TIDINGS
FROM
A. B. F. M. SOCIETY
IN
BENGAL-ORISSA, INDIA.

ANNUAL REPORT.

CU TTACK.
PRINTED AT THE ORISSA MISSION PRESS.
<table>
<thead>
<tr>
<th>Location</th>
<th>Person(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhimpore, via Midnapore, Bengal</td>
<td>Rev. H. C. Long.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Long.</td>
</tr>
<tr>
<td></td>
<td>Rev. A. A. Berg.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Berg.</td>
</tr>
<tr>
<td></td>
<td>Miss Naomi Knapp.</td>
</tr>
<tr>
<td>Midnapore, Bengal</td>
<td>Miss Ruth Daniels.</td>
</tr>
<tr>
<td></td>
<td>Dr. Mary W. Bacheler.</td>
</tr>
<tr>
<td></td>
<td>Mrs. E. C. Brush.</td>
</tr>
<tr>
<td></td>
<td>Dr. J. H. Oxrieder.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Oxrieder.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Roadarmel.</td>
</tr>
<tr>
<td>Contai, Bengal</td>
<td>Rev. J. A. Howard.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Howard.</td>
</tr>
<tr>
<td>Hatigarh, via Jellasore</td>
<td>Mr. George Ager.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Ager.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Frost.</td>
</tr>
<tr>
<td></td>
<td>Miss Sarah B. Gowen.</td>
</tr>
<tr>
<td></td>
<td>Miss M. I. Laughlin.</td>
</tr>
<tr>
<td></td>
<td>Miss Gladys Garnett.</td>
</tr>
<tr>
<td></td>
<td>Mr. J. G. Gilson.</td>
</tr>
<tr>
<td></td>
<td>Mrs. Gilson.</td>
</tr>
</tbody>
</table>

U. S. subscriptions to “Tidings” may be secured from—

W. H. Lipphard, 276, Fifth Ave, N. Y.
Single subscription $0.30.
Four subscriptions $1.00.

Local subscriptions from—
Mrs. C. C. Roadarmel, Jamshedpur.
CONTENTS

| Annual Mission Conference | ... | ... | ... | 5 |
| The other side of Missionaries | ... | ... | ... | 6 |

Annual Reports:

Work in Bengal.

I. Midnapore and Midnapore District.
   - Midnapore Station—Rev. H. C. Long ... 9
   - Girls' High School—Ruth Daniels ... 11
   - Medical and Evangelistic—Dr. Mary Bacheler ... 16

II. Contai—Rev. J. A. Howard ... 20

III. Bhimpore.
   - General Work—Naomi Knapp ... 22

IV. Santal Work.
   - Bhimpore—Rev. H. C. Long ... 24
   - Districts—Rev. J. H. Oxrieder ... 28

V. Khargpur.
   - English Work and Treasurer's Office— Rev. E. C. Brush ... 30
   - Indian Work—Rev. J. H. Oxrieder ... 32

VI. Jamshedpur.—Rev. C. C. Roadarmel ... 35
Work in Orissa.

I. Balasore and Balasore District.

<table>
<thead>
<tr>
<th>Type of Work</th>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelistic and Educational</td>
<td>Rev. H. I. Frost</td>
<td>40</td>
</tr>
<tr>
<td>Boys' Industrial School</td>
<td>John G. Gilson</td>
<td>45</td>
</tr>
<tr>
<td>Girls' High School</td>
<td>Mary Laughlin</td>
<td>48</td>
</tr>
<tr>
<td>Sinclair Orphanage</td>
<td>Sarah B. Gowen</td>
<td>50</td>
</tr>
<tr>
<td>Women's Work</td>
<td>Sarah B. Gowen</td>
<td>55</td>
</tr>
<tr>
<td>District Work</td>
<td>Rev. George Ager</td>
<td>58</td>
</tr>
<tr>
<td>Bihar and Orissa Christian Council</td>
<td>John G. Gilson</td>
<td>59</td>
</tr>
<tr>
<td>Personals</td>
<td></td>
<td>63</td>
</tr>
</tbody>
</table>
At our Annual Conference held in Balasore twenty-three out of the twenty-four missionaries working in the Bengal-Orissa field were present. Two of our Indian pastors also attended the sessions. Rev. T. V. Witter from Podili, South India was present as our guest and gave the inspirational address of each morning session. His messages, coming out of a deep religious experience of his own, were a source of spiritual uplift in the midst of the business of the day.

The discussion of the Survey Committee's Report made us realize afresh that humanly speaking some of our dreams for the development of our work could not be fulfilled in view of the increased financial strain they would place upon the societies at home. The committee felt, however, that "the great handicap at present is that the administrative side absorbs the missionaries' time and energy . . . . . . . . . . . He should be pre-eminently a source of inspiration to leaders in the native churches, and should emphasize the nature of the spiritual life of the people. But station and Conference administration rob us of this precious ministry. Our heritage, rich in the hope and faith of those who have labored before us, is one chiefly of institutions, which in these days of reduced forces require most of our time." Consequently, the committee advised that our policy for the present be "to set ourselves to make effective the work already begun rather than to try to advance into new fields until more money is available for new workers, or until the present work is cared for by Indian Christians."
Recommendations were drawn up to be sent to the Home Societies concerning the work. Reports of each station were given, and committees chosen for the coming year.

The Jubilee High School for girls was formally opened by H. E. Lady Stephenson on Thursday afternoon, January 12th. In the next issue of "Tidings" a history of the school and pictures of the new building will appear.

The fellowship of the days together, the mutual sharing of problems, the unity in prayer, and the genuine good time of social hours sent us to our different stations with renewed strength and enthusiasm for our tasks.

THE OTHER SIDE OF MISSIONARIES.

Missionaries are so often called upon to tell of the serious side of their work that sometimes, we fear, people think we are a long-faced group of folks and that in our busy lives there is no place for genuine fun. We thought a brief account of our Social Evening which relieved the seriousness of our Conference sessions might be a revelation to some people who do not really know us as we are.

Soon after 8 o'clock on Wednesday evening, January 11th, twenty-three missionaries and several children of theirs gathered at the "missahibs'" (single ladies') bungalow. In the large living room an Indoor Tract Meet was carried on. Mr. and Mrs. Roadarmel had worked out the plan for the Meet. Mr. Brush and Mr. Berg were selected as the captains for the opposing colleges and chose their respective college mates. Each group then met to decide on a name for their college and to get up a few yells and songs. Mr. Brush's side chose "Squeedunk" for their college, and Mr. Berg's chose "Haldipada."

Here I must digress from the Meet to explain the significance of "Haldipada." On Monday afternoon of Conference week Mr. Roadarmel, Mr. Brush and myself bade farewell to Mr. and Mrs. Berg with their two children and Mr. and Mrs. Long with their four youngsters at Khargpur as they pulled out on the passenger train for Balasore. We
were to leave about three hours later on the mail train. As they started out Mr. Berg called back that there wouldn’t be anything left for us to eat when we arrived. Brush said that if we passed them on the way we would give the missionary salute. When we finally arrived at Balasore that evening we learned that the party that had started on the passenger made the mistake of getting off the train at Haldipada, the next station to Balasore. No other trains were to stop there that night and there is a river that is not bridged which separates Haldipada from Balasore. Mr. Gilson with some of the High School boys set out by auto and managed to cross the river. They brought the Berg family back, but the Longs were settled for the night on the floor of the station and so waited for the morning train. Mr. Long has made the trip to Balasore many times, so no one could quite understand why he preferred to have the party get off at Haldipada. As you can imagine, this incident called forth considerable joking during the Conference, and it was thus that “Haldipada” was dignified by being attached to a college.

Some of the events of the Meet were a peanut relay, standing broad grin, shot-put, clothes pin race, balloon contest, etc. I expect the Indian people for a mile around must have wondered what was going on, for a real Meet in the U. S. would not have brought forth more lusty yells.

At an intermission in the events a quartet sang the following song, which we think worthy of preservation, to the tune of “There’s a Long, Long Trail” and “Throw it out the Window.” The credit for its composition goes to Ruth Daniels and Naomi Knapp.

There’s a long, long trail a-winding
   Down south to Balasore,
Where the Conference is sitting
   And we meet once more.

So we’ll take the afternoon Passenger
   Because the Mail is too slow,
So said the Longs in Bhimpore
   And the Bergs agreed to go.
They packed their goods
And took the train.
They changed at Khargpur
They all were gay,
And as for care
They threw it out the window, etc.

The Passenger was rather slow
It stopped at every station.
The sights were neither strange nor new
They saw them through the window.

The time was up, and Rupsa passed
The sahib could wait no longer.
The train had stopped, but all was dark
When they looked out the window.

Come hurry up, push out your mal,
There are no coolies here.
Beds, boxes, babies, wives, and all
They threw them out the window.

There's a long, long night of waiting
Before we reach Balasore,
For the Haldipada platform was for us in store.
There's a wide, wide stream dividing
Us from the land of our dreams,
Oh, if you want to get there early
Mail trains are the best it seems.

A score was kept of the points won by the respective college teams in the different events and final honors went to Haldipada.
Following the sports refreshments were served. A large cake decorated with 25 candles was placed before Mrs. Oxrieder. Mr. Howard said a few words in appreciation of the 25 years of service given to the mission by Mr. and Mrs. Oxrieder and presented them with a purse of Rs. 25 from the missionaries.

The program closed with some selections on Mary Laughlin's new Victrola which had just arrived that evening.

We wish that some of the people in our home churches who meet us only when we are home on furlough doing deputation work, might have been present for our social evening to see the other side of missionaries.

WORK IN BENGAL

I.
Midnapore and Midnapore District.

MIDNAPORE STATION.


Although the missionary has not been resident at Midnapore during the past year, yet the work under the Indian staff has gone on. Of course, the Bible School has been closed, partly in anticipation of our entering the union project, and partly because the missionary in charge has been resident at Bhimpur. Rev. Champai Murmu of the staff was engaged in mofussil work up till May when he contracted a severe case of dysentery, from which he is only now recovering. Mr. D. K. Biswas has been chiefly engaged in evangelistic work among the Mohammedans of Midnapore, but has also spent sometime in translating my life of Christ into Bengali.

The work for students in the Y.M.C.A. building has been carried on by Mr. Sircar much as usual. I think there were more lectures than in the preceding year, and so far as I have been able to learn, they were
well attended. The local subscriptions have been kept up to normal through the constant efforts of Mr. Sircar, as most of the donors are officials, and are frequently transferred, making it necessary for Mr. Sircar to solicit new subscriptions. The donations from outside have fallen owing, in part, to the inability of the missionary to spend time soliciting, but also to the fact that the people of Khargpur and Jamshedpur are becoming more and more unwilling to give on account of the many causes presented to them. I am glad to say that the Survey Committee has made a report favourable to retaining this work. I think this is very wise for two reasons: I do not think Mr. Sircar would be any more evangelistic if he had his whole time for general work, and this institution makes a fine opening through which to approach the college young men and some of the gentlemen in town as well, should we ever have a missionary at Midnapore who could give full-time to evangelistic work.

The evangelistic work under the Home Mission Board cannot be said to have amounted to much during the past year. Khirod Babu has been fairly faithful to his duties, as he has had a watchful eye over him in Midnapore, and while he is far from ideal, he seems to be the best we can get in the way of a preacher. Nityananda at Satbankura has done almost nothing, and had to be introduced by Mr. Biswas to the people of most of the villages round about. It is my candid opinion that the present arrangement for evangelistic work among Bengalis is far from satisfactory, and I am very much inclined to think that a separate budget and a separate Managing Committee will be necessary before satisfactory Indian workers can be had for this work.

