December, 1930

TIDINGS

FROM

A. B. F. M. SOCIETY

IN

BENGAL-ORISSA, INDIA.

CUTTACK.

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BENGAL-ORISSA FIELD DIRECTORY

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Rev. Marsh.
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Vacant.

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Miss G. Garnett.
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Mrs. Gilson.
Mr. Lloyd Eller.
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Rev. W. S. Dunn.
Mrs. Dunn.

Santipore.
Miss S. B. Gowen.

On Furlough.
Rev. E. C. Brush.
Mrs. Brush.

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TEACHERS' CONVENTION AT BHIMPORE.

Our village teachers assembled in Bhimpore on Thursday, Oct. 24th, for their Annual Convention. We had a very promising program ready, but had not thought it would prove as interesting as it did. The morning programs consisted of teaching methods of primary reading, drill exhibitions, and type lessons. The story method in primary reading seemed to attract most attention. Seventy-three teachers signed as those who would introduce that method in their schools. Among these were some of our oldest teachers of whom we had given up hope of adopting any new ideas. Cards, text-books, and other materials will be prepared for primary reading by the end of the year.

To arouse an interest in drill classes our trained teacher, Dhanaram Hembrom, taught several lessons. Then too, two trained Boy Scouts and their master came from the Collegiate School in Midnapore and gave a good exhibition of what Scouts can accomplish. It was interesting to see these high caste Hindu boys gather their own firewood, cook in the open, and sleep in any place they could find.

The afternoon programs were open for discussion by teachers. Among these was the resolution that "The school Secretary is no longer responsible for settling of quarrels between teachers, but that a committee of five will judge all such cases." The latter motion arose from discussion about two teachers, as to whose responsibility it was for a woman who had left her father's house (a teacher), and had gone to live with another teacher who already had a wife. Such cases present real problems.

The evening lectures were of a fine type. Slides were shown on Pilgrim's Progress, and were accompanied by lectures from our pastor,
Rev. Narayan Saren. The last evening was especially interesting. A trained Bengali doctor, from the Public Health Department, came and gave us a rousing magic lantern lecture on the prevention of malaria, typhoid, cholera, and tuberculosis. On Monday evening we enjoyed a social hour, entertaining all the Christian teachers and helpers with a rice and curry dinner. In all fifty-two of us enjoyed fellowship together.

Never before have we extended the sessions over Sunday, but this time we decided to arrange for a Sunday afternoon meeting, and it was found to be very worthwhile. Mr. Williams of Asansole, Ushagram, was present at this meeting and spoke a few encouraging words. During this Sunday session the teachers again asked for religious teaching in their schools. (Some few years ago that type of teaching by non-Christians was stopped by vote of the Home Board in New York). In answer to this special request, a plan was made whereby religious education can be carried on in non-Christian schools, under the supervision of our returning missionary, Miss Knapp.

As we say good-bye to the many teachers to-day, and load them with Scripture cards and pictures, we hope and pray that much benefit has been derived from these meetings. If numbers are any indication as to whether or not the Convention was a success, this meeting could be recorded as the best ever held here. There are 82 schools on the pay-roll and 90 teachers; as Upper Primary schools 8 have two teachers each. In all 103 teachers were present, and only 6 absent. These extra teachers are patiently waiting to receive recognition and the magnificent salary of Rs. 10/- or Rs. 13/- per month, according to qualifications. Meanwhile they live on whatever fees they can collect in money or rice, and regularly come to visit the Secretary with applications for permanent positions.

This month Mr. Kitchen went to Midnapore to see the District Inspector about Santal Primary Education. Since the new Primary Education Bill has been passed, the Government is doubtful whether to carry on these schools or to turn them over to Mission entirely. That matter will be settled at our Annual Conference in November. Meanwhile at the request of Government, Mr. Kitchen is to prepare a scheme whereby we could have full charge of the country schools.
Annual Meeting this year a committee of three was chosen to plan for the taking over of the schools in Christian villages and placing the responsibility of them on the Indian Christians with the evangelistic missionary as head. "Revolutions!" I'll say, "and steps forward that heretofore have been but dreams!"

A. B. Kitchen.

Bhimpore,
October 29, 1930.

SIGNS OF HOPEFUL CHANGES.

Those of us who have been in India for some time realize the awful ignorance on the part of most parents in regard to the proper feeding of young children. For the first year the baby may thrive in the natural way, but when the time for artificial feeding comes there is usually a great falling off in weight and consequent lack of proper development. There seem to be two main reasons for this condition. There is the ignorance mentioned above, and then there is the comparatively great cost of artificial food for the child in its second year. In this land that is so crowded with cattle, there is not sufficient milk for the growing children and the quality of what is available is far below standard.

