ASSAM

BAPTIST MISSIONARY CONFERENCE

OF THE

AMERICAN BAPTIST MISSIONARY UNION.

REPORT

OF THE

TENTH BIENNIAL SESSION.

HELD IN

GAUHATI,

JANUARY 8-17, 1910.

CALCUTTA:

BAPTIST MISSION PRESS, 41, LOWER CIRCULAR ROAD.

1910.
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Conference Directory.

Officers.
Rev. A. J. Tuttle, President.
Rev. A. J. Tuttle, Corresponding Secretary.
Rev. C. H. Tilden, Clerk.
Rev. F. W. Harding, Assistant Clerk.
Rev. J. M. Carvell, Treasurer.
Mrs. A. J. Tuttle, Necrologist and Librarian.
Mrs. P. H. Moore, Statistician.

Committees.

Reference.
Serving until the eleventh conference to be held during cold season of 1910-11—Rev. O. L. Swanson, Rev. Wm. Dring, Rev. E. W. Clark, D.D. Serving until the twelfth conference to be held during cold season of 1912-13—Rev. P. H. Moore (Chairman), Rev. A. J. Tuttle, Rev. G. G. Crozier, M.D.

Property.
Rev. Wm. Dring, Chairman.
Rev. J. M. Carvell.
Rev. C. H. Tilden (Secretary).

Language Examination.
Manipuri and Tangkhul Naga—Rev. Wm. Pettigrew.
Ao Naga—Rev. R. B. Longwell.
Angami Naga—Rev. S. W. Rivenburg, M.D.

Programme for next Conference.
Rev. S. A. D. Boggs.
Rev. J. M. Carvell.
Miss E. C. Bond.

Music.
Mrs. H. W. Kirby.
Rev. Wm. Pettigrew.
Mrs. M. C. Mason.

Special Committees to report at next Conference.

On Uniform Account Books.
Rev. R. B. Longwell.
Rev. J. M. Carvell.
Rev. F. W. Harding.

On Opium, Liquor and Cigarettes.
Rev. J. M. Carvell.
Rev. G. G. Crozier, M.D.

On Solemnization of Marriages.
Rev. P. H. Moore.
Rev. G. G. Crozier, M.D.

On Revision of Constitution.
Rev. S. A. D. Boggs.
Rev. S. W. Rivenburg, M.D.

On Prerequisites for Baptism.
Rev. M. C. Mason, D.D.

On Qualifications of Natives for Missionary Employ.
Rev. Wm. Pettigrew.
LIST OF MISSIONARIES.

Missionaries Present—40.

Dr. and Mrs. M. C. Mason.
Rev. and Mrs. Wm. Dring.
Rev. and Mrs. W. C. Mason.
Dr. and Mrs. G. G. Crozier.
Rev. and Mrs. F. W. Harding.
Rev. and Mrs. A. C. Bowers.
Rev. A. E. Stephen.
Miss Isabella Wilson.
Rev. and Mrs. P. H. Moore.
Rev. and Mrs. J. M. Carvell.
Rev. and Mrs. Wm. Pettigrew.
Miss H. B. Protzman.
Rev. S. A. D. Boggs.
Miss L. M. Holbrook.
Miss E. C. Bond.
Miss N. A. Robb.
Rev. C. E. Petrick.
Rev. O. L. Swanson.
Rev. L. W. B. Jackman.
Dr. and Mrs. H. W. Kirby.
Rev. S. W. Rivenburg, M.D.
Miss N. E. Rivenburg.
Rev. and Mrs. A. J. Tuttle.
Rev. and Mrs. R. B. Longwell.
Rev. and Mrs. John Firth.

Absent—(not on furlough).

Dr. and Mrs. E. G. Phillips, Tura.
Mrs. S. A. D. Boggs, Jorhat.

Absent—(on furlough).

Mrs. C. E. Petrick, in Germany.
Miss A. E. Long, in U.S.
Mrs. A. E. Stephen, in Scotland.
Rev. and Mrs. W. F. Dowd, in U.S.
Mrs. E. W. Clark, in U.S.
Dr. and Mrs. W. A. Loops, in U.S.
Mrs. Jos. Paul, in U.S.
Rev. P. E. Moore, in U.S.
Mrs. O. L. Swanson, in U.S.
Mrs. L. W. B. Jackman, in U.S.
CONSTITUTION.

ARTICLE I.

This body shall be called the Assam Baptist Missionary Conference.

ARTICLE II.

It shall be composed of the missionaries of the Assam Baptist Mission.

ARTICLE III.

Its object shall be the extension of Christ's Kingdom in the Province and border-lands of Assam. In pursuit of this object, the Conference shall (1) seek the enlargement and enrichment of the spiritual life of its members; (2) by discussing the needs and methods of work of the whole field, and by aiming at systematic combination and division of labours, endeavour to secure the highest attainable degree of efficiency; (3) exercise such powers in behalf of the American Baptist Missionary Union as may be delegated to the Conference.

ARTICLE IV.

The officers of this Conference shall be a President, Clerk, Corresponding Secretary and Treasurer.

The duties of the President, Clerk and Treasurer shall be those usually pertaining to those offices. The duties of the Corresponding Secretary shall be to conduct the official correspondence for the Conference, to keep a permanent file of the same, and, unless otherwise ordered, to read at each biennial meeting all the official letters sent by him since the previous biennial meeting, together with the replies received. These officers shall perform their respective duties till their successors are installed.

ARTICLE V.

This Conference shall meet biennially at the time and place previously appointed.

ARTICLE VI.

The Conference shall keep a record of its transactions which shall be printed and distributed as shall be determined at each session.

ARTICLE VII.

This Constitution or the By-Laws following may be amended by a two-thirds vote of the members present, notice of the proposed amendment having been given in writing either at the previous biennial meeting or sent to each member on the field at least six months previous to the session in which the proposed amendment is to be considered.
BY-LAWS.

ARTICLE I.

The meetings of the Conference shall be opened and closed with prayer.

ARTICLE II.

The President, Clerk and Treasurer shall be elected by ballot. The Committee of Reference shall elect one of their number for Corresponding Secretary.

ARTICLE III.

(Omitted.)

ARTICLE IV.

Roberts' Rules of Order shall be the guide in all deliberations of the Conference.

ARTICLE V.

All questions, voted on by the Conference in session, except proposed amendments to the Constitution or By-Laws, shall be decided by a majority of votes cast.

ARTICLE VI.

This Conference shall elect by ballot a Committee of Reference and a Property Committee.

A. The Committee of Reference shall consist of six missionaries of not less than five years' standing each. At this session of 1900, three members shall be elected for two years and three for four years. Beginning with the session of 1902 three members shall retire and three members shall be elected biennially for a term of four years. At each session of the Conference, before balloting for the members of the Committee of Reference, the Corresponding Secretary shall exhibit a map of Assam, on which is shown the location of the members of the Committee of Reference whose terms of office continue and the portions of the mission that are unrepresented on the Committee of Reference; and the election shall take place in the light of that showing. The Committee shall have power to fill vacancies in its own membership pending the next session of the Conference. A member leaving the country for six months thereby vacates his membership on the Committee.

Duties of the Committee.—1. The Committee shall meet immediately after election and organize and elect the Corresponding Secretary of the Conference.

2. The Chairman acting conjointly with the Corresponding Secretary of the Conference is hereby empowered to call a meeting of the Committee and shall call a meeting whenever so requested in writing by three of its members. Four members constitute a quorum.

