Dec., 1928

TIDINGS

FROM

A. B. F. M. SOCIETY

IN

BENGAL-ORISSA, INDIA.

CUTTACK.

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| Contai, Bengal.                   |                             |
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| Salguria, via Jellasore.          |                             |
| Mr. George Ager.                  |                             |
| Mrs. Ager.                        |                             |

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1928 BANGO-UTKAL CHRISTIAN WOMEN'S CONFERENCE

MISS BEAUTY MAHANTY

The Conference had its seventh sitting this year at Balasore, from the 19th to the 21st of October. Representatives and members came from different parts of Orissa (Utkal) and Bengal (Bango), but the majority representation was from Orissa. Different subjects and speakers were chosen beforehand by the Meeting Committee. It had been settled that the Conference this year should take place in Hatigarh, a village in Balasore district, but unfortunately, owing to inconveniences caused by rain, the place had to be changed. The work done in the Conference is briefly stated below:

A.M.

Friday—Miss Nishi Bala Nayak presiding.

7:00-7:30 Welcome Meeting, conducted by Mrs. Sundari Singh.

7:30-8:00 Study and prayer circles under different leaders.

8:00-9:00 "What is Faith?" presented by Miss Nishi Nayak, Assistant Inspectress of Schools.

9:00-9:30 Hymns and prayer.

9:30-10:00 Subject—The Formation of Character, given by Mrs. Mildred Singh, wife of the Mathematics teacher, Boys' High School Balasore. Emphasizing that childhood is the best time for moulding character, she gave different methods of training in the different periods.

P.M.

2:00-4:00 Subject—Service. Speaker, Mrs. Rasamoni Nayak, the wife of the Balasore pastor. The subject was clearly divided and
nicely explained—Service to God, and service to mankind. This was followed by a general discussion led by the President.

7:00-8:30 Subject—The Aim and Work of this Conference. Speaker, Miss Beauty Mahanty, Headmistress, Balasore Girls' School. The chief aim is to promote a Christian life within, and to preach Christ by leading a Christ-like life. Its work—"Whatever you do, do it with all your might."

A.M. 

Saturday—Miss Nishi Bala Nayak presiding.

7:00-7:30 Study and prayer circles.

7:30-8:30 The Future Hope of Christians. Speaker, Miss Sorajini Mohapatra, Balasore. There is hope in this world, and hope in the next. There is no glory and honour for Christians promised in this world, but ten promises of blessing in the New Testament for the next world.

8:30-9:00 Subject—The Necessity of the Education of Christian Women. Speaker, Miss Ruth Daniels, Principal, Midnapore Girls' School. The chief aim of their education stated was the advantage of studying the Bible and the training of the children according to it.

9:00-9:30 Hymns and prayer.

9:30-10:00 Subject—Prayer. Leader, Mrs. Khiroda Nayak, Santipore. She spoke of the place which prayer should occupy in every Christian woman's life.

P.M. 

2:00-4:00 Subject—A Study of Different Religions. Speaker, Miss Kula Bala Nayak, Headmistress, Silcher, Bengal. She spoke of the superiority of Christianity over other religions, and believes that many Hindus believe Christ to be the Saviour, but hate the Christians for the way in which they preach Christ. The preaching system has lost its influence, especially among the educated classes. The best way to preach Christ is by leading a Christ-like life.
Performance by Balasore Girls and Women. It was a play contrasting two homes, one with a good mother-in-law and a discontented "bo" (daughter-in-law), and the other with a good "bo" and a bad mother-in-law. In each case the husbands were good Christian men, and good triumphed over evil. The money collected by selling the tickets was given to the fund from which the travelling expenses and board were given to the poor women who came from a distance.

**Sunday—Miss Nayak presiding.**

7:00-7:30 Study and prayer circles.

7:30-8:30 Subject—Love and its work. The speaker, Mrs. Rachel Bose, was not able to be present, and sent her paper to be read before the conference.

8:30-9:00 Discussion—

9:00-10:00 Subject—Thrift. Speaker, Miss Kumudini Singh, Assistant teacher, Girls' School, Balasore. Indian women, especially those who live in the villages do not understand the value of time. Everything should be done methodically. Different suggestions were given for earning money at one's leisure.

