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

Dr. Mary W. Bacherler.
BENGAL-ORISSA FIELD DIRECTORY

Bhimapore, via Midnapore, Bengal.
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Mrs. Kitchen.
Rev. A. A. Berg.
Mrs. Berg.

Midnapore, Bengal.
Rev. H. C. Long.
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Miss Ruth Daniels.

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Rev. E. C. Brush.
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Dr. J. H. Oxrieder.
Mrs. Oxrieder.

Jamshedpur, B. N. Ry.
Rev. C. C. Roadarmel.
Mrs. Roadarmel.

Contai, Bengal.
Vacant.

Hatigarh, via Jellasore.
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Mrs. Ager.

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Mr. J. G. Gilson.
Mrs. Gilson.

Hatigarh.
Mr. Wm. Osgood.
Mrs. Wm. Osgood.

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Midnapore, Bengal, India,
March 5, 1929.

DEAR HOMEFOLKS,

As I wrote last week, we had a most delightful week in Santipore at the Annual Meeting. The children and I had never made the trip before, as that station is eight miles away from the railroad in a place inaccessible to most of us during the rains because, as Dr. Mary says, "the Subarnarekha (River) is such a murderous stream" when in flood. A number of our Indian friends and we six started out together from here early Tuesday morning, taking our chota hazri with us to eat on the train. We changed in Khargpur, where we had a nice little visit with the Brushes who came down to the station to see us, going on by a local train that would stop at our station, Jellasore; so it took us four hours to travel the fifty-one miles. At ten o'clock we got down from the train to find our three carts awaiting us, two covered with matting roofs for the children and me to ride and one ordinary one for the luggage. At the start we were prepared for the river, as we heard the drivers planning how to load the bedding so as not to wet it. We were soon on our way, riding along in a procession with the carts of our Indian friends. Mrs. Bose of Midnapore, the twins, Ayah and myself were the only "females" in the party. We stopped at the hospitable Dâk bungalow in the little town to wash up a bit and have our breakfast before taking our long ride into the real country, and then we were on our way, the Sahib and the cook hiking. We went by the short cut across the rice fields which is all deep under water during the rains. The men had to leave us before we crossed the river, as part of the road was under water, so they had waded across and were waiting for us on the other side of the
stream. There is a steep sandy bank leading down to the ford, and I had a good idea of the means of procedure when my cart stopped on the crest and my driver ran ahead to help his brother hold back the cart ahead while the bullocks ran down the hill. In they went with a good splash!—in spite of the two men, but the twins and the boys enjoyed it hugely, and fortunately we didn't get wet. When we were all in the stream, the bullocks made their leisurely way across, drinking at their will. We were thankful that they were not water buffaloes that always want to sink down into the mud. The drivers had to stay at the rear all the way across guiding the carts into the shallowest places and trying to keep a perfect balance so as not to house us. The water came up to the hubs, you see, and wet the bullocks' sides and stomachs. The boys gradually crept forward in their cart and the twins in theirs till they were the drivers, and when we left the water for the sand, they came into their own sitting on the tongue and having a glorious time. We had two miles or more of bad road to travel, so the drivers could not get in, and there were four happy children as a result. They really felt badly when the men got back up on the tongues to trot the teams over the good roads, but they all managed to help a bit, taking turns. At 2:30 we forded the last little stream and came into sight of Santipore, leaving Daddy and Judson putting on their shoes. The other three envied Judson his splash into the cool water, but with difficulty I kept them in their places in the carts, and soon we were on the Osgood's nice cool veranda, being welcomed by them and the Indian pastor, Rev. Gangadhar Rath.

As there is only one house there, Mrs. Osgood arranged a men's ward down stairs in a large veranda, and bed-room and a women's ward up stairs, where a straw thatch covers a very comfortable sleeping room. The twins and Helen Dunn shared it with the Mem Sahib and Miss Sahibs, and we were all very comfortable.

There was a very good attendance at the sessions in the church. Most of the delegates came from the Orissa end of the field; but Midnapore and Bhimpore were well represented.

Besides the regular devotional services, at which Herbert was
the speaker, there were inspirational addresses and the usual business sessions.

Every evening there were lectures by the Bihar and Orissa Cooperative Society. The leaders were one Brahmo, one Christian and one Moslem. The principal speaker, the Brahmo, spoke very appreciatively of the works of Christian missions in India, and very loyally of Christ. At the close of one talk he showed a picture of the "Weeping Christ," and he said, "Behold how Christ weeps over the villages of India! He is not only the Christ of the Christians, but also of the Hindus and Moslems. He is India's Christ." This is remarkable to hear. It sounds as if a new day were coming for our land.

The Osgoods did finely entertaining us all. They are new people, only arrived in October, so it means something to have such a family thirty miles from the bread man, fruit and vegetable market, with treacherous rivers between!

The local dam has been broken for two years, so there is nothing at all in the gardens, and nothing to be had locally.

