TIDINGS

FROM

A. B. F. M. SOCIETY

IN

BENGAL-ORISSA, INDIA.

CUTTACK.
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MISSION GIRLS' SCHOOL, BALASORE.

By Phulmony Naik, Assistant Mistress.

Our school is situated on the Jagannath Road near a railway station. Its position lies in a healthy locality. There are only two classes in the High School, five girls in one and thirteen in the other. However, there are 152 pupils in the whole school. The dull monotony of school life is relieved by occasional concerts and the annual prize-giving. The Government and Mission have given donations to award scholarships and prizes to the deserving students.

There were twelve baptisms from the school on Easter, and that is the sure proof of the sound education both mental and moral that is being imparted by the Principal and the teachers of the school. I expect still more girls will know Him better and glorify His name in their lives.

A club meeting of the ladies of Balasore, teachers included, is being held in the library room of the High School every fortnight, in which there is no distinction of caste, creed or colour. Everybody takes part in its various functions, and every member whether she is Oriya, Bengali or European takes an active interest in the social work. We, mostly teachers and a few Hindu women, acted an Indian drama in the Kindergarten Hall last month. The object of this play was to raise money for the construction of a hostel for the Hindu girls who otherwise do not get an opportunity to read in the school. It was very well done. We were grateful to the Hindu and Christian ladies and children who joined in the activity and helped us raise nearly Rs. 50 which is kept by the Treasurer of the club.

The Christian people of Balasore District held an institute at Chandipur for which the school was closed one day. Chandipur is a
sea-side place about 7 or 8 miles from Balasore. The missionaries of this place invited Lalmohan Patnaik, who formerly was a Hindu pleader and who was converted to Christianity December 25th, 1925, to conduct some meetings both morning and evening. There were also lectures given by different persons. Though I could not attend the institute due to my illness, yet what I heard from the teachers, I hope through Lalmohan's devotional lectures everybody benefited spiritually.

GIRLS' HIGH SCHOOL, MIDNAPORE.

I began my teaching career in this school. Never before had I known the pleasures of teaching. I have often heard people say, "Teaching is monotonous and dreary," but I think though this life is full of responsibilities and need of patience and energy, yet it makes us happy to see our girls advance in their life. Our characters must be shaped and moulded before we try to teach them. We must try to be their ideal in all our doings.

In this picture Miss Mahanty, a Christian teacher of our school (she has now left and gone to study for B.A.), is in the middle, and the two girls are Lolita and Mrinmoyee. These girls were very fond of her. The picture was taken just before she left our school. She had a life of prayer, and used to call the girls often to have prayer with her.

We have a
Charity Fund in our school. It was started last year, and there was no increase then, but this year a monthly subscription of one anna is taken from each girl from Class X to Class III. We are glad to say that we help two girls with three rupees each month to pay their bus fees. In this way we use our Fund.

The majority of our girls are Hindus. The little boys and girls are taught hymns, the Lord’s Prayer and Bible stories. They sometimes tell the stories of their own accord. Some of them go home and tell the stories to their mothers. All of our girls can pray, and there are some who can and do pray very nicely. One day the Bible teacher of Class III was absent. Her children were afterwards asked to tell what they did in their class. They said, "One girl (Hindu) began our class with prayer and another girl told a story to us, and the rest of us listened to her." There are three Hindu girls who pray regularly and have faith in God. Sometimes they say things about God which many Christians will not be able to say. One day a Hindu girl came and asked me, "Shall I pass in my examination?" I answered, "If you have worked earnestly and are praying to God to help you, you will succeed." She said, "I pray twice a day." I asked, "Do you pray just because the examinations are coming soon?" She answered, "No, I pray because I know I am weak and in every work I need His help. I go on our roof and pray there alone, kneeling in front of Him." Many of us who are Christians do not seem to understand the need of prayer as this girl does. May God help us to bring these girls to Him!

VIOLET ROY,
Head Mistress.

MIDNAPORE GIRLS’ BAZAAR SCHOOLS.

Dear Friends,

On request of Mrs. Long I send you these few lines about the two Hindu schools, Satikund and Patna Bazaar, of which I am the Secretary. In a word you hear only the echo of your own messages to us. Thank
you most heartily for your kind remembrance in sending dolls, pencils, etc., and pretty print bags fixed up so nicely ready to give out to the children for Christmas and prize-giving. They enjoy these gifts very much and are very happy to get them. They look very pretty when, after receiving the gifts and bags, they stand up holding up their hands to say namaskar (thank you). Are these not the echo of your kind deeds? The meaning of Satikund is "a place for virtuous women." Perhaps in olden times such women lived there.

