

To open cut here →

INLAND LETTER

NO ENCLOSURES ALLOWED



Sender's name and address →

Place stamp here →

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Ranchi

Through,

Proper Channel.

Subject : Settlement of Rourkela dispute.

Ref : Our letter No. P. 35 dated 30.4.62 and

P 135 dated 15.7.62, no. nil dt. 9.8.62

Dear Sir,

In continuation of our letter nos. quoted above we are once again placing our trouble and difficulties before you for necessary settlement in the next KSS meeting to be held from 2.10.62 .

The KSS meeting held on 17th. July 62 at Ranchi apparently produced no practical solution in regard to longstanding Rourkela disputes. Failure to effectively settle this dispute great frustration and disappointment caused at Rourkela . The hope of immediate decision as assured by the Commission was shattered .

From 18th. July 62 onwards the effectiveness of decision of the Commission lost its force . In absence of any appropriate decision by the KSS , the interest evils of Groupism which had subsided temporarily by the decision of the Commission flared up once again and created the same unpleasant situation with ~~which~~ existed before due to the aggressive and unreasonable attitude of the local Committee members.

The way in which the decision of the Commission implemented had already been stated in our letter no. P 135 dated 15.7.62 addressed to you .

The local members of Mandli Panch has totally ignored the people other than its own group which has been revealed by its own activities, the so-called outsiders not belonging to this locality, were given a step-motherly treatment which can be best illustrated by the following utterance of an active member of the local committee (You outsiders can come to the church if you want , but you have no right to interfere with the activities of the Mandli Panch as this Purnapani Church belongs to the local Oraon people, and you have no claim over it whatsoever.) If this is the kind of utterance that can be heard from responsible Committee members then it can well be imagined what unreasonable treatment we get from them. We have never seen them visiting any homes of our people during the last five months, in need of service which is ~~one~~ one of the essential duties of the Mandli Panch. All service programmes were offered only to their own group members .

The five-man Commission appointed by the KSS to look into the dispute , unfortunately did not have the benefit of the presence of the other two members, ~~which~~ who could not be informed by the KSS in good time. Therefore , we feel that this three-man commission was not fully impartial in its judgment which can be analyzed in the following decision of the commission .

The Commission did not take into account the existing Mandli Panch formed constitutionally in general meeting and instead approved the local committee formed by Sri David Munani which was constitutionally null and void.

The local Committee received an opportunity to foster its own communal objects. In other words germinating seeds of N.Zone of rourkela flourished under the blessing of the Commission's decision.

Under the circumstances mentioned above as devoted and peaceful worship was not possible some of our people decided to hold church services in their own private quarters till such time the KSS finds proper and honourable solutions to our problems. We earnestly hope and pray that proper decision regarding long pending Rourkela a dispute would definitely be arrived at in the next KSS meeting, tentatively scheduled to be held from 2.10.62. Thanking you

Yours Faithfully,

Sd/- S.J.Horo Chairman, Sd/- P. Bara Treasurer Sd/- Illigible Secretary

Original copy sent through the Adhyaksh, Sector 16, Orissa Anchal, please. Sd/- S.J.Horo, D 140 Rourkela

Camp G. E. L. Church,
Chaibassa.

Pastor,
G. E. L. Church, Bourkela
C/349, Sector 16
Bourkela-3.
19.5.64.

The Director,
Joint Mission Board.

Dear Sir,

Although I have written you
several other matters in my letter
dt. 15.4.64 yet I visited Champua
on May 16-18, 64. During my stay
there I contacted Mr. B. Pradhan
who is dealing with our church
property's case in the court there.

May I place you once again
my difficulties that it is quite
hard to work in Keonjhar
district without knowing the mass
languages which are Ho and
Oriya.

with best regards

yours truly,

Copy to: -

The Chairman,
Joint Mission Board.

D. P. Singh
19.5.64.

अन्तर्देशीय पत्र
INLAND LETTER



The Director, J. M. B.
C/o Mr. P. P. Bijoy,
Kokan Chawke, Ranchi
Ranchi.

पहला मोड़ First fold

दूसरा मोड़ Second fold

तीसरा मोड़ Third fold

भेजने वाले का नाम और पता :- Sender's name and address :-



349, sector 16
Ranchi-3

यहाँ काट कर खोलें To open cut here

G. E. L. CHURCH, ROURKELA

SUNDERGARH, ORISSA

Rev. D. C. Minz,
PASTOR.

C/349, Sector 16
ROURKELA 3

Ref.

Date 29.6.64.

The Director,
Joint Mission Board.

Dear Sir,

Received your letter in time. I thank you very much for the same. Our five men deputation visited Rev. Kloss and the Praemuch Adhya-ksh at Ranchi. What our people learnt that both of them do not have least knowledge of Rourkela. The Praemuch Adhyaksh have already agreed to visit Rourkela between July 5-7, 64. We are anxiously waiting for his kind visit without fail.

Our deputation consisted of Messrs Kujar, Kanketta, Ekka, Topfro and P. P. Lakra. They met some of the K.S.S. members ^{also} there and got their advice to move the authorities.

I have already drawn my salary for April, May and June, T.A. and the

C. E. CHURCH ROUKKELA
Expenses of the deputation next out
of the deposited money. up to now
I do not have better action to money.
Our people have made agreed to
give special ^{monthly} offerings to pay
my salary. The money which is
lying with you will be great help to
us ~~if it~~ please do not mind I am
writing you over and over though
I know your official difficulties.

We are happy ~~and~~ to be here.

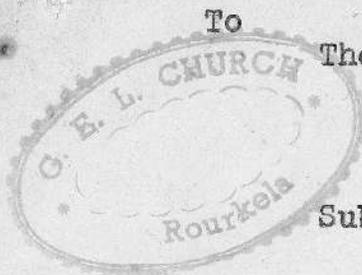
with best regards yours truly,
to you.

J. P. Linn
29. 6-64

I have written a long letter to the
Secy ^{on 27. 6-64} stating the present activities
of Rev. Bird ^{on progress in acquiring land} and ^{difficulties to hand}
our charges of furniture and money
to the Donna Ancher.

J. P. Linn

No. 7 Date. 13-3-64



To
The Director,
Joint Mission Board.
C/O Sri P.P.Bijoy, Kokar Chauk,
R A N C H I.

Sub:- Transfer Order of Rev.P.C.Minj dated
27-2-64.

....

Dear Sir,

With due respect and all the best wishes we the members of the G.E.L. Church at ~~Railway Colony~~, Rourkela wish to put forth herewith the following points on receipt of the transfer order of Rev. P.C.Minj from this place to Keonjhar. ~~This~~ The decision is untimely and prejudiced, as such detrimental to future development of the Church and thus necessitates further reconsideration and orders,

That the transfer order is,

1. Not necessarily urgent at present,
2. Not constructive rather destructive to us at this stage,
3. Not justifiable to the circumstances for which the Church members are labouring for witnessing the Christian Faith at Rourkela,
4. That transfer order of Rev.P.C.Minj reveals the truth as laid down in 'Young India' of Oct.20-1927 " It is a painful fact, but it is a historical truth, that priests who would have been the real custodians of religion have been instrumental in destroying the religion of which they have been custodians", and accordingly have murdered the tender Mandli at Railway Colony at Rourkela.
5. That the order is not in accordance with the Sermon from the Mount which was delivered not merely to the peaceful disciples but to a groaning world, they would not go wrong if they simply cling to it (Mathew 5,1-11).

On the above points we put forth our grounds for consideration:

For points 1 & 2:- Please refer to the article entitled 'Greetings' at page 10 of 'PRACHARAK', bulletin No. 2 of March 1963. The article remained incomplete and the sentiments of Joint Mission Board is defeated and the money wasted and therefore it calls for revision immediately.

Point-3:- Please justify from the following facts,

I. Purnapani (now sec. 18):- It is a mother mandli of present Rourkela. Unfortunately this has been taken over by H.S.L. and the Church has been demolished vide welcome address page 10 of Pracharak

The condition of that Mandli is very unsatisfactory in spiritual progress. Many a times it has been handled by the authorities of the G.E.L.Church but very sorry to note that no solid result has been achieved till now and the ~~lovers of spiritual~~ lovers of spiritual bread and water have been deserted mercilessly. As for example the Purnapani Mandli is now being looked after by different Pastors other than Rev.P.C.Minj of the same faith and group. Colour.

2. Jhirpani:- After the installation of H.S.L. at Rourkela all the tenants coming under the area of H.S.L. have to vacate their ancestral landed property now acquired by H.S.L. and the Christian people have settled down at Jhirpani and have

have formed a Mandali with very poor source of spiritual and wordly help and development. It is very unsatisfactory to mention here that our G.E.L.Church has started to construct a small chapel at Jhirpani since long but till now it has been constructed upto only window level and thereafter it has been stopped. It is worth mentioning ~~h~~ that the entire building has been constructed upto this level due to constant, untiring and colourless missionary spirit of Rev.Dr.E.Peusch, Pastor, German Congregation. We feel unhappy but cannot avoid to express the inability and weakness of our mother church in her spiritual development which should have not been overlooked or neglected by the headman of our church (ORISSA ANCHAL).

3. Similarly there is a newly established church at Jalda with resettled population and they are also neglected in the like manner as at Jhirpani. They have also been put to such inconvenience and uncared circumstances. There is also a church building which is not yet completed and no action seems to have been taken so far. From the above three points we can dare say that our Mandali has been nicely looked after and propoerly served with spiritual gain and knowledge. We have also progressed in acquiring a ~~new~~ piece of land from the Railway Administration at Rourkela. Shortly we are going to take possession of it and our next step is to construct a chapel immediately over it with the help of J.M.B. To be frank and sincere in our statement, we must mention that the entire structure of our church stands on the sincere and faithful service of Rev.P.C.Minj, who^{is} exceptionally in good terms with the men of other churches, with Government Officials, foreign missionaries and well acquainted all round. With his labour and personal capacity we hope that our mother church is shortly going to have an established Mandali with material gain for the Centre.

From the above we wish to express our confidence in Rev.P.C.Minj (Math.16,18 "Upon this rock I will build my church"; through Rev. Dr.E.Peusch, with whom~~he~~ is fully aquinted. It may be better explained vide 'Young India' dated 21-2-29, page 60- x x only we often mistake a bad cause for good and bad man for good and then complain that the cause fails for want of funds. Therefore the continuation of Rev.P.C.Minj as Pastor at Rourkela is necessary.

4. Rev.Minj, who is the corner stone of this Mandali and has been removed from this place and has been proved the truth as expressed above in point 4, therefore it is to be suitably altered.

5. It is self explanatory and better known to you still then a quotation in support of our Saviour's teaching from non-christian world is quoted for further development in the context - 'Harijan' dated 28-11-36, page 333.

X x But every one cannot decide what is good and authentic and what is bad ~~is bad~~ and interpolated. There should therefore be some authoritative body that could revise all that passes under the name of a scripture, expurgate

expurgate all the text that have no moral value or are contrary to the fundamentals of religion and morality and present such an edition for the guidance of christians. ~~This~~ Certainly the whole mass of christians and the persons accepted as religious leaders will not accept the validity of such authority need not interfere with the sacred enterprise. Work done sincerely and in the spirit of service will have its effect on all in the long run and will most assuredly help those who are badly in need of such assistance.

For instance, Gua, a well established centre of Joint Mission Borad has been allowed to remain assuch and Rourkela, an infant sprouling in creddle has been denied the previlage. ¶

The very recent tour of Rev. Dr.C.Berg to Chhotanagpur and Assam when he denied us the peace and happiness, we groaning souls were longing with pupitating hearts, is another instance of this nature.

With the above circumstances, we the heavily agrieved and socked Mandali draw your kind attention to verse ~~five~~ 5, Chapter 4 of 2nd Corith and request you to kindly put up the matter again in the Board for re-consideration and revision of orders in the light of a faithful custodian of Holy Script.

We may be excused if our grievances are not suiting you, but we feel that we are in a position indicated in verse, 32-33 Chap. 88 of ~~Kespai~~ Acts 8: 32-33 and cannot avoid but cry once more for ever.

Hope you will give us all possible help at your level and try your best to make suitable arrangements for our ~~relieve~~ relief and save us from this ~~zaxxparx~~ ~~disaxxatrophx~~ catastrophe, as empowered in letter jeopardized No. nil dated 3-7-61 of Manager and General Attorney of Board of Management, G.E.L.Church of Chhotanagpur and Assam, vide page 21 of Bulletin 'Pracharak' No.2 of March 1963.

Members of the Mandli:-

- Mandli
10/3/64
(K. M. Kiyar)
- Imroha
10/3/64
(P. P. Kerkatta)
- Tirkey
10-3-64
(B. Tirkey)
- Shiga
10-3-64
S. Tige
- F. Tirkey
(F. Tirkey)
- B. Tirkey
(B. Tirkey)
- T. Tirkey
10/3/64
- B. Tirkey
10-3-64
- T. Toppo
10-3-64
(T. Toppo)
- T. Toppo
10-3-64
- Umed
(U. Umed)
10/3/64

Yours brethren in Christ.

Umed
10-3-64
(J. Ekka)
Secretary.



Copy forwarded to the Secretary, J.M.B. for his information. forwarded to Chairman, J.M.B. for his information. His kind attention is invited to verse 2-3, 1 Tim. 2. forwarded to Up-pramukh Adhyaksh, G.E.L., Church, Rajgangpur. His attention is drawn to Luke, 12:2-3 for his information and guidance.

and all other members of the congregartion

K.T.O.

Copy forwarded to Pastoe Seeberg, Mission Inspector, Gossner Mission Society with all best wishes and compliments for his kind information. It is sent to him because he has visited us and has seen us in the Chapel hut. Our case has been explained above and he is requested in a body to kindly advise the Board to handle our case in right earnest and help us in body, mind and spirit. A copy of the article 'Greetings' is enclosed for his ready reference.

Sd/-
Secretary
G.E.L.Church, Rourkela.

Correspondence to be addressed

Shri J. Ekka,
Secretary,
C/O Rev. P.C. Minz,
Qtr. no. C/349 Sect. 16
Rourkela-3, Orissa.

Members of the Board:-

Yours brethren in Christ.

Copy forwarded to the Secretary, J. E. B. for his information.
Forwarded to Chairman, J. M. B. for his information.
His kind attention is invited to verse 2-3, 1 Th. 2.
Forwarded to Up-pramukh Adhikari, G. E. L. Church, Rourkela. His attention is drawn to Luke, 12: 2-3 for his information and guidance.

and all other members of the congregation

7.2.64

The Director,
Joint Mission Board.

Dear Sir,

I received your letter dated 3.2.64 . I thank you for the same. In reply I have to write as follows -

1. I have brought no case in the court of law against any member of the Church not even in any Church court.

2. I got two letters , one from the Pramukh Adhyaksh Dr. Bage and the other from the Rev. C.B.Aind Adhyaksh of Orissa Anchal. In both of these letters I was directed to arrange for a Reception in honour of Gossner Mission Director Dr. Berg. I got the letter from the Orissa Adhyaksh on 5.1.64 and at once I tried to contact Rev. C.B.Ekka and Rev. C.A.Kindo through Sri J.A.Tirkey and Mr. S. Hemron , Mr. Yakub Khalkho and Mr. David Oreyo whom I met personally. I talked with Sri Sanotosh Popono and contacted also Mr. S.J.Horo through him . I arranged for a meeting at my quarters on 8.1.64 at 6:30 p.m. in order to make the arrangements. A good meeting took place .All concerned were informed by me to assemble at 5 p.m. on 10.1.64 at Railway Colony place of worship .About 90 Christian brethren including Lutheran, Andhra Evangelical Lutheran, Anglican, Methodist, C.M.S. and about 150 non-Christians were waiting for Dr. Berg. We two pastors Rev. J.Soy of Ratchirkera, ~~and~~ Mr. S.J.Horo , Mr. A.M.Popono, Mr. A.M.Lugun, Mr. Julius Tirkey, Mr. K.M.Kujur, Mr. P.P.Kerketta, Mr. J.Ekka, Mr. M.D.Tiru, Mr. Kalep Kiro and I were among these who were waiting for him till 8 : 45 p.m.

We were very much disappointed and especially the non-christians because we could not get the message we expected from our most respected Director.

As far as I could I tried to do the task given to me by the Pramukh Adhyaksh Dr. Bage and the Adhyaksh Rev. C.B.Aind.

With best regards,

Yours Truly,

Sd/- P.C.Minz

7.2.64

G.E.L.Church Rourkela

Copy to

1. Pramukh Adhyaksh G.E.L.Church, Ranchi
2. The Adhyaksh, Orissa Anchal, Rajgangpur

Chakradharpur
Date 9-11-63.

To

The Director,

J. M. B. Chaibasa.

Sir,

I let you know that the new Christians of Sisiba defeated in the case of their land. Now they want to appeal in the upper court (Dewan Court). They want to know the decision of their application in which they demanded Advance money from the J.M.B. Please tell them your decision about the same. They want to have the document of the Chhuachhent Care too. Can you kindly show them!

Yours faithfully

V. Soy, Pastor

J. M. B. C. K. P.

9-11-63.

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

The 1st November 1963

To Whom It May Concern.

This is to certify that Sri Simon ~~Dada~~^a is appointed Pracharak of the Joint Mission Board of the G.E.L. Church stationed at Chulibhanga to preach the Gospel in and around that village, P.S. Badam Pahar, Dist. Mayurbhanj, Orissa. He is ~~asked~~ not to take part in politics. He should, however, take part in constructive programmes of the nation in all social and welfare concerns ~~of~~ of our country as far as he can.

Copy to :

1. Rev. C. H. Samad, pastor,
G.E.L. Church Rangamatia,
Dist Mayurbhanj

2. Rev. Dr. M. Bage, Pramukh Adhyaksh,
G.E.L. Church, Ranchi

J. J. P. TIGA
1.11.63
Rev. J. J. P. TIGA,
DIRECTOR,

Joint Mission Board,

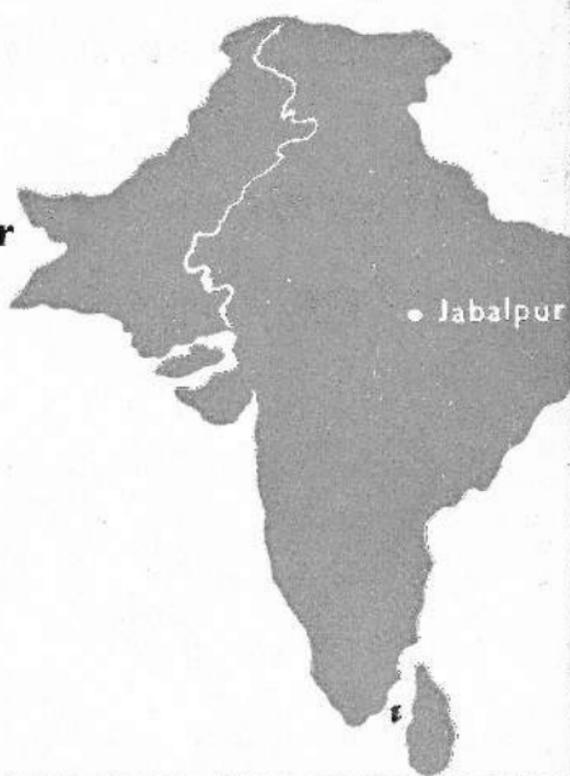
C/o. P. P. Bijay

Kokar Chowk, RANCHI.

CARAVS

OF INDIA

The
Christian
Association for
Radio and
Audio
Visual
Service



**Plans for
CARAVS new
Communication
Arts Center**

CARAVS AT A GLANCE

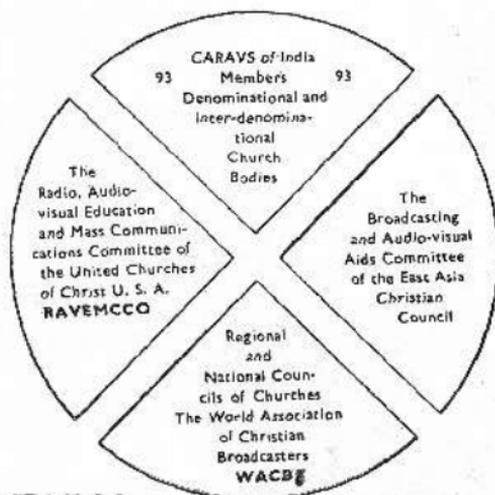
ORGANIZED originally as the Radio and Audio visual Service Council of the National Christian Council of India, in 1959 it became the registered association of co-operating churches to promote their radio and audio-visual services.

In 1962 CARAVS was further strengthened by the amalgamation into it of the Department of Mass Communications, which for the past fifteen years has been located at Leonard Theological College.

The enlarged CARAVS after uniting the resources and staffs of these two organizations is reorganizing and enlarging its services to assist in the educational, medical, social uplift and evangelistic task of its constituency.

CARAVS OF INDIA

and the
World
Church's
task
of



COMMUNICATION.

Names to the faces on the next page.

- | | |
|---|--|
| 1. Mr. V. M. Koshy
<i>President</i> | 6. Mr. Rex Bicks
<i>Treasurer</i> |
| 2. Rev. K. Dayanand Bhasker
<i>Executive Secretary</i> | 7. Dr. James E. McEldowney
<i>Associate Secretary</i> |
| 3. Mr. Martin Lall
<i>Distribution</i> | 8. Mr. V. Macwan
<i>Photography</i> |
| 4. Mr. Emanuel Lee
<i>Recording</i> | 9. Mr. S. Murthy
<i>Photography</i> |
| 5. Rev. P. Solomon Raj
<i>S. I. Field Director</i> | 10. Mr. Gil Galloway
<i>Electronics</i> |



The Christian Association for Radio and Audio-Visual Service

93 Members 93
Administrative Board.



6

2



Administrative Staff

Executive Secretary

Departmental Directors
Technicians

Associate Secretary

7



Central Office
General Administration of the Association

Communication Arts Center
Buildings, Equipment

Research — Publications
Audio-Visual News, Handbook, etc.
Surveys, Exchange

3



CARAVS Membership
Overseas resources

Finance

Cultivation of special funds

8



Film and Film strip Library
The largest Church library of religious and educational films in Asia.

Graphic Arts
(non-projected aids)
Production
Supply
Promotion

Photographic Service
Film and Film strip production
Promotional and publicity photography
Scripting, Processing

Radio
In India Radio is a State monopoly
Supervision and preparation of recordings
for broadcast over available stations

Studio

Recording Service
Sound on Film
Gramophone Records

4



Drama
Music



9

South India Field Director
Promoting, Training, Utilization

Training Courses
East Asia A-V Course
Theological Students training

5



Developments

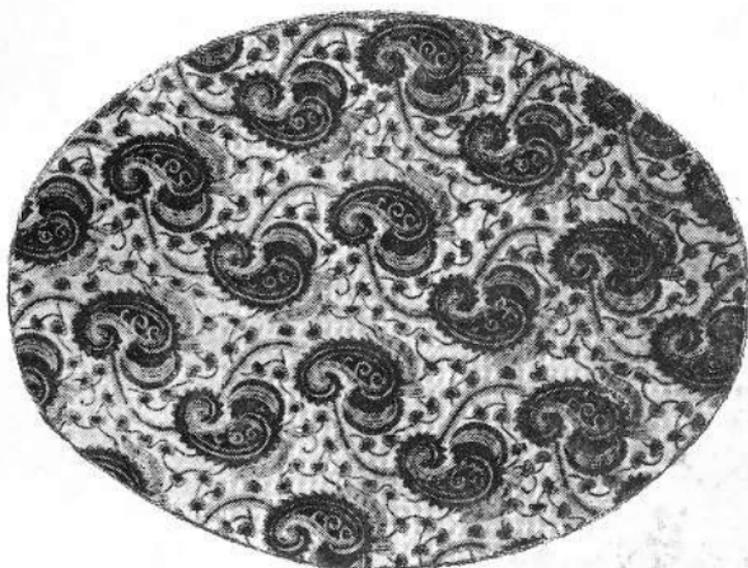
Sales Department — Materials, Equipment, Supplies, Books, Etc.

Center Facilities: Auditorium, Reading room. Display
Training, Apprenticeship.

Expansion in Radio, Graphic Arts, Drama, etc.

10



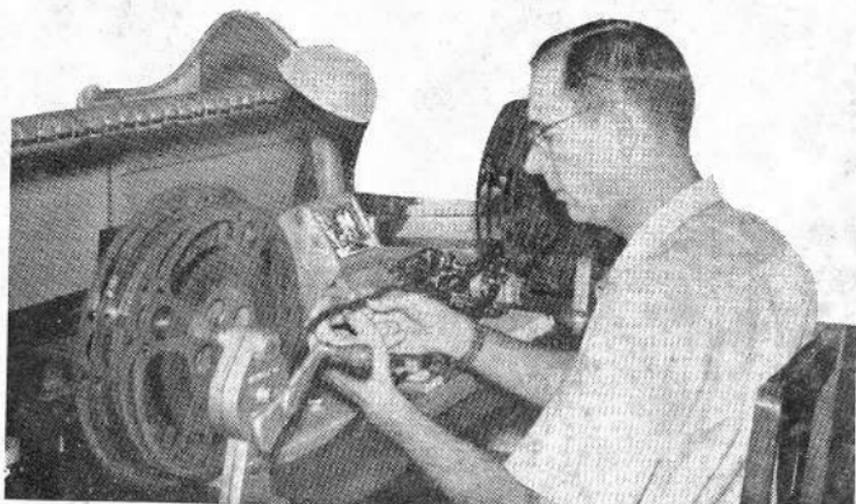


CARAVS UTILIZES THE CULTURAL PATTERNS OF INDIA

The deepest experiences of history are caught up in a nation's unique art forms—forms of color, shape, rhythm. Today new ideas and social growth are finding expression in these familiar forms and sweeping changes are reshaping life in this, the largest of all democracies.

CARAVS seeks to use these familiar forms, patterns, meanings in its audio-visual materials. The deepest secrets of our Faith and our maximum contribution to the minds and spirits of men come alive for multitudes when they are manifest in these familiar patterns.

Films in the Indian setting with Indian actors, Radio programs produced by the people of India, Drama, Art, Music, employing the finest forms of the Nation gain their noblest and most meaningful expression for people in every walk of life.





**AUDIO
VISUALS**

WIDELY USED IN INDIA

Motion Pictures. Powerful means of Communication.

India is the second largest moving picture producer in the world. High quality feature and documentary films are produced annually.

More than two million attend the nearly five thousand moving picture houses every night. Only seldom are Christian films seen. Most of the films depict Hindu life and culture.

Radio. Countries such as Russia and China pour their propoganda into India daily. All India Radio stations do not broadcast religion but their cultural programs are strongly flavored with Hindu thought and music.

It is difficult to broadcast Christian programs into India but we are undertaking to help the Indian Church reach its own people.

India is open to new ways of learning. We are in the midst of a communications revolution. Prime Minister Nehru is reported to have said that the Industrial Age began in India when William Carey introduced the printing press into Bengal.