Another thing that made it inconvenient for them was that they were being transferred to Jamshedpur to take the place of the Roadarmels, who are released to go to Darjeeling for language study. So the Osgoods had to shut up their house, get packed up and off with us on Monday after the meetings were over. They did finely and made the same train we did. But we left for Jellasore early in the day so as to leave the Osgoods free for their work and so that I could see a little of our people there. The men yoked up the water buffaloes to the tonga so that we would not have a tedious ride in. It was far from tedious. The buffaloes are not used to the light tonga, and prefer an ordinary country cart which is heavier and is a lower vehicle. The right adjustments had not been made for the springs, so one mud guard dragged on the wheel with a fearful noise, frightening the yoke at the start. So they took a dash and struck the gate as we dashed through; then the off-fellow, a vicious creature that had been turning his eyes around on us from the first, unhooked himself, neatly breaking the yoke pin. Fortunately the
was another pin on hand, and the Sahib was engineer as usual, and in a half hour he had adjusted the springs and the mud guard, so again we were off. This time the driver hooked up the yoke first, and we all made a graceful entrance into the cart by climbing in from the rear while the buffaloes were in motion, and the twins and I had to even climb over the back of the seat to place ourselves. We had two men to drive, one on either side, both walking, as they were afraid to get up on the tongue. So they insisted on the Sahib's getting in the front seat with us to balance up the load and give them sufficient weight to pull. The vicious one soon got over his bad habit of watching us out of the corner of his eye, for they kept his going fast, and he gave us a good imitation of a rocking-horse for a while. Later he calmed down, and was quite meek by the time we reached the river. Here we all alighted quickly, as we wanted to be on our feet when the buffaloes took to the water, as is their nature. It was fun watching them being bathed and wallowing around in the mud. Meanwhile all of us took off our shoes and stockings to wade about a bit, as the ferry could come only, to about three feet from of the shore. So we had a pleasant half hour, and all piled in over the side of the boat when it pulled up for us. When we reached the other shore, one of our former Bible School students, at present the Jellasore pastor, met us with a cart to take our light luggage to the Mission bungalow, where our dear Miss Barnes lived till her death, when we were home on furlough. There is a school in one side of it as usual, and her side of the house is just as it was, with dishes and all ready for the visitor. After a wash up all around we were invited to the pastor's home for a lovely chicken curry and fruit from their garden. There was the sweetest odor all about, due to the pomolo blossoms on the trees. Their trees were flowering and bearing ripe fruit at the same time, so we enjoyed some pomolo with our meal. The pastor has a sweet little wife and two lovely children. One was born when they were with us in Midnapore, and the other, a dear little fellow, was born only last year. They are a nice little family, and I wish you could have seen us all together there, on their straw thatched veranda with the garden all about
us. After a short rest at the bungalow, and a cup of tea, we made our way over to the station, a mile and a half away, all of us walking except Dr. Mary and Paul, who came in the cart with the luggage.

Miss Laughlin was with us, going to Midnapore. With the Os-goods, we were a very jolly party, and reached home about 9:30 at night.

Cordially,

MABEL R. LONG.

**YEARY MEETING AND SANTIPORE MELA.**

**REV. GANGADHAR RATH.**

The Annual Meeting of the Baptist Churches of the Bengal-Orissa District was held at Santipore, February 20-24. There was a huge gathering. Besides the local Christians, members of the Mission, numbering about 300, from different parts of Bengal-Orissa joined.

Apart from the usual functions of the Conference, efforts were made to make the occasion lively and instructive in every possible way. The Conference sat both in the morning and afternoon. Religious lectures in Oriya and in Santali were delivered at different hours. People in great numbers, from neighboring villages, each day thronged the place. The local opera party provided entertainment for the guests by staging three Biblical plays for three nights, and they were quite befitting the occasion. Great enthusiasm prevailed. There was a perfect religious fervor and jollity playing in every household, and the solemnity of the occasion was simply charming.

Our thanks are due to the authorities of the Co-operative Department, specially to the Hony. Secretary of the Balasore Central Co-operative Bank, that they rendered the occasion quite unique by organizing an Agricultural Exhibition, and a Cultivator's Conference on a plan quite novel to the place. Improved agricultural implements, (ploughs, hoes, and all that) improved seeds and manures were exhibited, and practical demonstrations were given. Cholera inoculation, small-pox vaccination,
improved methods of treating cattle, and prevention of cattle diseases were demonstrated.

An exhibition of charts on various social evils, and primitive usages, with up-to-date improvements were shown and thoroughly explained.

Above all, the entertainments given each evening, by means of lantern lectures, to an immense gathering were greatly appreciated, and we are sure that the people returned home greatly benefited. The activities of the Propaganda Officer of the Co-operative Department are highly praiseworthy in this connection. We are grateful to the authorities of the Co-operative, Agricultural and Veterinary Departs. and the District Board for sending in their employees to make the occasion a success.

Mr. N. K. Roy, Deputy Registrar, Co-operative Societies, and Development Officer, Co-operative Societies, were among our distinguished guests.

