan, our Bible woman, is doing faithful work among the women of these railway settlements, though such work is inevitably far from spectacular and the results very intangible but the value of a constant Christian witness and influence among the women of non-Christian homes by a young woman of such education and refinement is certainly not insignificant. It is hoped that a more aggressive program for Christian women may be arranged this year so they may take more active part through women's organizations in the work and worship of the church.

Mrs. Kitchen quotes Kritibas Behera, the pastor as follows:

"The church members are working in unison to spread the Kingdom of God in Khargpur. The branches of the C.E. Society carry on meetings in the various settlements. Four nights in the week, cottage prayer-meetings are held, and on Thursday evening the members assemble in the church for the weekly prayer-meeting."

The work at Nimpura is not too encouraging. We hope with the addition of two preachers from our staff from February 1st, we may be able to manage the outstations much better than in the past. The Sunday School, as usual, needs more and more efficient teachers. There are very capable women teachers here in the station, but they are living at such a distance from the church, it is impossible for them to attend Sunday School.
During the year, nine members have been added to the church by baptism.

The missionary is hoping that, during the rains, he will be free from touring sufficiently to help spread the Gospel among the people here.

Miss Prodhan, our trained Bible woman from Sabulpur, goes about doing good among the women of the various settlements. On Tuesdays, the women’s meetings are held. I found, on leading the Christmas meeting that the women were a congenial group, all trying in their various languages, to help Miss Prodhan. This year I hope to be able to supervise the Bible woman’s work and so make it worth while. We see many tasks here in Khargpur and ask your prayers for our pastor and leaders among men and women that they may take courage.

JAMSHEDPUR

Rev. L. F. Marsh and Mrs. Marsh

The past Conference Year has been a very interesting one for us in Jamshedpur. We have carried on with the usual activities of the station. The two Sunday Schools for English-speaking children have done excellent work largely because of the faithful, painstaking service of several good ladies. The services of worship in the Church of Christ have been well attended and there has been a noticeably fine spirit of reverence and devotion manifested. The financial contribution of the church toward our salary has been very good considering the loss of a number of contributors during the year. The Home Messenger, a little parish magazine, has gone into more than a hundred homes each month to minister in a quiet way to the things of the spirit. The special seasons, such as Christmas, Easter and Harvest Home, have been marked by appropriate services. One of the best services of the year was the one in which the children of the station who are attending the various Hill schools were recognized.

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In July we entertained our Semi-Annual Conference and despite a heavy program of conferences, committee meetings, etc. time was found for splendid Christian fellowship. I have served as a member of the Reference Committee and Mrs. Marsh has been a member of the Program and Publicity Committee.

An event of more than passing importance has been the completion of a little building near the village of Mohlbera. This building has been erected without any Mission help. Our Christians in the village of Mohlbera are mostly Telugu speaking and many of them are quite poor. Yet they have raised more than Rs. 500. One splendid layman, Mr. V. J. Rao, has managed the enterprise. This building will be used for services of worship and for Sunday School on Sunday mornings. It is expected that a day school will soon be started. At present there is no school to care for the Christian children of Mohlbera. I am hoping that a program of Christian welfare work can be initiated with this building as a center of activities. Perhaps the development of this project in the village of Mohlbera will mark the beginning of a larger program here in the Jamshedpur area. The fact that the Christian people of Mohlbera initiated and carried thru to completion this little building marks a distinct advance in Indian enterprise in Jamshedpur.

During the year it was necessary for the majority of the members of the old Calvary Baptist Church, our largest local Indian congregation, to withdraw in order that they might affiliate together in a new church. This action has resulted in the formation of the Bethel Baptist Church. Since April a new spirit of peace and harmony has prevailed and finances have shown a decided increase. A Covenant of Membership has been made the basis of entrance into Bethel Church and I feel that it is safe to predict that a new note of spiritual earnestness will mark the life of many of the individual Christians of the area. The crisis that gave birth to Bethel Church was brought about by the refusal of a number of the members of the old Calvary Church, mostly young men, to abide by constitutional methods in seeking to accomplish their wishes. The only manifestation of unchristian spirit thruout the entire episode has come from these people. As unpleasant as the experience has been, it has confirmed my faith in our
Indian Christian people to protect their own rights and to "work" democratic institutions.

Mrs. Marsh and I have rejoiced to see in many ways the gradual permeation of many aspects of Indian life among non-Christians by the spirit of Christ. We take courage in the face of such manifestations and we are happy in the thought that we have been privileged to know so many splendid, cultured Indian friends. I am convinced that Christ has secured a much greater hold on the heart of India than the statistics of church membership might indicate.

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**SALGODIA**

**Rev. George Ager and Mrs. Ager**

Another year has come and gone and, by God’s grace and continued care, we have been spared to work on in his vineyard. Surely goodness and mercy have followed us. We praise Him who has promised to be with us always.

The church has now another pastor who helps in the work in the community as well as preaches in the neighboring villages.

Two of our preachers have gone to the Cuttack training school to continue their studies, a young man who has been teaching in an outside school has decided to go there, too, to qualify himself for mission work. Though there is a shortage of workers, the Master’s work continues with the help of our young men’s C.E. Society.

A man and his wife were baptized in the rainy season in another village and we are hoping and praying that many more will be added and another church may be formed in that village. Before the baptism was held, a curious incident occurred. They called their relatives from far and near, a day before, gave them a feast and told them that they had decided to be baptized, and follow our Lord Jesus. They strove with the relatives to do likewise. They then said good-bye.
After they were baptized, some of our Christians from Amdiha, Domsahi, and Salgodia sat together for their midday meal, and the two ate with us while their relatives loitered about. Then, we had a season of prayer before we had to leave them at sunset. Our preachers, with Rev. G. Rath, spoke to these visitors so earnestly that we felt the Holy Spirit was striving with some of them. The old mother who had recently lost her husband refused to leave her old ways, though she was reasoned with so earnestly. I feel sure that soon this whole village will come out on the Lord's side.

