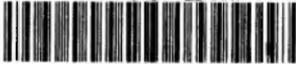


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AMERICAN BAPTIST BENGAL-ORISSA MISSION

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Annual Report Number

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BENGAL-ORISSA FIELD DIRECTORY

Bhimpore, W. Bengal

Rev. B. E. Weidman
Mrs. Patricia Weidman

Midnapore, W. Bengal

Rev. C. C. Roadarmel
Mrs. Ethel N. Roadarmel

Jhargram, W. Bengal

Rev. C. L. Kau
Mrs. Wilma Kau
Miss Maureen Brians

Khargpur, W. Bengal

No missionary

Vacant

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Bhadrak, Orissa
Salgodia, Bengal

Balasore, Orissa

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Miss Clara Dorn

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Local subscriptions from Mrs C. C. Roadarmel, Midnapore, W. Bengal.

OUTREACH THROUGH FOUR BRANCH SOCIETIES

By REV. BHUPOTI K. SAHU

Perhaps our Branch Societies might be likened to Associations in the A.B.C. in the U.S.A. During 1964 Christian workers of these four Branch Societies—Salgodia-Hatigarh, Balasore, Belda, and Jhargram—visited the churches to help in revival meetings, in raising funds for our Nekursini Christian Hospital, and witnessed for Christ in non-Christian villages. In the first named area there are thirty enquirers, five of whom are at the Leper Colony in Hatigarh. Thirteen persons followed Christ in baptism. All these have come from non-Christian families. Twelve persons were baptized who belong to Christian homes.

A church has been established at the Leper Colony and in 1965 it is expected that two other churches will be established—one at Panchkahania where we have a medical-evangelistic center, and one at Mahulbani. Four in this Branch Society area are taking training for the ministry, and in 1965 there will be four others taking this training.

Four hundred men and women, coming from 15 villages, have attended the Adult Literacy classes in Night Schools. Among them are many Christians who have now learned to read their Bibles. The closing of these night schools in 1965, due to inadequate funds, is most regrettable. We pray that somehow the necessary money may be forthcoming to meet this most urgent need.

Cold season touring was carried on also through the Balasore Branch Society workers and, in addition to a program similar to the above, the weekly markets in several villages were visited and Christian literature, including copies of the four Gospels, was sold. There was an encouraging response to an appeal for funds for the Hospital.

In the Belda area seven from non-Christian families and twelve from Christian homes made their decision for Christ and were baptized. In addition, in the village of Landaha, six persons from non-Christian background were baptized and one in the village of Chakhati. Pray for these new Christians, especially that those in non-Christian families may witness to their relatives as to how Christ has changed their lives. We found many enquirers in some five villages.

Work similar to the above was carried on also under the Jhargram Branch Society. Truly the field is white unto harvest. May we be faithful in reaping, as well as sowing in places where little is known of Jesus Christ.

ADVANCE, OPPORTUNITIES, AND UNMET NEEDS

By WILLIAM C. AND JANE G. OSGOOD

Those of us who were fortunate enough to have the experience of sharing in the Judson Sesquicentennial in Burma, and the subsequent Consultation on World Mission in Hong Kong, will long remember the inspiration of those days of fellowship with choice spirits from many lands. The faith and courage under difficulties of colleagues here in Bengal-Orissa has not in all cases been as dramatic as in some other places in the world. Yet we have seen God at work bringing answers to prayer in many situations, however vigorously the forces of evil have been at work.

Three visas granted out of the four last applied for, shows real answers to prayer and hope for building up a depleted staff, though as many more are urgently needed. The Larsen family in 1963 and the Skillmans who arrived in November, 1964, have already given encouragement to an overburdened leadership.

The realization of the dream of a beautiful new hospital to witness to His love, opens wide yet another field of service and evangelism. The return of the Kaus, and Miss Brian's opportunity to finish her long delayed language study, give added cause for rejoicing.

Four out of eight of our main boardings, or hostels, under the guidance of new, well-trained and dedicated men and women, who have a vision of the possibilities of ministry to and through these secondary school young people, is another advance. The economics of this and of continuing our secondary schools on a nearly static budget, in spiralling inflation, is giving many headaches.

The training program had an added blessing this year through the participation of Dr. and Mrs. L. C. Kitchen and Dr. and Mrs. P. R. Lindholm in parts of it. Trying to introduce intensive Bible Study in the life and faith of the Church, on the local level, and train leadership for it, and prepare the necessary materials for family and class use has been rewarding wherever it has been faithfully followed up. Jane and I have participated in both our own weekly Bible classes and in the guidance of depth Bible study and worship in many of our meetings. It has been a joy to see spiritual growth and an increasing sense of the importance of consistent, long-continued, grounding in the word of God, so essential for each church. At least a fair number of the leaders have a new vision of the teaching ministry of the Church and its importance. It has been a joy to see, at least a few more, better trained and dedicated leaders returning from seminary or other schools to take up responsibilities, in church or school. The influence of the camping or training program can be seen in the lives of a number of these.

¶ Realizing that time is running out, as far as our personal missionary service is concerned, we have given ourselves to the literature program, in three languages, trying to help build up the literature so urgently needed for the church and evangelism, and

to find ways of making it a program that will and can be continued when we no longer are here to push it.

While literature is and always should be a co-operative program, we have had a large part in getting out 16 books and 6 tracts this year. I wish you could read the happy report of the Literature Week conducted in Bhadrak, and see the dawning of consciousness of how much literature and Bible Correspondence Courses can do, both in evangelism and in building up the Church and life of individual Christians. Christian literature, in the midst of poverty such as we face, and multiplicity of languages, is going to be a long time in achieving complete self-support. Our program continues to be limited by both lack of adequate funds and people of the vision and training needed for both distribution and production. We are sending folks to training courses as we are able. Serving on the all-India Board of Christian Literature, two provincial literature Boards and several other Committees along this line has made possible a good deal of long term planning that should bear fruit for years to come.

Growth in the churches has been limited and spotty this year, but there has been response enough to show that faithful, dedicated work continues to bear fruit in most areas, despite all the obstacles that exist. As in other parts of the world, the most damaging obstacle to advance is the failure of some so-called Christians to live up to their profession. A partial, part-time dedication to Jesus Christ is nowhere adequate.

The process of survey of needs and opportunities, and considering how joint action for mission can be carried out to meet the new opportunities in rapidly changing India, has moved on apace, especially in Orissa. A special Conference on the subject was followed up by the 25th Anniversary meeting of the Utkal (Orissa) Christian Council. The Council's appointment of the outstanding, Oriya evangelist, Rev. Subodh Sahu, as full-time secretary of the Council of Evangelism, has been a great step forward for Orissa. Resources are far too limited to do the

needful work in new industrial areas, to meet the needs of tribal groups moving toward Christ in considerable numbers, and to minister constructively to what might be described as the Christian dispersion (i.e., the hundreds of Christian men and women scattered one or two in a place, by employment in Government service, industry, transport and the like, helping them to become vital, lay witnesses where they are).

This Joint Action for Mission Conference (involving six or seven different denominations, representing five different countries) appointed a number of local action groups to meet specific needs, such as developing a united, Christian approach in a number of new, fast-growing, industrial, or port cities, also working together to reach the unevangelized former native states. Pooling resources of staff and funds by the Danish and German Lutheran, English and Canadian Baptists, to care for the rapidly growing Church among the Konds (tribal group) is a further development in working together. Joint action and long term planning in the co-ordination, production and distribution of literature has moved a long way ahead.

Many people do not realize that at least a 20 per cent increase in giving for Mission at home, and in the churches here, is needed to keep up with the combination of inflation and an expanding program. The most tragic news of the year has been that funds are not available to maintain the 27 night school classes for adults in 1965. One of these costs approximately \$7.00 (seven dollars) per month and makes an incalculable difference to the lives of those who learn of Christ and learn to read through them. Another difficult situation is that of not being able to employ workers who come back from training without retiring early some of the older workers. Opportunities to help worthy students for various types of training are always a joy to meet where possible. It is a real joy too see what some of the students are doing, thanks to the help they have received from you good friends during the past few years.

Jane's return in mid-March, after 3½ months away, spent mostly in the States, brought not only the joy and help of her daily ministry to many here, but also news of the continued interest, prayers and support of many of you at home. This faithful support in prayer and giving has been a constant encouragement. The long association, through service on the Governing body of Serampore College, reminds us repeatedly of Carey's famous: "Attempt great things for God and expect great things from God". The daily round of accounts, correspondence, committees and innumerable petty details remind one of a less well known saying of his which explains his great achievement, "I can plod". Much of a missionary year goes into plodding.

HIGHLIGHTS [OF WOMEN'S WORK

By SATYABATI BEHERA

Women's Annual Conference, the 43rd for our Bengal, Orissa, and Bihar Mission. Held at Balasore, October 13th to 16th, 1964.

Theme: "Jesus Christ is Lord", Phil. 2:11.

Attendance more than 200, the largest ever and some for the first time.

Offering the largest ever—a Love Gift of over 1,300 rupees (approx. \$ 300).

Of this amount Rs 475 (\$100) to the Central Fund of the Christian Service Society, like the unified Budget of the A.B.C. in America. The balance goes to the women's own project—the support of a nurse serving in a rural medical-evangelistic center. Despite increased costs of living, each year has shown an increase in the amount of the Love Gift.

Food: There are two main meals at the conference and rice forms the basis for these. 14 women came from the village of

Ujurda and brought as a donation 36 pounds of rice. Balasore women, prior to the Conference, had a Fair and put on a drama to raise funds towards the cost of food, so that the individual expense of delegates could be kept at a minimum. They took charge of planning and serving the meals, including afternoon tea.

Annual Meeting of the 9 churches of the Hatigarh area at Jaleswar—its 27th year.

The women brought rice and provided leaf plates. Through a drama and a Santali program they raised money which was sent to the Hospital Fund and to the Women's Conference.

Activities of Women's Groups

Pastors' wives training conference at Jaleswar.