The people of Santipore must remain grateful to Mr. Roy for the invaluable advice and assistance he has given in the matter of reconstruction and repair of the Bund in the adjoining rivulet, which is now being raised purely through the intervention of the Co-operative Department.

We look forward to the day when the poor cultivators will take advantage of the facilities and resources to raise better paying crops, and live better lives of profusion, health and comfort through co-operative line of work.

The prize distribution of the four Girls' and Boys' Schools was held at this time under the presidency of Rai Saheb P. C. Pattanayak, Hony. Secretary of Balasore C. B., about 100 boys and girls were awarded prizes. This greatly added to the many activities and joys stimulating the mind of the people.

The days of the Conference were thus spent not only in theoretical discussions of social and religious topics, but in every way ennobling and enriching the minds of the people, by all practical and possible means and turning the resources to the full benefit of the poor inhabitants.

The people of Santipore will not forget these days for many years.
Credit must be given to the simple and poor people of Santipore that in spite of the tremendous poverty, which has been their lot for the past two or three years, due to a failure of crops, owing to the breach in the Bund, they did their very best in cordially receiving and entertaining their guests the best they could, for days together, without evincing the slightest uneasiness, and in joining hands together to bring the Conference to a success.

Hatigarh,
Dist. Balasore.


On the afternoon of the first day, there was a welcome meeting on the Mission Compound and an opportunity was given for delegates and visitors to become better acquainted. Then followed a public meeting in the auditorium of the school building. It was thought that a message from the Jerusalem Conference would give a favourable background to the problems which were to be considered by the Council, so Rev. Mr. Reid of Calcutta, who was a delegate at that Conference, had been requested to give this address. Mr. Reid spoke of the purposes of this Conference at Jerusalem: (1) Those who had been watching the religious movement saw that in the West interest in Missions was waning. It was thought that if in a meeting of this kind the Mission enterprise were studied a new interest might be created. (2) There was the desire to re-study the Christian message. (3) The meeting helped to bring the younger and older churches more closely together. (4) Then it seemed necessary to study the methods of Missions at that time.

At this meeting in Jerusalem there were about 240 representative men and women from the older and younger churches. They spent fifteen days on the Mt. of Olives. There was the hope that through this meeting God would express His will in regard to methods of work etc. Therefore,
the Findings are believed to have a spiritual authority. The representative nature of the personelle of this Conference is one reason why the Findings are believed to express valuable opinion. The work was also done very thoroughly. Then there was the spiritual atmosphere and the deep sense of responsibility among the delegates. Much had been expected from this meeting, and there was a prayerful and expectant spirit throughout. At first some feared that the Conference would not justify itself. However, after the walk on Palm Sunday over the route on which Jesus went to the Cross opinion changed. The success of the meeting was largely due to the prayerful spirit that prevailed. Easter week there was significant. The meeting held fast to the center of things, the Cross and the Resurrection. The recommendations of the Conference were accepted with great unity. There are no extreme views in the Findings. There were so many people of the same mind. The importance of Christ as the center of all was the important thing. Only in Christ can we find fullness of life. The Christian motive is the sharing of the divine life God has shared with us. We must share this life with others. Then the Christian message must not be mere theology, but in every side of life the message must be put in actual practice. The message must be presented as a way of living.

Rural problems were considered. These problems are much the same the world over. People of the villages lack the means of getting this fullness of life. In India, Missions must organize more for the villages since here the village is the unit of life. There must be a closer relationship between the younger and older churches and between the churches themselves. The Mission field is world-wide. It is not just the "Heathen Nations" which need this work. The West needs it also. The churches of the East and the West must come into closer relationship. It is through the church that God desires to convey this fullness of life to mankind. Mr. Reid ended his talk with emphasis on the fact that it is not only a message, but a Life we have to give to the world. We can’t live without Christ. The missionary motive is a searching one. Do we ourselves have that fullness of life which Christ came to give? When we really have it we can help pass it on to others.
Then Rev. Mr. Hodge of Motihari spoke on the meeting of the National Christian Council which was held in Madras. He referred to the happy fellowship in the meeting there. The meeting was a splendid demonstration of Christian unity. However we are up against the fact of an unfinished task and the great problems which are facing the church in India. Then the relation between the younger and the older churches was discussed in a very happy spirit. Emphasis was placed on the fact that India is a land of villages and that the future of the country lies in the lives of the people of the villages so the foundation for the work must be well laid in the villages. The mass movements in South India and in the Punjab were also discussed. Dr. Mott guaranteed the support of a special worker in the mass movement areas, to study how Christianity in these areas may be uplifted and purified.