3. The Corresponding Secretary shall prepare an agenda paper for each meeting, and, so far as possible, send copies of the same to the other members previous to the meeting.

4. It shall be the duty of this Committee to take into consideration (1) all matters which may be brought to its notice pertaining to the Mission, requiring reference to, or action of, the Executive Committee
of the American Baptist Missionary Union; and (2) also any matter referred to it by any missionary, and to prepare recommendations with reference thereto; but (a) this Committee may adopt rules of procedure in the consideration of these matters, subject to the approval of the Conference, to which members of the Conference must conform, and (b) the duties of this Committee in relation to the management of Mission property shall be limited by the duties of the Property Committee. (3) The functions of this Committee shall not be exercised in such a way as to interfere with the individual privileges and duties of any missionary, arising out of his direct personal responsibility to the Executive Committee of the American Baptist Missionary Union.

5. (a) A copy of all recommendations of the Committee shall be supplied by the Corresponding Secretary to each member of the Conference within one month of the date of action, or two months after the meeting which takes place in connection with the Conference.

(b) Except as prescribed in the next paragraph, no recommendation of the Committee of Reference shall require a vote of the Conference before it is sent to the Executive Committee.

(c) Anyone, when presenting a matter to the Committee of Reference for recommendation, may request that the action of the Committee on his item be brought before the Conference for vote; or anyone may request in writing that any specified portion of the recommendation be brought before the Conference for vote at any time before the close of the Conference in session, after the Corresponding Secretary has presented the recommendations of the Committee, or within the prescribed time after the Corresponding Secretary has mailed the report in question to the members of the Conference for information, provided this request shall have reached the Corresponding Secretary within the specified month; but no one after the close of Conference shall request further action on such matters as have been before the Conference in session, except that any absent member may request such vote on matters pertaining to himself or his work, provided, however, that no such vote shall be had on questions treated as urgent.

(d) When the votes of the Conference are called for in regard to proposed recommendations, the Corresponding Secretary of the Conference shall declare the result of the vote as soon as a majority of the whole number of possible votes shall have been cast on either side. At the end of one month after circulating the call for votes, the result, if not previously announced, shall be announced according to the majority of the votes cast. Recommendations voted down by the Conference shall not be officially communicated to the American Baptist Missionary Union.

6. The Committee shall prepare the annual budget of estimates for appropriations and present a copy to each member of the Conference in session for information, or exhibit the same in convenient form (copy to be circulated afterwards), and in the alternate years shall circulate copies to the Missionaries concerned on or before the 15th of December.

7. The Corresponding Secretary shall forward the budget as finally approved by vote of the Committee of Reference or Conference, as provided in Par. 5 of the Art., to the Executive Committee on or before the 15th April annually.

8. The Corresponding Secretary shall make and preserve, in well-bound record books, a complete record of all the meetings and actions of the Committee; and also keep in tabulated form, for convenient reference, a record (1) of the estimates submitted to the Conference by the missionaries; (2) of the Budget recommended by the Committee; (3) of the amounts actually appropriated by the Executive Committee;
all these records to be always open for inspection by any member of the Mission, and to be brought to each session of the Conference.

9. The Chairman of the Committee shall prepare a list of all missionaries eligible to membership on the Committee of Reference, and shall send a copy of said list to each missionary on the field one month before the date of the meeting of the Conference. And all votes received from non-attending members of the Conference shall be counted in balloting for the Committee of Reference.

10. The bills covering the working expenses of the Committee of Reference shall be signed by its Chairman and the Corresponding Secretary, and presented to the Mission Treasurer for payment.

11. All estimates for appropriations should be in the hands of the Committee not later than 15th November. In case the estimates of any missionary are not received before the meeting of the Committee the current year’s appropriations for that missionary shall be regarded as his estimates for the coming year.

B. The Property Committee shall consist of three members of the Conference, and shall be elected at each biennial session of the Conference. Upon any member of the Committee leaving the field for a period as long as six months during his term of office, his place shall be considered vacant and the Corresponding Secretary of the Conference shall circulate ballots to the members of the Conference for the election of a member to fill the vacancy.

Duties of the Committee.—1. The Property Committee shall deal with technical, financial questions submitted to them by the Executive Committee, or the Committee of Reference, or by individual missionaries acting under the general plans of the Executive Committee. It shall be their duty also to have charge of sanitariums owned by the Union, and of any other property of the Union not under the care of the individual missionary.

2. When requests are presented to the Property Committee in accordance with the preceding paragraph, it shall consider and report on the desirability, and furnish estimates of the value of property proposed to be sold or bought, shall furnish plans and estimates of new buildings and extensive repairs, and in case the appropriations are made, it shall act with the missionary in charge of the contemplated buildings or repairs in the supervision thereof.

3. The duties of this Committee shall not relieve the missionaries from their individual control of, and responsibility for, the Mission property in their charge, arising out of their direct personal responsibility to the Executive Committee of the American Baptist Missionary Union.

ARTICLE VII.

At each Biennial Conference the President shall appoint (1) an Examining Committee consisting of one member for each language in which work is carried on. This Committee shall supervise the examinations of new missionaries in the vernaculars they are to use, also in the history of the Assam Baptist Mission as a whole, and particularly in the history of the field to which they are designated; (2) a Statistician, whose duty it shall be to receive, arrange, and transmit to the Executive Committee the statistics of the Mission.

ARTICLE VIII.

The minutes shall be leisurely read and acted upon.
ARTICLE IX.

Any portion of the minutes may be expunged by a vote of the Conference.

ARTICLE X.

This Constitution and By-Laws, together with the minutes, shall be printed biennially.
Minutes
of the
Assam Baptist Missionary
Conference of 1910.

TENTH SESSION.

Held at Gauhati, Assam, January 8—17, 1910.

Saturday, January 8.

Sunday, January 9.
7-30 A.M.—Prayer Service.
2 P.M.—Vernacular S. S. conducted by Rev. O. L. Swanson.

Monday, January 10, 1910.
9 A.M.—In the absence of the President the meeting was called to order by the clerk of the last conference.
Prayer by Rev. C. E. Petrick.
Voted to proceed to the organization of the conference by the election of officers.
The following officers were elected by ballot:—President, Rev. A. J. Tuttle; Clerk, Rev. C. H. Tilden; Asstt. Clerk, Rev. F. W. Harding; Treas., Rev. J. M. Carvell.
President appointed as committee of arrangements—Rev. L. W. B. Jackman, Miss I. Wilson, Rev. A. C. Bowers.

Communication read from Mrs. E. G. Phillips expressing thanks for the sympathy received since her accident.

Greeting to returning missionaries and to new recruits, by Rev. A. E. Stephen.


Voted to wire greetings and words of welcome from the conference to Dr. and Mrs. E. G. Phillips.

Prayer of thanksgiving, Rev. O. L. Swanson.

Address: "Our Aim at this Conference," Rev. J. M. Carvell.

Discussion.

Report of the committee on arrangements.

Closing Prayer, Rev. John Firth.

12-45 P.M.—Informal Devotional meeting.

Business session called to order by the President.

Reading communication from Dr. Barbour.

Voted that the conference resolve itself into a committee of the whole to consider the matter of General Missionary.

Committee of the whole reported, recommending that a committee be appointed to draw up resolutions concerning the policy of the Missionary Union in regard to the General Missionary, embodying the suggestions brought out in the committee of the whole; and that this be sent to Dr. Barbour in reply to his communication to the conference on the subject.