Night Schools for illiterates, attended by both Christians and non-Christians.

Christian literature, and Gospels sold by women evangelists (Bible-women).

In some churches the Christian Home Festival has been sponsored by women.

Women leaders held two sessions for Sunday School teachers.

Balasore Women's Society has done knitting and making of clothes to give to poor people.

Women's meetings in the Santal villages of the Dampara and Belda areas have been encouraging. At their meetings emphasis has been placed on memorizing Scripture, and gaining general Biblical knowledge. They have also been learning hymns by heart.

Christian women teachers in some of our Mission Schools also help in Women's Societies and in teaching Sunday School classes. They also have helped at the Youth Conferences, both in Bengal and in Orissa.

Praise and pray. Praise God for our faithful women workers and for women leaders in our churches, and for their sacrificial giving during 1964. Pray that even greater things may be accomplished in the year ahead.

Cover page

This picture was taken during the Conference of women Christian workers at Jaleswar. Included are evangelistic workers (Bible-women), pastors' wives, and nurses. Center front (with glasses) is Miss Satyabati Behera, our senior Bible-woman, who is Chairman of the Women's Work Committee of the Christian Service Society, and supervises women's work throughout our Baptist area in Orissa.

Miss Ruth Filmer, Australian Baptist, who serves under the C.S.S. at Hatigarh, is third right in top row. From left to right may be seen Mrs. C. C. Roadarmel, Miss Clara Dorn, and Mrs. W. C. Osgood.

ODE TO MY SHOBJI-WALLA

(Vegetable Woman)

By NORMA LARSEN

Darjeeling, April 1964

Beads of dew still crown the hillside foliage
glittering in all their silvery beauty.
The March sun, though just peeking over the eastern cliff,
will need hours more climbing to begin to thaw
your frozen limbs.
Bald-shaven, maroon-clad trumpeters,
horns raised heaven-ward beyond the monastery's
waving prayer flags,
toll in five blasts the unwelcome news.

Long before our household's earliest riser has begun to stir,
your day's wares are proudly displaying their leafy beauty
in your overburdened back-borne basket.

Your bare feet, unheeding the harshness of stone or the
damp of the earth,
begin their three-mile descent to my doorstep
at an eager pace.

For such *faithfulness*, I pray.

Perhaps in the solitude of your day-break venture
nature whispers some lovely secret to light the smile
in your eyes
that affects your whole countenance,
and prompts me to shame for my just-up grumpiness.

For such a *happy glow*, I pray.

As your luscious display tumbles about my feet for approval,
torn between my family's meagre needs,
and the desire to relieve your total burden,
I stand awed in the face of such physical endurance,
reflected in the paper-thin heels of your worn thongs
and in your slender frame.

For such *endurance*, I pray.

Fishing for my 6 annas change in the bottom of
your colorful hand-knit pouch,
(ten times the size required for its meagre holdings),
speaks to me of your patient hope—
perhaps for some tangible dreamed-of treasure,
a really warm shawl,
or a hunting knife for your adolescent son,
Perhaps, more intangibly, your dream of a better life—
occasional mutton with your vegetable curry.

For such *hope*, I pray.

HERE WE STAND

By SUSHIL K. BEPARI

Executive Secretary

Thanks be to God, to my Bengal-Orissa Baptist Convention, and to the Mission Boards for giving me the privilege of participating in the Consultation on World Mission in Hong Kong, 1963-64. This gave me the rare opportunity to become acquainted with other A.B.F.M. fields and many of those who serve in these countries. I learned of their successes and failures, of their strength and weaknesses, of their aspirations and disappointments. On the whole, our Mission Fields are keeping pace with the modern developments in the world today. Although there is strong opposition and challenge from the modern world to the Christian's faith and way of life, yet the vast majority stand firm in faith in Jesus Christ and His way. Together we are confident that the cause of Christ will ultimately win if all of us, as Christians, are watchful, resourceful, and faithful in our individual and collective responsibilities.

I discovered that almost all our foreign Mission fields have come of age. They want to enjoy all the privileges and to fulfil all the duties of an adult member of the family. They are no longer satisfied with being only receiving members of the family, but want also to be giving members.

We are delighted to report that we have been able, by the grace of God, to obtain visas for three missionary couples to shoulder key responsibilities of our Bengal-Orissa-Bihar field. However, we have just learned that the last couple to be granted permit to serve in India will not be able to come, due to personal reasons. We pray that another couple will volunteer to take their place. Dr. and Mrs. Larsen, who arrived in September 1963, are assuming responsibility for medical work. Rev. and Mrs. Skillman, who came to us only in mid-November, 1964, are to

take the responsibilities of our Christian training program and assist in property work after they have acquired a knowledge of the Oriya language.

We have sustained a great loss this year in the death of Miss Lillian Brueckmann. We are grateful for the life she lived amongst us, and the gracious service she gave in ministering to the needs of people in the name of our Lord Jesus Christ. Her loving and prayerful concern for others affected the lives of all who knew her. We express our deep sympathy to her bereaved family.

We are glad to report that our Nekursini Christian Hospital, the first we have ever had in this area, is ready to officially open in January, 1965. A solemn and impressive dedication service was held on November 19, 1964 under the leadership of Rev. R. K. Sahu, our former Executive Secretary. Our thanks to all who have helped in any way towards the building of this greatly needed Hospital.

Negotiations are in process for receiving of a Filipino missionary family from the Philippine Baptist Convention for our agricultural and rural life programs. If this plan succeeds, it will give new impetus to other Conventions to extend their missionary help to other countries.

Jointly with the Utkal (Orissa) Christian Central Church Council, we hope to purchase a plot of land in the newly developed port area of Paradip, Orissa, so that we may not miss the opportunity of reaching this new population center with the Gospel of salvation, and a ministry to Christians working there from many other areas. We are also planning to purchase a plot of land in another newly developed port area, that of Haldia, W. Bengal, with the same purpose.

Another new, and challenging opportunity is among the tribal people of Mayurbhanj District, Orissa. This is a neglected area where the light and life which comes through Jesus Christ is sorely needed.

The poverty in the rural areas is deeply distressing. Almost all of our rural churches are finding it increasingly difficult to meet their financial obligations. In the face of rapidly rising prices of all commodities, and unemployment problems, people are selling their land in order to maintain their families. Expert help is needed for our churches to be truly self-supporting.

We are thankful to God for the manifold and unique services rendered by the Osgoods and the Roadarmels during the last four decades. They expect to retire respectively in 1966 and 1967. We will miss them very greatly and it will be very difficult to replace them. However, we realize that after so many years in this land, with very heavy responsibilities which have increased of late, they need leisure and rest and an opportunity to be with their children and grandchildren. Out of their rich experience they will be able to continue to help in our work by making it better known in America. We pray God's richest blessing on them now and always.

Greater opportunities in the Lord's work in Bengal-Orissa-Bihar present themselves. Resources both in personnel and money are inadequate. But we stand firm in the faith that He is faithful and the needs of this field will be met as we trust Him and pray.

PLANT, PRAY, WATER AND WAIT

By B. E. WEIDMAN

In the Mission compound at Bhimpore are some of the most beautiful trees that can be seen in this whole area. Along the fence rows, the garden walls, and the paths, leafy giants tower to give shade from the sun, shelter for the singing birds and inspiration for those of us who are serving here. Some of these giants have fallen and their service on this earth is ended. We know that these great trees are not here by chance, but by the hard work and discipline of former missionaries who in their time planted, prayed, watered and waited for growth. These great trees are like the tall and sturdy Christians whom God has called home, thus leaving the task of planting to us. Even as we stand in the comforting shade of the remaining tall trees, and plant young trees, so we stand in the shadow of great men and women of God who planted His Word in these human hearts. The job of planting, praying, watering and waiting goes on, but we must take care how we plant in this little village in India. Will India be blest with tall sturdy Christians after our time of planting is over?

With the conviction that the best time for planting God's Word is during the spring of life, we have kept on with the work of the schools here in Bhimpore, seeking to improve the staff and standards of the Boys' High School as well as the Girls' Jr. High School. Each of the schools has its own problems which we have tried to face with realism as well as faith.

Bhimpore Santal Boys' High School—The enrolment of the school has held steady in spite of the fact that more and more schools are being upgraded in the areas around Bhimpore and in the larger cities. The present enrolment is 292, which is an increase of about 22 over the average enrolment for the past few years, but a decrease of 4 over last year.

Each year we have tried to raise the standard of the school.

This year the pass per cent was 42 per cent, with 7 out of 12 students being sent up from class 10 to try for the test. Last year we did achieve a 50 per cent pass record in the examination. This 50% pass record must be maintained for a period of three years along with an enrolment of 300 before the school can be considered for upgrading to a Multipurpose High School. It goes without saying that when we reduce the pass per cent so as to raise the standard the enrolment will drop, and if we allow the enrolment to increase too far above the number which can be taught efficiently then the standard will suffer. There is no doubt that the teaching in the High School needs to be improved and we are trying to do this as rapidly as the teacher turnover, crowded curriculum, and pupil-teacher ratio will allow. There are other problems which center around preparation in fundamentals in the lower classes.

Class five students come to us without adequate preparation in the fundamentals of English, Math, and Bengali. This is because we have little control over those who come to us from the primary schools. A government exam is given to each student from class 4 and those who take the exam in our area must have their exams corrected by high school teachers who live in other areas. Due to the great crowding in the primary schools, they of course want to pass as many as possible on to the high school. Since we are the only high school within 5 miles of Bhimpore, the District Inspector of Schools has suggested that we should take them all in. Another of our problems is with those students who transfer from other schools. Their grade sheet may show good marks, but the standard in other schools may not be high enough, or the transfer certificate may show that they have passed, when in reality they are coming to a new or different school because they have already been two years in the same class and are given a pass only because they are going to another school. Happily this year, after trying for 4 years, I have gotten the staff to agree to give an entrance

exam to every transfer student so that he may be placed in the class for which he is qualified. We shall also try to give a pre-test to all new students in class 5 to see where they need extra help. There are many problems also in relation to provision for study space at home: a lamp by which to study, help given by parents or friends (who in most cases are less educated than the student needing the help), the discipline of doing home tasks or home work assignments, and even the problem of getting teachers to correct these in such a way as to help the student understand his mistakes and correct them. There are other problems having to do with the staff.

