

To open cut here →

INLAND LETTER

NO ENCLOSURES ALLOWED

Sender's name and address →

Place your name here →

→ Place your name here

The 15th. May, 1964

The Rev. P.C. Mins,
Kourkela.

Dear Pastor Mins,

According to the instruction of the Secretary of the Joint Mission I have to inform you that Kourkela dispute is not a concern of the Joint Mission Board. If you have any thing to do with the same you are free to lodge your protest to the KSB but the J.M.B. will have nothing to do in the matter.

According to the same letter from the Secretary I have to inform you that since you have refused to go to Chaidam the J.M.B. stops your payment from 1st. May, 1964. I am sorry I was unable to give you this information earlier as the Secretary's letter reached me only yesterday.

Yours Sincerely,

Rev. Dr. H. Bago, Chairman,
Rev. H. Kloss, Treasurer,
Rev. U. B. Aini, member
Dr. K. Jungtana, Secretary.

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 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 ~~another~~ one of the essential duties of the Mandli Panch. All service programmes were offered only to their own group members.

The five-men 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-men commission was not fully impartial in its judgment which can be analysed 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 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 Champue
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

तीसरा मोड़ Third fold

दूसरा मोड़ Second fold

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



C/349, Sector 16
Ranchi-3

यहाँ काट कर खोलिये 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 Meers Kujar, Kanketta, Ekka, Toppro 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

Expenses of the deputation next out
of the deposited money. up to now
I do not have better action for money.
Our people have made agreed ^{to} ~~monthly~~ ^{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. Plim
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}
in charges of furniture and money
to the Donna Anker.

J. Plim

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. ~~The~~ 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 custodian 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. Colours.

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 as such and Rourkela, an infant sprouting in creddle has been denied the previlage. ~~T~~

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~~ jeopardized ~~dizedxaxatrophe~~ catastrophe, as empowered in letter 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:-

Handwritten signature
10/3/64
(K. M. Kiyar)

Handwritten signature
10/3/64
(P. P. Kerkatta)

Handwritten signature
10-3-64
(B. Turkey)

Handwritten signature
10-3-64
S. Tigra

(F. Turkey) (B. Turkey)

Handwritten signature
10/3/64
B. Turkey

Handwritten signature
10-3-64
(N. Samel)

(T. Toppo)
Handwritten signature
10-3-64

Yours brethren in Christ.

Handwritten signature
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 congregation

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 Band:-

Yours brethren in Christ.

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. Hemrom , Mr. Yakub Khalkho and Mr. David Oreyo whom I met personally. I talked with Sri Sanotosh Topono 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.Topono, 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

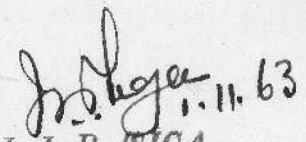
To Whom It May Concern.

This is to certify that Sri Simon ~~Dada~~^a is appointed Pracharak of the Joint Mission Board of the GEL 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


Rev. J. J. P. TIGA,

DIRECTOR,

Joint Mission Board,

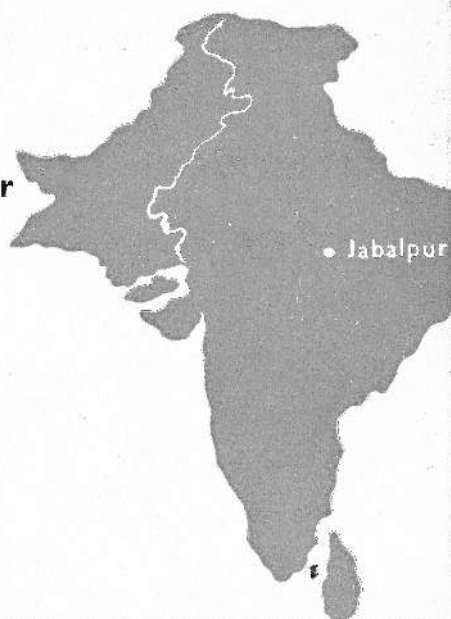
C/o. P. P. Bijay

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

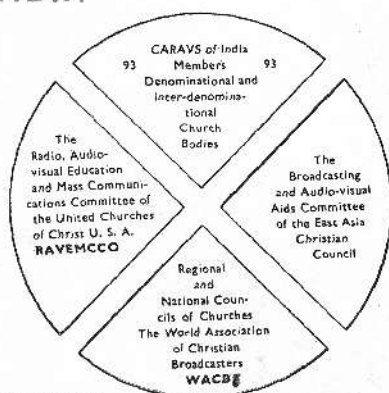
ORGANIZED originally as the Radio and Audio visual Service Council of the National Christian Council of India, in 1959 it became the registered association of co-operating churches to promote their radio and audio-visual services.

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

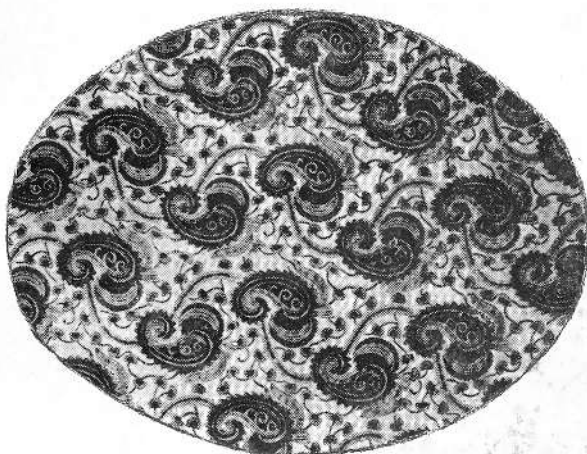
Sales Department — Materials, Equipment, Supplies, Books, Etc.

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 propaganda 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.

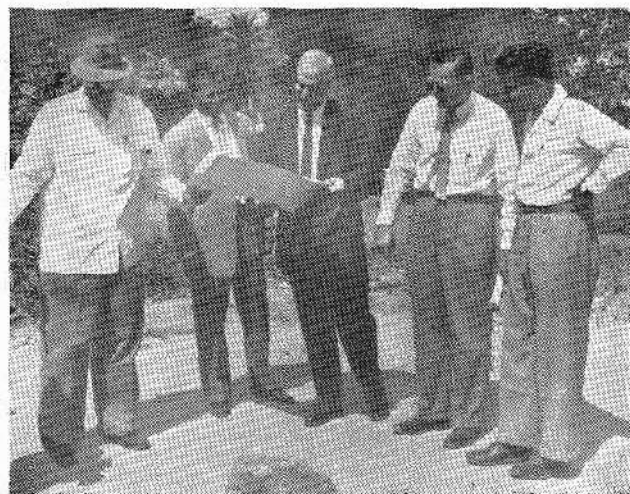
CARAVS is under compulsion to give leadership in audio-visuals at such a time as this.

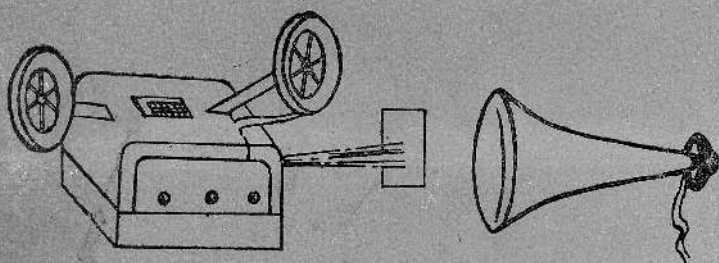
CARAVS TODAY

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.

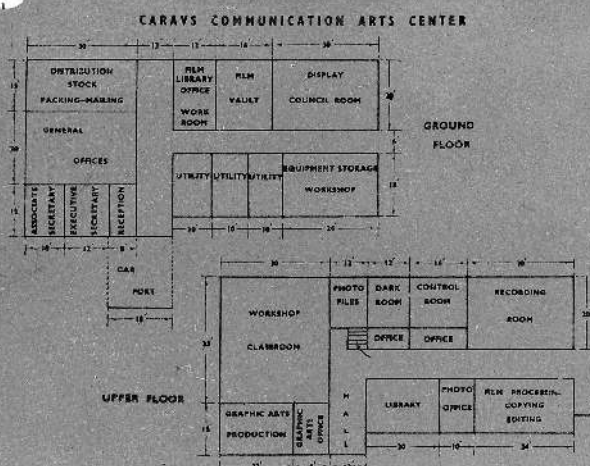
Your help is needed.

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.



Chaibera.

Date 31-3-64.

महामन्त्रवर साइरेचुर साहब,

महोदय,

मैं ने साचे ईश्वर का बिल को आप के
ठारा पास करके साइवर के हाथ से पाया। इसके
लिपि दान्यवाद। बिलों का जोड़ आप के कुल
जोड़ से नहीं मिला कारण कि आप Current
Salary के जोड़ को जोड़े थे। मैं पैसा वापस ही
इसको आप के पास भेज दूँगा।

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

तीसरी बात आप के जिम्मे कोई कारण
वस महुमसुमारी बहुत देरी से भेज सक
रहा हूँ वैसा ही परवारी ईश्वर 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 मुफ्त लिखते तो अच्छी बात होगी।
कि बिल में न आवे।

आप का आज्ञाधीन

T-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 Gosamer Church under your kind pastoral care.

The K.E.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. Tiga 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 Gosamer Church. We the six pastors and thirty Prasharaks 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 Gosamer 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 Mayurbhanj districts). These two types of work have also been entrusted to us by the authorities of the Gosamer 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 in regard to the work. Apart from these printed materials I was privileged 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 collections 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. Poppo, 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 Gosamer 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 G.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, Ila-kas 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. Pr. Ad. Rev. Dr. Bage ✓
2. Adh. C.P. Dind ✓
3. " J. Toono ✓
4. " C. B. Muz ✓
5. " C. B. B. Hord ✓
6. Secy JMB (copy for information) ✓
7. Treas. JMB " ✓
8. Chairman JMB " ✓
9. Inspector Seeborg " ✓

Gua.
11.3.64

To, The Director F.O.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.

As per my application for study leave, I hope that you will send some pastor to Gua for Good-Friday and Easter service.

The third important thing which I like to mention is that I have not received the Bill of Prachar and 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.O.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. Sasin,
Gua.

पोस्ट कार्ड
POST CARD

केवल पता
ADDRESS ONLY



BRANCHI
12 30 PM
14 MCH
1964

Rev. J. J. P. Tiga
(Director J.H.B.)
C/o P. P. Vijay
Kirana Merchant
Kokar 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. Tuli

4 " J. Say

5 " P. C. Muz

6 " C. H. Tuli

7 " M. Toporo

24.4.64

Sender's name and address —

Second fold

W

These persons are also being invited to take part in the function.
The other details will follow but in the meantime 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 Brother 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 book" for the jeep. He had inten-
ded to go with me to Rourkela 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 book. Without the owner book, 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 book
the jeep will become useless. Dr. Junghans hopes that if we go to
Rourkela, we may be able to obtain the owner book or its duplicate.
Copy to
Rev. H. Kless

Yours Sincerely, *John 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 right that the meeting has to be on 24th. Your presence in the meeting will be a great help.
M.B.

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

Copy

Kokar

14.5.1964

The Braumteh Adhyaksh
G.R.L. Church

Dear Bro: Bage,

Just now received through
Dand mali a letter from Dr.
Junghaus dated 1st May 1964. In
this letter he has written about
Rev. P. P. Minz 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. J. P. TIGA

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

Pracharak Antony Soy,

Karurikecha.

Pyare Pracharak Soy ko mera Yishusahay.

Report fern Padri Soy 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 ohhe 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. G.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. Santal. |
| | 63. Foreign Study. |
| | 64. Tours. |
| | 65. Rev. J. Toppo. |
| | 66. M. Tete. |
| | 67. Rev. J. Lakra. |
| | 68. Miscellaneous. |
| | 69. Declaration. |
| | 70. Commission. |
| | 71. Church Council. |
| | 72. |
| | 73. |
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| | 85. |
| | 86. |
| | 87. |

Jeremiah Nabi ki Kitale
 Old Test _____ S. Surin J. Soy
 New Test Mark ka Susamachar _____ P. C. Minz
 Theology Bishwas Daspan _____ C. H. 14h.
 Director

Preaching to: _____ S. Surin
 non-Christians _____ C. H. Sawad
 Bhajans _____

Ch. History _____ C. H. Tanti
 Marhi Marhison ka _____ P. C. Minz
 banau

Note: Har ek 8 (ath) upderh taiyar
 Kare - Is har sale padri ek sath aweek
 aur ek sath lautenge.

G. E. L. Church Charbasa.

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 रॉची जा रहा था पर नहीं
गया कारण कि यहां चाइकसा को चक्कापु
में बहुत गड़बड़ रहा।

मैं जब कितने किलों को पास
कराने के लिए भेजा रहा हूँ। आप के
शेडर के पास से पास करके वापिस
कर दोजिने कि मैं अपनी सुविधा हुआ
यहां से सीधे छुटी टोली जाऊँ। Rev. P.C.
Ming का Roundtable Allowance को House
rent को भी पूरा किल में दिखाया हूँ जोभी
आप आया महीने दरमात मार्च 15 तक का
बताते दूँगे के कारण कि आप तब चक्कापु
नहीं आये हैं।

महोदय रिपोर्ट काम जल्द उपवा

दो जिन्हें क्योंकि आप के राँची में रहने के कारण
थापद और अधिक जिम्मेदार माना गया है।
बिना के साथ और भी कई एक चिट्ठी
पत्रों को भेजा है।

आप का आभारदारी

J-504

नोट- बीते साल का जवाब 27-3-64.

बिल समझ रहे हैं साफ
होना चाहिए नहीं तो बीते साल
का जवाब नहीं दे सकेंगे

J-504

27-3-64.

