TIDINGS
from
Bengal-Orissa, India

REV. L. C. KITCHEN AND FAMILY

DECEMBER, 1934
No. 4
### Bengal-Oriissa Field Directory

#### Bhimpore, Midnapore Dist., Bengal
- Mrs. H. C. Long.
- Miss Grace Hill.
- Miss Naomi Knapp.

#### Midnapore, Bengal
- Mrs. Howard.
- Miss M. W. Bacheler, M.D.
- Miss A. Stearns.
- Rev. A. A. Berg.
- Mrs. A. A. Berg.

#### Khargpur, B.N. Ry.
- Rev. E. C. Brush.
- Mrs. E. C. Brush.
- Rev. C. C. Roadarmel.
- Mrs. C. C. Roadarmel.

#### Jamshedpur, B.N. Ry.
- Rev. G. B. Harris.
- Mrs. Harris.

#### Jhargram, Bengal

*Vacant.*

#### Salgodia, Hatigarh P.O.
- Mr. George Ager.
- Mrs. Ager.

#### Balasore, Orissa, B.N. Ry.
- Rev. H. I. Frost.
- Mrs. Frost.
- Mr. Lloyd Eller.
- Mrs. Eller.
- Miss S. B. Gowen.
- Mr. J. G. Gilson.
- Mrs. J. G. Gilson.

#### Bhadrak, Balasore Dist., Orissa.
- Rev. W. S. Dunn.
- Mrs. Dunn.

#### Santipore, Hatigarh P.O., Orissa.
- Mrs. Osgood.

#### On Furlough.
- Miss E. Cronkite.
- Rev. L. C. Kitchen.
- Mrs. L. C. Kitchen.
- Miss R. Daniels.

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EDITOR'S NOTES

The attention of our readers is directed to a search for the following sentences to be found in the articles published in this month’s issue:—

1. “........ to give the major part of their time to the work of religious education.”
2. “May the sister missions of India be drawn into a close and helpful fellowship in our common celebration.”
3. “These Hindu people had arranged a Christmas program.”
4. “........ an unforgettable picture of Christian fortitude, comradeship, and joy.”
5. “Our age is much harder than yours.”
6. “........ there was real regret in the good-byes.”
7. “Had we been half as neglectful in our science as the Christian church has been in its religious education . . . .”

The article “Women that Followed Him—in Cuttack” is a reprint from a scene written up by Miss Case of the English Baptist Mission. At times, lepers from our mission are treated in the institution mentioned. The service last Christmas is beautifully described.

THE KITCHENS

Both born in Ontario, the Kitchens met in Toronto, when as Miss Belle Johnson, Mrs. Kitchen was attending the College of Education of the University of Toronto. They had both been active in Young People’s Work. While in High School Mrs. Kitchen had been president of the B.V.P.U., in her home church at Uxbridge. Mr. Kitchen as local president and an official of the Toronto City Union had handled
the arrangements for one of the Interprovincial B.Y.P.U. Conventions held in his home church, College Street, Toronto.

At that time a junior accountant in an insurance office in Toronto, after four years' office experience, Mr. Kitchen in 1915 gave up his position in order to finish his college education with a view to the teaching profession, while "Miss Johnson" began her teaching career in the Uxbridge Public School. A year later Mr. Kitchen entered McMaster University as a student for the Baptist ministry, having won a competitive scholarship covering four years' tuition, awarded by Senator Edwards of Ottawa.

During the summer of 1917 on his first student pastorate, he was involved in a motorcycle accident that caused permanent injury to his right knee and, during his Sophomore year in college, in order to save his leg he spent the whole year in a plaster cast or a metal brace, attending his classes on crutches. In his Junior year, however, he was able to take part in athletics and in hockey "made" the senior team as goal-tender. As well as being elected class orator in his Junior year he also represented his class and the University in both Inter-year and Intercollegiate debates, and often took part in the week-end meetings of the McMaster Evangelistic Team in the churches of the province.

In the summer of 1918 Mr. Kitchen accepted the student pastorate, Reaboro, a rural community in which the Baptist church was the most influential of three denominations, which pastorate he held until resigning to come to India. Mrs. Kitchen, meanwhile, had been appointed to the staff of the High School at Bradford, but after a year of High School teaching she reverted to grade school in order to be at home with her parents, her father having retired from their farm.