Report Meeting. Representatives of different places were asked to report the work done by the Christian women of their places. Almost every place Christian women take the Sunday School classes. They also have started Sunday Schools for Hindu girls. In many places they have Christian Endeavor, Y.W.C.A., Bible classes, Prayer-meetings, etc. It is worth noting here that in many places poor women, who cannot raise funds owing to their pecuniary difficulties, keep twice a day a handful of rice from the quantity which they cook for the family. At the end of the week the rice is collected and sold, and the money gained
in this way helps them to start a fund from which they freely spend for different good purposes.

3:30-4:30 Church with the Balasore Church.

6:30-7:00 Business Meeting. The following officers were elected for the next year:

   President—Miss Nirmala Nayak, Principal, Ravenshaw Girls' School, Cuttack.
   Vice-President—Miss Beauty Mahanty, Balasore.
   Secretary—Mrs. Rachel Bose, Midnapore.
   Program Committee—Miss Daniels, Miss Nishi Nayak, Miss S. Mohapatra.

7:00-8:00 Subject—Work done by Women in Different parts of India. Speaker, Miss Nishi Nayak. The social work done by the Hindu women is worth noting. By some of their work they rescue the poor and bad women, teach women self-support by hand-work, try to remove the purdah system and child marriage, and promote primary education in every village, etc. This was followed by a Farewell Service, in charge of Mrs. S. Singh.

The Conference was a very good success. The wrong impression that there was a wide difference between the village women and the town women was removed. Everybody shared each other's sympathy and fellowship and felt the presence of God throughout the Conference. Many felt greater need of bearing Christ in their own hearts when returning to their own homes.

FURLOUGH IMPRESSIONS

Since I have recently returned from furlough I have been requested to write something of my impressions and experiences in America, after having spent a period of service in India. Perhaps one who has not
gone on furlough cannot fully realize just how much he becomes out of
touch with life at home, until he has actually returned to America and
begins to come in contact with life there again. Of course, there is the
hustle and hurry everywhere. There is the rush of motor traffic. One
feels surprised at the promptness with which business is transacted. A
cheque can be cashed in thirty seconds instead of half an hour. However,
I sometimes think there is too much hurry and hustle, and that not
enough time is taken to live.

The splendid church buildings seem more impressive, attract the
attention more, and are such a contrast to the buildings we find in our
villages here. Yet we rejoice that the worship and the service of God
does not depend on splendid and expensive buildings, but that He can be
as truly served and worshipped in the most humble place as in great
buildings, if the heart and life are right in His sight.

Of course, one of the first things a returned missionary does is to
visit his own people and his home town. The years have brought about
changes. The father and mother show they are growing older, and
perhaps feeble. The boys and girls have grown into young men and
women. There are some who have departed. All these changes are so
much more forcibly impressed on one after a few years absence.

The people at home are much interested in hearing about the work,
conditions, customs, etc., in the foreign country. Of course, we were
asked to speak to the people of our own churches. They seemed interest­
ed in everything we could tell them. The returned missionary can give
a personal color and touch to the work and conditions which the people
can get in no other way.

The major part of my time while at home was spent in study. I
enrolled in the Kennedy School of Missions, Hartford, Conn., at the
beginning of the first semester, and spent the school year there. This
certainly was a great privilege. There was not only the opportunity for
study and association with the student life in general, but there was the
opportunity to meet missionaries and students from many different lands.
Some of the finest gentlemen I met were foreign students. One was an
Indian convert from Mohammedanism. He was working on his Doctor's
degree and expects to return to India to do mission work. He was a very pleasant and likable fellow. I have great hopes for him and his future work. There were students from China and Japan and it was a privilege to know these friends from the Far East. Then, other lands which were represented by either students, or missionaries were Turkey, Persia, Armenia, Africa, Egypt, Germany, England and Canada. Students came from many states in the Union and from many different churches. At the beginning of the year the President of the Institution announced that twenty-two different denominations were represented. The association with such a student body was in itself a great privilege.