There are more inquirers who will soon decide, I hope, to give up their old ways and come into our Lord's fold.

The Middle English School here in Salgodia is doing well. Seven have successfully passed their final examination and left the school to further their studies in a school of higher grade. The pupils of the Lower Primary School have shown much progress and some have been promoted to the higher school. The manager of this estate, which is owned by the Nawab of Murshidabad, is helping to a great extent by sending more pupils who have passed from the lower schools under his jurisdiction.

The last rainy season did much damage to the school building and the boys' boarding houses and Masters' quarters. A furious storm blew some of the thatch off the roofs and, as material could not be obtained, the whole suffered considerably.

A new school house has been built at Amdiha with the help of the guardians and parents of the pupils and a contribution from the Chairman of the local board at Jhargram who helped with money. The work of this school is encouraging and the Sub-Inspector of Schools wishes to put it into a higher grade, but funds are not available at present. Perhaps the local board at Jhargram can be induced to help with this work also.
1933 was the year of cuts in the Girls' High School. On account of not being able to secure an increased budget in order to secure better qualified teachers, and not having a hostel near the school so that the girls could do better work, it was necessary to close the two highest classes of the high school from the first of January. Then both the Mission and Government each cut their grants some. By the end of the year, since there was no hope of increasing the budget in the near future, it was decided to cut the teachers’ salary scale. This meant for the most part, the reducing of the number of increments, thus reducing the maximum pay.

However in spite of the cuts we have many reasons to rejoice and be happy. In February the Director of Public Instruction visited the school and approved of a small amount of the school money being used to supplement the fees that children were paying for a school bus. Later the District Magistrate gave one of our Christian men, Mr. Kulendra Mohapatra who was the proprietor of the bus, permission to have the Technical School build a 22-passenger bus on the condition that it be used for the Girls' School when needed. Next three Hindu gentlemen made a gift thru the Magistrate of Rs. 300 toward the cost of building a kitchen on the Middle School Compound to make a hostel possible for Hindu girls since this is the only Girls’ School above an Upper Primary Standard within the whole district. The Mission has given money for a well for the High School Compound, which besides furnishing water for that school and teachers' quarters, will supply water for the school gardens. Last of all the Christmas money from the Missionary Society of Bath, Michigan, arrived just in time to help us close the year as usual with our Christmas tree at school. This year so many things did not come out thru the white cross, and exchange was very low, so it was not possible to help as many schools as formerly. However besides the money used for this school, some was spent to
buy a dozen dresses for some poor children in one of our Christian villages. So to take the year as a whole, financially alone, we have many reasons to be thankful.

Ten girls wrote the Government Middle School Certificate Examination which is necessary for passing the Grammar School. Six passed, one having distinction in Bengali Literature and another receiving distinction in Arithmetic. The one who passed first will receive the medal. One girl took the Upper Primary Scholarship Examination. Even though she will not receive a Scholarship, still she has received a certificate showing that she passed the examination.

A few changes were made in the staff. The Head teacher who was a graduate and a Hindu left to accept a position in a Hindu School, and after a few months, Miss Bilasini Mohanty, B.A., B.T., a Christian teacher who had formerly taught a year in the school, returned after finishing training to act as Head Mistress. So now we have the best qualified staff that we have ever had. Out of a staff of 14, only one is Hindu, and four have passed High School. We hope the class work will greatly improve under the supervision of our new Head Mistress.

The Christian Endeavor Meetings are held every Saturday morning. All of the children both Christian and non-Christian attend. Besides these meetings, all children attend Bible Classes three times a week and prayers daily. For several weeks some girls attended an inquirer’s class after which most were baptized on Easter. When I stop to think over which work I really enjoyed the most during the year, I think that I would have to say the Sunday School.

The whole Sunday School was reorganized during the year and only the Beginners and Primary Departments are now held in the Girls’ School. But in this connection we had teachers’ meetings under the supervision of Mr. Frost, and the Indian teachers all showed such an interest in Sunday School work, that I really count these hours of fellowship with our Indian friends among the happiest of the year.

Pray for our Christian Schools and Sunday Schools that both may be useful in revealing Christ’s love throughout India.
Rev. and Mrs. H. I. Frost

Balasore church, with 575 members, of whom about 450 are resident members, in itself presents a big opportunity for Christian effort. A count of children and youth revealed that we have 200 Christians of school-going age in Balasore town alone, excluding children from rural Christian communities who are attending Balasore schools. As the church has had a faithful and wise pastor in the person of Rev. P. C. Nayak, and strong lay-leaders, it was to be expected that the duties of a Missionary Pastor would be light. The Church Committee in our Indian churches has a relatively greater importance than in churches of the Homeland. The Balasore Church Committee has met monthly and thru the whole year has carried thru its business with dignity, seriousness, and mutual goodwill.

The outside Sunday Schools for Hindu, and in two cases a few Christian, children have been carried on by older boys of several C.E. societies and by two faithful women. During the year I have tried to visit and encourage them in this good work. In some instances as many as 40 or 50 children have voluntarily attended. Our main Sunday School is divided into the Primary Department, with 34 children under Miss Cronkite as Superintendent, meeting in the Jubilee Girls’ School building, and the Junior, Intermediate, and Senior Departments, meeting at the Boys’ High School, with 209. We reorganized the Sunday School Workers’ Council and it has met monthly. The attendance was good and the interest excellent. Various practical topics were discussed at the meetings and plans made for improvement. As a result the classes have been more closely graded and the departments better organized, a carefully planned system of Bible Memory Work was inaugurated, and new standards for promotion adopted.