In these two schools there are about 90 pretty-looking, bright Hindu girls and boys who learn their own language, Bible stories, and the catechism. By the end of the year several can repeat the catechism from the beginning to the end without a mistake, and some of them can tell the Bible stories very nicely. We give special prizes for excellence in Bible and catechism. Formerly we gave pretty dolls for these prizes, but of late years the friends from home have not sent them out in the boxes. In these two schools there are four Christian teachers, three of whom are the old pupils of my school.

Let me tell you a peculiar thing that happened at the beginning of this year, by which the numbers in these schools were very much reduced for a month or two. By the order of the Government a Bill against Child Marriage was passed in April. It was called the Sarda Act, and under it girls under fourteen are not allowed to marry. The Hindu parents hurried to get their daughters of three, four and even two years married before the first of April. The marriage cry was so high that it reduced the roll numbers in bazaar schools. The jewellers could not supply enough jewelry, the cloth shops and brass markets were almost empty, and the streets were full of marriage processions, music and torches. During this time two of the girls from Patna Bazaar School were absent, so I went to see them. I was surprised to find from their mother that three of her girls, only seven, five, and three years old, were going to be married within three days. The happiest thing is that after getting married these little girls are allowed to continue their studies till puberty. May I ask you to pray for
these Hindu children that the Lord may find His way into each of their hearts.

Mrs. Rachel Bose,
Midnapore, Bengal.

SANTIPUR SCHOOLS.

We have five schools of the A. B. Mission in our circle, the M. V. Boys' School, the U. P. Girls' School, the L. P. Santal School, the Oriya Kindergarten, and the Santal Kindergarten. The total number is about 150, the Hindus out-numbering the Christians by about 50. Most of the boys come from the aboriginal tribes.

The peculiarity of the Hindu girls is that they cannot continue their education after marriage without the consent of their guardians. Generally the Hindu girls marry before the age of twelve and they cannot study more than the Oriya First Book, or at most Second Book. This is one of the reasons why we do not find any educated girls in this side of the district.

The aboriginal tribes have a peculiar superstition that if the girls are educated, they will be widows in a short time. Two sisters, Parul and Sarul, of the nearest Hindu village, were admitted to our school for education, and they passed the primary examination. It so happened that both of them were married, and after a short time both became widows. Then there was a rumour that because the girls were educated they lost their husbands.

There is a sweeper here working in the leprosy clinic who has a daughter about six years of age. He is very poor and cannot afford the expenses of education, but I have persuaded him to send his daughter to the school, and he, according to my advice, sent his daughter for six or seven days. After that she was absent. I asked him one day the reason for not sending her to school. He told me that he would send her again. On enquiry I found that he had been ill-advised by the Santals not to send her to school because of the superstition.
There is a small Mission Boarding in the compound. During the construction of the Bund (dam to the irrigation reservoir) here, a rumour was spread to the effect that some human sacrifices were to be made to ensure the safe construction of the masonry, and five Santal boys left the boarding one night, bag and baggage, without informing anyone. Some other aboriginal school boys were coming to school one morning, and they had to cross the new Bund on their way. When they came up to it, they found some coolies working there, and, seeing them, they ran back home in one breath and became senseless for a time. The villagers saw their hurried return and asked them the reason. The boys told them some of the men working on the Bund tried to drag them along to sacrifice them, so they had to run back home. Since then they have not returned to school, although more than a year has passed.

To remove such kinds of superstitions we are emphasizing Bible-reading and Christian teachings in the schools.

Gangadhar Rath,
Hatigarh, Balasore.

THE TELUGU SCHOOL, KHARGPUR.

Some years ago, the Telugu Christians of Khargpur felt the need of a school for their children. As the Mission had no school, one of the Telugu young men became interested and started a small day school. There were not many children who came, but he kept on with the work for some years.