The Church has always been in the forefront in inventing and using new ways of communication. Today, if the Church lags behind at this crucial state in history, we would be doing ourselves and the Church a great disservice.

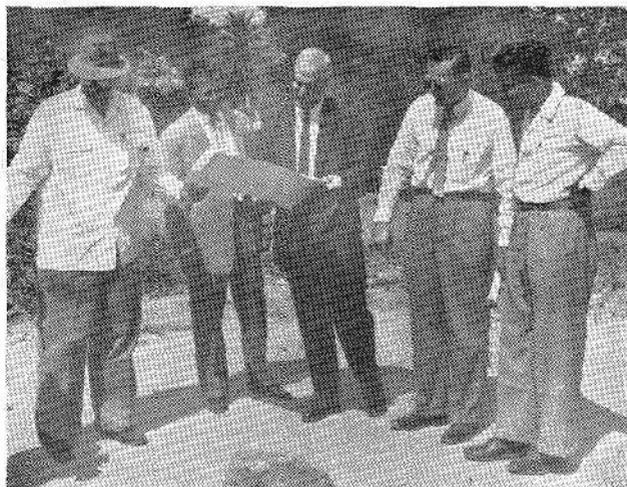
CARAVS is under compulsion to give leadership in audio-visuals at such a time as this.

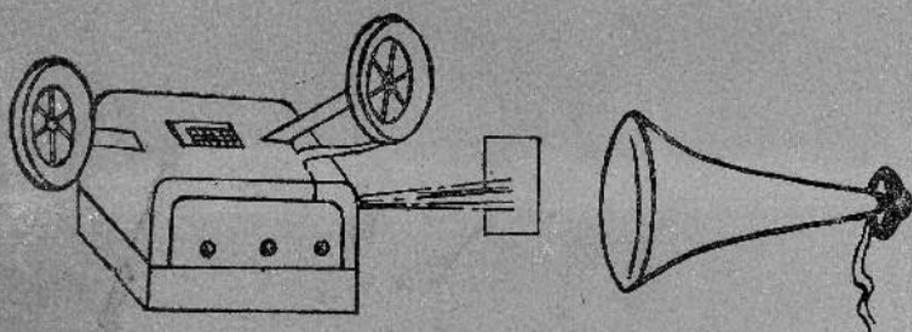
CARAVS TODAY

Today the multitudes pass the gates of CARAVS. It is located at the crossroads of a great city. True, its buildings are old and inadequate but its location is ideal.

CARAVS TOMORROW

CARAVS must build for the future. The needs of the Church for the coming years have been calculated. Into the new CARAVS will go work areas for production, training, utilization, distribution, administration. Its structure will symbolize in form its ideals and purposes—to enlighten men's minds and spirits and make them free. It will symbolize learning and faith. CARAVS will build to serve.





PROJECT AND AMPLIFY

There is scarcely any area of life that is not touched by the active good will of those who are determined to make life better. Agencies and individuals channel their giving into such organizations as CARAVS because they want their gifts to be multiplied and extended to touch life at its greatest need and touch it deeply. Here is a way one may not only PROJECT his helpfulness but AMPLIFY it many fold as it stimulates persons and groups to seek life on a higher level.

Your help is needed.

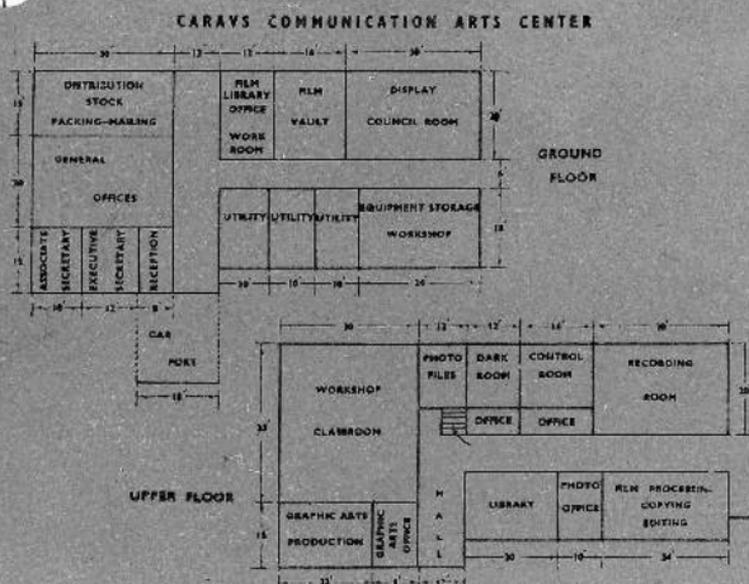
In order to build the new Communication Arts Center, CARAVS must find financial resources of considerable amounts and must lay foundations for the continuation of a growing and effective service. Churchmen and Church agencies are urged to send contributions through RAVEMCCO or Denominational and inter-denominational agencies.

Charitable organizations and foundations are invited to share in this development which serves far beyond the confines of any community, class or group.

Address inquiries to:

The Executive Secretary, CARAVS
15 New Civil Lines,
Jabalpur, M. P., India.

W.I.



Chaibera.

Date 31-3-64.

महामन्त्रवर साइरेचर साहब,

महोदय, मैं ने साच ईड का बिल को आप के द्वारा पास करके साइवर के हाथ से पास। 25 के लिये दायरबाद। बिलों का जोड़ आप के कुल जोड़ से नहीं मिला कारण कि आप Current Salary के जोड़ को जोड़े थे। मैं पैसा वाते ही इसको आप के पास भेज दूँगा।

दूसरी बात है कि मैं बिल को भेज दूँ का आप ही बिल ले जाऊँ निश्चय ही होने पर न भेजा दूँ और न जाने का साहस होता है।

तीसरी बात साफ की जिसे कोई कारण वस महु महु मारी बहुत देरी से भेजा सब रहा दूँ वैसा ही परवारी ईड का महवारी काम का रिपोर्ट भी।

चौथी बात कौन कौन बिल J.M.B. के Budget में नहीं है लिख कर के सीधे दम कारियों को बताते वा मुफको लिखते तो अच्छी बात होगी। कि बिल में न आवे।

आप का आज्ञाधीन

J-Soy

Chaibera. 31-3-64.

11th. Nov. 1963

To,
The Pramukh Adhyaksh and the four Anchal Adhyakshes
of the G.E.L. Church.

Dear friends,

Yishusahay to you all and to all the members of the Gosner Church under your kind pastoral care.

The K.S.S. in its resolution dated April 8-13, 1961 according to which I was appointed Director of the Joint Mission Board said "The Joint Mission Board is a very important arm of the G.E.L. Church and so in serving that Board as Director Rev. J.J.P. Tige will be rendering great service to the G.E.L. Church." The J.M.B. has been described and accepted as a very important arm of the Gosner Church. We the six pastors and thirty Prasharak of the Joint Mission Board are trying our best, against all hardship and difficulties, to spread the Kingdom of God in the areas which the Gosner church has given to us. In 1962 we baptised 121 new converts and in 1963 up to 30th. September 1963 we baptised 126 new converts and we are hoping to baptise some more in the latter part of this year.

Besides making new converts in non-Christian areas we have two other types of work which are, (a) Taking care of the souls in difficulty/industrial centres namely, Gua and Naurkelas, and (b) Taking care of such Christians who are small in number and live far away from the approach of the pastors serving under the Synods. This type of places are many in Orissa (Sambalpur and Nayurbhanj districts). These two types of work have also been entrusted to us by the authorities of the Gosner Church.

In order to keep the members of our Church informed about the work of the J.M.B. I have issued two Bulletins under the name "Prasharak" and circulated them as widely as possible. The first one was in 1962 and the second was this year. These two publications were not at all enough or adequate to give all the information to speak to the assemblies and congregations on several occasions at different places; the most important of these are those which I spoke at Koronjo during the Jubilee of the Koronjo Synod, a talk in the Headquarters Congregation at Ranchi last Oct. when the Pramukh Adhyaksh Rev. Lakshmi Prasad let me have the collection of the day for the work of the J.M.B., and several talks which I have given at Chaibassa being called upon to do so by Rev. L. Coppin, Synod President.

It is my strong desire to make the members of the G.E.L. Church feel that it is the "arm" of the Gosner Church. I want to accomplish it by personally presenting to the Congregations what the J.M.B. stands for and what it is doing and what it has to do. When I spoke at Ranchi on 14.10.1963 I learnt that there are many who would want to hear more, pray more and do more for the J.M.B. and with the J.M.B. I am sure there will be others in your areas who will want to hear about our work and to become more

interested in the work of the JMB. It is quite clear that it is the spiritual life of the Congregations of the Gossmar Church which is the source of spiritual strength of the Joint Mission Board and we the workers of the JMB can draw spiritual strength through you only because you are the source of our commission. The Gossmar Church has commissioned us and we trust that the congregations of the W.M. Church are the immediate and direct channels of our vitality. We may get money and other secular helps from other sources but we cannot get the most important strength, namely the spiritual strength from other sources except through the Gossmar Church.

It is therefore my desire to come to you, your Parishes Ilakas and your Synods, not so much to their meetings but to the Congregational gathering for offering praises to God and for asking strength and grace from God for our work in and through the Congregations. I offer myself for this service and express to you my willingness to include in my programme visits to your congregations occasionally as and when and where you would ask me to come. It is impossible to go everywhere but certainly I can and I should go to few places which you will choose.

While concluding, as you enter into a new term of your office may I pray with you, "Heavenly Father, graciously fill us with Thy love as we go about our tasks and finally present us faultless at Thy throne of grace with great joy. Amen."

Yours Sincerely

J. J. J.

1. Fr. Ad. Rev. Dr. Bage ✓
2. Adh. C/S David ✓
3. " J. Tojono ✓
4. " C. B. Muz ✓
5. " C. B. B. Howard ✓
6. Secy JMB (copy for information) ✓
7. Treas. JMB " ✓
8. Chairman JMB
9. Inspector Seeborg

Gua.
11.3.64

To, The Director F. P. B.

Dear Sir,

I beg to inform you that I am leaving Gua from the 16th inst. I felt as long as I will be here, people will not give me time to have my things. Hence I will be at Ranchi from the 16th March. My Exam Commences from the 31st March.

In res my application for study leave, I hope that you will send some pastors to Gua for Good-Friday and Easter service.

The third important thing which I like to mention, that I have not received the Bill of Pracharaka Siksha class, November-December, and January + Feb. Bill. Please be so kind enough as to pay me up all the bills along with the pay of the month of March 64. I hope the March payment will be the last which I shall receive from the F. P. B. Thank you very much for your

kindness in granting
we study leave and
in giving me other
many facilities for
my other activities.

yours faithfully
Pastor S. Susin,
Gua.

पोस्ट कार्ड
POST CARD



केवल पता
ADDRESS ONLY

FRANCHI
12 30 PM
14 MCH
1964

Rev. J. J. P. Tiga
(Director J.H.B.)
C/o P. P. Vijay
Kirana Merchant
Kokkar Chowk,
H.B. Road,
Raichur

INLAND LETTER

NO ENCLOSURES ALLOWED

17.4.64

Sent Monthly Report forms to.

1 Rev. C. H. Samad

2 " M. Toporo

3 " C. H. Tuki

4 " J. Soy

5 " P. C. Minz

6 " C. H. Tuki

7 " M. Toporo

24.4.64

Sender's name and address —

[Handwritten signature]

Stamp fold

... are also being invited to take part in the function.
The other details will follow but in the mean-
time I was asked to write to you all in advance in order that
you may keep the date free for the purpose.

You are requested to kindly inform Dr. Berg
that he is desired to kindly dedicate the humble chapel, and
to give message. We hope that the audience will be a mixture
of Lutherans, Anglicans and non-Christians. We suggest that

Kekar, Ranchi, the 15th. May, 64

The Rev. Dr. M. Bage, Chairman,
Joint Mission Board, Ranchi.

Dear Brether Bage,

Thanks for your letter dated the 14th. May received just now through Daud mali.

As I wrote to you yesterday I am going to Khunti-tely today as I have to discuss some urgent matter with Dr. Junghans in connection with our financial arrangements and also to draw my bills. I was expecting him here yesterday or today but now I learn your letters received yesterday and today that Dr. Junghans is not coming this week. In the letter which he sent me, written on 1.5.64 and received yesterday, he wrote to me that the J.M.B. would meet after the 16th. Hence there is no hope of his coming now. I have also to talk with him about the "owner beek" for the jeep. He had intended to go with me to Reurkela in the last week of the last month for this purpose. That could not be done. I want to fix a date with him for this matter also. This is also most urgent. Fortunately I have been able to pay the road tax and I am going about on this strength but I must have the owner beek. Without the owner beek, as I have been told, no more tax will be received from me for this jeep. Tax has been paid for till the end of June 64, and without the owner beek the jeep will become useless. Dr. Junghans hopes that if we go to Reurkela, we may be able to obtain the owner beek or its duplicate.

Copy to
Rev. H. Kless

Yours Sincerely,

J. H. Kless
15/5

From

Rev. Dr. M. Bage,
Chairman, Joint Mission Board.

To

Dr. Junghans,
Secretary, Joint Mission Board, Khutitoli.

Ranchi, the 14th May 1964

Dear brother Junghans,

I do not know whether you received my letter which I have sent by post quite recently. There I have suggested that you to come to Ranchi either on the 14th or on the 15th and that the Joint Mission Board to meet on either of the two days. This was based on the information you sent to me through brother Schwerk. However, according to the talk I had with brother Tompforde I doubt whether you would be able to come. You have mentioned in your letter to brother Tiga that the J.M.B. would meet sometimes after 17th as he mentions.

To-day, I, together with brother Kloss and also with brother Aind considered of the possible date when we all could meet. Accordingly I suggest that we all now meet for the J.M.B. meeting at Khutitoli on the 24th May when I and Rev. Aind shall be there for the Headmasters' conference. Brother Kloss has also agreed to be there on that day. Will you please make it possible that you are also present for the meeting on that day.

With kind regards and greetings specially to Mrs Junghans
Yours sincerely,

Copy to:

1. Rev. H. Kloss
2. Rev. C. B. Aind
33. Rev. J. J. P. Tiga ✓

M. Bage
14/5/64

Dear brother Tiga, We all feel that the J.M.B. meeting is urgent, but we do not know when brother Junghans is available. If he comes 4. day, it is quite all right for the meeting to be on 24th. Your presence in the meeting will be ~~very~~ ^{very} ~~much~~ ^{much} appreciated.
M.B.

Rev. J. J. P. TIGA,
DIRECTOR,
Joint Mission Board,
C/o. P. P. Vijay
Kokar Chowk, RANCHI.

Copy

Kokar
14.5.1964

The Braumleh Adhyaksh
S.S.L. Church

Dear Bro: Base,

Just now received through
Daud mali a letter from Dr.
Junghaus dated 1st May 1964. In
this letter he has written about
Rev. P. P. Mink which is very im-
portant. He says that the JMB
will meet after the 16th inst, I had
booked 14th + 15th for the purpose
according to your note. This
being the case I am planning
to go to Dr. Junghaus tomorrow
I have to go out on tour on the 17th
inst.

Yours sincerely

J. P. TIGA

C/o. P. P. VIJAY
Kokar Chowk, H. B. Road, Ranchi.

407
1600
264

Pracharak Antony Sey,

Karurikecha.

Pyare Pracharak Sey ke mera Yishusahay.

Report fern Padri Sey ke pas diya gaya
Ap ke unke hath se mil jayga ya mil gaya hega.

Ap ke Champua me Shiksha Class ke jana hu :
Mera driver bimar ho gaya isliye abhi fir se din thakra
hega. Main o chhe likhunga.

Ishwar ap ke kamon men ashish dewe aur ap
ke saprawar bhala changa rakhe. Mandi ke sab bhai bahinon
ke mera Yishusahay.

Ap ka Bishwasht,

Director.

G.E.L. CHURCH CHOTANAGPUR & ASSAM
PRESIDENT CORRESPONDANCE FILE.

1. L. W. F. (A) General (B)
2. Theological Education (A) Ranchi (B) Serampore (C)
3. F.E.L.C. in India.
4. Bihar Christian Council.
5. Kuratorium & other friends in Germany.
6. U.S.A. (St. Paul Luther Seminary & other friends).
7. Circulars.
8. World Council of Churches.
9. Personal.
10. G.E.L. Church Properties.
11. Schools.
12. Pastors' Retreat.
13. C.C. Minutes & Notices etc.
14. Surguja.
15. Gossner Church Youth Organization.
16. India Sunday School Union.
17. The Women's Work.
18. Student Christian Movement of India.
19. Gharbandhu.
20. Missionary.
21. N. C. C.
22. Ministerium.
23. L. N. M. S.
24. Assam Synod.
25. Bengal "
26. Burju "
27. C. P. (M. P.)
28. Govindpur Synod.
29. Hazaribagh "
30. Khutitoli "
31. Kiakel "
32. Koronjo "
33. Manbhum "
34. Northern "
35. Orissa "
61. Aradhana.
- 62.
63. Santal.
64. Foreign Study.
65. Tours.
66. Rev. J. Toppo.
67. M. Tete.
68. Rev. J. Lakra.
69. Miscellaneous.
70. Declaration.
71. Commission.
- 72.
- 73.
- 74.
- 75.
- 76.
- 77.
78. Church Council.
- 79.
- 80.
- 81.
- 82.
- 83.
- 84.
- 85.
- 86.
- 87.

Jeremiah Nabi ki Kitabe
old Test _____ S. Swine J. Soy
New Test Mark ka Susamachar _____
Theology Prishwas Daspan ~~Chudh~~ P. C. Minz
Director C. H. 14h.

Preaching to _____ S. Swine
non-Christians _____
Bhajas _____ C. H. Sawad

Ch. History _____
Marhi Marhison ka _____
Barman _____
P. C. Minz

Note: Har ek 8 (ath) updekh taiyar
kare - Is har sale padri ek sath aweng
aur ek sath lautenge.

G. E. L. Church Chabasa.

27-3-64

महामन्त्र कर साइरे कर साहब

Joint Mission Board Koker.

महोदय, आप से मिलने के लिए मैं तारीख
23-3-64 को मैं रूंची जा रहा था पर नहीं
गया कारण कि यहां चाइकसा को चककापु
में बहुत गड़बड़ रहा।

मैं जब कितने किलों को पास
कराने के लिए भेजा रहा हूँ। आप के
शुक्र के पास से पास करके वापिस
कर दोजिने कि मैं अपनी सुकि धातु ला
यहां से सीधे लुटी टोली जाऊँ। Rev. P. C.
Ming का Roundela Allowance को House
rent को भी पूरा किल में दिखाया हूँ जो मैं
आप आधा करने अर्थात् मार्च 12 तक का
बचाने के कारण कि आप तब चककापु
नहीं आये हैं।

महोदय रिपोर्ट काम जल्द उपवा

दो जिन्हें क्योंकि आप के राँची में रहने के कारण
थापद और अधिक जबरन प्रकथक हैं।
बिलों के साथ और भी कई एक चिट्ठी
पत्रियों को भेजा है।

आप का आभारवारी
J-504

नोट- बीते साल का कबाय 27-3-64

बिल समूह इस प्रकार हैं साथ
होना चाहिए नहीं तो बीते साल
का उपाय प्रकथन नष्ट के सुबुंगा

J-507
27-3-64

Jamjwariya 4-2-63

महामायावर दादर कूर सहैय
को नमास्कार होवे ।

गर्ज वात कि सहैय में आप
के पास दो दखस्त दिया था
उसमें बिते साण का जबब
मुझे मिला था पर इन साल
में फिर एक दखस्त दिया
उसका जबब अभी तक नहीं
मिला सो आप के मिमन बोर्ड
में जगह बघत है इस लिफ में
फिर से आज्ञा दे रहा हूँ आप
बोग लोग कृपाया मुझे गृह्या
कि जय में आप के आज्ञा
कानुसार जहां भेजेंगे वहां में
जाऊंगा क्योंकि जी मांगक है
उसकी गरूर मिलना चाहिये

जीसकी ईश्वर बुलाता और
चलाता उसका मन फिर
आशा रखता है मैं ईश्वर
से बुलाया गया और चार
पांच वर्ष शान्ति में काम
करता हूं पर बेतन घटो है
हलत मेरा गरीब है इसलिये
मैं आशा के साथ देता हूँ
आप का आशीर्वाद करी

पं० Markas Surin
Jama Juriya
P. O. Sar Sara
Dist Sundargarh

पोस्ट कार्ड
POST CARD
साथ में कार्ड आब के लिए
THE ANNEXED CARD IS INTENDED FOR THE ANSWER
केवल पूरा
ADDRESS ONLY



To the Director joint
Mission Board
G. E. Church. P. O. Chaibasa
Dist Singbhum
(Bihar)

Under Postal Certificate

1. The Secretary, W.S.S.
S. E. Church, — one Express
P.O. & St Paulis, inland letter
Bihar

2. Pastor C. Seeberg,
Mission Inspector, — one Air Mail
Evangelical Mission Society, inland letter
Berlin - Briedenau,

Hauptstr 19/20
West Germany

2 Articles

Handwritten note:
15.11.54
3-4 P.M. B. O.



Under Postal Certificate

1. The Rev. H. Kloss,
E.E.L. Church, Ranchi,
Bihar → one inland letter
2. The Rev. Dr. M. Bage,
Pranabha Acharya, - one inland letter
E.E.L. Church,
P.O. Ranchi,
Bihar
3. Dr. K. Jungheans, D.Sc. - one inland letter
Director A.T.C.
P.O. Khuntol (Bundega) 3 articles
Sh. Ranchi, Bihar

10
1.5.64
D.P.M., Ranchi B



Under Postal Certificate

The Registrar,
Sanskrit College,
P.O. Sasampore,
W. Bengal



Express Delivery
letter



Total one article

इस विद्यालय को दोनो होलिडिंग के लिख १२४३ : ४३
नगरपालिका-कर अनुदान के रूप में प्रति वर्ष मिलता है और पूरा
अनुदान नगरपालिका को दे दिया जाता है। विद्यालय को विद्या-
लय भवन के अतिरिक्त छात्रावास, प्रधानाध्यापक तथा सहायक
डाक्टरों के आवास गृह तथा नौकरों के आवास गृह भी रख नहीं,
रखे हैं। यह सही है कि उन भवनों का उपयोग केवल विद्या-
लय के लिख नहीं होता। दो छात्रावासों में से केवल एक विद्यालय
का छात्रावास है। दूसरे छात्रावास के आधे हिस्से में कालेज छात्रा-

Received from

Rev. J. J. P. TIGA,
DIRECTOR,
Joint Mission Board,
C/o. P. P. Bijay
Kokar Chowk, RANCHI.

his letter dated 17th Aug 1964

1. Rev H Kloss
Secy Jm B

J. Kloss 64
17.8.
~~17/8~~
17/8

2. Rev. C B And
R. Adhyaksh

W Ross
17/8

3. Mr H. Zabor
Secy. Pop Bd.

W Ross
17/8/64

Index Certificate of Postage

1. Rev Dr Martin Seeberg,
German Museum Society,
Berlin - Biedeman,
Hardenbergstr 17/26
West Germany

one Air
mailed letter

2. Rev J. Soy
2nd Church
P.O. Chantasse
St Sulpitium

one inland
letter

Two Aerials



1926-1-10-1000

Private Certificate of Appreciation

one Air
certificate

1. Gen. Dr. Martin Luther King
General Luther King
Boston - Pittsburgh
Huntington 12/10
West Germany

no other
letter

2. Gen. Dr. King
2. Dr. King
P.O. Charleston
St. Augustine

Two Articles

sd/- J.J.P. 1968

BOARD OF MANAGEMENT
OF THE PROPERTIES OF THE G. E. L. CHURCH
HEAD OFFICE : G. E. L. CHURCH, RANCHI.

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Rev. J. P. TIGA M. A., B. D.; S. T. M.
President, G. E. L. Church, Ranchi.

2 Secretary

Mr. P. D. KANDULNA B. A.
27, Hume Pipe Road,
P. O. Jamshedpur,
Dist. Singhbhum.

3 Treasurer

Mr. P. D. KANDULNA B. A.
27, Hume Pipe Road, Jamshedpur.

Ref.

Dated

4 Member

Mr. N. E. HORO, B. A.,
Secretary,
G. E. L. Church, Ranchi.

5 Member

Mr. C. M. HORO,
Treasurer,
G. E. L. Church, Ranchi.

6 Member

Mr. ELEAZAR LAKRA,
New Garden, Siromtoly

Received from

CHAIRMAN,
Board of Theological Education,
G. E. L. CHURCH

Reply to letter No. 786/64
dt 17.9.64

1. Braunlich Adlyabon G. E. L. Church
copy of the above

17/9/64

2. The Hd Accountant G. E. L. Church
copy of the above + copy of Braunlich
Adlyabon's letter No. 786/64

D. G. East
J. H. East
17/9/64

3. The Principal, L. M. College

F. Hermann Klön

Ranchi.

7 Member

Dr. PATRAS TOPOKO,
Lal Siromtoly,
Ranchi.

STAFF

1 Manager

Mr. P. D. KANDULNA, B. A.,
27, Hume Pipe Road,
P. O. Jamshedpur.

2 Assistant Manager

Mr. NAEMAN TOPPO,
G. E. L. Church
Ranchi.

3 Tahsildar

Mr. DANIEL EKKA,
G. E. L. Church,
Ranchi.

CH. E. L. CHURCH
Ministry of Education
Ranchi

[Faint handwritten notes and signatures, including names like 'D. Kandulna', 'N. Toppo', and 'D. Ekka', are visible across the page.]

under certificate of Postage

1. The Headmistress,
Women's Training School,
Ratu, P.O. Ratu, Dist Ranchi one letter

2. Rev. J. Lalson M.A., B.D., S.T.M.,
Barambeh Adhyaboh,
E.E. Church, P.O. Ranchi one letter

3. Mr. Subhan Singh,
C/o The Rev. J. Lalson B. Adh.
E.E. Church, Ranchi,
P.O. Ranchi, Dist Ranchi one letter

Total Three letters



13.25
10.00
3.25
10.00
13.25

10.25
10.25
10.25

Send your bill
by ref. post

H

19.3.64

Let me know when
you come to ChB

10
7.50

2.50

13.50
3.50

10.00

Send your bill

by ref. book

#

17.34

let me know when
you receive it

|||||

Letter sent to Huber
to come on the 6th
Train on 13th to
Bordamer side

J
3/7/64

Miss B. Gidd
M. A. D. D. D. D.

ADIBASI BHAWAN
P. O. SODHAKMAGAR

Miss B. Tiga, M.A., Dip-in-Ed.
Headmistress

ADIBASI BHAWAN,
KARANDIH, P. O. SUNDARNAGAR,
Dt. SINGHBHUM, BIHAR.

Ref.

