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TIDINGS

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Bengal-Orissa, India



DECEMBER, 1933

No. 4

BENGAL-ORISSA FIELD DIRECTORY

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Bhadrak, Balasore Dist., Orissa.

Rev. W. S. Dunn.
Mrs. Dunn.

Santipore, Hatigarh P.O., Orissa.

Rev. and Mrs. W. C. Osgood

On Furlough.

Rev. C. C. Roadarmel.
Mrs. C. C. Roadarmel.
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Bengal-Orissa Tidings

THE LONGS

At the time when Bengal-Orissa welcomes the Long family from furlough for a third term of service, it seems fitting to recall the influences of family tradition and Baptist heritage which have been factors in maintaining their devotion to the Cause of Christ in this section of the Kingdom.

Dr. Palmer, State Secretary of Colorado at the Baptist Summer Assembly at Palmer Lake, in introducing Rev. H. C. Long, the 1932 missionary speaker at the Assembly and the subject of this sketch, said that he had known the Long family of Denver for years. Mr. George Boardman Long, the father of Rev. H. C. Long, was a devoted layman, who gave over thirty years of his interest and help in State work, and an uncle, Rev. Edwin Long, had an extended pastorate at Mt. Olivet Church in Denver. Rev. Charles Collins Long, his grandfather, had been a Baptist pastor in the State of Maine and served as a denominational secretary there, about fifty years ago.

The three children of George B. Long have been engaged in missionary and educational service for the past several years. Miss Mildred Long, a teacher in the Pomona, California, High School, has been a Girl Guide Director and a teacher in the Sunday School. Mrs. Hervey F. Gilbert, formerly Miss Ruth Long, was a worker in St. Xavier, Montana, among the American Indians and employed by the Woman's American Baptist Home Mission Society until she became the wife of Mr. Gilbert and began serving as a missionary with her husband, to the Comanches in Walters, Oklahoma. The eldest child, Rev. Herbert

Collins Long, encouraged by his parents, gave himself in boyhood to the Master's service.

Such an interest in Christian work, and ardor for missionary service may be traced back, perhaps, to the wish of the grandfather, Chas. C. Long, who desired to become a missionary years ago, but who was prevented by his wife's delicate health. He contented himself with pastoral work in Maine, named his son George Boardman, and had the satisfaction of seeing another take up the calling of a minister of the Gospel in Colorado. The wife of George Boardman Long and the mother of the three children mentioned above, was reared in a Christian home near Springfield, Ohio, and proudly claims as a cousin the missionary, Wm. McClure Thomson who wrote, "The Land and the Book". She is still living and resides with her daughter in Pomona, Cal.

In preparation for his life work, Herbert C. Long attended William Jewell College at Liberty, Missouri, graduating in 1910 with a scholarship to Brown University, where he received his M.A. in Greek and English in 1912. In 1914, he received the degree of Bachelor of Divinity from the Newton Theological Institution in Newton Centre, Massachusetts. Thereafter, he was English instructor at Colorado Agricultural College, Fort Collins, Colorado, for one year, and pastor at Wellfleet, Nebraska, with charges at two other preaching places. The care of a pair of ponies, building of a parsonage, pastoral and preaching work for one year there all helped to complete his preparation for foreign service.

In 1916 he sailed for India on the good old ship "China" with forty-four other Baptist missionaries and children. In the company was a Miss Mabel Rix, Kalamazoo College graduate (cum laude), class of 1911. She was a teacher of six years' experience and a few months' religious and missionary training at the Baptist Missionary Training School, Chicago, and Gordon Bible College, Boston. During her three months' residence at Hasseltine House, Newton Centre, as a woman's board appointee, she had been a model spinster, untouched by the possibilities of a romance with any of the "Hill" boys, but the friendship developed on the voyage to India proved her undoing. She was

faithful to the woman's board only two years. During that period, she served as Bible and English teacher in the Baptist Telegu Mission and was acting Principal in the Girls' High School, Nellore, South India, for six months preceding her marriage.

In January, 1919, the two missionaries who had come out to India, designated to the Bengal-Orissa and South India fields, respectively, were united in marriage in the Nellore Telegu Church in the "Lone Star" station. Bengal-Orissa in this way acquired a new missionary, for, after ten days' honeymoon in Puri of Jaggernaut fame, the happy couple began their united life in the Bachelor bungalow in Midnapore.