Later on Mr. A. M. Prasad Row, who was a preacher here at the time, thought it would be a good thing if the Mission would take over the school. Then the children would not only be taught to read and write, but they would be taught the Gospel, and in this way the parents could also be reached. This would enrich the lives of the children as well as bring light to the congregation. At this time a man by the name of G. R. Andrews, who was a Christian man and out of employment, in
consultation with Mr. Row and Rev. K. C. Mahapatra, approached the
Rev. E. C. Brush, who was then in charge of the work, and a school
was established. A meeting was called Nov. 15, 1925, by Mr. Brush, and
after ascertaining the opinion of the Christian people, the school was
opened on Nov. 17th, 1925, with Mr. Andrews as teacher.

The school began with thirteen boys, and has gradually increased
until it now has twenty-four boys and twelve girls on the roll. The hope
of those interested in the school is that it may grow, not only in numbers,
but also in spiritual strength and power, that it may be the means of not
only leading the children into a rich Christian experience, but may be a
means of winning many of the parents into a true Christian life.

We are now trying to find a woman teacher who will be able to teach
the girls. People do not like to send the older girls to a man teacher, so
most of our Hindu girls are not permitted to attend after they got a little
older. We feel that if these girls could only be kept in school longer, it
would mean much to them, as well as be a great help in bringing the
Hindu women into touch with the church, because the woman teacher
could visit the mothers and induce many of them to take a real interest
in Christianity.

The school has an income of about Rs. 100 per year from fees. All
the children come from poor families, and so fees have to be small, but
the people are very faithful in paying them.

There is no space to give much of a history of the school, but this
will give you an idea of what we are attempting to do. Pray for us that
we may be able to do the Lord's will and thus help in bringing His
Kingdom nearer to this Telugu people.

Dr. J. H. Oxrieder, Missionary.

SANTAL BOYS' HIGH SCHOOL, BHIMPORE.

It is a great privilege, a joy to me, to write the following lines about
institution. Its beginning was very small; at first it was only a
village primary school. Then for some years it was a middle school. It became a high school in June, 1925. This speaks well for the growing popularity of this school. At present there are one hundred eighty-two boys on the rolls, of whom thirty-nine Christians, thirty-seven Hindus, one hundred three Santals and three Mohammedans. The percentage of attendance has been from eighty to eighty-nine. The school is one of the outstanding features of the community. By the excellence of its work it has gained the reputation of being "the only school in the district to educate the Santals." (In India, a district is a large area; Midnapore District has an area of about 5,000 sq. miles, and a population of about 2½ millions). Every visitor carries away with him a vivid impression of its splendid building and its noble work. Many students have been baptized in past years, and have gone to lonely villages in the hills and jungles to show that the Cross is the supreme thing in life, and from out of this institution some have become a truly noble band of workers. It is the centre of many hopes.

The boys from a distance are lodged in suitable places. The Christian boys are accommodated in the Mission compound. A few Hindu boys live in a mess. A new Christian hostel is under construction. We offer hearty thanks to Mrs. Burkholder and her family for the generous gift of Rs. 5,500 towards this hostel. The need of a hostel for Hindu boys is pressing. It is also our conviction that we need a dispensary and a good doctor for the care of the sick students, apart from others. I can speak of several sad cases and great difficulties which our students experience in getting proper treatment. I should like to draw the attention of the Mission authorities to this essential matter.

Every day before we begin regular school work, we have singing and prayer service for about thirty minutes. Also the Bible is regularly taught throughout the school. A good proportion of the students attend the Sunday School and other services, and the institution is trying its best to throw a religious atmosphere around the boys who are studying. Pray that these boys may be moulded and trained and sent out each a power for good in the world. The supporting spirit is encouraged among students in all the classes.
The importance of industrial and agricultural training is beginning to be realized, and the institution is much indebted to the noble labour of Rev. L. C. Kitchen, M.A. the worthy Principal. He has been doing all he could to better the economic condition of the people, poor and backward, by opening regular industrial and agricultural classes. Plans for developing regular schools are on foot. A good number of the boys are receiving instruction in carpentry, weaving, bamboo work, rope-making, and sewing, and in the school agricultural garden. In some of these there are trained teachers, and for other classes teachers have been deputed to Government Training Schools for special training. So it is hoped that these departments will be well manned in the not far distant future. Some of the ideas have been taken from the Moga School initiated by Mr. McKee in the Punjab, and we have been impressed again and again with the value of "Rural education that demands that our schools should be brought into harmony with the community life and should take part in the industrial and economic life. So when the boys leave school, they should find that they have already taken part in the work which they go out to do."