It is becoming increasingly difficult to get qualified teachers, and it is becoming even more difficult to get qualified teachers to come to a rural high school. In many cases teaching seems to be the thing you do to wait for a better job. At present we have only one M.A., B.T. on the staff of the High School (the Headmaster) and 5 teachers out of 11 who have not had any teacher training, not to mention work beyond the B.A. or B.Sc. Of course the competition for Christian teachers is tremendous. It is almost impossible to get Christian teachers to stay in this high school unless they actually live in the immediate area. We of course could get plenty of non-Christian teachers, but this would result in the defeat of the very purpose for which we have a school. At present we have 11 teachers on the staff and of these, only 5 are Christian. We are beginning to see the results of the Christian Service Society scholarship program, but it will be some time before we have the number of college graduates that we need, and of the quality that we need. We are thankful that D. C. Murmu, the Headmaster of this high school, got an opportunity to study secondary school administration at Northwestern University in the U.S.A., and to visit many of the high schools there, talk with school administrators and do a bit of teaching in English in some of the high schools. This has meant that we have been short-staffed and that I have

had to act as Headmaster during his absence, but in my better moments when I come up for air, I am grateful that he has had this chance, and that I have had more of an opportunity to see the classroom teaching from an official position. It has been worth it just to see how much better the students' attention is when I give the chapel messages as Headmaster, rather than just as Secretary of the School. The witness of the school goes on and Christ is proclaimed each day in song, Bible-reading, a short message and prayer. How long we can continue this we do not know, but we know that it has fruit. We know of at least 2 families who are now willing to come to Christ because, when they were of high school age and attended this school, they heard the Good News for the first time. The witness of this school and that of the Girls' Jr. High School is hard to measure, but in preparation for the 1966 World Mission Campaign we did a little investigating and found some interesting things.

The informal survey that we made of the graduates of these two schools revealed the following: Out of a total of 39 Baptist pastors serving churches in this Bengal, Bihar, Orissa field, 20 have either graduated from Bhimpore Santal High School or have studied there. Bhimpore Santal High School, along with the Girls' Jr. High School, has provided preliminary training for the following leaders now serving mostly in this field:

- 30 teachers for Christian High Schools and Jr. High Schools.
- 5 Bible-women.
- 15 (at least) Primary School teachers.
- 12 nurses serving in Christian hospitals (of other Missions, and Assam Baptist Mission.)
- 12 Student nurses serving in Christian hospitals.
- 2 Sr. trained nurses for the new hospital at Nekursini.
- 1 lab. technician (in training) for the above hospital.
- 2 Headmasters of Christian schools (1-Primary, and 1 High School).

- 1 Headmistress Girls' Jr. High School.
- 3 full time hostel superintendents.
- 1 Principal —Union Christian Training College.
- 1 „ —Basic Training College-Christian.
- 1 M.D. now serving in a Christian hospital.
- 1 Member of W. Bengal State Legislature.
- 3 Mission or Christian Service Society clerks.

This number does not include the many students who have gone out from these schools and are now studying in college, and in other special schools, such as Bible or technical schools.

The greatest need by far in this field is to provide the kind of truly Christian education at the secondary level which will result in not only the very best trained high school students, but also to provide those who have a vision of the Lord's work and who have a foundation in faith with the courage to launch out without fear, and witness to Christ openly and consistently. It is at the Jr. High and Sr. High levels that young people are lost to the Church. Even the very best kind of Sunday school and church program cannot be expected to offset the influence of the wrong kind of training in high school. The high school is still the place where young people can be challenged to face up to the great implications of the Gospel and, combined with a truly Christian hostel program, many young people might be helped to see God's plan for them and hear His call to serve.

On the first of July this past year we had the joy of welcoming a new full-time hostel superintendent to Burkholder Hostel. P. L. Hembrom comes with the qualification of B.D. Needless to say the spiritual side of the hostel program has improved since his coming. He is learning the many jobs that one must know in order to be able to manage a hostel well. At present we have only 32 boys in the hostel, but again we hope to bring in more Christian boys and at least 10 non-Christian boys, so as to give them the advantage of Christian teaching not only

in the hostel, but in the Sunday school and church program as well.

The problem of food of all kinds has been with us this past year in that food is becoming more difficult to obtain. So far this year we have been unable to buy any rice for the hostel, yet we know that the rice is being sold to someone. The prices of various items such as dal, meat, and wood for cooking, have nearly doubled since we came to the field, so it is hard to feed the boys on what the guardians can afford to pay. We try to give some aid from C.S.S. funds in terms of reduced fees and I try to spare as much from gifts as is possible. This year for the first time in 8 years we have what we think is a reasonable barrier against the goats. We have received a grant from the C.S.S. and have dug a trench around the hostel garden. This will enable P. L. Hembrom to have a hostel garden with the aid of the hostel boys. In this way we hope to be able to provide each of the boys with a work experience which will be directly related to his need for fresh vegetables.

The hostel program can of course be improved, but we have made progress in the past year in terms of helping individual boys gain a sense of direction. At least 3 boys who have taken baptism this last year say that it was due primarily to the instruction that they received in the hostel program and the fellowship of Christians living in the hostel. One boy has expressed the desire to accept Christ in baptism, but in talking with his father we feel that it is best that he wait until his relatives are more willing for him to take this step. They say that they will not oppose it, but it seems to be the wise thing to wait until the boy is of age so as to keep the way open for more non-Christian boys to feel free to join in the hostel fellowship.

The hostel tutoring program goes on and one boy has received first place with the highest marks in class 10, and another boy has received the highest marks in class 8. Both boys are worthy to be first in their class.

Girls' Jr. High School

This past year there have been several changes in the picture as regards the Jr. High School. The Headmistress, who was serving the first part of the year, was mentally equipped to handle the job, but not emotionally and spiritually equipped. She resigned from her post on the 25th of July 1964 and Miss Suhar Bansria was appointed to take her place. It is not within the scope of this report to go into detail regarding the mental condition of the former Headmistress, nor the experiences which Pat, Maureen and I have had in relation to this, but, needless to say, we have learned a great deal and have been so thankful that we are not in this alone, but that Christ is always with us and many Christian friends and missionaries have shared this burden with us. Miss Bansria is taking over in a very fine way and, with some help from time to time, she will be able to do a splendid job in her new post. From 1 January, 1965 Miss Dhira Sinha will join us here to serve as the Secretary of the School. She comes to this new post with very adequate training and experience in the Calcutta school system and we are looking forward to a fine year ahead. This past year a fine Christian man teacher joined the staff to teach math. He did a splendid job and the math grades began to show improvement immediately. Although he had promised to stay at least 3 years and had stated that he planned to make teaching his career, he left the school just as the final exams had been given to be a signal inspector for the railroad at about Rs 100 more than he was getting here. We are due to lose another Christian lady teacher. She is being attracted by a Government job. I tried hour after hour to convince both of these young people that the investment in young lives would go farther toward co-operating with God's purposes than giving one's time to a secular task for a bit more money. It is indeed true that many are called, but very few have the faith and the love to keep paying the costs of discipleship. As I write I find myself praying for the kind of disciples

that we need to staff these 3 schools in Bhimpore, so that the Lord can use them greatly to produce the leadership for His church to meet the challenges of this great day in India.

The financial condition of the Jr. High School leaves much room for improvement since the Government is not paying what we hoped it would toward the upkeep of the school. The Government will pay the salary increase of the best qualified teachers from the date of the approval of this increase. This amounts to less than one third of their salaries. A balance of Rs 6,000 must come either from the C.S.S. or from gifts. And now with the salary of the Indian Secy. needing to be met each year, it will take some realistic thinking to plan for the year ahead, not to mention future years.

These are the facts honestly stated, i.e., as we can estimate the future from what has happened in the past few years. It is obvious that the Government educational budget is very tight. This is no doubt what is behind the new attitude on the part of Government toward Mission schools. We have seen and experienced an attitude of leniency toward our schools, i.e., in terms of following the rules to the letter. As one Chief Inspector in Calcutta told me in his office,—“We want you to run your schools with the least possible involvement of Government”. Thus we may have a new opportunity to work in and through the schools, but it will mean that Government may not be so generous with the grants.

Girls' education at the Jr. High and Sr. High level fills a unique need in this field. Girls' education over and against co-education especially at the Jr. High level, meets needs that can be met in no other way. This Jr. High School in Bhimpore is truly a Christian school. The teachers are all dedicated Christians and the results of the school, although not breaking any scholastic records, are indeed very good when one looks at the Christian training given to young home-makers, who will no doubt in God's time lead many to Christ even though

they themselves may not at this date have the freedom to accept Him openly. We need to safeguard this potential treasure house of Christian leadership among women at all costs. The unique thing about the Gospel, in contrast to other religions, is the place that it affords to women, and even a quick look at the history of the church in any land will show that Christian training for women has paid great dividends. I truly think that a way can be found to keep this school a girls' school and yet keep it solvent without combining with the Boys' High School, which would mean not only the end of real education for village girls, but would compromise the Christian witness of the school. Let us hope that plans can be made in such a way that this is possible in the months and years ahead.

Bhimpore Primary School—I mention this school only because in the last year we have received permission from the District School Board, Midnapore, to make provision for the control of the school by the C.S.S. They have released control to the C.S.S. for the purpose of converting the school into a Jr. Basic School. We are negotiating now with the office of the Director of Public Instruction, W. Bengal, and the office of the Chief Inspector of Basic Education, Bengal, to get them to assume the maintenance costs of this school as a Jr. Basic School. In our last interview with the Chief Inspector in Calcutta he seemed to clear away all the objections of his staff, which we have had to deal with in the past few months, and he has promised to make out a case with Government on our behalf. This, of course, only means that the battle lines are drawn and the tussle is about to begin. For the red-tape tug-of-war the Bengalis have a good term—"Hengem". We can look forward to an interesting year as we pass the team playing this game. However, there is a real future for the 3 schools here, if they can all be under the administration of the C.S.S. either directly, or through a managing committee, responsible to the C.S.S. at least on the major questions.