Late in 1919, Mr. and Mrs. Kitchen had become candidates for appointment to India as educational missionaries under the Canadian Baptist Board. In June of 1920, after the graduation exercises held at McMaster in May, they were married and settled at Reaboro, planning to remain there a year or so before returning to McMaster for further theological or graduate study. In July Mr. Kitchen was ordained to the Baptist ministry at Reaboro, the ordination sermon being preached
by the Foreign Secretary of the Canadian Society, the Rev. H. E. Stillwell, D.D.

During the late summer of 1920, Dr. Lerrigo, the Candidate Secretary, inquiring in Canada for suitable candidates for an educational appointment in Assam, through a former Canadian Foreign Secretary, the late Professor of Missions at McMaster, got in touch with Mr. and Mrs. Kitchen, and later made a trip to Toronto to interview them in the offices of the Canadian Board. As a result, Mr. Kitchen prepared to enter the College of Education for a year of professional training, but after his return to New York Dr. Lerrigo wired that they must prepare to sail at once and postpone further study until after their first term in India. The Canadian Board cordially released them and they were appointed at Boston in November to sail in January, 1921.

On reaching New York, prepared to sail for Assam, they learned that word had come from Assam that they must be able to travel long distances on horseback and the Officers’ Council desired to transfer them to Bengal-Orissa. Having put their hands to the plough and being unwilling to turn back, they accepted the change as the Will of God, and have had no regrets that they were “sidetracked” into Bengal-Orissa where they arrived early in March, 1921. During furlough in 1926-28, Mr. Kitchen completed his work for the M.A. degree in Education at McMaster and obtained an Ontario Government Fellowship for two years’ research under the Graduate School of the University of Toronto. After the completion of one year’s work in Educational Psychology, under pressure of the Board, Mr. Kitchen in 1928 relinquished his fellowship to return for a second term in Bengal-Orissa.

Three children have come to bless their home, a daughter Dorothy, born at Darjeeling during their first year in India, and two sons, Harold, born at Khargpur in 1924, and Gordon, born in Mussoorie in 1930. On the return to the field in 1936 Dorothy who will be ready for her Junior year in High School will probably have to be left behind to complete her education in America. At present Mr. and Mrs. Kitchen expect to return in 1936 to be designated to the work of the principalship of the Darjeeling Language School, which is open four months each year, and to give the major part of their time to the work of
Religious Education as our representatives at Serampore College in a new venture of co-operation with the English Baptists in Bengal.

During the Kitchens' first period of service, they were stationed in Bhimpore to direct the Santal educational work in the district and high school. The new buildings for school and hostel accommodation were completed under Mr. Kitchen's supervision, and are well adapted to the needs of the school. For a part of their second term they continued to serve the Santal community, from Bhimpore, in co-operation with Government.

When Mr. Kitchen began to develop his program of religious education over a more extended area, the family came to live in Khargpur. Here he also directed the Indian work of the station.

For the months March–July of the years 1932 and 1933, Mr. Kitchen served very acceptably as Principal of the Bengali Language School in Darjeeling which proved his ability to assume a permanent position of this kind. His work of instituting a program of religious education for our own mission in primary schools and the chairmanship of the Educational Survey Committee, appointed to conduct a survey in our mission under Miss Van Doren of the National Christian Council, are worthy of commendation.

We are hoping that the family may return to India and that their service may be extended into larger fields of activity in training national leaders at Serampore.

AN ADEQUATE PROGRAM OF RELIGIOUS EDUCATION

First of all the term Religious Education requires definition. Religion we know and education we know but we have seemed in the past to regard religious education as the foster-child of religion or the step-child of education, in fact almost an orphan, instead of recognizing it for what it is—the legitimate child of a happy union. We have too often tried to keep from our Hindu and other non-Christian friends the knowledge of the relationship of religion and education
as though it were an illicit affair. In a program for a Christian school religion and education are inseparably wedded, pledged “to love, honour, and cherish each other for better or for worse until death us do part.”

Religious education is not teaching of or about religion—that may be religious instruction or “Bible”. But no course of Biblical instruction or Bible stories, however thorough, can be called a program of religious education. It may and should be a part of it. The Bible with its wealth of stories—history and parable; its records of the lives of great men, and especially of that race of men who first of all or clearest of all of their day, learned of God and His dealings with men; and, above all, the story of Him who for us stands supreme, and His teachings, His ideals, His spirit, and His kingdom and its establishment in the world through his followers from that day until this—these are all part, perhaps a major part, of the materials of religious instruction, and have their place in a program of religious education.