Voted to accept the report and adopt the recommendations of the committee of the whole.

Voted that the committee to draw up resolutions concerning General Missionary consist of five members to be appointed by the President.

Report of the treasurer of the Conference for 1907.

Voted to accept the report of the treasurer.

Mr. Dring made announcement about some stereoscopic views which may be cheaply purchased and have been an aid in missionary work.

Report of committee on arrangements.

Closing prayer.
7-30 P.M.—Bible Reading, Miss L. H. Holbrook.
8 P.M.—Business session called to order.
Singing.
Reading of the minutes of the P. M. session.

Report of the committee on arrangements.
Voted to adjourn.
Closing prayer.

Tuesday, January 11.

8 A.M.—Devotional Service.
9 A.M.—Business session called to order.
Singing and prayer.
Voted that the daily morning devotional sessions be held from eight until nine o’clock.
Topic—"Evangelistic Work."
"Its Primacy; its relation to other work," Rev. A. E. Stephen.
Discussion.
"Supply of Workers; Importance of Personal Evangelistic Effort," Rev. A. C. Bowers.
Discussion.
"Pay of Native Evangelists; Salary; Karaki; Pensions," Rev. M. C. Mason, D.D.
Discussion.
Report of the committee on arrangements.
Closing prayer, Rev. C. H. Tilden.

12-30 P.M.—Devotional service without leader.
1 P.M.—Business session called to order.
Singing.
Prayer, Rev. F. W. Harding.
Topic—"Education, Conditions and Needs."
"Of the Village Schools," Rev. Wm. Dring.
Discussion.
"Of the Station Schools," Rev. R. B. Longwell.
Discussion.

"Of the Bible Training Schools," Rev. S. A. D. Boggs.

Discussion.

Voted that Mr. Longwell be requested to prepare his paper for publication in the "Baptist Missionary Review."

Voted that the conference nominate Rev. R. B. Longwell to take the place of Rev. E. W. Dowd on the Educational Commission.

Voted that the whole subject of our educational conditions and needs in Assam be referred to the Assam Educational Commission with the request that they formulate the views of our conference in suitable form for discussion on the occasion of Dr. Barbour's anticipated visit to the Assam Mission.

Report of the committee on arrangements.

Voted to adjourn.

Closing prayer


Business session called to order.

Prayer, Rev. L. W. B. Jackman.

Solo, Mrs. H. W. Kirby.

Minutes of afternoon session read and approved.

Miss Wilson announced that the books of the Conference Library could be seen at her office.


Discussion.

Report of the committee on arrangements

Prayer, Rev. O. L. Swanson.

Adjournment.

Wednesday, January 12.

8 A.M.—Devotional Service with special prayer for Kohima

9 A.M.—Intermission.


12-30 P.M.—Reports from Gauhati, Rev. A. E. Stephen and Miss Isabella Wilson.

Voted that ten minutes be given to each report for discussion.

Discussion of the Gauhati report.

Discussion.

Question-box conducted by Rev. Wm. Pettigrew. The following questions were asked and were discussed during the conference: Is the Missionary Union responsible for the private debts of a missionary? Inasmuch as money is always appropriated and therefore is in hand, has a missionary a moral right to purchase goods for mission purposes on credit? When firms sell goods to missionaries for mission purposes on credit, is the credit given to the person or to the mission?

Now that missionaries are required to leave their mission accounts to their successors (Manual, p. 55), in what sort of books should these accounts be kept?

Many missionaries keep a horse for the purpose of touring through the cold season; is it proper and customary to charge the keep of the horse through the year to the Missionary Union? Is it right or wise for a missionary or a missionary group to undertake more than he or they can do well, no matter how urgent the call? If one missionary hand money to another to pay current expenses while he is in camp or elsewhere, and that money be stolen, who is responsible to replace the money? What is the status of the missionaries of the Missionary Union under the Northern Baptist Convention? If mission funds, kept with every precaution against loss, are stolen, is the missionary or the Union to bear the loss? Has the time come for the organization of an Assam Baptist Convention? Preference is had to a convention of native brethren. Is it advisable that our conference meet annually instead of biennially? What can we as a mission do to check the opium evil in the province? How may we most successfully bring home, to the native mind, a consciousness of sin? What should be our mission's attitude towards existing social evils practised by Europeans in Assam? Can and ought anything to be done to relieve missionaries from the burden of the Income Tax? Would a more simple mode of living on the part of the missionaries tend to give them a better hold on the native and make his life and message of greater power?

Voted that a committee of two be appointed to investigate the matter of a uniform set of books for mission accounts,
and that it be requested to report to the next conference showing a sample of the books and giving any instructions as to the use of them that may be necessary to individual members of the Mission.


7-30 P.M.—Devotional service with special requests for prayer led by Rev. John Firth.

8 P.M.—Business session called to order.
Reading of the minutes of the previous session.
Report from Impur, Rev. R. B. Longwell.
Discussion.
Report from Dibrugarh and Sibsagar, Rev. C. E. Petrick.
Discussion.
Report from Kohima, Rev. S. W Rivenburg, M.D.
Discussion—Report of the committee on arrangements.
Closing prayer.

Thursday, January 12.


9 A.M.—Business session called to order.
Reading the minutes of the previous session.
Voted that the conference meet next cold season.
Voted to reconsider the motion to meet next cold season.
Motion to meet next cold season amended by adding the words, “provided the Foreign Secretary comes, otherwise not.”

Chair ruled that the present session is the regular 1909 session postponed until 1910, and that the next regular session must occur at the next cold season, namely the cold season of 1910 and 1911.

An appeal was taken from the decision of the Chair. Chair was sustained.

Chair ruled that the amended motion before the house, namely, that the conference meet next year provided the Foreign Secretary comes, otherwise not, is unnecessary, accomplishes nothing, and is therefore out of order.

Report of Corresponding Secretary.
Voted that the Corresponding Secretary be requested to
make such report now as he deems fit, and that the conference reserve the privilege of calling for any further report before the adjournment of the conference.

Voted that the report of the Corresponding Secretary be accepted as far as given.

Voted that the conference proceed to the election of two members of the reference committee to fill vacancies caused by the furloughs of Rev. E. G. Phillips, D.D., and Rev. P. H. Moore, their term of office to expire at the conference held in the cold season of 1910-1911.

First ballot resulting in no election, it was voted that on the second ballot no one should be considered a candidate who had not received at least five votes on the first ballot.

Second ballot resulted in the election of Rev. Wm. Dring, no other had a majority.

Voted that on the next ballot only the four who received the highest number of votes on the last ballot be considered candidates for election.

During the work of the tellers the report of the Language Examination Committee was given.

Since the meeting of the ninth session of our Conference, language examinations have been conducted as follows:

In Garo, Miss Holbrook has passed her first and second year examinations, and Rev. F. W. Harding and Miss N. E. Robb have passed their first year examination, all with great credit.

In Ao Naga, Rev. R. B. Longwell passed with great credit his first and second year examinations, Rev. W. F. Dowd, examiner. Mrs. Longwell also has taken the first year examination which she passed with great credit: the examination was conducted by Rev. E. W. Clark, D.D.

In Assamese, Miss Protzman has passed with great credit her first and second year examination. The first year examination was arranged and conducted by Rev. and Mrs. P. H. Moore in July, 1908, and the second year by S. A. D. Boggs in February, 1909, fifteen months after Miss Protzman’s arrival on the field.

Rev. A. E. Stephen passed the first year examination in Assamese in July, 1908. The examination was arranged and conducted by Rev. P. H. Moore.