Medical and Rural Life Committee—It was a pipe dream to think that I would have any real time to invest in chairing this committee during 1964. However, we did manage to hold one adult literacy conference in the Belda area. The purpose of the conference was to acquaint night school teachers with the new materials and give instruction in health, and evangelism methods. There was good fellowship with adequate time for Bible study, prayer, singing and village visitation. It was grand to go into homes and see that people in the area were really eager to hear about Christ and to learn to read. I learned much from the week in the village in which we held the conference.

The Committee also met to work out more detailed information for the Philippine Baptist Convention as to what kind of agricultural missionary we could use and what kind of program we would expect him to establish. The minutes of the meeting state—“The program that we anticipate will be an extension type of program in agriculture, centering in the churches.” Then the program is listed more in detail. This invitation was sent off to them with our hopes and prayers.

Midnapore-Singbhum Annual Youth Conference—Again it was my joy to be the convener of the Youth Conference Planning Committee for this end of the field. We had a grand conference which was held at the Midnapore Mission Girls' School. The conference was attended by 144 delegates and leaders from 17 churches. The main speakers were the Secretary of the Bible Society of India and an Anglican pastor from Calcutta. The theme was “That I May Know Him”, and the question period centering around this theme, with all of its implications, had to be stopped almost by force. The young people are really searching for answers and seeking to measure up to the challenges which every hour brings to them. It was great to be a part of this great conference although this and other things did put me in bed for 5 weeks.

THAT THEY MAY BE HEALED

By DR ROBERT L. LARSEN

"There's a young boy waiting for you", was the greeting I received from my wife as I walked into the house. "He's waiting on the veranda, but try not to be long. Those curtain hooks should go in today and there's the annual report for *Tidings*."

"What does he want?" was my immediate response, even though I knew he certainly must be a patient or a patient's relative. He was the latter and I just barely had time to go and see the boy's father before dinner. I wasn't eager to be off again for I'd just returned from a trip to the District Chief Medical Officer and the 100 miles of driving had been enough for one day, but the poor man had vomited blood earlier and must be seen.

The boy went ahead by bicycle while I got out my motorcycle. As I passed the house I waved to my three little girls who had just come out to welcome me home. Shouting a few indistinguishable words to them above the roar of the cycle motor, I moved on past the Hospital towards the gate. One of our Christian nurses smiled as she came out of the pharmacy. She'd never be so brave as to wave, but she looked up and smiled, which indicated that she was an educated girl and knew some of the "ways of the West." I thought to myself how perfectly the white sari befits a nurse. What dignity it gives her! I was also reminded of how fortunate we have been this past year in obtaining our staff of three outstanding Christian nurses, the Green's with their many abilities in nursing and administration, laboratory technician, pharmacist, and others. All are excellent people.

We headed south from the hospital to the village of Nekursini. "I really must sit down tonight and write my annual report.

But what was there to write about? Each day of 1964 had been rather commonplace." These thoughts raced through my mind, until I caught up with my young escort.

He led me along the tar road into the village. At the rice mill we turned off the road. We skirted the mill, wound around a few village mud and thatch huts, and soon came to the rice paddies (fields) on the edge of the town. We didn't stop here, but continued on over paddies, or sometimes balancing on the dikes separating the fields. Harvest was nearly finished and the ground pretty dry, so there was no danger of mud.

We bounced along like this for nearly a mile when he said we would stop and park our cycles. I knew the boy was one of our Santal (tribal) Christians and recognized by the neatness of it that the mud hut where we stopped was a Santal home, but we had not yet reached our destination. I took my bag out of the makeshift basket strapped on the rear of the cycle and off we went on foot.

As we walked along the paddy dikes for another mile I had more time to reflect on that task of writing a report, but soon I was watching the men and women who were cutting rice in nearby fields, and, using a few strands of rice straw, tying it up into neat bundles. The children came then and helped to carry the bundle on top of their heads to their homes. I love to watch the planting of the rice and then its growth, but harvest time is the happiest time of all. Now there is no more worry about draught or floods, or pests, or diseased crops—at least not for another year.

Finally, we arrived at our destination and I saw my patient lying on a low rope bed in the courtyard sun. I sat down and began to ask questions in Bengali. The old man didn't understand much except the Santali language, so I took most of the history through the family. I enjoy conversing in Bengali, but am far from mastering the medical expressions and everyone laughed (in a kind sort of way) when I'd hesitate on a word, then take out my pocket notebook, look it up, and go on. When I

hesitated on the word for spices, I thought to myself "how often I've heard Norma use it in talking with the cook, and still I've forgotten it!" Nevertheless, the family relaxed a bit and we at least understood each other.

After explaining in Bengali my diagnosis of peptic ulcer and some trouble in the right lower lung which may be T.B., I went on to tell them he should go to a hospital at once. Unfortunately, our Hospital won't be ready for in-patients for another month, so I knew his only choice was to go 45 miles away to the Government Hospital. But how? We have no ambulance and any ambulance would cost at least Rs 30. This is over half a month's income. Money won't be "in hand" until after harvest. Finally, after much pleading, and against my better judgment, it was decided the old man would stay home as long as the vomiting stopped.

I gave some medicine, gave the family instructions for the patient, and, after making the sign of farewell greeting, I set off. The young boy walked part way with me. I learned that he and his brother were Christians, but the rest of the family were not. I talked to him about praying for the family and for his father. I explained that his father was very ill, but that God could heal him. After we parted I too prayed while I walked across the paddy into the big red ball of setting sun.

As I got on my cycle and started back to the hospital it dawned on me that I needn't write any annual report. I would simply tell you about this one incident.

This year has been spent mostly in studying Bengali so that I could talk to this patient and his son. It has been spent in hanging curtains and otherwise settling ourselves in three different homes; in travel, not only to visit Government officials, but to observe other Mission hospitals. It has been spent in writing letters and interviewing people, so that we could have this fine hospital staff. It has been spent in trying to absorb as much as possible of the culture—such things as rice growing, and the handicrafts that supplement poor incomes. It has been spent

largely in studying Bengali, in writing a constitution, working out a budget, ordering medicines and equipment, and meeting with Government officials so that the Nekursini Christian Hospital will be ready to open in January, 1965.

Each day of 1964 found us making new adjustments, but most have been gradual and painless. Each day some new thing or event, once strange, became commonplace. Each day some new Bengali expression became more automatic.

But most important of all, each day of 1964 has given us a greater love and appreciation for the wonderful people with whom we are privileged to live and work.

OH, THE JOYS OF TRAVELLING DURING THE RAINS!

By CLARA M. DORN

I was up early enough to get the 6 a.m. bus from Balasore, along with our senior Bible woman, Miss Satyabati Behera. At the bus station we learned that the bus we wanted was stuck in the mud the day before and so had never arrived. Oh, the joys of travelling during the rains!

On a later bus we rode for an hour and then were met at a little bus stop by the pastor of our Ujurda village church. While we enjoyed tea and Indian pastries, we were entertained by a procession of deformed cows. The holy men in charge of them went from shop to shop collecting for the support of the cows. Some of them had two tails, an extra leg, or some other malformation. The two sadhus leading them had a job so unique I am sure it would never be guessed on the T.V. show in America, "What is My Line?"

With bamboo poles balanced across their shoulders two men carried our luggage, and set off by the direct route, 4 miles to

Ujurda. We were forbidden to take that path because of the deep mud. However, our eight mile trek was no easy hike: sometimes through mud and pools of water, paddling through the rice fields, and one stretch in pouring rain. If it hadn't been for the pastor's helping hand over the rough spots, I could never have remained upright. There is a real technique in knowing how to grip your bare feet (shoes are impossible) in the mud. Oh, the joys of travelling in the rains!

We ate with the nurses at our Christian dispensary, and slept in the church. Churches often serve as the village guest house. We joined the Saturday Bible Club for children, led by our nurse and Bible woman. I noticed that each child gave a handful of uncooked rice as his offering.

Sunday morning we helped with the well-attended Sunday School. Afterwards when I was bathing indoors before lunch, it was comforting to learn that while our nurse was bathing outside, she had killed a poisonous snake. Despite the intermittent rains, our special Literacy Sunday program at the afternoon church service went full speed ahead. The women in the Hindu literacy class and the ones in the Christian class marched into the church carrying banners, singing in Oriya a song about learning to read. Satyabati led the service in the church packed to the doors.

During our next two days in Ujurda we visited all the Christian homes, supervised the two literacy classes, attended evening devotions in homes, and visited the weekly market. It was encouraging to see how proud the women were to be able to write their names and read a simple primer. On market day, two men argued in Oriya as to whether I was a man or woman. The Hindus of this area had probably never seen a white woman before. Next time I will wear a sari!

From Ujurda we hiked and travelled by bus to Kundupur. At that time the distinctive feature of this village was that all the roads and paths had become rivers. We slept in their lovely

new church building and wherever we went we literally navigated knee-deep water. One lady told Satyabati that she had made a big mistake bringing me to Kundupur at the beginning of the monsoons. She suggested we should have waited until the water (river roads) reached shoulder level! Oh, the joys of travelling in the rains!

The first night we hiked to a Santal village where we observed another night school in session. The people had supported a thatched roof with bamboo poles and so had built their "school". It was good to hear these non-Christian tribal people tell stories from the Bible and sing Christian choruses, as well as to read and write for us. I became convinced that these literacy classes are an excellent way to present the claims of Christ. How sad it is to hear that they may not be continued in 1965 through lack of funds for this purpose! But perhaps gifts for this will be forthcoming when people know.