Religious education also includes education with a religious bias or attitude, though not merely that. The religious attitude is a different attitude, a unique sentiment that is one of the most important elements in religious education. A realization that God is and that He is near and that He cares,—carries with it a feeling and an attitude. Call it reverence or “bhakti” or devotion, it has a quality of its own, a quality that pervades consciousness as a something that we are not merely aware of, it is something that we feel. And when we feel it our behaviour is coloured by it, even becomes different. Our relationships with one another become different. Our attitudes toward one another and toward our work and toward life itself are affected by it. Teaching with and developing a religious attitude is part of a religious education program, but it is not synonymous with religious education.

Another, and perhaps the most important, factor in religious education is the establishment of certain skills and habits in conduct. Just as in arithmetic there are certain fundamental processes in which we expect and require a “skill to the point of mastery”, so in a religious education program the development of such skills must be a major and fundamental factor. No program of religious education
is adequate which does not issue in the formation of "skills to the point of mastery" in very definite and basic character traits. No religious instruction, however thorough the knowledge of Biblical content which it creates, can be regarded as a program of religious education until it issues somewhere in conduct. We want to develop character, but character as an abstraction has no meaning or definition that can be understood apart from terms of behaviour. "By their fruits ye shall know them" and "the fruits of the spirit are love, joy, peace, etc. etc.", and each of these must be interpreted in terms of behaviour or they are unrecognizable.

If an adequate program of religious education includes these things, how far then have we had an adequate program in our schools? We have long had certain periods of "Bible" in the timetables. Twice or three times a week, or even daily, certain time has been given to the "Bible" period and a certain amount of knowledge of Biblical material has "got across". I have been told that there used to be a sort of "shorter catechism" for use in Santal schools, even in the schools of non-Christian teachers, and pupils were all taught the questions and the answers to them which they memorized. Religious education?—Decidedly not! Bible instruction? Perhaps—with a question mark! Religious knowledge? Not necessarily. Attitudes? Undoubtedly—but what kind? Often enough that very catechism has been taught in such a way as to vitiate its purpose to disseminate knowledge of the truth; taught perhaps as the geography teacher used to teach about the world. "For examination purposes, the earth is round; but our commonsense proves to us that it is flat." It was perhaps a sounder principle that laid down the rule that Christian religious instruction must not be given in Mission schools by non-Christian teachers. It at least takes into account the possible creation of attitudes contrary to the purpose of the material being taught. As for the development of skills in terms of the characteristically Christian virtues, we have left them to develop like Topsy who "just grewed".

In the development of character we have been content with too low a standard. We have accepted the prevalent idea of a 30% pass in less important subjects, a 40% pass in more important ones, an average
of 50% on the aggregate, 66% for Second Class Honours and 75% for First Class Honours. Now think what that means! A pass in "service of others" at 30%—three times out of ten a student may be depended upon to play the part of the Good Samaritan and seven times out of ten behave as the priest of the Levite. Or 40% in "faithfulness"—twice out of five times the student may be depended upon to say "Yes, father, I go" and perform accordingly and three times out of five to say "I go" but go not! Or 50% in "honesty"—every alternate time the student may be trusted. That might be partially satisfactory if the statistics could be trusted and we were quite certain whether this were the odd time or the even one! Or again, Second Class Honours for being truthful twice out of three times, or First Class Honours for being generous or unselfish or reverent or courageous or sympathetic three times out of four opportunities. This just won't do! Nothing less than skill, in these and many other character traits, to the point of mastery that can be depended upon to carry over into a myriad of situations is adequate for even a Pass standard in Christian education.

We have expected conduct to arise as a sort of spontaneous combustion and too often that is the kind of conduct we have seen—inflammable, combustible, explosive, destructive! Even the very term "conduct assignment" is so recent as to be a novelty even yet.

Why do we have such entangled problems as at least one community has? Some prominent members, capable of leading meetings, preaching sermons, commanding large support in associations and conventions, are also experts in meanness and quarrelsomeness. Why this hateful, spiteful, combustible conduct? I think the chief reason for such a degeneration of Christian ideals and brotherhood is the lack in that community of an adequate program of religious education that should have as one of its major emphases the development of Christian attitudes and skills in the essential and primary Christian virtues, all of which must be conceived in terms of behaviour.