Dated 196

Received a cover from
J. J. P. Tiga Director, Jm B
dated 10.8.1964 Signature

Rev J. J. P. Tiga —

x For Rev. J. J. P. Tiga
10.8.64
H. Kloss

Rev. Dr. M. Bage —

x M. Bage

Rev. H. Kloss —

x H. Kloss
10.8.64

Rev C. B. Brind —

x C. B. Brind
10.8.64

UNDER CERTIFICATE OF POSTING

1. Miss B. Tiga M.A. - Dh. in Ed
G.E.L. High School,
P.O. Klumbitoy,
Sundaya Sub-district

One Express
Delivery letter

2. Dr. Christau Berg, Director
Gossens Mission Society,
Berlin - Friedenau,
Hindenburg Str 19/20, W. Germany

1 Airmail
letter



Two Articles

3 ✓

Received two letters from
Rev. J. J. P. Tige dated 10.7.64

H. Klos
10.7.64

Rev H Klosz

Received two letters from
Rev. J. J. P. Tige dated 10.7.64

J. Bage
10.7.64
Rev. Dr. M. Bage

Received a letter from
Rev. J. J. P. Tige dated 10.7.64

W. H. ... 10.7.64
Secretary,
E.E.C. Church

of

letters to

1) Br. R. Barker — reply

of Rev. A. H. Seward — for
an estimate

J. H. Seward
7/9/64

Ranchi
25.6.46

Rev. H. Kloss,
Secretary, Jm B

Dear Brother Kloss,

This is to inform you that David
Halau Tojono has been granted leave
on account of sickness from 26th June to
5th July, 1964. Kindly pay him his salary
for June '64.

Yours sincerely

J. P. Raja

~~SECRET~~
JOINT MISSION BOARD,

Copy to:

1. Sri Halau Tojono
2. Rev. Dr M. Bage,
Chairman

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI

URGENT

13. 7. 64

The Chairman,
Joint Mission Board

Dear Dr. Bage,

I have not been paid
for June 1961. Kindly do the needful
in the matter. Thank you in the
service of the JMB since May 1, 1964

Yours sincerely

J. J. P. TIGA

गोस्सनर एव जैतिकल लूथेरान चर्च

जोइन्ट मिशन बोर्ड

गांव.....

पोस्ट आफिस.....

जिला.....

प्रान्त.....

सेवक का नाम.....

सन १९..... के..... महिने का रिपोर्ट

Name

Village

P.O.

District

(१) प्रतिदिन का बिसेष काम

Midnapur

- | | | | | |
|----|------------|---|--------|--|
| १ | Midnapur | Rev. M. Toppo, Borsol, Saris
Bach. Lakshman Tudu, Ammal, Khoi, Kandi
via Jhargram | | |
| २ | | Bach. A. Singh | | |
| ३ | | " R. Basole | | |
| ४ | Sambalpur | M. Das | | |
| ५ | | M. Toppo St. dubon | | |
| ६ | | A. Sind | | |
| ७ | | C. H. Tuti | | |
| ८ | | M. Sin | | |
| ९ | | A. M. Tilmul | | |
| १० | | J. Samad | | |
| ११ | | | | |
| १२ | | | | |
| १३ | | Am Bala | | |
| १४ | Kangra | | | |
| १५ | | | | |
| १६ | Singbhum | P. S. Toppo | J. Soy | |
| १७ | | J. K. Kham | S. Das | |
| १८ | | J. Sin | | |
| १९ | | M. Bora | | |
| २० | | J. Melgaidi | | |
| २१ | | A. Soy | | |
| २२ | | f. Hahy da | | |
| २३ | | J. M. Saugh | | |
| २४ | | J. P | | |
| २५ | Mayurbhanj | J. Khandula, Kulaitumba | | |
| २६ | | A. Samad | | |
| २७ | | S. Bodra, Chulibhanga | | |
| २८ | | A. M. Toppo | | |
| २९ | | | | |

(२) महिने की बिरोव बात :-

(३) गिर्जे की हाजिरी :

	खूस्तान	अखूस्तान
१ला एतवार
२रा "
३रा "
४था "
५वां "

(४) बग्म खोजकों की संख्या

- १ पुराने—
- २ नये जो बीते महिना हुए—

(५) स्नान पाये हुआ की कुल संख्या—

(६) दड़िकरण पाये हुआ की कुल संख्या—

(७) महिने की मरहली आमदनी—

„ का मरहली पैसा—

(८) मैं ने ता: को रु: न: पै:

..... महिने का तलब और रु: न: पै:

टी ए० और रु: न० पै० अन्य बाबत पाया ।

गोससनर एंवजेलिकल लूथेगन चर्च

जोइन्ट मिशन बोर्ड

गांव पोस्ट आफिस

जिला प्रान्त

सेवक का नाम

सन १९ ... के महिने का रिपोर्ट

(१) प्रतिदिन का विशेष काम

Received for the following

१ 8 copies for each.

① Jmelgandi, M. Bang, J. K. H. H. H., P. S. T. J. J. J.

② J. S. A. A. A., K. H. A. A. A., P. B. A. A. A., J. A. A. A.

- १
- २
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- २३
- २४
- २५
- २६
- २७
- २८
- २९
- ३०
- ३१

(२) महीने की विशेष बात :—

ईसि मसि इन्डीच

सन्दीपन प्रकाश

सं. १

(३) गिर्जे की हाजिरी :—

खुस्तान

अखुस्तान

शुक्रवार

रविवार

सोमवार

मंगलवार

बुधवार

(४) धर्म खोजकों की संख्या

धर्म खोजकों का बीते महीना वपतिस्मा

१ पुराने—

२ नये जो बीते महीना हुए—

(५) स्नान पाये हुआ की कुल संख्या—

(६) दृढिकरण पाये हुआ की कुल संख्या—

(७) महीने की मण्डली आमदनी —

” का मण्डली पैसा—

(८) मैंने

ता: को

रु:

न: पै:

महीने का तलब और

रु:

न: पै:

टी० ए० और

रु:

न: पै: अन्य बायत पाया ।

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI

7th. July, 1964

The Rev. H. Kloss,

Secretary, J.M.B.

Dear Brother Kloss,

As desired by you I have cancelled my
Christmas programme and I am waiting for a fixation of a date
suitable to Mr. Herman Lakra and myself.

Yours sincerely,

J. J. P. TIGA
Director

Copy to :

All the members of the J.M.B.

Received from Rev J. J. P. Tige
Director, J. J. P. reply to No. 606 of
Buddhy ^{with} * original returned

J. J. P.
1977/84
Bramble Hill, etc.

चम्पुजा मिशन दारा

ता: २५-७-६४

महा मान्यवर डाइरेक्टर साहब J. J. R. P. G. चीबुसहाय
महाशय

सेवा में सविनय निवेदन यह है की आप को मालुम
होवे, कि मैं आपने कान से सुनता हूँ। चम्पुजा के भाईयों
ने यह कहा था, कि आप के पाद्री साहब आपने मन
मतलब से गिरजा घर खडा किया, यह तो आप लोगों
के पाद्री साहब के मलात करते हैं। लोगों कहते हैं,
यह बाहर की नजदीक है। तोपर भी देघात के जैसा
काम करते हैं वैसा तो देघात के टीकदार से भी
बात चित करते हैं। लोगों कोलते हैं, आपलोगो
उडीसा के सरकार से परमेश्वर लेना जरूरी है।

क्यों कि बाहर की नजदीक है। यहाँ तो कोई
जोफिसर होंगे, यह उमिन से भी काम कर लेना
चाहिए आप लोगों के बिना परमेश्वर से चम्पुजा
में गिरजा घर खडा कर दिया,

मैं आप से आज्ञा करता हूँ, कि आप
क्यों जर जा कर डिउओम साहब यह बिडियू से
बात चित की जरूरी तब तो हमलोगो को
गिरजा घर बना सकते हैं। चम्पुजा के
डिउओम और बिडियू सिपहीयों को 2
जोफिसर को एक कासों दे दीजिए, तब हमलोगो
गिरजा घर बना सकेंगे।

आप जल्दी से जल्दी आईसगा और डिउओम से
बात चित की जरूरी

आगे बात लिखने का यह सुमाचार है
कि आपको मालुम होवे की जिस समय गिरजा
घर खडा किया, उस समय आपलोगों बना
रहे हैं। आप लोगों को गिरजा घर बनाने
को सरकार ने रोक दिया, उस समय का
आप एक चौकीदार को रखा था, उस
चौकीदार का बेतन नही दिया था,
सो आप कृपा कर खपा देने की कृपा
करें। आप को इस बातों के जाबाब को
जल्दी देने की कृपा करें चौकीदार

पैसा की आज्ञा में रहता है। जब तक जाबाब
नही ^{दिनांक २५/७/६४} हमलोगों उस चौकीदार को क्या जाबाब
देंगे, आगे का सुमाचार अच्छे हैं।

आप के प्रचारक लुकास हासदा आज
कल परमेश्वर पिता की दया से अच्छे ही
है। और आप का आज्ञा मसीह बाला
अच्छे ही हैं।

आपका आज्ञाकारी प्रचारक

{ Lucas. Hassola
Champur

अन्तर्देशीय पत्र
INLAND LETTER



To

Rve. J.J.P. TIG Director

G.P.P. Bilagkiramames chait

Ko ko r chouk Hagari lagh Rood

P. O. Ranchi

Dist. Ranchi. Bihar

तीसरा मोड़ Third fold

भेजने वाले का नाम और पता :- Sender's name and address :-

Lucy Hassda
Chand Pura Mishra hata
P.O. CHAMPURA

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

7.7.64

Dear Broo: Bage,

I thank you very much for the kind note. I am keenly interested in Industrial Evangelism and I am always anxious to participate in a program as you have mentioned. Your slip came with an about 11 news. However, yesterday by evening I got an official copy of the program and I am going to take part as much as I can.

Yours always,

Yours truly

J. J. P. TIGA

UNDER CERTIFICATE OF POSTING

1. The Rev H Bontha,
C/o The Gossner Mission
1000 Berlin 41
Haudrystr. 19/20
West Germany

1 Air mail
letter



2. Dr. Martin Seeburg
Gossner Mission
1000 Berlin 41 (Friedeman)
Haudrystr 19/20
West Germany

1 Air mail
letter

Total two articles



UNDER CERTIFICATE OF POSTING

1. Rev. Sabare Surin
c/o The Gossens Mission
1000 Berlin 41 (Friedman)
Handjogstr 19/20
West Germany



1 Air mail letter

2. Rev J Khin Keit
c/o The Gossens Mission
1000 Berlin 41 (Friedman)
Handjogstr 19/20
Deutschland

1 Air mail letter

3. Dr. Martin Seeborg
Gossens Mission
1000 Berlin 41 (Friedman)
Handjogstr 19/20
West Germany

1 Air mail letter

Total 3 Articles



Gossner Evangelical Lutheran Church

MISSION ESTD. 1845—AUTONOMOUS 1919

(REGD. ON 30.7.1921 U/S XXI OF THE SOCIETIES REG. ACT 1860)



RANCHI, (BIHAR, INDIA)

PRESIDENT :

REV. J. J. P. TIGA, M.A., B.D., S.T.M.

Ref:

Dated the 19..



Handwritten: West Germany
Homburg str 19/20
1000 Berlin 11 (Friedman)

Handwritten: 2. Rev of the Minister
of the Gossner Mission
1000 Berlin 11 (Friedman)
Homburg str 19/20
Dentschland

Handwritten: 3. Dr. Martin
Gossner Mission
1000 Berlin 11 (Friedman)
Homburg str 19/20
West Germany



Student Christian Movement,
RANCHI (Patna).

श्रीमान,
रम. विद्या
केंद्र, खीरावाडी (रांची)।

आदरणीय महोदय,

आप को मखौली नामस्कार मिले !

आप अपना अनमोल समय विधि २५ अगस्त
१९६३ को रांची लक. सी. लक. के निमित्त देकर
नया संवाद संवाद देकर कुतूहल किया है। अंतः
में रांची यूनिशन को ज्ञान से आप को
आभारी हूँ।
आशा है आप से मेरी प्रबल आशा
है कि आप समय समय पर हमारे
यूनिशन को सहायता पहुँचावेंगे। मैं
आशा करता हूँ आप को शुभ हूँ।

प्रभु में आप को

Juresh Toppo
President,

Student Christian Movement,
RANCHI.

२८ अगस्त ६३

23/12/63

Dear Brother Pappa,

I had my talk
with Dr. Bery yesterday. According
to our talk we must be at Kadu
on the 28th - afternoon in connection
with G.M.B. As regards the visit to
Cheruvissal it is better that we
go by train to Kharagpur as
you suggested and have taxi
or other vehicle conveyance
from Kharagpur.

To, The Director, J.H.B.

G. E. L. Church Gna
The 3rd May 1963.

Sir

Gna
It is to inform you that as per
solution of the J.H.B. approved
by the K.S.S. I have come to Gna and
joined the work under J.H.B. from the
1st May 1963.

Further I regret to let you know that
I am in such an inconvenient position
which does not allow me to bring my
family at Gna and live with me.
Here at Gna, there is no High School and
College where my children would be edu-

Cated, furthermore I am
not in such a position
to put up my children
in Hostels. If I be
forced to bring my
family here, then my
children will have to
give up studies. Therefore
I have decided to leave
my children in the care
of my Patriarch at Ranchi
and I will be ^{alone} at Guwahati.
Kindly allow me to
do so. yours faithfully
Pastor P. Surin



Rev. J. J. P. Tigo
(Director J.H.B.)
G.F.L. Church Chabassa

Dist Singbhem.

From The Rev. S. Surin

G. E. L. Church
Gua.

To the Director, J.H.B

The 2nd ~~July~~ July 1963

Sir,

As my wife is not in good health these days, wish to see her, and also my children, I therefore wish to take leave from the 11th to the 20th July 63.

I therefore request your favour as to grant me leave from the 11th - 20th July. For this act of your kindness I will ever be thankful to you.
Yours faithfully
Pastor S. Surin

पोस्ट
POS

कच
THE REGISTERED CARD IS

कच
ADDP

3-7-64

11 30 AM

The Director, J.R.O.B.

G.E. L. Chugh Chaitassa

P.O. Chaitassa.

Dist. Singbhum
Bihar.



Rev. S. Surin,

q. E. L Church Yua.

The 5th June 63

To, The Director J. H. B.

Sir,

As my daughter is going to
Rauhi, ~~for~~ I am going to Rauhi
along with her, on the 11th so
I will be out from Yua. Further
I will have called by the Singapore
Synod to attend the meeting at
Yamshedpur from the 14th - 16th June.
So I will not be at Yua in the
next week. Kindly grant me

have of absence
from the 11th to
the 17th June.

Yours faithfully
S. Soni



The Director, H.B.

G.E.L. Church Chaitassa

P.O. Chaitassa

Dist. Singbhum.

(Bihar)

G. E. L. Church Qua.

From

31.10.62

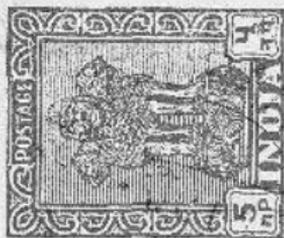
Rev. S. King.

Dear Sir,

I have the great
pleasure to send you a
good news that on the
11th Oct. 62. God Our Heaven
ly ~~Fathat~~ Father has
blessed us with a new
born daughter.

Both, Mother and baby, are
alright.

I received your
letter regarding the



Rev. J. J. P. Tiga

G. E. L. Church Chailasa

P.O. Chailasa

Dist. Singarayanam

exchange of taking Class
with Rev. P. C. Ming. Thank
you for your kind
Consideration. I shall
arrived at Chailasa on
the 15th Nov. by evening
train. With best wishes
yishus chaya. yours Sincerely
Rev. Skayas
31.10.62

Guia.
29.4.63

Dear Sir,

Today I received

The transfer order letter.

I am trying my best to
leave to Guia on the 1st May
& if the a hire truck be
available. I have already
given all my charges
to the Mandali Committee

But I come to here
that thus far the K.S.S.
has not taken any
step of arranging for
my accomodation.
It will be a great
difficulty to me. So
if the B.T.E. is responsible

regarding this matter, then
I may request you to
be kind enough to ~~see~~
see the matter and
make proper arrangement
for the same.

With best wishes
Yours Sincerely
Rev. Skujis
29. 4. 63



Rev. J. P. Tega
Collector
G. E. L. Church, Kailasa

P. O. Kailasa.

Di. J. Singh, Kailasa.

19/8/61

G. E. L. Church
Bhalpal

Rev

J. P. Tigga

आप को हमारे पोर से ची-सुराहा
 लागी लिखता हूँ कि मैं भाड़ा कि गा
 में पडा हूँ। आज बरिब बरेज हो
 गया है, मैं देसा ही से रांगगागपुर
 आज आ रहा हूँ। असा कुछ बन्द हुआ है
 लेकिन चलने फिरने नहीं सकता
 है। बिफे रात को बहुत सिरिपास
 वा। आज तक मातपानी पैट में नहीं
 हुआ है। कोई टलकी चीज
 खाने को नहीं मिलता है बहुत ही
 कमजोर में हूँ। रागागपुर में क दो
 जिन रहस्य कर देसा ही से चार्ड कासा
 जाऊंगा। टीली में और सब अच्छे
 है। मैं मुझे खबर मिली कि है
 कि पुगा जीह प्रचारक के घर को

दलाल बहुत सोचनीय
 है। 13-8 से मुझे पुराने दलाल
 हैं। जिस कारण मैं दुर्गा जी
 फिर जाने सका। और जमीन के
 किराये भी जमीन मालिक के
 साथ बहीबंद करने सका।
 इतना ही बात लिखता
 हूँ। कलें को माफ।
 आप का आज्ञाकारी

Ch. Banad Patil
 Muzpal (Orissa)

पोस्ट कार्ड

21.8.61
 The



Rev. J. J. Tigga.

G. E. L. Church Chaibasa

p. o. Chaibasa

Dist. Singhbhum
(Bihar)

प्रोग्राम

- 12-7-63 - पहली बेला 12 बजे तक में Director साहब का रेंगड़ाबेड़ा पहुंचना । दिन का खाना रेंगड़ाबेड़ा में । दूसरी बेला डेढ़ बजे रेंगड़ाबेड़ा में गिर्जा । गिर्जे के बाद शाम तक में कुलपाल पहुंचना । रात का खाना कुलपाल में ।
- 13-7-63 - 12 बजे दिन कुलपाल में गिर्जा । दिन का भोजन कुलपाल में । शाम तक में कुलपाल से गोरे माबहाल पहुंचना । रात का खाना गोरे माबहाल में ।
- 14-7-63 11 बजे दिन ~~बोडरमा~~ गोरे माबहाल में गिर्जा । दिन का खाना गोरे माबहाल में । गिर्जे के बाद शाम तक में बोडरमा पहुंचना । रात का खाना बोडरमा में ।
- 15-7-63 11 बजे दिन बोडरमा में गिर्जा । दिन का खाना बोडरमा में । गिर्जे के बाद बोडरमा से छमड़ा पहुंचना । रात का खाना छमड़ा में ।
- 16-7-63 9 बजे दिन छमड़ा में गिर्जा । दिन का खाना छमड़ा में । दूसरी बेला खाना रात्रे के बाद छमड़ा से बिहारी बिहारी शाम तक में पहुंचना । रात का खाना बिहारी में ।
- 17-7-63 12 बजे दिन बिहारी में गिर्जा । दिन का खाना बिहारी में । गिर्जे के बाद बिहारी से सोर्गीडीह पहुंचना । रात का खाना सोर्गीडीह में ।

18-7-63 9 बजे दिन सोर्गी डी ह में गिर्जा। दिन का खाना सोर्गी डी ह में।
खाना खाने के बाद सोर्गी डी ह ^{में} पौलामारा शाम तक में पहुंचना
और रात का खाना पौलामारा में।

19-7-63 9 बजे दिन पौलामारा में गिर्जा। दिन का खाना पौलामारा में।
खाने के बाद दिन तीन बजे तक में रेंगड़ा पहुंचना
और रेंगड़ा ब्रेडा से ब्रमडा होते हुए Director
साहब का चाईकासा वापस लौटना।

Note:— बर्षा न होने से साइकिल द्वारा सफर होगा।
बर्षा होने से पैदल सफर होगा।

जहां जहां ~~बै~~ श्रम ठहराया गया है फालतु व्यवसरों पर
खेसाह लोगों के बीच धर्म प्रचार का काम और
गान मजन होगा।

H. Tuli

13-7-63.

Durgadin

Date 20-11-64

महाम.पवा J. M. B. के डाइरेक्टर R. J. P.
Tiga भाप को यीशुसहाय -

हम लोग अच्छे हैं। विशेष बात यह है कि प्रचार
ट्रेनिंग जोबिन्दपुर जाने के लिए मरुश सुरीन
जोरिया बहाल को महा गया है पर वह नहीं जा सकता
है इससे उसके बदले मुझे रीम. एड. टूटी पीस
रहे हैं। पर लाचार बस मेरी असुबिधा है अर्थात्
प्रचार की तबीयत खराब है हरदम बिया में पड़
रहती है। पर मैं अ सम्मलन करती हूँ। मैं

बहुत अच्छी करता हूँ कि कोई दूसरे को बूना
जाए। अगर बहुत ही आवश्यक है तो आगे
जाता ही पड़ेगा। इन सब कामों के
विषय जोरिया बहाल में नये चर्चे खोजने वाले
हैं। मैं अब अपना कलम बन्द करता हूँ।

भाप से आशा है।

Ceti. Madang
20/11/64

यहाँ काट कर खोलिये To open cut here →

अन्तर्देशीय पत्र
INLAND LETTER



To
Rere J. J. P. Tega
Kokao Chuk. old
Hansing Road
P.O. Church Road Ranchi
Ranchi

↑ First fold
↓ पहला मोड़

↑ Second fold
↓ दूसरा मोड़

← तीसरा मोड़ Third fold →

भेजने वाले का नाम और पता :- Sender's name and address :-

Cate Manmoh Dang

Handwritten address: Kera, Balpar
Circular postmark: MUSEUM, BALPAR, 10/10/53

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

Received from:

Director,
JOINT MISSION BOARD,

1. One letter dated 31. 10. 64

x J. C. King

Director, Religion & Social
Development Centre
20/10/64

2. Two letters dated 31. 10. 64

x

M. B. King
31/10/64
(Chairman, J.M.B.)
Pranukul Adhyaksh
E.S. Church

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

o/c

C/o P.P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

ORDER OF TRANSFER OF PRACHARAKS

On account of the return of the three Pracharakas who were undertaking training at Govindpur, the following transfers are made with effect from 1.1.1965 :

	<u>From</u>	<u>To</u>
1.	Pracharak Israel Lugun Training	Si sibaha
2.	" Israel Topene	Bengajanga
3.	" Gladson Surin	Baibera
4.	" Johannes Melgandi Baibera	Nakti Sargidih
5.	" Patras Barla Si sibaha	Sargidih
	Temporarily he will be a part-time Pracharak at Sargidih .	Sargidih
6.	" Johan Surin new on leave	Rangamatia
7.	" Sundar Mohan Singh Rangamatia	Pracharak Trg. Sch.
8.	" Junas Sanga Bengajanga	" " "
9.	" Christochit Mundu Sargidih	" " "

NEW APPOINTMENTS OF PRACHARAKS

DO. Sri Rameswar Sinha Gengtabeni, Dist Midnapur
a new centre under Rev. Mukut Topene.

xi.

Note : We wanted to send Pr. Marcus Surin in 1965 for his training but his wife is in family conditions and he asks for postponing his joining the Training School until 1967. We tried Pr. Mansidh Dang. He writes that on account of his wife's illness he cannot go. Therefore I am now asking Pr. Christochit Mundu to go for training. Prach/ Patras Barla who wants leave for an indefinite period will look after Sargidih until further order. He will get Rs. 15/- p.m. as other part-time Pracharakas.

- cd 1. Rev. H. Kless, Secr.-Treas.
- ✓ 2. Rev. J. Soy
- ✓ 3. Rev. H. Tuti
- ✓ 4. Rev. M. Topene
- ✓ 5. Rev. C.H. Samad
- ✓ 6. Rev. Dr. M. Bage

Pr. J. Soy is the one who has been asked to go to Gengtabeni. Pr. Tuti has been asked to go to Gengtabeni. Pr. Bage has been asked to go to Gengtabeni.

Joint Mission Board

of

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

DIRECTOR

Rev: J. J. P. Tiga M.A.; B.D.; S.T.M.

Camp Jashipur

ofc

G. E. L. Church
RANCHI (Bihar)
INDIA.

Dated Ranchi 5-12-64

Ref

✓

Pracharak Anandmossih Topono

प्रभारे प्रचारक अनन्दमोसीह तोपनो,
 प्रोभुसहाय। बहुत प्रफसोस की बात है कि आप यहां
 न हीं आये। आप की चिठी मिली पर आप का कारण
 बताना केवल बहाना है। कई महीना ही से मैं देखता आ
 रहा हूँ कि आप अपने प्रचारक के काम में मन नहीं
 लगाते हैं, इसलिये जब तक आप पूरी 2[॥] किफत
 न दें और आप की मशउली के माई बहिन और पाद्री
 आप के बिषय सिफारिश न करें मैं आप को सस्पेंड
 करता हूँ। आप का तलब अभी नहीं मिलेगा, आप का
 काम और तलब बन्द किया जाता है। गितिलापिडी मउली
 के जिम्मा में वर्तमान के लिये दातिरल बिस्वा रहेगा।

Copy to:

- ✓ ① Rev. C. H. Samrat
- ✓ ② Secretary, JMB
- ✓ ③ Rev. J. Soy, Pecos's Dist.