The teaching staff now numbers ten, besides the Principal. In June last, an assistant teacher left us to accept a better post, and in September the Head-master left under similar circumstances. The vacant posts have been filled up with competent teachers. They were both passed B.A., B.T., (meaning Bach. in Teachers' Training). These unexpected changes crippled the school to no small extent. No doubt the Government and other departments are more lucrative than the Mission educational department. But very few Christians wish to enter them or can overcome the temptations they are full of. It is a great pity that silver coins have taken them away from us. Oh! how I wish that we, the Indian Christians, might realize our duty to our Lord who emptied Himself to make us rich, and that He might make us feel our responsibility to our country folks.

Since its recognition as a high school, the school has sent up seventeen candidates to the Matriculation Examination of the Calcutta University. Of these four have been passed. This year we sent up
four for the examination in March, and we hope to have better results this time. No doubt the percentage of passes in the past will be considered unsatisfactory, and we feel that we must have better results. But these are only the beginnings, and the beginnings are always humble, and many obstacles must be overcome before we achieve success. I feel sure that time and persistence will show results of which no one need be ashamed. Let us do the best we can, leaving the results to the Lord, for whose blessings we daily pray. Much work is yet to be done for the Santal youth, before they are ready to take their proper places in the community and in the country. We must have our humble share in that. Pray that our work may be a success and that this institution may be the means of inspiring and influencing the Santal youth to stand against the vice and ignorance of the country, and win souls for Christ.

B. L. Das,
Bhimapore.

EDITOR'S NOTE.

This month we had planned to have a School number of "Tidings," so we have these preceding articles which take glimpses of school life and problems to the home friends. We are very glad to have a number of messages from our Indian co-workers. In our next number we hope to be able to print some three or four articles which are reaching us too late to come out in this present number.

We would not have you think that the schools mentioned here are the only Mission Schools that we have in Bengal-Orissa. These are the central schools in our larger stations. Out in the districts you will find our many feeding schools, little mud-walled and straw-thatched houses, or sometimes only the open verandahs of such simple houses, where the village and country children are taught the rudiments of education. We have eighty of such district schools for the Santals near Bhimpore, and there are many such at the other end of the field too. Pray that
these boys and girls may have such a glimpse of Christ in their teachers and in their schools that they shall be led on to give their hearts to Him, and pray for the teachers struggling on in the lonely places, away from the home church and Christian friends. Picture them out there carrying on, without ordinary helps in the class-room, with no library, no pictures, no musical instruments, often without even a newspaper to inform them of current events.

THE CHANDIPORE RETREAT.

Nearly every Christian some time or other during his or her life has mountain top experiences in which he receives great spiritual blessings that are sure to mould and shape his course of life. Such was the Retreat meeting at Chandipore which was held from April 25 to 28 and which was attended by sixty or more preachers, teachers, Bible-women and other Christian workers. Motor buses were arranged to convey the people to and from Chandipore. A large number of us went on Thursday evening in order to be there for the opening prayer and devotional meeting on Friday a.m. Being close to nature as we were and thinking of the days ahead we drew together in earnest prayer on the evening of our arrival. Everybody prayed, and at the close Natabar Pastor urged that through every hour of the Retreat our minds and our conversation be on Christ Jesus. This hour prepared us in a wonderful way for the meetings. Every morning at 6-30 was a devotional hour with Mr. Lalmohan Patnaik as leader. Also every evening at 6-30 he gave an inspirational address. These addresses were marvelously rendered and deeply helpful. How can any of us ever forget that last evening as he spoke on the theme "I am the Way, the Truth, and the Life?" We were so impressed and uplifted by him and eagerly awaited the coming of every hour in meeting with him. The more we heard him the more we wanted to hear him, and see him, too, for the Spirit of Christ shone on his face. At the early devotional hour we were drawn with him to God's throne of grace, and no one that was present will ever cease to remember the one morning when Christ's Spirit as a Pentecostal shower came upon us and everyone
wept bitterly as he cried in prayer to Christ asking him to forgive him
and fill him through and through with His Spirit and His love. O the
richness and blessing of that hour! Only those who experienced it will
ever know. "Besides Jesus, there is no other;" this thought was
frequently expressed: in prayer, in addresses, and in conversation with
each other outside of meeting hours.