Sunday was observed as a Quiet Day with periods of devotional meetings at 8-30 A.M., 1 P.M. and 4 P.M. and there was a United Service in the Station Church in the evening. Rev. Mr. Bridges of Patna lead the devotional meetings. Mr. Bridges expressed his desire to avoid anything controversial and for all to worship in unity. He emphasized the importance of making Christ central. Not by machinery, or by power or might but only by the Spirit of God can India be evangelized. Christ is to us a revelation of God Himself. Our purpose is to extend His Kingdom. Christ appointed twelve, that they might be with Him and He sent them forth. Christ had two classes of followers. One class formed a kind of outer circle. Then there were the disciples who were more closely related to Him. Ever since there have been these two classes. What distinguishes one class from the other? Peter said they had left all to follow Him. Some missionaries might say the same thing to-day. We have left home and friends and many other things. Yet this is not the thing to emphasize. Christ said, "Ye have not chosen Me, I have chosen you." Some people serve God as if they were giving up their liberty and conferring a favour on God by serving Him. However God has chosen us. All that we are we owe to God through grace. The idea of God which Christ sets forth satisfies the innate craving of man.
It is not so much the Christ of theology or of creeds, but the Christ of experience that we need. At the Union Service which was held in the Station Church Sunday evening the Bishop of Chota Nagpur gave the address.

After a devotional period each morning most of the next three days were taken up with business and addresses. In the Secretary’s Annual Report he spoke of the work of the Council. He said that the Council is the servant of the bodies it represents and can only be of use as it merits the confidence of these bodies.

Mr. S. K. Roy spoke on Mission Co-operation in College Education in Bihar and Orissa. Mr. Roy expressed the opinion that it is not the volume of the work of the Christian College which should be emphasized, but what is more important is the quality of the work done. The personality of the staff is very important. The best men should be assigned to the work. The Christian College should be so well-staffed and so well-equipped that it can turn out men who will make the best leaders. Christian Colleges must not only come up to the standard of the best Government Colleges, but there must be such a Christian atmosphere that all the students will be influenced thereby. It seemed to be the consensus of opinion that Christian Colleges should be of a very high standard even if the number must be decreased. Plans are being made for the appointment of a commission to study the staff, equipment, co-operation, etc., of Christian Colleges. After considerable discussion it was voted to approve of the coming of this commission. The commission will probably be composed of men from Europe, America and India.

Miss Van Doren spoke on Religious Education. She emphasized the importance of stressing quality rather than quantity. Religious Education is a spiritual matter. However, just as we expect a Mission doctor to have the best training and equipment that modern medical science can give, so we must not be satisfied with less in our work of Religious Education. The life and character of the teacher is the most important of all. The point was made that Bible Schools should place considerable emphasis on turning out workers who can teach since among
the people of the villages, men who can teach are more needed than eloquent sermons. She said that Christ is more often referred to as a Teacher than as a Preacher. The Council passed a motion requesting Bible Schools to give some training in psychology and methods of teaching where this is not being done already. This training will not only help the preacher in his work among the people of the villages, but it will assist him in his work in the Sunday Schools and village schools.

Rev. Mr. Gibson of Patna read a paper on "The Present Situation in Islam." He thinks that there is now an unrivalled opportunity for work among Moslems. One great difficulty has been that the Moslems have never known Christ as He was and is. They have many stories about Christ yet these stories do not represent Him as He is. Our task is to help them to know the true Christ.

There was some discussion on the relation between the younger and the older churches. One Indian gentleman expressed the opinion that the younger churches will get increased responsibility and authority only as they show themselves capable of using authority and responsibility they now have. It is up to the churches to show themselves capable of taking greater responsibility.

Before the Council adjourned it was decided to have the next meeting in Puri. The Council has not met in Orissa since 1922, when the meeting was held in Cuttack. It is hoped that several of our people will take advantage of this opportunity to attend the meeting there next year.

W. S. Dunn.

TARES AND WHEAT.

L. C. Kitchen.

Bhimpore appears to have fallen on evil days, or discovered an unlucky star—if there is such a thing as luck and stars have anything to do with it; which, of course, there isn't and they don't! Anyway it would almost persuade one to a belief in Karma or Kismat (the Hindu
and Mohammedan equivalents for Fate) or most anything except a loving Father running the universe, or at least that part of it within a radius of five or ten miles of the Bhimpore church.

We returned from furlough about the end of October to find the village in the midst of a process of litigation that had been for some months, tearing down the work of the Kingdom. It had reached the point, where a non-Christian one day challenged one of our preachers with an argument something like this: “Do you think we don’t know what is going on in Bhimpore these days? Christians are no better than we are, fighting each other in Courts. Don’t preach Christianity to us; go and preach it to Christians!” (By the way, do you notice the implications that Christians ought to be better than non-Christians, and that Christianity is a Gospel of a better kind of life even for unworthy Christians? It seems to be tacitly recognized in that argument!)

The Criminal case which started the trouble and an Appeal against the decision of the Lower Court had divided the honours, but not the expense, more or less evenly. But a Civil case for damages was pending when we arrived. Our first concern was for a Christian settlement. The community was practically divided into two groups that sympathised with or openly supported one or other side in the quarrel. Church attendance and Mission work in general was suffering an almost total eclipse. The lawsuit was the chief topic of conversation. Obviously the work of the Kingdom was badly handicapped, and there was little promise of a better day unless we could get this matter settled and settled right.