I have spent considerable time with the church, sitting on the Church Committee, and presiding at business meetings. We have a church constitution ready to submit to the church for approval, and it will probably be approved substantially as it is. This will, I believe, be a great advance. It puts more power and responsibility on the Church Committee, and makes hasty actions promoted by cliques less likely. Also, it will be a factor contributing to peace to have some definite rules in black and white. The church itself is going on much as usual, and
the attendance at the services is good as compared with some other churches. There have been a number of baptisms during the year.

It is not out of place to point out again that very little has been done for the Bengalis themselves in Midnapore during the last 15 or 20 years, and it is not to be wondered at that there are not many visible results. The proposition of the Survey Committee which makes the theological training a mission and not a station project, and proposes an arrangement by which there will be at least one man giving full-time to Bengali work is a great advance, and I hope it may be carried out.

GIRLS' HIGH SCHOOL

RUTH DANIELS.

I have called our school a High School, since this year for the first time we have all four classes in High School and, although we are not affiliated with the University, the Inspectress reproved me for signing myself "Secretary, Mission Girls' Middle English School" and calls us a High School in all official correspondence. The District Board is also objecting to continuing their grant on the ground that they can aid only Middle Schools.

It was in no spirit of confidence that I began the year 1927, for I saw more than a few snags ahead and trembled for many more that I did not see, but it is with real joy and abundant gratitude that I come to 1928, seeing how truly God has helped us over every difficulty and many times blessed us in very unexpected ways.

School Finances.

Among the most concrete blessings, but perhaps lowest in the scale of real value, come the financial. We began the year with a monthly expenditure of around Rs. 575 and an expected income of Rs. 460, showing an actual deficit in our budget of Rs. 115 monthly. In addition to this we wanted to spend Rs. 55 more, if we could secure the money and in actual figures our expenditures have averaged still more than that,
totalling Rs. 7,651 for the year, or Rs. 637 per month. How did we secure this? We first received local gifts of Rs. 110 and subscriptions averaging Rs. 40 per month. Then in March the Inspectress gave us an unexpected grant of Rs. 600 and in July gave an additional monthly grant of Rs. 150, so we now have a small balance to our credit. This means that of an average monthly expenditure of Rs. 637, the Mission has paid Rs. 135, local subscriptions Rs. 37, fees Rs. 186, and Government Rs. 278. We have, however, added another B.A., to our staff which makes our budget show a probable deficit of Rs. 140 monthly. I do not believe in rashly banking on God’s favour, but we hope in some way to meet this deficit. We have been able to save about Rs. 500 as a Reserve Fund against the wear and tear on the Motor Bus.

The support of the people of Midnapore for our school continues. As noted above they give by subscription and donation, but this largely comes from the Hindu community. The Christian community is sympathetic, but not strong financially and has only a few able men to co-operate with us in other ways. The Prize-giving Program last February was attended by some 400 people. Within the rules previously set up, we have on the School Managing Committee three Christian men, three Christian women and three Hindu men. In general we find along with the growing publicity of our school, a good feeling toward us throughout the town and a real interest and sympathy from the Christians.

**The Teaching Staff.**

Another blessing has been the quality and spirit of our staff. We have had nine teachers this year and I also have put in nearly full-time teaching. Of these teachers two are Hindu, one being the Sanskrit master a retired Professor of Bethune College, Calcutta, whose home is in Midnapore. He teaches Sanskrit, Bengali, English Poetry and once a week Bengali singing. The Headmistress is Miss Shovona Sircar, B.A. This is her third year in this position and each year she is becoming more efficient, more loyal and more constructive in her work. She plans to take leave in July to study for her B.T. She is an earnest Christian and promotes the religious life of the school, also, though a
member of the Church of England, she co-operates sympathetically with
the work of our church.

The difficulties in securing teachers, most of those in charge of
schools understand. From the beginning of last January we lacked one
essential member of our High School staff. After praying about it
repeatedly, I tried to trust the matter in God's hands, but somehow the
worry continued until one night I could not sleep. It suddenly occurred
to me that if the Inspectress should say to me, "I will secure that teacher
for you, or else I will arrange some better plan", I would go to sleep
at once and I realized that I could trust a person more than I did God.
It made me so ashamed that I promised our Father then that I would
leave the matter with Him and I did. After a month's waiting He
filled that vacancy and during the year He has filled two others that
occurred, each time with earnest Christian young women.

The regular Mission Bible class with these Christian teachers from
March to September and our occasional prayer-meeting together have
been a real pleasure and inspiration to me. Besides these meetings
every Thursday at school all of the teachers have a meeting for discussion
of methods and various details of school work. Demonstration lessons
have been given by various ones. So far they have been confined to
the subjects of Reading and Geography.

The staff next year will consist of the Sanskrit master who is
M.A., two B.A.'s, one I.A., two Senior Trained, three Junior Trained
and one untrained teacher, ten in all of whom two are Hindu and eight
Christian. This increased staff, although it involves increased expense,
should make it possible for me to give more educational inspiration and to
make some improvements in our school, as well as to give more time to
the religious life of the students and to visiting in their homes. We
have in Dr. Bacheler a sort of medical member on our staff. Twice
during the year she has most kindly and carefully conducted a medical
examination of all the girls, a record of which is kept and any necessary
advice reported to the guardians. The gift of a weighing scales by a
Grand Rapids gentleman has helped in this work.

13
Enrollment and Activities.

The number of students has been between ninety and one hundred which is not as encouraging as we wish, there having been over one hundred during 1926. Of these eight are in the High School classes, and one of them taking the Matriculation examination in March. There have been four or five Mohammedans, about forty Christians and fifty to fifty-five Hindus, the latter being mostly from the better class homes. More than half the students come in the motor bus, which is a sine qua non to our school. In fact when the majority walked, we used in the rainy season to occasionally get a rainy holiday, but with a bus there are no more such holidays!

During the last six months two clubs after the nature of Citizenship Clubs have been organized. One which they have named Bharathi is composed of all the older girls from Class 5 up, and the other, called Udjogi, is from Class 2 to Class 4. The purpose of these is really for student government and the development of initiative and a sense of responsibility. Girl Guiding has been started by Miss Sircar among the older group. Aside from this the Christian girls have a C. E. Society which meets after school on Saturdays under the supervision of Mrs. Sing, one of our most earnest Christian teachers. A cooking class is conducted once a month and the food is bought by the girls. This has been lucrative in a small way and the girls have accrued a small fund. Next year, however, we wish to make the aim only educative, in which case no money will be made. Recently when the appeal for help from Nellore was presented, the girls in their groups immediately decided to help and from their funds in hand and additional voluntary gifts raised Rs. 35. For this purpose the girls in the Boarding gave up certain articles of food for a week in order to make a generous contribution. Monthly programs were given by the girls this year, and although the audience consisted almost entirely of students and teachers, they were both enjoyable and helpful. Twice during the year we have had a "Sports Day."

Aids to Religious Life.

Besides the devotional exercises at opening of school, we have Bible
classes throughout the school for 25 minutes each day. In the lower classes "Rakhal Raja," and "Sahakari," and in the Middle classes Mrs. Burkholder's "Monohar Siksha Shopan" second part, were used this year, and in the High School classes Paul's Epistles were taught. For next year we expect to use Clayton's Graded Bible Lessons for all classes below High School and Annett's Course in the High School. Occasionally some teacher or outside person has given a talk to all the older girls together at Bible time. The Life of Chundra Lela and of Sadhu Sundar Singh have been read by most in these higher classes this year. An opportunity for expression of personal faith has been given by groups in answer to the questions which followed earnest devotional remarks. "Do you believe that Christ is God, or the Son of God?" "Do you love Jesus" and "Do you pray (as Christians to the invisible God)?" Almost all the Hindu girls and, of course, all the Christian girls replied in the affirmative to the last question, and a majority also raised their hands to the first two questions. An opportunity was also given before the whole school for anyone who had not accepted Jesus to do so, but there was no response. Three girls from Christian homes were baptized this year. In the way of real fruit from our religious work we have little to report, and we know that this is the only result that counts. One day in Bible class in discussing some reference to an Old Testament character, a Christian girl told the story of the incident. A Hindu High School girl turned on her in surprise and said, "How did you know all that?" The reply was, "It is our religion. We have learned it from childhood up. Shouldn't we know it?" Then the Hindu girl said, "We don't know our Hindu books that way. Why, I know more now about Christianity than I do about my own religion." This same girl stood one hundred per cent in Bible final examination. She thinks very deeply and earnestly and one day said, "How could Christ have suffered so for us? It makes me shudder to think of it." As one becomes more and more acquainted with the thought of these girls one realizes that in order for one of them to recognize in Christ the only perfect revelation of God in contrast with all Hindu Gurus, her conception of God must be corrected. A Hindu girl in speaking to me personally of her requests to her gods for things
she wanted, turned on me this question. "Does Jesus give you every-
thing you ask for?" I suppose as I was in the habit of claiming His
superiority in all things, she expected me to give a strong affirmative.
When I calmly said, "No, He doesn't," she was most surprised. The
whole problem moves in a cycle—until they have a truer conception of
God, they cannot perceive the uniqueness of Christ's incarnation, and until
they have known Christ they will not have the true conception of God.

The Boarding.

Our boarding has had from six to nine girls with Mrs. Bose in charge
of them. Some improvements have made their quarters much more
convenient this year and we hope to have more girls. The fees charged
more than pays the expense, except for the matron's salary.

Lower Primary Schools.

The two Lower Primary Schools should be reported by Mrs. Bose
as she has them in charge. There are four teachers with seventy pupils,
eighteen boys and fifty-two girls. One girl from Patna Bazar School
has secured a Government scholarship this year. Mrs. Bose supervises
these carefully and visits them regularly, also visiting many of the
surrounding homes. In addition to supervising these schools and the
boarding, Mrs. Bose has taught in several homes regularly and visited
many others with an evangelistic purpose in her mind. The fees from
her teaching pay for almost all her travel, but she is placed under some
difficulty in not having any regular conveyance. She takes the respons-
sibility for all this work very efficiently and is very earnest in giving the
the Gospel message wherever she can.

MEDICAL AND EVANGELISTIC WORK

Dr. Mary W. Bacheler.

As I look back over the year I see little of directly evangelistic work
done. Markets have been visited, where there has been a varying success
in selling books, sometimes all have sold, sometimes only a few. As a rule the people have listened well, and usually assented to the message, though sometimes they have paid more attention to us than to what we were saying.

Use of Stereoptican.

Magic lantern talks are always attractive to the people, especially when accompanied with music which the Christian young men are always glad to furnish. We always have several invitations ahead in the towns and in the villages where we visit. Since Nityananda and his wife Nedraboti have been at Satbankura I have planned to go out once or twice a month, preferably on a Wednesday, so as to "do" the Salboni market on the way. The last time I was out I took the magic lantern and we went to a village two and a half miles farther away. We found a fairly convenient place in the center of the village and asked permission of a Brahmin who had a suitable veranda with an open court in front to use them. The man was sick, but his wife told us so positively that we might stay that it was plain to see who was master in the house! We stretched the screen between veranda posts and then tried to get some arrangement high enough for the lantern, finally we had to make two benches, one piled on top of the other serve for this. The lantern was rather "temperamental," but I guess the interested villagers did not notice that much. Our men said there were at least 150 who looked and listened while we told of the life and death of the Master.

Visits to the Markets.