Mr. Patnaik was reared and trained in all the orthodoxy of
Hinduism. He is highly educated and has a brilliant mind. Some years
ago he experienced Christ and was called to follow him. Many times he
turned a deaf ear to this call for he felt too much was involved to break
away from Hinduism. The Lord did not take no for an answer, but
continued to speak to him until he heeded and was baptized in 1926.
What a wonderful power he is and will be for Christ in India!

The motto of the Retreat was "That I may gain Christ and be
found in Him." This thought was not forgotten by anyone throughout the
whole of the four days. Each day at 7-30 a.m. was a Bible study hour,
the central topic being "In Christ." This was led by Rev. H. I. Frost.
There were instructional addresses each day: first day, "Effectual
Prayer;" and second day, "Prayer Methods," each by Mr. S. Nayak.
Third and fourth days, "What Pentecost means," by Rev. Natabar
Singh. All of this instruction including the Bible study was excellent
and helpful indeed. There was a methods hour each day with discussion,
and also a time given for the discussion of questions that anyone had to
ask. One evening at dusk we gathered on the sand near the water of the
incoming tide and had a prayer and praise meeting. This was another
time of heart searching and tears. We recalled how Jesus sat with and
walked with His disciples on the shores of Galilee. But he sat and walked
with every one of us, too; we were assured of His Presence.

The weather was excellent. Of course there was the usual strong
Chandipore breeze which frequently carried some sand with it, but this
we didn't mind. We escaped without regret the Balasore temperature
of 103 and 104 during those days. We had use of the District Board
bungalow as well as the three Mission bungalows. The former was
occupied by the women, and as it is roomy, the meetings were held there
in the middle room, and the evening meetings on one of the spacious verandahs. The men folks occupied the three Mission bungalows, and we all ate together on the little verandah of the lower bungalow. Probodh pastor was in charge of the "eats" and we had lovely rice, curry and dali to eat. This was served twice a day: at 12 o'clock noon and again at 9 or 10 o'clock at night. Often a little sand was served with it, but that only aided digestion. Early in the mornings and in the afternoons, tiffins consisting of *bhuja*, bread and tea were served. We enjoyed the tide which comes in and goes out twice every day. Nearly everyone bathed in the morning tide and took a little time to play in the waves. The last morning while in bathing one of the preachers was bitten on the foot by some sort of a sea monster. This rendered him unconscious and caused him intense suffering for a while, but proper treatment was administered and he quickly recovered. Another and darker cloud hovered over us when on Saturday Gerish Babu, a preacher, received a telegram that his wife had suddenly died of cholera. She and the family of little children (one a four months' old baby) were all well when he left them three days before to attend the Retreat. He was a broken-up man as you can well guess, and he left immediately for home. Our hearts go out to him in sympathy and prayer.

We regretted to see the last day of the Retreat come to an end. Cars were to come and get us on Monday at 8-30 p.m., but at 10 o'clock no car was yet in sight. We heard a rumor that on account of the "salt unrest" cars were not allowed on the road, so we were about to give up hope of any car coming when two busses and a taxi appeared at 10-30 p.m. In these there was not room for everyone who wanted to go, so one of the busses made a second trip to pick up eighteen of us who were left. These eighteen arrived in Balasore at 2-30 a.m., but with no grumbles or regrets in spite of the fact we were sleepy. We sang songs on the way in.

Those four days afforded us, rare spiritual experiences which were paramount. I have asked several people to tell me what to them was the best thing in the whole four days. I got different answers: usually the answer was Mr. Lalmohan Patnaik or something he said. One
person answered that it was when she was walking along the beach one evening by herself. God alone can know the value of this Refreshing Retreat to everyone who attended. May He be able to use His workers more effectively as a result of this blessing!

Gladys Garnett.

MIDNAPORE DISTRICT CHRISTIAN WORKERS' PRE-PENTECOSTAL MEETING.

In accordance with the decision of last Annual Conference this meeting was arranged for by the Indian Quarterly Meeting to be held at Bhimpore, and was held April 23-25. With one or two exceptions, all the preachers attended, and not so few Bible-women. Aside from devotional and prayer-meetings, which were held each morning, the following topics were presented by selected speakers:

- The Holy Spirit in Relation to the Life and Experience of Jesus.
- The Holy Spirit in Relation to the Individual Believer.
- The Holy Spirit in Relation to the Church.
- The Holy Spirit in Relation to Missionary Work.
- The Holy Spirit in Relation to the World.
- Walk in the Spirit.
- Grieve not the Holy Spirit of God.
- The Fruit of the Spirit.
- Quiet Talks on Power (Three addresses based on S. D. Gordon's book.)