Before proceeding to a discussion of the program, let us take time here to prevent any misconceptions or misunderstandings by a paragraph or two on the relation of such a program to evangelism. This latter term also needs re-definition. For one person it may mean a
very clear-cut and definite technique of religious propaganda. For another it may mean a far different and more comprehensive process of the developing religious experience. One can see various shades of meaning of the word "evangelism" changing in kaleidoscopic fashion by the mere mention in succession of such names as Billy Sunday, Aimee MacPherson, Stanley Jones, Kagawa or the Oxford Group. Any terminology that covers such a wide range of religious activities as is represented by those five agencies of evangelism badly needs clarification. The picture that the term conjures up in any individual's mind may be definite enough but the composite meaning of the term can only be a blurred and hazy outline.

I trust that this group will readily accept Matthew 28:19-20, "The Great Commission", as evangelism's "terms of reference":

(a) go ye therefore and disciple all nations baptizing them.

(b) teaching them to observe all things whatsoever I have commanded you. These two activities are surely sufficiently clear-cut as to require no great elaboration as a minimum statement of the functions of evangelism. The Christian church has long regarded both as two phases of one consistent enterprise, first winning to faith in and acceptance of an allegiance to our Lord Jesus Christ, and then building upon that foundation of personal conviction of the supremacy and adequacy of Christ an ever-enlarging and loftier structure of Christian character. These two activities are two parts of an indivisible circle even though we draw our arbitrary and purely imaginary "equator" to distinguish the two areas as separate. The method of one has hitherto been primarily in the sphere of preaching, as the method of the other has been primarily in the sphere of teaching. That distinction of method is becoming increasingly difficult to maintain. Both preaching and teaching are methods of evangelism, but only as they contribute to one of these two major functions—winning to allegiance to Christ or teaching to observe the things that he commanded, which latter I interpret in terms wide enough to cover the whole range of human relationships.

Religious education, that accepts for itself the task of developing Christian character, attitudes, skills in conduct, can no more be set
over against evangelism or contrasted with it or separated from it, than the hereditary influence of the father can be isolated from that of the mother in the developing personality of the child. Its motives and objectives and ideals are the motives, objectives, and ideals of religion at its best—the attainment of the abundant life. Its methods must be peculiarly the methods of education at its best. This brings me to a consideration of the place of method in such a program.

The laws of learning have been as accurately and as scientifically studied and developed and expounded in this generation as those of any other branch of science. Their fundamentals are as well known as the basic laws of chemistry or astronomy. And any education that ignores the laws of learning is bound to be as haphazard and as unjustifiable as an attempt to play with chemicals and ignore their properties and the laws that govern them. Had we been half as neglectful in our science as the Christian church has been in its religious education we should have been denounced as fanatics like Voliva or as mediaeval as those who persecuted Copernicus or Galileo for maintaining that the earth is not the fixed centre of the universe. Our religious education method must utilize the laws of learning or else we must cease to expect certain ultimate effects in terms of conduct as long as we persistently ignore antecedents, and ignore also the attitudes and concomitant learning that accompanies the process and will inevitably vitiate all our best intentions.

The place of attitudes and their motivating influence for conduct must be given recognition. President Edna Dean Baker, of the National Kindergarten and Elementary College, Evanston, Illinois, in a symposium entitled "Religion and Conduct" had this to say:

"Even the little child of two or three years of age shows by his attitude toward members of his family what theory and experience of life he is evolving, and that theory of life controls his conduct. He shows his playthings spontaneously to others, or he clutches them tightly. . . .

A child of 5 or 6 years, entering a kindergarten or first grade, withdraws from the teacher or greets her confidently in a friendly manner. His theory or experience of life have been forming for five
or six years and his reactions tell whether he is regarding life with suspicion and fear—or with confidence and trust. And religion at its best is a theory and experience of life regarded with confidence, trust, loyalty, and hope. . . .

Through action the child has his lessons in kindness, courtesy, dependability, unselfishness, or the reverse. If then we as teachers or parents wish to help children achieve religion at its best it is clear that we must somehow manipulate the environment in which they act. The power of the Christian religion lies in the fact that it depicts a truly beautiful, strong, and loving personality in action; one who loves his neighbour as himself and lives his theory of love in meeting the needs of the social order of his day. . . ."