The importance of periods of training for workers is being recognized. The Balasore Evangelistic Staff, in which I include the Pastor of the church has carried the main responsibility for three such gatherings during the year. Mr. R. K. Sahu, Head Master of the Boys’ High School, rendered much help in the arrangements for food and lodging. Other members of the Committee on Christian Training helped in plan-
ning the programs. The first of these gatherings was the Retreat held at Chandipore for 4 days of the last week in April. The primary aim was the deepening of the spiritual life, and over 30 men and women spent the time in that quiet place very profitably. Mr. Brajananda Mahanty, an Oriya Christian young man who has given up his law practice to devote himself wholly to evangelism was our principal speaker. He has a very convincing way of presenting the challenge to deeper Christian living. Messrs. Dunn, Howard, and Frost also gave Bible talks or addresses on devotional themes, while Messrs. Osgood, Rath, and Singh discussed some practical themes, such as the church and community uplift, stewardship, etc. On the last day a very earnest spirit of prayer prevailed, and at the closing service over 20 offered short fervent prayers.

Next came the Institute on Mohammedanism held in Balasore, and attended by selected workers from the whole field, and a good number of Balasore church members. It was the first intensive study of Islam our workers have had the opportunity of enjoying. Our leader was Rev. J. A. Subhan, B.D., of the staff of Henry Martyn School of Islamics, Lahore, who came down from Darjeeling to give us a whole week of guidance in the study and in direct evangelistic effort for Moslems. This was our first effort to reach Moslems with the help of an expert. The results were beyond our expectation. We had several public meetings, and "Round Table Discussions" for Moslems. Mr. Subhan's modest but telling witness to the meaning of Christ to himself was a notable feature. The fact that he won their friendship is evidence of his skill in meeting their objections. Infinite patience was required. The follow up work has fallen upon the willing shoulders of our "Apostle to Oriya Moslems", Hrudananda Sahu, Librarian of our New Bazaar Reading Room. He recently completed two more tracts for Moslems.

The above meeting was held in July, and in October during the Puja Holidays the School of Evangelism was held at Balasore for all the workers of the Mission engaged in evangelism, and by having the evening services at the church our Christian people were privileged to hear stirring evangelistic addresses delivered by Rev. A. L. Maity, K. C.
Mohapatra, Mr. Kitchen, and Mr. Brajananda Mahanty to whom reference was made above. He also led a morning devotional service. The Biblical Bases of Evangelism were discussed by Mr. Frost, and other practical topics by several of our Indian leaders and Rev. W. C. Osgood who led the discussion of Lay Evangelism. A Findings Committee was appointed and a program of Evangelism for the coming year was approved by the whole group and sent to the Home Mission Board and Yearly Meeting to be recommended by them for guidance of all the churches.

By a bit of co-operation in arranging our program the Orissa C.E. Annual Convention was held at Balasore for two days in connection with the above-mentioned School of Evangelism. This brought delegates from several churches of the District and a few from Cuttack District. Rev. Vere W. Abbey, General Secretary, India C.E. Union, was present and gave informing lectures on method, and led a Consecration Service. Thus our workers got a new vision of the possibilities of young people's work and we hope some new methods were acquired.

In February Mr. Koshi of the India S.S. Union staff visited Balasore for a few days and gave helpful lectures on several phases of S.S. work.

Three of our evangelistic staff were invited to assist in the special meetings of the Quarterly Meeting of the Seven Churches. This gathering of workers and members of the churches connected with Santipore and Salgodia Stations seems to be serving a good purpose, and Revs. Natobar Singh, Rajonie Mohapatra, and I were glad to have the privilege of helping in that meeting. One of the most significant pieces of work done during the year was the holding of a week-end meeting at Kundupur. At the last moment I was called elsewhere, but the two brethren just mentioned and two of the Bible women went there on Friday and stayed thru Sunday. They held prayer-meetings and gave evangelistic addresses. The significant thing was the co-operation of the local church members in the meetings by prayer and attendance. Even more interesting, the fact that Hindus of the village attended the meetings, Hindu women even going to the prayer meeting for women in one of the Christian homes. The good result was the baptism of three adult members of one Hindu family, bringing with them four children.
whom we hope to bring to Christ in due season. Recently in Kusudhia which is a neighboring church to Kundupur the new Brahmin convert was invited to give his witness, and there too the Hindu villagers gathered, men and women, in a Christian home to hear him. So we are greatly encouraged by this new development, the willingness of Hindus to attend gatherings where they know the Gospel message will be given.

It is with regret that I record the retirement of Rev. Rajoni Mohapatra owing to ill-health. He has served under the Mission and Home Mission Board, of which he had been a member also, for nearly 40 years. For about three years he has been District Evangelist, or Church Visitor, chosen to that work by the Yearly Meeting. He has been a very faithful minister of the Gospel. Not least among his contributions to the cause is the gift of two of his sons to the work. One, Rev. Harendra Mohapatra, is the successful pastor of our Jamshedpur church, and the other, Kulendra, is the very efficient Superintendent of the Technical School, and a leader in the Balasore church. In this connection it is a pleasure to mention that Ras Behari Singh, another Balasorian, has during the year received the degree of Licentiate of Theology from Serampore College, and has joined our evangelistic staff.

A party of preachers went out to the villages, staying in a tent, and preaching, singing, selling the Gospel as usual, both during the first two and the last two months of the year. In many places they gained a very attentive hearing for the Gospel message. I still believe in this type of work which is more in the nature of sowing the seed, than of reaping. It surely has its place in our program of evangelism. It was a pleasure to join with them in this work for some of the time. We have also gone now and again on a Tuesday or Saturday evening to the big Bazaar in Balasore and preached. It gives an opportunity to reach people from the villages who come in in larger numbers on those days.