Their missionary life has been spent in Midnapore, with the exception of two years in Bhimpore, during the furlough of Mr. Kitchen. Mr. Long was Principal of the Phillips Bible School in Deering Hall, and served twice as Mission Treasurer and once as Mission Secretary. Mrs. Long for two years supervised the women's work in Midnapore during the absence of Miss Daniels. At times, she has assisted in the school work, industrial class work, and served as editor of *Tidings*.

The new responsibility given to the Longs upon their return is the supervision of the Boys' High School for Santals and the care of its boarding department in Bhimpore. During his last furlough period, Mr. Long continued his advanced study and in June of this year received his Master of Arts degree in Social Sciences from the University of Chicago, having majored in High School English and Supervision. With this preparation, he hopes to be helpful in educational work for the Santals, while keeping ever uppermost the evangelistic outlook which first motivated his desire to do missionary work in India. In June of 1925, Mr. Long earned his degree of Systematic Theology from Newton Theological Institution. Part of his work for this degree included the preparation of a book on the life of Christ which has been translated into Bengali for the use of theological and high school students in that language.

Three of the four children in the family have returned to India with their parents. Judson Rix, the eldest, born in February, 1920, has remained in U.S.A. in the home for missionary children in Granville,

Ohio. The six or seven years of separation will not be a period of great anxiety for the parents, for they feel that Judson has been well fortified for the future by the religious training he has had, and will be helped daily by the prayers of his family and by the fine Christian atmosphere of the Granville Home. The four children, on the night of February 5, 1933, confessed their Lord in baptism. Mary Ruth and Adella Clare, born in August, 1922, and Paul Herbert, born in February, 1924, are now living at Bhimpore with their parents and learning anew to converse with the school and village people in the Bengali language which comes so readily to their tongues after their acquaintance with it during their babyhood in India.

PROSPECTS AT BHIMPORE

In response to the question, "What is your work at the present time?" to be strictly honest, I would have to say, "Moving household stuff from Midnapore, unpacking trunks and cases, and getting settled." This, however, is merely in preparation for something else. What that is, I do not exactly know; perhaps Mission Conference does. The facts are that we have a high school here about which there seems to be a considerable difference of opinion. Shall it be run as a regulation high school, or shall a large emphasis be put on industrial instruction? And should that instruction be educative or vocational, cultural or practical? My guess is that the Mission wishes me to keep the high school running as effectively as possible, and at the same time work out a definite policy, one which, if possible, will at least partially satisfy all factions. In these days of rising nationalism and devolution, one group whose wishes must certainly be consulted is the people for whom primarily the educational plant at Bhimpore has been built up, the Santals. Some sort of industrial education calculated better to fit the students for the rural life may be most practicable, but if the Santals do not desire it, there is little use of building up a school along those lines; either a goodly portion of the group who may patronize our

school must be educated up to the benefits of such industrial education, or any wide departure from the regulation high school will be of small avail.

Regardless of the shape which education at Bhimpore may finally take, there are in the meantime several things that can be done. Additional supervision of the classes that exist, both academic and industrial, should improve the quality of instruction. I may teach one or two subjects with benefit both to myself and the pupils. Then extra-curricular activities offer opportunities of helping these lads from the villages. Bible classes, and other religious gatherings suitable to their needs may be planned. Perhaps some of the boys in the upper classes, teachers, and young men of the village may be encouraged to participate to an increasing extent in evangelistic work, which may result in more baptisms such as the one in a nearby village which cheered our hearts on our first Sunday in Bhimpore this term. They may be encouraged in their games and sports. Perhaps a number interested in drama may be grouped together and encouraged to learn how to present plays giving religious, moral, and social instruction. Mrs. Long may be induced to guide such a group into a profitable expenditure of their time. Activities of this sort should prove a very beneficial way of spending a part of the unused time on the hands of so many rural people.

Aside from the main job, there will be the usual demands on time and effort in care of Mission property, general Mission obligations, and participation in the life of the community. Whatever else may be uncertain, there is no doubt that we shall find plenty to do.

H. C. LONG.

AND COMPANY

Most of us know that the India Missionary Directory wastes little space and ink on the Mem Sahib. The only recognition accorded her has been the *m* in italics after her husband's name. In the States one would look for a bit more mention, but even in the Furlough Club at

the University of Chicago last year, there was danger of the same lack of recognition. At the first meeting of the year we were invited to introduce ourselves, so two by two the couples rose and each husband told of his appointment and work on the field, while the wife smiled and bowed. In the interest of justice, when our turn came, I turned to the chairman and meekly said, "No one has asked how the wives have spent their time. I have appeared privately for the M.A. degree four times—no, three, for we have twin daughters". Dear Professor Baker was puzzled for a moment until the word "twins" enlightened him a bit.