आप का बिश्वास्त,
J. Tiga
 Director
 JMB

रम

मे. जि. जो विरगा उदरेक मर सह्ये

महेश्वर
 आप को और सब प्रकार का
 मेरे और से बहुत यो शु सहाय होवे
 मैं आज काल कु: दासा पर कु: काम मेरा
 प्रमादिन और छोटी लड़को जादू बूबा पर
 है जो नों पिशा आपने मेजा सो मुझ को
 भुला है। वा: २-२२-६४ को २२ अजि
 २२ सोक टोक के कसलान मेरा गर हाजिरी
 मांफ कि जाये और
 पाद्री समाद के रिपोर्ट को मैं नही जानते है
 जो कि आज हा मे स्वमान कारना जसरी हो
 मैं आज वा: पिशन तांका जान जान मे हं

वि: आप का विश्वास

आनन्द मन्त्री इलाहाबाद

शिमली पहाड़

मो २१ मुंम

३३ जे: जे: पो: विग्गा

उद्देशकवार सहाय

जो बन्त मिरान थोड

चाइयासा

जासा पूर

पत्र द्वारा दीजिये कि इस प्रोग्राम
 के अनुसार आप को सुविधा होगी
 नहीं। कृपया कल थर्ड मी
 बताइये कि सिमली पहाड़ के वलजांगों
 अथवा मधुसूदन के स्वदान स्मृति
 में प्रवेश करें।
 कनिष्ठता मुकुट तोपना अपना
 स्थान 12 अप्रैल को पहुंचे हैं। इस
 बात उधर जायेंगे कि नहीं। इतना
 ही लिख कर अन्त करता हूँ

लि. आप का विश्वस्त
 H. Tuti

अन्तर्देशीय पत्र
 INLAND LETTER



To

the Director J. P. Tige
 G. E. L. Church Chaibasa
 P. O. Chaibasa
 Dist. Singhbhum
 Bihar

भेजने वाले का नाम और पता :- Sender's name and address :-

H. Tuti
 Rangamatia
 Dist. Mayurbhanj



इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

यहाँ कट कर खोलिये To open cut here

Dear sir,

Rangamatic

15-7-61

आप को मेरा और मेरे साथ के सभी मसीही भाई बहनों से

प्यार यीशुसहाय । आज कल मैं ईश्वर पिता की आशीर्ष कृपा से
सुखी हूँ। मयूर मंज और मिदनापुर के भाई बहन लोग भी अच्छे ही
हैं। ईश्वर पिता से मैं प्रार्थना करता हूँ कि सदा आप को सुख में
रखे। आज के लिखने की विशेष बात यह है कि मैं ११ जुलाई को
मिदनापुर की ओर Tower में गया था। और आज मैं उधर से अपना
स्नान लौट आया हूँ। १२ जुलाई को सब से पहले मैं पुडुलिमा पहुंचा
वहां कन्डिदात्त M. Topno को नहीं पाने से अत्यन्त दुःखलगा
वहां के भाइयों को मैं पूछा कि कन्डिदात्त कब और कहां गये हैं। उन्होंने
मुझ को बताया कि कन्डिदात्त बाबु ११ जुलाई को कलकत्ता गये हैं और
उधर ही से अपना घर भी जाने वाले हैं। फिर मैंने उनको उसके लौटने
के विषय पूछा कि कब लौटेंगे? उन्होंने कहा कुछ ठिकाना नहीं है। कुछ
दिन तो उधर ही रहेंगे कह का गये हैं। उसी दिन मैं चोइती सोल भी गया
था। वहां प्रचारक प्रभु सहाय को भी नहीं पाया। उसके विषय में भाइयों को
पूछा कि प्रचारक कहां गया है। उसके विषय में भाइयों ने मुझ को कहा
कि वह बाहर रोज होता है कि प्रचारक कहां नहीं है। वे कहे नहीं
सके कि प्रचारक ^{कहां} गया है। कितनों ने कहा कि पाप्री बाबू प्रचारक तो
आप के कहां गया है। कितनों ने कहा कि टाटा गया है शायदा ऐसा ही
बोला था। कन्डिदात्त और प्रचारक के न रहने से भाई लोग दुःख में
हैं। गिरजा आराधना ठीक से नहीं हो रहा है। वे बराबर ऐसा ही
बिना छुट्टी मन मतलब अपना काम छोड़ कर अपना घर चले जाते हैं।
बिना ३१ मई को मैं चोइती अपना प्रोग्रामनुसार गया था उस समय भी प्रभु
सहाय नहीं था। बिना छुट्टी बहुत दिनों के लिये अपना घर आया।
कन्डिदात्त के विषय तो मैं Rev. J. Soy को बराबर बताते आ रहा हूँ
। इस बार हमारे मसीही मरुत्त माननीय J. Sanga जो जर्सीपुर में रहते हैं
मेरे साथ Tower में गये थे। हमारे कर्मचारियों का काम देख कर बहुत
ही दुःख में हैं। भाई लोग भी कर्मचारियों को बराबर घर आता जाता
देख कर निराश हो रहे हैं। और यह संदेह करते हैं कि क्या जाते थे
भी शायद हम लोगों को छोड़ देंगे। मिदनापुर के भाइयों ने इस बार
बताया कि चोइती सोल के भाई लोग कि कर्मचारी के रिश्ते
से बहुत जल्द हम लोगों का काम सिद्ध हो जायेगा।
इतना ही लिख कर अन्त करता हूँ।

लि. आप का विरवा

M. Topno

G. E. L. CHURCH

JOINT MISSION BOARD

Ch. P. BHAY
KORAR CHOWK, P. ROAD
RANCHI

Rev. J. P. TIGA RA KOLTA
BHOJPORE

The Rev. L. Topone,
Chaibassa.

12.12.64

Dear Rev. Topone,

This is to inform you that one Mr. Immanuel Mins, an assistant in the Education office is being transferred from here to Chaibassa. Kindly let him take the rooms now occupied by my driver as he is shifting to Ranchi after Christmas with his family.

Yeshusachay.

Yours Sincerely,

cc Rev. J. Soy
Mr. Immanuel Mins

Director JMB

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,

KOKAR CHOWK, H. B. ROAD,

RANCHI.

12.12.66

The Rev. J. J. P. TIGA,
Director.

Dear Rev. Sir,

This is to inform you that one Mr. J. J. P. TIGA, who is working in the Mission Office is being transferred to Ranchi. Kindly let him know the same by return of post as he is residing at Ranchi after his transfer.

Yours faithfully,

Yours sincerely,

Director

cc Rev. J. J. P. TIGA
Mr. J. J. P. TIGA

Kulpal

February 2, 1962

Came from Boddama to Kuchinda and met Shri Narayan Bihari - gave him the balance of Rs 100/- towards the cost of the piece of land bought at Rengambra (.62) and obtained the Registered deed dated 29.9.1961. I gave him, on request, a gift of Rs 4/- as he has been very seriously ill and he could sit with me with great difficulty + inconvenience.

Then I came to Pacharakh Mansidh Dang of Durgadik - Had a talk with him and sent him to Durgadik to bring petrol.

Arrived at Kulpal and visited several Christian families and also went to those who have lapsed. Had long conversation with some of them and preached to them about the risen Christ who has conquered sin, death and curse. He saves us from all the fears of devil, witchcraft, village ghosts and all powers of the world. They say that they are afraid of the villagers, the society and their relations. This is their main difficulty. They have no courage

Kulpal (contd)

to step forward individually or in small groups. They have no religious objections.

In the evening had a conference with Prashad, Suman, Durg and Rev. H. Samuel about work at Kulpal and how to carry it on successfully and more efficiently. I suggested to them that they should adjust their programme according to the tastes of the children, adults & the old. I was told that most of the men folk have left the village for work as repairers of paddy fields & they come home only once a week.

Had a talk with Megdhi, her father and brother. The latter two expressed their willingness to become Christians after the marriage of Jara (the son) which will take place next year. The proposed girl is the daughter of a Christian woman of Chhaura who became a widow and remarried a Christian named Abraham Samuel of the same village. The girl has been baptised but she was forcibly taken by her ^{now - X^m} brother & the mother has no control on her now - I tried to explain that she must remain X^m and Jara should marry her as Christian. - At last they all agreed and decided to be baptised.

Mandli Hundain

Kulpal	Rs 11.15	May + June 1961 July
Dand Durgadik	10.00	July - Nov. 1961
Chhaura		
Bodwana	10.00	
Khairdih Goreyabahal	6.58	Aug - Nov
	<u>Rs 31.15</u>	

Prabhukhoj	15.76	Jan - Nov. 1961
Mandli Paisa	83.50	Jan - Dec 1961
	<u>Rs 130.41</u>	

Kolapath.

(Branch of Durgadik
now left by itself &
looked after by Aunt
Minz - a laymen
3 families who have
migrated from Gangpur)

Bosjhouk

		Mandli Paisa
	<u>131.41</u>	
		10.00
	<u>141.41</u>	

All deposited with Rev. J. Joy
on 4.1.1962 by Rev. H. S. Sarna

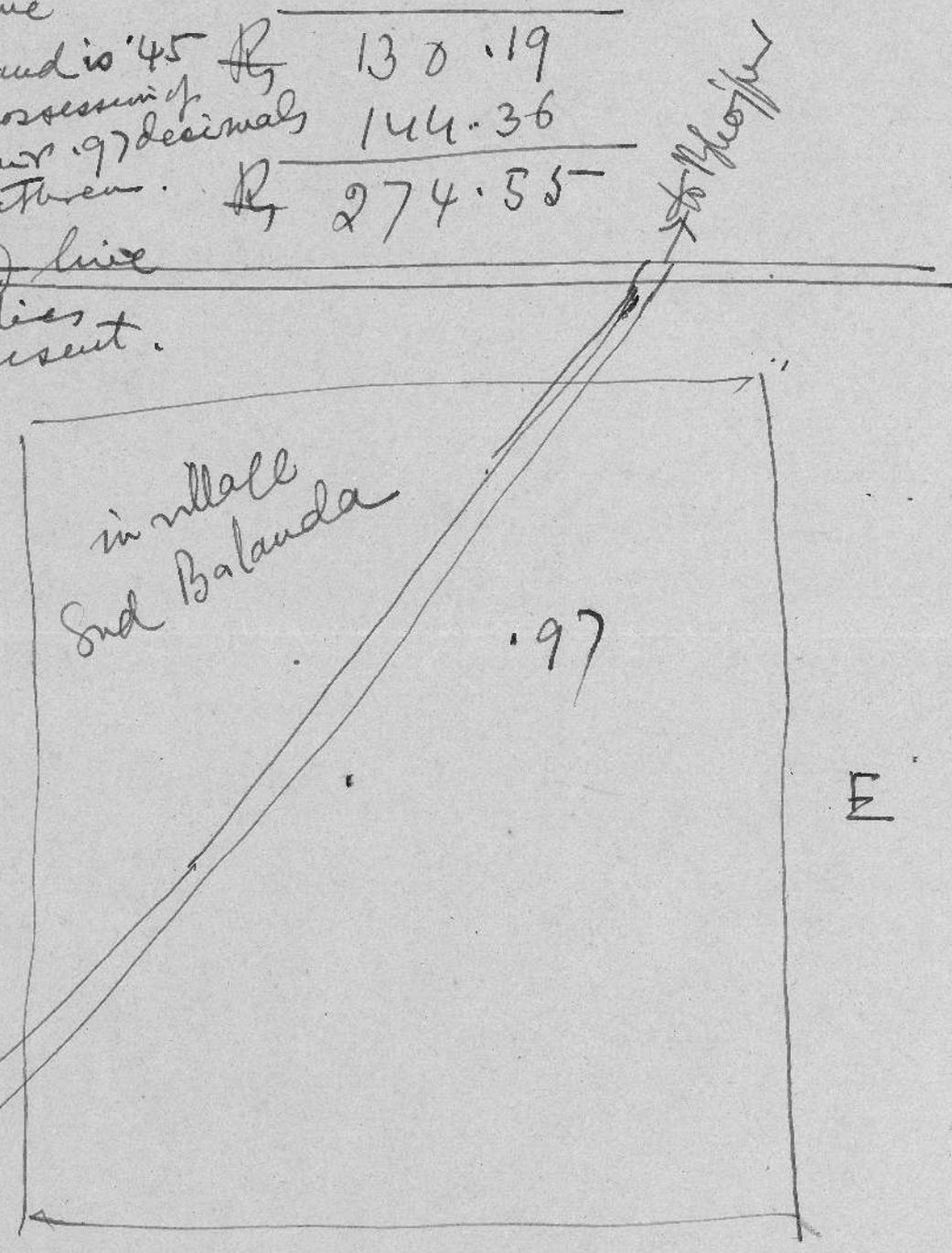
Kulpal — land: .97 bought + registered
in the name of Brach. S. Daul

Cost — Rs 56.00 (in the register
Rs 200/- but
spent only Rs 50/-)

Recommendation:

- 1) The Pastor should go Court to Neugahra. Rs 80.19
- 2) The Brach. should live where he is Rs 130.19
- 3) The present chapel land is .45 decimals. in the possession of the church + a tower .97 decimals near the houses of 2 brethren. Rs 144.36
- 4) Brach. rate should live with the 7 families where he is at present. Rs 274.55

Sud Balanda — Kulpal
1/2 mile
to Kulpal ← way



Bodrama

2nd February, 1962 - Bodrama, Sumbalpur
arrived last night at 10 pm.

Met some brethren - visited families
and contacted some non-Xtus.

Received report that the harrassment
to Christians (subscription for sacrifice
to idols and village deities of Hindus)
has since my last visit + talk
with the Zamthya Thairjodha of Bisalpali
has come to an end now there is
nothing done by Hindus against
Christians. The enquirers (mostly non-
Xtus) are undergoing instruction

Bisalpali ① Abraham Burch with
three of his family members

② Rami - Keptan Anglican

The girl - is preparing for baptism
Chepotam ③ Ghansu - with two
of his family.

Lapse - Jaymangal + Keshal
both left the Church's instructions
on account of the death of Keshal's child
who had been sick. Keshal had been
baptized along with his family. Jaymangal
was an enquirer.

Church Service. There are four Lutheran
families in this congregation and the
Prasharak + his family - and also
a single man family.

These people attend service regularly.

Bony: There is a ground yet without any document. It is Government property. Proper arrangement has to be made with Govt of Orissa at Kuchinda. Steps are to be taken as early as possible.

There is a Pracharak's house and a Chapel. The former is in satisfactory condition. The chapel has to be extended about 10 feet to the west. The Pracharak says that he will need about Rs 20/- for the purpose. I gave him Rs 20/- and told him to get the work done as early as possible (at any rate before rains this year).

Bodawa + its description - Here are the following:

- (a) a branch Post Office - Govt
- (b) a lower primary school - "
- (c) Forest Department - Range office - "
- (d) a Rest house - "
- (e) There are a few shops owned by Hindus
- (f) There are about 50 families in this village - most of them are gond (nairs), bhunigas, Kultas - engaged in agriculture + daily wages. There are 15 Munda + Oraon families.
- (g) Neighbouring villages are Khoimunda, Lalukabai, Chhetram, Koroibahal, Jidankhol, Boumal - all mostly inhabited by Oraons, Mundas, Kond (Twis) + Kultas. The Pracharak visits these villages. Konds + Kultas are Harijans.

जोरन्ट मिशन बोर्ड अधीनस्थ उड़ीसा के बमड़ा क्षेत्र में खृष्टीयान धर्मकी नयी जागृति।

यीशु मसीह जीवित प्रभु है। वह आज भी हमारे बीच में रह कर ऐसाही काम करता है जैसे वह आरम्भिक मंडलियों में किया। बड़े हर्ष की बात है कि कतरकेला गांव जो कूलपाल से प्रायः डेढ़ मील की दूरी पर है एक ऐसे धनवान आदमीने जो खृस्तानोंका बड़ा शत्रु और अपने धर्म में कटर और गुन्या था खृस्तान धर्म को सपरिवार ग्रहण कर लिया।

सर्वप्रथम वह पाद्री की खोज में कूलपाल आया पर वह कई बेर पाद्री को नहीं पाया। वह कई बेर अपना घर से आदमी की भोजीअन्त में, प्रथमवार स्थानीय प्रचारक वहां गये थे। पश्चात् पाद्री C. H. T. की पाये और उनके साथ पाद्रीयाइन तथा प्रचारक और अनेक भाई बहनों को अपने साथ अपना घर ले गया। उस दिन वह नया-खानी का दिन ठहराया और बोला कि आज आप खृस्तान लोग अपने हाथ से भोजनादि लैयार कर आप लोगों की रीति विधि और प्रार्थना द्वारा हम लोगों को सिखाइये और पिलाइये। पश्चात् उसके कहे अनुसार गीत, गान और प्रार्थना द्वारा हम सब मिल कर बड़े आनन्द से खाये और पीये। तब पाद्री टूटी ने सुसमाचार की बातें समुचे घराने को लोगोंको सुनाया। इसके पीछे वे प्रतिरविवार को यीशु मसीह को ग्रहण करते हुए सपरिवार साफ कपड़े पहने हुए गिर्जा आना आरम्भ कर दिये।

उनको ईश्वर का वचन सिखाने के लिये पाद्री जी ने स्थानीय प्रचारक आनन्दमसीह तिलमिङ्ग तथा गोरयाबहाल के प्रचारक मर्कस सुबिन को नियुक्त किये। वे प्रायः 2 कारके प्रायः एक महीना सिखाते रहे। जब वे सीख चुके तो उन्होंने टूटी पाद्री को शीघ्र ही पवित्र बप्टिस्मा के लिये अनुरोध किये।

पाद्री जब ने मौका अनुसार यथाशीघ्र उनके बप्टिस्मा का तारीख निर्धारित किये। ता. ११-११-६४ ई. बुधवार का दिन टूटी फजीरका समय की निश्चयता हुई।

पाद्री जी ने J. M. B. के प्रचारक तथा बमड़ा क्षेत्र के अन्य सहा-यक प्रचारक-गणों को भी ता. १०-११-६४ ई. साम तक में नियुक्त स्थान पर उपस्थित होनेका बुलावा सर्वत्र पठा दिये। ता. १०-११-६४ ई. सामको प्रायः सभी स्थानों से प्रचारक और

पंच भाई उपस्थित हुए। निकटवर्ती कूलपाल मंडली अनेक भाई बहने सुसमय पर आ पड़े। गीत भजन के एकतारा, बोलक और

मृदांग भी साथ में थे। पाद्री जी भी अपना ग्रामीफोन लाये थे।

घर के मालिक घर द्वार को साफ सुचरा और सिंगार किये रखा था और घर के सामने एक समियाना खड़ा कराया था। बैठने के समया भी मौजूद थे।

घर का मालिक अपने संसारिक इष्ट परिवारों और रिश्तेदारों को देखने और सुनने के लिये सुसमय पर बुला रखा था।

जैसे २ हम सब घर में प्रवेश करते गये उन्होंने बड़े प्रेम से हमारी पीरों को धीरे धीरे गये। आई बहनो की संख्या ६० से कम तयदाद की न थी। अनन्तर सभी को भरपेट भोजन मिला।

उस समय तक उस बड़े गांव के गैर खूस्तान लोगों की भीड़ समियाना के निकट प्रायः सात आठ सौ के तयदाद में लग चुकी थी। इसलिये हम लोगों को यीशु मसीह को ग्राही देने का सुअवसर हुआ।

Rev. C. H. Tami ने भीड़ को हमारे इकट्ठे होने का कारण बताया और बोले कि खूस्तान धर्म की श्रद्धा तबिन २ बातों में है। पश्चात् व्यक्ति व्यक्ति का समय बताकर बोले कि यदि कोई चाहे तो उसमें कोई भी हाजिर होकर देख सकता है।

पश्चात् गीत गायें गये और मिलकर चार प्रचरकों ने बारी २ करके हिन्दी और उड़िया भाषा में यीशु मसीह को ग्राही दी। उस समय सब लोग ध्यान से सुनते थे। इसके पीछे गोलक और बाजों के साथ गीत मन्त्रों और नाच दिखाने गये।

दूसरे दिन ठहराये समय पर जुलूस करके गीत गाते २ सब लोग समियाना के पास पहुँचे। परिवार के मुख्या के द्वारा बड़े प्रेम से फूलों के हर पहनाये गये। तत्पश्चात् व्यक्ति व्यक्ति का विधान आरम्भ हुआ। निम्न लिखित जनों को व्यक्ति व्यक्ति मिला:

संसार नाम	खूस्तान नाम	गौत्र	उमर	गांव
१-... गिनबास	ख्रिस्त पौलस	मुन्ड	५५ वर्ष	कतरकैला
२-... बलमति	ख्रिस्त फूलमनी	"	५० "	"
३-... गौविन्द्रो	ख्रिस्त असीयान	"	३५ "	"
४-... विमला	ख्रिस्त मर्चा	"	३२ "	"
५-... जौफिन्द्रो	"	"	३० "	"
६-... उर्मला	"	"	२६ "	"
७-... रवि	"	"	१४ "	"
८-... बिगली	"	"	१० "	"
९-... बिते	"	"	७ "	"
१०-... सुयो	"	"	५ "	"
११-... माती	"	"	५ महिना	"
१२-... जैराम	"	"	२५ वर्ष	"
१३-... अली	"	"	२० "	"
१४-... सलोमी	"	"	२६ "	"
१५-... सुरवराध	"	"	३ "	"

The act of baptism at Katarakaila 11-11-1964

P. T. O.

पश्चात् बहिष्कार के बाद जो 2 अन्य जाति के
 गैरभस्मिष्ठ जाति के बहुत लुशी से हमारे सामने
 बैठ गये। ^{हमारे द्वारा} हमारे द्वारा ईश्वर का वचन सुन
 कर केवल खरीदने की सुरक्षा प्रकट किये और
 बोले कि आप लोग गिर्जा घर बनइये और
 हमारे बच्चों को धार्मिक ज्ञान की प्राप्ति के लिये
 एक ~~स्कूल खोलिये~~ हिन्दी स्कूल खोलिये। इस पर
 उनको बोला गया कि स्कूल का जिम्मा सरकार के हाथ में है
 पर यदि आप चहेंगे तो हम केवल आदमी दे सकते हैं।

५

The Rev. J. J. P. Tija, Director,
 J. M. B.,
 for information and guidance.

Dear Sir,

I send the above-mentioned materials
 to the Editor of Bhasbandhu to be
 published if possible in December, 1964.

I remain,

Sir,

Yours faithfully,

Amus Sind

Badsona

N.B.

बहिष्कार वाले लोगों में "Mundu" तथा "Barkh" गौत्रवाले सब
 एक परिवार में ही एक साथ रहते और खाते पीते हैं।
 "Bhuma" गौत्र के दो प्राणी जो उसी दिन एक साथ बहिष्कार
 दिया गया वे लोलीडिह (Kulpal) के हैं।

15/11/1964.

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

3rd. December, 1964

Rev. G.H. Samad.

Pyare Padri Samad,

Ap ki chithi mili jiske ap ne Chaibassa se likha. Main ne ap ke saath uske piche wahen mulakat karke hospital men rakh diya aur uske bad ap kaise hain wah malum nahin hai. Aj main ap hi ke pas jane ke liye nikal raha hun aur jaise main ne programme diya hai main asha rekhta hun ki ap se Jashipur men bhent hogi. Kintu, is bichar se ki saad ap bisar rahne ke karan Rangamatia men hi honge main yah chithi bhej raha hun.

Ap jante hain ki ap hi ke ujur karne ke karan karan Rangamatia men Padri ka ghar 1964 men nahin ban saka. Ap belte aye ki Rangamatia men nahin par dusre jagah jaise Jashipur men Padri ka ghar hane. Isi liye ghar nahin bana nahin to 1964 men jarur hi ghar ban jata. Iske alawe main ne ap ke yah bhi salah diya ki jab tak Padri ka ghar nahin banta hai tab tak ap kahin bhi bhare men ghar bandobasht karke rah sakte hain. Aur main ne Baripada men ek ghar bhare men bandobasht bhi kar diya. Par Padriyain boli ki Rangamatia men jahan hain wahin rehenge. Hamare taraf se ap ke rahne ke ghar ke liye intizam karne men kisi प्रकार ki ghati nahin kiye. Ap yah bahana nahin kar sakte hain ke ghar nahin hone ke karan ap Kulpal men rehenge aur ap akela Mayurbhanj chhetr men rakhe kaa karenge. Yah nahin banega. Ap ke kahin badli bhi nahin kar sakte hain. Ap apna pariwar Mayurbhanj jila ke bhitar hi rakhiye. Jab tak Padri ka ghar nahin banta hai ap Baripada men rahiye. Main ne ghar ek bhar bandobasht kiya tha. Fir main is bar bhi ap ki madad kar unga ki ek ghar mile. Main turent hi Rangamatia men ghar banana arambh karunga. Is bar ap ki ujur se ujur nahin suna jayga.

Ap ko mera sapariwar Yishushey,

CARAVS OF INDIA

Christians in India formed CARAVS to bring together their resources to provide leadership for the Church in the field of audio visual communication.

It is a Service organization. It serves by providing many forms of audio visual communications for its members. But it also serves as it unifies and organizes the concerns and talents of its member groups to help them do together what none could do by himself.

Right now we are confronted with opportunities that will test our abilities to work together. We have already enlarged our work in radio, film and filmstrip production and non-projected aids, so much that we have outgrown our former shell. For some time we have been planning ways to remedy this - to enlarge our resources and facilities so that we can begin to match our opportunities with tools and staff more equal to the demands for our services.

We know we cannot go forward into the future except all our members share in our growing opportunities. As you read the following pages you will get a clearer picture of what is involved if we are to go forward together. We urge you to study this carefully, to write to us, and then to add your best efforts with ours to help us enlarge our services.

Aims and Purposes of CARAVS

As we have said, CARAVS is a service organization. Our work is much greater than to promote a point of view. We hope to help awaken the minds and spirits of those we contact so they will be prompted to grow. This is our belief, that every person we can contact has potentials of body, mind and spirit that can be triggered into fullness of life, if only somehow we might employ the right materials and methods and personal concern to help them. We know that at the very heart of the Gospel is a dynamic that, when it touches life, it calls forth such growth. Persons so motivated and uplifted have a desire to serve their community, their nation and all mankind.

CARAVS task is creative. We want to channel all that we can add to the enrichment of life - physically, mentally, spiritually, into those expressions in art, drama, music, pictures, posters, graphic arts, films, filmstrips, radio, television - the whole new world of communication - which draw the best from the cultural past and add a richness and freshness of contemporary expression. All that we as Christians can add to ennoble life must find the simplest, yet deepest expression in everyday forms of expression. We in CARAVS are engaged in this creative task and it is challenging.

So though we are a small organization and our outreach may be limited, we hope to touch life in its depth. We use tools of communication not as ends in themselves but as ways to greater living. These are our aims and purposes.

CARAVS OFFERS MANY SERVICES

CARAVS produces and distributes material especially useful in the Church's task of interpreting the Christian way of life.

Its film and filmstrip library is the largest Christian library in Asia. Films are sent to every part of the nation.

It helps the Church interpret the Faith through art, music, drama, films and filmstrips, pictures and other graphic ways. These creative developments deepen the understanding and relevance of Christianity to present day life in India.

CARAVS trains workers, in schools and colleges and throughout the Church to employ visual and other forms of communication for multitudes not yet literate, as well as for the literate.

Through radio and films, CARAVS seeks to reach out beyond the Christian community and share the concern of Christians everywhere for spiritual and social development that would strengthen the Nation, and contribute to the greater understanding of all the people of the world.

The CARAVS staff has greatly enlarged during the past year, especially in its radio department. Where formerly there were only two full time technicians, now we have a programme director and four script writers, some of them under training. CARAVS programs are heard on the 31 meter band from the RVOG station at Addis Ababa, Ethiopia. While broadcasts at present are in English Hindi broadcasts are scheduled to begin soon.

THE DEVELOPMENT OF THE COMMUNICATION ARTS CENTER

Ever since CARAVS was formed in 1959, it has been in temporary quarters at 15 Civil Lines, Jabalpur. Visitors are often amazed that so much has been crowded into the small, damp rooms in the old bungalow that not only serves as headquarters but is also the residence of the Executive Secretary. Others with less spiritual dedication than Rev. and Mrs. K. D. Bhasker would not have attempted to raise their family sharing their home with the entire staff and full activities of the central office. They have not complained although we have placed them in circumstances that should not have been continued so long. The need for residences and for a central headquarters has long been recognized.