Jamjwariya 4-2-63

महामायावर दाइरेंदूर सहैय
को नमास्कार होये।

आज बात कि सहैय में आप
के पास दो दस्खस्त दिया था
उसमें बिते साल का जवाब
मुझे मिला था पर इन साल
में फिर स्क्र दस्खस्त दिया
उसका जवाब अभी तक नहीं
मिला सो आप के मिशन बोर्ड
में जगह बहुत है इस लिफे में
फिर से आजा दे रहा हूँ आप
बोग लोग बुपाया मुझे गृहस्था
कि जय में आप के आशा
अनुसार जहां भेजेंगे वहां में
जाऊंगा क्योंकि जी मांगका है
उसकी जरूर 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 हूँ पर बेतन घड़ी है
 हलते मेरा गरीब है इसलिये
 मैं आशा के साथ देता हूँ
 आप का आशीर्वाद

Y^o Markas Durin
Jam Juriya
 P. O. Sar Sar
 Dist Sundargarh

पोस्ट कार्ड
 POST CARD
 साथ में फाड़ें जवाब 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. S. Church, — One Express
P.O. & St Paulis, inland letter
Bihar

2. Pastor C. Seeberg,
Mission Inspector,
Gosswar Mission Society,
Berlin - Briedenau,

— One Air Mail
Inland letter

Hausbergstr 19/20
West Germany

2 Articles

1/2
15.11.20
B. P. M. P. O.



Under Postal Certificate

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

11
1.5.64
D.P.M., Ranchi B



Under Postal Certificate

The Registrar,
Sesampore College,
P.O. Sesampore,
W. Bengal



Express Delivery
letter



Total one article

इस विद्यालय और दोनो होटिंग के लिए १२४३ : ४३
नगरपालिका-क २ 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
शिक्षकों के आवास गृह तथा नौकरों के आवास गृह भी रख नहीं,
मनेका है। यह सही है कि उन भवनों का उपयोग केवल विद्या-
लय के लिए 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

H. Kloss 64
17.8.64
~~A. H. Kloss~~
17/8

2. Rev. C B And
R. Adhyaksh

W. K. S. 64
17/8

3. Mr H. Zabor
Secy. Pop Bd.

A. H. Kloss 64
17/8/64

Index Certificate of Postage

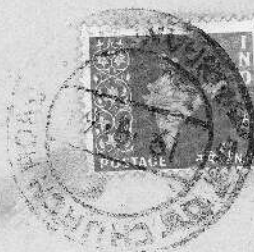
1. Rev Dr Martin Seeberg
German Museum Society
Berlin - Biedeman,
Hamburg Dr 17/26
West Germany

one Air
mailed letter

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

one inland
letter

Two Air Mails



17/26

Thanks Certificate of Appreciation

To the
German American Society
Bohlin - Wisconsin
Humboldt 1910
West Germany

To the
2nd Unit
P.O. Charbon
St. Louis

Two Articles

sd/- J.J.P. + 12a

Received from

Director,
JOINT MISSION BOARD,

1. The letter dated 19.9.64 along with
behaviour of Naki & Sisileaha

X Affirmed
19.9.64
for Manager, Port of Bde

2. Copy of the above letter

X Mr Bay
19/9
Roanibik Adly aboh

3. Copy of the above letter

X H. Hlon
19.9.64
Secretary, JMB

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

1 Chairman

Rev. J. 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. Braunshausen Adlyabon & S. Church
copy of the above 19/9
2. The Hd Accountant & S. Church
copy of the above + copy of Braunshausen
Adlyabon's letter No. 786/64 D. G. H. 19/9/64
3. The Principal, L. M. College

F. Hermann Klon

Ranchi.

7 Member

Dr. PATRAS TOPONO,
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.

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

Total Three letters



13.00
10.00
3.00
J. J. J.

10.20
10.20
10.20

Send your bill
by ref. post

H

19.3.64

Let me know when
you move to ChB

11
11
11
11
11

10
7.50

2.50

13.50
3.50

10.00

Send your bill

by ref. book

#

17.34

let me know

after order to be

11111

Letter sent to Huber
to come in the 6th
Town on 13th to
Bodamer side

3/7/64

АДРЕС: ВИАНА

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. T. J. J. — x For Rev. J. T. J. J.
10.8.64

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

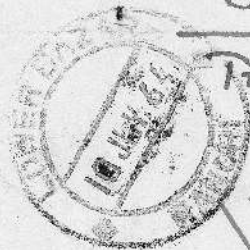
UNDER CERTIFICATE OF POSTING

1. Miss B. Tige M.A. B.A. in Ed
G.E.L. High School,
P.O. Khumbhity,
Sundergar Sub-division

One Express
delivery letter

2. Dr. Chisham Berg, Director
Gossner 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. Klon
10.7.64

Rev H Klonzo

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

M. Bage
10.7.64
Rev. Dr. M. Bage

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

W. L. L. 10.7.64
Secretary,
E. E. L. Church

O/c

letters to

1) Br. R. Barker — reply

of Rev A. H. Samad — for
an estimate

8/8/64

Ranchi
25.6.46

Rev. H. Kloss,
Secretary, JmB

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
D. Hegia

Copy to:

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


JOINT MISSION BOARD

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. I have been in the
service of the JMB since May 1, 1964

Yours sincerely

J. J. P. TIGA

(२) महिने की बिरोष बात :—

(३) गिर्जे की हाजिरी :

१ला एतवार...

२रा ,,

३रा ,,

४था ,,

५वां ,,

(४) बर्म 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) महीने की मण्डली आमदनी—

,, का मण्डली 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 ।

गोस्मनर एवंजेलिकल लूथेगन चर्च

जोइन्ट मिशन बोर्ड

गांव

पोस्ट आफिस

जिला . . . -

प्रान्त

सेवक का नाम

सन १९ ... के महिने का रिपोर्ट

(१) प्रतिदिन का विशेष काम

(६) प्रतिदिन का विशेष काम

8 copies per each.

(1) Imelgandi; M. Bang, J. H. Hemm, P. S. T. Jones

② Janya, L. Hansda, P. Baner, J. J. J.

१०

22

१२

23

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२४

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五

(२) महीने की विशेष बात :—

हार्ड मशीन इन्ड्रीज

मशीन इन्ड्रीज

जोन

मशीन

मशीन

मशीन इन्ड्रीज

मशीन इन्ड्रीज

रु

रु

मशीन इन्ड्रीज (२)

(३) गिर्जे की हाजिरी :—

खुस्तान

अखुस्तान

शला एतवार

२रा

३रा

४था

५वां

(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) दृढ़िकरण 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 बावत 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
Changva 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. M. B. reply to No. 606 of
Bridgely ^{with} original returned

J. B. Bax
1977/84
Bramble Ady de la

चम्पुजा मिशन हाता

ता: २५-७-६४

महा मान्यवर बाईरेक्टर साहब J. J. R. P. G. चीथुसहाय,
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 खड़ा किया, यह तो आप लोगों के पाद्री साहब के मालात करते हैं। लोगों कहते हैं, यह बाहर की नजदीक है। तोपर भी देहात के जैसा काम करते हैं वैसा तो देहात 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 ज़ोफ़िसर होंगे, यह उमिन से भी काम कर लेना चाहिए आप लोगों के बिना परमेश्वर से चम्पुजा में गिरजा घर खड़ा कर दिया,

मैं आप से आज्ञा करती हूँ, कि आप कर्मों ज़र जा कर डिजोम साहब यह बिडियू से बात चित की जिरगा तक तो हमलोगों को गिरजा घर बना सकते हैं। चम्पुजा के डिजोम और बिडियू सिपहीयों को 2 ज़ोफ़िसर को एक कासी दे दी जिर, तब हमलोगे गिरजा घर बना सकते हैं।

आप जल्दी से जल्दी आईरगा और डिजोम से बात चित की जिरगा

आगे बात लिखने का यह सुमाचार है कि आपको मालुम होवे की जिस समय गिरजा घर खड़ा 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 रखो था, उस चौकीदार का बेतन नही दिया था, सो आप कृपा कर खपया 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 दे दिया, तो हमलोगों उस चौकीदार को बंधा 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 आनन्द 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 CHOIT

KOKOR CHOUK HAGARI BAGH ROOD

P.O. Ranchi

Dist. Ranchi. Bihar

तीसरा मोड़ Third fold

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

Lucas Hassda
Champurwa Mishra
P.O. Champurwa

इस पत्र के अन्तर कुछ न रक्खिये 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 Bonetta,
C/o The Goaness Mission
1000 Berlin 41
Hauding str. 19/20
West Germany

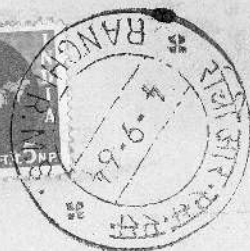
1 Air mail
letter



2. Dr. Martin Seelberg
Goaness Mission
1000 Berlin 41 (Friedeman)
Hauding str 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)
Hand'rystr 19/20
West Germany



2. Rev J Khin Keit
C/o The Gossens Mission
1000 Berlin 41 (Friedman)
Hand'rystr 19/20
Deutschland

1 Air Mail letter

3. Dr. Martin Seeborg
Gossens Mission
1000 Berlin 41 (Friedman)
Hand'rystr 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



1. Rev. J. J. P. TIGA, M.A., B.D., S.T.M.
(Ranchi)
Hauptstadt
19/20

2. Rev. J. J. P. TIGA, M.A., B.D., S.T.M.
(Ranchi)
Hauptstadt
19/20

3. Rev. J. J. P. TIGA, M.A., B.D., S.T.M.
(Ranchi)
Hauptstadt
19/20



Student Christian Movement,
RANCHI (India).

श्रीमान,
रेम. विद्या
कौन्सिलर खोशबोली (रांची)।

आदरणीय महोदय,

आप को मेरी नमस्कार मिले !

आप अपना अनमोल समय सिधे २५ अगस्त
१९६३ को रांची एस. सी. हॉम के निमित्त देकर
नया संघ संस्थापित करवा दिया है। अतः
मैं रांची यूनिशन की ओर से आप को
आभार है।

आइये आप से मेरी प्रबल आशा
है कि आप समय समय पर हमारा
यूनिशन की सहायता पहुँचावेंगे। मैं
आशा करता हूँ आप को श्रम हुआ।

प्रभु में आप का

Juresh Toppo
President,

Student Christian Movement,
RANCHI.

२८ अगस्त ६३

23/12/63

Dear Brother Tissa,

I had my talk
with Dr. Bery Yehuday, according
to our talk we must be at Kadu
on the 28th afternoon in connection
with J.M.B. As regards the visit to
Chinniss 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. Lwin



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

Dist Singbhum.

From The Rev. S. Surin

G. E. L. Church
Gua.

To the Director, J. H. B.

The 2nd 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

कच

ADDP

3-7-64

11 30 AM



The Director, J.R.B.

G.E. L. Church Chaitassa

P.O. Chaitassa.

Dist Singbhum
Bihar.

Rev. S. Surin,
To, The Director J.H.B.

q. E. L Church Gue.
The 5th June 63

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 Gue. Further
I ~~will~~ have called by the Singapore
Synod to attend the meeting at
Gamshepur from the 14th - 16th June.
So I will not be at Gue in the
next week. Kindly grant me

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

Yours faithfully
L. Bonin



The Director H.B.

G.E.L. Church Chaibassa

P.O. Chaibassa

Dist. Singhbhum.
(Bihar)

G. E. L. Church Enq.

From

31.10.62

Rev. S. Kyrie.

Dear Sir,

I have the great
pleasure to send you a
good news that on the
11th Oct. 62. God Our Heav-
ly ~~Father~~ 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. Singar Churn.

exchange of taking Class
with Rev. P. C. Ming. Thank
you for your kind
Consideration. I shall
arrive at Chailasa on
the 15th Nov. by evening
train. With best wishes
yishus a hay.

yours Sincerely
Rev. Skayas

31.10.62

Gua.
29.4.63

Dear Sir,

Today I received

The transfer order letter.

I am trying my best to
leave ~~to~~ Gua on the 1st May.
I if ~~to~~ a hire truck be
available. I have already
given all my charges
to the Mandalai 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~~
the see the matter and
make proper arrangement
for the same.

With best wishes
Yours Sincerely
Rev. S. K. Jais
29. 4. 63



Rev. J. P. Tiaga
Collector
G. E. L. Church, Kailasa
P. O. Kailasa.
Dist. Singhbhum.

19/8/61

G. E. L. Church
Bhalpal,

Rev

J. P. Tigga.

भाप को हमारे मोर से चीख रहा हूँ
भापों लिखता हूँ कि मैं भाड़ा कि मा
में पडा हूँ। भाज बरिब बरेज हो
गया है। मैं ऐसा ही से राज गागपुर
भाज आ रहा हूँ। भाज कुछ बन्द हुआ है
लेकिन चलने फिरने नहीं सकता
हूँ। बिफे रात को बहुत सिरपास
या 1 भाज तक मातपानी पैट में नहीं
धुसा है। कोई टल्की चीज
खाने को नहीं मिलता है बहुत ही
बसमोरा में है। रागागपुर में एक दो
जो रहने बरबेदा ही से चारों का सा
पहुँगा। टीली में और सब अच्छे
है। मैं मुझे खबर मिली कि है
कि पुर्गा जीह प्रचारक के घर को

दलित बहुत सोचनीय
 है। 13-8 से मुक्ति पुरा हुआ
 है। जिस कारण मैं दुर्गा उद्घाटन
 कर जाने सका। और जमीन के
 दिवस भी जमीन मालिक के
 साथ बहीवार करने सका।
 1। इतना ही बात लिखता
 हूँ।
 2। कलें को माफ।
 आप का आज्ञाकारी

Ch. Dandapani
 Kulpal (Orissa)

पोस्ट कार्ड

21.8.61
 The



Rev. J. J. P. Tigga.