For these reasons, the following paragraph in a letter from Mrs. Kitchen in Bhimpore is of interest. "Since our return this term I have been interested to note the new type of parents that we now have in our Christian community. The other day one of our men came and asked my advice on what to do for his baby who was losing weight. I asked what the trouble was, and he replied, 'I think he is short of lime in his system. I gave him cod liver oil. Now what shall I try?' Harold (Mrs. Kitchen's 6 year old son), piped up, 'Try orange juice!' Another teacher came to me to-night and asked if I thought it time to begin some artificial feeding for his baby, at 11 months, and suggested Glaxo (a milk powder like Dryco). I said that it would be expensive, but he replied it would be cheaper than watered cow's milk. Don't you think this generation of fathers and mothers much in advance of former ones?"
There is hope for India and for the younger generation of India, when our Christians begin to think and talk and act like this. When India herself feels the need of better food for her little ones, she will bestir herself to get it. And it seems promising that our Christian parents may be among the pioneers in this movement.

WORKERS' TRAINING INSTITUTE.

From Sept. 30th to Oct. 6th inclusive a Workers' Training Institute was held at the Bible School in Midnapore. The dates conflicted with that of the Women’s Conference, so it was decided that for this year the women be invited to attend the Institute rather than carry on their own program at the same time. It is expected that next year arrangements will be made for the Women's Conference, as it is too good to be set aside altogether. The Institute program was so good, however, that those who attended felt they couldn’t have missed it. The number was much smaller than usually attend the Women’s Conference.

Many who came had friends in Midnapore with whom they stayed. All others were accommodated at a “mess” prepared on the compound. It is not unusual to hear serious complaints about such arrangements, but this time I think that everybody was pleased and happy.

The Assembly Hall in the Bible School was well-filled when classes assembled from seven to eleven in the morning, and from three to five in the afternoon. The program for the first day was as follows:

**Tuesday, September, 30.**
7-8 a.m. Devotional and Song Service.
2-3 p.m. Study Period:
3-4 p.m. “Religious Education.”—Rev. L. C. Kitchen.
4-5 p.m. Helps and Hints on Preaching.


Evening: Public Preaching Service in the Church.

With a little variation this was continued every day; Mr. Frost, Mr. Howard and Mr. Berg continued their subjects throughout. Mr. Kitchen gave both positive and negative demonstrations of the value of educational methods in religious education and captured the interest of all. Mr. Long followed with practical Sunday School methods, and many will watch with interest to see some of his methods carried out in village Sunday Schools, where revision of methods is very greatly needed.

Three interesting periods were given to the following subjects by people best fitted to deal with them.


“How to Use Illustrations in Preaching.”—Rev. W. S. Dunn.

The evening services at the church were well attended by large numbers of local people. The C. E. Band from Khargpur came one evening and with the Midnapore group furnished acceptable music which was much enjoyed. Afterward the Khargpur young men were entertained for the evening meal. Mr. Berg with his cornet led the singing other evenings.

Many favorable comments were heard. “We could do much better work if we could have these Conferences twice every year.” Miss Brockway’s name was frequently heard. Although it has been several years since she was here, much that she taught is still in practical use, and she is not likely to soon be forgotten.

One evening the women in attendance were gathered around a table in the boarding most interestingly comparing notes, each making her own more complete for future use, and reference.

The program was well-balanced. No one wanted to miss any session. Preachers, teachers, students and missionaries felt the uplift of
the days spent together in contemplation of vital religion. After the last session was over on Monday evening there was a little time to sleep before dawn; then as Mr. Berg who had been largely responsible for the arrangements, was taking a lorry load to the station, there came from across the compound voices not much accustomed to English, the words of a chorus Mr. Berg had taught them:

"Everybody ought to love Jesus, Jesus, Jesus;  
He died on the cross, to save us from sin,  
Everybody ought to love Jesus."

We offered a prayer that the out-going influences of the Workers' Conference might have a large part in bringing about just that.

SARA B. GOWEN,  
Midnapore.

ANNUAL CONFERENCE.

The Annual Conference of the Bengal-Orissa Mission was held in Balasore Nov. 11 to 14. At that time we were indeed very happy to welcome our new missionaries, Miss Ada Stearns, who is to be at Midnapore, Rev. and Mrs. Marsh, and Barbara, aged three, who are to be stationed at Jamshedpur, and Rev and Mrs. Harris, who are to be in Bhimpore for language study until March.