Then in 1963 CARAVS was enlarged when the Department of Mass Communication of Leonard Theological College was amalgamated with it. This added equipment and furnishings valued at more than Rs. ~~16,50,000~~^{1,65,000} and a trained staff together with financial support for certain forms of work for a limited period. This Department was housed in rooms especially built at Leonard Theological College. The College has graciously granted CARAVS the right to use these facilities until January 1966 when CARAVS is expected to have its own work areas.

As early as 1961 CARAVS, anticipating the amalgamation with the DMC of Leonard, drew up plans for the Communication Arts Center. That budget included provisions for buildings, furnishings and equipment then considered necessary for work during the present decade. Five senior staff residences, four junior staff, a guest and student annex, servants lines and the main building were planned. The total estimate amounted to Rs. 11,75,000. Rising costs have boosted this figure to about Rs. 14,10,000.

In the meantime CARAVS has had to increase its work in radio and will soon enlarge its non-projected aids staff. This calls for at least three more senior staff and four junior staff quarters and certain additional work area. CARAVS is now renting four staff quarters. The total estimated to build in Jabalpur according to present work area & staff needs is about Rs. 16,50,000.

THE LOCATION OF CARAVS

For many years a number of our members have questioned the wisdom of having CARAVS located at Jabalpur. Recent studies, together with a growing possibility of locating suitable land in an almost ideal location, has revived the study of Bombay as a possible center. The advantages of Bombay can be listed as follows:

Radio voices, musicians, film production studios and laboratories, film suppliers and processors, are all located near-by and would be accessible. Now provisions for these services call for frequent trips and are not available frequently when they are most needed.

Imports, film censorship, securing of raw stock, purchase of tapes, materials and equipment and the repair of the same, demand frequent trips to Bombay.

Bombay affords advantages through its art schools, wherein the whole world of art is promoted and wherein our graphic arts would receive stimulation not found in the present center. Likewise facilities for printing and publishing offered in Bombay cannot be approximated in Jabalpur.

Bombay has direct connections with all parts of India and the world. Committee meetings, visitors, the movement of Staff would be considerably easier.

In the present proposals for Bombay are included plans to build apartments for rent as a permanent investment, the income of which would largely offset the increased costs for staff and office in a metropolitan area.

If CARAVS is able to secure the property now under consideration and build the two buildings tentatively planned, this would house the staff, provide 4,200 sq. ft. more work area, and provide a permanent investment (mentioned in the para above). The cost would approximate Rs. 19,50 000.

WHAT ARE CARAVS RESOURCES?

RAVEMCCO has been most considerate of these plans for CARAVS and has pro-rated an asking of 200,000 among eight churches. Not all of them have accepted these amounts in full: The amounts are to be raised during the years 1963 and 1967.

American Baptists,	9,490
Disciples of Christ	7,650
Lutheran Church in Am.	18,240
Methodist	74,740
Reformed	6,500
United Ch. of Canada	10,920
United Ch. of Christ	16,350
United Presby. USA	56,110
	<hr/>
	200,000, Rs. 9,40,000.

While we cannot be absolutely certain of this full amount we know RAVEMCCO will do its utmost to provide these funds.

A second source emerges as a part of amalgamation with DMC. Plans were already under way to secure additional buildings and equipment from Methodist sources at the time of amalgamation. Two Methodist Annual Conferences have accepted goals of approximately \$50,000 (Rs. 2,35,000) and contributions are now being received. They will also contribute toward current budget. Two other Methodist groups have approved of CARAVS as projects for their churches. They have not set definite goals so they are not yet definitely committed.

A third asset will be recovered from the sale of the property in Jabalpur. This may amount to more than Rs. 2,00,000.

CARAVS MEMBERS AND THE COMMUNICATION ARTS CENTER

Up to the present we have not made a general appeal to our Members to assist in this development. We are confident that as those plans become known every member will wish to have a worthy share in this undertaking, even though it be a relatively small gift. We would ask that each member consider what his group might do each year for the coming four years. We are prepared to help him present this matter to his India committee and also to the over-seas committee, where such exists. We believe by working together this can be accomplished and we would ask that it be made a matter of special prayer and study. We urge each group to set goals, seek ways to meet those goals each year, and help us build for tomorrow.

CARAVS Friends can also help. You may already be acquainted with the sheet entitled, 'Hi Friend! or are you?' It tells how individuals and institutions, while they may not "move mountains," yet can help with brick and mortar for the Center.

If you are not already a Friend, become one and your Friendship will release funds to help make the Communication Arts Center a reality. Or if your resources permit, as a Friend you can contribute directly to the Center Development fund.

You can help locate others who will become Friends. We are asking each of our Administrative Board to find five Friends during the coming months. Will you help also?

Other Resources Also

But this is not all. We must explore ways to find additional financial assistance. For many months the Executive and Associate Secretaries have been exploring other sources of income. Some are rather promising and their gifts may be substantial. There is still a very large gap between what we have in sight and what we need. Such gifts will be reported as they are received.

SHOULD WE ?

It would be more simple and possibly more prudent to accept our limitations and confine our plans to the resources we have in sight: Strange as it may seem, we have never approached our work in this way.

Those of you who have known Dayanand Bhasker know that right from the beginning he has asked, what has to be done? Is it something CARAVS should undertake? Being convinced of it we would then set up our goals. Today we are engaged in work that we know is beyond our powers to complete fully yet we feel called to render our very best service to achieve our worthy purposes.

So what about the cost? We feel that if God really wants us to enter into this work, the way will be opened—not if we neglect the powers God has given us to discover His ways and utilize His resources, but employing our dedication and vision and expectation to the full and placing these challenges before our Members, our Friends and those whose names we know not but who are likewise eager to share in work that will bring joy and peace and love and the blessing God intends for all His children, to the people of this land, through His Church.

We in CARAVS cannot be the ones to close these doors of development. If lack of resources eventually force us to adjust to a different form of service, we will do so, but if in the days ahead we discover that we have planned too meagerly, we will be flexible and responsive to step into greater work and utilize greater resources if they are forthcoming.

Were you to step into our offices today and observe a Staff working under the most trying conditions, you would feel with us that here is a group concerned primarily with the work they are called to do and they are doing it in a spirit of consecration. As we face up to the task of building this Communication Arts Center, we go forward in this same spirit.

The announcement about training should reach Church leaders and Audio Visual workers in your area. Kindly reprint or otherwise announce as widely as you can.

The "Caravs of India" pamphlet is especially for members and friends of Caravs. Kindly see it reaches the proper persons. Additional copies available.

A New Approach to Recruitment and Training Leaders In Audio Visual Communication.

Can the Church with limited resources train persons to give leadership in audio visual communication ?

This has become a serious problem to many. There are very few alert churchmen who do not recognize the value of posters, flannelgraphs, charts, films and filmstrips as aids in education, moral and religious instruction, health and hygiene, social service, industrial church responsibilities and evangelism. But how can churches with limited resources train personnel to provide leadership in these matters ?

There have been different approaches. The full time director is too great an expense except possibly for organizations such as CARAVS which helps organize this training. Teachers, evangelists and others have on occasion attended one or another of the brief training course conducted by CARAVS in some section of the Church. But up to the present there have been few of these who could turn around and join with others, possibly of an adjoining denomination, to give training to local leaders in audio visuals. Where could such leadership be found and trained ?

No doubt every Church worker now under appointment feels he is more burdened than he should be, with the demands of his own assignment. However, if audio visuals are truly aids then by their very nature they are related to other things. If promoters of literature, of Sunday School work, of Youth Work, of the Bible Society, of the special tasks of the Church in education, health, etc., were trained to use audio visuals they should become more efficient. Each time they used these aids they would demonstrate their effectiveness and directly and indirectly promote their use. Such persons could become our most natural promoters provided, of course, they received training and do an effective job.

Are not such workers, then, among those who could best profit by special training in communications ? Could we not work out with them sets of flash cards, exhibits, flannelgraphs, sets of films and filmstrips, to form a package treatment of their work that would enhance their skills and through them suggest the possibility of similar communication in related fields to others ?

We invite you to study these possibilities with the CARAVS staff. You may have alternative suggestions that would add much to a real step forward in answer to this problem.

Three workshops *cum* study-groups will meet early in 1965.

North-India in the Delhi Area, January 16-23

In the Bengal Area. February 1-6

At Medak, February 21-28

The workshops are intended especially for :

1. Persons who have attended a previous CARAVS workshop and wish to have advanced training.
2. The kinds of leaders mentioned in the above paragraphs who would make extensive use of audio visuals in their promotional work.
3. Students in theological seminaries who are especially interested in audio visuals and hope to utilize these forms of communication.
4. Persons under appointment in schools, hospitals or churches who wish to utilize and give leadership in these aids.

You are invited to nominate such persons from your church. Local expenses will be met but you should expect to pay all or at least part of travel. Some emergency travel assistance may be available.

Leaders for this course will include Rev. Denys Saunders, formerly of Medak and now in charge of audio-visuals in the Methodist Missionary Society of Great Britain, and members of the CARAVS Staff.

Workshop in Filmstrip planning and production. A special workshop for more advance audio visual workers who wish to specialize in filmstrip production will be held at Jabalpur, Feb. 8 to 13. Rev. D. Saunders has been especially succesful in this kind of work in England,

For further information write to the Associate Secretary, 15 Civil Lines, Jabalpur, M. P.

Registration for Audio Visual Workshops.

Kindly enroll (Name, print)

Address.....

for the audio visual workshop at Delhi/Bengal/Medak/Jabalpur.

He/She is now working as (present duties).....

He/She has/has not had previous audio visual training.

He/She will use this training in.....

We understand that his/her local expenses will be met and we are prepared to provide travel and incidentals.

Application by.....

Address.....

Date..... Position.....

Ranganatha
सन्धावर डाइरेक्टर Rev जं नू P Jigs 7/9/64

आप को ज्ञाते हैं कि शिवा ल्हादा जो
जून महिना हुआ था, उसका टी. ए. ११५०
६६ न. चें. लकी तक नहीं मिला है। पास
करने की कृपा करेंगे। बिल जून महिना
ही में भेजा गया है। सो भेजने की कृपा
करेंगे। अन्य सब जुलाई महिना में क्लक-
ल चलें गये। यहाँ रहना मुकिया नहीं हुआ

धर का बहुत अच्छी
इतिहास ही जाना
चाहिये। जब तक
धर नहीं है तब तक
कोई सुविधा नहीं है।
भाप का विश्वास।

C. H. Samad post
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Rev. J. J. P. Tigo,
Director.

C/o P. P. Bijay

Kokar Chowk Ranchi

Dist. Ranchi.

(Bihar)

Gossner Evangelical Lutheran Church

JOINT MISSION BOARD

DIRECTOR:

Rev. J. J. P. Tiga M. A., B. D., S. T. M.

C/o P. P. BIJAY, KOKAR CHOWK,
H. B. Road, Ranchi.

Ref No.....

G. E. L. CHURCH,
~~XXXXXXXX~~
CHAIBASSA, BIHAR, INDIA.

Dated 15.9.1964

Rev. C.H. Samad,
G.E.L.Church, Rangamatia.

Pyare Padri Samad,

Ap ke mera Vishwasht hai. Ap ke pas

likhna hai ki ,

- 1... Kulaituba : A. Padri J. Sey ne likha ki Kulaitumba men kitnen ka Pawitra Baptisma hona tha. Unhen nen ap ka khej kiya aur ap nahin mile isliye unhen nen Padri Sey ke bulaya. Padri Sey mujhse ijajat mange par main ne nahin diya kyonki wah ap ka chhetr hai aur ap ke us kam ke dekhna hai. Main to nahin samajhta hun ki kyon we ap ke pane nahin sake. Asha karta hun abhi tak men ap wahan jake Baptisma dene ka kam kar diye hain. Iska report jaldi dijiye.
B. Pracharak dera : Pracharak Jusaf Kandulna likhte hain ki we ek ghar banaye hain. Ap wahan jake uske dekhiye aur uska kharch bill (rashid ke sath) bhej dijiye.
- 2... Rangamatia men Padri ghar : Rangamatia men Padri ka ghar banae ke liye ek andaja hisab chahiye. Shri Indramuni Sinha ne kuchh bheja hai par saf nahin hai. Kitna chijen lagenegi, kitna 2 karke aur aur unka dam kya hoga, kuli, mistri aur reja men kya kharch hoga , sab ka hisab milna chahiye. Jaldi bhejiye.
- 3... Baule Mines aur Beitarni dam : K. S. S. ke pas main likha tha aur jabab mila jiska nakal ap ke pas bhi bheja gaya hai . Main chahta hun ki ap apne Mayurbhanj chhetr hi men pura 2 dhyan lagaiye kyonki wahan ap ki jababdehi hai jisten Mayurbhanj ke achristanon ke susamachar adhik se adhik sunaya jae aur we Ishwar ki daya se adhik sankhya men uddhar pawen. Yah achha nahin hai ki ap ka dhyan idhar udhar banta jay. Apne chhetr ki jababdehi hi ap ke liye bahut hai. Keonjhar Zilla ka kam dekhne ke liye bandebasht main karunga.

Note : Ap ke rahne ke liye bite jeth hi men ghar bana rahta par ap hi nen roktek kar diya jisse nahin banaya ja saka. Main sechta hun ki barshat bit jane par is sal ap ke liye ghar ban jayga. Ghar banane ke liye ek estimate (kharch ka andaj hisab) pure bibaran ke sath jaldi milna chahiye.

4. .. June mahine ka bill :

Ap ka Bishwasht,

Main is bill ke nahin pata hun.
Ap ke agar ab tak nahin mila hai
to fir se bill banake bhejiye.

To open cut here ←

INLAND LETTER

NO ENCLOSURES ALLOWED



First fold here →

Third fold here →

Second fold here →

Senders name and address —

Ranganatha.

6-4-64

Director Rev J. P. Jega.

भाप को मेरे पत्र से पार पत्रकसहप ।

भागे भाप को मालूम होवे कि चोइती सोल प्रशासनी के
पत्रकार उभाय दुडु, तारिख 28-3-64 को मेरे पास
ओउसोल में भापा और चोइती सोल को रिपोर्ट दिया, कि
चोइती सोल के प्रसीदी पाठि बहुत पत्रकार उभाय दुडु
को नहीं चाहते हैं। और उभाय दुडु पत्रकार में चोइती-
सोल प्रशासनी में गिरजा नहीं जाउंगा, वहाँ जाने से मुझे
भय अंगठिरेगी, इसलिये भाप को हलत से चोइती
सोल में गिरजा चलाने का ठिकनाम भोजिये। ये मुझे
थोड़ा समय भी सोचने का भोका नहीं दिया है का कारण
में दो हप्ता का गिरजा चलाने के लिये ओउसोल का
प्राइरी M विष्णु को भेज दिया है। इसके लिये
व्या उपाय करता है दुडु पत्रकार वहाँ जाने से
रुक्कर करते हैं जो भाप दुर्लभ कोई सलाह
को जिये। जो कि यह वगजा मिलेगा है सा ही भाप
वहाँ का बन्दोबस्त के लिये उकुम को जिये।

भाप का बिनवास-

C. K. Sanadparthi

Ranganatha.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

Ref. No. 713/64

From :-

Rev. C.B. Aind,
Act. Pr. Adhyaksh,
G.E.L. Church, Ranchi.

Ranchi, the 7th August '64.

To,

Rev. J.J.P. Tiga, M.A., B.D., S.T.M.,
Director, Joint Mission Board.

Dear Sir,

With reference to the letter of Rev. C.H. Samad, Rangamatia, dated 3.3.64 and a copy of the same to you, may I request you to ask Rev. Samad or any other pastor under you, who is near Keonjhar, to look after our people, mentioned in the letter, once in a month or two as it will be convenient for him. The travelling allowance for the same may be borne by the brethren themselves.

Yours Sincerely,

C.B.A.

(C.B. Aind),
Act. Pramukh Adhyaksh,
G.E.L. Church, Ranchi.

Copy to Rev. C.H. Samad
for information.

To

The Director of J. M. B.
G F L Church Chelbassa.

Sir

I beg to let you know that I am in charge of Mayurbhanj and Midnapur from the month of April 1963. Here I feel difficulty in such a vast area where fuel and other things are dearer.

In Midnapur there are four congregations and in Mayurbhanj, (1) Simlipahar (2) Goshipul (3) Rangata, (4) Chulhaphuka (5) Kolayhumbra (6) Badampahar (7) Gorumahicini and (8) Kuldika. In these two places there are 12 congregations also gather each at a considerably distant places.

Hearing, at Midnapur, allowance and supervising allowances are given by the J. M. B. Therefore I beg you to be so good to grant me such allowances for which act of kindness I shall be very much thankful to you.

Date 11-11-63
Copy I Director
J. J. P. Tija

II Dr. M. Bagel.
Secretary.

Yours faithfully

C. H. Samad pastor

Ranganatia.

To

The Rev J.B.P. Tige

Director J.M.B. Ranchi

महाशय

आप से नम्र निवेदन ऐसी है कि चुल्हाफुव्या में एक भाई गिरजा धर तथा पुचारक धर बनाने के लिये २०, ३५ डीसमील जगह दान में देने चाहते हैं। वहाँ का लिखा पट्टी अभी तक तो नहीं हुआ है। आप जगह को देख लीजिये वह लिखा पट्टी करेगी।

1. - अपनी पुचारक अपने बाल बच्चों के साथ एक छोटा सा जोपड़ी में बहुत कठिनाता के साथ रह रहा है। मैंने जानकर उस धर के भाईयों को भाजी किया किया और गोदाल को दूसरा जगह बनाकर उसके भी जहाँ अभी और और रहे हैं पुचारक को दे-
दोजिये। उन लोग इन बच्चों पर राजी हुए हैं। शिशुओं पुचारक को भी भाजी किया हुआ है कि इन लोगों को धर बनाने के समय मदद दीजिये। सब राशियों पर यकी डर और धर बनाने के लिये है पाइ डर है।

फिलहाल शिशुओं पुचारक को धर प्राप्त के लिये १५) या २०) रु के कासंजूर किया जाय।

2. - यह प्रकृतता है कि वहाँ धराने की कपड़ा देखे लिये एक बौरी का। ये बीज भी जल्दी बसो बस किया जाय J.M.B. से।

3. - गिरजा एक भाई के धर में होता है जो धर भितर में जने संसारिक भाई लोग गिरजा देखते पाते हैं नहीं देख सकते हैं। चारवा कि बाहर में जगह नहीं है।
संसारिक लोग धर भितर नहीं धुसते हैं। बाहर से रीति-
की धर को नहीं देख सकते हैं।

वहाँ संतानियों में एक बड़ी बसो है और हीन पुचार लगे से उन्ही लोग धर में आते के तैयार हो जायगे। संतानों पुचारकों को बहुत देखते चाहते हैं। रमेधर बस्के केंतरक को खाने का प्रह करता है।

आप को कि प्रयास।
Rev. C. H. Samad
G. E. I. Church, Rangamatia, 20-5-64
P. O. RANGAMATIA,
Dist. Mayurbhanj, (Orissa).

महामन्त्र

G.E.L Church

Rangamatis

Dali 3-8-64

Rev J.J.P. Jiga Director J.M.B.

महाराज,

आप को हमारे ओर से प्रीतुमहाप।

आपको ज्ञात है कि काजला मार्ग और वेंतारणी
 इस क्षेत्र जो ब्योमरगढ़ जिला और बलेखर जिला के कोर्डर में है,
 वहाँ हमारे गोस्तर कलीया के लोग डेम और माइन्स में काम करते हैं
 उनकी जन संख्या २२ प्रानी, और वहाँ से विरगधरपुर पांच मील
 की दूरी पर है, जहाँ गिरी निकलते हैं, वहाँ २०-२२ प्रानी हैं। जो
 सिमडेगा पुरा केला नाम नाम से जाने डुअ है। उनकी देख माल
 अपनी चार पांच वर्ष रहा है बिधारी से नहीं होता है। उन लोग कोई
 हलत से मेरा पता पताकर एक चिट्ठी लिखे कि एक बालक अपीसमा
 के लिखे भाईये। उन लोगों के चिट्ठी और कुलठर मनुष्य में जा कर बालक
 अपीसमा तथा कुलठर का अनुष्ठान किया।

इस जगह से ब्योमरगढ़ ७५ मील पर है और जाने जाने का
 लड़किया है। और बरीपदा से ११२ मील है, जाने जाने के लिखे बरगढ़ी
 और बरीपदा से बहुत बड़े ड्रेन निकली है। बहुत से २६ मील
 इस द्वारा एफबद तक गांधी पड़ता है (०) वेंतारणी नदी और
 क्षेत्र है।

बरीपदा से बलेखर, मडक, एफगा, बरघर गड़िया मिलती है।
 और ब्योमरगढ़ से जलपुर रोड तथा बलेखर से गांधी उत्तर का
 १० मील पैदल चलना पड़ता है।

आप से प्रीतुमहाप है कि उन लोगों को डुअ से जो
 एफबद का अनुष्ठान किया गया।

Copy to Director Rev J.J.P. Jiga, J.M.B.

I Dr Rev M Bage pramukh Adhyaksh

II Rev J Topno, South East Adhyaksh

Rev. C. H. Samad,
 G. E. L. Church, Rangamatis,
 P. O. RANGAMATI,
 Dist Mayurbhanj, (Orissa).

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.
Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

Camp Raugamaha

7.12.64

Dear Rev. T. J. P.,

Rev. C. H. Sarna is sick in hospital at Chakrasa. Please take care of his area also until his recovery. Pracharaka Sundar Mohan Singh Nay of Raugamaha will tell you about the present arrangements.

With best wishes,
Yours sincerely,
J. J. P.

Names of Mandals

1. Gitalpur
2. Saruda
3. Budruchampa
4. Gopinathpur
5. Bahikhal
6. Jashipur
7. Chulapurna
8. Kularitamba

Copy to:
Rev. B. M. Bage
Rev. H. K. Bage

Ranganatha

25-5-64

मन्थर Rev जंजिगा माप को धारे मोर से

श्रीकुरुदाय ।

आगे माप को गालुद होवे कि मैं माप को योग्य
चिह्न पाया और सिमलियाहाड के गितिलिपीडी
गराडली में शिवा लकाव का स्थान ठहराया
हूँ। मैं माप के आगे में जसिपुर में रहूँगा और
मेरा काम भी वहाँ है। यागे दुहाहापन शिवा
देता और ३९ माठि को वहाँ ३ पुराणी का दुहाहापन
होवा। मैं दूर में था जिस कारण से सुसमय

मैं चिठी नहीं पाया। इससे
 उताव जल्दी नहीं भेज
 सका। मेरा ठेरा ^{RANCHI}
 पत्र ^{27 MAY}
^{12 30 PM}
 नहीं हुआ है बहुत कठिनता
 के साथ दिन बित रहा है।
 आप का विश्वास।

Rev. C. M. Samad
 G. E. L. Church, Rangamatia,
 P. O. RANGAMATIA,
 Dist. Mayurbhanj, (Orissa).

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Rev J J Tige Director - J.M.B.

KOKAR
 C/o P.P. Bijay Chowk

P.O. Ranchi, KOKAR

Dist Ranchi

H. B. Road Ranchi

Rangamati.

9/8/64

manyawar

Director Rev J.P. Tige

भाप को हम रंगामटियां के आई.पी.ओ. से थोड़ा हाथ ।
 भागे बात लिखते हैं कि भाप के चिट्ठे अनुसार हम
 लोग 14-15-16 दिन स्वधर को बात चित किया, कि
 रंगामटिया, पाकी धर और गिरजा धर बनाने के विषय में यह
 फैसला हुआ है। कि भाप लाकर खुद ही जगह की स्थिति
 और धर किस तरीका से बनाया जायगा, और कितना लम्बाई चौड़ाई
 बनाया होगा और किस को। हम लोग कोइसोल का गिरजा धर के
 ऐसा नहीं, कारण कि फटास पाकी दिवाल में सरता है।
 और धर के लम्बाई तक पाकी धुस जाता है। बरसात में कोइसोल
 गिरजा धर की हलात को देखकर के उस धर के समान होने
 से रज्जी नहीं होते है। इस लिये भाप जगह की हलात
 और कैसा लम्बाई चौड़ाई बनाया होगा खुद भाप ही
 अपना माँख से मा हाथ से यहाँ (गिरजा) धर नकसा
 बना करके स्वयं मतलब लगा लीजिये। यहाँ
 हम लोगों की विशेष माँग है। जब तक भाप नहीं
 जाते हैं तब तक धर का काम शुरू नहीं होता पाईये।

गोट लम्बाई का हिसाब -

Kaur	सैबेर	१६ फुट	१० फीस	Beau
	"	१५ फुट	१२ फीस	52
	"	१२ फुट	१५ फीस	

दरवाजा बनाया हुआ ३ टूट
 छिड़को दो
 ठाड़िया ३ जोड़, उसके लिये तम्ना नहीं है
 बना नहीं है।

धरना के बीस नहीं है। आपका विश्वास

Chd. Indra mani Sinha
 Nayan Talayba.

Mangalwar.

Rev. J. J. P. Tiga

Dusa hay, mera dur desh ka
 Dusa^{say} ko Sadar se grahan kar
 le-ji.. Aisi mera paribar sab
 acchi hay, our ^{anand} anda se dinka
 leifate hai. Ah rose mera
 wife ko ham pechha Christyan
 ho kar tumara del kaisa
 nahum ho ta, wife answer
 dia ki Songhari admi ka
 acharan ka pasand nahi kartea
 kar. Aisha ^{atar} pa kar mera
 man our jada ^{anand} and legata hay
 A taraf ay kel barba ho raha
 hai. ^{please} ~~Etan~~ Etan Etna hi bat likhita
 hai. Exques mey mistacks in my
 hindi language. yours faith fully
 Ch. Indra mani Singh
 of Sal. bar.

अन्तर्देशीय पत्र
INLAND LETTER



To

The Director
 Rev. J. J. P. Tiga
 C/o P. P. Bijay
 at. Kakar Chowk
 P.O. Dist Ranchi (Bihar)

← तीसरा मोड़ Third fold →

भेजने वाले का नाम और पता :- Sender's name and address :-



इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

Wall

height 12' x 1' ———

Rs 8/ —

length 278' ———

278 x 8

Rs 2224

22,24

Tiles 20,000 @ Rs 20 @

Carrriage 120/-

Bamboos 280 @ Rs 11/ —

Carrriage 50

Nails etc

400	}	520
120	}	
2800	}	
50	}	320

20

Windows 13 x @ Rs 12

1,32

Doors 3 @ Rs 25

75

Labour for wall

22,24

Labour for roof

1,00

" " doors + windows

2 carpenters @ Rs 21 each

5 days

20

Unforeseen
Superior

100
100

3221

U.S.W.