G. E. L. Church Chairman

P. O. Chabasso

Dist. Singhbhum
 (Bihar)

प्रोग्राम

- 12-7-63 - पहली बेला 12 बजे तक में Director साहब का रेंगड़ा बेड़ा पहुंचना । दिन का खाना रेंगड़ा बेड़ा में । दूसरी बेला डेढ़ बजे रेंगड़ा बेड़ा 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 मा बहाल पहुंचना । रात का खाना गोरे मा बहाल में ।
- 14-7-63 ॥ बजे दिन ~~बोडरमा~~ गोरे मा बहाल में गिर्जा । दिन का खाना गोरे मा बहाल में । गिर्जे के बाद शाम तक में बोडरमा पहुंचना । रात का खाना बोडरमा में ।
- 15-7-63 ॥ 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 रवाते के बाद छमड़ा से बिहारी बिहावारी 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 सोर्गिडीह पहुंचना । रात का खाना सोर्गिडीह में ।

18-7-63 9 बजे दिन सोर्गोडीह में गिरजा। दिन का खाना सोर्गोडीह में।
खाना खाने के बाद सोर्गोडीह ^{से} पौलामारा शाम तक में पहुंचना
और रात का खाना पौलामारा में।

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

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

जहां जहां ~~खे~~ श्रम ठहराया गया है फालतु खजसरो पर
खेसार लोगों के बीच धर्म प्रचार का काम और
गान मजन होगा।

H. Tuli

13-7-63.

Durgadin

Date 20.11-64

महामन्त्रवा J. M. B. के इन्सपेक्टर R. J. P.
Tiga भाप को यीशुसहाय —

हम लोग अच्छे हैं। विशेष बात यह है कि प्रचार
ट्रेनिंग जोबिन्दपुर जाने के लिए मरुश सुरान
जोरिया बहाल को भेजा गया है पर वह नहीं जा सकता
है इससे उसके बदले मुझे रीम. एड. दूरी बील
रहे हैं। पर लाचार बस मेरी असुबिधा है अर्थात्
प्रचार की तबीयत खराब है हादम बिया में पड़ा
रहता है। पर मैं सम्मिलन कर रहा हूँ। मैं

बहुत अच्छी करता हूँ कि कोई दूसरे को बूना
जाए। अगर बहुत ही आवश्यक है तो आगे
जाता ही पड़ेगा। इन सब हमारे दुर्गह के
विभिन्न जोगाहाल में नये चमके खोजने वाले
हैं। मैं अब अपना कलम बन्द करता हूँ।

भाप से आशाभरी

Cdr. M. J. Singh
20/11/64

यहाँ काट कर खोलिये To open cut here →

अन्तर्देशीय पत्र
INLAND LETTER



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

← तीसरा मोड़ Third fold →

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

Cate Manmoh Dang



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.)
Pranabhi 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 :

	From	To
1. Pracharak Israel Lugun Training Sisibaha
2. " Israel Topene	... "	Bengajanga
3. " Gladson Surin "	Baibera
4. " Johannes Melgandi Baibera	Nakti Sargidih
5. " Patras Barla	Sisibaha	Sargidih
Temporarily he will be a part-time Pracharak at 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.

xit.

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.

- cc/ 1. Rev. H. Kloss, Sec.-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. Surin has been
sent to Govindpur
for training
Tuti has
3/12
wahan*

Joint Mission Board

of

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

DIRECTOR

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

Camp Jashipur

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

Ref

Dated Ranchi 5-12-64

✓ Pracharak Anandmassih Topono

प्रचारक अनन्दमसीह तोपनो,
प्रेशुसहाय। बहुत प्रफसोस की बात है कि आप यहां
नहीं 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
लागते हैं, इसलिये जब तक आप पूरी 2^० की फिट
न दें और आप की मण्डली 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 बढ़ दिया जाता है। गितिलापिड़ी मण्डली
के जिम्मा में वर्तमान के लिये दायित्व बिरुदा रहेगा।

Copy to:

- ✓ (1) Rev. C. H. Samrat
- ✓ (2) Secretary, JMB
- ✓ (3) Rev. J. Soy, Pres's Asst.

आप का बिश्वास

J. J. P. Tiga
Director
JMB

राम

मे: जि: जो विष्णु वरेकृष्ण सहचर

महेश्वर आप को २ और साध प्रचारकों को
मेरे और से बहुत २ यो २ साध होवे
मेरे आज काल कु: दासा पर कु: कि मेरे
प्रमाण और छोटी लड़कों जा २ बू २ पा २ पा
हैं जो नों दिश आपने मेजा सो मुझ को
मिला है। वा: २-२२- दृष्ट को २२ आज
२२ सोक दोक के कसल मेरा गर हाजिरी
मांफ कि जो ये और
पादो समाद के रिपोर्ट को मैं न हो जाते हैं
जो कि आज हा मेरे मांफ का २ ना ज २ सो
मेरे आज वा: रिपन तांफ आज जा न मेरे

वि: आप का विश्वास

आनन्द मरी इलापना

विमली पटा २

मो २ २ मुं २

રંગ જો: જો: પો: તિગ્ગા

હરેકલાર સદાથ

જો રૂંદ મિલાન થોંડ

ચાંદબાસા

જાસા પૂર

मान्यवर डायरेक्टर साहब,

Rangamatia

27-4-62

श्रीरु सहाय। ईश्वर आप को मेरा और श्रीरु सहाय की दया से मैं और यहाँ के माई बहन लोग भी प्रार्थना है कि आप लोग भी ईश्वर पिता की आशीर्वाद से अच्छे हो जाएँ। आप की 18-4-62 की चिट्ठी ता. 21-4-62 को मैं पाया। पढ़ कर सा पछल मोलम कर लिया तथा आनन्द भी लगा, कि आप मयुरभंज आने के लिए तैयार हैं। चिट्ठी पा कर बहुत यत्न में था कि सिमली पहाड़ जा कर वहाँ के माई बहनों को खबर दूँ। उधर से कोई जल्द हथर रंगमाटिया ताप नहीं आये। इस कारण चिट्ठी सिमली पहाड़ जल्द भेजते नहीं सका और न मैं ही जाने सका। आज सात होते समय सिमली पहाड़ से प्रचारक जुसुफ आया और आते साथ सिमली पहाड़ का प्रोग्राम इस प्रकार लिखे हैं। ता. 12-5-62 को आप रंगमाटिया आइये और 14 ता. और यहाँ से सिमली पहाड़ पहुँचें। हम जायेंगे। सिमली पहाड़ का प्रोग्राम ऐसा है: - ता. 20-5-62 गिलिग पिड़ी में रहना और गिर्जा करना। ता. 21-5-62 गोपीनाथपुर में गिर्जा। ता. 22-5-62 बुडुचम्पा में गिर्जा। ता. 23-5-62 साहदा में गिर्जा। कृपा कर आप खबर जल्द

पत्र द्वारा दीजिये कि इस प्रोग्राम
के अनुसार आप को सुविधा होगी
अथवा नहीं। कृपया कट यह भी
बताइये कि सिमली पहाड़ के बलआंग्रे
अथवा मधुबन के खदान खरिया
में घुमेंगे।

कनिश्चता मुकुट तोपना अपना
स्नान १२ अप्रैल को पहुंचे हैं। इस
बात उधल जायेंगे कि नहीं। इतना
ही लिख कर खन्ता करता हूँ

लि. आप का विश्वस्त
H. Tuti

अन्तर्देशीय पत्र
INLAND LETTER



To

the Director J. P. Tige
G. E. L. Church Chaibara
P. O. Chaibara
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

Dear Sir,

Rangamati

15-7-61

आप को मेरा और मेरे साथ के सभी मसीही भाई बहनों से
आप यशुसहाय । आज कल मैं ईश्वर पिता की आशीर्ष कृपा से
सुखी हूँ । मयूर मंज और मिदनापुर के भाई बहन लोग भी अच्छे हैं
हैं । ईश्वर पिता से मैं प्रार्थना करता हूँ कि सदा आप को सुख में
रखे । आज लिखने की विशेष बात यह है कि मैं ११ जुलाई को
मिदनापुर की ओर Town में गया था । और आज मैं उधर से अपना
स्नान लौट आया हूँ । १२ जुलाई को सब से पहले मैं पुडुलिमा पहुँचा
वहाँ कन्डिदात M. Topno को नहीं पाने से अत्यन्त दुःख लगा
वहाँ के भाइयों को मैं पूछा कि कन्डिदात कब और कहां गये हैं । उन्होंने
मुझ को बताया कि कन्डिदात बाबू ११ जुलाई को कलकत्ता गये हैं और
उधर ही से अपना घर भी जाने वाले हैं । फिर मैं ने 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 चौहती सोल भी गया
था । वहाँ 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 रोज़ होता है कि प्रचारक वहाँ नहीं है । वे कहते नहीं
लेके कि प्रचारक ^{कहां} गया है । कितनों ने कहा कि पाद्री बाबू प्रचारक तो
आप के वहाँ गया है । कितनों ने कहा कि टाटा गया है शायद। ऐसा
बोला था । कन्डिदात 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 चौहती अपना प्रोग्रामनुसार गया था उस समय भी प्रभु
सहाय नहीं था । बिना छुट्टी बहुत दिनों के बिना अपना घर आया ।
कन्डिदात के विषय में मैं Rev. J. Soy को बराबर बताते आ रहा हूँ
। इस बार हमारे मसीही मत्त माननीय J. Sanga जो जलपुर् में रहते हैं
मेरे साथ Town 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 सन्देश करते हैं कि क्या जाते थे
भी शायद हम लोगों को छोड़ देंगे । मिदनापुर के भाइयों ने इस बार
बताया विशेष कर चौहती 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

Rev. J. P. TIGA
RANCHI

Rev. J. P. TIGA
RANCHI

The Rev. L. Topone,
Chaibassa.

12.12.64

Dear Rev. Topone,

This is to inform you that one Mr. Immanuel Minz, 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 Minz

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.

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 Prashant Singh, 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 - her} brother & the mother has no control on her now - I tried to explain that she must remain Xn and Jara should marry her as Christian. - At last they all agreed and decided to be baptised.

Maudli Hundain

May + June 1961

Kulpal

Rs 11.15

~~July~~

~~Band~~ Durgadih

10.00

July - Nov. 1961

Chhama

Boduma

10.00

Khandib Goreyabahal

~~6.58~~

~~Aug - Nov~~

Rs 31.15

15.76 Jan - Nov. 1961

Prabubhoj

83.50 Jan - Dec 1961

Maudli Paisa

Rs 130.41

Kulapath

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

Bosjhoule

Maudli Paisa

131.41

10.00

141.41

All deposited with Rev. J. J. Jory
on 4.1.1962 by Rev. H. S. Sarnat

Kulhal — 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 Newghara.

2) The Brach. should live
where he is

3) The present chapel land is '45 Rs 130.19
decimals in the possession of
the church + a tower .97 decimals 144.36
near the houses of 2 brothers. Rs 274.55-

4) Bracharate should live
with the 7 families
where he is at present.

in village
Sud Balanda

.97

E

Sud Balanda — Kulhal
1/2 mile

to Kulhal ← 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 harassment
to Christians (subscription for sacrifice
to idols and village deities of Hindus)
has since my last visit & talk
with the Zamtiya Chairjodha of Bisalpal
has come to an end now there is
nothing done by Hindus against
Christians. The enquirers (Munda non-
Xtus) are undergoing instruction.

Bisalpal ① Abraham Burh 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 & Kishal
both left the Church's instructions
on account of the death of Kishal's child
who had been sick. Kishal 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.

Bongry: 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 Khoir munda, Lalukabai, Chapatam, Koroibahal, Jidankhol, Bommal - all mostly inhabited by Oraons, Mundas, Kond (Tivis) + Kultas. The Pracharak visits these villages. Konds + Kultas are Harijans.

जोरन्ट मिशन बोर्ड अधीनस्थ उड़ीसा के बमड़ा क्षेत्र में ख्रिष्टीयान धर्म की नयी जागृति।

यीशु मसीह जीवित प्रभु हैं। 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 ख्रिस्तानों का बड़ा शत्रु और अपने धर्म में कटर और गुन्या था ख्रिस्तान 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 भोजी/अन्त में, प्रथमवार स्थानीय प्रचारक वहां गये थे। पश्चात् पाद्री C. H. T. को 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 ख्रिस्तान लोग अपने हाथ से भोजनादि लेंयार कर आप लोगों की रीति विधि और प्रार्थना द्वारा हम लोगों को सिखाईये और पिलाईये। 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 प्रतिस्विकार 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 गोरेयाबहाल के प्रचारक मर्कस सुबेन को नियुक्त किये। वे पारी २ कारके प्रायः एक महीना सिखाते रहे। जब वे सीख चुके तो उन्होंने टूटी पाद्री को शीघ्र ही पवित्र बप्टिस्मा के लिये अनुरोध किया।

पाद्री बाबू 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. शाम तक में नियुक्त स्थान पर उपस्थित होनेका बुलावा सर्वत्र फैला दिये। ता. १०-११-६४ ई. शाम को प्रायः सभी स्थानीय प्रचारक और पंच भाई उपस्थित हुए। निकटवर्ती कूलपाल मंडली के अनेक भाई बहने सुसमय पर आ पड़े। गीत भजन के एकतारा, दोलाक और

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

घर के मालिक घर द्वार को साफ सुचारु और सिंगार किये रखा था और घर के सामने एक समियाना खड़ा करवाया था। बैठने के समायी 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 धरते गये। भाई बहनो की संख्या ६० से कम तयदाद की न थी। अनन्तर सभी को भरपेट भोजन मिला।

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

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

पश्चात् गीत गायें गये और मिलकर चार प्रचारकों ने बारी २ करके हिन्दी और उड़िया भाषा में यीशु मसीह की ग्राही दी। उस समय सब लोग ध्यान से सुनते थे। इसके पीछे गोलक और बाजों के साथ गीत मल्लो 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 बप्रिस्मा का विधान आरम्भ हुआ। निम्न लिखित जनों को बप्रिस्मा मिला:-

संसार नाम	ख्रिस्तान नाम	गौत्र	उमर	गांव
१-... गिनबास	ख्रिस्त पौलस	मुन्ड	५५ वर्ष	कतरकैला
२-... बलमति	ख्रिस्त फूलमनी	"	५० "	"
३-... गोविन्दो	ख्रिस्त असीथान	"	३५ "	"
४-... बिमला	ख्रिस्त मर्चा	"	३२ "	"
५-... ओपिन्द्रो	"	"	३० "	"
६-... उर्मिला	"	"	२६ "	"
७-... रवि	"	"	१४ "	"
८-... बिगली	"	"	१० "	"
९-... बिते	"	"	६ "	"
१०-... सुयो	"	"	५ "	"
११-... माती	"	"	५ महिना	"
१२-... जैराम	"	"	२५ वर्ष	"
१३-... अली	"	"	२० "	"
१४-... सलोमी	"	"	२६ "	लीलीडिह
१५-... सुरवराध	"	"	३ "	"

The act of baptism at Katarikaila 11-11-1964

पश्चात् बहिस्मा के बाद जो 2 अन्य जाति के
 गैरभस्मिष्ठ जाति के बहुत लुप्त हो चुके हमारे सामने
 बैठ गये। हमारे द्वारा ईश्वर का वचन सुन
 कर केवल खरीदने की सुरक्षा प्रकट किये और
 बोले कि आप लोग गिरजा 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 जितना सरकार के हाथ में है
 पर यदि आप चाहेंगे तो हम केवल आदमी दे सकते हैं।

५०

The Rev. J. J. P. Diga, 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

Badruva

N.B.