May we Expect a Repetition of the First Pentecost?

Ample room was also left on the program for discussion of the subjects presented by the speakers, and opportunities for asking questions. From noon to the afternoon meeting each day, suggestions were given for fasting, Bible study, prayer and meditation.

As an attendant I must say that personally I was greatly benefited by these meetings. And by the interest shown and questions asked by the preachers, I believe that the whole met a deep and long-felt
need. We trust that the series served the purpose of creating a hunger for a deeper and more fully consecrated Christian life. In the words of Stanley Jones, the church needs to get out from Behind the Closed doors, from a between-Easter-and-Pentecost life to the experience of Pentecost. May this be realized amongst us!

A. A. Berg.

A NEW LIVE CHURCH ON THE HOME MISSION FIELD.

On April 27, a Committee appointed by the Midnapore Quarterly Meeting attended the meetings at Kalapator on the Dampara Home Mission field, when a new church was formed at that place, consisting of thirty members. About 75 per cent of these members were baptized during the past year. They have already a school in the community, and the local people helped liberally in constructing the school-house. A new pastor's house has also been built at that place; the bulk of the money for that has been contributed by members of the Indian church. For this first year of the existence of the church, we expect them to assume responsibility for a definite share of the pastor's salary and also a similar share towards the contribution for Home Mission work.

May God's choicest blessings rest over this new flock! And may He through the Eternal Spirit lead them on to great victories! We praise God for the works He has wrought in these reasons. Let us unitedly pray for the spiritual growth and normal development of these dear new Christians!

A. A. Berg.

GLEANINGS FROM THE BIHAR-ORISSA CHRISTIAN COUNCIL.

March 4-7, 1930.

This is the first time the Council has ever met in Balasore, and the first time it has met in Orissa since 1922. Balasore was most happy to welcome the delegates this year.
At the first devotional meeting led by Rev. H. Collins of Puri we heard these helpful words. "The Kingdom of God does not depend on buildings or the number of committees we have. God is waiting to bestow it upon us. Strive as we may we cannot produce the City. We cannot produce one well of the water of life. It comes from God. Then where does our part come in? It really depends more on what we are than on what we do. The light of God must shine through us to the world. We may have institutions, and intricate machinery that is very efficient. But when a man comes through our compound, though he may admire our institutions, etc., yet does all this really make an impression on him? He may pass by and bow down before a "holy man" who sits under a near-by tree. There is no place where what we are counts for so much. We ourselves must become fit subjects for the Kingdom of God in order that the light of God may shine through us to those around us."

Dr. Oliver stressed the importance of medical work and training in social hygiene. In part he said that the work of healing is part of the Master's work. The Jerusalem Conference stressed the need for closer relations between medical missions and direct evangelistic work. Much along preventive lines can be done even by those who have not had regular medical training. In regard to social hygiene he said that the Christian cannot stand aside and do nothing. Other countries are awakening to the need of education along this line, and so India is awakening to some extent. The National Christian Council has organized a social hygiene committee, and it is hoped that something will be accomplished through its work. The home, the school, and the church are the places where this subject should be taught. It may be taught in connection with some subject, perhaps in correlation with biology. However the home is the most important place and the child should be given some teaching before he begins to realize his need of it. By pure teaching a child may often be saved from evil. The subject may also be taught in summer schools and teachers' training classes. Perhaps the best method is to form study groups from those who expect to become teachers. After careful study, only select teachers should be given the responsibility of teaching the young. We need more literature on the subject written from the Indian Christian's point of view.
Mr. Lakra spoke on the relation between the older and younger churches, or the "mother and daughter" churches. He took the position that there should not be both a mission and a church organization on the field. He said that for some time Indian churches will need support from the West, but felt that the control should not be taken by the mission for this reason. The missionaries should, so far as possible, identify themselves with the Indian churches. The importance of spiritual fellowship between the churches was emphasized.