In Angami Naga, Miss Narola Rivenburg passed with great credit her first year examination one year after her arrival on the field. The examination was arranged and conducted by Rev. S. W. Rivenburg, M.D.

S. A. D. Boggs,
Chairman, Language Examination Committee.

Voted that the report be accepted, and that it be referred back to the committee to prepare it for publication in the report of the conference.
Voted to adjourn as soon as the second vacancy on the Reference Committee should have been filled.
Rev. E. W. Clark, D.D., was elected to fill the second vacancy on the Reference Committee.
Report of the committee of arrangements.
Closing prayer, Rev. J. M. Carvell.

12-30 P.M.—Informal Devotional Meeting.
Business session called to order.
Reading the minutes of the previous session.
Election of three members of the Reference Committee to serve for a term of four years beginning 1909, which was the time at which these members would have regularly been elected had the conference been held at that time.

On the first ballot, Rev. A. J. Tuttle and Rev. P. H. Moore were elected.
Voted that of the remaining candidates on the first ballot, only the four receiving the highest number of votes be considered candidates for election.
Rev. G. G. Crozier, M.D., elected as member of the Reference Committee.
The Reference Committee was declared to be made up as follows: Serving for one year until the eleventh conference—Rev. O. L. Swanson, Rev. Wm. Dring, Rev. E. W. Clark, D.D., serving four years from 1909 until the twelfth conference—Rev. P. H. Moore, Rev. A. J. Tuttle, Rev. G. G. Crozier, M.D.
Voted that, for the purpose of advising with the Property Committee, the conference have a consulting committee chosen from the women missionaries representing the two woman's societies.
Election of the Property Committee.
On first ballot, Rev. S. A. D. Boggs elected.
Rev. S. A. D. Boggs resigned as member of the Property Committee.
Resignation of Rev. S. A. D. Boggs as member of the Property Committee was accepted.
Voted that of the candidates remaining of the first ballot, only the six receiving the highest number of votes shall be considered candidates for election.
Voted to rescind this action.
Type Plan Bungalow for the Hills.

[These plans are printed in accordance with instructions given at the Conference of 1907. It is understood that minor changes in the plans are allowable, such as location of doors and windows, changes in relative size of rooms and the like, so long as such changes are approved by the Property Committee.—Ed.]
Rev. J. M. Carvell and Rev. Wm. Dring elected members of the Property Committee.

Voted that of the candidates remaining on the last ballot only the four receiving the highest number of votes be considered candidates for election.

After another ballot without resulting in an election, it was voted that of the candidates on the last ballot only the two receiving the highest number of votes be considered candidates for election.

Rev. C. H. Tilden elected member of the Property Committee.

Report from North Lakhimpur, Rev. John Firth.
Discussion.

Discussion.

Voted that Miss E. C. Bond, Miss Isabella Wilson, and Miss H. B. Protzman constitute the consulting committee to represent the women's societies in advising with the Property Committee.

Voted that a committee be appointed by the Chair to draw up a statement of the needs of the mission and present the same to the conference.

Voted that this conference express itself as disapproving the immediate adoption of the plan of appropriations in gross as suggested by Dr. Barbour.

Voted that Rev. A. E. Stephen, Rev. Wm. Pettigrew and Mrs. M. C. Mason constitute a committee to determine the amount of conference expenses and apportion the same among the members of the conference.

Report of the committee on arrangements.
Closing prayer.

Thursday Evening.

Social Evening.

Friday, January 13.

8 A.M.—Devotional Service led by Rev. L. W B. Jackman.

Business session called to order.
Reading of the minutes of the previous session.
Question-box continued.
Report from Jorhat, Rev. S. A. D. Boggs.
Discussion.
Voted to extend discussion ten minutes.
Voted to extend discussion indefinitely.
Voted to adjourn.
Report of the committee on arrangements.
Closing prayer.

12-30 P.M.—Devotional Service.
Business session called to order.
Report of the medical work at Sadiya, H. W. Kirby.

M.D.
Report of work for Assamese and immigrants and Abor-
Miri work at Sadiya, Rev. L. W. B. Jackman.
Discussion.
Discussion.
Report of the Tura work, Rev. M. C. Mason, D.D.
Report of the Tura Middle English School and the
Literature Department, Rev. W. C. Mason.
Report of the medical work at Tura, Rev. G. G. Crozier,
M.D.
Discussion.
Duet, Rev. and Mrs. Wm. Dring.
Report from Ukhrul, Rev. Wm. Pettigrew.
Letter read to the conference from Lt.-Col. Shakespere,
Political Agent at Imphal, Manipur State, urging the placing
of another family at Ukhrul.
Moved that we heartily thank Lt.-Col. Shakespere for
his interest in the work of our missionaries in Manipur
State, and we shall gladly forward a copy of his letter to our
Society in America with a request and hope that, without
great delay, another family may be added to our work in
that State.
Voted to lay this motion on the table until the committee
on needs has reported.
Paper: "Medical Hints", Dr. H. W. Kirby.
Closing prayer, Rev. G. G. Crozier, M.D.

7-30 P.M.—Devotional Service.
Business session called to order.
Minutes of the previous session read.
Voted that in order to get through our programme and
the business that is before the conference, and to deal with
MINUTES.

them satisfactorily, that we prolong the conference through Monday.

Discussion of Dr. Kirby's paper.


Question Box continued.

Voted that a committee of three be appointed to take up the consideration of the evil of the opium, liquor and cigarette habits, collect statistics, and move in the matter as seems to them wise.

Voted that the above committee consist of Rev. Jos. Paul, Rev. J. M. Carvell and Rev. G. G. Crozier, M.D.

President of the conference announced the following committees:—


MUSIC COMMITTEE—Mrs. H. W. Kirby, Rev. Wm. Pettigrew, Mrs. M. C. Mason.

STATISTICIAN—Mrs. P. H. Moore.


Report of the committee on arrangements.

Closing prayer.

Saturday, January 14.

8 A.M.—Devotional service.

9 A.M.—Business session called to order.

Topic, "How can Native Christians best be influenced to assume a greater share of responsibility?"


Discussion.
Rev. A. W. Young, representing the British and Foreign Bible Society, addressed the conference setting forth the conditions under which that Society would undertake the publication of Scriptures for our Mission.

Voted that a committee be appointed by the President consisting of one member representing each language in which our missionaries publish Scriptures, to confer with Rev. A. W. Young, Sec. of the British and Foreign Bible Society, Calcutta Auxiliary, now present with us, as to possible terms of co-operation between that Society and the A. B. M. U. in the publication of Scriptures translated by members of our mission, and to report to the conference as soon as practicable.

Closing prayer.

12-30 P.M.—Devotional session.
1 P.M.—Business session called to order.


Topic: "How can a deeper spiritual life be developed in the Native Christians?"—Rev. O. L. Swanson.

Discussion.

Voted that it is the sense of this conference that the time has come for holding an All-Assam Baptist Convention composed of the representatives of the native churches connected with our Assam Baptist Mission, and we hereby request our missionaries to communicate our view on this subject to the various associations soon to meet, with which they are connected; and advise those associations as to the steps they should take to organize said convention, provided they concur with our view that the time is now ripe for such a meeting.

Report of committee on resolutions concerning General Missionary.