बहिस्मा पाँच लोगों में "Mundu" तथा "Brah" गोत्रवाले सब
 एक परिवार में हैं। एक साथ रहते और खाने पीते हैं।
 "Bhuma" गोत्र के दो प्राणी जो उसी दिन एक साथ बहिस्मा
 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.

ofc

3rd. December, 1964

Rev. C.H. Samad.

Pyare Padri Samad,

Ap ki chithi mili jiske ap ne Chaibassa se likha. Main ne ap ke sath 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 jone ke liye nikal raha hun aur jaise main ne programme diya hai main asha rakhta 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 rahke kam 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.....

सन्तावर डाइरेक्टर Rev ^{Ranganatha} मुंशु P. J. 7/9/64

आप को ज्ञाते हैं कि शिवा ल्हासा गे
जून महिना हुआ था, उसका टी. र. ९९५०
६९ न. चें. लकी तक नहीं मिला है। पास
आने की कृपा करेंगे। बिल जून महिना
ही में भेजा गया है। सो भेजने की कृपा
करेंगे। अच्छे सुख जुलाई महिना में कुलप-
त चलने वाले। यहाँ रहना मुकिया नहीं हुआ

धर का बहुत अच्छी
इंतिजाम हो जाना
चाहिये। जब तक
धर नहीं है, तब तक
कोई सुविधा नहीं है।
भाप का विश्वास।

C. H. Samad Pant
Rangachia
Dist. Mayurbhanj

पोस्ट कार्ड

POST CARD

केवल पता
ADDRESS ONLY



20

Rev. J. J. P. Tigo,
Director.

Co. 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,

CHAIBASSA, BIHAR, INDIA.

Dated 15.9.1964

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

Pyare Padri Samad,

Ap ke mera Vishwasht hai. A p 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 ifajat 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 Baitarni 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 achristanen 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 rektek 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.

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INLAND LETTER

NO ENCLOSURES ALLOWED



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← Third fold here →

Sender's name and address —

Ranganatha.

6-4-64

Director Rev J. J. P. Jeyar.

भाप को मेरे- और से पार घोटुसहप ।

भागे भाप को मालूम होवे कि चोड़नी सोल मराठनी के
पुचारक उभाय दुडु, तारिख 28-3-64 को मेरे पास
कोड़सोल में भापा और चोड़नी सोल की रिपोर्ट दिया, कि
चोड़नी सोल के मसीही पाठे वहन पुचारक उभाय दुडु
को नहीं चाहते हैं। और उभाय दुडु पुचारक में चोड़नी-
सोल मराठनी में गिरजा नहीं जाउंगा, वहाँ जाने से मुफ्त
भापें अंगरेजों, ईसाईये भाप कोर हलत से चोड़नी
सोल में गिरजा चलाने का फैसला मोजिये। ये मुफ्त
भोड़ा समझ भी सोचने का भोका नहीं दिया है का कारण
में दो हप्ता का गिजा चलाने के लिये कोड़सोल का
पाद्री M. P. P. की भेज दिया है। इनके लिये
व्याप उपाय करता है दुडु पुचारक वहाँ जाने से
रुक्कर करते हैं सो भाप दुरन्त कोई सलाह
दीजिये। जो कि यह वगाज मिलेगा ते सा ही भाप
वहाँ का बन्दोबस्त के लिये उकुम दीजिये।

भाप का बिगबस्त-

C. P. Sanadpork.

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 fuels and other things are dearer.

In Midnapur there are four congregations and in Mayurbhanj, (1) Simlipahar (2) Goshipur (3) Rangata, (4) Chulhaphuka (5) Kolay-humbar (6) Badampahar (7) Gorumahisani and (8) Kuldih. 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. Tigar

II Dr. M. Bagel.
Secretary.

Yours faithfully
C. H. Samad pastor
Ranganatia.

50

The Rev J.B.P. Tige

Director J.M.B. Ranchi

महोदय

आप से नम्र निवेदन ऐसी है कि चुल्हाफुआ में एक भाई गिर्जा घर तथा पुचारक घर बनाने के लिये 20, 24 डीसमील जगह दान में देने चाहते हैं। वहाँ का लिखा पट्टी अभी तक नहीं हुआ है। आप जगह को देख लीजिये वह लिखा पट्टी करेगी।

1. - अपनी पुचारक अपने बाल बच्चों के साथ एक छोटा सा भोपड़ी में बहुत कठिनाता के साथ रह रहा है। मैंने जानकर उस घर के भाईयों को भाजी किया किया और गोदाल को दूसरा जगह बनाने उसको भी जहाँ अभी और और रहें हैं पुचारक को दे-
दोजिये। उन लोग इन बातों पर राजी हुए हैं। विशेषतः पुचारक को भी भाजी किया हुआ है कि इन लोगों को घर बनाने के समय मदद दीजिये। सब बातों पर अभी इस और घर बनाने के लिये तैयारी इस है।

फिलहाल विशेषतः पुचारक को घर मालत के लिये 15 या 20 रु देकर सँजूर किया जाय।

2. - यह अवश्यता है कि वहाँ बंटा बंटी कपड़ा टेबेल और एक बेंसी का। ये चीजों को जल्दी बन्दोबस्त किया जाय J.M.B. से।

3. - गिर्जा एक भाई के घर में होता है जो घर भितर में जने संसारिक भाई लोग गिरजा देखते पाते हैं नहीं देख सकते हैं। चारवा कि बाहर में जगह नहीं है।

संसारिक लोग घर भितर नहीं घुसते हैं। बाहर से रीति-
की घर को नहीं देख सकते हैं।

वहाँ संतानियों में एक बड़ी बस्ती है और ठीक पुचार होने से उन्हीं लोग घर में आने के तैयार हो जायेंगे। संतानों पुचारकों को बहुत देखते चाहते हैं। रमेदार बस्ती के केंद्रों को खाने का मद करता है।

आप को विनम्रता से /
Rev. C. M. Samad
G. E. I. Church, Rangamatica, 20-5-64
P. O. RANGAMATIA,
Dist. Mayurbhanj, (Orissa).

महामन्त्र

G.E.L Church

Rangamatis

Dali 3-8-64

Rev J. J. P. Jega Director J. M. B.

महाराज,

आप को हमारे ओर से प्रीतिपूर्ण सन्देश।

आपको ज्ञात होना चाहता हूँ कि काकुला मार्गिनस और वेंतारानी
 इस प्रान्त जो ब्योमरगढ़ जिला और बलेश्वर जिला के कोर्डर में हैं,
 वहाँ हमारे गोस्तर कलीया के लोग इस और माईन्स में काम करते हैं।
 उनकी जन संख्या २२ प्रानी, और वहाँ में विरगधरपुर पाँच मील
 की दूरी पर है, जहाँ गिरी निवासित हैं, वहाँ २०-२२ प्रानी हैं। जो
 सिमडेगा और केला नाम का नाम में आये कुछ है। उनकी देव माल
 अपनी चार पाँच वर्ष रहा है बिधारी से नहीं होता है। उन लोग कोई
 हालत से मेरा पता प्रमाण कर एक चिट्ठी लिखे कि एक बालक अप्रतिमा
 के लिपे आये। उन लोगों में चिट्ठी और कुलठर मनुष्य में जा कर बालक
 अप्रतिमा तथा पुत्रपौत्र का अनुष्ठान किया।

इस जगह से ब्योमरगढ़ ७५ मील पर है और जाने जाने का
 लक्ष्य बिधा है। और ब्योमरगढ़ से ११२ मील है, जाने जाने के लिपे ७५ मील
 और ब्योमरगढ़ से बहुत बड़े ड्रेन मिलती है। बहुत से २६ मील
 इस द्वारा ६६ मील तक गांधी पड़ता है (और वेंतारानी नदी और वेंतारानी
 केन्द्र है।

ब्योमरगढ़ से बलेश्वर, मद्रक, ६६ मील, बलेश्वर गड़ी मिलती है।
 और ब्योमरगढ़ से जलपुर रोड तथा बलेश्वर से गांधी उत्तर का
 १० मील पैदल चलना पड़ता है।

आप से प्रीतिपूर्ण सन्देश है कि उन लोगों से कुछ से प्रीति
 रखना और कुछ किया जाय।

Copy to Director Rev J. J. P. Jega. J. M. B.

I Dr Rev M Bage pramukh of Rangamatis

II Rev J. Topno. South East

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. Samad is sick in hospital
at Chakrass. Please take care of his area
also until his recovery. Pracharati
Sundar Mohan Singh Nag of Raugamaha
will tell you about the present arr-
angements.

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

Names of Mandals

1. Gitalpur
2. Samda
3. Budruchampa
4. Gopinathpur
5. Balikhal
6. Jashipur
7. Chulapurna
8. Kulantur

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

Ranganatha

25-5-64

मन्यवर Rev जंजु जिजा माप को हमारे मोर से

चीकुराहाय ।
आगे माप को गालुह होवे कि मैं माप को योग्य
चिह्न पाया और सिमलियाहाड के गितिलिपीडी
गराडली में शिला लकाव का स्थान ठहराया
हूँ । मैं माप के आगे में जसिपुर में रहूँगा और
मेरा काम भी वहाँ है । आगे दुहाहापन शिला
देता और 38 मीट्र को वहाँ 3 पानी का दुहाहापन
होगा । मैं दूर में जा जिस कारण से सुसमय

मैं चिठी नहीं पाया। इसे
 उठाया जल्दी नहीं भेज
 सका। मेरा ठेरा मु
 फर्क कर ही कंठ दोष
 नहीं हुआ है बहुत कठिनता
 के साथ दिन बित रहा है।
 आप का विष्णु।

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

पोस्ट कार्ड

POST CARD

केवल पता
 ADDRESS ONLY



50

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

namyauwar

Director Rev J. P. T. J. J.

आप को हम रंगामटियां के आई. पी. और से चीथुरा हाय ।
 भागे बात लिखते हैं कि आप के चिट्ठे अनुसार हम
 लोग न. ६-८-६४ दिन स्वयं को बात चित बिधा, कि
 रंगामटिया, पाकी घर और गिरजा घर बनाने के विषय में यह
 फैसला हुआ है। कि आप लाकर खुद ही जगह की स्थिति
 और घर किस तरीका से बनाया जायगा, और कितना लम्बाई चौड़ी
 बनाया होगा और किस को। हम लोग कोइसोल का गिरजा घर के
 ऐसा नहीं, कारण कि मटास पाकी दिवाल में सरता है।
 और घर के मटर तक पाकी धुस जाता है। बरसात में कोइसोल
 गिरजा घर की छत को देखकर के उस घर के समान होने
 से रज्जी नहीं होते हैं। इस लिये आप जगह की छत
 और कैसा लम्बाई चौड़ाई बनाया होगा खुद आप ही
 आपना और से मा हाय से यहाँ (मकान) घर नकसा
 बना करके स्वयं मतलब लगा लीजिये। यहाँ
 हम लोगों की विशेष मांग है। जब तक आप नहीं
 जाते हैं तब तक घर का काम शुरू नहीं होता चाहिये।

नोट लम्बाई का हिसाब -

Kaur	सैबेर	१६ फुट	१० फीस	Beau
	"	१५ फुट	१० फीस	
	"	१२ फुट	१५ फीस	५२

दरवाजा बनाया हुआ ३ फुट
 छिड़को दो

ठाड़िया ३ जोड़, उसमें लिये रकता नहीं है
 बना नहीं है।

घरना के बीम नहीं है। आपका विश्वास

Chd. Indra mani Sinha
Nayan Talayba.

allanya war.

Rel. J. J. P. Tiga

Dusa hay, mera deewar desh ka
 Dusa ^{Ray} hai. Koo Sadar se grahan kar
 de-ji.. Aisi mera parivar sab
 achhi hay, our ^{anand} ~~anda~~ se dinka
 leilate hai. Ak rose mera
 wife ko ham puchha Christyan
 ho kar tumka del kaisa
 mahim ho ta, wife answer
 dia ki Songhari admi ka
 acharan ka pasand nahi karta
 han. Aisha ~~atar~~ ^{anand} pa kar mera
 man our jada ~~anda~~ ^{anand} lagata hay
 A taraf ay kel barba ho raha
 hai. ~~Etan~~ ^{Etan} Etan hi bat likhita
 hun. ^{please} Exqes me mistakes in my
 hindi language. yours faith fully
 Ch. Indramani Singh
 of Sal. Bar.