Our program opened with a recognition service for them, Dr. Oxrieder being in charge. The remainder of the morning was given to a prayer session which we found very helpful in many ways. Brief reports of each phase of the work were given acquainting us with the causes for thanksgiving and the needs for special prayer. Miss Laughlin reported on the women's work, Miss Garnett on the Oriya work, Mrs. Roadarmel on English work, Miss Daniels on Bengali work, and Mrs. Kitchen on the Santali work. These reports helped us to pray intelligently and later when business concerning any phase of the work came up for discussion we were better able to understand each other's needs.

The subjects discussed in the various papers were of vital interest. The paper on Rural Reconstruction by Mr. Kitchen presented the oppor-
tunities of such a program and helped us to know something of what is being done and written regarding this phase of work. The lively discussion showed that many of the missionaries felt the need of a program of this kind.

Dr. Oxrieder brought to our attention "Our Duty to Seekers and Secret Believers." He emphasized the fact that if we hope to reach others we must be consecrated ourselves and that Christ has promised eternal life only to those who confess Him before men. He suggested prayer lists of these people so that the churches might pray for them and pointed out the inadequacy of our follow-up system. In the discussion which followed, many of the problems of the missionaries were presented and we learned of some of the successful methods used.

The paper on "How to Improve our Religious Education Program" given by Mr. Osgood was a helpful well-written paper. Due to the large amount of business remaining the discussion on this paper was very brief. We are to have the opportunity of having this paper printed.

Much of the time for business was occupied by the report of a special committee on constitution and By-laws. Much thanks are due Mr. Frost and Miss Laughlin for the careful consideration which they have given to the necessary revision.

Thursday morning Dr. Mary Bacheler had charge of the devotional period. Everyone was delighted to have her back again, bringing to us inspiration from her furlough and her trip through Europe and Palestine. We missed the fellowship of Mr. and Mrs. Berg and Mr. and Mrs. Ager, who were unable to be there because of illness, and Mrs. Long and Mrs. Howard who were still in the hills with the children.

No report would be complete without mention of the teas each day given by the different hostesses and of the very delightful social Friday evening at the home of Mr. and Mrs. Eller. On arrival we were divided into two teams, Mr. Roadarmel and Mr. Harris being the captains. The stunts, songs and readings, together with the lovely ice-cream and cake furnished by Mrs. Eller helped to make it an evening long to be remembered.

Bhimpore.

N. Knapp.
RESUME OF CONFERENCE PAPER.

At the Conference, Mr. Kitchen's paper encouraged our following this plan evolved at the Poona Conference on Rural Work: the inauguration in a unit of 10 or 15 contiguous villages by materials already available and without elaborate machinery, of an all-India program in co-operation with the N.C.C., an essentially Christian reconstruction movement among the nine-tenths population of India who live in villages. The reconstruction units are to have "their roots in the great human interests of the church, the school, the home, the hospital, the bank and reach out in the spirit of Christ through co-operation" to attain these goals. We urge your study of as many as possible of the articles and books he recommends:

Jerusalem Conference Report, Vol. VI: Missions-Rural Problems-
Easter, 1928.

Report of Conference on Rural Work, Poona, April, 1930.
N.C.C. Review: July, 1930.
August, 1930.
October, 1930.

OBERAMMERGAU AND PALESTINE.

I too have waited in eager suspense for a curtain to rise, but never have I experienced the inspiration received when the gray-gowned chorus opened the last performance of the Passion Play for the 1930 season. The prelude was an exaltation of the eternal. I have heard a few famous choruses and a few internationally known socialists, but never has any brought such a message to me as did these Bavarian singers, excellently trained and singing directly from their own hearts to each heart in the audience. As we rode through the Judean hills to Jerusalem some two weeks later, such a prelude rose spontaneously in our minds: Emmaus,
Mizpah, the home of Joseph of Arimathea, up to the City of David—what Christian would not respond in such surroundings?

Each act of the Play is introduced by a corresponding tableau from the Old Testament and these tableaux, accompanied by an explanatory chorus, are very instructive and an essential part of the message. The first tableau is Expulsion from Paradise, followed by a second, Adoration of the Cross, both introducing the Triumphal Entry, a gigantic, unforgettable scene in which about two hundred people must have taken part. It is the first sight of the Christus, humble, kingly, possessed of a superb control and self-forgetfulness that never leave Him even during the twenty minutes of agony on the cross. This association of the first and second Adams brings to mind the grave of Adam, by faith foreseeing the place of the death of Christ, which you may see near the Holy Sepulchre in the church of that name in Jerusalem.