I have visited both the Metrapore and Kundupur churches at least once a month throughout the year. Five laymen of the Balasore church have gone with me at different times to one or the other and have encouraged the members of these churches by their presence and messages. Ujurda is our third largest Christian community. The attendance
on Sundays is almost 90 counting the children. Three men and their wives have been baptized during the year thus continuing the process of making it an entirely Christian village. Only a few families remain to be won. These people have come out of very humble Hindu castes and there is still much to be done for them in the way of instruction, but their progress upward to higher standards of living and conduct is quite evident. In the beginning they had scarcely any cultivable land. A stake in the soil increases self-respect and stability. Several years ago we divided a plot of two-crop land that belonged to the Mission between 18 families, making each pay something. Recently on behalf of the villagers I purchased at a very modest price 8 acres of land that had not been given to any one before, as it is a filled-in river bed. The landlord, the oldest and wealthiest Muslim in Balasore, sold it to us rather than to Hindus who would have paid more because of his good-will towards the Mission. During my last visit to Ujurda, just before Christmas, I had to arrange for dividing the land between 25 families!

Before she went to the hills in March and after her return in July Mrs. Frost co-operated heartily in the work. She made some visits to homes of students in the country, also some visits with the Bible women. One Brahmin mother said to her, speaking of her son in the High School "He is your son". That son urged us to show the lantern pictures of Christ in his village. I was able to go shortly before the end of the year. After the pictures and messages thereon, a prominent Hindu landlord of the vicinity proceeded to make a speech in which he spoke in very high terms of our High School to which many boys of the vicinity have gone, and ended by commending the Christian religion, saying "It may be if we can maintain these contacts with the missionaries and their school, we shall all finally be going in their Way". Another sign of increasing friendliness on the part of non-Christians.

Mrs. Frost also gave much time to encouraging the Christian women of Balasore in their Christian Women's Association. She made many calls on the women, who always welcomed her. Then, too, in helping them carry through the annual Sale, she had to spend many hours with them in planning and preparing. The Sale was a success as usual,
financially, and from the point of view of attendance of Christian and non-Christian women. Rs. 40 of the profits is to go to the Home Mission work, and of the remaining Rs. 40 some will be used for the church and in other good ways.

Balasore observed Good Friday and Easter with special services which culminated into baptism of 29 young people on Easter morning.

It will be seen from the above account that there has been nothing spectacular in our methods, nor striking results therefrom. It has been a year rather of intensive work. We trust that, with the help of Holy Spirit, time will show that foundations have been laid for better and more enthusiastic work for Christ's cause on the part of our present and future leaders as well as the rank and file of the church.

Mr. R. K. Sahu

Balasore Christian High English School

In 1933 the school had as a maximum 223 pupils on the roll of which 161 were Hindus and the rest from Christian homes. There were as many as 55 in our Hostel and Boarding Home. The Essley Memorial Hostel was full to its capacity. The portion for the Hindu boys hold 13 inmates and was entirely self-supporting. The section for Christian boys had 42 inmates of whom 9 paid their expenses fully and the rest either paid partly or depended entirely on the support of the Mission.

The interesting aspect in this connection is that the wall separating the two sections, which was looked upon as absolutely necessary, has been pulled down without any objection from any quarters. Besides some Hindu boys have been living in the same room with the Christian boys. Again there were at least three cases when Hindu boys were eating with the Christian boys each for over one week, Thank the Lord!

The year 1933 will be remembered as an year of great calamity for our Province, Orissa, owing to the great flood which ruined hundreds of villages and caused a loss of many lives. Our boys and teachers felt
the urge to relieve the distress of the flood-stricken people and raised over Rs. 250 by going from door to door and begging on their behalf. I am happy, indeed, to note that initiative came from some Hindu boys in my Bible class.

It was for the first time in the history of this school that our boys staged a historical drama which came out so successful that no less than 13 medals were offered by the public before the drama was over.

Again for the third time we have won the trophy for the football tournament for the High English Schools of this district. The trophy is only five years old.

We have started the Charterhouse Courses in all the classes of our school and find them to be very interesting both to the boys and to the teachers.

The older boys of our school have been conducting three Sunday Schools some about four miles off.

It is gratifying to note that in spite of the depression the enrolment this year has so far been more than in any previous year and we are sorry to have disappointed some intending new-comers because some classes have reached their limits and our financial conditions do not allow us to duplicate them.

We thank our Heavenly Father that He has been merciful to us in innumerable ways. We thank too our friends in America who have made it possible for us to accomplish what we have been doing thru this school. May we be more and more fruitfully used for His service in the coming years.

Mr. Lloyd Eller and Mrs. Eller

ARTISAN-MINDEDNESS

Mr. J. G. Gilson, the Secretary of the Balasore Technical School submitted an able report on the institution's activities during the past year. My privilege in this discourse appears to be with the school's future outlook where an exceptional opportunity for artisan-training
appears to be outlining itself on the distant horizon. It would normally follow that with world depression, technical training, and industrial work would also be depressed; but Mr. Gilson's report does not indicate a trace of depression on the school's past year's work. It has always been the objective of Balasore Technical School training to develop in men a desire for work, together with a capacity and ambition to see their tasks well done. It has always been the Balasore Technical School's duty to maintain working contact with industrial opportunities and productive engineering research. These objectives have borne fruit in a wealth of work well done and worthy post-graduates whose opportunities for service have rarely been affected by the modern depression complex or Indian political turmoil.