While I was in school my wife with our little girl lived with her father and mother in Medford, Mass. We did not like being separated so much, but it gave her an opportunity to spend some time with her own people after so long an absence. Helen took considerable time and attention, of course, so Mrs. Dunn could not get out as much as she would have liked, but she was able to speak several times to the Women’s Societies in churches of various places. Much interest was shown, and in several instances tangible results have followed.

The days and weeks soon flew by. We almost wondered what became of them. Soon it was time to start back to India again. It is no easy thing to say good-bye and leave our loved ones for several years. When we see father and mother growing old we realize that we may not see them when we return again. For nothing except the Lord’s work would we leave them so far behind. Yet we are in His keeping. If we do not meet again here we look forward to the time when we do not have to say good-bye.

We are now here, ready to begin another term’s work. We trust in God’s strength and guidance. Pray for us, that we may do much for the Kingdom.

W. S. Dunn.
TWO SURPRISES

MABLE S. FROST

Our Indian Christian women do things, sometimes, which we are not expecting; they go beyond our expectations. At one of our Y.W.C.A. meetings I suggested that we each try to earn one rupee by our own efforts, and use the money for a Christmas gift for Christ, that is, for some home mission work. This money should be earned during the year and at the end of the year we would hold a social, at which time each one would be given an opportunity to tell how she earned it. I was obliged to go to America and was not here for Christmas. I thought the whole proposition would be given up. But as soon as I returned I was surprised that some had their money ready, and others were busy getting it ready. So we had a social. Interesting stories were told as to how the money was earned. I, myself made sponge cake, baked it in butter tins, and one of my sons sold it for me for six annas, or twelve cents each. I made enough to have a rupee profit.

One woman bought and sold vegetables; some made candy and sold it; some raised chickens. Two women gave half of their Bible examination prize money, and one sold old newspapers. The wife of one of our former pastors said she had no money, so borrowed eight annas (half a rupee) and bought egg plants for seed. She hired the ground ploughed and a fence put around. Her egg plants sold for three rupees. Her expenses were two rupees, so she had a profit of just one rupee.

A part of the fund thus raised was used to help and support the first preacher in a new church at Chourdhia, and the rest was used to buy some clothes for poor people in that community.

Another surprise! Just before going to the Hills I entertained our Indian women at our home. I had a program of music and games provided. But lo and behold! Some came bringing articles of wearing apparel for costumes. On inquiry I ascertained that a Bible play had been prepared. My first thought was that I did not like to put by my program, but I soon decided that something of their own might do them more good, and so I let them go ahead. I was interested to see that they were presenting the play of David and Galiath, which a number of the women
had been studying in Bible class with me. I certainly was pleased, for their acting showed originality and was well done. Especially impressive was the prayer of David offered before going to fight the giant. It was in the form of a song, and the singer entered into the spirit of the song with her whole soul, and that spirit of prayer for help and strength was felt throughout the company.

INTRODUCING OUR NEWEST MISSIONARIES

Not long after the turn of the century in Iowa and Idaho two babies, a boy and a girl, entered the world. Their childhood was marked by no startling events. More mischievous than most they may have been. The boy, as a minister's son, was constantly brought in touch with missionaries and the missionary enterprise. The parents had at one time been under missionary appointment though prevented from sailing. There were also the tales of a great-grandfather who had served with Judson in Burma. To the girl, also, that mysterious Providence who weaves the threads of our lives brought with inescapable insistence the call of His needy children across the sea.

The days of preparation were spent, for both, largely in the Pacific North-west. In 1924 the boy graduated from Linfield College with the B.A. and Ph.B. degrees. The girl attended Albany College and did stenographic work. The interim between college and seminary was spent in teaching High School (History, Civics, English and coaching athletics). After two years in Rochester Theological Seminary the boy and the girl decided that living together was infinitely more satisfactory than single blessedness—so they were married (—and lived happily ever after). Both studied in seminary the following year. Meanwhile the Board of our Mission Society voted their appointment as your missionaries.