अन्तर्देशीय पत्र
INLAND LETTER

40

The Director
Rev. J. J. P. Tiga
C/o P. P. Bijay
at. Lakkar Chowk
PO Jask Ranchi (Bihar)

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

A circular postmark from New York, dated 12-8-54, 2:30 PM. The text "NEW YORK" is visible at the top of the circle.

दस पत्र के अन्दर कृप. न रखिये NO ENCLOSURES ALLOWED

Wall

height 12' x 1' ————— Rs 8/ —

length 278' ————— 278×8

Rs 2224 ————— 22,24

Tiles 20,000 @ Rs 20 @

Carriage 120/-

Bamboos 280 @ Rs 11/- }

Carriage 50

Nails etc

400 } 520
120 }
280 }
50 } 330

20

1,32

Windows 13 x @ Rs 12

Doors 3 @ Rs 25

75

Labour for wall

22,24

Labour for roof

1,00

" " doors + windows

2 carpenters @ Rs 2/- each

5 days —————

20

Unforeseen
Superior

100

3221

UWV

1800

1800

22 x 22

22 x 22

1100

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Area of evangelism, the
round

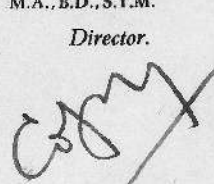
G. E. L. CHURCH

JOINT MISSION BOARD

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

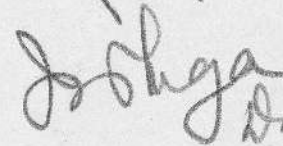
Director.

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

 Camp Pangamahwa

7.12.64

प्रचारक मानवसिंह तोपनो को
शेखरसहाय। मैंने जोर माफिलजरिमे
खबर आप को दे दिया है। फिर जो लिखता हूँ कि आप
का नाम जो तलाब नोनेबर इटली 8 से बन्द समझा
जाता है। आप के फियत लाख फिर दस्तावेज देगे तो
विचार किया जायगा —


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 गाँवों से
आती है कि मन्त्री जी से आपने लिखे दिने
हुए मंडली को चालाही मखेतनिक सप्त. से
करें। उनको सहित। १० रु. मत्ता मिलेगा। यह
वर्षावस्तु मार्च १९६५ तक रहेगा।

१. गिरिजापिड़ी — श्री अनिल बिरवा
२. सरुडा — " हाविल संग
३. दुसरा चम्पा — " सिलास सोम
४. बालीखाल — " मसोह
५. गोपिनाथपुर — " चोहन दुर्गे

आगे शुभ,

J. J. P. TIGA

Director, J.M.B.

मन्त्री
गोपिनाथपुर
७.12.64

G. E. L. CHURCH

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

Director.

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

Director. KOKAR CHOWK, H. B. ROAD,
RANCHI.

o/c Camp Jashipur
Mayurbhanj
Mayurbhanj Jila Ki Maudliyon Ki Charwahi
D. H. Samad.

Padri: Rev. C. H. Samad

1. Pangamatia — Prach. Sander Muni Singh Nag
1 Kundulua

2. Jasipur — " Jussaf Khandulna

3. Kulaitumba — " " "
- l. k Bachanuk Daniel Bivunwa

3. Kulaitumba — " " "
* 4. Gitilpuri — Sahayak Bachak Daniel Binnwa
Allowance Rs 10/-
p.m.

- ✓ * 5. Samda — " " Habil Sanga " "

- ✓ * 6. Dudumchampa - " " Silas Soy " "

- ✓ 7. Gopinathpur - " Johan Tuti " "

- X. 8. Balikkhal — " " Masih " "
" " " " " " Simon Bodra

8. Balikkhal — " " " "
9. Chulaphunka — Prach. Simon Bodra

10. Badampahar } A H 17

11. Kusumbar }
12. tinon burn samayik pra-

11. Kusumpur 3
Saway karāke tino purusamayik pra-
charak Sahayak pracharakon ki Sahayta
Karunge.

March 1965 - tak ke liye hai.
Inphige

Cogny to ✓ (1) New H. Kloss
✓ (2) " J. Soy
✓ (3) " H. Lamm

March 1964
Sent by post
and also through
S.M.S. Nag
H 7/12/64
J. Higgs
Director
JMB

G. E. L. CHURCH

JOINT MISSION BOARD

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

Director.

Camp Rangamahi

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

7. 12. 64

Dear Rev Tjomo,
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 Rangamat
will tell you about the present
arrangements.

With best wishes
M

Names of Mandlis

1. Epitilpur
2. Samda
3. Duduchampa
4. Gopinathpur
5. Balikhal
6. Jashpur
7. Chulapohunda
8. Kulantunha

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

Rev. H. Tink

आपने पाद्री दुई, आप दोनों को मेरा प्रियसलामों
से आशा कला है कि आप लोग मंते चले हैं।
हम लोगों को बीते-बीते के अनुसार मैं आशा
है कि आप इसमें जल्द से दूर के लिए
समय का उत्साह करेंगे। आप मुझसे बीते
दिनों में आप जाकर कुछ सलाह आदि
को लेंगे तब मुझे खबर देगी। इसी प्रकार
मैं आपसे भी हूँ।
आपने देखा था कि इस साल
रंगमंच पर बनाने की बातों को हम
स्वच्छ रखेंगे तो अच्छा होगा क्योंकि
वहाँ की जमीन के विषय पक्का चार-चार
कर लेना और चार बनाने के विषय ठीक
से सोच-विचार करना जरूरी है।

आपसे हम की बात है कि कंडिक्ट मुकुट
तोपने जब तक बीरसौदा नहीं आया है।
मैं इस महीने से उसका तत्त्व रोक रहा हूँ
जब तक वह आपने काम में न आवे। वहाँ
के कामों को चलाने के विषय किसकी हलका

1
Rangamatic
18-1-62

Dear Sir,

आप को मेरा ध्यात यशुसहाय।
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, और 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 भाई बहन बहुत ही असलुख
में हैं। 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 छुड़ी
 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 रख ^{दिन} मेरे 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 मध्य 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 इतने दिते दित से बन्द
 किया हूँ। और घंटा भी लौ लाया हूँ। माई लोग
 उसको बिलकुल परान्द नहीं करते हैं। उसका बेटा
 माईतो मुम्ह से यह कह कि यह तो प्रचारक लाया
 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।
 खिल्ली पटाइ के मु माई लोग खर्जी भिये हैं कि
 उनके लिये रुम ऐसा प्रचारक मिले जो स्कूल
 चला सकता है।

रंगामाटिया का खब (खच्छ) है। यहां दो परिवार
 मुम्ह को आज्ञा दिये हैं। रुम तो मुन्हा खोरे
 दूसरा उडिया है। मैं आज्ञा रखता हूँ कि इनके
 खिस्तान होनेसे पीछे खोरे होंगे। ये दो
 परिवार अलग अलग गांव के हैं। और रंगामाटिया
 के नहीं परन्तु रंगामाटिया गांव के निकट होने
 वाले हैं।

1. The first part of the paper is devoted to a
 general discussion of the problem. It is shown that
 the problem is of great importance and that it
 has not been completely solved. The author
 then proceeds to a detailed analysis of the
 problem. He shows that the problem can be
 reduced to a set of equations. These equations
 are then solved by the method of successive
 approximations. The author then discusses the
 results of his calculations. He shows that the
 results are in good agreement with the
 experimental data. The author then discusses the
 implications of his results. He shows that the
 results have important implications for the
 theory of the problem.

2. The second part of the paper is devoted to a
 detailed analysis of the problem. It is shown that
 the problem can be reduced to a set of equations.
 These equations are then solved by the method of
 successive approximations. The author then
 discusses the results of his calculations. He shows
 that the results are in good agreement with the
 experimental data. The author then discusses the
 implications of his results. He shows that the
 results have important implications for the
 theory of the problem.

नम जगह का खबर: — इस बार सिमली पहाड़ दूर
 के समय में सिमली पहाड़ से नीचे दक्षिण ओर
 जो इंगम हरिया कहलाता है। ^{गंगा का ओर रंगमा रमा से एक दिन को} उधर एक हमारा
 खिस्तान ^{बनिस बासो में है} वहाँ पहाड़ के S.P.C. के ओर से गये
 थे। बिते साल ^{में} उनको गहरा किया हूँ। वे धनपद
 ओर बहुत ही गरीब हैं। इउस चम्पा में हमारा एक
 विशेष मारि है उनको देल माल कहला है। वह हरिया
 उदला सबडि बिजान में पड़ता है। उधर इस बार
 बचन सुनाते गया था। बाजार ओर गांव में प्रचार
 किया था। उधर भी हमारी बुलाहट जोरों से साज
 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 लिमा हूँ। फिर जसीपुर तारु
 अर्थात् राइरंगपुर सबडि बिजान में हमारी बुलाहट है।
 उधर भी एक प्रचारक बिताला आवश्यक है। उस हरिया
 में 318 साल आगे नये धर्म प्रचारकों को व्यवस्था

दे चुका हूँ। प्रचारक की घटी के कारण उनको
 दृष्टान्त नहीं दिया हूँ। इस लिये उधर के लोगों
 भी मांग है कि प्रचारक मिले। उस हरिदास में
 प्रचारक को हिन्दी जानना चाहिये। मयूरभंज
 में भी उधर उधर वचन सुनने के लिये लोग
 बुला रहे हैं। इस लिये मैं आपसे यही प्रार्थना करता
 हूँ कि इस साल मयूरभंज में कम से कम ३ प्रचारक
 थोड़े अधिक से अधिक ४ प्रचारक जरूर बहस में
 जायें। पहिला इंग्रज हरिदास के लिये १ प्रचारक
 दूसरा सिमलीकटा के लिये २ प्रचारक
 तीसरा जलपुर, राइरंगपुर के लिये १ प्रचारक।
 रतना ही लिख कर भेजता हूँ।

लि. आप का विश्वस्त

॥ H. Tuli

6th June 1963

Rev. H. Sawad

Pzare Radr Sawad,

Ah ko mera Yishwahag.

Main 21 wni June ko Chumishol
launga, 22 wni " " Gniyran
aur 23 " " " Chumishol

mei jiji karunga. Ah wahan
aue ki krifa karen - Card
mit gano ko bhi lehar
dijye.

Age Shukh,

J. B. G. J.

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 onhalf 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 previlage to call or invite them to the Mahsabha 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 necessey 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

Pyzare Radhi Samad

Ah ho mura yishunahay. Ah
ka bill mila. Krupa ka ke

Transfer kharch, Borshol
ane jane ka bill alag alag
khejiye Kyonkei alag alag
unho pako karna hai.

Kulpat se Rangamaba do
kar do jan ko jana ana
huwa. Kyon 2 Iska saf

karau dikhaiye. Ache
af kahau rakhte hain 2 jodi

ho sake to kuchh dinon ke
bije Bewa pada men bhara

ghar kha jiye jiska bhara
Rs 15/- tak mahina hove.

Age Shukla

Shukla

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

Manjawa, 11/12/62

Rangamati
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 ~~pat~~ yahan aye the.
Main bishtar purbak likhne nahin saka kripa
kar ap mujhe maph kijiyege. 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.

AP Ka vishwast

H. Tuti

Rangamatia

12-2-62.

Dear Sir,

AP ko mera pyar yeeshusahay.
patar 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
• Udhari se main 5 tarikh ko laut a 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 sal 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 bhjne
 ki kripa kijiye ^{AP Ka Vishwak}
 H. Tanti



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.

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 ko malum hove ki ap ke buradh ek report mere pas aya hai. Likhne ka traikh 22.11.64 hai. Usme anek baton hain aur main un sab ke bishay ap se aur likhne haren ke sath baton 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 rektek ho jay to 4.12.64 ko bihan pahunch jaunga.

Main kewal uprekt bishay hi par nahin par aur aur anya baton ke bishay bhi ap logen se baton 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 ko 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 prabandh 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 ko sapriwar Vishwasahay.

Ap ko 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 rehiyega jisten Padri Samad se batchit ho sake. Kripa karke Ham log n ke liye khane aur rahne ka intizam kariyega. Ham log sam milke 7 jan henge. Main wahan jake kharcha deunga. Ham log 3 ta : sanjh, aur 4 ta : ke bihan ek bela tak rahenge. 4 Dec. sanjh ko ham log lautenge.

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

Age shubh,

J. Sanga
Director

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

Dec-1.11.64

पिये जो हन बाबू आपको मेरे कोर से प्युआहने होये

हम लोग तो आज काल पुमे 200 कि दया से मच्छे हैं मैं माशा
करता हूँ कि आप भी मच्छे होंगे आगे समाचार यही है

सुन्दर मेरे पास आया था और बोलता है कि एक वर्ष हो गया

पक्षी बाबू को हम रात समये समये पालन पोसन करते हैं

इस लिखे आप को बिदु देते हैं कि आप लोग हनुक बाबू

के साथ पालन पोसन किजिये

गरीब मादमी एक कार्य पालन

किया इस लिखे आप इस बात का विचार किजिये

लि: मनसोख दुही सन मोका वाडू

ly

ધાવે

જોદન કુંદા-સંગા

અસિપુર

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

महोदय,

आप को जमीपुर मण्डली की ओर से प्रिय सहाय।

ईश्वर की कृपा से इस ओर मेरे भाई बहन सख्त बने 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 M. Samuel के ऊपर एक भारी भिन्नायत पत्र हमारे 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 देंगे। इस भिन्नायत पत्र के अनुसार यहां की इसी मण्डली में एक बड़ी आश्रमालय 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 पनपी जा रही है कि पाद्रीगण अपने के अंत में अपनी स्वयं सिद्धि करने अपनी उपरोक्षण करते तथा इस देश में आप लोगों को अपने नाम पर कहते हैं। पाद्री साहब के इस ज्ञान से हमारे यहां भी नई तथा भिन्न मण्डली को एक उत्तरजल चपला 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 घर-बार के साथ एक वर्ष तक दूसरे के घर रह कर अपना पूरा खर्च उनकी ऊपर ही छोड़ देते हैं ?