— 1820 —
— 1821 —
— 1822 —
— 1823 —
— 1824 —

②

Area of evangelism

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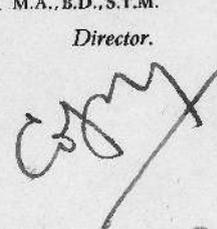
G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

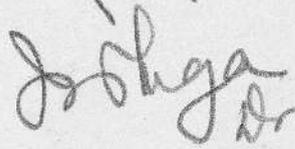
Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

 Camp Pangamahwa

7.12.64

प्रचारक मिशनरी टोपनो को
शेखरहाय मैने पोल मापिल जमि
शेखर माप को दे दिया है। मित्र नोट लिखता है कि माप
का नाम जो तलाब नामे नवर १८८४ से बना सम्मा
जाता है। माप के मित्रत साथ मित्र दस्तावेज देगे तो
प्रचारक मिशनरी जयगल -


Director

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

Camp Rangumaha

7.12.64

श्रीमान साहब

जैसे मैंने लिखा चुका है निम्न माइनों से
कमी है कि कमी हो से अपने लिये दिने
हूँ मेरे लिये जो चाहा है मबेनिक रूप से
करें। उनको सहित १० रु. मता मिलेगा। यह
वर्षोभक्त मार्च १९६५ तक रहेगा।

- | | | |
|----------------|---|-----------------|
| १. गिरिजापिंडी | — | श्री अनिल बिकवा |
| २. सरुडा | — | " हाविल संग |
| ३. सुस चम्पा | — | " सिलास सोम |
| ४. बालीसाल | — | " मसोह |
| ५. गोपिनाथपुर | — | " चोहन दुर्गे |

आगे शुभ,

J. J. P. TIGA
Director, J.M.B.

Handwritten notes on the left margin, including the name 'Camp Rangumaha' and other illegible text.

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.
Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

~~Off~~
Camp Jashipur
Mayurbhanj
Mayurbhanj Jila Ki Mardliyon Ki Charwahi

Padri : Rev. C. H. Samad

1. Pungamatia — Prach. Sander Muni Singh Nag

2. Jashipur — " Yusuf Khandulua

3. Kulaitumla — " " "

✓ * 4. Gitilpuri — Sahayak Pracharak Daniel Biruwa
Allowance Rs 10/-
pm.

✓ * 5. Samda — " " Habilanga " "

✓ * 6. Dudra Champa — " " Silas Soy " "

✓ * 7. Gopinathpur — " " Johan Tubi " "

✓ * 8. Balikhatal — " " Masih " "

9. Chulaphunka — Prach. Simon Bodra

10. Badampahas } " " "

11. Kusumpur }

Saway karate tison purusamayik pra-
charak Sahayak pracharakon ki Sahayta
karenge.

* Juh bandobast March 1965 tak ke liye hai.

Copy to ✓ Rev. H. Kloss
✓ " J. Soy
✓ " C. H. Samad

Sent by post
and also through
S. M. S. Nag
J. J. P. TIGA
Director
JMB
7/12/64

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

Camp Raigamaha

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

7. 12. 64

Dear Rev. Tigma,
Rev. C. H. Samad is sick in hospital
at Chaihassa. Please take care of his area
also until his recovery. Pracharati
Sundar Mohan Singh Nay of Raigamat
will tell you about the present
arrangements.

With best wishes
M

Names of Mandals

1. Gitalpur
2. Saruda
3. Dudraehampa
4. Gopinathpur
5. Bahikhal
6. Jashpur
7. Chulapohunda
8. Kulantumba

Copy to
Rev. B. M. Bage
Rev. H. K. Less

Rev. H. Tink

आपने पाद्री दुर्गे, आप लोगों को मेरा प्रियसलामों
से आशा कला है कि आप लोग भले चले हैं।
हम लोगों को बोटचौक के मजदूर में आने
से है कि आप दिल्ली पहाड़ के दूर के पिलने
समय का प्रस्ताव करेंगे। आप मुझसे बोलते
कि मैंने आप जाकर कुछ सलाह मादि
को लगे तब मुझे खबर देगी। इति

मेरे आगे से है
मेरे से रहा भारत प्रस्ताव है कि इस साल
रंगभरिया में धर बनाने की बात को हम
स्वच्छित रखेंगे तो अच्छा होगा जो कि
वहां की जमीन के विषय पक्का कारबार
कर लेना और धर बनाने के विषय ठीक
से सोच विचार करना जरूरी है।

आपको ही बात है कि कंडिक्ट मुकुट
तोपने जब तक और सौदा नहीं आया है।
मैं इस महीने से उसका तलाश रोक रहा हूँ
जब तक वह आपने काम में न आवे। वहां
के काम से चलाने के विषय किसकी इच्छा

Rangamatic

18-1-62

Dear Sir,

आप को मेरा प्यार यादगुसहाय।
मुझे माफ़ करेंगे कि ता० २२-१२-६२ को आप मुझ को
बारसोल बुलाये थे मैं वहाँ जाने नहीं सका। कारण यह
कि मैं आप की चिट्ठी पीछे २४-१२-६२ को पाया।
फिर आप मेरे और हाजिर में Rev. Seeborg साहेब के
साथ रंगामाटिया आये थे। मैं आप के पत्र पाने के
पहले सिमली पहाड़ की दूर में चला गया था। उधर से
मैं १२-१-६३ शाम को घर वापस आया। इस पत्र द्वारा
आप को सिमली पहाड़, ~~का~~ रंगामाटिया और
इसके इरिया का समाचार जताता हूँ। और जल्द ही
मुझ को इसका उत्तर देने की कृपा करें।

१. सिमली पहाड़ का समाचार :- सिमली पहाड़ में युसफ़
कन्दुलना से ख़िस्तान आई बहन बहुत ही असलुख
में है। कारण यह है कि अपने भावों को बाँधने का
हर समय यत्न करता है। भाइयों की मली बातों को
ग्रहण नहीं करता है। उसके निज भाई और उसके

गांव के सब ^{कोई} इस बार मुम्ह से बोले कि इसको छुट्टी
 दे दीजिये या नहीं बदली कर दीजिये। अपना
 लड़का जून महीना में लड़की लाया। इस विषय पर
 वहाँ ^{के} माइयों ने मुम्ह को खबर देने का पत्र किया।
 उनको मुम्ह इस विषय पर खबर देने से बहुत ही
 घमकाया। शतना दिन अर्थात् साल भर हुब्बा
 मंडली सम्बन्धी बातों के लिये न ^{दिन} हमारे पास
 आया न चिठी ही द्वारा कोई बात बताया है।
 उसको कुदा गुदु में गिर्जा के लिये ठहराया गया है।
 वहाँ का गिर्जा जुलाई महीना से बन्द किया है।
 इसके विषय में इस बार मुम्हें मालूम हुब्बा। वहाँ
 से घंटा भी ले लाया। इन सब बातों को मुम्हें किसी
 रोज नहीं बताया। कुदा गुदु के विषय में जून
 महीना में जब मैं वहाँ गया था। उस समय मुम्हें
 केवल यह कह था कि वहाँ के माइयों को
 S. P. G. लोग अपनी ओर खींचते चाहते हैं।
 इस बीच में मैं बहुत दिन उधर जाते नहीं सका।
 और सीधे कहीं यह मुम्ह को नहीं बताया

मैं खुदा गुदु गिर्जा शतने दिने दिन से बन्द
 किया हूँ। और घंटा भी लौ लाया हूँ। माई लोग
 उसको बिलकुल परान्द नहीं करते हैं। उसका बेटा
 मर्दो मुम्ह से यह कहा कि यह तो प्रचारक लायक
 नहीं है। मैं यदि उसके समान होता तो तालब भी
 नहीं लूंगा। आप लोग किस अभिप्राय से उसको
 रखे हैं और तालब देते हैं। ऐसा कहता है।
 सिमली पराड के मु माई लोग अर्जी करते हैं कि
 उनके लिये रुम ऐसा प्रचारक मिले जो स्कूल
 चला सकता है।

रंगामाटिया का खब (अच्छा) है। यहां दो परिवार
 मुम्ह को अशा दिये हैं। रुम तो मुन्डा और
 दूसरा उडिया है। मैं अशा रखता हूँ कि इनके
 अस्तान होनेसे पीछे और होंगे। ये दो
 परिवार अलग अलग गांव के हैं। और रंगामाटिया
 के नहीं चल्के रंगामाटिया गांव के निकट होने
 वाले हैं।

नये जगह का खबर: — इस बार शिमली पहाड़ दूर
 के समय में शिमली पहाड़ से नीचे दक्षिण ओर
 जो इंगम हरिया कहलाता है। उधर एक हमारा
 खिस्तान बरू है। पहले वे S.P.C. के छोरे को गये
 थे। बिते साल, उनको गहरा किया हूँ। वे धनपक
 छोरे बहुत ही गरीब हैं। इउस चम्पा में हमारा एक
 विशेष मारि है उनको देल माल कहला है। वह हरिया
 उदला सबडि बिजान में पडता है। उधर इस बार
 बचन सुनाके गया था। बाजार छोरे गांव में प्रचार
 किया था। उधर भी हमारी बुलाहट जोरों के साथ
 हो रही है। उधर अब तक सुसमाचार नहीं सुनाया
 गया है। इस लिये इंगम हरिया में इस साल जहा
 ही एक प्रचारक हम लोग रखेंगे। उधर के लिये मैं
 प्रचारक खोज लिता हूँ। फिर जसीपुर तरफ
 अर्थात् राइरंगपुर सबडि बिजान में हमारी बुलाहट है।
 उधर भी एक प्रचारक निताला आवश्यक है। उस हरिया
 में 3-4 साल छोरे नये धर्म प्रचारकों को व्यवस्था

दे चुका हूँ। प्रचारक की घटी के कारण उनको
 दृढ़पन नहीं दिया हूँ। इस लिये उधर के लोगों
 की मांग है कि प्रचारक मिले। उस श्रिष्टी में
 प्रचारक को हिन्दी जानना चाहिये। मयूरभंज
 में भी उधर उधर वचन सुनने के लिये लोग
 जुला रहे हैं। इस लिये मैं आपसे यही अपेक्षा करता
 हूँ कि इस साल मयूरभंज में कम से कम 3 प्रचारक
 को अधिक से अधिक 8 प्रचारक जरूर बहारा
 जायें। पहिला इंग्रज श्रिष्टी के लिये 1 प्रचारक
 दूसरा सिमलीकटाड़ के लिये 2 प्रचारक
 तीसरा जलीपुर, शहरंगपुर के लिये 1 प्रचारक।
 शकना ही लिख कर खत करता हूँ।

लि. आप का विश्वस्त

H. Tuli



6th June 1963

Rev. H. Sawad

Pyare Raddi Sawad,

Ah ko mera yishwahay.

Main 21 wmi June ko Chumishol

laungya, 22 wmi " " Gniyran

aur 23 " " " Chumishol

meu jiji karungya. Ah wahan

ame ki kripa karen - Card

mitojano ko khi khabar

dijye

Age Shukh,

J. B. Jaga

6/6

coordinate the works of all committees, take reports ~~from~~ of the works of different committees. Show the Mahasabha the detail budget of the ensuing year, arrange for the filling up the vacant posts of the workers, and she shall do all such works entrusted to her by the Mahasabha. She shall present full report of his work in the Mahasabha.

4. The Church Council shall form the small executive committee by electing the officers of the Church and five other members. At least four members of the executive Committee must be undordained (layman) persons. The executive Committee shall not have the right work on behalf of the full Church Council between its sittings but it shall be authorised to do works which need immediate attention and execution.

5. If a member of the Church Council (i) dies (ii) is excommunicated (iii) and having received notice himself twice continuously from the regular meetings without just and sufficient reasons, then that person would be considered as withdrawn from the membership.

Cutt off (Chalked out). In place of the dropped out member for the remaining period of the same term, the same synod of which he was the representative, shall elect a new member.

6. Whenever the heads of different institutions of the G.E.L. Church shall not be elected as the delegates to the Mahasabha from the synods, then she shall have the power and privilege to call or invite them to the Mahasabha to present reports and give advices, if the CC feels the necessity of their presence.

7. The Church Council shall have the power in administrative matters between her and the synods, according to the following rules.

(i) Whenever necessary the Church Council can order and advise any synod so that the synod workers or functions in accordance with the constitutions and bylaws of the G.E.L.C. and synods, Sabha administrative rules. and the rules, regulations orders and programmes of the Mahasabha and the CC.

(ii) The CC advise any synod so that there may not be any hindrance with the constitutions ~~and bylaws of the G.E.L.C. and~~ to her executive power and function.

5th June '63

Rev. H. Samad

Pyare Radhi Samad,

Ah ke nusa yitusahay. Ah
ka bill mila. Krifa ka ke
Tausaf kharab, Borshol
ane jane ka bill alag alag
khejije kyontei alag alag
unko para karna hai.

Kulpat se Rangamaba do
kar do jan ke jana ana
huwa, kyon 2 Iska saf
kharan dikhaiye. Ales

af kharan rakhte hain 2 jadi
ho sake to kuchh dinon ke
tije Bewa pada men kharan
shar khejije jiska kharan

Rs 15/- tak mahua hove.

Age Shubh,

D. D. Ganga

every constitutional (legal) meetings of the Mahasabha and the Church Council. According to the directions written down in the minute book he shall spend at the receipt of the orders signed by the President and the Secretary. He shall submit the financial guarantee as the Church Council would fix it.

5. Between the sessions of the legal Mahasabha, if perchance an officer dies or he resigns from his post, or he is found disqualified for his office and duty, then the Church Council shall fill up the vacancy till the ensuing Mahasabha for the rest of that term another person shall be elected. If an officer is unable to fulfill his constitutional duties then such a person shall be dismissed from his post temporarily by majority of votes of all the members of the Church Council. This voting should be by circulars or by some other methods. In the same manner the Church Council shall decide whether or not an officer is disable for his duties.

ARTICLE NINE.

Registration.

The Gossner Church was dully registered July 30, 1921 in the office of the Patna Joint Stock companies according to the 1860 Societies registration act article, 21.

ARTICLE TEN - CHURCH COUNCIL.

1. The following shall be the members of the Gossner Church Council which is also the Committee of Trustees of the said Church, President and Treasurer of the Mahasabha who will hold some offices in the Church Council too and the following delegates from the synods.

(a) If a synod has less than 4000 confirmed members then it will send one delegate.

(b) If a synod has 4000 confirmed members or more then that but less than 8000 then that synod shall send one delegate for all time, but such a synod shall one delegate more alternately for two years term. After this two year is over she can send only one delegate for the remaining two years. Thus the synod which shall have constitutional right to send delegates alternately - some times one and sometimes two, within every four years

Manjwar, # 12/62

Rangamatia
18-7-62.

Director sahab ap ko mera pyar
yeeshuzahay. Aj kal ham log yahan dukh
aur sukh donon dasha men hain. Meri tabiat
aj kal achhi nahin hai. padrian bhee bimar
men hai. phir yahan ke bhai bahnon mese
bhee kitne to bimar men hain. Baripada men
jonon se haiza phaila huwa hai. patar likhne
ki bishesh bat yah hai ki us ^{samay} main bahut
harburi men tha jab ki bill likh raha tha.
simlipahar ke bhai log mujh ko le jane
ke liye us samay mere pas yahan aye the.
Main bishtar purbak likhne nahin saka kripa
kar ap mujhe maph kijiyega. Aj main phir
se bill likh kar bhejta hun. kripa kar Rupaya
jald bhejenge. us samay main likhne men
bhul bhee kiya. yah bill March se June tak
ka hai. Dusri bat yah hai ki jashipur
Mandli ke bhai bahan log ek girja ghanta
mangte hain. gtna hi likta hun.

APKa vishwast

H. Tuti

Rangamatia

12-2-62.

Dear Sir,

AP ko mera pyar yeeshusahay.
pata likhne ka abhipray yah hai ki main
us samay ap ko yah kaha tha ki main idhar
se laut kar tour jald hi arambh karunga aur
is mahine ke 15 tarikh tak tour hi men rahunga
• Udhar se main 5 tarikh ko lautta aur apna sthan
7 tarikh ko pahuncha. 10 tarikh se apna tour
arambh kiya hun aur is mahina mera sab din
Tour hi men bitega. is liye jab ap Rangamatia
ate hain to March mahina ke arambh men

ane ki Kripa Kijiye.
Dusri bat yah hai ki
is gal mera quarter
jarur ban jawe, aur ek
pracharak mere gath
rahne ke liye nitant
awashyak hai.
tisri bat hai ki is bar
ka ~~ka~~ T.A Bill Rev. J. Soy
ke hath men apko dene
ke liye de rakha hun.
ho sake to bahut jad bhgine
ki kripa kijiye AP Ka Vishwas
H. Tuti



The Director

J. M. B. G. E. L. C.

Chaibasa

Dist Singhbhum
Bihar.

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.
Director.

ofc

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

The Rev. C.H. Samad,
Rangamatia

The 24th. Nov. 1964

Pyare Rev. Samad,

Ap ke malum hove ki ap ke buradh ek report mere pas aya hai. Likhne ka traikh 22.11.64 hai. Usmen anek baten hain aur main un sab ke bishay ap se aur likhne haren ke sath baten kar ke saf karna chahta hun. Likhne hare Rangamatia aur Jshipur ke hain. Isliye main sochta hun ki ham log Jshipur men ekathe howera Kripa karke ap 3.12.64 Sham hote Jshipur pahunch jaiye. Main wahan usi samay pahunchne ki koshish karunga. Yadi kisi prakar ka roktek ho jay to 4.12.64 ko bihan pahunch jaunga.

Main kewal uprekt bishay hi par nahin par aur aur anya baten ke bishay bhi ap logen se baten karna chahta hun. Isliye achha hoga ki ap aur sab pracharak log bhi jama ho jawen. Main ap se arji karta hun ki ap sab pracharakon ke khabar de dijiye ki we sab jama ho jawen. Main bhai Jehan Sanga ke pas likhta hun ki we kripa karke khane pine aur rahne ka prebandh karen. Main 5.12.64 ko laut jane chahta hun kyonki turant mujhe Churnisai taraf jana hai.

Age shubh.

J. Sanga

✓ Shree Jehan Sanga.

Pyare bhai Sanga ke sapriwar Yishusahay.

Ap ke malum hove ki main uprekt chithi Rev. Samad ke pas bhej raha hun. Kripa karke ap log 3.12.64 ko ghar men rat men rahiye jisten Padri Samad se batchit ho sake. Kripa karke Ham log n ke liye khane aur rahne ka intijam kariyega. Ham log sam milke 7 jan honge. Main wahan jake kharcha deunga. Ham log 3 t: sanjh, aur 4 ta: ke bihan ek bela tak rahenge. 4 Dec. sanjh ko ham log lautenge.

Arji hai ki sab Pracharakon ke je Simlipahar chhetr men hain jahan bhi milen khabar de dijiye ki we awen 3 Dec. sanjh hiko hi ke jarur hajir ho jawen. Main Padri ke bhi likh raha hun ki we sab pracharakon ke khabar dewen par ap log bhi koshish kijiye.

Age shubh,

J. Sanga
Director

✓ Copy to :
Rev. H. Kloss, Secretary-Treasurer
for information.

Deel 1.11.64

पिछे जोहन बाबू आप को मेरे मोर से यह पत्रुवाहने होये

एह लोग तो आज काल पुमेश्वर कि दया से मरके है में मारा
दरता है कि आप भी मरके होगे आगे समाचार यही है

कुन्द मेरे पास आया था और बोला है कि एक वर्ष हो गया

पुत्र को बाबू को एह रात समये समये पालन पोसन करते है

इस लिखे आप को विदुा देवे है कि आप लोग एक काल

के साथ पालन पोसन किजिये

गरीब मादमी एक कार्य पालन

किया इस लिखे आप इस बात का विचार किजिये

लि: मनसोख दुही सन भोका वाडु

ly

धावे

जोहन कृष्णसिंगा

जसिपुर

To The Director Joint Mission
Board G.F. Lechurh
Ranchi.

महोदय,

आप को जमीपुर मण्डली की ओर से प्रीतुसहाय।

ईश्वर की कृपा से इस ओर भेजे भाई बहन सखुबत बी हैं तथा ईश्वर पिता से आप की भी ऐसी ही आशा है।

ता 1. XI. 64 को सिल्ली पहाड़ के मण्डली के भाइयों की ओर से पाद्री H. Samad के ऊपर एक भारी भिन्नायत पत्र हफोर पास भेजा गया है उसे आप के पास इस आशा के साथ भेजा जा रहा है कि अधिकारी वर्ग उस पर विचार करके यथाशक्ति इसकी सूचना मण्डली को देगे। इस भिन्नायत पत्र के अनुसार यहां की इसी मण्डली में एक बड़ी आशक्तोष की लहर पैदा हो गई है। इस रिपोर्ट के अनुसार पाद्री के व्यक्तित्व पर एक बड़ी कलंक की चपला लग जा रही है। उन लोगों में यह आशा पकड़ी जा रही है कि पाद्रीगण धर्म के अंत में अपनी स्वयं सिद्धी करके अपनी उपरोक्षण करते तथा इस देश में धर्म के लोगों को धर्म के नाम पर कहते हैं। पाद्री साहब के इस ज्ञान से हमारे यहां की नई तथा शिष्ट मण्डली को एक उत्तरजल चक्का लगा रही है। मण्डली के भाइयों का कहना है कि पाद्री साहब को क्या मालूम उनके जीवन निर्वाह के लिये तलक (तनखा) नहीं देती है यदि देती है तो वे मण्डली के भाइयों के साथ ऐसा व्यवहार क्यों करते हैं कि पूरे परिवार को साथ एक वर्ष तक दूसरे के घर रह कर अपना पूरा खर्च भी उनके ऊपर ही छोड़ देते हैं ?

यह पाद्री H. Samad के ऊपर दूसरी भिन्नायत पत्र मण्डली के भाइयों का है। इसके द्वारा एक पत्र और भी आप को विचार जा चुका है। आप से हम जमीपुर के पंजीकों यह हरिके अनुरोध है कि आप इस पत्र के ऊपर यथाशक्ति विचार करें। सम्भव हो तो स्वयं आकर इस बात को फौसला मण्डली को सुनाने की कोशिश करें। क्योंकि पाद्री साहब के ऐसे व्यवहार से मण्डली के प्रगति में रुकावट आने की तथा शक्य होने की पूर्ण सम्भावना है। पाद्री साहब के ऊपर यह भी आरोप किया जाता है कि वे बार-बार अपनी मण्डली को छोड़कर कुलपता पले जाने तथा मण्डली के भाई बहन के चरवाटे में ^{पड़ने} रहते हैं।

भूतपूर्व पाद्री H. Tard के रहते ऐसी कोई भिन्नायत मण्डली ने नहीं सुनी गई थी। उनसे मण्डली खुश थी उन्होंने बहुत ही जतन से मण्डली की नेवडली तथा सेवा क्रियाएं शुरू कीं यदि वे जतन तक रहते तो समय सिजा घर की नेव आदी प्रारम्भ ही जाती परन्तु Rev. H. Samad ने इस ओर अपना ध्यान ही नहीं दिया है।

हम यहां के मण्डली के भाइयों की पूर्ण आशा है कि आप यथाशक्ति इस उपरोक्त बातों पर अपना परामर्श दे कर मण्डली से ~~अच्छे~~ ^{सही} सौं निगाह जाने से बचाने की कोशिश करेंगे।

इति आप लोगों के प्रभुसे जमीपुर के
विश्वत - भाई -

① Copy to Secretary Secrchy. G.F.L.

② Copy to Director Joint Mission Board

G.F. Church, Ranchi.

Jahan Samra
H.P. Singh
J. Samra

22. XI. 64

3 classrooms -
12 double seated rows
6 single seated rows
2 married

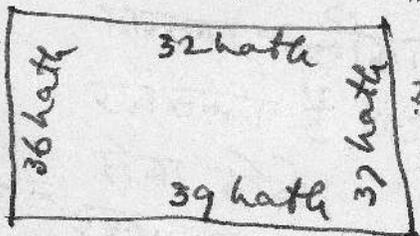
June

40x3
120x

आज तारीख २५-११-१९६४ ई.

मैं आदम सोध बल्द म्हा पाण्डु सोध ऊपनी खुसीराजी से
 आपने जमीन में से अन्वित खाता नम्बर ३६ केसरा नम्बर ४५
 में से आपने चर के उत्तर तरफ पूरम में ३६ हाथ फव में ३६ हाथ
 उत्तर में ३२ हाथ और दक्खिन में ३६ हाथ गोसागाँव कलौसा
 के लिपिसदा के निर्मित दान लिख देता हूँ। यदि रहे कि मैंने
 यह जमीन १६६१ ही में मिशन को जगानी दान दे दिया और
 मिशन ने उसमें एक चर बना लिया जिसमें पुचारक का
 डेरा है और गौरजे होता है। मैं बड़े आनन्द से यह दान
 पत्र लिख देता हूँ। इस में आगे को मेरे यह डेरा गरिसगाँव
 को कोई एक यह आधिकार नही है गोसागाँव
 कलौसा कलौसा का उस में पूरा एक आधिकार
 रख सकता है। ईश्वर मेरा भी जगाह है। उसी तर्हिना
 और मेना होवे।
 पुचारक पुरतिका गोड़ा

सुलामी
 चर



सुलामी का
 खोसारी

आदम सोध
 २१० वाई बेंडा
 ता० २५-११-१९६४

दीप सही खोसा दास सोध

आदम का चर

जगाह :-

- १- हलना तोपनो: डूबर
- २- पुचारक जो इन्फेस में लगावडी
- ३- दीप सही सुलामी सोध

साई बाईनेडा
 ता० २५-११-१९६४

4. J. Shuja 25-11-64
 Director,
 Joint Mission Board

अन्तर्देशीय पत्र
INLAND LETTER



To

Rev. J. J. P. Tiga Director
C/O P. P. Vijay Kiran
Merchant
Kokar Chowk H. B.
Ranchi
Dist Ranchi

← तीसरा मोड़ Third fold →

भेजने वाले का नाम और पता :- Sender's name and address :-

H. Tuli
Kulpal
Dist Sambalpur



NO ENCLOSURES ALLOWED

Manyawar Director sahab,

Kulpal

18-3-64

AP ko mera pyar yishusahay.
Patar likhne ki kai bishesh baten hain. Pehli bat
yah hai ki ap log kushal mangal men hain to
ati shighar yahan aane ki kripa kijiyega. Rengar
-bera men jamin bishay garbar mamla joron ke
sath shuru ho gaya hai. Hamara jamin ko
Gram panchayat lene ke liye hath barha
chuka hai. wahan hamara ghar na banaya
jaye. iske liye S. D. O. ke pass pas darkest
Panchayat de chuka. is sambandh men
kai ek Hindu bhai mujh se aj kal yahi kabte
hain ki ap log wahan mat ghar mat banaiye
kahin dusra jag jagah men banaiye keyonki
wahan banane se bazar ke liye bahut asubhi
-a hogi.