Seriously, the Mem Sahib ought to be allowed a word wherever the field of labor is. For myself I can say it is good to be back, and I feel that all of us in these days of depression ought to be most thankful for opportunities of service here and should be more deeply consecrated than ever before. Surely the sacrifices made by many of the good folk that have made our return possible ought not to be in vain. May this year be a season of faithful prayer and devoted service! In these days of unrest and uncertainty may unwavering faith in our Lord, humble devotion to His service, and a close fellowship with the Indian brethren bring the Pentecost which we all need in Bengal-Orissa!

M. R. LONG.

COVERED WAGONS

WOMEN'S CONFERENCE

Whenever I think of Women's Conference in Hatigarh, 1933, a picture of Covered Wagons will always come to my mind's eye. Just reverse the initial letters and you have one or the other as you like, and either name fits. Rain in abundant measure had caused various doubts and fears to arise as to whether the bridgeless rivers and various low places like rivers in the rainy season could be crossed or not. Mr. Osgood said it could be done and came to the Jellasure station to see that it was done, although the distance from his house was nine

miles. At the river two miles from the station a crude boat was waiting to convey us across the river to the ox carts, nine in number, waiting on the other side and the trail began. At the end of seven miles we were glad to crawl out from under the bamboo covers in front of the spacious school house where the Hatigarh women so graciously entertained the delegates from various places. Close by is the church and the Mission House.

The program as planned could hardly be recognized by the one that was carried out, so many of the speakers were for various reasons unable to be present. The topic in general as planned was WITNESSING. It was expected that Mrs. Grimes from Udayagiri, whose work is among the Khond Hill people, would be the leading speaker. As she was unable to attend, Miss Daniels, Miss Knapp, Mrs. Biswas, and Miss Prodhan took her place on the program in addition to their own. Friday evening was given to a Biblical Drama, presented by the Hatigarh women, taken from the lives of Stephen and Paul. It was well done, thanks to Rev. Gongadha Rath, who had given much valuable time and help. It brought with force the lesson of what it cost the early witnesses to faithfully uphold the cause of Christ and was a real credit to the women who had given much time and effort in preparation.

The morning prayer groups, one in Bengali and one in Oriya were well attended. It was good to have Miss Prodhan, a well-trained Bible teacher now working in Khargpur, as leader of the Oriya group. Her willingness to help in every way added much to the success of the Conference.

On Saturday P.M. there was an exhibition of hand-work. The quantity was limited but the quality was more satisfactory than before perhaps, since it was almost entirely indigenous. Balasore women sent no work but they collected more than half of the money that was distributed for prizes.

Reports of work on the two Home Mission Fields were of progress and hope for the future. Women's societies from different churches brought their annual collections and the amount was creditable. Midnapore and Balasore women's societies decided again to raise

money to help some needy widows in Urjurda. Miss Sorojini Mahapatra of Balasore was elected President of the Conference for 1934.

There were twelve Covered Wagons on the trail coming home and everybody was happy. Hatigarh had PROVED that it was a good place for the Conference in spite of the difficulties in getting there.

SARA B. GOWEN.

SOME EXPERIENCES IN HOSPITAL

Before I had completed eleven days as patient in Victoria Ward of the Presidency General Hospital, Calcutta, I decided it was not the worst place in which to be.

There friends came to see me—Missionaries from the Methodist, Lee Memorial, and English Baptist Missions; Yes, but who else, can you guess? Daniel, Upen, and Bepin!—Three young Indian men who were in our Balasore Boarding and Orphanage twelve years ago. Daniel was an orphan and was one of our *little* boys when we first took charge twenty years ago, one who came in Sunday nights to sit at my knee and listen to a Bible story and sing a song. Before leaving Balasore, Daniel was driver for the Magistrate, having learned the job in our Industrial School. Now he has a good job driving a large 'bus for some company. He says that before depression days he was getting Rs. 6, or two dollars a day. He was married just over a year ago to the daughter of a teacher in Calcutta. The man for whom he works spent hundreds of rupees on his wedding. He wants me to see his wife and she wants to see me, so he may bring her to Balasore some day.

Daniel told about how a man offered him a good job, house, and money of all kinds if he would become a *Hindu*! and give up the Christian Religion. Daniel said "NO!" I was proud of him! Like the Bible Daniel he "dared to stand alone"!