Mr. Brush took a party of us down the pilgrim road one morning to "do" two markets of which Koilash had told us. The first was a morning market on the roadside, a small one, with the usual wares: rice, spices, vegetables, and trinkets of various kinds on one side. Across the road was a "Santal market," consisting of cocks for fighting, and "handia" the drink of the Santals, made from rice, and so cheap that a man can get drunk for two pice (about one cent).

We chose an empty space at the side, and easily collected a crowd, and then went on to another part and talked again. In our first company there was a man who seemed very interested and asked questions.
I urged him to buy a Gospel, but he said he could not read. However, when I found that his son, a bright lad of eleven or twelve could read, I persuaded him to take one. Then he became confidential, and said he wanted to give his son a better education than the village could give and might come to Midnapore for the purpose. I told him if he did come he must look us up. In telling him how to find us, I incidentally referred to myself as the missionary doctor. That was at once a point of contact, for relatives of his had come to the Dispensary for medicine and treatment. He followed us around, assenting to all that we said, and as the last message was being given at the waiting car, we assured him that on our return from the other market we would stop and see him at his home, about two miles this side of the market, near "Bridge 19."

The man controlling the other market of which Koilash had told us had an influential enemy, who to ruin him had started a rival market right on the road near a large tank not far away. We went to the original market, but found only two or three small stalls doing little or no business, so we came back to the larger market, already overcrowded, though not yet at its height. We had several good audiences, sold all the Gospels we had with us and could have sold twice as many.

On the way back, near "Bridge 19" we found a little group waiting for us, so we stopped and had a little talk with the man we met at the first market. This was not his first contact with Christianity. At one time he wanted to come out and be baptized, but the opposition of relatives and friends was too strong, and he gave it up. His wistfulness made us feel very kindly toward him. Koilash promised to go and see him, and I made another promise of coming with the magic lantern. This afternoon I saw Koilash and he told me he went to see the man yesterday, and found him as interested as on our first visit, and anxious to have us come again. The man told Koilash he had read the Gospel through, but that was not all he wanted, he wanted to read it again and again till it was written on his heart.

Zenana Work.

The zenana teachers and the Bible-women have been faithful in their work. Mrs. Bose has the roll and each day after having prayer
with the women, calls the roll and sends them out. I was reluctant to ask her to do this, for I wanted to meet them personally daily, but they were generally ready when I was most busy in the Dispensary, and then I had to keep them waiting. They had to wait among the patients and that was often unpleasant and undesirable. Mrs. Bose is not too busy to attend to them at that hour, and does it much more regularly than I possibly could.

Medical Work:

During the year about 2,217 patients have come to the Dispensary, the total number of patients seen was 4,057. The does not represent the number who come to the Dispensary and listen to a short Gospel message, while Mongli, my helper pastes labels and marks papers on the patients' medicine bottles; and collects the money, carefully putting each bottle with its amount on the dispensing table. Sometimes, if it is late, and Miss Daniels is not too busy, I ask her to come in and give the message, while I help Mongli paste and begin filling the bottles. The message is always politely received and often there is a decided response. This morning I read a portion from the Gospel and talked a little about it, and a patient asked to buy it. I give small bright leaflets to all who can read, so that each may carry home something of the message.

I was away in the Hills in the hot weather, and on my return was sick for nearly a month. These absences, with the calls elsewhere cut down the number of Dispensary days, and naturally the number of patients is less than usual. I do not have many patients from the town. They come from the villages near-by and farther away. Just now a group of women is coming to me from Keshpore, a village 16 miles away. They start sometime in the night and reach the Dispensary in the early morning, and get home again before noon.

During the year I vaccinated about a thousand for small-pox and most of the vaccinations were successful. I went to see the Director of Public Health last week and he promised to arrange for my having all the lymph I want, his only requirement being that I should report to him the number vaccinated.
II.

CONTAI FIELD.

John A. Howard.

It is with profound gratefulness that we record a few proofs of God's wonderful faithfulness and the power of our Saviour to save from sin. The Contai Station work presents an opportunity, we believe, unequalled by any place in our mission. The Government has sanctioned building a new railroad to Contai. The station will probably be very near our mission bungalow.

Contai has three High Schools with an approximate enrollment of five hundred. The pupils are Bengal's future leaders. Winning them means Bengal for Christ. We have visited several higher institutions of learning. In the majority of cases they gave us a cordial welcome to tell them of the Man of Galilee. They assured us that a return visit would be very acceptable. Some time ago we showed the stereoptican pictures of Christ's life. Near-by, the gaily decorated idol was illuminated. These lights shone on our screen, so the people took the lights away, leaving their god in darkness. Oh, what a joyous day it will be when all lamps are removed from idols, and Jesus, the Light of the World, is allowed to shine out in all His beauty.

There are a larger number of Sanskrit schools in the district. These are the Hindu Theological Seminaries. Young priests come to Contai every year for their examinations. We have had as high as thirty-seven of these students on our verandah at one time. They will listen attentively to a straight Gospel message, if presented in a spirit of love.

Our Contai Sunday School children have memorized much of the Bible narrative as well as several rousing Gospel songs. The attendance varies from one to two hundred. The rains prohibit distant children from coming. These boys and girls—a few Mohammedan, but mostly Hindu—are exceptionally fine soil in which to sow the message of the Cross.

20
If you go through the bazaar, people will greet you cordially. Many shop-keepers call out, "When did you arrive?" The Mohammedan coolie class, who unload the canal boats from Calcutta, are especially friendly.

Within a stone's throw of our preacher's compound, in the near future, will be erected the new college. Bricks are already burnt for the buildings. All college students must pass our church on their way to the bazaar. We occupy a strategic position for reaching them.

The west end of the Contai field, with its seven groups of widely scattered Christians, has occupied our time so much that Contai itself has not received nearly as much time as we should have liked to have given it. Contai town itself has 250 houses. The Sub-Division has a population of 600,000. It is our firm conviction that no one man can properly look after Contai and the jungle work as well. This rural work is over forty miles to the westward. The present missionary feels himself led of God to do the jungle work. Contai undoubtedly demands another missionary. Contai challenges you to point out a Bengali field so attractive and full of promise for a harvest in His name. The west end of the Contai field is entirely different from Contai itself. Contai has its courts, registry office, and hospital. Among Contai's inhabitants are college men—lawyers, doctors, and professors. The west end of the field is purely agricultural. Our work there is progressing among the farmers, potters, grass-cutters, and weavers.

During the first part of the year the unsettled national condition seemed to saturate the air. This unsettled atmosphere was breathed by the Christians, destroying harmony. In the meantime, however, through the power of the Holy Spirit a new peace has shown itself.

There was a special case of grave sin which threatened to disrupt one Christian community. Both parties had hearts harder than steel. One went so far as to say, "You may cut me in pieces, but as I did not do the sin, I will not confess." We want to magnify the power of the Holy Spirit when we say by His power hearts were melted, tears shed, and sins confessed. There was joy among the angels of God. The last time we held service in that place there were thirty present. A dozen
attended prayer-meeting, every adult taking part. At a neighbouring church every Christian home was represented at the service. In the jungle one member of every home must stay and watch the house. One old lady who followed the Lord in baptism was asked “Why do you want to be a Christian?” She replied, “I do not want money or anything like that. I am sitting at the edge of the path that leads to death. I want to see Jesus.” A holy man who lived in the jungle two miles from any villages told us that every day he meditated on Christ.

We could have had a very large number of baptisms, but we have taken a definite stand for a regenerate church membership and have had to make several wait for months until we felt sure the candidate had Jesus in his heart. A number are now being prepared for baptism. During 1927 we praise the kind heavenly Father for thirteen baptisms, all from Hinduism. A number were young people whom we hope will develop into pillars of the church. Our motto this cold season has been, “Not by might, nor by power, but by my Spirit saith the Lord of Hosts.” We feel sure the Saviour only too gladly waits to give us victory.

Would to God, that very speedily the Lord of the harvest might send into this ripening field laborers abundant who may gather these immortal souls—souls for whom Jesus shed His precious blood on Calvary.

III

BHIMPORE.

NAOMI KNAPP.

As I sit here considering what has been done this year, the things I hoped to do, but didn’t loom so large that I can hardly see the things accomplished. So much of my time seemed to fade away talking to people, trying to help them, and in playing doctor. During this year I have learned a great deal about medicine. Two of my Bible-women have been a great help in emergencies and by their willingness to go any time day or night have helped some of our neighbors who are not Christians
to realize more of the love of Christ. We are very thankful for Mrs. Berg with her nurse's training.

In January, as soon as Mr. Long had taken over Mr. Kitchen's work, I started touring. The Bible-women and I spent the month working in the Dompara section and around Kenduasole. I was out again for two weeks this December with Dr. and Mrs. Oxrieder, Mrs. Berg and some preachers and Bible-women. Work in the Dompara area is progressing. They have recently built a very nice new church building for themselves. The Christians there are very ready to go out and tell others of the Saviour they have found. As a result we saw many new faces among the Christians when we went in December.

When we are in Bhimpore the Bible women go out five days to the near-by villages. Many of the village women believe, but superstition and fear of persecution hold them back. When their husbands come they are ready to come with them. One of the older women who seemed unmoved for many years was baptized recently and others are expressing their readiness.

One of our best Bible women, Tarama Soren, was taken from us in July. We all miss her so much, because she was the one to whom everyone went when in trouble. She never failed to help.

The Lace Class has about twenty-two girls. Mrs. Long took over the charge of this class in August.

Since March I have been in charge of the Girls' School and the Christian Boardings. The Girls' School has eighty pupils. This year we had a Kindergarten and the younger children were very happy about it. Their biggest project was building a mud house for their "little old woman" doll. I have taught some of the English. Mrs. Long has had two classes since August. Six girls completed our sixth standard. One of them goes to High School, another to Krishnagar for teacher's training. Two have been baptized during the year.

In the Girls' Boarding there have been thirty girls. Five of these, our own girls who have no other home, have worked and borne their
entire expense. Twenty-five attended school. Of these three-fourths have paid something toward their board. Three girls have been married during the year.

The Christian Boys' Boarding has had thirty-one boys, more than half of whom pay something toward their support. In November we secured a new Boarding Master who is proving very satisfactory. The boys have two Christian Endeavor groups. The pastor takes charge of the Juniors.

During the year I had two Bible classes, one with the Bible-women and one with the teachers. In both we studied the book of John.

Women's meetings have been held every two weeks. Committee meetings have kept me from attending regularly, but the women have carried on very well alone. The older girls have their C. E. The Junior C. E. was stopped for a time, but has been started again, one of the teachers taking charge. The smaller girls have their Blue-bird group.

IV.

SANTAL WORK, BHIMPORE.

HERBERT C. LONG.

I. The most striking thing at Bhimpore is, of course, the High School, in its new building, one of the finest in the mission. Those who know the Indian system will understand that this institution includes students in all classes above the primary; the actual number of boys in the High School department is small. In all there were about 170 boys in school at its close. Some have questioned the advisability of a High School for Santals, but after one year here, I am still in favour of it. I am not sure but that it is worth its cost for the help it gives in removing their "inferiority complex" alone. Besides this it does train young men who are capable of becoming leaders. The Headmaster, himself a Santal, is an example of what some of them may accomplish, being both a B.A., and a B.T. He is a quiet young man, of good judgment, and I have the impression that in time, if he stays with us, he will develop
into a strong and very useful man. The Secretary, Mr. Beharilal Das, has carried on his part of the work very satisfactorily, so far as I have been able to judge, and takes a real interest in the school. I regret to say that owing to the many other duties which fell upon me, I have not been able to give more time to the High School.