Again we visited Christian friends. My co-worker seemed to know everyone, for she has worked in this area for more than 25 years. It was encouraging to see the good attendance at the two evening church services which we led. At this the young men put on quite a musical performance with their drums and other Indian instruments. Even though the people had been working hard all day transplanting rice in the muddy fields, they were eager to attend our 8.00 p.m., service.

Our last village on this trip was Kusurdhia. There I discovered two occupational hazards. Sitting on a cot for sometime while waiting for our food to be ready in one of the homes, I was conscious of bedbugs. Then the night before we left I had left a blouse on a straw mat in the church where we were sleeping. When I got up at 4.00 a.m., the next morning, the blouse had been eaten by termites beyond wearability. We had a relaxing three days leading a village Sunday school, visiting the few Christian families, supervising another night school, and conducting the Sunday church service. We really had a

grand time in these three villages, despite the joys of the monsoon rains.

This village work was a new experience for me during 1964. What else did I do? During the month of holidays at the time of the big Hindu festivals, I helped with five training conferences: the Annual Women's Conference at Balasore, a Sunday School Conference at Balasore and Kharagpur, a Christian Home Conference at Bhimpore and the Youth Conference at Midnapore. There were other meetings and conferences also in which I shared.

My work in Midnapore included helping with the Sunday School and teaching a class of high school girls, program planning and leading meetings of the Women's Society, and serving as a deaconess and member of the Church Committee. I continued to direct the devotional program of our 55 boarding girls who live in our Hostel, and occasionally I helped in the Girls' School. I like the variety of a missionary's life.

My last month in India before furlough was full of farewell parties and plowing through the Government red-tape required to get out of the country, in addition to a fuller than usual work schedule. I took off from Calcutta by jet plane on November 11th, stopping over in Bangkok, Hong Kong, Tokyo and Honolulu. The big day arrived on November 22nd when I was met by my dear family at the Los Angeles International Airport. A week later I enjoyed a welcome party at my home church, First Baptist of Torrance, Calif. Thus the last month of the year I began a new role of getting re-acquainted with family and friends, relaxing, taking physical examinations, and speaking in the churches on our work in India.

BY FAITH

"Well done, thou good and faithful servant: enter thou into the joy of thy Lord"

By JANE G. OSGOOD

Lillian Brueckmann, who came to serve in Bengal-Orissa in 1936, entered into the presence of her Lord on October 23rd, and was surely received with great joy. I can hear Him say, "Well done thou good and faithful servant". There never was a more faithful, dedicated worker than Lillian. Uppermost in her thoughts the whole time were the needs of the people round about her, physical and spiritual. One can never know the results of his labors, but Lillian's influence on the lives of many will live on and on. Particularly do I think of three Bible women who, at different times, and for years, shared her home. They were a constant help to Lillian, but she in turn greatly influenced their lives. Lillian had many interests, but she always seemed happiest when she was out in the small villages, camping in a tent, or in one room of someone's home, or the church, with one or two Bible-women. The simple village woman had a very special place in her heart. Training of women, pastor's wives, to be real helpers to their husbands, village women to read that they might read their own Bibles, broaden their horizons and be of service in the church and community, were needs that Lillian felt very keenly, and made every effort to meet.

From 1936 until late in 1948 Lillian made her home in Balasore, always reaching out to the villages. From 1948 we were much more closely associated with her as she moved to Hatigarh, where we were stationed, and until she left for the States in

January, 1963, Hatigarh was her home. After strenuous weeks out camping, or working in a tiny village, with no comforts, she was always so happy to be back in "Santiniketan" (House of peace), her typically Indian home, of mud and thatch. I realized afresh how simply Lillian lived, how unencumbered she was with "things" when I helped her pack to return to the States for the last time. One small box of special books and one small steamer trunk held more than she really wanted to take home.

If I should choose any one word to describe Lillian it would be faith. "By faith" Lillian held the first Pastors' Wives' Retreat in Hatigarh in 1949, which has grown and has been meeting every year since. She wrote after that meeting, "During the four days that twelve pastors' wives and Bible women met, we spent time in prayer and meditation, in Bible study, in discussion of the responsibilities of pastors' wives and of the Christian home. A very practical outcome of this meeting was the preparation of program material which is being used in the meetings of women's groups in the churches. This material was edited and mimeographed by one of the Bible women and distributed to all the churches".

"By faith" Lillian was largely responsible for the beginning of the little medical-evangelistic centers in remote areas. The dream of having a doctor and hospital on the field to work out to these centers has, after many years of patient waiting, come true. We are thankful Lillian had the joy of seeing this prayer answered.

"By faith" in 1951 Lillian brought six little children from the Hatigarh leper colony, where they were living with leprous relatives, to care for as her own, not knowing how their support would be provided for, but confident that the Lord would undertake, as He has these 13 years. She gave much of love and care to these little ones. Her prayer for them was that they each be in the very center of His will. They have all reached mid-teens,

and more, and we know that the prayers and loving care they received from Lillian will bear fruit in their lives. Friends who have long helped to support these children will continue, we are confident, for the few remaining years before they become self-supporting, because of their love and faith in Lillian.

Lillian had many other interests, among them the Bible Correspondence Courses and publishing of good Christian literature of which India has so little. Her faith gave courage to venture forth, even when the funds for publishing were not in sight. We are grateful that she saw another dream come true, that of the Oriya Christian Book Club, in its second year now, which she had so longed to see come into fruition. The five years that Mrs. Lydia Christian, who gave full time to literature work, lived with Lillian were happy years of rich fellowship and sharing together of their mutual interests and very deep faith.

Through the uncertainties, pain and suffering of the past three years Lillian's faith remained true and beautiful. She longed to return to India to the work so dear to her heart, but here, too, she trusted the Lord to work out what He thought was best for her. She was truly ready to stay to work for Him, or to go to be with Him when He called. When I visited Lillian in February 1964, in Kansas City, Missouri, where she was so happy in her home with two sisters the only real mention she made of her illness was, "I hope I will not have a long hospitalization in the end". The Lord graciously answered this prayer. One minute she was watering the plants she loved so much, and the next she had entered her Heavenly Home, where her joy is complete, and where she has no more pain.

It is easy to ask why should one who had years of service left on a needy, needy field, with so few workers, be taken. I have thought many times of the young Santali couple who some years ago became Christian and met with great persecution, as is so often the case in this land. Not too many months afterward the young man became ill and died. There were many who

told the young wife this was because they had become Christians. Her reply was, "If you went into your flower garden to choose flowers, which ones would you pick? Wouldn't it be the most beautiful ones in full bloom, ready for picking?"

India has lost a staunch friend; her co-laborers a devoted servant of the Lord, and I one who was like a sister to me. Many have been the joys and sorrows we have shared together. But as Mrs. Christian expressed so beautifully in her article in the 3rd issue of *Tidings*, 1964, we would say also, "You have left India, but the fragrance of your life remains and sweetens many other lives".

PROMOTION

Great Heart is dead, they say—
What is death to such a one as Great Heart?
One sigh, perchance, for work unfinished here—
Then a swift passing to a mightier sphere,
New joys, perfected powers, the vision clear,
And all the amplitude of heaven to work
The work she held so dear.
A soul so fiery sweet can never die
But lives and loves to all eternity.

JOHN OXENHAM

A TRIBUTE TO MY FRIEND, MY SISTER, MY CO-WORKER

By SATYABATI BEHERA

"But what things were gain to me, those I counted loss for Christ".
(Phil. 3:7)

"When they buried the blind preacher, George Matheson, they lined his grave with roses in memory of his love life of sacrifice. And it was this man, so beautifully and significantly honored, who wrote the hymn: *O Love That Wilt Not Let me Go.*"—*Streams in the Desert.*

My friend, my sister, and my co-worker, Lillian Brueckmann, has heard the final call of our Lord and is with Him. I am continually grateful to God for giving her to work with me, and I shall never forget her as long as I live.

All of her 27 years in India she led a sacrificial life.

She did not have any fixed time for her meals, nor did she have any fixed time for sleeping.

She walked miles and miles on preaching tours.

She loved to serve the sick. She loved the people at the Leper Colony in Hatigarh.

She always thought of others before herself.

She chose to live in a village, rather than in a town, and in a mud and thatched roofed house.

We had happy times together as we worked. She served untiringly. Sometimes when we had problems we would laugh about them, having committed them to the Lord.

At a time when I was seriously ill, Lillian took care of me kindly and lovingly.

Now she has left me with the responsibility for village and city work.

Oh, I never can forget my friend's love for me; nor can I forget her helpful advice. Never can I forget her laughter. In my sitting, in my walking, in all my waking time, and even in my sleeping, never can I forget my sister in Christ, Lillian. My family also misses her. What a help she always was in our Annual Women's Conference, in our Christian Home Conferences, in all of our Youth Work!

My deep sympathy goes out to the two sisters with whom she lived after leaving India and in whose home she passed away on Oct. 23rd, 1964, and to all of her family. After her death, Lillian came to me in a dream, and said to me: "Satyabati, this year I have spent my time very quietly, and I have had real peace in my heart."

I shall always be grateful that she was my friend, my sister, and my co-worker and I shall aim to carry on in the Lord's service as she would have me do, and according to His purposes.

GRACE IRMA HILL

By NAOMI KNAPP

August 22, 1887—December 11, 1964

At the American Baptist Convention in Atlantic City in May 1964, a lady from New Jersey asked about Grace Hill. She said, "I was with Grace when she was in the play, 'Pillbox', by Margaret Applegarth. It was while practicing for that play that she felt the call to full-time service on the foreign field". That was in 1920 but she still remembered Grace's call.