Mr. Berg and I tried to find some ground of hope for a compromise, as we talked with both sides, but the whole business was then so complicated with secondary causes of hatred, and desire for revenge was so strong that the situation seemed hopeless. When the case was called about the middle of December, there was nothing to do, but wash our hands of the whole affair. All our probing had failed to reveal a basis of Christian experience broad enough for a foundation on which to build a new attitude toward one another and toward lawsuits among brethren. In fact there was no brotherhood! So the case went on.
The Life of a Hindu Woman

... and the...

Biography of Rev. Libbie Cilley Griffin
Immediately after the death of my wife I felt an impelling desire to write the story of her life. This I did, feeling assured that a life which had brought so many blessings into my own life if told would bring blessings to others.

I had published five hundred copies, for which I paid, and am using the proceeds of the sale to endow an alcove in Keuka College library as a memorial to her.

The first part of the book is "The Life of a Hindu Woman," written by her. The second part is her biography.

Many kind words have been spoken of the book, which I cannot quote in full.

*The Baptist* of August 20, 1927, says: "'The Life of a Hindu Woman,' written by Mrs. Griffin is a fascinating piece of writing and makes a real contribution to literature dealing with foreign missions. No less so is the second part of the book, which is the story of
Mrs. Griffin's life, written by her husband."

*Missions*, of New York, quoting Mrs. Groose, says: "It gave her the truest idea she has received from any source of the life of a Hindu woman." *Missions* continues: "Her husband has written a sketch of her life, completing the little volume. Mrs. Griffin was a woman of unusual gifts and character, and this narrative and memorial tribute merit a wide reading. Missionary circles may gain inspiration and a new vision from coming in contact with such a personality."

Mrs. Helen Barrett Montgomery says: "I would like to see the book in the hands of every graduate of Keuka College and will help to bring this about."

The price of the book is $1.00. It will be mailed post paid by the author, Z. F. Griffin, Keuka Park, N. Y., or by the Board of Promotion, 276 Fifth Avenue, New York.
While the village Teachers' Convention was in session at the end of December I became ill with fever that, for a couple of weeks or more, we supposed was malaria. When even hypodermic injections of quinine made no impression on it, we discovered that, in spite of inoculations just before we left home in September, it was a case of typhoid. Mr. Berg and Mr. Long have helped out greatly in the emergency by taking over the station work and the accounts temporarily.

When I had been ill about three weeks, Manik Babu, our Superintendent of village schools, suffered a paralytic stroke from which he has not yet recovered sufficiently to undertake even office work. An additional Supervisor has been appointed temporarily for the work of inspecting schools, though it is doubtful if Manik Babu will be able for the touring work again. He has served the Mission well for quite a number of years though he is not an old man by any means. With both the Secretary and Superintendent out of commission the village schools have been largely left to run themselves, with Mr. Long looking after the finances and having the usual last minute difficulties with Government over Grants-in-aid to these schools for the fiscal year just closed.

The latest disaster is the discovery that the Headmistress of the Girls' School has somehow contracted leprosy which will probably necessitate several months of treatment and more makeshift. As if these were not enough to try the soul of Job there have been two or three of the perennial variety of scandals among our young people. What a pity that our boys and girls cannot grow up together in a normal atmosphere of co-education with the opportunities for the establishment of that clean "camaraderie" of worthy friendships!

However, there have been some consolations that make even typhoid fever seem very closely related to the establishment of the Kingdom. We have never known such sympathy so tangibly expressed as has been revealed by some of the Indian brethren during these weeks. It was exceedingly difficult to buy enough small chickens for broth, but they were brought from all around us. One man carried one between 35 and 40 miles! And several people came from distances up to 50 miles hoping to be able to see me for a few minutes and bring their greetings.
Then after I had been ill for three or four weeks, the Pastor announced one day the good news that a compromise had been arranged in the litigation that was still going on then. When I pressed for an explanation, he said it was commonly understood in the village that the cause of my illness was anxiety over the lawsuit. And the three brothers who had been the aggressors throughout accordingly said that, if their lawsuit was responsible, they were through with it—and they meant it! The case was withdrawn, and while there hasn't been a Christian reconciliation yet, nor a similar response from the other side, yet there is a considerable measure of peace and a tremendous relief in the community. The old recriminations have ceased and there was apparently down under the surface, at least on the side of the quarrel which hitherto had seemed the most stubborn, that basis of Christian experience for which we had searched in vain. Three or four weeks of typhoid apparently accomplished more than weeks of argument and pleading by several missionaries. Somehow it seems we have found a new meaning in some of the Apostle's expressions, such as "the fellowship of His suffering," and "the ministry of reconciliation," and a new apologetic in personal experience for the Gospel of the Cross.

THE BENGALI LANGUAGE SCHOOL.

Ethel N. Roadarmel.