Your committee report as follows:—

(Par. 1.) With reference to the appointment of a General Missionary of the American Baptist Missionary Union for the Assam, Burmah, and Telugu fields, the Assam Baptist Missionary Conference wish to express their conviction that the Executive Committee of the Missionary Union in adopting this measure had in view the supply of a most important and growing need, namely closer relations and a better acquaintance between the home administration and the work of the missionaries on the field, for the sake of greater efficiency in missionary work. (Par. 2.) And we have confidence in the sincerity of the Executive Committee's effort to secure this end. (Par. 3.) And we thank them for their endeav-
vor in this particular, which we appreciate, as we do their other abundant labors for the Kingdom of our common Lord.

(Part 4.) In our preliminary discussion of this subject (many and serious*) objections to the plan for a General Missionary have been pointed out by some of the missionaries, and we ourselves feel as yet unable to express approval of the plan. (Part 5.) But we earnestly hope that in the light of criticisms of this plan, by fraternal consultation with the Missionaries on these fields, some satisfactory method for meeting this most desirable end may yet be attained. (Part 6.) And we hope to meet our Foreign Secretary, Mr. Barbour, at our next conference in such fraternal consultation.

(Part 7.) We are inclined however to approve the suggestion that the giving of more power to the Committee of Reference, by which they may be enabled to act upon their own initiative, and by which they may be responsible for furnishing full information to the Executive Committee on important matters, might be a wise step towards the end aimed at.

(Part 8.) We further suggest the placing of a man with a business education on each of the three missions as Corresponding Secretary of the Reference Committee and as Mission treasurer; and that certain missionaries of one field be authorized by the Executive Committee to visit stations of other fields to gather helpful information on their way to or from furlough; and again, that the fuller use by the Executive Committee of the opportunity to secure fuller information from missionaries while on furlough are means worthy of careful consideration as substitutes for the General Missionary.

Voted that the report be accepted and that the items contained in it be considered for adoption part by part.

Voted to adopt part one ending with the words, "efficiency in mission work."

Voted to adopt part two ending with the words, "to secure this end."

Voted to adopt part three ending with the words, "Our Common Lord." Two dissenting votes.

Moved that part four be adopted ending with the words, "approval of the plan."

Voted to amend the motion to adopt by striking out the words, "many and serious." Ten ayes, seven noes. Others not voting.

Voted that part four as amended be adopted—16 ayes, 2 noes, others not voting.

Voted to adopt part five ending with the words, "may yet be obtained."

Voted to adopt part six ending with the words, "fraternal consultation."

Moved and seconded to adopt part seven ending with the words, "towards the end aimed at."

* These words were not adopted by the conference.
MINUTES.

Voted to adjourn until the evening session.
Closing prayer, Rev. A. E. Stephen.

7-30 P.M.—Devotional Service.
8 P.M.—Business session called to order.
Reading the minutes of the previous session.
Voted to adopt part seven of the report of the committee on resolutions concerning General Missionary—13 ayes, 7 noes.

Voted to adopt part eight, which is the last part of the report—14 ayes, 9 noes.
Moved and seconded to adopt the report as a whole.
Voted to table the report—14 ayes, 12 noes. (See minutes for Monday A.M., Jan. 17.)

Voted that Rs. 21 be included in the conference expenses for the purpose of paying for an almirah used for the Conference Library.

Report of the committee to confer with the representative of the British and Foreign Bible Society.
Voted to refer the report back to the committee.
Voted that Rev. C. H. Tilden and Rev. S. A. D. Boggs constitute the Editing Committee to publish the minutes of this conference.

President of the Conference appointed Rev. W. C. Mason, Rev. L. W. B. Jackman, and Rev. O. L. Swanson as committee to draw up instructions for the printing and the distribution of the Conference Report.

Report of the Property Committee.
Reference Committee reported that it had organized with Rev. P. H. Moore as Chairman and Rev. A. J. Tuttle as Corresponding Secretary.

Report of the committee on arrangements.
Voted to adjourn.
Closing prayer, H. W. Kirby, M.D.

Sunday, January 16.

8 A.M.—Devotional Service.
2 P.M.—English preaching service. Sermon by Rev. A. W. Young, Sec. of the British and Foreign Bible Society, Calcutta Auxiliary.
4-30 P.M.—Bazaar services.
7-30 P.M.—Closing praise and testimony service. Leader, Rev. S. A. D. Boggs.

Monday, January 17.

8 A.M.—Devotional Service.
9 A.M.—Business session called to order.
Reading of the minutes of the previous session.
Paper: "Relation of the missionary to the native churches on his field"—Rev C. E. Petrick.

Voted to take from the table the motion to adopt as a whole the report of the committee on resolutions concerning the General Missionary.

Voted to adopt the report as a whole—14 ayes, 8 noes (many not present).

Voted that the committee on resolutions concerning General Missionary be requested to so number the parts of their report as to be intelligently read in connection with the minutes.

Report of the committee on needs.

Voted that the report on needs be referred back to the committee with power to act without further submitting the report to the conference; and that a copy of the report be furnished to the clerk for publication in the Conference Report.

Addressed to Dr. Barbour.

We, the members of the American Baptist Assam Mission in Conference assembled, after due deliberation on the needs of our field, would offer the following as a statement of the most pressing needs. In making this representation, we feel that we are far from doing justice to the real needs of the Province. We wish it thoroughly understood both by the Executive Committee and by the whole constituency, that this statement makes no provision for the many calls to new work. It provides simply and solely for an adequate manning of the work already in hand.

1. Gauhati—Three families, and one single lady; the designation of these to be as follows:

Two families for the work in Kamrup District on the north side of the river, and one family for work in the educational community, and among the educated classes in Gauhati. The checkered history of this district as a mission field, as a result of the most appalling neglect, not to say anything of the fact that it is one of the most densely populated districts in the Province, makes a compelling appeal for an immediate occupation. One man with a Christian community, and a considerable share in administrative work on his hands, cannot even begin to do justice to such a field. The need of a man for the scholastic commu-
nity hardly needs emphasis, it seems to us, for we are confident that you believe with us the truth of that fundamental tenet of our missionary faith and practice, that our aim should be for an educated, well qualified native leadership for the Christian Church. Cotton College has recently been raised to the full arts standard, being able now to carry a young man up to his B.A. We are about to correspond with the International Y.M.C.A. inviting its attention to this grand opportunity, hoping that it will be able to supply a man. In case it cannot, we feel that our own Society should endeavor to do so; the need is so pressing, agnostic and atheistic lecturers addressing the students quite frequently. The need of a young lady, not only as a companion for Miss Wilson, a reason which we believe can hardly be over-emphasized, but to carry on the zenana work already begun by Mrs. Lindeman, is urgent. This very promising work will stop, unless this need is immediately supplied.

2. Goalpara—Two families for work on both sides of the river. The same reasons which hold for the north bank in the Kamrup District hold with equal, if not greater, force here, because the recent opening of the railroad through this section makes it quite accessible, and moreover such work as has been done has shown the Mechis or Kacharis to be a people quite open to the Gospel. Here, too, a beginning, though small, has been made, and by that fact our responsibility is fixed.

3. Impur—One family. The size of the Christian community to be ministered to, the size and importance of the school, and above all the great door of opportunity that is opened before the missionary there, make it quite impossible for any one family to cope with the work. It is not necessary to say that we are not forgetting good old Dr. Clark. But a man at four-score can certainly do no more than he is doing, namely, working on literature. Moreover, should the recommendation of the Committee of Reference, transferring Dr. Kirby from Adiya to Impur, not be approved by the Executive Committee, to the above, it would be absolutely necessary to add one physician, making two families for Impur.