Grace's father and mother were Welsh. Her father was born in Wales, came to America, became an American citizen, and a Baptist minister. It was while he was preaching in Vincenttown, N.J. that Grace was born, August 22, 1887. A few months later her mother died from an infection in one of her fingers,

and the four children were left motherless. Within a few years the Rev. Mr. Hill married again and four more children were born. The children all loved their new mother. Grace always spoke very happily of her childhood. On a pastor's salary they had to be very saving, the father refusing to contract any debts. "Charge and pay later" was not in his vocabulary. Most of Grace's younger years were spent in southern New York. She graduated from South New Berlin High School in 1902. After graduating from Oneonta Normal School in Oneonta, N.Y., she taught school for several years. It was while teaching in Long Branch, N.J., that she felt the call to mission service. That year she applied to the Women's American Baptist Foreign Mission Society, which was then located in Boston, Mass.

She went to Hasseltine House in Newton Center, Massachusetts for the winter of 1920-1921. She lived in the home with other candidates and attended classes at Andover-Newton Seminary. Her black hair, sparkling eyes, and sweet personality made her a very attractive person. Her ready laugh was infectious and often heard. She had a sweet soprano voice. How her friends loved to hear her sing, especially some of the lovely Welsh tunes!

In the fall of 1921 she was sent to the Bengal-Orissa Mission. For her first year she was located in Midnapore to study Bengali. She studied faithfully, but feared she might fail the three-day examination to be held in Calcutta. Her teacher told her, "What man has done, man can do. Therefore you will pass". And she did. Grace always looked very frail. The first time the mission doctor, Dr H. R. Murphy, saw her he told his colleagues in Bhimpore, "She is too frail to last more than a few years". She continued in service until her retirement in 1953 and is one of the few missionaries who never had a serious illness on the field.

January 1923 she was sent to Bhimpore as the first regularly appointed Woman's Board missionary to that station. Several years before, a single lady had been there for a short time, and in 1922 Miss Sadie Gowen had gone there to help for a year.

Grace became the principal of the Santal Girls' Mission School which had classes through the sixth class (Grade 8). She, also, had charge of the hostel for village girls who came from a distance. The school was in four rooms next to this hostel where approximately twenty-five girls slept on mats on the floor, as many do in their homes. There was no latrine. Each morning and evening the girls, in charge of a teacher, were lined up and marched to the jungle more than a quarter of a mile up the road. During the malaria season the sleeping mats were most all taken by girls lying ill with fever. Very few parents were paying anything for the girls who were there.

With her usual thoroughness Grace began to improve the standards of the School. By this time some of the former students were in Calcutta for training and soon she had a staff of trained teachers. Her first building project was latrines for the Hostel. How the girls and teachers rejoiced when the daily walks to the jungle, rain or shine, were no longer necessary! A second reason for improvement in their health was her attention to their diet and general health habits.

Quietly she began asking the parents to take more responsibility for their girls' expenses. If they couldn't give money, she thought, at least they could give the amount of rice the girls would eat if at home. Some parents responded that they had no rice to give. The same amount of rice was cooked whether or not the girl was at home. With her away it meant that the others had more nearly what they needed. However, some parents did give money, and more girls began to come into the Hostel.

When the Bengal-Orissa Conference met in 1924 and the missionaries were considering where to locate the latest single woman arrival, Grace said, "Send Naomi out to Bhipore to work with me and we will make a team that can't be beat". It was so decided and in the fall of 1924 I joined her there. It was the beginning of many happy years together, her chief

responsibility being the School and Hostel and mine the work with the women and girls throughout the Santal area. Many things we did together and when furloughs came, each took charge of the other's work along with her own.

There were many widows and older girls who needed some means of earning a living. Grace had inherited a pillow-lace class of about thirty-five. Keeping supplies on hand and selling the lace took much time. When the demand for lace diminished, embroidery, weaving, and cross-stitch work were added. Many were the evenings that one of us read aloud while the other cut cloth for luncheon sets, marked patterns for embroidery, or cut patch-work blocks. Those were the days when life wasn't as complicated as it later became. As the School grew and school authorities required more and more records those quiet evenings disappeared.

Grace continued to improve the School. The standard of English was raised; and the School was raised to a Middle English School. She gave much attention to the Bible courses. All this time she was looking for girls who could be trained for the work we missionaries were doing. Bhubo Sundari Murmu, (Mrs Choitanya Mondol) became head-mistress when her mother resigned. We were very happy to have a full staff of Christian teachers, all of them our own graduates and trained. Still Grace was looking for someone for principal. Finally, Nolini Kisku became our first Santal woman B.A. with teacher's training. How delighted Grace was to see her appointed as principal! Nolini worked only a few years before malaria and a weakened heart condition took her from us. The search had to start all over again, but by this time several girls from Bhimpore School were in college.

Grace was deeply interested in each girl who came into the Hostel. She expected each one to be trustworthy and obedient to the rules. It didn't seem to occur to her that they might be otherwise. She loved every girl, loved her into being the sort

of girl she dreamed her to be. How she suffered and prayed for any who did not live up to her ideals! There was Gopal who left us. All trace of her was lost. Then shortly before Grace left for retirement one day, after twenty-five or more years, Gopal returned bearing gifts and telling how she remembered her life in Bhimpore and that all through the years she had been guided by what she had learned there.

Grace spent much time helping both boys and girls with singing. In those early years when we wanted to have a pageant for Christmas, some of the church fathers felt that dramatics had no place in a church. We used the veranda of a mission residence and persuaded skeptical church fathers to attend. The girls came in procession, carrying their lights and singing Christmas songs. As the Christmas story was read from the Bible the girls enacted the stories of the shepherds and the wise men. It was all done with such reverence that the girls were complimented, and thereafter there was no difficulty about programs in the church.

When Grace returned from furlough in 1946 she did less in the school and took charge of the orphanage which had been opened to care for the victims of the famine of 1942. A cyclone and tidal wave had devastated the coastal area of Bengal. Because of this many people had died and families had become separated. She loved those children and rejoiced in the opportunity to teach them and help them learn about Jesus. Most of them had come from villages where there were no Christians and so had never heard of Jesus. Government prohibited acceptance of Christianity before they became of age. Many of these children, however, became Christians and are leaders in their villages. Others went back to relatives, if they could be located. We hope they carried the knowledge of the love of Jesus back with them.

The village people loved to have Grace call on them. I could go and work for hours with a sick person, but a call from Grace

was something extra special. When I went again after she had called, they would look up and say, "Miss Hill has been here."

Life was not all work with her. How she loved to play games! At the close of a day of overwork, the question, "How would you like to have a game?" would bring a smile, a straightening of her shoulders, and her answer, "I think that would be fun." As she played the tiredness and tension disappeared.

Over the years she made a reputation as a mission builder. As school enrolment increased, much study went into plans for new space for the weaving and sewing classes. A school office was badly needed. When the boys were moved to another compound, the high wall between the girls' hostel and the one formerly occupied by the boys was torn down and the boys' hostel remodelled as the teachers' hostel. Between the two hostels a new building for weaving and sewing and for storing rice was placed. At one end was an office. With the integration of boys in the lower classes of the girls' school still more room was needed. By 1935 the girls' compound took on a new appearance. A model house, where girls could live as a small family and learn to manage a home, had been built. Across the road a new four-room primary school boasted the first desks the children had had. The desks were low enough for the children to write comfortably as they sat on their mats on the floor; there was even space for their books.

The Christmas season was a time of double rejoicing that year. For the first time they had a building, of permanent construction, for their worship and assemblies. It was open to the welcome breezes on three sides with a worship center at the east in an enclosure. At its dedication a processional of teachers and children came singing "May Jesus Christ be praised" and took their places on mats within the building. The large audience found their places under the trees. The children's missionary for all Bengal, the principal speaker, chose as his text, "This is the house of God, and this is the gate of heaven." Graces's

plans for furlough required her to leave prior to this climax of all her hard work, but every one was mindful that she was chief "architect" and her spirit was among us. Here have met the primary classes of the Sunday school, the Junior church, Vacation Bible school, and youth groups.

Following her return to the field Grace used a gift from Memorial Baptist Church of Williamsport, Pennsylvania, to erect a permanent building for the new budding Junior High School department for the girls. This building and equipment were her legacy to her successor, Miss Hazel Smith, at the time she moved into responsibility for the orphanage.

After thirty-two years of service in Bhimpore, Grace retired in 1953. She made her home with her sister, Mrs. Adeline Fortney, in Chanute, Kansas. She became active in the Baptist church there. In May 1962, she attended the American Baptist Convention in Philadelphia, staying with her nephew, Dr Norman Maring, a professor at Eastern Baptist Theological Seminary. Before returning to Kansas, she visited many friends and relatives in the East. The next February while leading in prayer at Sunday school, she suffered a stroke. On return from the hospital she entered Neosho Manor, a nursing home. Though she recovered enough to resume her attendance at church, this stroke proved to be the first of others to come. At the home, as she was able, she visited others in their rooms, singing with one old lady who loved to sing, reading the Bible to another whose eyes were not good. She, with a few others who enjoyed Bible study, formed a prayer group. Her love for games continued and often she would be found in a group playing dominoes or chinese checkers. In May, 1964 other strokes came until her right side was completely paralyzed and her speech was affected. Her condition worsened in the latter months of the year, so the end of her earthly life on December 11th came as a blessed release. She is survived by two sisters and three brothers.

LESSONS OF 1964

By A. MAUREEN BRIANS

Most of 1964 was devoted to language study. If we didn't all realize the necessity and importance of knowing the language, I would say, "I haven't done anything this year!" From January to November I was involved in study and practice, but there were limited variations which gave a little spice to life.

The year began in the mountain village of Bhomradhi where we had gone on tour. We joined the congregation which gathered New Year's morning in the little mud church. The crowd was slow in gathering since many had to walk several miles. We had spent the night in a home where a Bible woman, my language teacher, and I had shared a room with some chickens. The chickens were brought in at night or else wild animals would have eaten them. The lesson learned here was: it is all right to go to bed with the chickens but you must get up before they do! After the church service we were off to another village, Behera, where we joined the people in their afternoon church service. "We", by the way, were the driver, a Bible woman, my language teacher, a pastor and myself and for this lap of the journey we were joined by a widow and her two small children. Try fitting that many people into a Volkswagen with a few hurricane lanterns, thermos bottles, miscellaneous bags, etc., at your feet and then you'll get some idea of the density of matter within the jeep. We spent the night in Behera and then went on the next morning to Bania Kundar where we discussed some problems in the church and witnessed a baptismal service. Then after spending the night there we went back to Bhimpur the next day.