Dusri bat yah hai ki stiphon Lakra swayan
sewak pracharak hai. Pura talab kaise bich men
manjur huwa. wha swayan sewak ho karke hi
kam karne chahata hai. Ghar hi men rahne
chahata hai. Main janta hain ki usne ghar hi
men rahne ke liye chhuti manga. ~~Ab~~ Aur jab
se ghar men rahata hai talab nahin paya hai.

Sab Koi jante hain ki wah ek swayan sewak
 Prachark hai aur usko mere Khyal nien utra hi
 milna chahiye jitna auron ko milta hai. jsko
 Pura talab dene se mere sab pracharkon men
 a shanti hogi. Is Khyal se ab tak main usko paisa
 nahin diya hun. ~~Dusri~~ Tisri bat hai ki us
 Zamay Prabhakaruni Master ka Gotar bhul se bataya
 gaya tha. uska Nam gunas Sugun hai Barla galti
 hai. Main ap ki ~~chitti~~ Chitti ki arsha men rahun
 ga. It na hi Likh kar at ant karta hun.

Ap Ka vishwast H. Tuti.

12th. Nov. 1963

Dr. W. Rohwedder,
G.E.L. Church Hospital, Angaon.

Dear Dr. Rohwedder,

I gratefully acknowledge receipt of two of your letters dated 10.8.63 and 2.10.63 and humbly beg pardon for the delay in reply. Mrs. Tiga and I very heartily welcome you in our Church and we are glad to note that you are glad to be here now and to do the work in the name of our Lord. Mrs. Tiga have always been good friends of Dr. Bischoff, Dr. Grundler, Sisters Elise Martin, Ursula Von Lingen and Maria Schatch and as you come either as successor or as co-worker of these our good friends and brethren in Christ we wish you good health and God's richest blessings upon your work and a very happy stay in our country.

We are very happy to note the progress the Hospital has recently made. God has used our German brethren very profitably in our Church and we cannot thank God and all of you in any adequate manner for all that. Now with regard to the questions you have raised I want to write as follows:

1. Galuk Masih: I am glad that you sent him for the Annual Fracharak's Class. We are happy to note that he has recovered from leprosy and that he has had a training as catechist and that he is doing good work among the patients there in Angaon. I was unhappy to observe that he was not fully absorbed in the society and I noticed some amount of hesitation on the part of the Fracharak in mixing with him freely. I was also told that some kind of unpleasant smell proceeds out of his body. Under the circumstances I do not know how far we'll succeed in our attempt to give him catechist's work in any of the J.M.B. centres. I leave it however into the hands of the members of the Board and I shall request the Board to consider the matter of giving him a post.

2. Fracharak Rahman: Fracharak Rahman was, strictly speaking, not an employee of the J.M.B. at any time. He was given special consideration by Pastor Kloss and when he completed one year of study in the Theological College at Ranchi as a special student he was sent by Brother Kloss to work in the hospital at Angaon. I am indeed very sorry to learn that he has made no progress in Oriya and it is quite clear that without the Oriya language he will be quite useless there. I can understand your problem very well especially on account of my contacts with him during the Annual Fracharak's Training Classes in 1962 and 1963. I am also of the opinion that he is not a willing preacher. I hardly find the zeal for the Gospel. In fact I tried to find a nurse with whom he could marry and live an independent life. But he did not like the girl and the proposal fell through. I think she should marry and that he should marry some one

REVEREND I. AND LEWIS

B. D. COLLIER

B. D. COURSE

BRANCH I. OLD TESTAMENT

(g) The Social and Ethical Ideas of the O.T.

I. Introduction

A. The Theocentric Character of the O.T. approach

B. The problem of the Validity and Use of O.T. Ethics in the New Testament and in the Church

C. The Nature of O.T. Categories of Thought (such as Social, Ethical, Idea etc.)

D. The Scope and Method of the Paper: A description of the Social Institutions of ancient Israel and of their Theological Implications.

II. The Social Institutions of Ancient Israel.

A. Man - Means: A Study of Flesh, Breath, Heart, Man, Woman.

B. Family - Tribe: A Study of Father, Mother, Son, Daughter, Daughter-in-law, Father's house, Servant, Clan, Tribe, Redeemer.

C. Land - Inheritance: A Study of Earth, Land, Inheritance, Town Gate, Elder

D. Stranger - Sojourner: A Study of Stranger, Sojourner, Asylum

E. Priest - Congregation: A Study of Priest, Congregation, Priestly Instruction.

F. Prophet - People: A Study of Prophet, Word of Yahweh, Intercession

G. Wise Man - People: A Study of Wise Man, Counsel, Instruction

H. King - Nation: A Study of King, Leader, Officer, Nation, Government, War, Peace

I. Yahweh - Israel: A Study of Election, Blessing, Law, Kingship.

III. The Theological Implications of the Social Institutions (Ethics)

A. The Covenant Character of the Social Institutions: A Study of Covenant, Wholeness, Covenant Signs.

B. Yahweh's Guardianship of the Social Institutions: A Study of Fear of Yahweh, Commandment, Chastisement, Redeemer.

C. The Implications of the Covenant Character for the Individual and for the Group: A Study of Good, Bad, Righteousness, Lovingkindness, Peace, Unintentional and Intentional Sin, Ban.

D. The Formulations of the Implications: A Study of the Decalogue Book of the Covenant, Ex Deuteronomy, Prophetic Exhortations, Wisdom Maxims.

who will be willing to support him and that he will do the preaching of the Gospel according to his convenience. If you want an active catechist, or rather a pastor the K.S.S. will be able to find one for you and the J.M.B. and myself will be quite willing to make a suggestion. Personally I suggest that you have an ordained pastor for your hospital. He will be more useful. Your hospital is no longer with the Joint Mission Board. You are competent by yourself to appoint a pastor after the K.S.S. will assign one for you. At present we are only giving you the occasional help of pastor Tsubi who goes only for pastoral duties as administration of Sacraments. If you have one pastor of your own he will be more useful.

Yours Sincerely,

Copy to :
 Rev. Dr. M. Bago, Secretary, J.M.B.
 Eng. Mr. W. Thiel, Treasurer, J.M.B.

- IX. The Intertestamental Period.
- A. The Ancient Near East 400-4 B.C.
 - B. The Kingdom of the Magabees.
 - C. The Reign of Herod the Great.
 - D. Judaism.
 - E. The Formation of the Canon and the Non-canonized Literature.

A. The Ancient Near East 400-4 B.C.

B. The Kingdom of the North

C. The Kingdom of the South

Branch I Old Testament

(a) Introduction to the History and Religion of Israel etc.

I. Introductory:

- A. Scope of the paper and the Sources for the History of the Ancient Period.
- B. The Ancient Near Eastern World to 2000 B.C.
- C. The Geography of Palestine.
- D. Semitic Religions.

II. The Patriarchal Religion (Nomadic Religion)

- A. The Dating of the Patriarchal Age.
- B. The Ancient Near East 2000-1500 B.C.
- C. The Nature of the Biblical Narratives of the Patriarchs.
- D. The Religion of the Patriarchs.

III. The Period of the Exodus.

- A. The Ancient Near East 1500-1200 B.C.
- B. The Exodus and Mosiac Religion

IV. The Settlement in Canaan.

- A. The Nature of the Settlement and the work of the Judges.
- B. The Religion of the Israelites and the Religion of the Canaanites.

V. The Establishment of the Monarchy.

- A. The Ancient Near East 1200-900 B.C.
- B. The United Kingdom.
- C. The Religion and Literature of Israel during the Early Monarchy.

VI. The Divided Monarchy to the Fall of Samaria

- A. The Ancient Near East 900-700 B.C.
- B. The History of the Northern Kingdom.
- C. The History of the Southern Kingdom.
- D. The Religion and Literature of Israel and Judah, including the Beginnings of the Prophetic Movement.

VII. Judah Alone.

- A. The Ancient Near East 700-550 B.C.
- B. The History of Judah.
- C. The Religion and Literature of Judah, including Centralization of Worship.

VII. The Exile and Return.

- A. The Ancient Near East 550-400 B.C.
- B. The Jewish People in Mesopotamia, Palestine and Egypt.
- C. The Literature and Rise of Judaism.

G. E. L. Church Hospital

Amgaon P. O.,

Via, Deogarh Dt. Sambalpur, Orissa.

Ref.

Date.....10.8.63.196

Dear Rev. Tiga,

After having started my work in the Hospital in Amgaon I would like to introduce myself to you and send you many greetings. My name is Dr. Rohwedder. I am the successor of Dr. Gründler. I am glad to be here now and to do the work in the name of our Lord.

There are many new jobs for me especially we have a large compound in which much is to be done. Did you see, what nice gardens Mrs. Gründler did cultivate ?

In the hospital we nowadays have from 50 to 100 outpatients the day and 30 to 50 inpatients. Our rooms are on health ground only for 30 beds. We therefore plan to build a new hospital line with 5 more room for patients, with operationtheater, deliveryroom, sterilisationroom, and examinationroom, storerooms and a lectureroom for our nurses-trainingschool we are going to establish. We are going to start this building after the rainy season. After having finished we would appreciate to have your visit.

There is an other question I would like to ask you as director of the Joint Mission Board. Pastor send us a man, who had been a patient in a leprosy-hospital for ten years. He was a Hindu and became a Christian. and was trained as a kathechet.

We let him work in our hospital under the patients and he did his work quite well. I would like to send you this man and you may decide whether and where he may work.

There is an other problem. The kathechet of our hospital Rachman is not doing his job very well. He has made little progress in learning Oryia, he has only few chapters of

G. E. L. Church Hospital

Amoy P. O.

Via Decatur Dr. Sampson, Orissa

the bible he is preaching about and only few prayers he has learned by heart. He very seldom goes in the villages for preaching but before I came often to buy eggs and chicken for his own. Now we have engaged him some days in the week where is no market around to help us in the hospital.

We think it would be good for him to come for a while in a new surrounding where he is forced to learn Oryia, for I think it is very important for our hospital to have a kathechet, who is active and has a good contact with the patients and the people around. Meanwhile the other kathechet may stay here. The other possibility is you have such an active kathechet or pastor for our hospital instead of Rachman.

As far our suggestion. Please let us know your decisions.

Jeshu Sahaj!

Yours sincerely,

Dr. W. Rohwedder

(Dr. W. Rohwedder)
(Med. Superint.)

There is an other question I would like to ask you as director of the Joint Mission Board. Pastor sent us a man, who had been a patient in a leprosy-hospital for ten years. He was a Hindu and became a Christian and was trained as a kathechet. We let him work in our hospital under the patients and he did his work quite well. I would like to send you this man and you may decide whether and where he may work. There is an other problem. The kathechet of our hospital Rachman is not doing his job very well. He has made little progress in learning Oryia, he has only few chapters of

G. E. L. Church Hospital

Amgaon P. O.

Via, Deogath Dt. Sambalpur, Orissa.

Ref.

Date....2.10.63....196 .

Dear Rev. Tiga,

We send you Guluk M A S I H, that you may kindly consider to take him to your katchet training. He was sent us by pastor S O J from Chaibassa. Mr. Masih had been in a Leprosy-Hospital were he became Christian.

We gave him the chance to work two months in our hospital. He did his work well, far better than our katchet Rachman. He at first is holding a bible class in the village Amgaon, what Rachman never did, and he also is speaking with the patients and not only selling some booklets as Rachman is doing.

We do not know your plans but we would like to suggest that you train Mr. Masih and send him back to our hospital. We think that Rachman need some more knowledges in Oryia and some more spirit to work in such a place. If he is not willing to do so, we think he is not right in our hospital. We often told him to be more busy, but sometimes we think he is afraid to speak with the people.

Yours sincerely and

Jeshu Sahaj !

W. Rohwedder

(Dr. W. Rohwedder)
(Med. Superint.)

The 1st July, 1964

Dear Dr. Rewedder,

I am indeed very grateful to you and your staff for kindly accepting our patients and taking good care of them. I am very happy to hear very encouraging and satisfactory reports about their treatment from those whom I have sent to you.

I am sending another patient from Singhbhum area, namely Prabhushay Garai, the only son of a widow who is one of our new converts. The father of the patient died soon after he became christian. His widow is a loyal Christian. Kindly do the needful for her only son.

May God bless the Hospital and all the good and benevolent work you all are doing .

With best wishes and Yishusahay,

Yours in the Lord,

J. J. J. J.
1964

शोभा बढ़ा रहे हैं। अमेरिका के प्रथम प्रेसिडेंट की पत्नी मार्था वाशिंगटन की टोपी उन्होंने स्वयं सी कर तैयार की है।

उन मूर्तियों में कोलम्बस की मूर्ति दिखाई गई है। वह बहामास में नौका को किनारे की ओर से रहा है। डेनिस को माडल मान कर उन के एक बल्लाह की मूर्ति बनायी गयी है। जिन लोगों की ठीक-ठीक आकृतियों का पता नहीं चल सका है, उन की मूर्तियां संग्रहालय के कर्मचारियों को माडल मान कर तैयार की गई हैं।

एक स्थान पर यह दिखाया गया है कि राष्ट्र के ४ संस्थापक स्वाधीनता के घोषणापत्र पर हस्ताक्षर कर रहे हैं। उस के बाद कैलिफोर्निया में स्टेट्स मिल के स्थान पर १८४८ में सोने की सोज दिखायी गई है, जिस के कारण पश्चिमी भाग में अतिशीघ्र लोग आवांड़ हो गये। उस के पश्चात् १८६५ में एपोमेटोक्स के स्थान पर जनरल राबर्ट ई० ली का जनरल अलिंसस स्स० ग्राण्ट के समक्ष आत्म समर्पण दिखाया गया है। प्रेसिडेंट लिंकन थियेटर वाक्स में बैठे हैं, जहां उन का वद्ध कर दिया गया था।

बाद की घटनाओं को प्रस्तुत करने वाली मूर्तियों में राइट बन्धु हैं, जिन्होंने सर्वप्रथम वायुयान का आविष्कार करने में सफलता प्राप्त की थी। उन्हें डेटन (ओहायो) में अपनी वाइसिकल की दूकान में दिखाया गया है। उन में द्वितीय महायुद्ध का एक नाटकीय दृश्य दिखाया गया है। वहां एक सैनिक जहाज में ४ अमेरिकी पादरी उस समय अपनी प्राण बचाने वाली जैकट अन्य लोगों को दे रहे हैं, जब वह जहाज डूब रहा था।

Director J.M.B.

आप को मेरे मोर से भी मुसलमानों

आगे आप को जताते हैं कि लखर दूर गये थे उस समय लांबला जोड़ी गाँव में एक संतानी परिवार स्थित होने चाहते हैं। सब तरफ से दूर हैं, वे कहते हैं कि स्थान होने में कितना खर्च लगता है। इन विषय में मैं बहुत समझाया तो उसी समय व्यतिरिक्त लेने के लिये हस्ताक्षर हो गया। पर मैंने उनको रोका दिया है। कि मैं रॉचि जाता हूँ और इस गाँव के लिये जाने वाले लोगों से देखना कि लिये हम को कन्दोयम करना है कि इस पुचारक का परकार है। उस आदमी से स्थान होने से और भी आदमी आने वाले हैं जो वहाँ एक पुचारक जल्दी से जल्दी भेजा जाय। मेरा सुझाव तो है कि आताकमती तोपनी ही को वहाँ ले जाया जायगा क्योंकि सिमली-पहाड़ वाले उनके उपर में बहुत सिमायत करते हैं और वहाँ भी गिरजा करने नहीं जाता है। मैं आप को सिमली पहाड़ आये थे उसी समय का चूके थे। इस लिये कितना जल्दी ही पुचारक को वहाँ से हटा देना ही अच्छा है। अबला जोड़ी भास पास में पुचारक का बहुत उम्मी है।

- 1 - कोलकाता मुम्बई धर्मोपदेशों का व्यतिरिक्त हो गया और आप के पास सब व्यर्थ और तथा नाम आदि यज्ञ दिया है आप को मिला होगा।
- 2 - जून महिना का किल और सेप्टेम्बर का दूर किल भेजना है।
- 3 - धर्म के विषय में मैं आपके साथ ही ले जाऊँगा और आप को दूँगा। अतः तक हम लोग बेटे नहीं कर रहे हैं।
- 4 - वल्ले प्रेडिकेशन मिटिंग देखने के लिये राजजात मिले और हमसे हम आने जाते का वे रहसिले।

आप का विश्वास

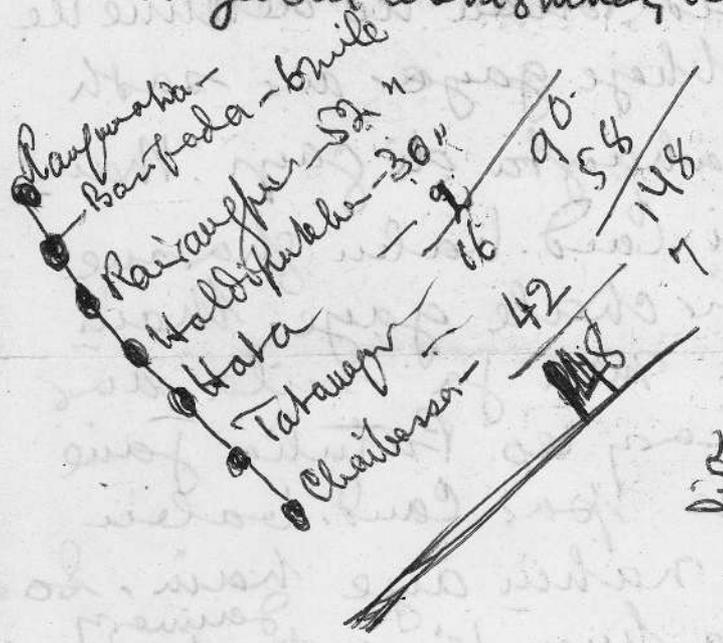
C. J. Ranganatha

Chaibassa

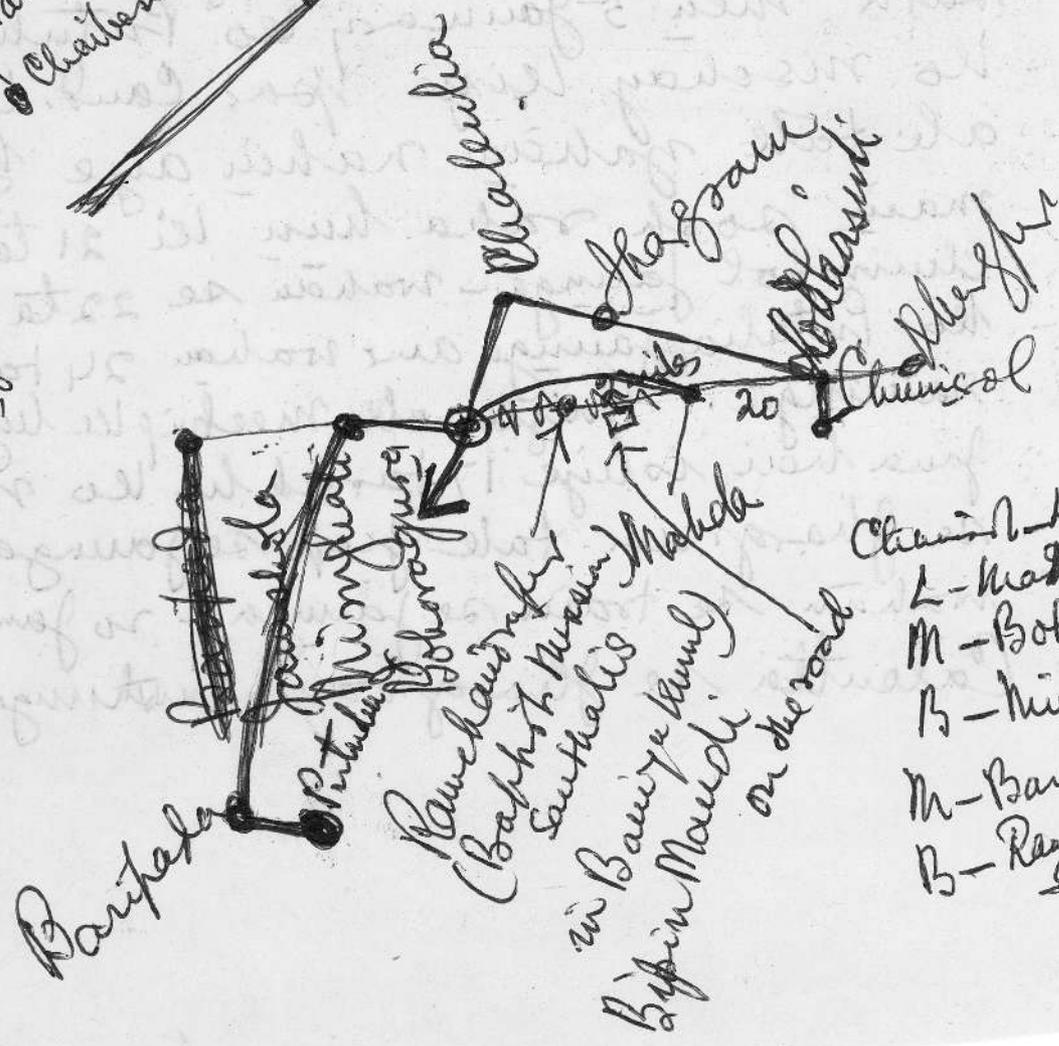
11.1.1962

Pyaar Padri Tuti ko gharane samet
mera Gishusabhai, Ap ki chitli 7.12.61 &
22.12.61 ki mili. Ham log Chuminisol de
kar geye the jab Card Topono se bli bhaut
huru. Usi ke bad khabar mila ki nuka
ghar jal gaya. Card. Babu ko dekhne ke
lije Padri J. Jay bheje gaye aur sath
men Rs 50/- bhi sahayta di gayi. Main
jane hi wala tha ki Card. Babu gharane
samet Govindpur chale gaye. Main
usse Govindpur men ja mila aur
sath men 5 January ko Putulia Jane
ke mischay liye par Card. Babu
ab tak yahan nahin aye hain, so
main soch raha hun ki 21st ^{January} ko phile
Chuminisol jaunga - wahan se 22nd January
ko Putulia jaunga aur wahan 24th ^{tak} tak
rahunga. Mujhe ek meethip ke lije Calcutta
jane hai islije 17 tarikh hi ko main yahan
se Jhargram tak jeep se jaunga aur
wahan se train se jaunga - 20 Jan ko main
Calcutta se Jhargram lahunga aur

wahan se Chinnisol chala janga. Jodi ho
 sake to ap 17 Shan tak jhagran aije aur
 wahan ko Baphist pastor hai wahan hamare
 liye thakriye - Main Calcutta chala janga
 aur ap driver ke sath Chinnisol 18 ta Jan
 bihan chale jaye aur 18-20 wahan kushk
 kam kijiye - Main 20 Jan ko na baue to
 21 Jan ko Janur jhagran pahunchunga -
 Madhapat ke kam ke bishay bishay soch
 bichar karna hai isliye ek sath ghumna
 achha hoga. Age Shabb, jro hoga
 Naya sat ashishunay hove.



25
21
50



- Chinnisol - Madhuria 10
- L - Madhuria 20
- M - Boharagura 10
- B - Mungahati 3
- M - Barpoda 25
- B - Rajpuraha 6

74

अन्तर्देशीय पत्र
INLAND LETTER



To

Ramji P. Tiwari

C/o P.P. Bijay Kirna Merchant

Kochar Chowk Hanarisingh Road

P.O. Ranchi Dist Ranchi

Bihar

← तीसरा मोड़ Third fold →

भेजने वाले का नाम और पता :- Sender's name and address :-

from Patras Barla

Sisibaha

P.O. Karnikaha
Dist Singhbhum



इस पत्रके अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

← यहाँ काट कर खोलिये To open cut here →

आवेदन पत्र श्रीश्रीबहा 4-12-64
श्रीमान तु.म.ड. के डाइरेक्टर
साहब

सेवा में नम्र निवेदन है कि
मुझे तु.म.ड. के काम से छुट्टी
दिजयी। आधवा मुझे बमरा सरगोडी
कोटा विजयी कयीकि इ दिहाल से
६४ साल तक में इधर उधर रूँघा
इसलिये फिर से बीड़ा दिन का जगह
सरगोडी में आरि फिर से मेरा द्रांसफर
कर दिजयी इस में मे राजी हूँ।
इसका जबाब मुझे बड़ा पब तक
मिल जाय।

आप का बिश्वासत।
पुचार पतरस बला
श्रीश्रीबहा ।

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., E.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

Rev. & Mrs. Weisinger

The 12th. Dec. 1964

My dear friends,

It has been a very happy news for me to know that you have come to us and that you have taken over charge from Dr. Junghans. I hope you will stay with us for many years. I am sorry I have not yet met you here in our country. I don't know when I shall have the good fortune of seeing you as I have very heavy programmes. I am however very hopeful of stopping for a few hours at Khuntitely in about the middle of January when I shall be on my way on my tour in the Sambalpur district. My wife, my children and myself are eagerly looking forward to a time when you could visit us at our own place here at Ranchi. I am sorry I did not know when you arrived and when you had the welcome at our compound. You must have come to know by this time that we have our daughter there on your school staff and we hope that she is rendering good service to the school.