Returning from the Board meeting the young man reached home in time to greet a new arrival, Frederic Cyril. During the months that followed came the Out-going Missionaries Conference at Princeton and New York, presentation to the Northern Baptist Convention in Detroit, the long trip home to Oregon, with many visits to friends and relatives, packing and preparing of outfit and the final leave taking.
Twelve days of sailing into the sunset brought the President Pieroe from Seattle to Japan. Met at Yokohama by a Japanese seminary class-mate, they visited Buddhist temples and Tokyo slums, contrasting them with the Christian missions in the city. How fortunate are Americans in their economic and religious wealth! Thence to Kobe through the beautiful Inland Sea and on to Shanghai. Enroute they, too, paid tribute to the denizens of the deep. It is the most picturesque harbor in the world, because of the multitude and variety of the craft in the river. The thing which stood out above all else was the terrible poverty and ignorance of so many of China’s millions. Southward to Hong Kong, so beautiful at night—a city on a hill bejewelled with many lights. Sailing onward with soldier guard against pirates, the ship comes to Singapore, near the Equator, in the midst of the steamy heat of the rainy season. Penang, of rubber and tin fame, and then Calcutta—after 35 days of sailing, India at last.

Met by Mr. Gilson, of the Balasore Industrial School, they are soon in Balasore. What a joy it is to be greeted by folks from home in a strange land. The long months and years of preparation past, they are ready to start language study, that they may be able to give to Oriyas the message of God’s love. They have come, not to proclaim themselves, but to preach Jesus Christ as Lord and themselves the servants of all for the love of Christ.

WILLIAM, JANE AND MASTER FREDERIC osgood.

BAPTISMS IN BALASORE AND BHUDRAK

REV. H. I. FROST.

At Bhudrak again! In April we came to organize the church. Then we baptized one maid-servant who had been a Hindu. To-day four bright girls between the ages of 12 and 16 years old were baptized. Two are daughters of one of the charter members; one is a daughter and one a niece of another charter member. There are eight of us in the party from Balasore. All but two of the Bhudrak church members were present, and some other visiting friends. How we rejoiced at the
opportunity to witness to our Master which was offered as the little company stood under a large banyan near the tank, being surrounded by a large group of non-Christians from the local railway community. In fact, some merged with our party. There was a song, Bible reading from Romans 6, and then Rev. Natobar Singh briefly explained the symbolic meaning of baptism, with its witness to the death and resurrection of Jesus. After prayer the four girls were baptized by our brother, Rev. Rajani Mohapatra.

Nearly all of the company enjoyed a splendid meal given by our brother, Solomon Driver, as we call him for he is an engineer on the freight trains. He employed a Mohammedan cook for the occasion. There is no sleeping accommodation for so many guests at Bhudrak, so Balasore folks must return by the evening train. The afternoon service began at about 3 o'clock. Mr. Saul Nayak, one of our senior laymen at Balasore, gave a very helpful sermon from the words, "Fear not, my little flock." The four girls were welcomed to membership by "Rajani Babu," after which Rev. Natobar Singh and the writer officiated at the Communion Service. We all return rejoicing at the privilege that has been ours.

All are familiar with stories of new converts who have been persecuted when they left their non-Christian community. Did you ever hear of Hindus fighting among themselves over what attitude they should take towards one of their Hindu fellow-villagers who had already become a Christian? This has happened recently in Nua Sahi (New Hamlet), a village situated about a mile from our bungalow, on the out-skirts of Balasore. There is a road running off in a south-westerly direction from the main east and west road. On the south-east side of the road are several Christian homes, while just opposite these are the houses of the Hindu villagers of New Hamlet.

The cause of the trouble is Maguni, brick mason, who came to the village a year or so ago from another part of Balasore, and built a new house just opposite to that of Hrudananda Sahu, the faithful librarian of our Bazaar Library. Now when he came to New Hamlet, Maguni had no interest in Christianity. But as he squatted on his verandah, or stood beside the road chatting with his neighbors, he began to hear
conversations which Hrudananda carried on with visitors, or the songs and stories of the little Sunday School which the latter conducts for the village children who come to his verandah on Sunday mornings. Gradually Maguni got interested, and finally would come and sit on Hrudananda's verandah and discuss religion. The result was that after some months he was ready to take a public stand and was baptized a few Sundays ago.

From the beginning some of the Hindu neighbors said, "If he wants to change his religion, let him. Why should we hinder him?" Others were actively opposed and in favor of using force to prevent him. They threatened to beat him, and set his house on fire. Now they have had a quarrel among themselves, and even came to blows over the question of how they should treat Maguni now that he has become a Christian!