II. Knowing that I could not give much time to the High School, I undertook to do something for the Industrial work, which is carried on in connection with the school. The Industrial department is in a rather disorganized condition, owing in part to the fact that it is just beginning. Heretofore, the boys simply did the work which was assigned to them for the sake of stipends, without much regard to their learning anything. Mr. Kitchen conceived the idea of teaching the boys something in a practical way, and also having them earn a bit to help in the matter of stipends, but as he had more work than one man could possibly do well, he could not give this department much time. I decided to try to do a little for this department, especially as this could be done without undertaking a rigid routine, such as would be impossible to follow on account of my duties in Midnapore as well as Bhimpore. A comparison of the sales for the six months ending April 30th with the succeeding six months indicates that something has been accomplished. For the first period, the sales were Rs. 48 to Rs. 171. This I attribute in part to the fact that early in the latter six months I purchased Rs. 135/- worth of tools, and with these put into the carpenter shop another Rs. 120/- or so of tools left by Mr. Raymond. Moreover, at the end of October we had a balance of Rs. 69/- to our credit, over and above Rs. 100/- carried over from the previous year for the purchase of material, especially timber. With the co-operation of the Master of the Government Peripatetic Weaving School, we have carried on a good class in weaving, and one boy has gone to Serampore to take a three years' course in weaving. We hope that he will develop into a good teacher, and then we shall be independent of the Government Weaving School, which may be removed. I feel that this weaving is a very practical thing for the Santals, for while hand looms can never compete with power looms in the open market, local production will certainly put a lot of wasted time to use, save expense, and
may even be slightly profitable if the produce is sold locally and without a middleman.

It seems to me that the following or a similar plan should be adopted for the future. As we ruled last year, only those who receive stipends must work, and no other reward than stipends shall be given to those who work. This makes it possible to enforce attendance at work, as cannot be done when students work for "free fees." It seems to me that at present many loaf at their work. This is bad for the boys, as well as unproductive. But to keep them busy, more work must be given, and that means more material must be bought. We must also sell more to pay for the extra material. Therefore we need a business agent. For the present I have asked Ramchand Marndi to do this work. I would like to have a good carpenter in the carpenter shop, who could be made responsible for the tools, attendance of students, and who could really teach them. I believe that the shop could be made to pay his extra wages. For the other departments, weaving, gardening, and perhaps basketry and work in coarser fibers, I think the problem might be solved by having in our school teachers specially trained along these lines. Now teachers receive four or five rupees a month extra for looking after the industrial work. The trained teachers would probably receive Rs. 10/- extra, but the additional expense would probably be met by the increased produce. In this connection, I may say that it seems to me that it might be a good plan for the Mission to purchase a plot of ground near the stream that flows by Bhimpore nearly all the year, so that gardening could be carried on at all seasons of the year. Indeed, the Government would probably require some such arrangement if we were to accept their offer of free training for one of our young men.

III. The Guru Training or Normal School for village teachers, while not generally appreciated by the teachers themselves, is appreciated by the Secretary and Inspectors. They understand that it is really a good thing for the improvement of the schools, and would be very sorry to see it discontinued. But the teachers are not very ready to come. Perhaps one reason is that we were not able to give the increments due on account of training last year, on account of lack of funds.
This school should present a good opportunity for evangelistic work, as the boys are of age, and no one can forbid their being baptized if they so wish.

IV. The Village Schools are also embarrassed on account of lack of funds. Some schools have been suspended, but I do not know that in most cases this is a matter of regret, as they were the poorer schools. What is more serious is the fact that a number of teachers have been encouraged to open up new schools in the expectation that they would be given grants. Indeed, soon after taking charge, I received a letter from the Inspector of Schools for this district, almost ordering me to open up about ten new schools. Fortunately, I did nothing about it, or the situation might be even worse. We hope for a grant from the Government toward the end of this year.

I find the schools well organized, so that they do not take a great deal of time. It is impossible for one missionary to do the other work here, and also inspect these seventy-five or eighty schools scattered all over the district, and I have doubts as to the value of visits at intervals of a year or more. Probably the best method of checking up on these schools is by means of the results of examinations. Those teachers who are never able to pass any students may safely be dropped.

In view of the proposals now before Government, it may be advisable to change our method of controlling and managing these schools, so that in case they are taken over by the Government, our Christian Schools may not fall entirely under non-Christian management.

V. We have tried not to let these many calls crowd the evangelistic work out entirely. For some months, we have been holding a service in English on our verandah every Sunday evening, and the attendance has been good. Often a number of children who do not understand English have come to hear the music, and I usually made at least a few remarks or explanations to them in Bengali. Beginning in November, I conducted an inquirer’s class up to Christmas, and perhaps as a result, two have been baptized from the non-Christian Santals.

The Sunday Schools have been well attended. Theoretically
attendance at the Sunday morning service is compulsory, but in view of the nature of the service as a rule, I am somewhat loathe to strictly enforce the rule, and at present there is no system by which it may be done. A large number also come to the Thursday evening, or rather afternoon, prayer-meeting, in preference to working that hour, but the meeting is most unsuited to boys, and especially to non-Christians. I think the whole scheme needs thorough revision. If any kind of compulsion is to be used to get the boys to church, the meeting should be as attractive as possible.

To sum up, Bhimpur station really needs two men; one for the schools, and one for the industrial department and accounts, and both should have an evangelistic spirit. In all these students we have a wonderful opportunity, of which we are by no means taking full advantage. If two men of the right spirit could be in this work, we should have far greater results, both present and future.

DISTRICT WORK.

Rev. J. H. Oxrieder.

Churches.

This past year we have added one new church (Chinasole) to our Santal work. This church was organized October 16th 1927, with a membership of about thirty members. We now have five organized churches on the Santal field south of the Kosai river, and five other places where services are held more or less regularly. We now have a pastor located at each church and one at Talot, one of the preaching stations. This is a step in advance, for it is the first time in several years when so many men have been on the field at one time.

At Chukrapara, the Home Mission field, there are two men, but as that field covers a wide territory it seems necessary for the present at least to keep two men on that field. I could say what I had hoped to do, but
as this work will soon pass on to another it is best to let the one who is to take charge of the work, work out his own plans.

The churches, as a whole, have taken on new life this year, especially Ulda, Chinasole and Chukrapara. At Chitrapara while the attendance has increased and a good sum of money has been raised, and a real interest manifested in the work of the Kingdom, only one person has been baptized.

Kenduasole has not shown much life so far, but the pastor is, I believe, trying to care for four places—Narayanpur, Russickpur, Khatkura and Kenduasole. As these places are several miles apart it's not an easy job. That may have much to do with the work, but it is true that spiritually Kenduasole has been rather dead for a long time. I am in hopes that when Mr. Berg takes over the work, and can devote more time to the visitation to the places, besides being able to speak their language, things will be far different.

On all the Santal field this year there have been thirty-seven baptized.

New Buildings.

A new church has been built at Chukrapara and the money for it raised by the people there. A new pastor's house has been built at Talot and also one at Kenduasole. We have tried to purchase a house at Ulda, but so far have not been able to come to any agreement with the owner of the land, and it now looks as though we would never obtain the land.

Marks of Progress.

We just recently baptized two on the Ulda field. Four were also baptized on the Dhampara field during our recent work on that field. This is our most promising field at present. We went there December 1st and with the help of four preachers, two Bible-women, Rev. A. A. Berg, Miss Knapp and Mrs. Oxrieder we worked the field for three weeks. Four were baptized and we found that there were twenty-three seekers.

When we look back four years we find only eight Christians. Now there are 42 and if we include those who belong to the Bhimpore church,
also the children of the people there we have 93 in our Christian community, with every prospect of adding more in the near future. It was a delightful work those three weeks, and I believe it will mean much to the church there. I hope that the rest of our cold season work may be as pleasant and as fruitful.

Schools.

We have just one school at Huldijureo. This school is supported by the Home Mission Board which pays Rs. 7/- and the Government which pays the rest. The teacher, Braja Mohon Saran, is doing a fine work here. He uses every opportunity he has to teach the Bible and to win the children to Christ and through them their parents and friends. I feel that he has been able to accomplish a great work, and as time goes on he will be able to do much more. He is one of the main stays of the Christian church all through that section of the country. He is always ready to give his testimony for Christ, and to do his best to help win people for Christ. Well, Bharmpara is a great place for work, and my hope is that Mr. Berg will see great results there in the next few years. I wish all of our fields were as promising as this one.

KHARGPUR.

English Work and Treasurer’s Office.

Rev. E. C. Brush.

Christmas in the Sunday School.

Two hundred Sunday School children are eagerly, anxiously watching the sparkle of the electric lights and tinsel decorations while basket after basket of toys and sweets are being carried from the Mission bungalow and places at the foot of the Christmas tree. Scattered among these children are teachers and parents who have gathered at the close of our Christmas Exercises to have a share in this joyous occasion. All are awaiting the moment when Father Christmas will begin to bestow his Christmas gifts. Has anyone been forgotten? No, for the children of
the First Baptist Sunday School, Camden, N. J. have months ago remembered all these children with a summer Christmas tree. After the gifts have been distributed they linger, attracted by the beauty of the tree and the spirit of the occasion.

The English Church is the connecting link between the churches at Home and the children of Khargpur, passing on to them the joy and gladness which comes from Jesus, the friend of children. The year begins with the Annual Picnic and closes with the celebration of God's greatest Gift.

**Sunday School Projects.**

During the year we have conducted three travel contests which have increased our attendance about fifty per cent. We have travelled from Calcutta to Bombay, Bombay to Cairo, Cairo to London, by train, steamship and aeroplane. We have an ambition to complete the journey around the world, visiting several countries. We shall take great pleasure in conducting our Sunday School children through our own country. I think we are very fortunate to be able to touch the lives of these boys and girls during this habit and character-building period with the healing touch of Jesus. Soon they will be scattered to the four corners of India where temptations will threaten their very lives. If we have been able to fortify them against these attacks, India will be the gainer and the cause of Jesus exalted before the eyes of India. Our Sunday School is a Character-Building Project, kindling everlasting joy in the souls of the Anglo-Indians.

**Church Work.**

There is nothing new to report about the church work. This is a project where years of contact are necessary before a real influence can be established over these people. They must first come to know you personally, and learn that you are a friend, then they will open their life to you. For this reason it is very important that we do very little transferring of missionaries at Khargpur.

**Work of Treasurer.**

For the last fourteen months the missionary has in addition to his
station work carried on the office of Mission Treasurer. This consumes a considerable amount of time and energy. We are happy, however, to do this at this time, since it relieves to that extent the over burdened missionaries who are working among the Indian people.

---

**INDIAN WORK.**

**Rev. J. H. Oxrieder.**

This has been one of the hard years for the work here in Khargpur. There have been two railway strikes, one in the spring of about a month's duration, and one beginning Sept. 4th and ending Dec. 8th. These following the riot last year, have engendered very bitter feelings between Hindu and Mohammedan and between Christians, as well as between Indians and Europeans, and has made the work hard, in fact it has been almost impossible to reach people for Christ.

We hope, now that the strike is over and there seems to be a better understanding between the workmen and the Rly. Co., as to what each may be able to expect, that things may settle down and the work take on a brighter outlook.

**The Church.**

The church is now self-supporting and has been for a year. While at first it made the people feel that the burden was very heavy, it has worked out for the good of all. The people are now beginning to feel a real responsibility for their church, and they have not only raised their budget but they have some money in the bank.

The church services have been well attended through the year, far better than ever before. Also, we have started a new work out at Nimpur, about three miles west of the present church. This service is conducted by our new preacher Critabes, and he is doing a fine work out there. These people are so far way from the present church and could so seldom attend that they had about lost all interest in the church. Now there are about twenty people who attend and they are real interested in the work.
New Sunday School.