यह पाद्री M. Samuel के ऊपर दूसरी भिन्नायत मण्डली के भाइयों का है। इसके अतिरिक्त एक पत्र और भी आप को दिया जा चुका है। आप से हम जमीपुर के पंजीकों यह हरिके अनुरोध है कि आप इस पत्र के ऊपर यथाशक्ति विचार करेंगे। सम्भव हो तो स्वयं आकर इस बात की चेष्टा मण्डली को सुनाने की कृपा करेंगे। 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 दिया जाता है कि वे बार-बार अपनी मण्डली छोड़कर कुलपता पले जाने तथा मण्डली के भाई बहन के चरवाहे की भाँति रहते हैं।

भूतपूर्व पाद्री M. T. के रहते ऐसी कोई भिन्नायत मण्डली ने नहीं सुनी गई थी। उनसे मण्डली खुश थी उन्होंने बहुत ही प्रेम से मण्डली की नेवडली तथा सेवा क्रियाएं कीं। यदि वे अब तक रहते तो समय गिजा घर की नेव आदी प्रारम्भ हो जाती परन्तु Rev. M. Samuel 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 संबंधित बातों को निगल 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. Lechurh, Ranchi.

Joham Samra
H.P. Lechurh
J. Lechurh

22. XI. 64

* Requirement for raising
WOB.

ਮਧਾਨ ਗ੍ਰੇਸਲਰ ਸੁਰਿੰਗ

ਪ੍ਰਮੇ ਪਾਤਕ ਨਾਸ਼,

आप को मेरा सपरिवार प्रार्थना।

मान्य होवे कि 2.2.1 टिक्के से भाप को

बादले हे काम करताहे। प्रकार

ਜੀਹਨੇਸ ਜਿਲਗਣੀ ਦੇ ਜਿਮਾ। ਕੇ

लो जियो। पहिले का आइ को रहे
मानिये। आगे खुन,

ਮਾਸਟਰ ਸ੍ਰੀ,

Q
" H. B. B. Base
" J. K. L. S.
Brick

ਪ੍ਰਧਾਨ ਅਤੇ ਸ਼ਾਇਲ ਸ਼੍ਰੀ

मिनिमा

407A 2201

यथाकथं स्थितेन तनुते

ଦି'ରୁ ନି'ରୁ

20th Nov

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

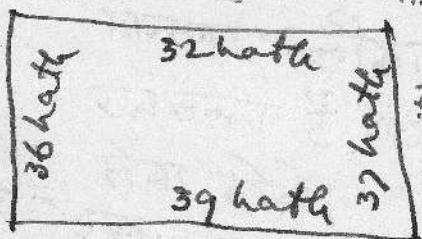
June

40x3
120x

आज तारीख २५-११-१९६४ ई.

मैं आदम सोध बल्द म्हा पाण्डु सोध कपती खुसीराजी से
 आपने जमीन में से अन्धोत् खाता नम्बर ३६ केसरा नम्बर ४५
 में से आपने चर के उत्तर तरफ पूरब में ३६ हाथ फा में ३६ हाथ
 उत्तर में ३२ हाथ और दक्खिन में ३६ हाथ गोस्सागार चलीसा
 के लिपिसदा के निर्मित दान लिख देता हूँ। यदि रहे कि मैंने
 यह जमीन १६५१ ही में मिशन को जगानी दान दे दिया और
 मिशन ने उसमें रुक चर गना लिया जिसमें पुचारक को
 डेरा है और गीरजे होता है। मैं बड़े आनन्द से यह दान
 पत्र लिख देता हूँ। इस में आगे को मेरे यह मेरा गरिमाग
 को कोई हक यह अधिकार नहीं है गोस्सागार
 गोस्सागार चलीसा को उस में पूरा हक अधिकार
 रख सकता है। ईश्वर मेरा से गना है। उसी महिमा
 और मेरा होवे।
 पुचारक पुरतिका गोड़ा

सुलामी
 चर



सुलामी चर

आदम सोध
 २१० बाईनेडा
 ता. २५-११-१९६४

दीप सही खोस्ता दास सोध

आदम को चर

गना है :-

- १- हलना तोपनो: डूबर
 - २- पुचारक जो इन्फेस में लगा नदी
 - ३- दीप सही सुलामी सोध
- सा बाईनेडा
 ता. २५-११-१९६४

4. J. Shiga 25.11.64
 Director,
 Joint Mission Board

अन्तर्देशीय पत्र
INLAND LETTER



To

Rev. J. J. P. Tiga Director
C/O P. P. Vijay Kiran
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



← दूसरा मोड़ Second fold →

NO ENCLOSURES ALLOWED

Manya war 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 kijiye. 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 kahate
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 Lakraswayan
sewak pracharak hai. Pura talab kaise bich men
manjur huwa. Wahan swayan sewak ho karke hi
kam karne chahta hai. Ghar hi men rahne
chahta hai. Main janta hain ki usne ghar hi
men rahne ke liye chhuti manga. ~~Ab~~ Aur jab
se ghar men rakhta hai talab nahin paya hai.

← First fold →

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. Isko
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
Samay Prabhasuni Master ka Gotar bhul se bataya
gaya tha. uska Nam gunas Sugun hai Barla galti
hai. Main ap ki ~~chithi~~ Chithi ki arsha men rahun
ga. Itna hi Likh Kar at ant karta hun.

Ap Ka vishwast H. Tuli.

12th. Nov. 1963

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

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 Schatz 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 Pracharak'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 Amgaon. 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 Pracharaks 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. Pracharak Rahman: Pracharak 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 Amgaon. 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 Pracharak'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

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 - Man: 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 Tobi who goes only for pastoral duties as administration of Sacraments. If you have one pastor of your own he will be more useful.

Y. ISHUSAHAY

Yours Sincerely,

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

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

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

B. The Kingdom of the Jews.

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 establishe. 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

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.)

G. E. L. Church Hospital

Amgaon P. O.

Via, Deogarh 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 kathchet 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 kathechet 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 !

H. Rohwedder

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

The 1st July, 1964

Dear Dr. Rowedder,

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 Prabhusahay 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. R. G. 12/64

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 सौने की सौज 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 एस० 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 मछर दूर गये थे उस समय मांवलना जोड़ी गाँव में एक संताली परिवार खुस्तान होने चाहते हैं। सब तरफ से दूर हैं, वे कहते हैं कि खुस्तान होने में कितना खर्च लगता है। इस विषय में मैं बहुत समझाया तो उसी समय व्यतिरिक्त लेने के लिये हथार ही गया। पर मैं ने उन को रोक दिया है। कि मैं रॉचो जाता हूँ और इस गाँव के लिये मने आप लोगों के देख भाल के लिये हम को कन्दोष मत करना है कि इस पुचारक का परकार है। उस आदमी में खुस्तान होने से और भी आदमी आने वाले हैं जो वहाँ एक पुचारक जल्दी से जल्दी भेजा जाय। मेरा सुझाव तो है कि मांवलना मसीह तोपरो ही को वहाँ ले जाया जाय होगा क्योंकि सिमली-पहाड़ वाले उनके उपर में बहुत सिमायत करते हैं और वहीं भी गिरजा करने नहीं जाता है। मैं आप को सिमली पहाड़ आये थे उसी समय काता चूके थे। इस लिये कितना जल्दी हो पुचारक को वहाँ से हटा देना ही अच्छा है। मांवलना जोड़ी भास पास में पुचारक का बहुत उम्मी है।

- 1 - जो लोग बुद्धा धर्म धोजमें को व्यतिरिक्त हो गया और आप के पास सब व्यर्थ और नया नाम आदि भेज दिया है आप को मिला होगा।
- 2 - जून महिना का किल और सेप्टेम्बर का दूर बिल भेजना है।
- 3 - धर के विषय मैं मैं आपके साथ ही ले जाऊँगा और आप को दूँगा। यद्यो तक हम लोग खेदेन नहीं कर रहे हैं।
- 4 - वल्ट प्रेडरेशन मिटिंग देखने के लिये राजजात मिले और हमसे हम आने जाते का डी रसिले।

आप का विष्वास

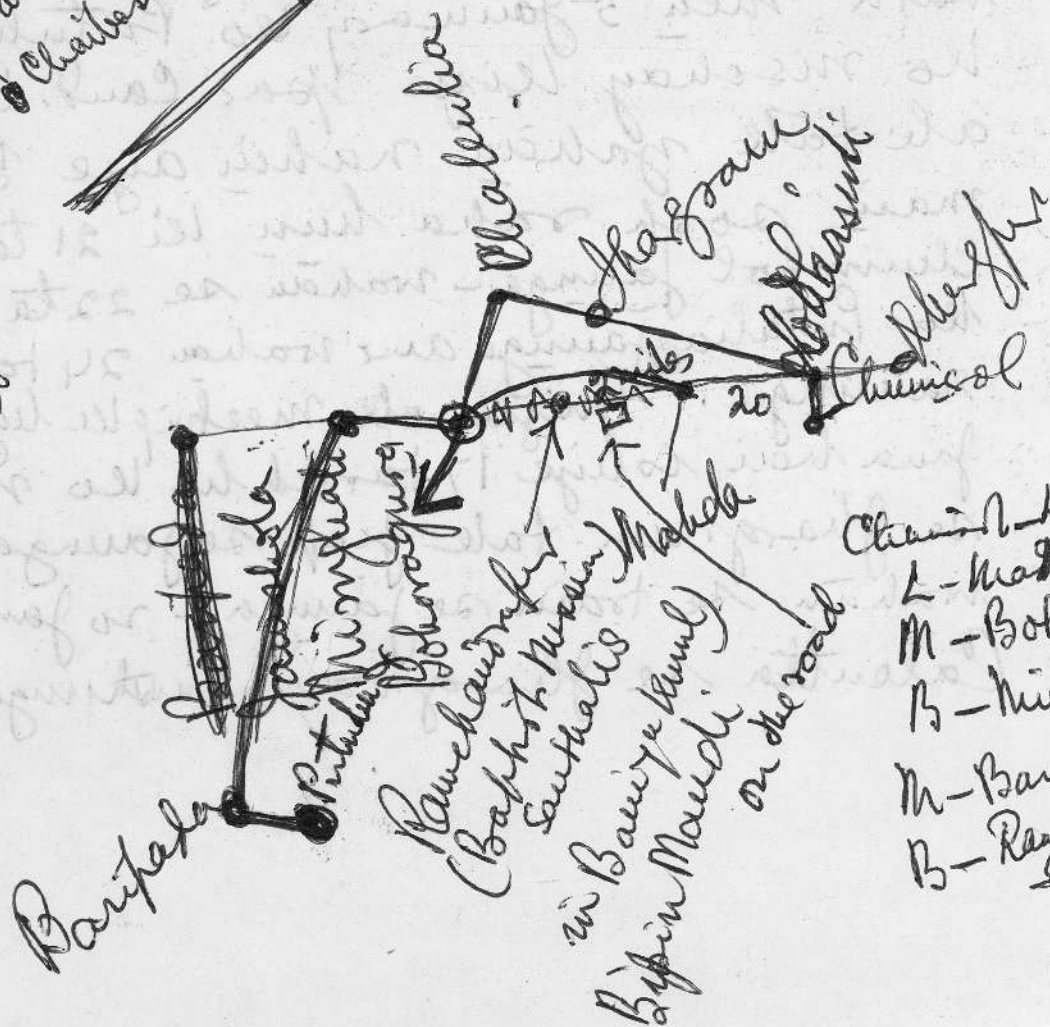
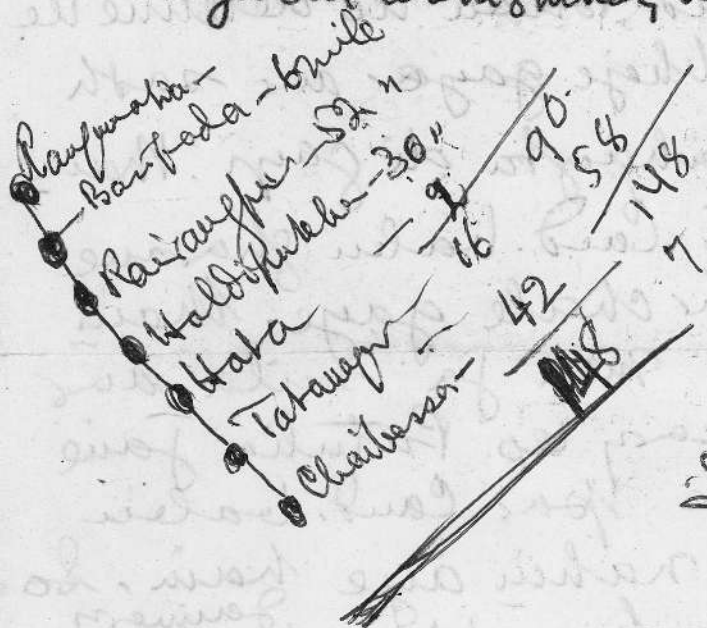
C. J. Ranganatha
Ranganatha

Chaibassa

11.1.1962

Pyaar Padri Tuti ko gharane samet
mera Gishusabhai. Ap ki chitthi 7.12.61 &
22.12.61 ki mili. Ham log Chumissol ek
kar gaye the jab Card Topono se bhi bhag
huan. Usi ke bad khabar mila ki nuka
ghar jal gaya. Card. Babu ko dekhne ke
liye 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
ko mischay liye par Card. babu
ab tak yahan nahin aye hain. So
main soch raha hun ki 21 ta. ^{January} ko phile
Chumissol jaunga - wahan se 22 ta. January
ko Putulia jaunga aur wahan 24 ta. ^{January} tak
rahunga. Mujhe ek meeting ke liye Calcutta
Jana hai isliye 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 jaunga. Jodi ho
 sake to ap 17 Shan tak Jhargram aije aur
 wahan ko Baphist pastor hai wahan hamare
 liye thahire - Main Calcutta chala jaunga
 aur ap driver ke sath Chinnisol 18 ta Jan
 bihan chale jaye aur 18-20 wahan kushh
 kam ki jaye - Main 20 Jan ko na bare to
 21 Jan ko Jhargram pahunchunga -
 Mukhaper ke kam ke bishay bishay soch-
 bichh karna hai isliye ek sath ghumna
 achha hoga. Age Shubh, Jodhga
 Naya Sat ashishunay hove.