And here is the crux of the situation—this manipulating the environment to help them achieve religion. Ideals and attitudes must be related to specific items of experience, and the relationship must become explicit until children learn to make the application to conduct for themselves, and by the laws of learning as they relate to habit formation establish those "skills to the point of mastery" which are essential to the development of Christian character.

Our most significant needs at the present time in a program based upon these observations are of two kinds: (1) The materials of a program; and (2) The agencies or personnel for making it effective.

I. Materials of a Program.

(a) Courses for Lower Primary Schools, of which Years I and II are practically complete. More pictures, handwork, dramas, and projects are needed. Year III is the next step.

(b) Upper Primary Courses with a new method for a different age group. We need an experimentally tested course of the type that King and Ryburn have been preparing for the Punjab.

II. The Agencies or Personnel.

(a) Trained Christian teachers with a knowledge of the principles and methods of religious education are the first and greatest essential.

(b) Trained Circle Supervisors who will supervise the actual
classroom and project teaching of the schools are as necessary as the teachers.

(c) A chief supervisor or superintendent who will prepare further courses, materials, projects, and guide the development of the program and make permanently available the record of experience gathered.

(d) A clearing house for pictures and illustrative materials. We have a start already made in this direction in the stock of pictures that Miss Knapp has accumulated.

This is a program for Village Primary Schools. Nothing has been said about a program for Sunday Schools and its co-ordination with this program and that of Christian Endeavour or other church societies. Nor has mention been made of courses and materials for Middle and Secondary schools. Much is already available in English and merely awaits adaptation. Some is already available in the vernaculars. The Charterhouse and other courses are becoming familiar and experience is being obtained in their use and adaptation. This experience needs to be made more generally available. Finally the need of training courses for teachers and refresher courses or Institutes to keep them in touch with the newer materials and courses and methods. Here is a program of religious education not only worthy of our best attention but an essential to the justification of any continuance of our educational efforts in this field. We must either advance along this whole line or having put our hands to the plough prove our unworthiness of the Kingdom by looking back.

LEWIS CLAYTON KITCHEN.

BENGAL-ORISSA CONFERENCE

The Annual Mission Conference was held in Balasore, November 22-28, with an almost perfect attendance. It was good to welcome back to our midst Rev. and Mrs. A. A. Berg and their four sons to work in the Santal area as evangelists, and also temporarily to take charge of the village schools, as the Kitchens go on furlough. Cordial greet-
ings were also extended to Rev. and Mrs. C. C. Roadarmel and three children returned to field to work in Khargpur. In a paper during the sessions Mr. Roadarmel set forth in detail some of the aims and methods which he hopes to use in his approach to the tasks before him.

In the correspondence from the Board we noted the tendency toward further devolution. Changing conditions and financial reasons advise the turning over of certain properties to the Indian Christian communities in the future, and these matters were rather freely touched upon. The Secretaries write that we must face the fact that there will be fewer and fewer foreign workers, so ought to hope and look for, and help to train Indian leaders, at the same time looking forward more and more to an assumption of financial responsibility on the field.

Rev. G. B. Harris gave an interesting account of the Bengal and Assam Christian Council, noting the emphasis now being placed on the village. There is a distinct move now toward training our students, even our matrics, for the villages instead of for the cities, as heretofore.

Much time was given to Rev. L. C. Kitchen for the presentation of the Educational Survey from which we hope to receive much benefit in the future of our schools. Printed copies of this report will soon be available. The Rural Survey Committee also made an interesting report, in many ways in line with Dr. Pickett’s book. The following papers were ably presented:

Training for Lay Leadership, by Rev. A. A. Berg.

A number of helpful discussions followed the reading of these various papers, but we cannot mention the points here for lack of space.

Sermons by Mr. Berg, devotional meetings by Mr. Osgood, Mr. Howard, Miss Knapp, Mrs. Berg, and Mrs. Howard, all were most
helpful and drew us near to the Source of spiritual power. Our Communion service on Sunday morning, conducted by Mr. Kitchen, was most impressive. We felt that it had been "good to be there", and many experienced a peculiarly deep joy. We pray that these meetings may lead us on to a new year of greater consecration and service.