But you may say, "Lack of work and unavoidable idleness is the contributing element of present-day depression. Education should train for consumption, not production of work." We reply that Christ's work in the hearts of men has not been depressed by depression; also it is easy to cite cases where our opportunities to perform worthy tasks, well done, have been greatly strengthened and rewarded within the throes of depression. Our motto is "Work to learn and learn to work and opportunity will come to you." A theory is developing in India, which many of the educationalists appear to have missed in training the huge group of socially and religiously enlightened people representing an unsolved problem of India's unemployed and politically bewildered. Christ was not born an artisan by chance. Artisan-training was the character discipline, necessary in the life of a Christian leader. Artisan-minded men possess a simplicity of character, capable of concentrating on the homely details of life which, thru individual attention, becomes pillars of opportunity. India is stricken with destructive idleness among school-trained men, but destitute of men equipped to avail themselves of the times' opportunities. The Balasore Technical School takes these school-minded men and places them in contact with artisan opportunities and privileges in industry.

So intensively has this training developed that idle men are happily sustaining themselves in formerly unheard-of ways. For instance, the medical profession has called our artisans with earth augers and pipe
wrenches to help stamp out cholera and typhoid fever by sinking tubular wells to supply pathogenically pure water to stricken people.

Again our artisan-minded men have said, "Mahatma Gandhi's desire to uplift the outcast of India is right, but first their opportunity of sustenance must be uplifted. It is agreed that India's conservancy service is a natural disgrace which cannot endure without conservancy outcasts. We commit ourselves to the task of working out sewage disposal methods, capable of cleansing up the degrading work of sweepers". For twelve years, the Balasore Technical School Engineering Research Department has wrestled with this sewage disposal problem. Now artisans, in an honourable way acceptable to the cast requirements of India, face sewage disposal problems, with brick, mortar and steel, thus revealing tremendous field opportunities for highly rewarded service rendered. Numerous problems yet unstudied and unsolved are tabulated for future study.

Back in their villages, Balasore Technical School artisan-trained men take an ability to do the routine tasks of life, a desire to do them and an ambition to be of service. What would this world be to-day if every individual was prepared to do as much? On the horizon, before the Balasore Technical School, a possible solution is formulating itself which if amplified will contribute much to right the economical and social turmoil of the times: Dare we not push the good work on? During the coming years help us to concentrate on artisan-training and artisan-discipline.

Miss Sara B. Gowen

It is time and past as usual, to tell the story of the past year 1933 in its relation to Sinclair Orphanage or Sinclair Boarding as we are calling it here now. The year has brought necessary changes because of the reduction in funds, and in some measure justified the word Boarding in place of Orphanage. Still we are taking worthy and needy children as we can and depending on our friends in U.S.A. as usual to supply their needs. We have at present twenty-eight girls entirely
dependent on the Mission. Nineteen others pay all or part of their expenses in the Boarding. Among this number several are supported wholly or in part by individual missionaries.

You would like to see them now carrying into the woodshed the year's supply of big dry sticks of wood, piling it ready for use in the rainy season, and for all year of 1934. It doesn't take fifty girls very long, and it sounds like a picnic. They have a garden this year of sorts. Not so systematic as it should be but it yields tomatoes, cabbages, onions, and some country vegetables and teaches them how the work can be done successfully. Would you like a big heaping plate of fragrant, spicy curry, and rice with plenty of dhal, a kind of split pea rich in food value? It is good and I can recommend most of the cooks as housekeepers, which means the whole bunch for there are no servants to do the cooking, all the work is done by the girls supervised by the Matron.

At ten o'clock the long line walks off to school a mile away and many of the results of last year's work makes us glad and expectant for the results of 1934. I spent some hours yesterday giving out new note-books for the year. Children of ten years with twenty-five notebooks each. They do not walk into some near-by store and buy them, but take big sheets of brown paper and sew them themselves. As I passed out that paper I found myself hoping hard that there would be some vital connections between those pages and the new convolutions they are expected to acquire during the coming year.

Dresses from Maine, New Hampshire, Connecticut, and Kansas are all in line for school and from the looks of those dresses no one would ever guess that there was any depression in the land from which they came. The older girls make all their own clothes. Twice each year they have a supply of new materials. On New Year's Day it is always perfectly evident that something has happened.

Morning prayers brings the whole group together at 5-45 A.M. That hour does not suit me very well, but it does them so I take my turn at leading but am not always present. There have been no marked events during the year but one and another have made decisions that have changed their courses of conduct for the better in every way. Only
two joined the church but I hope that some will be really ready this year. Prayer groups are regular.

There have been four happy marriages and the near future promises some more.

Chundrimoni a little new girl had seen the older ones, making tatting. She had no shuttle but she managed to learn with a bit of bamboo stick to make perfect tatting. She has a shuttle now, that came in a White Cross box this year.

The school bus is at the gate. The teachers who live here and a few children go daily in the big bus owned by one of the Balasore Christian men. It is built after the plan of a big cross country bus and contributes quite an air of importance at our gate.

One of the most needed improvements is now under way, a septic tank or sewerage plant for the Boarding. The bathing tank has been thoroughly cleaned, a new pump in the well and now with the best sanitary equipment available our Boarding ought to be a good place to live.

Mrs. Sorojini Biswas is still with us as Head Matron. Her kind mother heart is big enough to cover the needs of the whole bunch.

The very best that the Orphanage or Boarding has to offer is "Sister" and her loving care. Her younger son and his family spent the summer vacation on our compound. The girls will not soon forget the talks he gave them or the way he used every spare moment writing books now in use as text-books in the College where he teaches.

Gerish Dey who looks after all the repairs and purchases for the Boarding and Compound gives much satisfaction. This year his oldest son is beginning his last year in High School—one of the finest Christian boys in Balasore.