4. Kohima—One family. What can we say? Words seem unavailing to give any idea of the importance of this need. An opening work among a most promising people, with only one lone man, bowed with the service of twenty-six years, and with a sorrow which none can appreciate who have not experienced, make an appeal which to our minds gains more of emphasis by the simple statement than by a lengthy argument. May the loving Father open the way, and lead you to send at once the strong, qualified young helper, which our good brother Rivenburg so very much needs.

5. North Lakhimpur—One family. This need also is most urgent, owing to the expanding work and the uncertain health of Mr. and Mrs. Firth, who at any time may be compelled to lay down the work. Now is the time to put a new man into the field, to begin his preparation on the field; not after the older Missionary has been removed.

6. Nongrong—One family and one single lady. This need has lost none of its importance since it was first made known. Mr. Moore's continued activity in carrying a large share of the executive burden of the Mission, to say nothing of the fact that he is not as young as he once was, renders this appeal most imperative, if anything approximating justice is to be done to the district. The designation of Mr. Strouse to this field is proof of your appreciation of this need, and his inability to remain leaves it still a most urgent one. Moreover our representatives there have undertaken a contract with Government for female education most commendable, which cannot be fulfilled with only one young lady. Miss Long's greater adaptability to evangelistic
work, especially among the women of the district, only emphasizes the need for a second young lady for the school.

7. Sadiya—A physician. This is of course conditional as yet, but should the recommendation of the Committee of Reference with regard to Dr. Kirby be approved, it would be necessary to supply his place. The opening Abor-Miri work cannot be carried on by one man, to say nothing of the tremendous opportunity to touch large numbers of different people from Sadiya.

8. Ukul—One family. This need, while not new, has just received greater emphasis from the fact that all the Hill Tribes adjoining the main valley in Manipur State have been thrown open for religious work. We believe this to be a most urgent need, but that we may know the conditions better, we have, at Brother Pettigrew’s request, recommended that a committee of two proceed thither to gather information as to conditions and needs, and to give Mr. Pettigrew the benefit of such a visit from outsiders. We trust that this recommendation may be approved.

9. Upper Assam Valley—One family and two single ladies. This need also is most urgent, for the Christian community is growing very rapidly, and with the constantly recurring furloughs, it leaves three of the largest districts to be worked by three men, and sometimes by only two. Mr. Boggs, of course, cannot justly be counted upon for field work, for he has his hands full with the Training School. The need for young ladies is not new, for it was begun, and carried on for a year or so, some years ago, and was felt by the workers to be a most promising work. The great lack of educated women to share in the work of the Kingdom is most lamentable, and certainly above all others, it is a lack that will not supply itself, or be supplied without the expenditure of much money, time, and strength. And the quicker the effort to supply it is begun the better.

In the above we have included, as we said in the beginning, only such work as is ours by every moral obligation, from which we cannot be excused on any possible ground. The order followed is alphabetical, that seeming to us the best arrangement. Were we to mention the untouched fields where doors are standing wide open, this list might be twice or thrice as long.

Written according to the instruction of the Conference, and with its approval.

On behalf of the Conference,

Walter C. Mason,
John Firth,
L. W. B. Jackman,
R. B. Longwell,
Isabella Wilson

Committee on Needs.

Voted to adjourn.

1 P.M.—Prayer.

Reading of the minutes of the previous session.

Discussion.

Voted that a committee of three be appointed to take
into full consideration the question of the solemnization of marriages as practised by the Assam missionaries, and to bring the question before the next conference for consideration, looking towards uniformity of a practice in our Assam Mission, also to look up the legal aspect of the matter.

President appointed the following as members of this committee—Rev. P. H. Moore, Rev. G. G. Crozier, M.D., Rev. Jos. Paul.

Report of the committee to confer with the representative of the British and Foreign Bible Society.

We beg to report as follows:—

1. We approve co-operation with the B. and F. Bible Society in the publication of Scriptures whenever either of the three undermentioned conditions exist:—

   (1) When circumstances are such that the B. and F. Bible Society will print a version with the word "Baptidzo" and its cognates translated "Immerse" "Immersion," &c.

   (2) In case of languages in which there is no existing version of the scripture which it is proposed to print, if the B. and F. Bible Society will print the transliteration of the word "Baptidzo" and its cognates in the text, and the translation "Immerse," &c., in the margin, or in parentheses in the text immediately following the transliterated word, as is now done for Rev. W Pettigrew.

   (3) In cases when the B. and F. Bible Society will co-operate with us, on such terms as they give to the Bible Translation Society, viz., the B. and F. Bible Society first print its own edition with the word "Baptidzo" and its cognates transliterated in the text, then hand over the type forms to us, and permit us to print our own version after inserting our own translation of the word Baptidzo, &c.

2. (1) But we would disapprove of any of our missionaries accepting aid for publishing scriptures with the word for Baptism simply transliterated.

   (2) Neither would we approve of any of our missionaries placing their names as translators, and as missionaries of the A.B.M.U., on any version in which only transliterations are used.

   (3) We also disapprove of any of our missionaries accepting aid for printing scriptures with the word for Baptism transliterated in the text with two translations in the margin.

\[ \text{Committee} \]

\[
\begin{align*}
\text{Dr. M. C. Mason, Chairman.} \\
\text{P. H. Moore.} \\
\text{Dr. Rivenburg.} \\
\text{L. W. B. Jackman.} \\
\text{A. E. Stephen.} \\
\text{R. B. Longwell.} \\
\text{J. M. Carvell.} \\
\text{Wm. Pettigrew, Secretary.}
\end{align*}
\]

Voted to receive and adopt the report.
Voted that this conference request the Foreign Secretary and the Executive Committee of the A.B.M.U. at their earliest convenience, after the arrival of our brother Rev. W. C. Mason on his furlough this year, to invite him to Boston and arrange to confer with him in detail as to the present conditions and needs on the fields of our Assam Baptist Mission.

Voted that the motion regarding the letter of Lt.-Col. Shakespere be taken from the table.

This motion was carried.

Voted that we recommend that a committee of two be appointed by the Executive Committee to visit Manipur at the request of Rev. Wm. Pettigrew, to gain information regarding the need for another family in Manipur, and that the action of the conference be communicated to Lt.-Col. Shakespere.

Voted to accept the resignation of Rev. W. C. Mason as a member of the education commission, and that we nominate Rev. M. C. Mason, D.D. as a member of that commission in his place.

Report of the committee on instruction concerning the publication of the conference report. Report follows.

Resolved that the Editing Committee be instructed to print in connection with the minutes of the conference—

(1) All the reports of the committees that have been adopted at this conference.

(2) All historical reports from the different fields.

(3) A summary of the reports on the condition of the fields to be prepared by the Editing Committee.

To print 250 copies of this report at the expense of the conference, the cost of the same to be apportioned to the several members of the conference on the field, according to their respective salaries; the 250 copies above mentioned to be disposed of in the following manner: 5 copies to each of the nine District Secretaries, 20 copies to each of the Woman's Societies, 15 copies to be reserved for the Mission Library, and the remaining 150 copies to be sent to the Assam missionaries in America with a view to their most useful circulation among the churches.

To send 25 copies to the rooms in Boston; these to be paid for by the Executive Committee.

To ascertain how many copies each member of the con-
ference desires and print the required number for the missionaries in addition to the 250 copies above mentioned, and collect from the several missionaries the cost of the number supplied to them respectively.