The tableau of the conspiracy against Joseph introduces the plot of the Sanhedrin and furnishes a graphic retrospect as we left Jacob's Well one forenoon, passed between Mt. Ebal and Mt. Gerizim, and drove over the plain of Dothan. Caiphas was one of the most outstanding players of the entire caste.

The tableau for the third act, the Parting at Bethany, is from the apocrypha, the Departure of Tobias. This scene of Jesus with His loved ones is one of the most touching. We visited the tiny village, rich in memories, but time has laid a heavy hand upon it.

I wish you might have heard Alois Lang's "Jerusalem! Jerusalem! If thou hadst known . . . the things which belong unto thy peace!" As we stood on the Mount of Olives at sunset looking across the Kidron down on to the City of Jesus' love, the Master's illustration of the hen protecting her chickens and this scene from the Play were readily appreciated. The city, even with present changes, grips one.

The Manna in the Wilderness introduces the Last Supper. We realized somewhat what that manna must have meant as we went through the barren wilderness of Judea down to the Sea that is Dead, and as we crossed the section below Gaza on our way into Egypt, a wilderness indeed and a foretaste of the Sinaitic Peninsula further south. The
arrangement of the disciples at the supper follows De Vinci’s, whose original famous painting we saw in a few days at Milan. Mark’s home in Jerusalem will be shown you. Judas has had a soliloquy before to fortify himself for the betrayal and his trepidation now, especially during the beautiful scene of the washing of the feet, is expected. One involuntarily catches his breath in deepest grief as Jesus hands the sop to him and the betrayer throws himself, lest he repent even yet, from the company of the just. The farewell to the disciples equals in feeling the departure from Bethany. In this farewell and to the end, the Master now becomes the Son of Man and His Saviourhood is pre-eminent.

The sale of Joseph is the background for Act VI, The Betrayer. The Sanhedrin is, Act by Act, thrown into a very black and treacherous relief in which Judas is a prominent, conscious accomplice.

Those gnarled old olive trees in the Garden, the whole situation of this winepress, bespeak the Master’s agony and the Christian’s eyes fill in spite of himself. The Lord seems there still. Some day I want to go back at night. This struggle is prefaced by the tableau of Adam and Eve at work, and the seizure by the murder of Amasa by Joab. The position of Jesus ir. His prayer follows Hoffman’s conception. The sudden ministry of the angel brings the celestial very near, but the scene is rudely interrupted by Judas’ “Hail Master!” This Act closes Part I. Part II includes events from the arrest to the condemnation by Pilate. The suffering of innocent Naboth and Job are the tableaux for the trial by the Sanhedrin and the derision. Judas flashes in to demand back his Lord and declares as he is forced out, “You all shall sink into lowest hell with me!” One entire scene is given to Peter’s remorse after his denial.

But an entire Act is given to the despair of Judas, a tremendous piece of acting, deep, it seems, as human heart is capable of. The curtain drops just as the criminal is frantically winding the rope around his neck, exclaiming, “I can bear no more! . . . Here accursed life will I end thee . . . Ha! come, thou serpent; wind about my neck and strangle the betrayer!” One is left with the profound wonderment of Judas’ destiny since God is Mercy and Judas is repentant, but our God is also Justice—.
And what can be said of Pilate? The majesty of Jesus as He is hustled and jostled to the scenes of trial is superb, but yet He never ceases to be the Lamb led to the slaughter. He looks with compassion upon this arrogant and yet somewhat open-minded Roman and Pilate would respond but is plainly finally a weakling. The trial before Herod, introduced by the tableau of Samson made sport of by the Philistines, has an atmosphere of contempt after his curiosity is not satisfied, and is quite in contrast with Pilate’s genuine interest although the scourging and mob scenes are before his door. The final sentence has as tableaux Joseph made governor over Egypt and the goat sacrificed as a sin-offering.

It is probably about three o’clock in the afternoon now. The chorus opened the Play at eight and we had two hours for lunch and rest. In two hours more, cherubim and seraphim will fall at the feet of the Crucified One.

On the Via Dolorosa from the scene of condemnation to the Church of the Holy Sepulchre were enacted most of the events of Part III. We walked this Way of Sorrows but found its end at Gordon’s Calvary rather than at the traditional sepulchre. The introductory tableaux were fittingly Isaac bearing wood to Mount Moriah, the great rock in the centre of the Mosque of Omar or, more properly, the Dome of the Rock, and the Brazen Serpent. The chief incidents were connected with the women and Simon. Mary is the natural, broken-hearted, devoted mother, and sympathy and understanding must surely be every Protestant’s response.