Bepin has been married over two years and has a little son. He has a good job in a telephone office. The younger brother, Upen, is learning motor driving. All three boys attend the Indian Church at Howrah station, Calcutta. They think that Balasore has more and better

Indian Christians than any other place, and spoke very highly of their Missionary friends of Balasore. It was interesting to see such appreciation of their early life and influences when they might have been "carried away" with life in the city.

In recalling life in the Boarding, Daniel said, "The Sahib gave me one beating, just one." I asked "Did I ever wash your mouth with soap and water?" He said "Yes, for using bad words" (giving gali). These things, tho serious at the time, we laughed about. They were interested to know what Robert and Kenneth, our oldest boys, are doing in U.S.A. They remembered my sending locks of hair in a letter to their grandmother. They used to help gather leaves for their pet goats, and help them make kites, that would fly away so high. Upen said with almost a smack of his lips, "Robert liked me! I'll never forget how he saved his bread and butter for me in exchange for a little curry and rice . . ." Our children, moreover, were exceedingly fond of curry and rice, so the exchange was a real asset to both parties.

You should have seen the fruit they brought to me at the hospital! Apples, pears, grapes, and custard-apples! When I said they should not have done it, they said, "Your own boys and daughter are not here to do it".

In Victoria Ward the 24 beds were occupied by an English governess, an English lady of the Salvation Army, an Australian Baptist Missionary, but mostly by Anglo-Indian patients, with varied troubles and complaints.

In the bed just opposite me was a very attractive Anglo-Indian girl of nineteen years, with large dark eyes and beautiful curly hair. She was always so bright, cheerful, and friendly. One day she gave me a beautiful bouquet of roses and lilies, one day a piece of cake, and another day the daily paper telling of the eclipse. The day I left she was to have an operation for appendicitis. The evening before she spent much time in reading her Bible and prayer. At eight o'clock the lights went dim as usual for the patients to go to sleep. She began singing softly, and very sweetly to herself. The patient at my left said, "Sing louder so we can all hear". I listened and caught the words,

"The darkness deepens, Lord with me abide. When other helpers fail and comforts flee. Help of the helpless, O abide with me". It never sounded sweeter. Then she said, "'Abide with Me,' 'Nearer My God to Thee,' and 'Rock of Ages' are my three Favorite hymns". Another patient, who, by the way had had three X-rays and was then put on a seven week diet of milk and powder only, a stenographer, a girl of the Scotch Mission Church, started singing for her, "Nearer My God to Thee". She had a most *beautiful* voice. Soon others joined in, among them a gall-stone patient to be operated on the next morning. After that all was quiet and the first patient said so sweetly, "I was just singing to myself, trying to cheer myself up, and you all joined in. How *much nicer!*" Then very quietly she scampered across to my bed and said, "I want you to pray for me, I know your prayers will help me". The next morning the Church of England Padre came. A curtain was put around two beds, hers and the gall-stone patient's. The mother was there by the daughter. The Padre prayed and gave them communion and the two were made ready for their operations. (Since, I have heard they were getting on nicely.) The girl's cheerfulness, friendliness, courage, and earnestness in prayer, I shall never forget.

MABEL S. FROST.

HIGH LIGHTS FROM YEARLY MEETING

The Yearly Meeting of the Bengal-Orissa Indian Church was held at Khargpur on October 18-23. If the spirit of this meeting is to be taken as an indication of the manner in which the Indian Christians will meet the difficult problems connected with the transfer of responsibility, then there is much for which we may be glad. Two incidents illustrate this.

For several years there has been a very troublesome group of Indian Christians connected with the Jamshedpur Church. The trouble finally

became so bad that several months ago a large majority of the members of the church drew away to form a new church where they might be able to worship and carry on their work in peace. The troublesome group finally brought their case before Yearly Meeting in an effort to compel the mission and the new church to recognize them and their claims over the new group. The sane manner in which the whole question was discussed shows that the indigenous church has ability and leadership, and can be trusted to deal fairly.