May I report one snake story. It happened just last Saturday morning. Why couldn’t it have been the Saturday before when Miss McKay was here? There was an outcry among the girls and going to the place where they had collected I saw that they were armed with sticks and stones. They told me that in a thick clump of small plants a long snake was hiding and they couldn’t get it out. I gave them some phenyl water and almost before they had finished sprinkling it over...
the plant about six feet of a very disgusted snake fairly hurled itself out from among those plants and struck at the nearest girl. Although not poisonous that long lithe body poised to strike was frightful and when it caught the end of one girl's sari, and she started to run dragging it after her, that was a sight not easily to be forgotten. The end of the story isn't so bad. All the time Amina was madly dashing around letting out her sari which is five yards long, she was laughing, and after the snake was killed which didn't take long she was still laughing and she said "Poor snake, you played with me".

WIDOWS' HOME

Six women are living in the Home at the present time. One Bible woman lives there and looks after them. Two of these are very old women now. They manage to collect their fuel and cook their food. One or the other gets real pleasure sitting in the car while I am Zenana-calling and in doing this she is giving real help. One is teaching in Zenanas, another working as a maid-servant. The newest arrival, a recent convert, is getting used to things and will soon be self-supporting in some way.

ZENANA WORK

The number of Zenana women being taught in their homes by Christian teachers at the present time is 210. There are ten teachers. These teachers work from eleven o'clock until 5 P.M. Each teacher has at least twenty pupils. She visits ten of these every alternate day. The Primary school program is carried out as best it can be plus handwork of various kinds and Bible stories. The Inspectress of Schools visits this work annually and the Government gives a grant-in-aid of Rs. 600 per year.

At an educational conference now going on in Balasore, the Magistrate who opened the meeting was asked why he did not mention the number of girls in schools in the District of Balasore. His answer was that the contrast was so great with boys, that is, the number of girls is still so small, that he did not want to emphasize the difference by statistics. However, it is probable that the number of girls in school was
never so great as at the present time and it is certain that interest in
education for women of all classes is greater than ever before. We have
every grade of society among our pupils. A group of sweeper women
and children meet under a tree. These are the lowest caste. We have
Brahmin women whose servants pass their books and knitting to them
with a dignity I could never command. We have Moslem women from
the best Moslem families, and too many girl wives in spite of the Sarda
Act. There is the most friendly relations between the Christian teachers
and these women, and my welcome into all these homes could not
possibly be more friendly or cordial than it is. Zenana teachers give
these women what they ask for in the way of lessons in reading, writing,
accounts in housekeeping, hygiene, and any other subjects, also all kinds
of handwork and Bible stories. The Government Inspectress of Schools
is preparing a book for Bible study at the request of the Hindu people,
which will be a simple but comprehensive course of study when ready.
The Hygiene that they use is also her composition.

One afternoon all the Zenana teachers were invited to the joint
home of four pupils. These with one or two former pupils entertained
a large group with the drama of the Prodigal Son and afterward served
nice refreshments to all. While waiting for the bus to take the guests
home the whole party went up on the spacious roof where the women of
the house brought out some handwork they wanted some help about,
another brought a harmonium and sang, most everybody had a nice story
to tell and it could be truly said that “A good time was enjoyed by all”.

In another house we have a Sunday School every Sunday morning,
about fifty children attend. Last Sunday the lesson was about the Boy
Jesus at home obedient to his parents, helping in the home learning to
make useful things, growing in wisdom and stature and in favor with
God and man. One parent listening in remarked “We want our
children to learn these things it will help them and us. Who would
miss the opportunity of saying that if that Matchless Life were obeyed
and followed it would help everybody?

BIBLE WOMEN

A wedding and the Retrenchment Committee of 1933 reduced the
number of Bible women to three in Balasore, and it is expected that at the end of April another will be pensioned. The present conveyance will no longer be needed. Their work can be so arranged that they will go some days in the bus with Zenana teachers and other days visit villages near enough for walking. Two of these are responsible for Sunday Schools in Hindu villages. One of these schools is well established and very satisfactory.

HINDU GIRLS' SCHOOLS

For many years the Mission has had the care of two schools for Hindu girls in Balasore. It was decided to turn one over entirely to the Municipality, selling the school house. When this was done some of the older residents in the vicinity recalled the efforts of Mrs. Dorcas Smith many years ago in starting these schools and discreetly withheld their opinions of me for closing this one.

The other school at Permit Ghat is in better condition and really worth while in every way. I had just written a letter to the District Inspector of Schools telling him that we had money from the sale of one school house which I hoped he would supplement for the reconstruction of the other, when an elderly man near the school offered to give the Mission a big pucca house—much too big—to be used by the school or for any religious purpose. When I reminded him that his religion and ours was different he said that there is but one God and I want to give this for his service.

Mr. J. G. Gilson and Mrs. Gilson

BALASORE TECHNICAL SCHOOL

This has been a very successful year for the school in several respects. The total number of students on the roll was 67, which is the largest enrolment of any year since 1928. This was the first year in which students have been passed from the five year course, previous courses having been three or four years. There were 9 boys to complete the
course this year, this being the largest class which we have had completing any course in recent years. In spite of the very difficult situation with respect to employment several of these boys had their jobs arranged before finishing the school, and most of them are now at work. A study of the present location of the boys who have finished their work in the school during the past 5 years showed that out of 35 boys only one is actually sitting at home with nothing to do. All the rest are employed at some sort of work, most of them in regular employment in the trade which they studied. This is a very enviable record when compared with the results of the Government schools.

The financial results of the year have also been encouraging. The total amount of business done was greater than in any previous year, and a reasonable profit has been made on the turnover, so that the net worth of the business has increased by more than Rs. 4,000. The increased amount of business was due largely to the work in tube-wells and septic tank installations. Recent contracts have been for larger sized wells than formerly, and three drilling outfits are now kept busy most of the time. New designs of septic tanks have been worked out in co-operation with the B.N. Railway authorities, and large orders for these tanks were being filled as the year closed. The iron fittings for the septic tanks have been designed and patterns made in our shop, and the machining and fitting is also done in the shop, thus providing most excellent training for students in iron fitting and machine shop work.