With very warm Greetings from us,

Your Brother in the Lord,

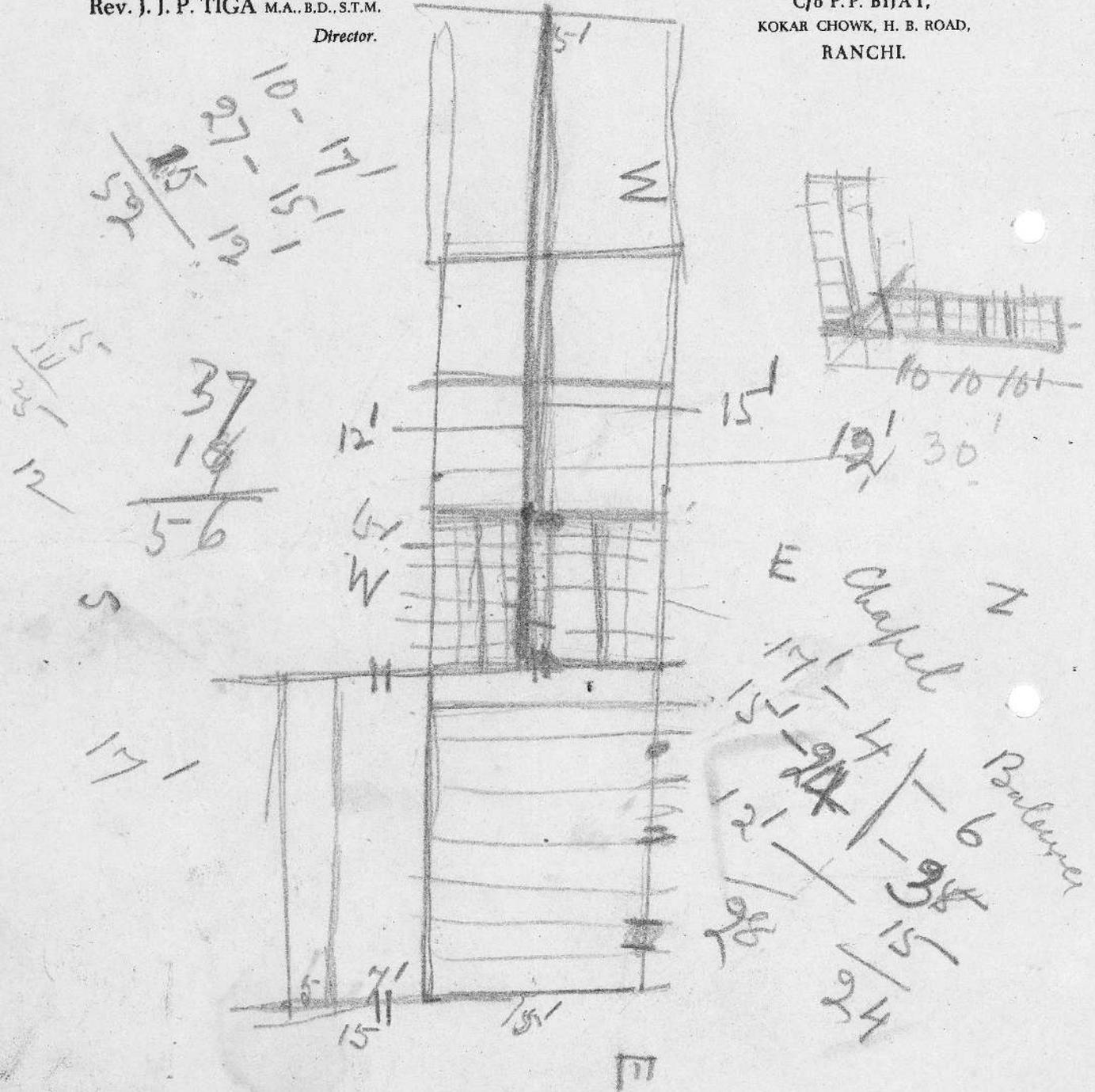
G. E. L. CHURCH

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Director.

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KOKAR CHOWK, H. B. ROAD,
RANCHI.



Rollas

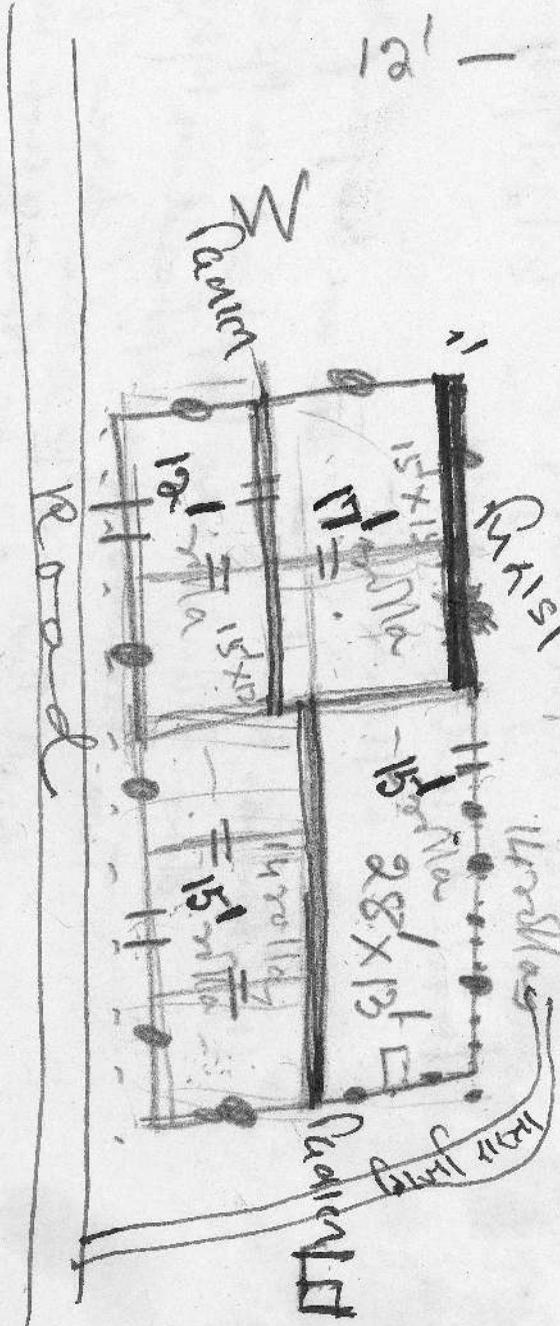
17' - 10

15' - 27

12' - 15

ВЪЗРАЩЕН
КОРЪВЪ СЪОБЪКЪ ИЪ РЪОУДЪ
СЪОБЪ ВЪ ВЪИВЪ

S



USA F. F. LICV J. F. F. F. F.

ROYAL MISSION BOARD

41 C. E. F. CHUVCH

2

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

Rangamahal
Dist. Mayurbhanj, Orissa
6.12.1964

Visited and ~~found~~ the

following:-

① Christian families - all are happy well.

Three families were baptised in 1963
Two families were baptised in 1963

In all there are 18 souls here of whom
6 are confirmed. Now you are under
instruction for confirmation,
the Pracharale gals

Country tiles — area of roof $54' \times 20'$

$\frac{3}{17} \times \frac{8}{16}$
4 5

$54' \times 27'$
378
108
1458 × 12
17496

Tiles $20,000 \times 20$
Rs 400

II Rota 2 of 12' ————— Rs 6.00

III Bars 280 —————
@ Re 1/ —————

27×6
162 × 7
4 || 1132 || 280
8
33

IV Kanti adi —————
280.00
20.00

V Khirki 13 (at 8) @ Rs 17/- = 132.00
XII

VI Talathi 3 @ Rs
talathas 30.00
20'

VII Labor $54' \times 3 = 162,$
 $24 \times 4 = 96$
278
 $\frac{278}{2} = 139$ Rs
30 × 12
840

20' — Rs 10/-
2' — Re 1/-

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

Dist. Mayurbhanj, ^{Rangamatia} Orissa
6.12.1964

Visited and found the
following :-

- ① Christian families - All are keeping well.
Three families were baptized in 1953
Two families were baptized in 1963
In all there are 18 souls here of whom
6 are confirmed. Now 8 are under
instruction for confirmation.
Bachanale girls

महाराज,

विनम्र हो यह सूचित करता हूँ कि मैंने पुनारक इसराएल तोपनो को जो हाल ही में पुनारक ट्रेनिंग स्कूल गोबिन्दपुर से निकले हैं निम्न लिखित कार्यों से नकटी मराठली में दिसम्बर ६४ के लिये तारिख ५-१२-६४ से रख दिया हूँ -

(१) नकटी मराठली को पुनारक जोहन सुरिन ने ता: ४-१०-६४ को छोड़ दिया है और उनकी निदियों से वहाँ फिर नहीं रहेंगे।

(२) नकटी मराठली के तेनका में बिहकुल नये खिलान लोग हैं जिनको ज्यादा पित परीक तीन महीना छोड़ना अच्छा नहीं मालूम होता है।

(३) इस दिसम्बर ६४ में प्रभु का जन्म पर्व है। यह पर्व इस मराठली के लिये एक पुनारक के साथ ही एक आशीष और आनन्द का होगा।

(४) पुनारक इसराएल तोपनो ने कड़े हठ से एक महीना अर्थात् दिसम्बर ६४ को वहाँ रहना स्वीकार किया है।

अतः आप से अर्जी है कि इस अरुणो बहाल को कृपया मंजूर कीजिये और पुनारक जोहन सुरिन के तलब में से ६०)६ साठ हकिया दिसम्बर ६४ का तलब दिला दीजिये।

आप का आशाधीन

Rev. J. Soy.

G.E.L. Church
Chaitasa.

8-12-64.

प्रमाणित किया जाता है कि

श्री/श्रीमती _____
राज्य _____
जिला _____
तहसील _____
ग्राम/स्थान _____

को _____
के द्वारा _____
को _____
को _____

को _____
को _____
को _____

Sunday 27 November 1960

Monday 28 November 1960

२७ नवम्बर रविवार मघर शुदी ६ सं० २०१७ प्र० १२

२८ नवम्बर सोमवार मघर शुदी १० सं० २०१७ प्र० १३

13th B.
Dantam d 20:57

Hwh a 4:15

Or

13th
Banfada d 16:23

Rupsa a 19:15

Rupsa d 19:33

Hwh a 4:15

Hwh d 22:00

Dantam a 4:42

Hwh

345

Katoya a 17:18

Azim a 19:37

d 19:52

Belhaswa a 23:16

Upper India exp

d 4:37

Panayalpa a 7:40

d 7:55

Kuil a 10:19

Barauni

329

d 13:8

18:45

- 21:40

d 5:45

Azima 8:9

d 8:22

d 11:32

15:39

15:49

Selulign 17:34

d 23:7

d 23:20

Havida 0:02

~~Patkhat~~ 7:23

~~Mokama~~ 0:35

२१ नवम्बर सोमवार मघर शुदी ३ सं० २०१७ प्र० ६

४ दिसम्बर रविवार पौष वदी १ सं० २०१७ प्र० १६

11th

Banfada d 16:23

Rupsa a 19:15

d 19:33

Hwh a 4:15

~~Mokama~~ Avadh-Tirhut mail

Barauni d 1:50

Muzff a 4:55

12th

330

Muz d 23:20

Barauni a 1:53

Kuil a 4:32

Hwh a 21:20

d 22:40

Dantam a 4:42

२१ नवम्बर सोमवार मघर शुदी ३ सं० २०१७ प्र० ६

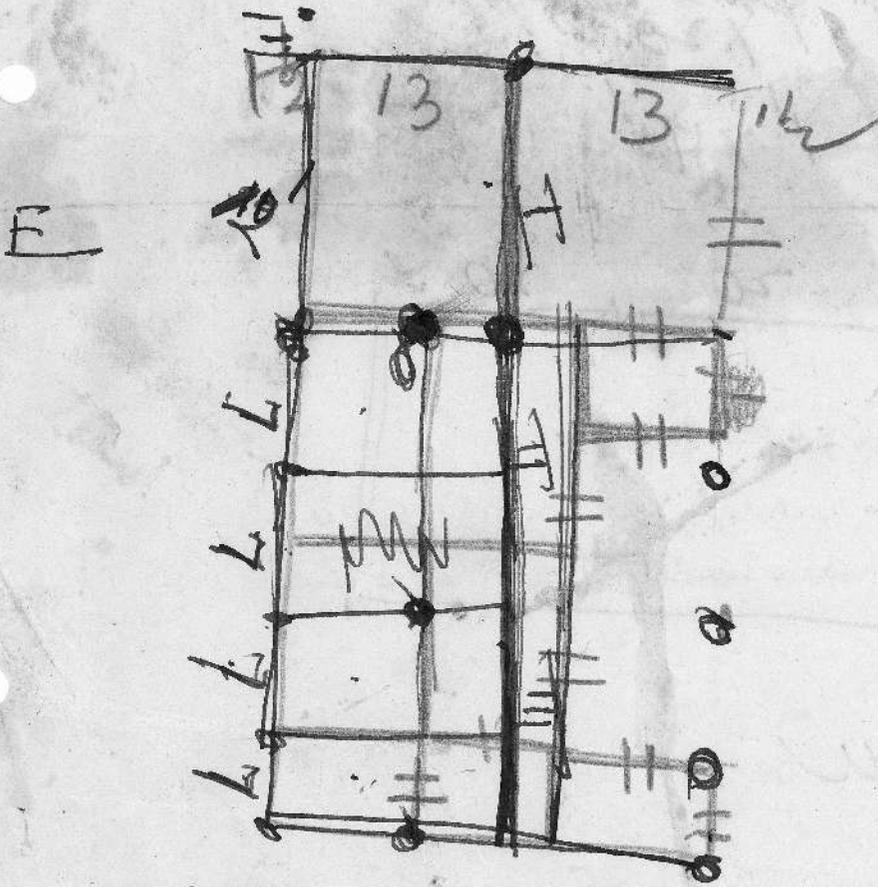
४ दिसम्बर रविवार पौष वदी १ सं० २०१७ प्र० १६

G. E. L. CHURCH

JOINT ASSURANCE SOCIETY

Ben. J. & T. J. TICA, M.A.S. 2121
Chicago

152-3
C/O P. B. Hill
KOSAR CHOWK II E. ROAD
BANGALORE



$$\frac{91}{28} = 3.25$$

7

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

5 men - 1' x 20'

10 men - 1' x 40'

15

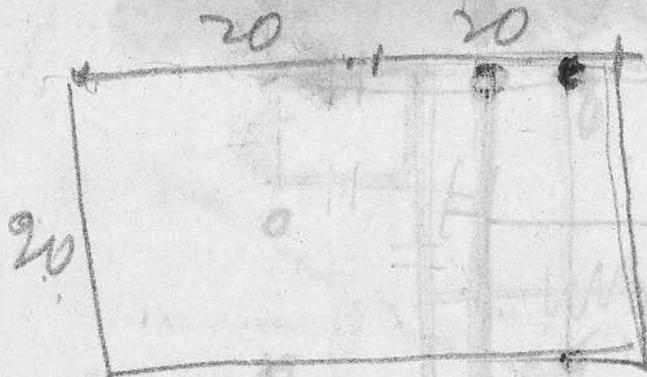
20

25

30

40 x 12

480 men



20

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,

KOKAR CHOWK, H. B. ROAD,
RANCHI.

House for Pastor, ~~Preacher~~ + Prayers, Room

a) Tiles 30,000 @ Rs 14/-

= Rs 420

420

b) Bams 280 @ Rs 1/-

280

15

c) Kanti — 1050

d) Loka Kanti —

e)

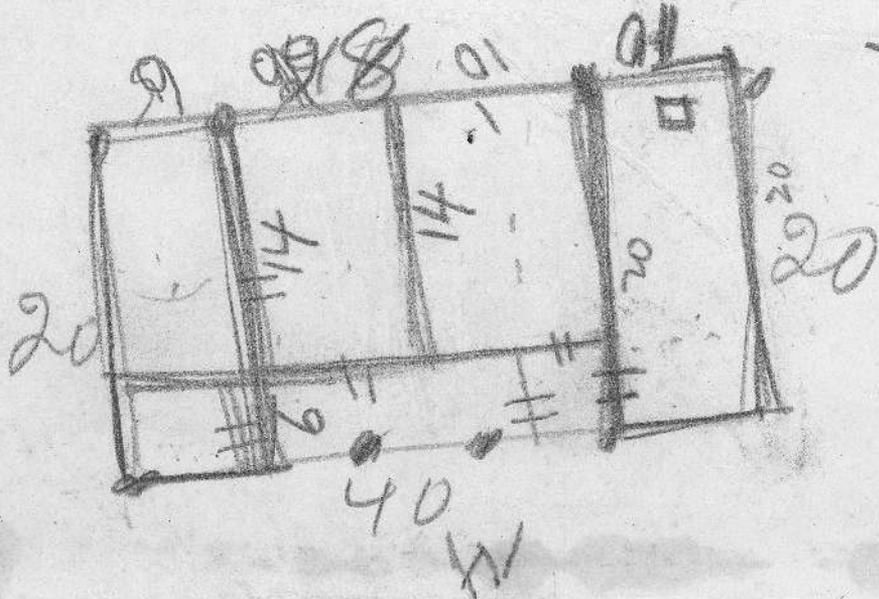
091⁸

28

728

L - 40'
H - 12'
B - 20'

N



160' x 12'

5

12' - 15'
17' - 10'
25'

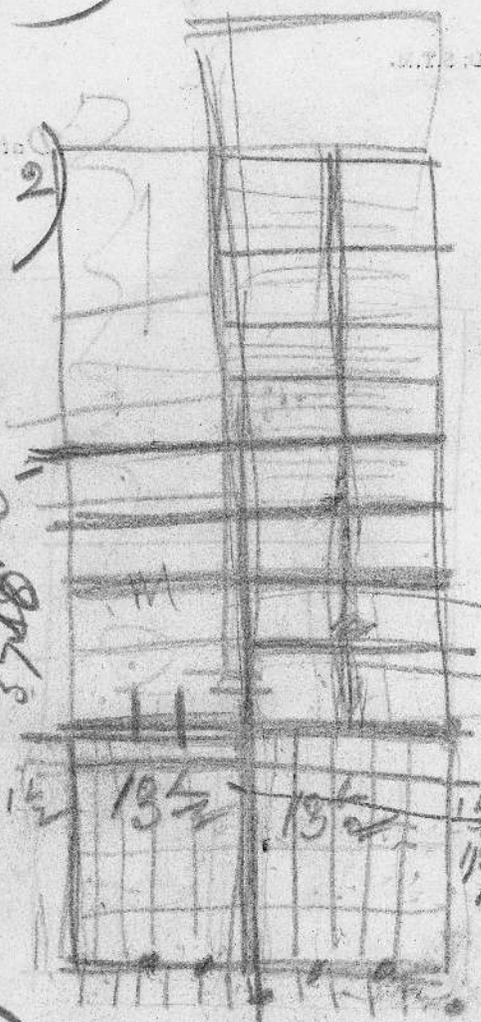
(5' - 10')

15' - 25' (15' - 2')



37' 28"

17'



1 7' - 15 ft
15 - 12 ft
4 - 14 ft
26

26258

~~17 1/2 ft - 28~~
~~13 1/2~~

17 ft wala 28 10 = 04

15 ft " 25 20
28 28
28 26

Joint Mission Board

of

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

DIRECTOR

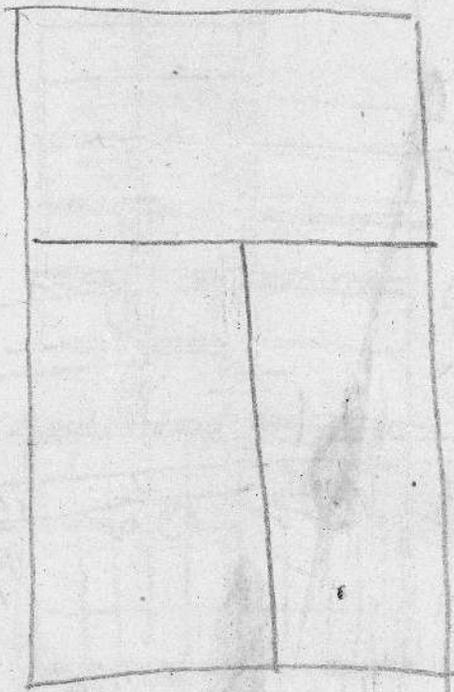
Rev: J. J. P. Tiga M.A; B.D; S.T.M.

G. E. L. Church
RANCHI (Bihar)
INDIA.

Ref _____

Dated Ranchi _____

u/dy/n



2/19

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. J. P. TIGA M.A., B.D., S.T.M.

Director.

Camp Jashipur

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

37'

B 18'

40' x 2

80'

54 hats

40' x 30'

1200 sq ft

30,000

480 x 360'

000

2880

172800

4
18 x 2

150

30 x 12
360

180 x 4
720

3 | 480 | 160
3

160 x 150 = 9
~~214800~~
5

G. E. L. CHURCH

JOINT MISSION BOARD

H 10'

L 41'

B. 20'

10 x 41 x 410 sq ft

x 2

820 x 2 = 1640

20 x 10

200 x 2

400 x 2 = 800

1220 x 2 = 2440

2440

24 x 10

240

13th. June, 1964

Rev. H. Topene, Borshol

Pyare Padri Topene ko mera Vishwashtay.

Ap ka Post Card mila. Meri salah hai ki ap jab chithi likhne hain to Post card nahin par Inland Letter form hi men chithi likha kijiye kyonki post card men likhi baten dusron se bhi parhi ja sakti hain.

Manin ap logen ki lohia anusar Borsho hi men Dharm - mela aur shikhs class ke liye jaunga. Main 18 win June ke lagbhag dopahar ke Baripada pahunchunga par us roj hi main Baripada se train dwara Rupsa hote huwe Calcutta jaunga. Main Calcutta se 21 win June hihan ke lagbhag dopahar Baripada awunga aur wahan se meri Jeep men Borshol jaunga. Driver Kulan jeep ke sath Baripada men 18win se 21win tak Baripada hi men tharega abwa aur dusra upay kiya jayga.

Asha hai ki sab pracharak log hajir rahenga. Ap dur sthan ka programme men is bar mujhe mat le jaiye kyonki samay nahin milega. Patrol ke kharch ke bhi sochna hai. Bahut dur hone se aur rashta kharab hove se nahin hi jane sakege. Achha hoga ki Borshol ke najdik hi men programme rakhiye jadi dur dusre jagah men adhik kam karna hai to suru hi se wahan jana thik hoga.

Age shubh.

*18 win ko mujhse kijiye
Baripada men bhent kijiye
4 baje Rupsa ke baje hain pahunch
21 win ya 23 win ko Baripada Director
men dharm mela ko prabandh
kijiye*

से हटा दिया गया। किंतु, छात्रवास के रोक-पुस्तक में उस अनुदान को शामिल नहीं किया गया। विद्यमान सहायक प्रधानाध्यापक उस समय प्रभारी प्रधानाध्यापक और छात्रवास के अधीक्षक भी थे। विद्यालय के सामने उन्हें ही हस्ताक्षर-किया है। मुझे जो कुछ देखने को मिला उससे पता चलता है कि अनुदान की यह राशि गवर्नर को जा चुकी है। सचिव को बातों से लगता है कि अनुदान की यह राशि प्रभारी प्रधानाध्यापक को नहीं दी गई थी। इस अनुदान से अधीक्षक का भत्ता दिया जा रहा है। प्रधानाध्यापक ही अधीक्षक रहते आये हैं। सचिव ने बतलाया कि अक्टूबर से दिसम्बर, ५८ तक जो बरतला प्रधानाध्यापक थे और उन के व्यवहारों से स्पष्ट हो कर उन का भत्ता रोक दिया गया था। जनवरी से मार्च, ५९ तक प्रभारी प्रधानाध्यापक जो जेट प्रति को भत्ता नहीं देने का कारण वे स्पष्ट नहीं कर सके। सचिव ने संबंध-समिति की जानकारी के बिना ही यह सब कुछ किया। यह रकम बड़ा ही गंभीर प्रश्न है।

८ यह सही है कि विड़ला इन्स्टीट्यूट आफ टेक्नोलॉजी के सहायक प्रभारी बहुराम छात्रवास में रहते थे। विद्यमान प्रधानाध्यापक ने उन्हें हटा दिया है।

९ यह सही है कि विद्यमान सहायक प्रधानाध्यापक की जनकिका प्रति इस विद्यालय में १९१७ में दारिजल हुई थी और उन का दारिजला नं० ६५६ था। दारिजला-पत्री के अनुसार ६-१-१६ के उन की अवर-चा प्रवेश-पत्री के अनुसार १६ वर्ष ११ महीने की थी। इस प्रकार उन की जन्म तिथि हुई ६-२-१९००। इस जन्म तिथि के अनुसार जो प्रति नं० ६-२-६० को निवृत्त हो जाना चाहिए था। किंतु प्रायः ६२ वर्ष की अवस्था में भी वे काम करते जा रहे हैं।

जो प्रति पहले सैनिक सेवा में थे। वहाँ से हटते समय उन्हें जो प्रभारा पत्र मिला है उस के अनुसार ६-११-४५ को उन की अवर-चा ४२ वर्ष की थी। इस के अनुसार उन की जन्म तिथि ६-११-१९०३ होगी। वही समिति में प्रवेश पत्री में

अन्तर्देशीय पत्र
INLAND LETTER



The Director,
Joint Mission Board,
c/o Shri P. P. Bijoy,
Kokan Chawk,
Ranchi.

← तीसरा मोड़ Third fold →

भेजने वाले का नाम और पता :- Sender's name and address :-

[Handwritten signature]
Ranchi

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED

यहाँ काट कर खोलिये To open cut here →

Camp C.R.P.

10. 6-64

The Director
Joint Mission Board.

Dear Sir,

In receipt of your telegram
- me at C.R.P. I dropped my going
to Champua and going back
to Rourkela. I ^{am} sending
message of postponement to
Anand Mohan Barik Champua
by telegram.

Our people at Rourkela
have made up to see
the Secy. J.M.B. personally.
Please let me know when
you both will be available

Either 14th or the
there. The 21st June 64 will
be more suitable to them
because all of them are
service holders. Will you both
be available at your
quarters? Please ~~write~~ ^{write}
on the date enclosed. 2. ~~Respectfully~~

that they will have a chance to see
now and their T. A. bills are paid.
They may be at least three
people.

With best regards

It is not against
the resolution of the S. M.

Board to pay up my

salary for April because

it is stopped from Mary
overland.

Yours truly

J. P. Linn

J. P. Linn

The second chapter will present the background of the Galatians in order to bring out the nature of the issue with which Paul struggles. Historical and geographical problems connected with this epistle have a bearing on the interpretation of these chapters. Different opinions have been expressed regarding the nature of the heresy and the heretical practices of the Galatians. Since these diverse views influence the interpretation of these chapters there will be a brief discussion on these so that a proper orientation can be made into the third and main part of the thesis.

The third chapter of the thesis will be the exposition of Galatians 3, 4 and 5. This chapter will have three main divisions. 1. The fact of bondage, 2. The promise and fulfilment of freedom, and 3. The life in freedom.

Paul mentions two possibilities of bondage, namely bondage under the Law and bondage under the elemental spirits of the universe. To be bound by the Law involves works of the Law and curse of the Law. The concept of flesh in Paul's thinking plays an important role in establishing the meaning of bondage under the Law. Further, there is the bondage under the elemental spirits of the universe which needs clarification. Whether these two express the same situation of man or show two different and mutually exclusive conditions will have to be investigated. These matters will be discussed in the first section of chapter three.

In the second section promise and fulfilment of freedom will be discussed. Paul presents his view of freedom as redemption. Redemption implies justification, and Righteousness and the hope of righteousness are also mentioned in this connection. The relation between these will be explained. Further, the redemption wrought by Christ is proclaimed demanding faith. The meaning and contents of the kerygma needs explanation. Faith is a much misconceived word in India. The meaning of faith will be brought out in relation to hearing of faith and men of faith. Freedom has a universal significance due to its universal promise and the universal significance of Christ's redemptive work. This will be discussed. In this connection Paul mentions the promise of the spirit also. These

Handli Andam

1,123.75

164.03

261.09

1,548.89

12,096.23

~~13,249.33~~

14,937.91

12,956.00

53,231.47

48,000.00

5,231.47

Total exp 38,347.30