The other pleasing incident was the unique ordination service. C. Prakasam, pastor of the Khargpur Telegu Church, and W. S. Dunn, District Evangelistic Missionary in Bhadrak Field, had been recommended by their churches and Quarterly Meetings for ordination. At the examination the Indian members took the lead in questioning, and showed the same care and consideration for both. There was a fine spirit of fellowship. At the ordination service Sunday afternoon both Indian and Missionary representatives took part, thus sharing in setting apart these two workers for Christian leadership. The Rev. Natabar Singh, the veteran leader in Balasore, offered the ordination prayer; Rev. J. A. Howard, our veteran Evangelistic Missionary now working among the Khora peoples about Belda, gave the hand of Christian fellowship; Rev. L. C. Kitchen, in charge of the Santal Field, read from Paul's charge to Timothy; the Rev. Appanna, a Telegu working in the Balasore District, spoke to the large delegation of Telegus present; Rev. E. C. Brush, in charge of the English-speaking work in Khargpur, gave the charge to the candidates.

The Rev. Mr. Dunn thus carries not only the blessing and approval of the Mission and the churches at home, but as well the good wishes and confidence of the Indian Churches. Would it not be a source of strength to the whole missionary group if each one could thus feel that the Indian Church claimed him as its own? The Rev. W. S. Dunn is to be congratulated that his Indian brethren definitely requested that he be ordained from among them and definitely set apart for the Lord's service in the land of his adoption.

E. C. BRUSH.

LEAVES FROM MY LIFE

Dolsahi is a large village about nine miles from Bhadrak. It stretches along the side of the Chandbali road for a distance of about a mile. The preachers camp there and work among the men, but the women hardly ever hear the Gospel message unless they might be hiding behind a half-closed door, or unless they attend when the stereopticon pictures are being shown.

In this village there is a house of peculiar interest to us. In it live the village chowkidar (watchman), his wife, mother, and aunt. His sister, Kuni, became a Christian while living in the Widows' Home at Balasore. Many times she had told me about her family and how she had prayed for them. When she visited her home, during vacations, she used to tell them about Jesus the Savior, and plead with them to accept Him. She died a number of years ago in Calcutta, where she had gone for Bible training. The family has remained Hindu, but they still speak of Kuni with affection and kindly feeling.

Mr. Dunn has often visited and talked with the brother, the chowkidar. He showed some interest in hearing about Christ and the Christian life, but has always been held back by the women folks in the house. The day I went to see them, with Jamini, the nurse from the hospital here, the wife pretended she could not understand, altho Jamini did the talking. One other day I went alone to talk with them. They listened more or less attentively, but I did not feel that I had actually touched their hearts. This is an example of the way the women of the villages, who are so tradition-bound and narrow in outlook and interest, stand in the way of the men who would be ready to come out openly but for the opposition in the home. I think I am safe in saying that there are women in the villages round about Bhadrak subdivision who have never heard of Christ. We have a large tent now, and I am hoping to go out some; but the lack of a motor-car hampers our work considerably.

The situation in Chandbali is somewhat different. There the Bible-women make regular visits to the homes. The women are very friendly, and say they understand what is told them. They give assent to the

truth of the statements, but still their lives are not affected, as far as can be seen, by any work that has been done among them.

One day I visited five houses, accompanied by the Biblewomen. At the first house, that of the Head Master of the Boys' School, his wife wanted me to talk; so after singing a song I explained its meaning as well as I could, and she seemed to understand. At another house there was a new bo (daughter-in-law). All the time we were there she hid behind a door (alho there were no men present), peeping at us through the crack. Before we left she had plucked up enough courage to let us come in and look at her. But you can imagine how difficult it is to talk to a person about spiritual matters when they are hidden from view. The last house we visited was a Mohammedan house. The Biblewomen had never been there and they did not think we could gain admittance.

(Several years ago we were refused entrance into one house because the women could not believe we were not men!) I thought it would do no harm to try, at least, and we were very glad when a boy came and invited us up. After going up a flight of narrow, steep stairs and through and past several rooms, we finally came to the room where the women were. Here also was a new bo, but she did not act so scared as the other one, alho she said nothing to us. None of the younger women had anything to say, but that was not strange when one realized that they were from a different part of India, where a different language was spoken. The women were exceedingly hospitable, setting out tea and great trays of sweets, cakes, and fruit in front of us. We could not get very far in giving any message that day, but I felt that a friendly contact had been made, and an opening for further acquaintance and conversation as well.

The next time I go out with the Biblewomen, I am planning to play the part of interrogator, getting the women to tell me all they know about Christ and the Christian way of life. In this way I am hoping to be able to help the Biblewomen to see wherein their work has been successful or where there has been a wrong emphasis in giving the message. We want these women not only to assent to the truth but to appropriate it for themselves so they may have changed and transformed

lives. Will you not pray for the women of this district that they may really come to know and accept Christ as their Saviour; and also for the Biblewomen that they may hold Him up as the Way of salvation and may be able to bring many women to acknowledge this way and to walk in it openly?