From then on from March to November it was study for me. But even this had its variety. In March I went to Pokhuria, a small Santal village in Bihar, the state adjoining W. Bengal. Pokhuria is in the Church of Scotland mission area and I enjoyed sharing the home of a young Scots nurse. It was advantageous

for me to be away from the interruptions of my own home and in a place where I would hear Santali all of the time. Also I had an excellent teacher there too. One of the high points was the opportunity to share in their Easter sunrise service. The Christians there thoroughly clean their cemetery for Easter and each grave is freshly plastered with an earth and cow dung mixture. They use a light color earth and apply the plaster so smoothly that the graves look almost as if they are covered with slabs of cement. In relief, on every grave is a cross then very early Easter morning families go to the cemetery and light candles on the graves of their loved ones. The candles blaze triumphantly, dispelling the darkness, and, as the night turns into day, the whole church gathers to sing and speak of the resurrection. I have never experienced a more joyful Easter sunrise service. Even the smallest child realizes that "we sorrow not as those who have no hope." I was vividly reminded that our Lord is the Resurrection and the Life and he that believeth in Him shall never die! A lesson reviewed!

At the end of April I packed my books and took them along for a study holiday at Kodaikanal. *En route*, due to the kindness of my friend, Marjanet Worrell, I was able to see many of our S. India stations including Ongole, Ramapatnam, Kavali, Nellore, and Vellore. As I stood on "Prayer Meeting Hill" in Ongole looking over the countryside, picking out the now completed schools and hospital and remembering how many Christians there were in that area, I wondered at the faith and vision of those first missionaries. God heard and wonderfully answered their prayers! I could not help but think of Jer. 33:3 "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." A lesson visualized—what great things he did!

It may be said that I wasn't too sociable while on holiday in Kodaikanal, but I had lots of reading material to "wade through", so I kept at it steadily. It was good to have the cool weather in

which to study. And it was good to renew old acquaintances and meet new friends.

After the vacation time I went back to Pokhuria again for the conclusion of my study period. I returned to Bhimpur the end of September but kept on with the study except to take time out to go to our annual Women's Conference which was held in Balasore, October 13-16. November 16-17 were the long-awaited days for the second Santali exam, which I managed to live through and I successfully passed the exams. Those dates mark the end and the beginning—the end of the official study period and the beginning of the village evangelistic work I am anxious to do, the end of formal study and the beginning of informal daily learning from conversations.

I had expected to be moved to the newly-renovated small bungalow in Jhargram before the end of the year, but work was incompleated here and the ordered furniture was not finished as promised so the moving wasn't completed in 1964.

The year ended happily in fellowship with women from several parts of India. I was privileged to be among those attending the organizational meeting of the Union of Baptist Women of India. This group met in Balasore beginning on New Year's Eve. What a joy it was to come to know these devoted Christian women who had come from as far south as Andhra Pradesh and as far north as Assam. English was used of necessity, so for once I had no language problem. Even for those few whose English was not fluent, I do not think they felt any barrier among us. For surely it was like in the early church when they were described as being of one heart and of one soul. We realized anew that we were all members of one body, a fitting reminder on which to end the year and begin the new.

Now in 1965 only 10 months remain before I will be leaving on furlough. I am sad at the very thought of leaving when I am just now really beginning the work that I came to do, but I rejoice at the opportunity which He has given to me. I look

forward to a satisfying year of sharing, giving, and probably mostly learning from my co-laborers. Pray with us that Christians might be strengthened and that we might all have a greater sense of urgency in making known our Lord Jesus Christ.

WHAT WONDERFUL TEMPLES!

By SUSANNE POWERS

A disciple exclaimed, "Lord, Teacher, what wonderful stones and what wonderful buildings!" Jesus answered, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down." Buildings are necessary for our work, but our chief interest is in temples of the body.

This last year our Girls' Schools and Hostel have had more students than ever before. The 730 children in the grade School and in the Girls' High School have filled our rooms to capacity. The school day begins at 10.30 with a 15 minute chapel period daily. In 1964 our 19 senior girls in the High School all passed their final state examinations. Three were in First Division. That was the best scholastic record our school has ever had. Our girls stood first in District sports ("A" cup for girls), and first in the city-wide national anthem singing competition. They were tied for first place in the January 26th Republic Day marching competition. In the State Sunday School examination two of our Hindu girls passed in First Division. We desire that our girls should increase "in wisdom and stature and in favor with God and man."

With the coming of a new teacher in August, I have been relieved of some of my teaching responsibilities. I teach ten periods of Bible and English (American style) weekly, and continue to serve as Secretary of both Schools. Miss Tarulata

Garnaik, our Headmistress, directs the High School quietly and efficiently in the spirit of Christ.

In October the students of Orissa were on strike, but we were able to hold classes. Every day police stood at our school gates so that the girls could enter without difficulty. Most schools lost about a month of class time.

Miss Bindhubasini Behera, our experienced Hostel matron, has capably taken care of the 66 hostel girls and of all matters relating to the managing of the Hostel. In 1964 a few girls had measles and chicken pox, but more than half were troubled with scabies.

Nearly every Sunday finds some of the teachers, or hostel girls with me at some village. On Sunday mornings I go to each of the homes of four of the Hostel and School workers, who are Hindu, in turn, and have a story. We also have told Bible stories at three different times to the children who live at the seashore, some ten miles from Balasore, and once for more than 150 men, women, and children whose work is to break stones by hand at the foot of the hills, seven miles away. There the laborers, most of whom are illiterate, gathered around us. One poorly clad woman asked me why we had come. She was surprised when I said we had come because God loves them and that we, also, love them. Some listened intently to the story of God's love and to the singing of Christian songs.

The Student Christian Movement has grown with the admission of new Christian students in the Government colleges of Balasore, and with the coming of two Christian lecturers to the staffs of the two colleges. Twenty-nine members and friends of the S.C.M. enjoyed the Christmas party which was held at the home of the Skillmans. How happy we all are that Bud, Jan, and six year old Teri Leigh Skillman arrived in Balasore in early December, and are part of our Bengal-Orissa fellowship!

Jesus wrote to the Corinthians that they were the temples of God's Spirit. Our work is to show God's love in His Spirit

to these living temples—whether rich or poor, old or young, educated or illiterate. We can exclaim about the living temples about us, “Lord, Teacher, what wonderful stones and what wonderful buildings!”

RENEWAL IN FELLOWSHIP

By NORMA LARSEN

It goes by many names—conference, retreat, or missionary fellowship, but it most closely resembles a family reunion. In contrast to a few previous year's gatherings, when there was much lamenting about the group's fast-shrinking number, this year found our family so increased that no mission station could handle the crowd! This needs a bit of qualifying, however. We still cry for more families to join us, especially with the impending retirement of the Osgoods and Roadarmels in the coming two to three years. This year's increase was largely among the younger generation. Were there more than one family per mission station, perhaps the 14 adults and 11 children could be accommodated, but, except for Balasore, where our new family, the Skillman's, have just settled, the rest of us are separated from each other by 15-70 miles. In addition to the arrival of the Skillman's, we rejoice in the return of the Louis Kau family. Having been “pushed out” of their home on the Nekursini Hospital compound by the doctor's family (Larsen's), the Kau's are now in Jhargram.

So, it was off to Calcutta where, from January 11th we were comfortably housed and fed at the Methodist guest house of Lee Memorial Mission for three and a half happy days of spiritual and social renewal.

Toward this end, the theme of our 1965 conference was, appropriately, “A New Creature in Christ.” In our morning

devotional periods Maureen Briens reminded us that Christ is *in us*, Wilma Kau, that we are *in Him*, and Jan Skillman, of our responsibility as ambassadors *for Him*. Each did an able job of expounding the meaning of Paul's passage on the subject of the "New Creature" in 2 Cor. 5:17-20.

A highlight of our daily schedule was the review and discussion of Dr. Culbert Rutenber's book, "The Reconciling Gospel", under the excellent guidance of Bud Skillman. In spite of the fact that we had each read the book prior to the conference, and that Dr. Rutenber claims to have written it as a theology for laymen, we nonetheless found it "rough going" in a few places. For some of us non-theologically-oriented housewives, at least, it was a mind-stretching experience. I think all agreed that it was most helpful to rethink aloud and together some of the bases of our faith.

In addition to these book-study sessions there were the inevitable business meetings, including a good report by Bill Osgood of united Protestant work in Orissa called JAM, or Joint Action for Mission. Elected chairman of our conference and of our executive committee was Louis Kau.

All would agree, I'm sure, that the crowning inspiration was the presence of Dr. William Stewart, Principal of Serampore College (near Calcutta). In his first talk he challenged us to be aware of the "wideness of God's mercy and the greatness of His purpose." He admonished us to realize that the size of our activity is not as important as the wideness of our vision of being caught up in God's purpose, not our own. The point was forcefully made by the reminder that, wherever our mission in the world, we too often train just enough workers for present vacancies, when perhaps God would have us create more vacancies! In his second talk he discussed most eloquently the "power of God," relating to our "New Creature" theme.

Recreation was not lacking. Three evenings were devoted to fun and getting better acquainted. It had been a long day of

travelling to Calcutta and then shopping (for all except members of Reference Committee), so a game, which permitted us to delve into one another's past, and some "fun" singing, provided a relaxed beginning to our Conference. Another evening's slide show, to which each family contributed his choice slides of family and travels, was good entertainment, acquainting us with new faces, places, and photographic talent. Ina and Wilma Kau's clever poetic descriptions of various members of the group in past, present, and possible future brought peals of laughter. There was much letting down of hair and school-boy pranksterism as "Teacher Ina" made her historic and prophetic declarations to her "pupils."