On the evening of the day of his baptism, Maguni Mistri invited a number of us to eat at his home. I forgot to say that he has no wife, but some of the Christian friends helped to get up the meal. It may seem strange to some that he should do this. In fact, we almost preferred that he should not go to the expense, as he is dependent on his daily wage for his living. But we could hardly refuse. Community ties mean so much in this land, and the fact that we missionaries and others went to his house to eat was evidence to his Hindu neighbors that we really had accepted him into our fellowship. It meant much to this newly baptized brother, and we were glad to go and rejoice with him.

There are other inquirers who have fully made up their minds to be baptized.

THE KAREN CHRISTIAN OF BURMA

All glory to our Lord and Saviour Jesus Christ, Who came down to earth and gave His life to save the suffering humanity from the bondage of sin, all glory be to our Father Almighty, Who brought the American Baptist Foreign Missionary Society to be organized; all glory to the Holy Spirit that zealous Missionaries like Judson and Boardman should be led to work among the Karens.

Past History:—One of the most uncivilized tribes on the face of the earth, the Karens, barely one hundred years ago, lived in the steep hills
and inaccessibly dense forests of Burma always quarreling and fighting among themselves, never daring to come out of their deep recesses for fear of being molested and tortured by their civilized neighbors, the Burmans. If ever they saw the light of the civilized world it was perhaps when they were in chains to be sold in the market as slaves; even in such a plight they were not spared slaps and kicks and brick-bats.

The first Convert:—It was in this miserable condition that Ko Tha Byu made his appearance in the market to be sold for the paltry sum of Rs. 12/-. He was fortunate enough to find pity in the heart of a Burman, who set him free by paying his master the sum demanded. It was this Ko Tha Byu, a murderer of no less than thirty lives, who was to be the first fruit of the incessant labors of the Missionaries among the Karens—he was baptized in the year 1828 by Dr. Boardman in Tavoy. He was destined to live for not more than twelve years after his baptism, but it was mainly to his untiring energy and to the spirit working through him that not less than twelve hundred Karens were gained to the Kingdom of Christ by baptism before he died.

Their present condition:—To-day within a short span of one hundred years there are no less than 965 Karen churches with 65,823 communicants. Of these only ten churches care to receive any help from the mission, and the rest are not only independent so far as their church affairs are concerned, but contribute towards the expenses of the mission schools, colleges, theological seminaries, hospitals, orphanages etc., about 20 times as much money as the mission appropriates (vide field Secretary’s Report page 15). It should be borne in mind that there are no less than 742 schools of various grades among the Karens. Besides they have opened at least ten stations in Siam for spreading the Gospel and winning souls to the fold of Christ.

Their Pastors and Preachers:—In the theological seminary they have over one hundred students and these students get no stipend or allowances except in very exceptional circumstances, and their worldly prospects are most uncertain as when they pass out their services may be required in a church which may not be able to pay them a handsome salary. The general practice prevailing among the churches is that, of the annual subscription raised from a church, half should go for the main-
enance of the Pastor, and the other half to the Division Missionary for the support of their schools, etc. In some cases the Pastor is given land which he cultivates for himself and enjoys the whole product thereof. In some cases again the Pastor is given paddy sufficient for his family for the year and a small sum of say Rs. 5/- monthly for other expenses.

Their giving:—The most noteworthy factor about the Karens is their giving. Every church makes an effort to raise a sum of Rs. 5/- a year per church member. Besides when they want a school or an orphanage or anything over and above their annual recurring expenses they raise special subscriptions. In Bassien they have invested a sum of Rs. 10,00,000/- for a school of which the mission contributes only Rs. 50,000. In Tavoy they are raising a building for school the estimated expenses of which is Rs. 1,54,000 and the mission does not give anything for this. We Indian Christians, have we not a lot to learn from our brother Karens?

I congratulate the Karens on their wonderful achievements within a hundred years and pray that our Heavenly Father may bless them more and more to glorify Him. Glory be to the Father and to the Son and to the Holy Ghost ever and ever. Amen.