Dr. Appasamy, in speaking on church union, said that Christianity must be rooted to the country, and, while discarding the ignoble, assimilate the best in the religious life of the country. Some think that church union concerns only India, but the churches of India must be in vital communion with the other churches of Christendom. Belief in Christ and in His lordship over men is the basis of the union. In different churches there are different forms of ministry. In what way can there be a common and united ministry? The religious background and the Indian mentality should be taken into consideration in the organization of the church. He hoped that the scheme of union in South India would lead to union of all the churches of India. This address led to a considerable general discussion in regard to church union in India, and the difficulties involved in such a scheme.

Dr. Butterfield offered some valuable suggestions in the matter of village problems, from the point of view of a specialist touring the villages of India. As so many Indians live in villages, every missionary should know village life, and most should have some experience in village work. Every missionary, whatever his work, should be an evangelist, and a message through personal character is part of the scheme of evangelism. In many places the Christian forces have not really tackled the rural problems. Then too, the system has tended to take the boys away from the villages. Yet there is the problem of the right kind of education for boys who stay in the villages. And there is the problem of helping the uneducated people of the villages. There is the problem of suitable literature to meet the needs of village work. In some places co-operative societies have done splendid work in helping solve some of
these problems. One difficulty is the idea that the educational value of working with the hands has not been recognized. The idea is too general that manual labour is an unfortunate necessity. The question of leadership is important, and in our schools and colleges there should be more training to fit teachers and students for rural leadership. Each mission might take an area of several villages as a training centre, and from it leaders might be sent to extend the work in other places.

W. S. Dunn.

(We regret very much that for lack of space this report could not be printed without cutting. The most important and helpful thoughts have been culled so that all may have some idea of the meetings. Editor.)

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PERSONALS.

Friends of Mrs. Oxrieder will be glad to know that her health is much improved, and that she is convalescing in Darjeeling.

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Darjeeling seems to be a popular resort for our people this year. Misses Gowen, Daniels and Hill are spending their holiday there, and the Dunns are glad to go back to their haunts of last year. The Roadarmels are busy at Language School there, and expect to return to Khargpur in July to take over the charge of the Indian work in the station.

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Two other Himalayan stations claim others of our group this year. The Gilsons and Osgoods have joined forces in Kalimpong, we hear. The Frosts, Howards and Kitchens are all in Landour that the children may attend Woodstock School, and three of the Long children are in hostel there. We hear good reports of Woodstock this year.
Miss Laughlin is again in hospital in Calcutta, we are sorry to hear. As soon as she is able, she plans to go up to Simla for a month’s stay.

Miss Cronkite seems to be the only one of our number to go South this season. She expects to have a delightful change in the “homey” station of Ootacamund where she will be able to meet many of our friends of the Telugu Mission.

The Bergs and Ellers have taken their little ones out to the sea-shore at Chandipore, and we know that all will come home with a good coat of tan.

We all miss the Brushes who left us for furlough in March. Letters written en route let us know that they were getting on comfortably. Their home address will be 1051, Vance Ave., Coraopolis, Penn. Let’s all write them.

Arrangements are being made for the transfer of our Mission Treasury to Guwahati, Assam, as Miss Burnham has consented to act as joint Treasurer for the two Missions. Mr. S. B. Mandal, our efficient clerk, is awaiting instructions to join the office staff in Assam. We welcome this experiment, as it promises to relieve one of our number of burdensome accounts and release him for evangelistic endeavor.

Cards have come from Landour announcing the arrival of Clayton Jr. to gladden the home of Rev. and Mrs. L. C. Kitchen, on the 12th May, weight 6 1/2 lb. We all join in congratulations. If Dr. Murphy were
with us, he would no doubt express himself, as he used to do, as being very happy to see the Mem Sahibs of the Mission doing their best to provide recruits for the work.

Miss Daniels has received the sad news of the death of Mrs. Ida Marshall Holder Daniels. Friends will remember that they came out to B. O. together in 1914, with Mrs. Holder's baby daughter, Doris, and Miss Amy Porter. Doris and her mother this year went out to Pasadena to try a special treatment for cancer, but evidently there was no hope of recovery, and on May 13th, Doris now sixteen years old, sent the cable out giving the bare news of her mother's death. Our sympathy goes out to the motherless daughter, to Mrs. Burkholder, and to the other members of the bereaved family. It will be recalled that Mrs. Holder is a member of the Phillips family, early pioneers in B. O.