The bug-bear of learning an oriental language has been removed to a considerable extent for missionaries who are privileged to attend a language school, where they can get the foundation principles of the language which they are to use in their work. A generation ago missionaries who came out to Bengal had to acquire a knowledge of Bengali as best they could under the teaching of whatever Bengali person they could obtain for this purpose. Often times this teacher, although able to speak his native language well, had but a meagre knowledge of the rules of grammar and no knowledge at all of phonetics. It was often assumed
that there were certain words that a "foreigner" could not pronounce correctly. Now, through an understanding of the position in which the tongue is placed when words are formed, this difficulty of pronouncing sounds which are not current in English can be overcome. And by persistent practice even a "foreigner" may learn to talk like a Bengali.

The Bengal and Assam Christian Council realized how valuable a school for missionaries with competent teachers and modern methods of language study would be, and under its auspices such a school was started in Calcutta in 1912. The War interrupted the school and it was discontinued. In 1924 the school was reorganized, holding a four months session, at Darjeeling, from March to June inclusive, and each year since then has marked its progress and increasing usefulness.

Mr. Roadarmel and I are very grateful to our Mission and to the English Church in Jamshedpur for granting us the privilege of attending the school this year. During the first term, there have been fifty-three students in attendance, and six more are enrolled for the second term. This number includes twenty-five English students, sixteen Americans, five Australians, four Scotch and three Welsh. There are six doctors here and four nurses. The other students are engaged in various types of school work and evangelistic work. Twenty-one Missionary Societies are represented in the student body. The differences in national backgrounds, in training, both educational and religious, and in experience found in such a group makes fellowship intensely interesting as well as broadening. It means much, too, to come to know missionaries from all parts of Bengal and to hear of their work.

Only ten of the students are preparing for the second year language examination. By far the larger majority are planning to take their first year examination this December. Some who have had opportunity for considerable study before coming to the school are preparing for their first year examination in July. I write as a Beginner, for although my husband and I have been in India for more than two years, we have had little opportunity for study in any of the vernaculars. Our work in Jamshedpur has been largely among Europeans and Anglo-Indians, so
has been in English and lack of time has made it impossible to acquire more than a limited knowledge of Hindustani. Our Mission wants us to be equipped for Indian work among Bengali-speaking people, so we are doing our best to make the most of these four months, hoping that by fall, a family will come out from America to take over the Jamshedpur work, then we shall have time for uninterrupted Bengali study.

The direct method of learning a language is used at the school. Instead of long vocabularies to memorize, we listen to what our instructor says in Bengali and from his actions try to apprehend the meaning of it all. Then the separate words are explained and finally we repeat each sentence as he again goes over what he has said. Thus we are able to acquire a workable vocabulary. It was estimated that the first week the Beginners had gained a Bengali vocabulary of nearly 200 words. Stories of Biblical pictures are told to the class and afterwards the new words explained. At first all of our written work was by means of phonetics based upon the International system. After about a month we began writing with the Bengali characters and also began reading.

Classes are held from 10 A.M. to 1:15 P.M. each week-day, except Saturday. Every Saturday a test, either oral or written, is given covering the work of the week. After a morning of close mental application we are usually rather tired by 12:30, and so the last forty-five minutes is what might be called a variety period. On different days this includes Bengali songs or recitations on the gramophone, learning and singing Bengali hymns, the apprehension of short stories, or talks on Indian customs, or Indian etiquette. The afternoon is free, although some students have individual tutorials at 3:30 for three quarters of an hour. This individual work is given by the Bengali teachers, three of whom are full-time members of the staff and three who come from Darjeeling for tutorial hours only. Each student has at least two individual tutorial lessons a week. These are held between 3:30 and 7:15 P.M. We Beginners have found it helpful on the evenings when we do not have tutorials to meet as a class for further text-book study with one of the teachers.
The opportunity for sports, for walks in this delightful part of the country, for trips to Darjeeling and other recreation keeps our minds refreshed for mental work. From the school we can view snow-covered Kinchinjunga, the peak next highest to Mt. Everest.

The Principal and Secretary of the school is Rev. Robert Morison, M.D., of the English Presbyterian Mission, working in Rajshahi. Dr. Morison has been engaged in missionary work in India for more than twenty-six years. He and his wife contribute much to the life of the school not only through their teaching and sympathetic understanding of the students' problems in language study, but also through their deep spiritual life and interest in the spiritual side of the school life. Prayer services led by students every morning and evening, and the services led by Dr. Morison each Saturday morning are very helpful. Sunday mornings a service is held here for those who are not going to Darjeeling, a distance of about two miles, for church.

The four months here will mean much to us when we return to the plains in showing us the best methods of study, and consequently the best way to be taught by a Bengali teacher. We wish it were possible for us to have full time for study as soon as we leave here, but with our English work, an hour a day will probably be all we can manage. At the time of writing we have word from the Home Board that as yet no family has been found for the Jamshedpur work. We ask your prayers that soon the right ones may be found to come out this fall that we may be able to equip ourselves for further usefulness in the Master's service.