GLADYE E. DUNN.

A TRIP TO BENARES

No one can think that his own mission station is India. A stay in mofussil in Bihar for a week persuaded me I knew practically nothing of India outside of our section of Bengal. Such "modern" conditions as we enjoy were nowhere to be seen and the insanitary condition and appalling state of illiteracy were the worst I have seen during my three years out here. I asked the missionary in charge the reason for the people being so dirty and she replied, "Why, these folks aren't so dirty. This is the cleanest village I have!" In the Christian section there was only one man, a thin, poor looking creature who had been left behind to see to the wants of the women and children of several families while the husbands of the group went to Bombay or Calcutta to work in shops or wherever they might find work. They come home once or twice a year. Bihar is certainly a much more backward province than our Bengal and Santal territory.

It was worth staying in the Benares station half the night and having a persistent army of bedbugs do their best as they ranged over one's sensitive mortal frame. We were up again and had tea and were seated in a horse-drawn vehicle called a tonga bound for the Ganges to see the bathing at six o'clock in the morning. The little native boat rowed by three men took us past all the famous bathing ghats of this capital of Hinduism. Here only Brahmans bathed, here only women, here lower castes and so on for about a mile up and down the river. The burning ghat had not been lighted, but was in process of preparation. Wood was being piled on it and the lifeless body was near at hand.

We were just as happy to have missed it. There were temples to Siva, to Durga, and several other chief gods. The golden temple had a pinnacle covered with what is reputed to be leaf gold and is beautiful from the outside but we were not allowed to enter. The cow temple was full of worshippers since it is the rule to go there first after bathing. The monkey temple shelters 250 of the saucy creatures but Durga is the goddess worshipped. We were allowed to look into some temples only through a little opening made by the removal of a brick in the wall. We decided that that method was probably best for all concerned. There were beggars and cows everywhere. As the sun rose a great many sun-worshippers stopped whatever work they happened to be doing; one was propelling our boat, and turned toward the east to worship the sun for about ten minutes. The biggest lesson I learned is what Hinduism does not mean to the unlearned class of India. If any one's evangelistic zeal should happen to lag because of continued contacts with some of the more enlightened Hindus who have been able to get the best from their religion and produce characters that no one can deny are superior and beautiful, a visit to these temples and a realization of the earnest quest for God on the part of the seekers there will certainly set one trying with might and main again to give these people the religion that was meant for the common man too. Many of the worshippers were highly intelligent young Brahmans, men whose faces reflected keen minds and useful futures if only the right guidance came at the right time. I would certainly not be so foolish as to deny the values of Hinduism, but its insufficiency as manifested there would certainly have weighed upon the minds of even the Laymen's Commission. I hope I may never forget it as long as I work in India.

ADA STEARNS.

A TRIBUTE TO REV. DEBNATH MARNDI

From our first impressions of Bhipore in 1921, there remain happy memories of Debnath Babu. As Pastor of the Santal "Mother-church",

he was among those who welcomed us on our arrival. He was never more in his element than on some such opportunity for jovial and whole-hearted demonstration of his affection and loyalty toward the missionaries. He seemed always just ready to bubble over in enthusiasm and merriment. We think of him and his late colleague, Champai Babu, as the two most winsome personalities among the past generation of Santal preachers, and the last of "the old guard". He was almost an old man when we first met him nearly thirteen years ago. His age is something of an enigma but according to his wife's estimate they were married nearly fifty years ago, and we would judge him to have been close to seventy. He died at his native village, Chitrapator, where his parents and his older brothers had lived and died and where a sister still lives. He is the last of six brothers of whom he was the youngest. After he had first broken away and been baptized along with the Headman of the village of Olda, where he had been teaching a Santal Primary School, his parents and some of his brothers followed him in the way of Christ. Having learned to read and write in his own village he went to Bhimpore for further training in what was known as the Santal Training School. After teaching for some time at Olda he was promoted to the position of Village School "Inspector" and for a time he toured the Santal villages supervising the work of Santal Primary teachers. Then, we understand, he went to Bible School in Midnapore under "Stiles Saheb", of whom he always spoke with great affection. About 1920 he was called to the pastorate of the Bhimpore church—the only self-supporting church of the Santal field, as it is the most important pastoral responsibility and the greatest opportunity among the students of the Boys' and Girls' Schools who form the bulk of the congregation.