To make such arrangements with the Baptist Mission Press of Calcutta as shall secure the issue if this report from the press by March 14, 1910, if possible.

Voted to accept the report and adopt the recommendations.

Committee on conference expenses reported the expense of the conference as Rs. 73-12-6.

Voted to receive the report of the committee on conference expenses.

Voted that the report of the committee on conference expenses be adopted, and the conference treasurer be instructed to pay the bill, and that the mission treasurer be instructed to apportion the expenses among the several missionaries according to their salaries.

Voted that the resignation of Miss Isabella Wilson as Conference Librarian be accepted.

Voted that Mrs. A. J. Tuttle be appointed Conference Librarian.

Voted that a committee of three be appointed to revise such portions of the constitution and by-laws as need revision, and that the proposed amendments be circulated among the members of the conference at least six months before the next conference. The following were appointed as members of this committee: Rev. S. A. D. Boggs, Rev. S. W. Rivenburg, M.D., Rev. C. H. Tilden.

Voted to accept the resignation of Mrs. W. C. Mason as Corresponding Editor of the "Missionary Review" and that a substitute be elected.

Voted that Mrs. J. M. Carvell be elected as Corresponding Editor of the "Missionary Review" in place of Mrs. W. C. Mason who had resigned.

Voted that a committee of one be appointed to collect from the Assam missionaries statements of what they consider prerequisites for baptism, and present the subject in a paper at the next conference.

Rev. M. C. Mason, D.D., was appointed as this committee.

Voted that a committee of one be appointed to consider the question of qualifications of natives for missionary
employ, and also the pay and allowances for such persons as practised by the missionaries, and present the matter in a paper at the next conference.

Rev. Wm. Pettigrew was appointed as this committee.

Voted that we express by rising vote the hearty appreciation and thanks of this conference to our missionaries at Gauhati for their cordial welcome and all their labors in preparing for our comfort and convenience here during these conference days.

Voted that the next conference convene in Gauhati.

Voted that we request the conference clerk to express to Rev. A. W. Young our appreciation of his coming and meeting with us; and to furnish him with a copy of our action regarding co-operation between our mission and the British and Foreign Bible Society in the publication of Scriptures.

Voted that the 12th conference of the Assam Baptist Mission adjourn sine die.

Closing prayer, Rev. M. C. Mason, D.D.
REPORTS FROM THE FIELDS.
1907—1909.
Goalpara.

Rev. A. C. Bowers.

I am glad for the privilege of reviewing the work at Goalpara for the past two, and almost a half, years. It has been a good time, and the blessing of God has been with us. As all know, my appointment was tentative till the coming of Dr. Barbour last Fall, but as he did not come, I am still on probation till his visit next Fall. In speaking of the work done, I give all honor to whom honor is due, and recognize the fact that in many things I am building on the foundation laid by Bro. Stephen and others who spent so many years there before me. But I am glad to reap, for it gives both him that sows and him that reaps a chance to rejoice together.

Work has been done for all the different tribes and races in the District. By some the mission has been called the Rabha Mission, but I could not be content to limit the work to the smallest tribe nor in fact to any one tribe, if it is possible in any way to reach the other tribes. As our commission is to make disciples of all peoples, that is what we have tried to do in Goalpara. They have not all been made Christians, but persons from eight different tribes have been baptised, and so a start has been made to get all that we can. The work has been especially for the Bengali-speaking people. As they are by far the largest community in the District this is natural. No special effort has been made for any one people, but it has been the endeavor to preach in all villages, as we came to them, without any distinction. As I happen to have the figures for 1908 they illustrate my point. Of the 2,894 visits by the workers 82.3% were worked in Bengali.

There were a large number of Kachari villages, but as none of us have their language, we could use the common Bengali only. 13.9% of the villages were Rangdania Rabha. This is the class of Rabhas understood when work for Rabhas is mentioned. The Pati Rabhas are in large measure Hinduized and use the Bengali language only. They have
no dialect of their own. A little confusion has been occasioned when I wrote of the first Rabha converts. I was speaking of Krishna who was baptised by Bro. Boggs, but I found out that another of the same tribe, the Rangdianias, had been baptised years before at Nowgong. There are a number of Pati Rabhas connected with the Gauhati Church I believe, and at various times some have been members of several of the Garo Churches; but I have regarded them as Bengalis, while in reality there may be a considerable difference. As there are quite a large number of Garo villages all through the southern part of the District, and even on the north bank of the river, they have come in for their share. In fact only 3·8% of the work done has been for them.

The effect has been just the opposite of the effort. 12·3% of the baptisms have been from among seven peoples and 87·7% from among Garos. But I am glad to say that this has been entirely outside the work of any other mission with the exception of a few who were reading in schools connected with Goalpara. I find that only nine, eight boys and a girl, have been baptised from the territory of the Garo Mission. A special effort has been made not to encroach on any other field, and several knotty problems that have come up have been satisfactorily settled. The work that has been done has been following on the lines laid down by Bro. Stephen and pushing out in new directions on the north bank.

There has been one church organized with four branches in villages. The growth has been about equal on both the north and south banks of the river. With few exceptions the baptisms are from heathen villages. A few have not been able to resist the temptation to drink, and some have been excluded for other faults, but I am glad to say not many. Four were expelled, but one was afterwards restored. Five have been given letters to other churches. During my touring I found a few more who were not living right, and their names are now in the hands of committees of the church. While we all have these elements of discouragement, yet it is a matter for rejoicing that there are now one hundred and twenty-two members of the church here. In all one hundred and twenty-six have been baptised.
There are a number more in other heathen villages on the north bank waiting for baptism. The prospects seem bright, and I look forward to still more growth as these communities develop. We are faced with the difficulty of providing schools. The new Christians are all illiterate, and all want schools for their children. A pundit is necessary in the villages too, to be their leader and teacher. In Goalpara, we have an especial difficulty in that we have no reserve of teachers from which to draw. This difficulty of course faces all missions with new and growing work.

In Goalpara is the Station School that has as its purpose the grinding out of village teachers. It is working like "the mills of the gods", exceeding slow, but two boys are almost ready to go out and get to work. The language taught at Goalpara is Bengali, as this is the requirement of Government for the four Rangdania Rabha Schools for which a grant-in-aid is received. The standard in the Station School is only the Lower Primary, but an additional year is given the boys that pass to have them know a little more than they are supposed to teach in the villages. The great difficulty here is work for the boys who get no support from home. Many more would be reading but there is nothing for them to do to feed themselves. We have to depend on the work given by the S.D.O. that provides for about ten boys during the year. By other ways and means sixteen boys read last year.

Government has given a grant-in-aid for four schools for Rangdania Rabhas. It has been most difficult to keep these schools going, as so often the parents will not allow their children to go. Besides this, I have been seriously considering whether it pays us to keep schools in heathen communities where there is no particular desire or prospect of the people becoming Christians. There are at present seven schools. One of them is conducted in Garo. This was one of the knotty questions that has been up for solution between the Goalpara and Tura fields. As with all others that have come up, I am glad to say a satisfactory conclusion has been reached. That there might be no conflict in the methods of work, we decided that in any instance where a school on the south bank of the river is for a Garo community
connected with either mission, that the school be in Garo. As there is just one such of this Mission at Bhalakdubia, that school is in Garo. They want Bengali, and I fear that the school will go down because I refuse to give it. Two schools are on the north bank of the river in the new Christian communities.