We have also organized a Sunday School on the north side with fifty scholars and four teachers. It is hard to maintain a S.S. because so many of the people send their children away to school and because of the distances that many of them have to come. Then also, the parents are very remiss about sending the children. However there has been a fairly good interest so far.

The Telugu S. S. is well attended and the children are thoroughly interested.

Telugu Work.

We need a Telugu preacher very much. The pastor has to conduct all services in Hindi, and many of the people do not understand, or if they do it is very little, thus it is very hard for both the pastor and the people. At times he is able to get some one of the members to take the service or I take it and have some one translate for me. One always can notice the difference though when one who speaks their own language takes the service. Then all of the children will remain and be as interested as can be, and if the people know about it many more attend. The people are forever asking when we are going to let them have a pastor who can speak their own language, one who will be able to work among their people and speak so that they may understand. This ought to be one of the first things considered on the Khargpur field.

Bible-Women.

Mrs. Carroll, the Telugu woman, has been a faithful worker, and has really done a fine work. She has reached a good many people, has conducted Bible classes, taught women to read, organized bands of women who go to the non-Christian homes to preach and teach them about Christ, and their need of Him. The fact is that she and the teacher Andrew are the real backbone of the Telugu work and have been from the very beginning.

The Hindi Bible-woman, Charrucilla.—Well I do not know but the less said about her the better, unless we say that the influence of a prolific Christian family is a great asset to the Christian community and a
bright and shining example to the heathens, if this can be said then she
shines, otherwise I fear little can be said about her work. Family duties
are so great that I do not see how she can do anything else at all.

**Schools.**

We have just one Telugu school. It is in a flourishing condition. We have more scholars now than one man can well teach, but he gets
different Christian people to help him with the work and at no extra
charge to the mission. The income from the school per month for the
past year has been Rs. 8-5-0 or a little better. For the year Rs. 101-4-0.

I feel that this school is a great evangelistic agency for our Telugu
work. Along with the other teaching the teacher spends much time in
teaching Christianity. The teacher says that the people sometimes
complain, and say that he gives too much time to religion, but that he tells
them that this is a Christian school, no one is obliged to come, but those
who do must expect that his job is not only to teach them to read and
write, but to teach them the way of life. If they like to come on those
terms and with that understanding he will be glad to teach their children,
and there is no doubt as to their likes. The children are there, and every
time that I go there I find several of the parents there as well, and they
seem as eager to hear as the children.

**Buildings.**

This last year has seen the completion of the new bungalow for the
missionary family and it is a good one. We are very thankful for a
home, and feel that it is a great help in reaching the people. The
servants’ quarters with rooms for two families, and a garage were built at
the same time, also a pucca fence from where the old fence left off on
the west clear around to the north-east corner of the plot at a cost of
Rs. 14,328-9-9, and there is still brick enough to complete the fence down
the north side of the plot.

We have received notice from the Home Board that Rs. 52,897-5-0
has been appropriated for the new hostel and fence. This work we shall
undertake as soon as the cold season work is finished, and we hope to
have it completed within a year.
A report of the year's work—how hard it is to try to cover the busy life of a place like Jamshedpur. It is interesting, however, to think back over some of the happenings of 1927.

I arrived in Jamshedpur for the first time on October twenty-ninth, 1926, a little over twelve hours after I disembarked from the ship at Calcutta. After a month spent in getting adjusted to Indian life, visiting some of the other Bengal-Orissa Mission stations, attending Conference, etc., I settled down to two and a half months of hard language study on Hindustani. Then I took a trip to Assam and brought back my new wife who was to fill such an important place here, especially as my cousin, Rev. Zo Browne, and his wife and family were to leave for furlough early in April, and the whole work would be left to us.

Most of the features of our work were already established. The Sunday evening church service has had an attendance averaging about thirty. Sunday mornings, a service has been held in Golmuri, the home of The Tinplate Co., and on Wednesday evening, one in a private home in G-Town. The latter service is attended largely by Anglo-Indian people, who show considerable interest. Several of these were baptized by Mr. Browne just before he left.

Our Sunday Schools.

One of the most vital parts of our work has been in our Sunday Schools. The one held in our Jamshedpur Church (Beldih) had an enrollment of sixty-four including five teachers, with an average attendance of thirty. The wide difference between the enrollment and the attendance is largely due to the going of most of the children from six to fourteen years of age to the hill schools for about nine months of the year. The school in Golmuri convened twenty-one Sundays (November
to March.) with twenty-six, including three teachers, enrolled, and an average attendance of ten. In G-Town the school met for thirty-three Sundays and fifty-five were enrolled with two teachers. The average attendance here was thirty.

All three schools united for the Christmas program. The church was filled to capacity to enjoy the recitations, songs, dialogues, and the tableau of "The Nativity." The tableau was the closing feature of the program. The scenes from the birth of Christ were especially impressive with the reading of the story from the New Testament. The boys and girls were dressed in appropriate costumes and colored lights were thrown on the scenes to help give the right atmosphere.

The boys who had been present in Sunday School every Sunday for the year were presented with Bibles in recognition of that achievement. Later recognition was given to five others (two girls, two boys, one teacher) by the gift of a picture suitable for framing, as they had not missed more than three Sundays in the year. One boy, we have been told, refused to go out with his father for an automobile ride on Sunday morning because he was afraid he might not get back in time for Sunday School.

During the coming year we hope to develop the work among the young people more fully. Graded lessons have been ordered for all of the younger classes in Beldih Sunday School, and they will be introduced at the beginning of the second quarter of 1928.

**Our Church.**

The actual membership in the church has increased during the year, fourteen having been added, four by baptism. Nine of our members left the station permanently and so were removed from our rolls. The number of members reported this year is less than last year, because I have included only those actually on the records, although we have a considerable group taking an active interest in the work of the church who are members of churches in England, Wales, or America, but who have not joined formally here. In fact, a large part of our work is a
ministry of friendship which extends far beyond the group of those who are directly connected with the church. One of the difficulties of the work here lies in the fact that so many people are continually coming and going that the church must keep developing new contacts all the time in order merely to hold its own. But that is a part of the challenge also.

A feature which has been added to the social life of the church has been the Badminton Teas each Tuesday afternoon on the church lawn. From eighteen to twenty-two ladies, Roman Catholic, Church of England, as well as those from our own church have gathered each week for tea and the sport of Badminton. Someone furnishes the tea each week, and so the eight annas each one pays goes into the funds. The new equipment needed for the three courts has been paid for and some surplus remains for other uses.

Mrs. Roadarmel has taken over the editing of *The Home Messenger*, our monthly church magazine. The insets of sixteen pages come out from England, but the covers are edited here and printed in Calcutta. Over two hundred copies are distributed each month. We find that in a number of homes it is the only religious literature that finds its way there. The advertisements and subscriptions do not pay all the cost, so the balance is made up by a commission on the sale of furniture here from the Balasore Boys' Industrial School.

**Finances.**

In the English church with the aid of a Finance Committee contributions have been brought in which have made the church practically self-supporting, so far as the cost of the work and of the pastor actually on the field is concerned. The mission continues to provide the cost of getting the pastor from America to Jamshedpur, and furlough salary and expenses. During the church year November 1, 1926 to October 31, 1927, a total of Rs. 9,483.11.0 was contributed locally for the English work.

**Contacts with Indians.**

One of my privileges since I took up the work here has been that of...
serving as President of the Christian Heralds Society, an interdenominational group of about eighty Christian young men. Among the accomplishments of the year was the initiating of a committee which arranged for the coming of Dr. E. Stanley Jones for a series of lectures. The coming of a flood which washed away over 400 houses the day before the opening of the series kept many people away, but a real interest was shown in the frank, appealing presentation of Jesus Christ.

An outgrowth of these lectures has been one of the most interesting features of my work since August. A group of educated young men, mostly non-Christian Indians, expressed their desire to carry on a study of religious problems after Dr. Jones left. So I have been meeting with them every Thursday evening for a vital discussion of the teachings of “The Sermon on the Mount.” A great deal more could be done along this line, if there were time to meet such groups in other sections of the town.

One of the problems which our Christian Heralds Society is facing now is the need for a hostel for Christian young men. Housing accommodations are very scarce here, and many young men who come here to work are forced, by the need of some shelter, into surroundings which increase tremendously the temptations which are strong enough any way. We are planning now for a campaign for funds to provide a building which will not only furnish shelter, but will bring the boys together in a Christian atmosphere.

The Indian Church.

The work in the Indian Church here is going on steadily. A quarrel in the church this year has brought some unpleasantness, but the pastor, Rev. A. L. Maity, has worked ahead with constant devotion to the work of the Kingdom. Worship services are held in three places each Sunday, one in the church, one in Mohulbera village, and one in Golmuri. During the week prayer-meetings are held at various other places. Two Sunday Schools have an enrollment of thirty-two.

The church has been entirely supporting the pastor for the last three years, and is giving Rs. 60/- each year for the work at Dampara. While an assistant pastor was here Rs. 6/- was paid each month towards his salary.

38
The great need now is for more assistance. The pastor's strength is taxed to the limit in ministering to the Christian people. This work is both difficult and vital. It is difficult, because there is a strong pull towards materialism and vice in an industrial center like this where most men work seven days a week and receive more money than they have ever had before. It is vital, because the influence of the lives of the people known as Christians goes far in determining the attitude of others towards Christianity. They come here from all over India. The majority plan, when they get some money saved to go back to their homes. Thus the influence of the work for God here is spread widely throughout the country.

Need Among Educated People.

Now we feel especially the crying need for someone who can work among the non-Christian people, particularly the educated classes. The Moslems are planning for a great central mosque in Jamshedpur with branches throughout the community. The Hindu Sabha is active in seeking to re-convert to Hinduism. The Arya Samaj, Vivekananda Society, and other groups are carrying forward their appeals. Still more powerful is the pull towards indifference and materialism. Christ is needed here tremendously, but to come He must have a messenger for most effective work in Jamshedpur, must be well-educated for he should be able to mingle freely with those who have studied in America and Europe as well as others. With our English work to care for, we have had time for only a few contacts with the large group of Indian non-Christians, but those few have made us eager to see the time when a missionary family, or a well-prepared earnest Indian Christian worker can be provided to put full-time into this special need.
WORK IN ORISSA

I

Balasore and Balasore District.

EVANGELISTIC AND EDUCATIONAL WORK.

Rev. H. I. Frost.

The Balasore Church.

The mission exists for the church, therefore, I shall begin by referring to the condition of the churches. First of all I refer to the Balasore church. Rev. Probodh Nayak took up the pastorate again at the beginning of the year after an interval of two years. The wisdom of re-calling him to this work has been proved by the course of events. Although no remarkable incidents have occurred, yet the church has had a good year. Attendance at the Sunday service has been good. There has been harmony in the councils of the church, and very few occasions for discipline and the settling of disputes. There have been baptisms, more than twelve at Easter, a few at different times since. A group was attending a class for candidates for baptism at the end of the year and of these eight were baptized on January 1, 1928. The church rolls have been revised for the first time in several years and the names of a number of non-residents about whom nothing is known have been struck off. Some of the non-resident members are known to be in active association with other churches. The number of members stood at 333 at the end of the year.