There has been a marked change in the nature of work done in the shop. Previously it was predominantly a woodworking shop, and most of the students were studying carpentry, but in the past few years there has been an increasing demand for metal workers, motor mechanics and electricians, so that the present enrolment of the school shows the majority of the students in these departments.

The good record of the school in sports and games has been maintained. Two cups were won in the open football competitions during the summer. One of our students also won a prize in a swimming competition held in Balasore. The school team also won the largest number of points of any school or club in the track and field meet in
the open competition, and one of our students won the medal for the highest number of points made by an individual.

The religious spirit in the school is good. Ten boys were baptized during the year. Several Hindu students are showing great interest in Bible study and some of them have taken and passed the Sunday School examinations this year. For the first time we have now some high caste Hindu boys and one Mohamedan boy living in the hostel and eating with the Christian boys.

The prospects for the coming year are good, and we hope to make still more improvements in the school.

**Furlough Report**

At the same time that the Mission Conference in 1931 requested our return to this field they also requested the Board of Managers to allow us to study in some college of agriculture with the understanding that we should be expected to start some sort of agricultural work on our return to the field. The Board of Managers did not see fit to grant this request. We have been informed that whatever contribution we have to make to the work of this mission is to be made through the industrial education work, not in agricultural, and that our furlough study should be therefore in the line of industrial education.

So it came about that we settled down for the most of our furlough at Ames, Iowa, where I pursued my study almost to the exclusion of all other type of work for twelve months, having qualified for the M.S. degree in the department of Industrial Arts Education late in the summer of 1933.

As one of the chief values of a furlough to us personally is the opportunity to be with our own parents again, we have made good use of our opportunity in this respect, spending most of the first summer at the two "homes". Even while at Ames we were within driving distance, and not a month passed without at least a Sunday visit with some of our near relatives.

During the first summer, also, we had the opportunity of visiting the Iowa Baptist Assembly as guests. There we much enjoyed meeting with the Baptist leaders of our state and helping them in their missionary
program, demonstrations, and classes. There were also opportunities during the year to speak in a few of the churches of our own and neighboring communities, but we did not take part in any regular deputation work.

One of the richest experiences of the furlough was the two weeks spent with the Western Kansas Baptist Assembly in the summer of 1933. There I had the privilege of conducting a class in foreign missions with a fine group of young people and of giving several lectures on our mission work.

Several days near the end of the furlough were spent in visiting the trade and technical schools in St. Paul and New York City with the purpose of studying their curriculums and teaching procedures, and of getting some helpful hints as to how we might improve the work of the Balasore Technical School.

And so our furlough has been a pleasant and profitable one. We return to our work with renewed health and courage, and with a far greater store of knowledge of what is being done in the way of industrial education in other parts of the world. We hope that we may be able to use our abilities in such a way during this term as to make some real contribution to the work of this mission and to the industrial and spiritual advancement of the people among whom we work.

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BHADRAK

Rev. W. S. Dunn and Mrs. Dunn

My report begins with the cold season touring of the fall of 1932. The going out to camp in tents was somewhat delayed on account of the late heavy rains; but our party made camp at Bant and other places on that side of Bhadrak, where markets and villages were visited and the lectures on the Life of Christ were given by the use of the stereopticon lantern as usual.
In January, 1933, our party first made camp at Dolasahi on the road to Chandbali. From Dolasahi we went direct to Chandbali, from which we travelled by country boats to Dhamara on the river, where we again made camp and worked among the people. From Dhamara we went to Chordia, which is a Home Mission station. Since a pastor has been located permanently there, we found the condition of the church much more satisfactory than on a previous occasion when the church was temporarily without a pastor. There were six baptisms at Chordia while we were there. From there we went to Kandgordia where camp was again made and one man was baptized.

After seeing my family off for Darjeeling, where Helen attended school for the year, I returned to Chandbali where I spent some time and had another opportunity to visit the people of Chordia and Kandgodia. I returned to Bhadrak and went to Darjeeling, where I attended the Extension Course given by the faculty of the Henry Martyn School of Islamics of Lahore. I returned to Bhadrak and spent some time in working in the town and at various markets which can be reached from Bhadrak.

The latter part of the year has been taken up largely with such duties as attending Yearly Meeting, working at markets, attending Mission Conference, writing the minutes and attending to various correspondence in connection with Conference, taking our little daughter, Irene, to a Mission Hospital in Raipur District where she underwent an operation for the removal of tonsils and adenoids, giving what attention was possible to the cold season touring of a party of preachers, and doing various things which a missionary finds must be done.

There have been a total of twelve baptisms at Chordia and Kandgodia near Chandbali. We plan to camp at Chordia and Kandgodia and other places in the Chandbali area at a very early date and we trust that the Lord will use us in the work of leading others to the Master and strengthening the Christians who are there.
SANTIPORE DISTRICT

Rev. Wm. C. Osgood and Mrs. Osgood

A missionary year is so full of a number of things that it is hard to pick and choose which should go into an annual report. Should one tell of a modern Nicodemus who comes by night to inquire concerning Him who is the Way, the Truth, and the Light—of an increasing number of calls for someone to come and show the way into the Kingdom, until one is surrounded by villages at greater or less distances where people are eager to hear of the Savior and even ask baptism, or mention the lack of workers to give them necessary training? These calls may evaporate into a disappointing indifference, or turn out to be prompted by ulterior motives, or again they may be sincere seekers who may be set on fire for God and fanned into incandescence by the wind of Pentecost. Pray for those of Prasadlia, Ranjah, Phulajuri, Bansaboni, Chaknanal, Ulmara, Lakshnath, Nampa, and elsewhere in which a hungering and thirsting has been born. The Hatigarh C.E. boys are carrying on Sunday Schools in two of these villages. They have carried the message of Christ with stereopticon and song in several evening excursions to nearby villages.