During the week we passed resolutions regarding the going on furlough of the families of Rev. L. C. Kitchen, Rev. W. S. Dunn, and Rev. W. C. Osgood, as well as that of Miss Ethel Cronkite, all of whom we hope to welcome back to India after furlough.

Plans for the proper celebration of the Centenary of 1936 were discussed and arrangements made for committees to work on the program, invitations to fraternal delegates from the other A.B. Missions in India and to guests from the States, and the raising of the special fund for the Centenary. May the sister Missions in India be drawn into a close and helpful fellowship in our common celebration!

M. R. LONG.

CHRISTMAS IN A HINDU VILLAGE

A few miles from Chandbali there is a village where some Christian work has been done. A preacher was located there for a number of years. There was a Sunday School, and formerly the Mission gave some assistance to an L.P. school in the village. However, the number of Christians were very few and there had been only one baptism for many years and that young man later returned to his own community. There was so little hope of success in this place that finally the Home Mission Board transferred the preacher to another place and the Sunday School work was at last discontinued. The Mission had also ceased to do any work in connection with the L.P. school there.

My family and I went to Chandbali after Christmas, so I decided one day to cycle over to this village. There were just a few Christian people there whom I thought might attend a little service. I arrived and found three who were ready to attend a meeting. We sat down in front of their little house. We had scripture reading, prayer, and
I undertook to speak for a short time. Soon a Hindu man or two came and sat down. After a short time another one came who also sat down. They waited quietly until our little service was finished. Then they requested me to go with them to the village school house where they were having a Christmas program. I complied with their request. I arrived and found a number of adults and children gathered around. Evidently they had heard that I had come to the village and they sent for me. However, they did not know beforehand that I would be there that day. They requested me to offer prayer and to say something to the people assembled. I tried to tell them something about the Saviour who came into the world and whose birthday we celebrate. They had provided a few presents for the children which were distributed. They also presented me with a present, a lead pencil.

Only one Christian young man was present and I was quite impressed to see that these Hindu people had arranged a Christmas program as simple as it was. I made some inquiry about it. They had seen Christmas programs in the Sunday School in that place and since this year there was no Sunday School and a program had not been arranged by the preachers they decided to do it themselves. This one Christian young man said that he had given them a little help. However, it was the Hindu people themselves who had put on the program. To see these Hindu people celebrate Christmas in their own school and village made an impression on me. There are other places in the vicinity of Chandbali where the work seems much more hopeful, but I came away with the feeling that after all and in spite of many discouragements, perhaps the Christian work done in this village had not been in vain.

W. S. Dunn.

THE WOMEN'S CONFERENCE

There are conferences and conferences, but this was an unusually good one. The only phases that one might want to forget are the fruitless letters written in quest of speakers and the perennial confusion regarding bus arrangements for the twenty red, dusty miles to
Bhimpore. But just the right speakers did come and when we did get stowed away in the two buses, the folks in front could sing as lustily as they wanted to in order to drown their consciences as they fed their followers impenetrable clouds of dust.

Arrangements for entertainment were excellent and friendly contacts and renewed acquaintances were part of the joys.

The morning prayer times in small groups led by inspiring leaders were most helpful. Miss Mondol’s devotionals were very uplifting. Miss Khan’s talk on the Kingdom of God had been given much thought and was delivered in a searching way. She was helpful in morning prayers and with her music. Miss Dey and Miss Murmu conducted the afternoon periods of song and prayer and Miss Prodhan continued the thought on the Kingdom of God, discussing how it might be realized. On Sunday the delegates joined the Bhimpore congregation for the regular church service. The open discussions were all helpful, but the one concerning questions often asked of Biblewomen by Hindus and Mohammedans was especially good and was led by Miss Prodhan. Miss Knapp closed the Kingdom of God series of talks with a discussion of who are the children of God.

Two special features were the play representing scenes from the life of William Carey, written and presented by the Bhimpore group, and a display of needlework. The play was a great success and deserved the large attendance that practically filled the auditorium of the boys’ school. The needlework was varied but not so abundant as was hoped for.

Miss Mahapatra was a most able president, insisting on punctuality at every meeting, and conducted the business meeting splendidly. A satisfactory amount was realized for Home Missions and reports were read from the various fields with prayers following for the needs of each. Representatives from Dompara and Santipore fields were especially welcomed and it is hoped that the more distant rural groups may come increasingly as travel becomes somewhat easier.