Several Christian Endeavor Societies have been active during the year, holding regular meetings and joining in rallies and other special services. Two of them have regularly conducted two Sunday Schools for Hindu children. I am convinced that no other form of organization is so well suited to the needs of our Indian young people, especially older boys and young men. It is the best method of training them in Christian work and offers a chance for those who have gifts of leadership to develop them.
In addition to the two Sunday Schools mentioned two others have been carried on in two villages for Hindu children by two volunteer workers, one a man, the other a young woman. The two Sunday Schools for the Christian community have done good work. There are two because one building is not large enough. The big Sunday School for boys above the Primary age, and for girls above the Junior, meets in the Boy's High School, while the remaining small children meet in the Girls' School. I estimate that the average attendance was 150 or more, while on a recent Sunday 176 were in the larger Sunday School alone. In addition to the weekly preparation class we were able to begin a new feature this year which promises to be permanent. The Sunday School teachers and officers of all the schools of Balasore have met a number of times during the year to discuss subjects of common interest, such as "Our Standards," "Evangelism in the S.S." "Training in Giving," etc. The devotional spirit of these meetings has been fine, and the interest well sustained.

An effort was made this year to have a Gift Christmas. Two groups of men and boys went out with instruments and singing to visit every house. As a result nearly Rs. 50 was secured for the fund which was being gathered to help re-build houses destroyed by floods in the adjoining native State of Keonjhar. This was a community affair, but the suggestion came from the Sunday School group. A subscription list also realized enough to give clothing to a number of the poorer people of the church. Besides this, a special appeal made in November to the Sunday Schools on behalf of some of the Christians living near Chandbali who were much afflicted by the floods brought in over Rs. 20 in cash and Rs. 12 or 15 worth of clothing.

A number of the young men, some of whom for various reasons do not attend the regular Sunday School session, have met regularly by their own arrangement at my bungalow on Sunday evenings and discussed live topics, including Hinduism and our message to it. Related to this deepening of interest in the Christian religion there has also been going on a very keen discussion among the laymen on the question of what measures will be most effective to enlist the members of the church in
more regular and effective effort in different lines of church work. It has resulted in a canvas of the whole membership and the securing of the promises of a large number to engage in some one or more definite lines of work. So it can be truly said that there are many signs that the Balasore church is a live church.

**District Work.**

The work of six churches, two out-stations without churches, and a small group in a village three miles away is all looked after from Balasore. Our District Evangelist, Rev. Natobar Singh, was much handicapped during the greater part of the year by developing cataract in one eye, but a successful operation was performed in November and he has taken up the work again with his usual enthusiasm and power. He visited the churches during the earlier part of the year, but not as often as usual. However, the pastors were faithful and there were conversions in some of them. At Bhudrak a group of several families at the station—three miles from the town—are all ready to be organized into a church. The preachers who live at the town have faithfully carried on a Sunday School for these people during the year. I was able to visit the out-stations only a few times, and some not at all.

During August the southern part of this district, as well as several small areas in the north, was flooded. For some parts this was only a repetition of an annual occurrence, but for other parts it was a new one, and hence much harder on them. The havoc was great in loss of houses, cattle drowned, and crops ruined, but few lives were lost. Government gave substantial relief. The response of the public was fine. It was significant to see several Hindu organizations carrying on relief work for several months and distributing about Rs. 100,000 in food, clothing, and other help.

Our part in this relief effort was carried out through the High School. A subscription was started among teachers and pupils. A Fancy Dress football match with admission fee was sponsored by the teachers of the High and Industrial Schools. Best of all, nearly all the boys went out here and there collecting money, rice, and clothing. They went into the
villages and some to a considerable distance. About one ton of rice was gathered, mostly by gifts of handfuls; a substantial amount of cloth also. The total amount turned over to the District Magistrate for re-building houses was over Rs. 650. We were very proud of our school boys, and felt that this opportunity of practicing what they had been taught was well "brought up." Their response proved that Indian boys will respond to the call of need and try to meet it at considerable inconvenience to themselves.

The High School.

The High School has gone on well. We ended the year with 180 boys on the rolls. The Government grant was Rs. 315 monthly, with an additional special grant of about Rs. 275 to cover the yearly municipal taxes, and another grant promised of Rs. 524 for Manual Training tools. Eight boys out of twelve passed the University Matriculation Examination. In July one Christian teacher was granted extended leave to study for the B.A. degree. Two Christian men were tried but left after a short time. We have had seven Christian teachers including myself, and six Hindu. We begin the new year with eight Christian and six Hindu. The Christian teachers have had monthly meetings by themselves and have recently taken up the study of Dr. Larsen's book, "Christ's Way and Ours." Our Bible classes have been maintained. Clayton's Graded Courses for schools have been used in most classes. Thus 180 boys, of whom forty are Christians, the rest Hindu, have had regular instruction in the "Word of Life." There must be good fruit in the days to come for His word will not return unto Him void.

We urgently need more class-rooms. We do not have a separate Teachers' Room, nor a Geography Room, and now that one class on account of large numbers has to be held in two divisions, we have no common room for boys. The addition, long ago approved, should be built next year. Possibly even more urgent is the need for another house for a Christian master. We cannot hope to get all our teachers from Balasore. Houses for rent are almost impossible to obtain, and the price prohibitive. Christian men from elsewhere must be housed. We must have them in order to have a Christian School. We must have the houses for them.
The new Franklin Eesley Memorial Hostel has been screened with mosquito-proof copper wire, and electric lights have been installed by the Industrial School staff, and a water-pipe laid. The number of Hindu boys is still few, but the hostel has been most useful for the Christian boys.

Chandbali.

I have taken two trips to Chandbali during the year that the new Christians there might see that we had not forgotten them, as well as to see the property. The second time I was accompanied by the Balasore pastor, when owing to the bad condition of the roads, we had to bic the last seventeen miles. The new Christians were badly afflicted by the floods of August and could raise no rice. We had to walk twenty miles in one day to see them. The way was over paths and rice fields that were fallow—a distressing sight—and so rough that I could hardly drag my feet along the last few miles to the Chandbali bungalow. The work in the villages where the new converts have been baptized in the last three years has been taken as a Home Mission field. The Indian church and these new disciples especially need our sympathy and prayer that a strong church may be built up.

Influence of the Written Word.

One of the best pieces of Christian work being done in this District at present is that carried on by Babu Hrudananda Sahu, librarian of the New Bazaar Library and Reading-Room. Our stock of Bibles and tracts is kept there, but he spends much time each day in conversation with the people who come in. He has a unique opportunity to do personal work and has improved it. He has become keenly interested in work among the Moslems, and the influence of his work, as well as literature he has written or recommended, has been carried into all parts of Orissa, even as far as Cuttack. He has developed real skill in dealing with Mohammedans. He has printed one free-distribution tract at his own expense. Two small books by him will be printed this year in addition to one that came out last year. So far as I know, this is the most effective work for Moslems yet done in the history of our Mission.

This year has seen the completion of a project undertaken several
years ago, of seeing the three Primary Sunday School Graded Courses of the India S. S. Union translated and published in Oriya. The English editions were prepared according to the best methods of story-telling by three experts. The translation has been done by G. Rath, Charles Singh, and Maguni Sahu, the former of Santipore, the two latter of Balasore. Orissa has a live Sunday School Union and the books are approved by it. Thus our workers have made it possible for all Sunday Schools in Orissa to have suitable text-books for the Primary years and for illiterate village Christians.

BOYS' INDUSTRIAL SCHOOL

John G. Gilson.

Class Instruction.

During the year we have put in as much energy as time and resources would permit in the developing of the class instruction in the school and in putting it on a higher standard. At the beginning of the year the fifth standard class was started in the school. This class has proceeded successfully, English and shop arithmetic being the chief subjects taught. From the beginning of 1928 the sixth standard class is being started. The number of students remaining in the first and second classes has been reduced to a small fraction of what it was formerly, and it is hoped after another year to close the first class altogether, thus putting the standard of the institution one grade higher.

At the beginning of 1927 also, the shop work in carpentry was placed upon a class work basis and regular sets of exercises were prescribed. This plan, which was more or less experimental at first, has proved very successful, and, with slight modifications in the plan, is being continued for 1928. Under this plan the boys take much more interest in their work and progress much faster than under the old system of simply helping a mistry.
In cooperation with the High School, classes in manual training have been started for the High School students. Grants having been secured for good equipment for this work, it is expected to proceed in a satisfactory manner the coming year.

**Religious Education.**

Four Bible classes for the boys of varying degrees of educational achievement have been held daily during the year. The results of this work have been satisfactory, most of the students having shown a great deal of interest in the study and having learned many of the truths of the New Testament. During the past year Hindu and Christian boys have studied together in the Bible classes, but, from the beginning of the new year they are to be separated in different classes, as the Bible teacher feels that he can get better results in this way.

Aside from these classes there are two active religious organizations in the school. The Christian Endeavor Society has held regular meetings throughout the year, at which they have had interesting discussions of religious topics. Many of the Hindu mistrys are interested members of this organization. As a practical expression of their desire to be helpful, they have sent a contribution for the flood relief, and also given aid to some very poor boys who wished to attend the Industrial School. The Gospel Team has been started during the year, and has held two meetings a week during the past six months for study and preparation of plans and sermons. Thus far they have been out to hold meetings only twice, but they are arranging for several more meetings during the remainder of this season. This week they are working in co-operation with the preachers at Sundari and Russelpore.

During the year four of the boys received baptism and were admitted to the church. Three of these boys were of Christian parentage, the other an orphan boy from a Hindu home. Two of them are at present the two best students in the shop. Several more are planning to be baptized at Easter time 1928.

**Finances and Administration.**

During the year the amount of business handled was about the
same as that of 1926, the total cash handled being approximately Rs. 34,000. The comparative inventories show a loss during the year of Rs. 1,430, which is somewhat less than the loss sustained during 1926. It would seem that the cause for such a loss from the business stand-point is due to excessive overhead costs for so small amount of production. It seems impossible to reduce the overhead costs materially without weakening the school and at the same time cutting down the production further. It is therefore proposed, as the only possible way of remedying the situation without asking for increased grants, to increase production to a point where it will pay a profit. This can be done as was shown during the third quarter this year. It means simply putting on a few more good mistrys and perhaps doing a little advertising. The objection raised to this procedure is that it is putting the school back again into a factory. In order to overcome this obstacle it is proposed to keep the school work separate from the factory work as far as possible, and by no means to let the factory work interfere with the regular class work. This can be done, we believe, satisfactorily.

In response to the request of the Conference the Board of Managers has appropriated a sum of approximately Rs. 4,800 to be used temporarily as a working fund for the school, and this will relieve us of undue financial embarrassment for the present. This money, however, is to be used eventually for completing the hostel, so it cannot continue permanently for this use.

We wish to point out to the Conference also that the remainder of the hostel is urgently needed. The present hostel can accommodate only seventeen boys, and we have at present twenty-seven. The overflow must stay in the old hostel which was vacated last year by the High School boys, not being considered a suitable place for boys to live. We therefore request that some action be taken to release this fund at earliest possible time.

47
THE GIRLS' SCHOOL.

MARY LAUGHLIN.

The year 1927, since I took over the work from Miss Cronkite, has seemed to be one long report. It began with the long annual reports to Government, and was then followed by the close of the mission fiscal year, with all those reports. Since then someone or other is always asking for a report on some phase of the work, and I am kept busy hunting through the files, the daily record books, and what-not, looking for the desired information. At least I have learned much more about the history of the school, but former practices, and results, which has been helpful to me as I have tried to administer affairs from day to day.