SIX MONTHS IN INDIA.

After even so short a period in this country of marvelous possibilities and infinite need one might write quite a voluminous tome on one's impressions. Forgetting for the moment all the amusing and exasperating incidents of Indian life and it's colorful pageantry let us talk together of life conditions and needs.
The physical conditions of life out here are such that the average expectancy of life in Bihar-Orissa was last year in round numbers, twenty-three years as compared with fifty-seven or eight in America. Some seasons of the year the people lose a large percent of their working time through sickness. In many rural communities few of the men are physically able to do what we would call a good day's work. In some lines of physical endurance they surpass us because of the softness of American life. The distances some of them walk is amazing. Malaria, small-pox, typhoid fever, dysentery, tuberculosis, pneumonia, leprosy and cholera seem to be the most common diseases. Lack of knowledge of sanitation, contagion and dietetics join with poverty to make their ravages terrible. In a leper clinic on our Mission compound at Hatigarh (Santipore) approximately 750 lepers are being treated through the Government doctor. There is no provision for health education or for treatment of cases other than leprosy for miles around. Bengal-Orissa's lone missionary doctor, Dr. Mary Bachelor, has left on furlough so we will be eighteen months without a missionary doctor.

Illiteracy in America has come to be quite rare but here in the rural districts, and most of India is rural, literacy is the uncommon thing. Where Christian schools have been working for years and Government schools are at work a few can read and write, but most of the villages still have no schools and few of the people desire education enough to be willing to pay even a fraction of the cost thereof. One out of fifty of those who read can afford a few books and these rarely have progressed far enough in school to have acquired a desire for more knowledge. A public library would scarcely circulate at all in most of the villages. Both knowledge and the desire for knowledge must be brought. Education for women is particularly needed. Few parents think girls worth educating further than what household craft may be handed down from mother to daughter. Christian leaders adequately trained are very scarce. We must grow them for each new need. Some think it a waste to have a Christian College here, when Government Colleges and Universities are not very distant, but my own conviction is that we will never get a sufficient number of the type of Christian leaders we need out of Government schools alone.
Supremely urgent are the spiritual needs of this people. Until Christ walks triumphant through the lives and wills of the people of Bengal-Orissa the other needs will only partially be met. He must overcome selfishness and indifference to the suffering of others. He must summon them to be perfect even as the Father in heaven is perfect. Absolute honesty and dependability are rare indeed, where there is not the transformation of life produced by contact with Jesus. All too often the character of professing Christians, surrounded as they are by the dragging hands of tradition and hostile environment, is not above reproach. India needs missionaries, but only those through whom the Spirit of God can flow unimpeded to the blessing and the regeneration of life.

THE ACCEPTABLE YEAR OF THE LORD.

That this year should be a year of special effort in stressing evangelism and trying to win people to a personal faith in Jesus Christ must not be forgotten, and the appropriateness of such an appeal cannot be over-emphasized.

To me it is not of such tremendous importance, because it comes to us as an appeal from the Board at home. That is important, to be sure, and I have often made use of it as a means of impressing it on the minds of these people in order to achieve co-operation and support. It is an inspiration in itself to know that with us are millions of others throughout the entire world who are making simultaneous and concentrated efforts along these lines. It should spur us on, and give us great boldness in this attempt. But however great this is, still greater is it to realize that to this end has the Lord saved us, to this end has He chosen us for service, for this purpose has He led us to distant lands: in order that others, through our ministry, may find life and faith in Christ.

All of us admit that we have been slack along these lines. And the very fact that we are asked to make a special effort this year, proves that
we have not done our very best before; in other words, we can do better if we try. Hardly ever do we have a meeting as a Conference or as a committee, but what this feeling is expressed, either directly or indirectly we have busied ourselves too much with secondary things at the expense of neglecting the most important,—direct efforts in soul-winning.

We have busied ourselves with things instead of lives; our ministry has, in an overdue proportion, touched material thing rather than spiritual. We have been more concerned about “Care of Property and Accounts” than about “Care of Souls and Churches.” All these things we admit and lament, only to arise from our Conferences and meetings to go back to the same things.

For these reasons there are here and there monstrosities, called churches, which are supposed to represent the body of Christ or the bride of Christ, but He Himself must refuse to claim any relation to such hideous manufactured beings. The churches have lost the grip on the communities because the churches themselves are filled with immorality and strife. From all such connections Christ wants to separate His church, “that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” (Eph. 5: 26-27.) I know that that is the church in the completed stage, but if it ever is to enter that stage it must begin here. Here is the great need of our ministry. May this year be different! God give us strength, wisdom and grace to proclaim this as “the acceptable year of the Lord” in which he might work wonders among us.

The last week in April letters were sent out to the missionaries in the different stations, calling upon all to seriously consider this task as our supreme one this year. In those letters were several suggestions proposed by the Evangelistic Committee. But as these letters did not reach all the missionaries, some of the suggestions are here repeated.