Chinnisol - 10
 L - Mahda 20
 M - Boharagura 10
 B - Mungah 3
 M - Barpoda 25
 B - Raipur 6
 74

अन्तर्देशीय पत्र
INLAND LETTER



To

Rev. J. J. P. Tigga

C/o P. P. Bijay Kirna Marchant

Ko'kar Chowk Hanari Bazar 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. Karaikeha

Dist Singhbhum



इस पत्र के अन्दर कुछ न रखिये

NO ENCLOSURES ALLOWED

आवेदन पत्र श्रीश्रीबहा 4-12-64
श्रीमान तु M.B. के डाइरेक्टर
साहब

सेवा में नम्र निवेदन है कि
मुझे तुं M.B. के काम से छुट्टी
दिजये। आधाका मुझे बमरा सरगोडी
लोटा विजये कभीकि ६ दिशाल से
६४ साल तक में इधर उधर रूपा
इसलिये फिर से बोड़ा दिन का जगह
सरगोडी मिली और फिर से मेरा द्रांसण
कर दिजये इस में मे राजी हूं।
इसका जबकि मुझे बड़ा पत्र तक
मिल जाय।

आप का बिश्वासतः।
पुचार पतरस बला
श्रीश्रीबहा ।

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.

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,

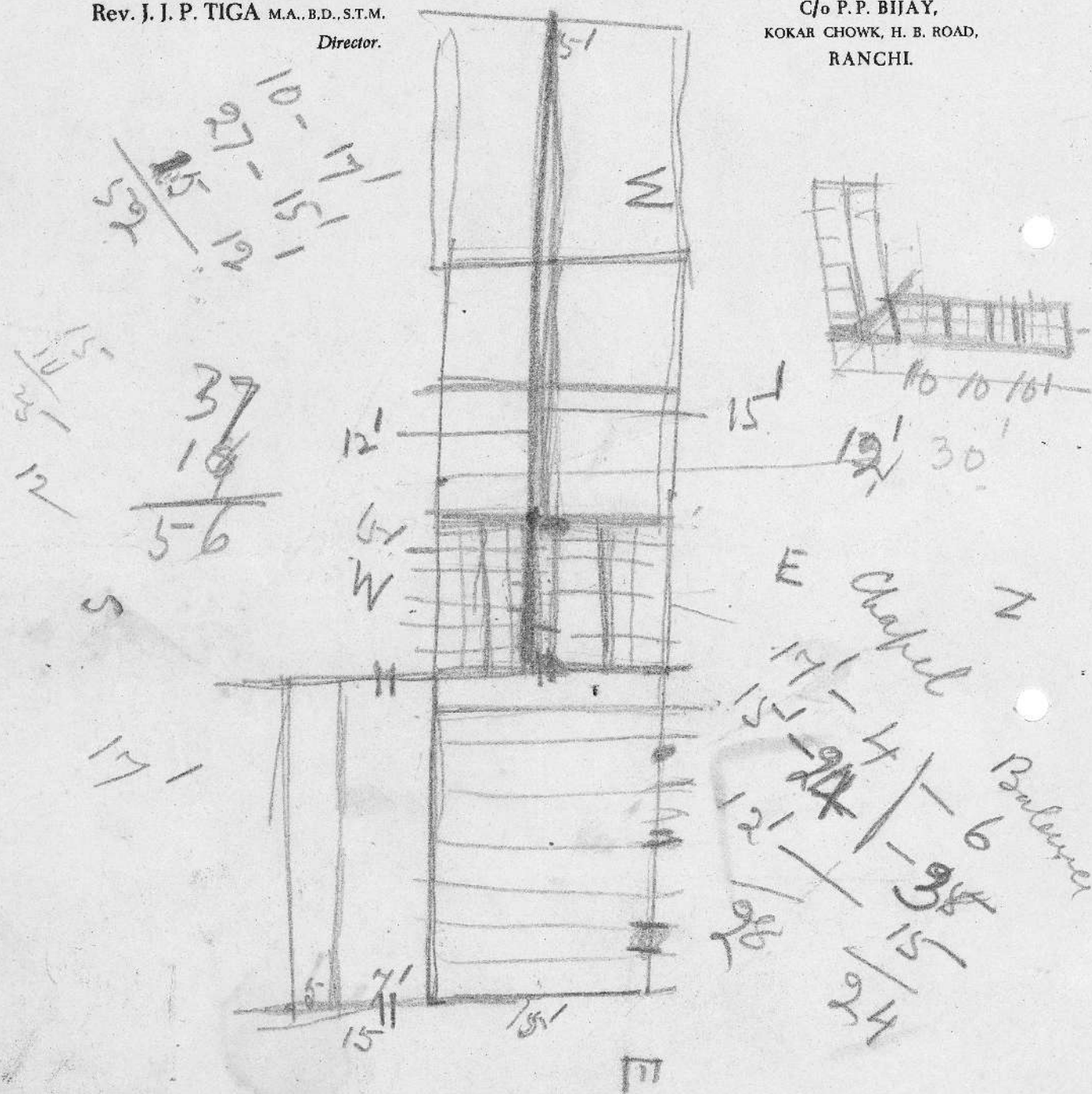
G. E. L. CHURCH

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.



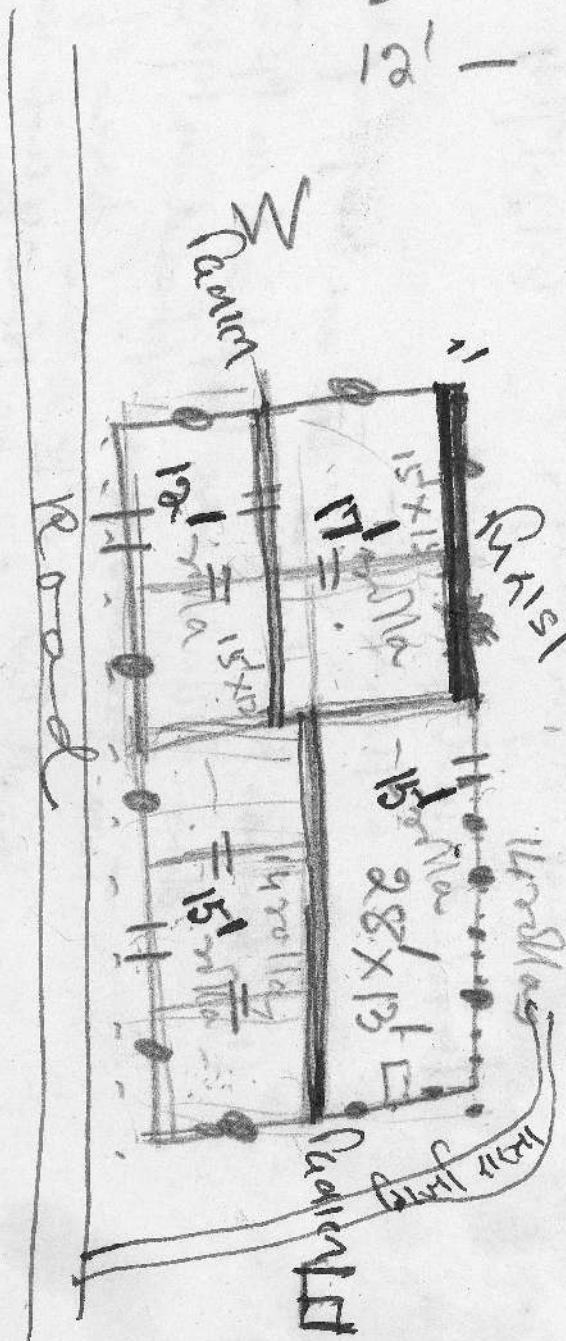
Rollas

17' — 10

15' — 27

12' — 15

BYACHU
KORVA CHORAK H' R' KOVY
CHO B B BHVA



JOINT MISSION BOARD

41 C. E. F. CHURCH

41

THE JOINT MISSION BOARD
OF THE CHURCH

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

Reported and ~~from 3~~ 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 8 are under
instruction for confirmation,
1 is the Pracharale gao.

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

$$\begin{array}{r} 378 \\ 108 \\ \hline 1458 \times 12 \\ \hline 17496 \end{array}$$

Tile $20,000 \times 20$
Rs 400

II Rota 2 of 12' — Rs 6.00

III Bars 280 —

@ Re 1/ —

$$\begin{array}{r} 27 \times 6 \\ \hline 162 \times 7 \\ \hline 1132 \times 8 \\ \hline 980 \\ \hline 33 \end{array}$$

IV Kanti adi —

260.00
20.00

V Whirler 13 (at 8) @ Rs 17/- — 132.00
XII

VI Guttari 3 @ Rs

of 6 at 8

tatchas

30.00

VII Labor $54' \times 3 = 162'$

$24 \times 4 = 96$

$$\begin{array}{r} 278 \\ \hline 2 \end{array}$$

= 139 Rs

$20' — Rs 10/-$

$2' — Re 1/-$

$\frac{20}{840} \times 12$

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.

- Rangamatia
Dist. Mayurbhanj, Orissa
6.12.1964
Visited and found the
following :-

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

महोदय,

विनम्र हो यह सूचित करता हूँ कि मैं ने पुनारक इसराएल तोपनो को जो हाल हो में पुनारक ट्रेनिंग स्कूल गोबिन्दपुर से निकले हैं निम्न लिखित कार्यों से मजदूरी 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 दिन परीक तीन महीना छोड़ना अच्छा नहीं मालूम होता है।

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

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

अतः आप से अजी है कि इस अराम के बहाल को आपका मंजूर कौडिओ और पुनारक जोहन सुरिन के तलब में से ६०)६ साठ हकैया दिसम्बर ६४ का तलब दिला दीजिये।

आप का आसाधीन

Rev. J. Soy.

G.E.L. Church
Chailasa.

४-१२-६४.

महामन्त्र सरदेवा ल साहू,

Sunday 27 November 1960

२७ नवम्बर रविवार मघर शुदी ६ सं० २०१७ प्र० १२

13th B.
Dantam d 20:57

Hush a 4:15

Or

13th
Banfada d 16:23

Rupsa a 19:15

Rupsa d 19:33

Hush a 4:15

Hush d 22:00

Dantam a 4:42

Hush

345

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Monday 28 November 1960

२८ नवम्बर सोमवार मघर शुदी १० सं० २०१७ प्र० १३

13:8

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

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Hush d 22:00

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Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

91

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

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Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

18:45

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

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Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

14th

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

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Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

14th

Katoya a 17:18

Azim a 19:37

Bachawa a 23:16

Upper India exp d 4:37

Panayalpur a 7:40

Kuil a 10:19

Barauni a 1:50

Muzff a 4:55

Dantam a 4:42

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

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Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

Hush d 22:00

Hush a 4:15

२९ नवम्बर सोमवार मघर शुदी ३ सं० २०१७ प्र० ६

१ दिसम्बर रविवार पौष वदी १ सं० २०१७ प्र० १६

11th

Banfada d 16:23

Rupsa a 19:15

d 19:33

Hush a 4:15

12th

330

Muzff d 23:20

Barauni a 1:53

Kuil a 4:32

Hush a 21:20

d 22:40

Dantam a 4:42

Muzff a 4:55

Barauni d 1:50

Muzff a 4:55

16th

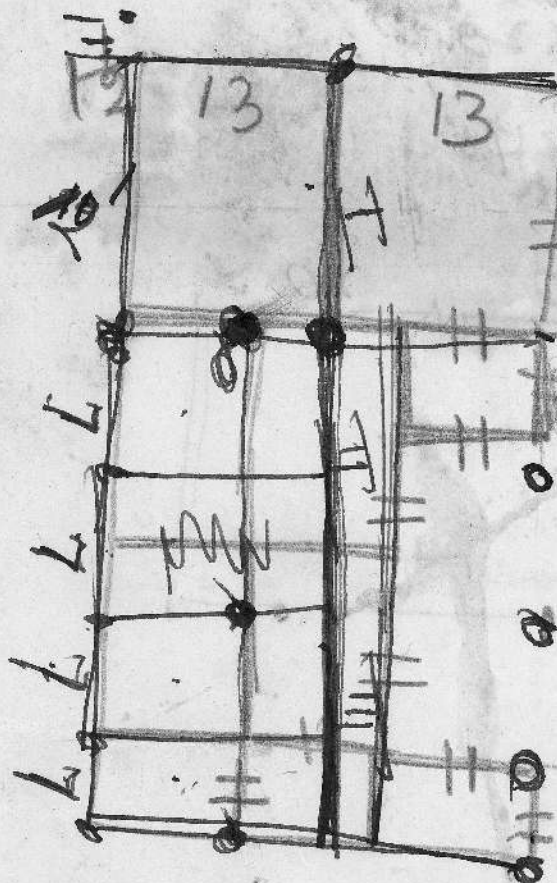
G. E. L. CHURCH

JOINT MISSIONS BOARD

Rev. J. F. TIGG, M.A., D.D., LL.D.