One afternoon was devoted to Calcutta sight-seeing. One group herded the young ones about the Zoo, and another group visited shrines and places of worship of popular Hinduism, and of the more recent Ram Krishna Mission's Institute of Culture, as well as the Sikh Gurdwara.

A very poignant reminder of the family oneness which we felt was the prayer period led by Burt Weidman, in which each family or individual laid bare his most pressing problems and needs, as well as triumphs, followed by "prayers-to-the-point" by others of the group.

A soul-searching and inspiring communion service, led by Louis Kau, closed our Missionary Fellowship in a fitting way, and each of us returned to his individual niche with new vigor, and new thanksgiving in his heart for the richness of the fellowship in our missionary family.

UNION OF BAPTIST WOMEN IN INDIA ORGANIZED

By ETHEL ROADARMEL

Many changes have taken place since the first meeting of the Asian Baptist Women's Union was held in Calcutta, India, in 1958 under the auspices of the Women's Division of the Baptist World Alliance. At that time the Baptist women of India, Burma, Pakistan, and Ceylon organized into a Union, believing that all would be benefited by the interchange of experiences and problems and that, under the motto of the Women's Division of the BWA "Workers Together", we would strengthen each other in the Lord's work.

A second meeting of this Union was held at Kakinada, South India, with Canadian Baptists as hostesses, in 1960. Since then, due to various changes within Burma, Pakistan, and Ceylon, it has become impracticable for delegates from these countries to meet with their sisters in India. It was suggested at the second meeting of the Asian Union, held in the Philippines in April, 1963, that India's Baptist women form their own union. For this purpose 16 delegates from N.E. India (Assam), Bengal, Orissa, and South India met at Balasore, Orissa Dec. 31st, 1964 to January 3rd, 1965 inclusive, with American Baptists as hostesses.

Many more had been expected. Although the number was small, those of us privileged to attend were greatly blessed, not only by our meetings for worship, Bible study, and discussion, but also through the fellowship with those of other parts of our country whom we almost never see. Mrs. Annie Goldsmith of Jorhat, Assam, as President of the earlier Union, used Joshua 1:9 and Deut. 31:7 in her opening message and so urged that we: "Be strong, be brave, fear not, for it is the Lord your God who goes before you. He will never fail you, nor forsake you. Be strong and of a good courage." She concluded her review of

what the Asian Union and the local Unions have done by an appeal that India's Baptist women should save one "paise" a day, so that we could send at least 20 delegates to the Hong Kong Conference in 1968. Much awakening of interest and enthusiasm will be necessary if we are to attain such a goal.

A Committee on Findings and a Committee to draw up a constitution was appointed. As a result, the Union of Baptist Women of India has come into being. There are six Baptist Bodies within this Union. They are in areas where work is sponsored by American Baptists, British Baptists, Canadian, Australian, and New Zealand, and General Baptists (Swedish), but we are all one in Christ. The Constitution follows closely the one drawn up for the Asian Union, for we are an integral part of that Union.

It was decided that the present officers, Mrs. Annie Goldsmith, President, and Miss Surovi Sahu of Orissa, as Secretary, because of their experience, should serve for another five years. The office of Secretary-Treasurer has been combined. It was not possible to elect representatives from each area to the Executive Committee, as only three of the six areas had delegates present. These will be appointed by the respective areas. But, from those in attendance, Mrs. Mary Rogers of the Canadian Baptist field, and Miss Anandi Kenwar, Assam, American Baptist field, were elected.

We were thrilled by the reports of women's work, especially in Nagaland, and in the Garo and Lushai hills of Assam, N.E. India, with their thousands of consecrated women, many of whom are doing volunteer work for Christ.

Through such gatherings as these will India's Baptist women be able to pray more intelligently for each other in widely separated areas. There will be contact between Christian women of different parts of this vast continent, so enlarging their vision and enabling them to learn from the experiences of others engaged in God's Kingdom work. We ask your prayers for the Baptist women of India and for this newly organized Union.

OUR PRAYER CORNER

“Prayer is the soul’s sincere desire, unuttered, or expressed.”

Sunday: Thanksgiving that Miss Dhira Sinha, a highly qualified Christian with many years of experience in school work, has come to serve as Secretary for the Girls’ Jr. High School, Bhimpore. Pray that she may find deep satisfactions in this rural position, discovering the most helpful ways in which she can be of service both in the School and in the community.

Monday: For Maureen Briens as she gives full-time, from Jhargram as a center, to work in the Santal villages that she may know God’s guidance in planning this outreach to village people.

Tuesday: That Ed and Jan Skillman, our newest missionaries, may readily acquire a working knowledge of the Oriya language during their first year in Orissa.

Wednesday: That a couple may be found soon to come to W. Bengal in place of the Wernersbachs whom we had expected for administrative and other service.

Thursday: That funds may be forthcoming so that night schools for illiterate people, which have had to be closed due to a cut in the budget for 1965, may be reopened.

Friday: That a Christian teacher, who has had a serious mental breakdown and who has no living parents, may be adequately provided for and be able to have the best available treatment and so in answer to prayer be restored to normalcy.

Saturday: That a qualified Christian accountant may be found to serve as Treasurer for the Christian Service Society, which directs all of our Baptist work in this area.

NEWS ITEMS

The last number of *Tidings* for 1964 was already on its way to the U.S.A. when cables were received Oct. 25th reporting the home-going of *Lillian Breuckmann* on Oct. 23rd. (See articles by Jane Osgood and Satyabati Behera.) The Roadarmels had a letter from Lillian the day before this word reached them, and the Osgoods had a letter a few days later which had been written the night before she so suddenly passed away. A great many people had personal Christmas greetings from Lillian, which she had mailed a few days before her death. On each she had a hand-written message. It is difficult to realize she is no longer on this earth. Her work continues in the lives of young and old who were blessed by her ministry and friendship.

* * * *

Grace I. Hill, retired from overseas service in 1953, after 32 years of service in our Bengal-Orissa field, entered into the presence of her Lord on Dec. 11, 1964. (See article by Naomi Knapp.) Mrs. J. A. Howard represented our Mission Boards and our Bengal-Orissa Missionary Fellowship at her funeral and at Lillian Breuckmann's. Grace is affectionately and gratefully remembered by the older missionaries on the field, and others retired from India, and by countless young people to whom she was "mother."

* * * *

Dr. Robert Larsen and his wife Norma passed successfully their first year oral examination in Bengali, Norma standing first in II Division (no one made 1st Division). Although results of the written part of the exam have not yet been announced, we are sure they have done creditably.

* * * *

Maureen Brians was one of six who took the second year language examination in Santali. She stood second with less than four points below the one who had first place in 2nd Division. There was no one in 1st Division.

It was with great joy that *Ed and Jan Skillman* and their six year old daughter, *Teri Leigh* were welcomed upon their arrival at Kharagpur from Bombay on November 16th. After a coffee hour at the Union Church parsonage arranged by Mrs. Archie Shear, the wife of the pastor, and Ethel Roadarmel, they left by car with the Osgoods, stopping for lunch at Nekursini with the Larsens, *en route* to Jaleswar. The Annual Convention of our Baptist churches of Bengal, Orissa, and Bihar opened at Jaleswar the next day, so the Skillmans immediately met many of our Christian leaders. After living with the Osgoods for some days, they set up house-keeping in Balasore where they are studying Oriya with a tutor.

* * * *

After rejoicing that visas had been granted for *Rev. and Mrs. Robert Wernersbach* to serve in W. Bengal, we were keenly disappointed to receive the word from Rev. A. F. Merrill that for personal reasons the Wernersbachs would not be going overseas. Mr. Wernersbach was to be Mission Treasurer. A couple is urgently needed for the work we had expected they would do, taking over soon some of the responsibilities carried by Mr. Roadarmel in particular. With retirement for the Roadarmels only two years hence, they especially pray there may be someone ready to take over from them.

* * * *

Maureen Brians moved early in January from Bhipore, where she has been located since her arrival on the field in 1960, to Jhargram. This is a more central location for evangelistic work in the Santal villages with Miss Parual Tudu and other Christian workers. Maureen is our only Santali-speaking missionary.

* * * *

On November 19th delegates attending Annual Convention at Jaleswar, went by bus and in cars as a body to share in a thanksgiving and dedication service for our new *Nekursini Christian*

Hospital. Rev. Roma Kanta Sahu, former Executive Secretary of the C.S.S. led the impressive service.

* * * * *

Miss Hazel Morris, American Baptist missionary from Nowgong, Assam (N.E. India), was the special speaker for the Sunday School Convention held at Kharida, Kharagpur, October 28th to 30th, 1964.

* * * * *

Dr. and Mrs. Carrol O. Morong arrived in our mission area January 23rd on a visit to last through February 2nd. Dr. Morong is the Director of the World Mission Campaign to be held under our American Baptist Convention in the U.S.A. in 1966. We were delighted that they could share in the formal opening of our 16-bed new *Nekursini Christian Hospital*, on January 24th. More information about this special day and the work at the Hospital will appear in the next issue of *Tidings*.

* * * * *

We regret that this number of *Tidings* had to go to Press before all of the annual reports were ready for printing. At least excerpts from the remaining ones will be included in *Tidings* No. 2, 1965.

* * * * *

Tori Dee Skillman, 8 pounds, 2 ounces, a sister for Teri Leigh was born at the *Nekursini Christian Hospital*, February 20th, 1965. She has the distinction of being the first "foreign" baby to enjoy the facilities of our new Hospital. We rejoice with her parents in her safe arrival and pray God's blessing on her and her family.

Tidings had gone to the Press for final printing when this news came, but we rushed it along so you would have the word before she grows up!

Statement about ownership and other particulars about newspaper "Tidings" to be published in the first issue every year after last day of February.

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I, K. A. Korula, hereby declare that the particulars given above are true to the best of my knowledge and belief.

March, 1965

K. A. KORULA
Signature of Publisher