(1) On the 1st Sunday of every month, beginning in May, reading of the appeal issued by the Committee on Evangelism of the Northern Baptist Convention. This has been translated into the vernaculars and circulated, and should be read publicly in all our churches.
(2) Forming of prayer groups and Gospel teams among our church members, Christian teachers and students who will engage in prayer and effort that souls might be saved.

(3) Arranging of revival campaigns in each station, in which our consecrated and beloved Natabar will be the preacher. Not less than two weeks should be spent in these efforts at each station; the first week with special emphasis on work among the Christians and backsliders, and the second week among non-Christians.

(4) Suitable tracts and leaflets, books and booklets in the vernacular, dealing with personal work and soul-winning should be circulated and made available to our people, and a perusal of the same encouraged.

(5) Classes in personal work could also be conducted by the pastor or the missionary, when helpful books on this subject could be studied, or better still, the methods of Jesus and the Apostles.

In all the above measures, it will no doubt be necessary for the missionary to take the initiative, and we trust this will be done.

As mentioned in the letter to the missionaries, May generally being the time for vacation and dispersions, let a special effort be made along individual lines, when all of us strive for fuller consecration and more spiritual power, and individual efforts in conversation and visitation. The month of June may be profitably spent in coupled efforts, i.e., people try by two's to be fishers of men, as Jesus sent out His disciples. During July the special efforts could be made by groups and bands etc.

All are reminded that the Evangelistic Committee desires to know at the time of the Semi-Annual meeting what plans have been made by the Local and Station Committees for the revival campaigns with Natabar pastor. This needs to be known then, in order that conflicts may be avoided in the arrangement of these meetings. As you all know, Natabar has not been so strong physically of late, due to strenuous work and continuous sacrifices. Let us all pray for him that God may send him to us strong and with the fullness of the Gospel, and that he may be mightily used in this great and strenuous work.
May our united and constant prayer be:

Restore unto me the joy of thy salvation:
And uphold me with thy free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee. (Ps. 51: 12-13).

August A. Berg,
Chairman of Evangelistic Committee.

MIDNAPORE GIRLS’ SCHOOL.

In February the first prize of Rs. 25/- for an essay on Kind Treatment of Animals was awarded to Susanna Guha, by the Himalayan S.P.C.A. Each year a part of the Girls' High School in Bengal is allowed to compete for prizes under this society. This year was one of seven High Schools and won the first prize.

Miss Shovona Sircar after taking the B. T. Course resumed her duties as Headmistress of the school, from April 23rd.

A special program, with a small entrance charge was given to ladies only, on April 28. The proceeds are to assist poor students in the school.

News from the Churches.

Rev. Benod Chandra Murmu, of the Home Mission Field, Dompara, writes of well attended Easter services, and a spirit of love and fellowship throughout the ten villages where the Christians live. Twelve have been brought to Christ and baptized into His fellowship since May, 1928.

Midnapore Church (pastor Babu Lakshan Maity) reports a good attendance at Good Friday and Easter services with three young women baptized.

Balasore Church (Rev. Probodh Nayak, pastor) reports well attended services for Good Friday and Easter Sunday with a number of baptisms.

Khargpur English Church, Rev. E. C. Brush, pastor, reports services from the Wednesday night till Good Friday; with a union service of S. S. and church on Easter morning followed by Communion service.
Khargpur Telugu Church (T. David pastor) reports well attended services on Good Friday and Easter Sunday with two converts from Hinduism, baptized.

Ward Memorial Church (Rev. Kailas Chandra Mahapatra, pastor) reports services from Tuesday evening to Saturday evening, lectures on the Life of Christ illustrated by magic lantern pictures were given to large congregations.

On Good Friday services were held from 12 M.—3 P.M., with the church crowded to the limit, in spite of the excessive heat. This was followed by the evening lecture to a well-filled house.

Easter Sunday, Hindustani service in the morning and Bengali-Oriya service in the afternoon were well attended. Two converts from Hinduism were baptized.

May 5, two more converts from Hinduism, and one from a Christian home were baptized. Several others are to be baptized in June.

PERSONALS.

Dr. M. U. Bacheler left for furlough April 22, sailing on the S.S. Umcoi. We shall miss her very greatly. She was never too busy or too tired to respond to a call for help or sympathy, whether it came from near or far.

Coming to India in 1876 as a helper to her mother, she has served long and faithfully endearing herself to Indians and missionaries.

We all join in wishing her a safe and happy voyage and furlough, hoping to see her back with us in 1930.

Miss Mary Laughlin is spending her vacation with friends in Burma. The Frosts, Kitchens and Mrs. Long with her children, are in Landour. The Roadarmels and Mrs. Daniels are in the Language School in Darjeeling, where Miss Daniels is visiting for a month.

The Bergs are visiting the Andersons in Kohima, Assam, and the Brushes and Gilsons are spending the hot season at Chandipore.