Director

Rev. J. F. TIGG, M.A., D.D., LL.D.
JOHN CHURCH, H. B. ROAD
C/O P. B. BIRD
15-3



W

91
28
37

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

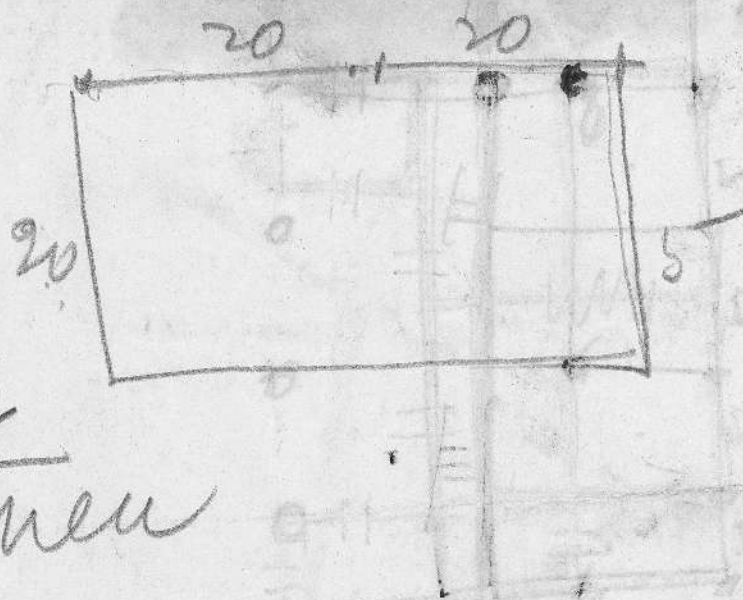
20

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

280

15

b) Bams 280 @ Re 1/-

c) Kanki — 1050

d) Loka Kanki —

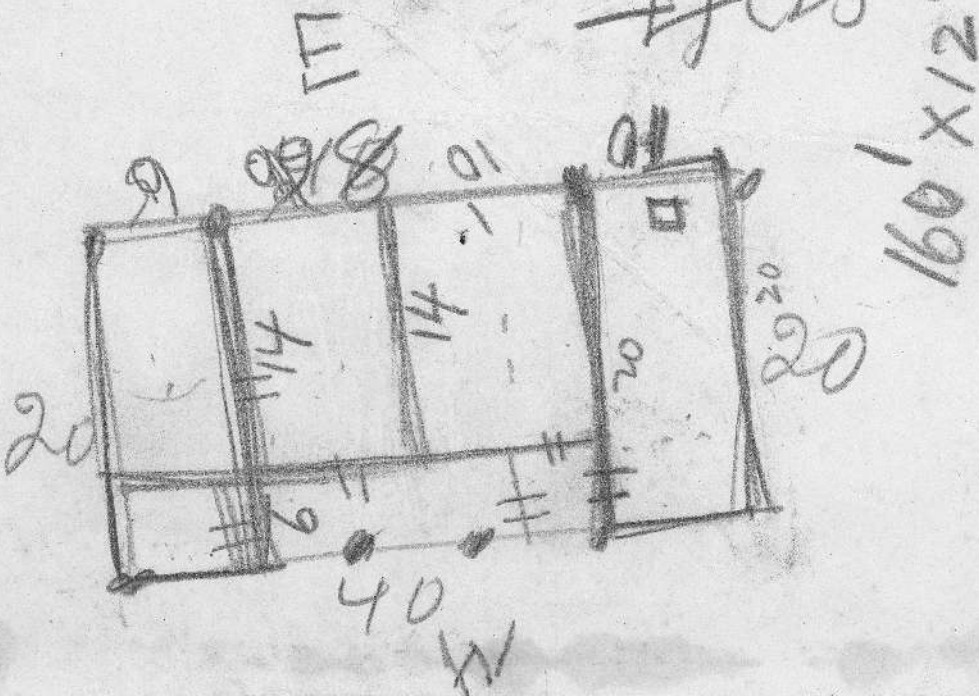
e)

0 91 8

28

428

L — 40'
H — 12'
B — 20'



Joint Mission Board

of

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

DIRECTOR

Rev. J. P. Tighe, M.D., S.T.M.

12' - 15'

17' - 10'

(5' - 10')

15' - 25'

(15' - 2')

1 7' - 15'

15' - 12'

4' - 14'

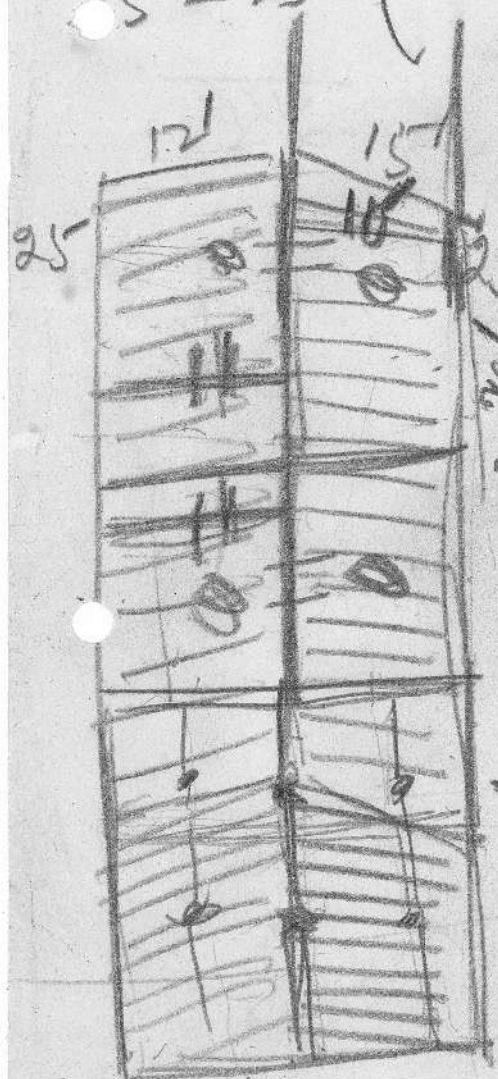
26

26858

17' 4" - 18'

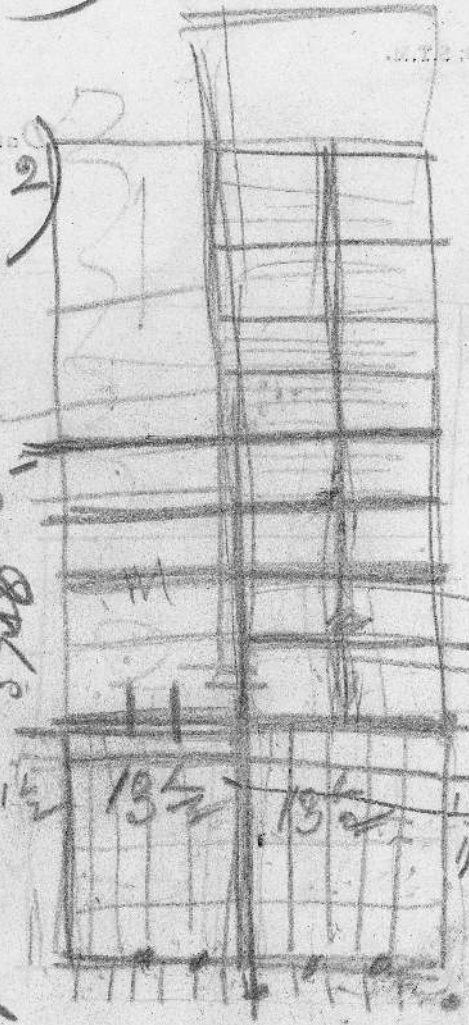
17 ft wala 81 10 = 04

15 ft " 25 20
88 76
88



378

17'



Joint Mission Board
of

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

DIRECTOR

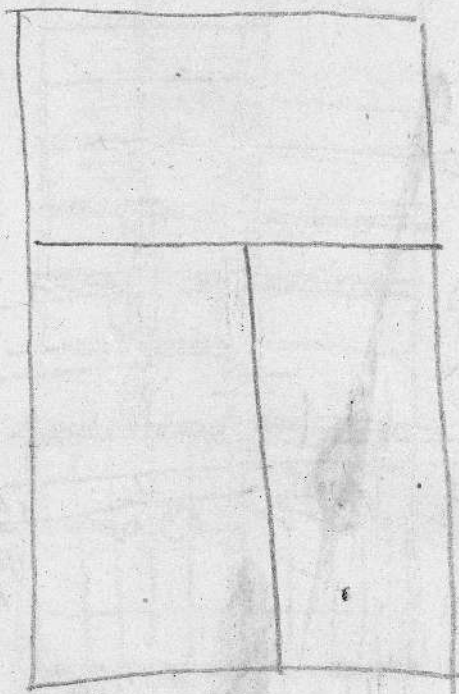
Rev: J. J. P. Tiga M.A; B.D; S.T.M.

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

Ref _____

Dated Ranchi _____

4/10/17



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'

18'

40' x 2

80'

54 katta

40' x 30'

1200 sq ft

30,000

480 x 360'

000

2880

7440

172800

4
72 x 2

150

30 x 12
360

180 x 4
720

3 | 480 | 160
3

160 x 150
24000
5

9

G. E. L. CHURCH

JOINT MISSION BOARD

H 10'

L 41'

B. 20'

10 X 41 X 410 sq ft

X 2

$$820 \times 2 = 1640$$

20 X 10

200 X 2

=

400 X 2 = 800

12 20 X 2 2440

2440

24 X 10

240

25

13th. June, 1964

Rev. H. Topene, Borshol

Pyare Padri Topene ko mera Vishwaschay.

Ap ka Post Card mila. Meri salah hai ki ap jab chithi likhate 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.

Mainin ap logen ki lohha amasar Borsho hi men Dharm - mela aur shiksha 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 hihi ke lagbhag dopahar Baripada awunga aur wahan se meri Jeep men Borshol jaunga. Driver Hulan jeep ke sath Baripada men 18win se 21win tak Baripada hi men tharega athwa 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 hore se nahin hi jane sakenge. 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 main pahunch
4 baje Rupsa se bje ko Baripada
21 win ya 23 win ko Baripada
men dharm mela ko prabandh
kijiye
Director

से हटा दिया गया। किंतु, छात्रावास के रोक-पुछ में उस अनुदान को शामिल नहीं किया गया। विद्यमान सहायक प्रधानाध्यापक उस समय प्रभारी प्रधानाध्यापक और छात्रावास 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 गबन की जा चुकी है। सचिव की 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 बताया कि अंत में दिसम्बर, ५८ तक जो बचता प्रधानाध्यापक के और उन के व्यवहारां से खर्च हो कर उन का भत्ता रोक दिया गया था। जनवरी से मार्च, ५९ तक प्रभारी प्रधानाध्यापक को जेड प्रती 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 एक बड़ा ही गंभीर प्रश्न है।

६ यह सही है कि बिड़ला इन्स्टीट्यूट आफ टेक्नोलॉजी के सहायक बहुराम छात्रावास में रहते थे। विद्यमान प्रधानाध्यापक ने उन्हें हटा दिया है।

१० यह सही है कि विद्यमान सहायक प्रधानाध्यापक की जानकारी पर इस विद्यालय में १९१७ में दारिद्वल उद्योग और उन का दारिद्वल नं० ६५६ था। दारिद्वल-पत्र के अनुसार ६-१-१६ के उन की आवश्यक प्रवेश-पत्र के अनुसार १६ वर्ष ११ महीने की थी। इस प्रकार उन की जन्म तिथि हुई ६-२-१९००। इस जन्म तिथि के अनुसार जो प्रती नं० ६-२-६० के निवृत्त हो जाना चाहिए था। किंतु, उम्र ६२ वर्ष की अवस्था में भी वे काम करते जा रहे हैं।

जो प्रती पहले सैनिक सेवा में थे। वहाँ से हटते समय उन्हें जो प्रभारा पत्र मिला है उस के अनुसार ७-११-४५ को उन की आवश्यक ४२ वर्ष की थी। इस के अनुसार उन की जन्म तिथि ७-११-१९०३ होगी। मेरी समझ में प्रवेश पत्र में जन्म तिथि ७-११-१९०३ है।

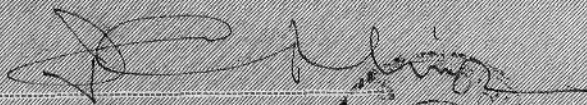
अन्तर्देशीय पत्र
INLAND LETTER



The Director,
Joint Mission Board,
C/o Shri P. P. Bijoy,
Kokan chawak,
Ranchi.

तीसरा मोड़ Third fold

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


Ranchi

इस पत्र के अन्तर 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,

On receipt of your telegram
- me at C.R.P. I dropped my going
to Champa and going back
to Rouleau. I ~~am~~ sending
message of postponement to
Anand Manik Bala Champa
by telegram.

Our people at Rouleau
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 ~~make~~ ^{make} ~~write~~
on the date proposed. 2. ~~confirms~~

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. your truly -
Bound to pay up my
salary for April because
it is stopped from Mary
overland.

John

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

connection with the work of the ship, and these
of which, a separate work, will be discussed in the
course of the present volume and the subsequent volumes
resulting of the work of the ship. These are a separate work
in itself. The work of the ship will be discussed in the course of the

My dear Cherran,
I had your letter of 10.6.64
just now. I am immediately leaving
for Bangalore + I shall return
tomorrow in the evening. So
I shall be out the whole
day. As you know I shall be in
Midnight's dish from 18th to
23rd. So 21st is not suitable
for me to be here at Ranchi.
Let the deputations come + meet him
at Dr. Bage as soon as possible.
Their expenses can be met out of
the Ranchiela income.
Your April salary will be
paid to you without difficulty. I
shall pay to you.
Yours DPH

The first number of the series will be the exhibition
of the first and second series of the first and second series.
The first series will be a series of the first and second series.
The second series will be a series of the first and second series.
The third series will be a series of the first and second series.
The fourth series will be a series of the first and second series.
The fifth series will be a series of the first and second series.
The sixth series will be a series of the first and second series.
The seventh series will be a series of the first and second series.
The eighth series will be a series of the first and second series.
The ninth series will be a series of the first and second series.
The tenth series will be a series of the first and second series.

Handli Andam

1,123.75

164.03

261.09

1,548.89

12,096.23

13,124.33

14,937.91

12,956.00

53,231.47

48,000.00

5,231.47

Total exp 38,347.30