The school itself has gone quietly enough. There have been few changes, and I have tried to follow out the ideas which I knew Miss Cronkite had in regard to this work. After the hot season vacation I revised the schedule, slightly increasing the time spent in Bible study in each class. In the new schedule for 1928 there are more drastic changes, and I am trying Miss Daniels' plan whereby Bible is taught at the same period in every class each day. This means that almost every teacher, except the two Pundits, teach one class in Bible, and I rather think that is a good thing. Also, I have reduced the class periods of the Middle School to one half hour each, having more periods in the day, and less confusion than formerly. Since the High School classes have been moved to the new building this new arrangement seems better for all the lower classes. The teachers have been faithful, and on the whole have done good work.

Government Examinations.

This year we sent three girls up for the Government examination for the Middle School certificate. It is the first year that Middle English Schools have been required to have all their students prepare for a final Government examination, though the rule has been in force for vernacular schools for sometime. I am glad to report that they all passed. I do not yet know how well they did, but I was greatly encouraged when I saw all their names in the Gazette. All the girls in the High School classes too,
passed, though two of them are now in the ninth class on trial for six weeks. If at the end of that time they pass an examination on their new work, they will be allowed to continue. The four girls who were in the ninth class and had to go elsewhere in search of their last two years of High School work, have all found places in other schools. Two of them are at Ravenshaw, having passed an Entrance examination to the tenth class. One is at Calcutta, and one is in the Teachers' Training School at Cuttack.

**Attendance.**

The attendance last year varied between 110 to 140. The low figure I attribute to the changes which are continually taking place in Governmental offices, which means that the Bengali section of the school may be well-attended for a time, and then suddenly shrink to very small proportions. It is now quite small, but there is this encouraging feature, namely, that four Bengali girls are in the Middle School classes, one of them having entered the sixth class this year. I rejoice to see them coming back, instead of having to stop with Lower Primary to get married. They are Hindus, of course, and their parents are usually very strict, yet I find that the girls do good work in Bible, often better than some of our Christian girls. I am praying that they, and the girls from Christian homes likewise, may come to a fuller knowledge of our Lord and His purposes during this coming year. There is much to work for, and I feel certain that much will be accomplished during the school hours of 1928.

**The Teaching Force.**

We have just secured the services of Miss Beauty Mahanty, an Oriya girl of Cuttack, B.A., B.T., who will be our headmistress. She has come with a very evident desire to work, and to be useful in every way that she can. I am hoping much and expecting much from her. She is coming to us for a salary below that which her training entitles her to expect, and she does it willingly, that she may be in a Christian Mission School. Two of our last year's staff have gone away for training, and their places have been filled by former teachers, Mrs. Mahanty, and Mrs. Nayak, the pastor's wife. This gives me a very strong teaching force, and augurs
well for the new year. In fact, as I look back on the past year, I feel that it has been a good year, but as I look to the year ahead, I feel sure that it has the promise of being even better. That, at least, is my hope and my prayer.

SINCLAIR ORPHANAGE.

Sarah B. Gowen.

At the present time Sinclair Orphanage has just seventy girls on its roll. The capacity is limited to seventy-five, so we are caring for almost as many as we possibly can. Fifty-five of these girls go to school. Six are in High School. Of these six, two are boarders from Cuttack. Seventeen girls pay board, five more pay in part, and five who pay nothing towards their board are able to provide all their clothing and incidentals. Thirty are wholly dependent on the mission for support. Ten girls work in the industrial school and do the necessary work about the house. The girls who do handwork are at present mostly self-supporting. Two of these girls are engaged and both will be married in February. Two others were married last December. One of our girls recently went to Cuttack for teachers' training. Last June one went to Calcutta and worked with a Bible teacher for six months with the result that the Methodist Mission is now sending her to Bible Training School. Two have entered nurses' training during the past year and are doing creditably. Homes were found for two little ones with good Christian families. Since the opening of 1928 we have taken in ten new children. Four of these are boarders, four are partly supported and two are dependents. During the past year fourteen were baptized and united with the church. Besides these children our family consists of two matrons, one nurse, one Bible-woman, two zenana teachers, and five school teachers.

Daily Schedule.

Now that you have our numbers in mind, I should like you to know something of our daily program and also to meet the family personally. At this season of the year a gong rings before it is fairly light and in five
rooms, each presided over by a teacher, sleepy children uncover their heads wishing that time to get up didn't come so soon after the night before. In twenty minutes the gong rings again, this time for prayers, and in five minutes the family is gathered in the big room. The older girls sit on the floor on three sides of the room with their backs to the wall, while the little folks sit in the center. The teachers and big sisters are seated in front, and each day one of them leads the morning prayers. This period consists of a song selected by the children, a prayer by the leader or some girl, then a story or Bible lesson briefly told. There is a famine of Oriya Bibles at the present time, for a revision is being made. We can provide only New Testaments but every child who can read has one and brings it to prayers. They are often asked to find references and see who can read them first.

Prayers being over, there is a jingle of enamel plates and outside in the court everyone is served with warm rice, the first simple meal of the day. After the plates are washed and put away, study class begins in different places, each with a teacher to help any child who may need it in learning her lesson. The High School girls have more time for study than the others. After study class some girls go to the industrial class for half an hour, others mend for the little children. Then there is sweeping and putting the rooms in order, a bath in the big tank and perhaps a swim. A breakfast of curry and rice prepared each day by four different girls is ready at 9:30. At 10:15 the long line of girls starts off in pairs to the school-house half a mile away. At 4:30 with a laugh and a shout they are back. There are no more bells, except to announce the time for eating, until 7 o'clock when the older ones study again for an hour. The sandman finishes his work soon after nine and quiet reigns till morning.

All of the girls cook in turn. All learn to make their own clothes and do part of their washing. The winds iron for them as an iron is unknown except in the houses of washermen. This all sounds institutional and uninteresting I know, but those of us who live in the bungalow would not find it hard to believe that free play was the only thing in the program if we judged by the sound.
After dinner Wednesday evenings the pastor of the church gives the girls a talk. Thursday evenings all church members have a prayer-meeting conducted by one of the matrons. Christian Endeavor is held one day after school, and Saturday afternoons the Girl Guides have their program. Sunday School is held at 7:30 Sunday mornings, and the church service comes at 4 o’clock in the afternoon. The church as well as the school is half a mile or more away from the boarding.

Sister.

During the Christmas holidays a former matron came to visit us. She had been here previously for a period of nine years, and was always our ideal helper. Every girl loves her and everyone feels perfectly safe about everything in “Sister’s” care. Imagine our joy when she said she would stay and again take up her former work. We cannot be sure how long she will remain with us because she has a son, with an M.A. degree, Professor in Allahabad University, who is not wholly pleased to have his mother working. However, she loves the work here and came because she wanted to. She is certainly happy and so is everyone else, with the possible exception of her son. It certainly did seem to us that our Father had us in His care when Sister decided to come back. Five years ago she left us to go back to her native village where she was born in a Hindu home. Her father, after becoming a Christian, suffered every persecution, but always with unfaltering faith. The last five years she lived there alone, except when one of her two sons, or one of her four sons visited her. It was my privilege to visit her last October. Morning and evening she sat on her veranda and village people gathered to hear songs, prayer, and Bible stories. Their attitude toward her was beautiful, but not one would yield a point of his Hindu doctrine, or ever showed a sign of yielding. Loneliness and somewhat impaired health makes her want to get away for a time at least from so remote a village, and it is with the greatest of joy that we all receive her back. One of her brothers was for some years a student in America. He is now a sadhu, or holy man, in India.
Reports of our Girls.

One of our girls has just finished a two years course of Bible training and has come back with honors and in fine spirit. Her father was a leper, converted about fourteen years ago. She is working as a zenana teacher until funds are ready to support her as a Bible-woman.

Of another who is in training to become a nurse I have this word: "We are very pleased with her. She is working very nicely and becoming quite responsible. I hope eventually she will become as good a nurse as Gourie who is an excellent nurse." Gourie, too, is one of Sinclair Orphanage's old girls.

Jamini, far away in a Moslem community, matron of an orphanage, has become very valuable in the Scotch Presbyterian Mission.

In almost every Christian village in our mission we may find girls who have once been at Sinclair Orphanage. They are well-honored wives and mothers, good housekeepers, and, as our pastor often says, much more religiously inclined than most girls brought up in their own homes.

Glimpses of Little Ones.

Recently twins and an older sister have come to us. The twins have been given names, but not being able to tell one from the other, if I ask to whom I am speaking I get this answer: "Big Old Woman." There is less than an inch difference in their height. "Old Woman" is a very affectionate term applied frequently to tiny tots. "Big Sister," perhaps ten years old, reminds one of a mother bird with a wing spread over each little one. The twins are less than five years old. What will ten years bring to them? One wonders!

Joy, our baby, came when one month old. She is two years old now and has given me more practice in child nursing than all the rest of the orphanage. Joy is the right name for her. She is full of smiles and endowed with dimples and the merriest disposition. She has had a bad case of malaria, pneumonia, and afterwards bronchitis during this cold season, and before this had a series of other troubles. Yet such a child ten years may be just the child we are wanting even as she is now.
Suhasini, good laughter—is the meaning of her name, couldn’t laugh at all I fear were she anything but a little child. Branded with a hot iron only last November she crawled away from the cruel Moslem house where she had taken refuge. Boy Scouts found her by the roadside and took her to the hospital where she was cared for until she became well. The kind-hearted Hindu doctor told me her story. To use the child’s own words she says, “A mama come in the night and carried me off in a car.” The offending Moslem is a Sub-Inspector of Police. The child has been asked to point him out, but was too terrified to do so. With faltering steps she led the way to his house, but so far the case is a weak one and whether justice will ever be meted out to that Moslem family or not we cannot tell yet. The child is only eight or nine years old, big wondering eyes, lovely features, a soft little bundle meant to be loved and cared for. We may not be able to keep her in our Orphanage for fear of what might possibly happen, but we have in mind another place just as good for her, if our courage for keeping her fails.

Our Policy.

I have often spoken of taking only children that are provided with parents or relatives who can do something for them. I still have no desire to relieve parents of their responsibility, but long may we keep some corners for orphans, and find friends to support them when it costs less than two dollars a month.

There are many brown babies
In this land so drear
Some of them need loving and comfort and cheer.
And some of them give it
Each day in the year
To those who have sent from the Homeland.

—

54
WOMEN'S WORK.

Women's Industrial Classes.

At the beginning of 1927 this class had about twenty all day workers. Weddings, and different positions have reduced the number of all day workers on the compound to five. Three village women work all day, and there is an early morning class of twenty who work for two hours. The number of village women making handkerchiefs in their own homes has been reduced because we have on hand a great many handkerchiefs. Duty is so high that few people are willing to try to sell for us in the U.S.A. We sell a large proportion of our products in Jamshedpur, and get more orders from there than anywhere else. One of our Orphanage girls is teaching and doing acceptable work. This class provides work for all Orphanage girls who fail in school, until some more satisfactory occupation is found. It also provides work for women living in the Widows' Home.

The Widows' Home.

There are very few people to speak of in the Widows' Home at present. I never remember when there were so few.........only four. One of these accompanies young Bible-women in their work, another takes care of our youngest children during the day, and the other two are now zenana teachers, going every day to work in the homes of Hindu and Moslem women. The young woman who has been matron in the home for some time has gone away to Bible Training School for two years. This privilege is being given her by Miss Garnett. There will doubtless be others coming in soon, but we need a new matron before many come to live there.

Zenana Work.

In this work I find my greatest thrill of satisfaction contemplating, as one must sometime, a sentiment expressed by Browning in these words, "Grow old along with me, The best is yet to be." I am no longer a curio among the people, or a young thing let loose by peculiar parents without jewelry and other important attachments. If only I could find the time, I could be on friendly terms with a large number of delightful
Indian women in Balasore. As it is my visits are limited to one or two brief calls a year with these women, and what I can do through the teachers who visit every pupil two or three times each week. We visit every grade of society in our zenana work.