The year in the churches has brought special revival or evangelistic services to each church in the field. Much has been done in Sunday Schools, workers’ training conferences, retreats. Half-Yearly meeting and Yearly meeting. Christian Endeavor. convention. Women’s Meeting, and the like, to increase both the quantity and quality of the Spiritual life of the leaders, lay and clerical. The results of such work are largely intangible. The witness of the churches has been marred and dimmed by a number of persons who have fallen into grievous sin, yet we know that His Word shall not return to Him void. The most grievous lack seems to be the paucity of those who feel the constraint of the love of Christ which thrust Paul forth with such a compulsion as to cause him to cry, “Woe is me if I preach not the Gospel”. Pray for such a baptism of the Holy Spirit that many new workers shall be thrust forth into his harvest-field.
Many changes have come in the schools during the year. The terrible disparity between the costs of education, books, fees, boarding expenses, and the like, and the average income of the villager has been brought home to us with ever-increasing intensity. One can get an almost unlimited number of heads-of-families upon whom the whole living of the family depends to work for a year for what it costs to put one child through the year of grammar school, that, too, when a subsistence-level board is charged, at 40 pounds of rice and 32 cents per month, and book costs and school fees are kept as low as possible. The major charges for the staff are being cared for by the mission, government grant, or private charity. Despite depression and reduction in budget, the school have done better work than before and changes in staff and supervision give promise of even better future. The dream of several years is beginning to come to fruition through the commencement of work in our central grammar school of a trained young Christian teacher who also has agricultural training and experience, and can give, both in school and on the demonstration farm, a vision of the possibilities of economic improvement and "better living". All but three of the families in one of the Christian villages are in debt, many of them hopelessly. The system of imprisonment for debt and the custom whereby a debtor is sold out and anything he may acquire during the next twelve years may be confiscated at will by the creditor in payment for part or all of the debt outstanding are still in force.

One of our Indian women school teachers has, for more than fifteen years, carried on Junior Church on Sunday afternoons, aside from her activities in church, school, and women's organizations. She is a born teacher and can hold thirty or forty children spell-bound. The multiplication of this type of volunteer worker is the hope of the future. The pay-as-you-go missionary has produced a psychology which tends to be "no pay, no work", but the sheer necessities of a growing work in the midst of a diminishing finance is bound to call out more voluntary service.

The latter part of last year seemed to sound the death-knell to all our hopes for medical work in the Hatigarh area. The leper clinic was closed, the mission medical budget cut so that this year we have

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received forty rupees from mission funds. But in the face of great need and helplessness, it is impossible to give up. The District Magistrate, the District Board, the Rajah of the "Peacock State", the British Leprosy Relief Association, and private individuals were approached and their interest solicited. On April 4th, the leper clinic started anew. A month or two later a village welfare association was begun. In these two over 8,500 treatments were given. Over 2,500 of these were compounded and distributed voluntarily in spare time by a Christian young man who works two days a week in the leper clinic. A little health education has been given, but the surface of the need has not yet been touched. As in the case of the blind woman with cataracts of fifteen years’ standing, who came in with me yesterday to see the surgeon in Khargpur, help often comes too late, but the list of those helped, in time, grows apace. Land has been acquired, a temporary structure erected, and the money for the permanent clinic building at the new site largely raised. Of the 350 new patients in these eight months, 6 or more have been Christians from various little rural communities. Fortunately several of these have come before it is too late, and show marked improvement.

Reference to personal affairs are perhaps out of place in a report, but the experiences one has in receiving a visit from a near relative in the home-land, several months’ separation of the members of the family when the wife and children are away in the hills for school, illnesses, as three cases of whooping-cough, malaria, dental troubles, tonsilectomy, the pleasure of attending a School of Islamics for several weeks while on vacation and the joys and sorrows of never-ending committee and routine work all go into the making of the kaleidoscope of a missionary’s life.

We face the next year, a year we spend on the field instead of on furlough because of the need for saving passage money in these times, with a growing zest and eagerness, for we know the future is His Whom we serve and there are many adversaries. "Jesus alone is worthy to wear the precious diadem, India and Jesus shall have it."

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PERSONALS

In January, Mr. and Mrs. Frost and Eleanor changed their residence from Balasore to Cuttack, where Mr. Frost has assumed the Principalship of the English Baptist theological training school during the absence of Mr. Fellows on furlough.

Miss Ruth Daniels left for furlough on February 23rd by the "President Harrison". She will proceed from Port Said to Palestine and Beirut where she will spend about two months before returning to the U.S.A. Her address there will be Onsted, Michigan. Just before leaving, Miss Daniels had the satisfaction of seeing a new hostel for the high school girls dedicated in Midnapore. Miss Ada Stearns has assumed the supervision of the school.

Babu Ras Behari Singh, son of Babu Charles Singh, a mission teacher for over thirty years, has successfully passed out of the Theological Department of Serampore College as a Licentiate of Theology in the second class. He previously passed the B.A. and has studied two years since then. He has accepted appointment as a worker of the Home Mission Board. He is the first young man of the Oriya community to take advanced work in theology, and many are proud of his success. It is the result of a purpose formed while still a student in the Balasore High School.

Although Queen's Hill School, Darjeeling, was damaged by the earthquake, repairs are being rushed and School will open in the middle of March. Barbara Marsh, the Osgood and Dunn children will be enrolled there for the 1934 term. Eleanor Frost, the Kitchen, Gilson, Howard, Long, and Brush children will rejoin Woodstock School when it opens on March 15th.

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