The music becomes a requiem; the chorus, now gowned in black, comes in with sober dignity. Calvary! The crosses are raised with their human burdens. The lament of the compassionate followers, the disciples hovering at safe distance, the women joined by Joseph and Nicodemus! The conversation of the thief is unforgettable. The inscrutable agony! The scoffing and the bartering for His possessions! His last words! Christian or unbeliever, you will never return from here to be the same again. From the synagogue at Capernaum where the Bread of Life was rejected, the Mount of Precipitation at Nazareth, to Gordon’s Calvary—so strange a way for the Galilean who spoke...
from the Horns of Hattin as He looked down at the lilies at His feet and up to His Father’s love. Sunset. The disturbances of nature are somewhat modified but clear, and the messenger from the temple announces the rending of the vail. The bones of the thieves are broken and the bodies are roughly let down and carried out head downward in awful fashion. The mob disperses and very tenderly the remaining Body is lowered and entombed.

Probably the most convincing of the questioned sites in Palestine is the Garden Tomb. One is reverently loathe to enter the tomb and worshipfully loathe to leave the Garden. The place of the skull is in full view a few rods away. Probably the most striking of the impressive scenes of the Passion Play is the Resurrection, the appearance of the angel and the re-appearance of Christ to the lovely Magdalene. The play closes with the Hallelujah Chorus and the Ascension Finale promising eternal life. We may question the imprint of the feet left in the central stone of the Church of the Ascension on Mount Olivet as we may previously have questioned the imprint of the feet of Jesus as he detained Peter at the Quo Vadis Church in Rome, but we will always be very positive about the deep, Christward impression made upon us by this dignified and reverent review of the suffering and triumph of our gracious Saviour and about the impressions received where He walked with others and with us by the way.

A. STEARNS.

PERSONALS AND NEWS ITEMS.

We are indeed glad to welcome back to B.-O. “Dr. Maryland” and Miss Knapp returned from furlough, and to greet our new recruits, Miss Stearns, who is to be stationed in Midnapore to study Bengali; Rev. and Mrs. Harris, who are at present living in Bhimpore with the Kitchens and are due to attend the Language School in Darjeeling from March on; and Rev. and Mrs. Marsh, who are to take over the English work in Jamedeshpur in January. Both Bengali and Oriya work will receive a new impetus from these arrivals, as the Harrises plan to be trained for
Bengali work, and the stationing of the Marshes in Jameshedpur releases
the Osgoods for language study and vernacular work in Orissa.

Miss Gowen was asked to go to Santipore (Hatigarh) to spend the
cold season. She will be an inspiration in the work there till needed in
the spring to take over the women's evangelistic work in Balasore when
Miss Laughlin goes on furlough.

The Osgoods are pleased with the assurance that they are to return
to Santipore in January, when relieved by the Marshes in Jameshedpur.

We are glad to report that Mrs. Roadarmel passed the first examin­
ation in Bengali in July. Mr. Roadarmel expects to appear for his
second examination next July. English work in Jameshedpur, vernacular
work in Khargpur in Oriya and Hindi, and ill-health have all conspired
to prevent fair sailing in Bengali study. Our sympathy is with those
who, because of the lack of workers, are pushed into the work before they
have had a chance at language study.

At the Conference in November, several changes in the publicity
staff were made. As Miss Laughlin is going home on furlough in the
spring, Mrs. Eller was chosen correspondent for the Baptist Missionary
Review. Mrs. Long is continuing as editor of Tidings only until time to
get the March number printed, when Mrs. Roadarmel will assume charge,
as the Longs are due to sail during the summer. The committee re­
quested Mr. Osgood to check up on publications from the Board relating
to our Mission, and to call attention of the Board to errors or inaccuracies.
“Overseas” needs some revision.

Perhaps some of our number do not know that Dr. J. L. Phillips,
one of the pioneers in B. O. and the founder of the Indian Sunday
School Union, lies buried in the Government Cemetery in Mussoorie.
It was the privilege of two of our missionaries to visit the spot in Novem­
ber which marks the last resting place of a man who made our little
Mission well-known throughout North India. Many times in these hills
we hear the remark from veteran workers, “So you are a Baptist?
Perhaps you belong to Dr. Phillips' Mission. He used to travel all
through North India in the work of the Sunday School Union.” The
grave has been recently swept, and there are still signs of care about the
A clump of dwarf bamboo, perhaps in memory of the home in B. O., has almost covered up the rhododendron and rose bushes. As we looked at the three intertwined, we could not help thinking that they were symbolic of the lives of foreign missionaries, breathing of the two homes that we have, the one in India and the one in America.

Word has just been received of the arrival of a little son, 8½ pounds, to gladden the home of Rev. and Mrs. Berg.