The only meeting the president could not close punctually was the farewell meeting. No one wanted to have the fellowship come to a close and there was real regret in the goodbyes and renewed enthusiasm
for the meeting in Balasore next year. Miss Knapp is to be president the coming year and Miss Bhaba Murmu, secretary.

Ada Stearns.

YEARLY MEETINGS

From October, 17-21 pastors, missionaries, and delegates from the various churches gathered in Balasore for the Yearly Meeting. In the opening session the Chairman, Rev. L. C. Kitchen, spoke of the century since Carey’s death as a time in which much had been accomplished. However, as we enter upon the second century, a new age, a great responsibility rests upon us as members of the Indian Christian community.

Except for the devotional period in the morning and the address in the evening the first day and a half were spent in business sessions. As the many motions involving changing the methods of work, extra responsibility placed upon the Church and Christian community, changes in plans for preachers’ examinations, etc., were discussed and decided upon, the delegates came to feel that a new age had really arrived. Some of the younger preachers were overheard saying to the older ones, “Our age is much harder than yours”.

It was decided that in place of the Home Mission Board, responsible for evangelistic work, there would be a group of seventeen to include teachers, preachers, missionaries, and laymen. This group would be given the responsibility for the primary schools and for the evangelistic work. The members were elected at this time and the committee is to function from April. Plans for a new evangelistic policy were passed. This involves many changes from our present system and aims at self-supporting churches. The study courses for preachers are to include much more than formerly and their ordination depends partly upon passing these examinations. Plans for the Centennial celebration to be held in February, 1936, were presented by a committee previously appointed. These plans were approved.

Several very worth-while papers were given. Mr. R. K. Sahu spoke
ways in which the Christian message may be presented to the non-Christian aside from preaching. Mr. Jacob Simons discussed what western customs were worth retaining. Many are of no value. Among those worth keeping were mentioned inexpensive weddings and cleanliness. Dr. Mary Bacheler led a discussion on what Hindu customs should be retained by the Christians. Mr. P. K. Adhikari was unable to be present but had prepared a paper on primary education which was read by Mr. B. L. Das.

On Friday and Saturday mornings Mr. W. C. Osgood gave helpful Bible studies. In the time given for discussion of the Home Mission work Mr. J. C. Hudson told something of the history of this Mission. The Saturday evening program was in charge of the C.E. Societies.

The devotional hour each morning and the evening addresses, given by some of our leading pastors, called us to a deeper, purer life of service for the Master.

We went from the sessions with a feeling that the 1934 Yearly Meeting would be long remembered as one in which much had accomplished toward plans for advance in our Mission. Different speakers reminded us of Carey's challenge of the previous century, "Expect great things from God. Attempt great things for God."

NAOMI KNAPP.

WOMEN THAT FOLLOWED HIM—IN CUTTACK

I suppose that nearly all of us out here spend Christmas in at least two places! Memories of past Christmases and imaginings of what "they" are doing now at Home so vividly slip in between the very active "doings" out here that there seems to be two of us in one! And so it was on December 25th, 1933. From 8-30-9-30 we were all singing such favourites as "Christians awake" and "Oh come all ye faithful" and listening to "Now when Jesus was born in Bethlehem of Judah" and Io, we were in England—surveying all the gamut of Christmases from the time when we sang, plunging unsteadily on a hassock and steadied by an adult hand—until . . . ? The service ended, we came
back with a start from Bethlehem and England to the next thing—a very big thing—namely a Baptismal Service at the Leper Asylum when eleven women from the Hindu community, and three from our Christian community were to keep His birthday by following their Saviour in Baptism.

A short rapid ride in a motor car brought us to the river beyond the Asylum. As we arrived we heard the vigorous tum-tumming of drums and the sound of male voices raised in song. The singers, Christian and non-Christian, were standing on the high bank of the river, joining in a Christian hymn composed by the husband of the women’s matron. Farther down the bank was a group of white clad women—those who were about to be baptized and their friends. After friendly and vociferous greetings we sang a hymn together, prayer and a Scripture reading followed, and then Mr. Lazarus gave a little talk. If the women stood too far away to hear this, the men crowded round and gave a reverent interest. It was fine to see some of the absorbed faces and to realize that the idea of Jesus our Saviour was being gripped.