Roma Khanto Shaw.

PERSONALS

The following card was received by the editor in August. It is a cause for real rejoicing. Mr. Long has worked earnestly for this.

"The Post Office Department has at last weakened, and given us a Post Office at Bhimpore. The weakening is thought by some to be due to the continuous action of H. C. L. (HCL)."

It is established at first as an experimental Post Office, and we hope that the volume of mail going in and out of Bhimpore will be ample to hold it there permanently. Friends of "Bhimpore-ites" will do well to write frequently!

A recent letter from Miss Gowen shows that she is busy, as usual. She is doing deputation work this fall, and has a magic lantern with slides of her own choosing from negatives at the Board Rooms, on Bengal-Orissa.
She had just been to New Hampton, and had seen the house where Dr. Mary Bachelor was born, surely a point of interest for all those who know Dr. Mary and her family. She was working in the beautiful White Mountains, and thoroughly enjoying it. We know that she is being used to further the work of the Kingdom in the Bengal-Orissa field, and shall pray for her continued health and strength.

The full quota of new and returning missionaries is now complete. Rev. and Miss Kitchen reached Khargpur October 21st, and went out to Bhimpore the following week. Rev. and Mrs. Osgood reached Balasore on October 27th, and Miss Cronkite on the 28th. Mr. and Mrs. Dunn came down from Calcutta on the 30th, after a days' shopping there. A Reference Committee meeting was held in Khargpur on November 8th to finally determine the assignations of work and station of these families. It begins to look a little more like old times, to see so many faces, which have been missing for so long. We wish it had been possible to see everyone back who should have returned this year, but for various good reasons some have had to remain at home a while longer. Nevertheless, it is good to share the burdens which have been too heavy with those who are fresh from the homeland. Mr. Kitchen has already assumed the responsibility for his work in Bhimpore. Mr. Long has gone to the hills to join his wife for a short holiday. He will resume his work in Midnapore, which has of necessity been somewhat neglected during his year at Bhimpore. Mr. and Mrs. Dunn will live in Balasore, for the time being, and he will immediately take charge of the evangelistic work in the southern end of the Balasore district. At present Chandbali is cut off from the rest of the field by impassable roads. If the long-hoped-for boat would only materialize, it would make accessible a large territory, now scarcely touched. Of course there is much to be done in the territory now available. Miss Cronkite is taking over the Girls' High and Middle English School in Balasore, and the Osgoods will go almost at once to Santipore, for their language study. Needless to say, the people of that station will give them a royal welcome. They have been so long without a resident missionary that it must seem almost a dream to have someone come to live with them.
Miss Ruth Daniels is trying to possess her soul in patience until the last of November, when her mother is due to arrive in Calcutta. A cable from Mrs. Daniels says that she sailed the 12th of October. We are all glad that it is possible for one of us to have her mother with her, and glad to welcome Mrs. Daniels back again to India.

Rev. H. C. Long and Mr. R. K. Shaw attended the Centennial Conference at Tavoy, Burma, as our fraternal delegates. They have just returned, and we expect to hear more from them about it later.

Several of our number have had to take their annual vocation this fall, instead of during the hot season. Miss Gladys Garnett has been visiting Miss Hattie M. Price at Mandalay, Burma. From the letters and cards which have come from her we gather that she is having a most enjoyable time. Dr. Mary spent the month of October in Darjeeling, and has come back feeling quite rested and refreshed. Mr. Long has just gone to Mussoorie, and will return when the children come down for the cold weather. Mr. and Mrs. Brush took a rather hurried trip up into Assam. It is educational, as well as "vacational," to get these glimpses of the work of our society in other fields than our own. It usually helps us to see our problems in a new light, and gives us new ideas for carrying on our tasks.

Rev. and Mrs. C. C. Roadarmel, Jamshedpur, announce the arrival of Norman Perry on November 13th, 1928. We are happy, indeed, to welcome him into our midst.

This number of Tidings would seem to be a real Balasore number. It is not intentionally so, but the acting editor happens to live there, and has been so busy with other mission work that she has gone to her nearest associates for help, and the contributors are, therefore, all from Balasore, though the news covers the whole field.

Orissa Mission Press, Cuttack.