Debnath Babu labored in Bhimpore with no little success for several years. There are on record about this time years when the baptisms among the students in Bhimpore numbered about half those of the Santal field, over thirty having been won for Christ in more than one year. As a preacher Debnath Babu always held his audience, though his sermons were marked with manifest sincerity and zeal rather than any rigid adherence to homiletic standards, and his powerful voice bid fair to push the back wall out. He was at his best with a crowd in the

open air, and he always seemed to love preaching—"if by all means he might win some". And how he loved to sing! Religion was to him a spring welling up in joyful abundant life—one might almost say a fountain with a delightful playful spray would more truly characterize his life.

In 1925-26 when the writer first took over the Santal Evangelistic work, Debnath Babu was "Travelling Secretary" for the Midnapore Association and he spent considerable time touring among the churches. Whenever any difficulties arose and occasionally in the ordinary course of touring among the Santal churches and in the Home Mission Field, we found him a dependable and helpful colleague and his grey hairs would command respect where the prestige of the white face failed. No inconvenience or obstacle of village travel in any season ever daunted him. Tho but a Zaccheus in stature, except in recent months, he seemed to have inexhaustible resources of energy and faith within his small frame. One might wonder how a body so small could hold a spirit and a heart so great—nor could it finally restrain his restless soul, tho the manner of his passing was tragic in the extreme, and greatly added to the grief of those that loved him. Tho few had noticed other than a comparative restraint, he had not been himself for three or four months, having become much less talkative and given to periods of silence unusual for him. Apparently at times he suffered from some obsession or fear of the police of which his family had some indications. But the memories and achievements of forty years of noble service for his Master can never be offset by the vagaries and weakness of these few last weeks.

One of the greatest days in his life was the occasion of the visit of the President of the Baptist World Alliance, Dr. John MacNeill, to Bhimpore in 1930. Debnath Babu joined the young men bedecked with peacock feathers and their Santal regalia and hunting equipment of spears, and bows and arrows, as they circled round and round Dr. MacNeill in a spiral dance procession all the way from the bungalow to the church. As they sang and bowed at intervals, to Dr. MacNeill's obvious delight, no one was more enthusiastic or wholehearted in his welcome than Debnath Babu. It was a great occasion for him and his

joyous and affectionate demonstration of loyalty and respect were as unfeigned and spontaneous as the affection of a child.

One great disappointment of his life was that he had no children of his own upon whom to lavish his affection. But there were many to call him grandfather. He raised two foster-sons whom he educated at Bhimpore, both of whom have good positions in the Collectorate at Midnapore, and two nieces or grand-nieces have been trained as nurses supported as his own daughters. He was too generous and large-hearted to have accumulated property of any account. A couple acres of land and a house at Olda and an insignificant share in the paternal property at Chitrapator—which a nephew cultivates—constitute his worldly possessions of that order. Rather was he “rich toward God” for he preferred to make to himself friends with the unrighteous mammon.

Long will the writer remember the expression of his sister as she came down the village street to his house when we arrived for the funeral. She stopped and greeted us and seeing that we seemed ignorant of her relationship she said simply and with very great emotion,

“He was my brother”.

We are only too grateful for the contact of these years with him in the work of the Santal field that permits us to claim with genuine affection and deep emotion that in Christ “He was our brother”.

I. CLAYTON KITCHEN.

BENGAL-ORISSA CONFERENCE

The 1932 session of Annual Conference was characterized by a varied and interesting program.

After Reference and Publicity Committee meetings on Thursday, November 23rd, formal session was opened the following morning when communications from the Board were read. Miss Grace Hill of Bhimpore conducted the devotional service of the day, using the poise of Jesus,

his serenity and calmness in the face of difficulties, as the central thought for meditation.

A distinguished visitor to the meeting on Saturday was Miss Alice Van Doren who is conducting an educational survey in Indian schools, under the direction of the National Christian Council. She came to our mission to extend the survey into some of our schools in the Bengal area, namely, in Bhimpore and Midnapore. Her devotional period at 8-30 was very inspiring. Taking as the basis of her remarks Abraham's adventure into the new land of promise, she urged us all, in the same spirit, with utter reliance upon faith, to venture into new fields of activity and interest, both in our own personal religion and in fields of missionary endeavor, especially in the face of reduced financial income. Miss Van Doren then met with the enlarged educational committee to plan the survey all through the mission. She continues her work among the high schools of Orissa later. The program of study and religious education is under observation.