A little later we went down to the water’s edge and I glanced round. Behind and a little above the men had squatted down on the bank and were watching the women confessing Christ. On our left stood the women, and in front was the blue gleaming river. A little way out—waist deep in water, stood the Leper Asylum Evangelist, an Old Testament figure, too old to look like John the Baptist, but perhaps like Moses when he went down to Egypt to lead the Israelites out to the Promised Land. But how very like to our Lord’s own Baptism this scene must have been—the figure in the water—the crowds on the bank and the hot sunshine over all.

The Evangelist—facing us, cried for silence for prayer and most lovingly commended to their Heavenly Father those who were newly giving their lives to Him and then he stood waiting for the first candidate to come out to him and we knew that surely there stood One waiting beside him.

The women, one by one, went out to him. There was a deliberation and a dignity about these movements which gave a beautiful reverence to the Service. No woman entered the water until the preceding can-
candidate had come right out of it, so that there was no other movement in the water during the actual ceremony. The going and coming of these women in the water had a pathos that fairly made our hearts ache, many walked with great difficulty owing to the ravages of leprosy, but there never lacked two friends to hold such a woman up on both sides until she stood by Daniel Babu. The sight of these women, stumbling along so painfully and yet so joyfully to follow their Master, and the friends helping them so practically, made an unforgettable picture of Christian fortitude, comradeship and joy. Many of the faces bore unmistakable signs of disease and yet the light of the Master was more noticeable than the marks.

A relief from the emotional and pathetic aspect of the Service was afforded by the candidates and their friends after Baptism. To change their clothes they retired into a home-made tent and they and their friends were apparently under the not uncommon delusion that out of sight also means out of earshot. The grunts, ejaculations and conversations that floated across to us from time to time made us grin appreciatively.

When the Baptism was over the candidates came along to greet us and they were presented with Children’s Bibles or some other suitable literature according to their reading ability. Then the men re-assembled and marched off with drum and song. Some of the women who could not walk were packed into a cart and the other women followed them. And again silence settled down over river and bank. But Christ who receives us had gone with His new friends as well as abiding with us.

We stopped at the Asylum for a few minutes on the way back. An archway greeted us bearing the wish A MARRY CHRISTMAS, a greeting more appropriate to some than to a spinster like myself! The little room where the Services are held, looked lovely, decorated with coloured paper, paper flowers, real leaves. Christians and non-Christians had all helped with this beautifying of His house and I knew that He who had rejoiced to accept the alabaster box of ointment, must have been glad because of this labour of love.

Then a quick rush home—and Home swept in again with the dis-
covery of English Mail. Yet there is an abiding thrill in the remembrance of the fourteen women confessing Christ in the waters of the Mahanadi River on Christmas Day, 1933—A lovely Birthday present indeed!

MISS L. M. CASE.

NEWS ITEMS

An interesting recent development in the Kora work is the baptism of thirteen persons by the Rev. K. C. Mohapatra in the village of Dainmari where a strong church among Bengalis flourished at one time. This was the home village of Rev. Sachadnanda Rai.

We have welcomed to the field again, after furlough, Rev. and Mrs. C. C. Roadarmel, Norman, Carolyn, and Gordon and Rev. and Mrs. A. A. Berg, Roger, Gordon, Milton and Arvid. The Roadarmels, for the present, are occupying a part of the English Church bungalow and are taking charge of the Indian work in Kharagpur. The Berg family are residing in the Bachelor bungalow in Midnapore and have charge of the Santal educational and evangelistic work.

The Kitchen family leave for furlough on January 11, by the Dollar Line President Adams and will reach Canada the latter part of February, after a two weeks' visit in the Holy Land.

Miss Ethel Cronkite also leaves in January, the 25th, by the President Harrison on a short furlough in the U.S.A. She hopes to return to her work in Balasore in the fall of '35.
Rev. and Mrs. H. I. Frost have returned to Balasore after a year's residence in Cuttack, Mr. Fellows of the English Baptist Mission has returned to the Principalship of the Training School of which Mr. Frost had charge.

Rev. and Mrs. G. B. Harris are now living in Jamshedpur and are continuing in charge of the English and Indian work there.

The older children of the missionaries who have been boarders in Queen's Hill and Woodstock returned to their homes within the last month and will spend their three months' holidays on the plains. Wm. Howard has completed his course of study in Woodstock and will leave for the U.S.A. in 1935.