Last rainy season when floods devastated parts of Orissa causing great distress, the husband of one zenana pupil contributed Rs. 10,000 toward relief. Miss Prescott and Mrs. Goodman called with me at that house. They might remember it because a baby cried so wildly when we were there. A few weeks ago five or six sweeper women, the lowest caste in the country, asked to be taught to read. They came dashing after me one day asking for a teacher when I happened to be in their village. One teacher volunteered for this and the reports are fair.

In another home were several pupils live and where neighbors come together for lessons a group acted the parable of the Great Supper. Most houses here have an open inner court around which the rooms are built. This provided a room for each group representing the three excuses, and still another from which came the lame, the halt, and the blind to the feast provided on fresh plantain leaves. They were quite dignified until the play was finished, when, in true Indian fashion, they all began maligning the householder for giving them only parched rice instead of a real “feed.”

I have been interested to note that in many homes the teachers begin the lessons with prayer, sometimes the pupils themselves praying. One pupil said with enthusiasm that she greatly enjoyed the stories. Some do not enjoy them, but we find as many pupils willing to be taught Bible along with elementary school subjects as we have teachers to give instruction. We have taken our Christian nurse to some homes where her help has been greatly appreciated.

One pupil has gone this year to a Training School at Cuttack for Hindu Widows. We now have two zenana pupils studying there, and one who has become a teacher and has a position in a small school.

Very recently I visited a home where four young women are reading. They sat in front of the door leading to their family prayer room where
the household idols sat enthroned and garlanded, and surrounded by offerings. One of the four could tell twenty-four different Bible stories. They are Brahmins. Homes in abundance are open, and perhaps more hearts than we know are responding.

The walls of ignorance are dense, and prejudice abounds, but there is an overwhelming majority of the Hindu women in Balasore who learn all they know of education and handwork and Christianity from the zenana teachers who, through rain and scorching heat, find out the homes which want them and sit by the dull of mind and slow of wit until some little bit of knowledge dawns upon the long neglected faculties. For this the zenana teacher is paid less than three dollars per month, the poorest paid worker in the mission. Even the man who drives the bullock cart that carries them to work gets more than they. When the last cut in our mission budget came this was the one phase of the work that felt the blow. It is called educational in our mission reports, it aims to be that, but it is far more an evangelizing agency than any other we have. These women are reached systematically and regularly. Any woman who will not allow Bible teaching is not accepted for instruction. Rewards are given for learning to tell a certain number of stories, and many pupils have New Testament that have been given as rewards. The head teacher is paid five dollars a month. She accompanies a different teacher every day, and much of the satisfactory work is due to her direction and encouragement. Seven of the ten teachers are normal trained or Bible trained.

In no other way can the missionary find access to so many homes as through the zenana teacher, nor can any other type of worker find access to so many homes. The people want to learn to read, therefore they accept our program in full because reading is included, and thus we get our opportunity to present our message, the biggest one in the whole world.
DISTRICT WORK.

REV. GEORGE AGER.

I am very glad to report that the work in Rangiam is progressing very favorably. The pastor is energetic and faithful in caring for his flock; the people, too, think a great deal of him. I have known him to be called at anytime of day or night to go to see a sick person. He does a lot of work by visiting, not only among the Christians, but also among a large number of Hindus and Santals. By his little knowledge of medicine he can do much spiritual teaching while curing people of their bodily ailments. It has pleased me when I have visited the place from time to time to see people of the upper class coming and sitting down for hours talking about the Bible. One headman asked for a Bengali Bible and has promised to read it.

There are four now waiting for baptism. The settlement work is going on now in Maurbhanj. I am glad that I have been able to help two of our Christians to get back land from some Hindus who took it when they were sent to Busra to help in the Great War. One man who is a Christian now and a deacon of the church was imprisoned years ago. After his release the police kept watch over him and he had to report himself at the “thana” (police station) once a week. I wrote to the Dewan and got the order for his freedom. I do thank God that I am able to be of help to these poor down-trodden Santals.

Domsahi.

This church was newly formed last year with three members. The people have built their own place of worship and this is used for a school during the week and the childrens’ Sunday School is held there as well. Three children passed the examination of the Sunday School Union. Sometimes the house is so full that we have to hold the Sunday School under the shade of trees.

The people are Mahants, Mahalies and Santals. It is good to see the women come with their little babies in their arms to listen to the teaching of the Sunday School lessons and to sing the hymns. The
prospects of the future are very encouraging, and in due time we shall reap if we faint not.

There is another village Mohonpore, about six or seven miles from Salgodia, where our Christian young men are starting work as they did in Domsahi. Our motive is to advance and by God’s help and strength we mean to conquer. Oh, that God may spare us a few more years to see the people coming in, not by twos and threes, but by hundreds truly born into the Kingdom.

Salgodia.

The people in this community are awake and are in earnest in extending the Master’s work. They have been collecting money for building a church and we feel that the time has come to make a start, so we hope to have our house of worship finished before the rainy season commences. The Sunday School and Young Mens’ Society and the Women’s and Mens’ prayer-meetings are well-attended. The work is steadily growing. The Day School is growing in attendance. We have arranged that from this year the Bible shall be taught one hour a day by one or more of the preachers after our mofussil work. This is a Middle English School, but we are ambitious to raise it to a higher grade in the near future.

BIHAR AND ORISSA CHRISTIAN COUNCIL.

The Council meeting was held this year at Ranchi from the 24th to the 26th of January. Besides the appointed delegate other members of this mission present were Mrs. Roadarmel and Miss Garnett.

As this was our first visit to Ranchi we found it very pleasant and interesting. Ranchi is a semi-hill station at an elevation of about 2,000 ft., and it was colder while we were there than it has been at Balasore all winter. Also it rained a good share of the time that we were there, which we probably would not have appreciated except for the fact that we hadn’t seen a drop of rain for four months in our own stations. As it was it seemed rather refreshing.
Ranchi is the capital of the Division of Chota Nagpur, and also the summer capital of the Province of Bihar and Orissa, so that it is a place of some importance. It has good buildings and good roads, and altogether quite a well-to-do appearance. There are two large and well-equipped mission compounds here, belonging to the S.P.G. (Church of England) Mission and the Gossner (German) Evangelical Lutheran Mission.

In some ways the Council meeting itself was rather disappointing. The attendance was unusually small, less than 40 members being present. This was due partly to the fact that the forces of most of the missions are reduced this year and heavier work falling upon the remaining missionaries so that many felt that they could not get away to attend. Also conflicting dates of other Conferences, notably that of the Methodist Church at Lucknow, kept some members away. The reports also, on the whole, showed that not a great deal of effort had been put in during the year on the work of most of the committees. This was probably due largely to the same reasons. However, the associations and fellowships of the Council members, as well as the practical discussions of our work were very helpful, and no one could say that the meeting was a failure.

The first day of the meeting was set aside as a "Quiet Day" for worship and meditation, and three services were held in the Cathedral, conducted by the Rev. G. N. L. Hall of the S.P.G. Mission at Itki, Ranchi. We, unfortunately, arrived too late for the morning meeting. In the afternoon Mr. Hall spoke on the topic "Fishers of Men," and in the evening on "Feed my Sheep," discussing these two phases of our Master's work which he has entrusted to us to carry on in India. These talks were inspiring and helpful in getting us into the proper attitude and atmosphere for taking up the business of the Council.

On the afternoon of this first day we were all entertained at tea by the Bishop of Chota Nagpur at his bungalow. This tea party was largely for the purpose of getting acquainted, and what an interesting crowd with which to get acquainted! It was such a cosmopolitan group. There were five men of us who walked together from the hotel to the Bishop's house; one Englishman, one Norwegian, one German, one Indian and one American. Many different denominations and sects,
were also represented, but there these differences were not noted, we were all brothers in the enterprise of bringing India to Christ.

The business sessions began at 8:30 on Wednesday morning and continued through the day and till noon on Thursday. Each session was preceded by a brief devotional period led by various members of the Council. After the roll-call and reading of apologies for absences the President, Mr. M. A. Peterson of the Santal Mission of the Northern Churches, made a short address. Then the Secretary read his annual report, after which the reports of committees were heard and discussed.

The first report was that of the Committee on Education. This was concerned chiefly with the needs and plans for a High School for Bihari girls. It appears that there is no such school at present and that it will be necessary for the missions in the Bihar Division to co-operate to make one strong school which may serve all. No satisfactory plan has as yet been worked out. The matter was considered urgent and was turned over to the Executive Committee to investigate and work out a feasible plan to be presented to the Missions and the Government this summer.

Probably the most interesting and significant report was that of the Advisory Board of the Gossner Evangelical Lutheran Church. As you know, at the beginning of the war the German missionaries were deported from India, their property turned over to Boards of Trustees appointed by the Government, and the other missions requested to make provision for the oversight of their work. The Advisory Board was appointed for that purpose in this province, and has been doing the work ever since, but on its own recommendation was dissolved by this council, the work being now taken over again by the German missionaries and the Indian leaders of the church. During 1927 two families and one single lady missionary came from Berlin to this province and are now ready to take up their work. The Rev. I. Cannaday, who was loaned by the American Lutheran Board to take charge of the work of the Germans in this province, is leaving this month for America, and the financial aid furnished by the same Board is being gradually withdrawn.

None of the other reports were of special significance. The com-
mittee on rural education read a long report of recommendations for the improvement of instruction in the village schools, but it was rather idealistic than practical. The more practical points of the recommendations are to be circulated to all the missionaries of the province. The committee on industrial problems reported that the Y. M. C. A., has definitely refused to take up the responsibility of building the hostel at Jamshedpur. No feasible plan of financing such a hostel has yet been found, but the need was further urged and the committee will continue to try to find a way of meeting it. In the report of the committee for work among Moslems the work of Babu Hrudananda Sahu in Balasore was mentioned with approval.

Mr. Philip, one of the secretaries of the National Christian Council, was present throughout the meetings and gave a brief review of the work of the National Council. The office of the Council has been removed during the year from Calcutta to Poona, for reasons of convenience and economy. A survey of the industrial conditions in India is now being carried on with the assistance of experts from England. A survey of Industrial schools is also being carried on in South India for the purpose of finding the best methods of procedure for such institutions. The work of getting the German missionaries re-established in their work in the various sections of the country has taken up a good deal of the Council's time this year. Medical work and Christian Literature have received special attention.

The discussion on Anglo-Indian education was of unexpected interest chiefly because of the very able way in which the question was introduced by Rev. W. J. Biggs of the Cuttack schools. How this community can be trained to take its proper part in the work of India, and in the spreading of Christianity is a very perplexing problem. Mr. Biggs's school at Cuttack, which we were privileged to visit a few weeks ago, is one of the leaders in the solution of this problem.

The Council meeting next year is to be held at Patna in March, and we hope that there will be a good representation from our mission to attend this meeting.

John G. Gilson,
Delegate from A. B., B. & O. Mission.
PERSONALS.

Rev. and Mrs. E. C. Brush are the proud parents of a baby girl, Frances Helen, who arrived on January 1928.

Rev. and Mrs. J. A. Howard and family, and Miss Sarah Gowan sailed from Bombay February 29th, for furlough in the U. S.
Miss Naomi Knapp will sail in April.

Mrs. H. I. Frost with daughter Eleanor returned to Balasore in January after a brief stay in the U. S. where Eleanor was given special medical treatment.