The theological education for our workers is to be carried on in the Christian Training College in Cuttack in co-operation with the English Baptists. Rev. H. I. Frost of Balasore is to act as Principal of the school during the furlough absence of the present Principal, an English missionary. Rev. Ganga D. Rath will also be a staff member at the school. Eleven or twelve men from our field have indicated a desire to study in the school during the year 1934.

The Centenary Committee of which Miss Sara B. Gowen is Chairman, has plans under way to fittingly celebrate the 100th anniversary of the beginning of mission work in our field in 1936. Miss Amy Coe, a former missionary who has been requested to write a pageant for the occasion, has written to the field asking information and stories connected with winning of the first Christians and their children.

Services of an inspirational nature were planned for Sunday, the 26th. The sermon of the morning was preached by Rev. L. C. Kitchen who chose as his text portions of the 12th chapter of Hebrews, dealing with "things that cannot be shaken". For the missionaries gathered on the veranda of the Phillips bungalow, communion service was conducted by Rev. H. I. Frost. Mrs. W. S. Dunn gathered the children for Sunday

School in the afternoon. In the evening, Rev. H. C. Long gave an address, "Jesus as an Internationalist", and dealt in part with world peace and problems allied to it.

The devotional period on Monday morning was led by Mr. J. G. Gilson who has recently returned from furlough. Choosing as the basis of his remarks the prologue section of the 1st chapter of John, he urged upon us the necessity of the Unfailing Light, both to illuminate us and to provide the source for whatever small light we can give.

Miss Knapp reported on evangelistic policies, as prepared by a committee appointed for the purpose. A questionnaire sent out by the Board was used to compile a statistical report' on self-support, and the wisdom of less and less subsidizing of evangelistic work from foreign fund was revealed. Policies pursued in our own and other missions were discussed.

An informal social evening was enjoyed on Monday and the last session of Conference was held on Tuesday, November 28th. Mrs. H. C. Long developed the idea of sacrifice in her devotional talk of the morning and based her remarks on the 12th chapter of Romans.

An additional executive office was voted in the business session of the morning, in the creation of the "Field Secretary", a member of the Reference Committee to be elected annually.

Owing to illness, Mrs. Marsh was unable to attend the meetings and Mr. Howard was detained in his Kora field by pressure of work. All the missionaries and their families were comfortably entertained in the three bungalows in the station. Rev. and Mrs. G. B. Harris, Mrs. J. A. Howard, and Misses Bachelier, Daniels, and Stearns were the cordial hosts and hostesses for the occasion.

HELEN H. BRUSH.

PERSONALS

The assassination of the magistrate in Midnapore on September 2nd has caused the British Government to pass strict regulations regarding the activities of Hindu youth in the district. Mr. Burge is the third

magistrate to become a victim of terrorists within three years. The work carried on by the mission in the Y.M.C.A. building has been curtailed by the regulations which forbid the assembling of Hindu young men after 6 P.M. The work in Khargpur has been affected also.

The arrival of the Gilson family was delayed for two weeks by the acute illness of Mr. Gilson at the time their first sailing was scheduled. They arrived in Bombay on November 13th.

Rev. and Mrs. H. C. Long found a letter awaiting them when they arrived in India stating that their son, Judson, living in the Home for Missionaries' Children in Granville, had had the misfortune to fall from a tree and break both his wrists, after his family had left U.S.A. At the time the letter was written he was doing well.

Mrs. Marsh was unable to attend Conference owing to her own and little Barbara's illnesses. Mrs. Marsh has had an attack of stomach trouble and Barbara, bronchitis.

During November, Rev. and Mrs. L. C. Kitchen moved from Bhimpore to the Kharida bungalow in Khargpur. Mr. Kitchen continues his work of directing the educational and evangelistic activities of the Santal field reached from Khargpur. He will assist in church and hostel work in Kharida, also.

The Sunday before the Kitchens left the Bhimpore area, Mr. Kitchen had the happiness of baptizing Mandab Murmu, father of Kheleram Murmu, one of the Bhimpore High School boys who died six years ago. Kheleram was the first Christian of this village of which his father is the headman. The elder man first learned of Christianity during the time of Dr. Burkholder at Bhimpore, his son's life and faith strengthened his belief, and the seed-sowing has borne fruit. On December 10th, a nephew who is teacher of the village school, and his wife, and an elder son and his wife will be baptized.

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