Quite a large number of sick people have been treated during this time. I wish I had kept a record of the number, but for all cases from cholera and snake-bite down to stumped toes I do not think there have been less than fifteen hundred. Over Rs. 300 worth of medicine has been put out, Rs. 298 worth of it sold, the rest given away. I have been able to make the medicine pay its own way, and have asked for no further appropriation for it.

It has been the same with literature. Nearly eight thousand books and pamphlets, chiefly Gospels at a pice each, have been sold. The amount of sales has been Rs. 401. As the sales have met the expenses no appropriation has been asked for literature.

In addition to this a grant of Rs. 12 a month has been obtained from the Bible Society of Scotland to pay a man to do Colporteur work. This has been a help in the preaching as well. I would suggest that other members of the Conference apply to the Society, for I believe that they would gladly provide for the pay of a man in every station where any amount of literature can be sold. Books in ten languages and dialects have been sold. Among these have been nearly two hundred of the Gospel in Rangdania Rabha, which I translated with the help of native assistants.

In speaking of literature it occurs to me that it might be of interest to mention that Rev. Passmore of the C. L. S. was with me for a day in Goalpara, and the C.L.S. is anxious to do work. I should have put it—to put out literature for the people of Assam. They work only through the societies at work, in fact, put out such religious books as are sent in and approved by committees formed in each language area. As we are all in need of more literature, here is an opportunity to have it put out without the expenditure of a cent by the mission.
The needs are similar to those in most stations. More teachers and preachers. But it seems to me that the Mech (Kachari) work in the northern part of the district extending all through the Kamrup District is the most pressing. A missionary is needed for them. If a man could be located somewhere near the border between Kamrup and Goalpara and have the charge of that work I believe that in a few years there would be a great ingathering from that people. Sarcely less important than the Kachari work, I feel the need for a second man at Goalpara. Not for the work in which I am engaged but a member of the Garo Mission to look after the Garo Christians and to work for the heathen between the hills and the river. Of course the benefit of having a fellow white man near is a feature, though secondary, but the necessity has forced itself on me more and more as I remain at Goalpara. I have been asked to keep my hands off the Garo work, and have done so, but I cannot close my eyes to the great need for a Garo Missionary at Goalpara.

Statistics.

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<th>Schools</th>
<th>No. of Schools</th>
<th>Pupils</th>
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<tr>
<td>Village Schools</td>
<td>6</td>
<td>79</td>
<td>For four Rabha schools 280.</td>
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<table>
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<th>Year</th>
<th>Churches</th>
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<td></td>
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<td>Baptist.</td>
<td>Ex.</td>
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<td>1</td>
<td>41</td>
</tr>
<tr>
<td>1909</td>
<td>1</td>
<td>4</td>
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Gauhati.

Rev. A. E. Stephen.

At the time of last Conference there was one Missionary family and one lady missionary on this field.

Missionary Force. Miss Wilson was joined by a companion and helper in Mrs. Lindeman in February 1907, who left for Australia in October 1909. Mrs. Stephen and our three daughters sailed for Scotland in March 1909. The work of this field as in former years has been progressing favorably.

The Schools.

The schools at the beginning of 1907 numbered 23, and during the three years three have dropped out. Although the number of the schools has decreased the attendance has steadily increased.

The schools are growing in efficiency, and the teachers are beginning to realize that the quality of the schools depends on their efforts.

In 1908 the Kamrup Baptist Association appointed an Inspector of Schools, Sri Bangalsingh Momin, whose work was to visit the schools three times in the year, and to promote the scholars from one class to another. In several instances, the Government Sub-Inspector promoted boys which Sri Bangalsingh considered unfit. This proves that the latter, although a Garo Christian appointed by the Christians, was not lenient, and did not promote the scholars promiscuously. He was paid Re. 1 for each visit by the village. No work no pay. He with the missionary has been insisting on a daily 4 hours' school session in every village receiving Government grant-in-aid.

A committee of three has been appointed in each village to look after the school, grant leave to the pundit, and to report to the inspector or the missionary any mis-
conduct or failure of duty on the part of the teacher. The result of these appointments are seen, if you turn to the statistics, to be an increased attendance.

The missionary presented the need of furniture for our village schools to the Director of Public Instruction, who promised to consider the matter. In November 1908, Rs. 200 were granted on condition that the Christians give Rs. 100. This they had promised to do some time before the missionary mentioned the matter to the Director. This money has enabled me to place in each of our Government aided schools, which are seventeen, a blackboard, an easel, a map of Eastern Bengal and Assam, and a Ball Frame of 10 and 12 rows. These have not only beautified the schools, but have been a means of increasing the interest of teachers and taught.

There are more reading in the first and second classes than in any former year.

In April 1909 an Upper Primary School was opened in Gohalkona and another in Joypur. New Schools in Gohalkona and Joypur.
The former was to be for the whole Christian community, but the Joypur people saw the need of one at their corner of the field, so opened one. The Gohalkona School is according to the rules laid down in the Assam Manual. The teacher, a Christian Rabha (is married to Mary who was a prominent worker in the revival in Nowgong before and during last conference, and who was a teacher in the Nowgong Girls' School for several years), holds a Middle Vernacular Certificate and is paid Rs. 15 per month. The Christians have promised to pay Re. 1 per house to meet the expenses of this school, and should this not be sufficient, the women have promised Rs. 150.

Eight Maps, one Globe and one Ball Frame, one Blackboard and Easel have been placed in the school at a total cost of Rs. 43-11-0. The school is in one of our healthiest villages and has a compound of 300' × 250'. There are 12 names on the roll.

The Joypur Upper Primary School is financed by the Joypur church and has 11 names on the roll.

These are the first Upper Primary schools opened in our Christian villages in this district. My predecessors, whose
labors were abundant in education, will rejoice with us in this development.

The Government Inspector has been interviewed regarding Government grant-in-aid for the Gohalkona School, and according to his instructions a request has been sent him and a grant is expected to be given commencing April 1910.

In order that the teachers may grow in knowledge and give themselves to reading, two annas per month has been kept back from their salaries, and books have been sent them at Calcutta prices post free. Several teachers have benefited very much by those books, while others have laid them aside for future use. By this plan a stream of the newest Assamese and Bengali Christian literature is entering our Christian communities. I have suggested to them having a reading club once or twice a week and utilising those books for the instruction and edification of their brethren.

The year closes with 2 Upper and 19 Lower Primary schools, two of which have been supported by the Christian women during the three years.

The Kamrup Baptist Association has supported 4 boys, two of whom read in the Gauhati Government School and the other two in the Jorhat Bible School. Two receive Rs. 6 each, and the other two Rs. 5 each per month.

The converts during the three years under review have been mostly from among the scholars of our village schools.

THE CHURCHES.

There are five churches in this district with a membership of 1,026 at the end of 1908. In fact there are 21 churches receiving and disciplining, doing all that an organized church is doing and should be called churches; but owing to the early departure of the missionary on furlough he has not thought it wise to make any change, but leaves them in relation to their members as he found them three years ago.

For the three years under review the number of baptisms has not been as many as in former years. In any village where Christianity is professed by four-fifths of
the inhabitants there is always the danger of receiving those whose spiritual condition is doubtful; therefore the missionary has cautioned the churches against showing to those who seek membership a liberality which is not according to the Gospel of Christ. Quality is more to be coveted than quantity and the latter will not decrease, if the former has its proper place.

There is only one ordained pastor and three unordained. Pastors. One of the latter has been recognized by one church as God’s servant to administer the Lord’s Supper and Baptism in that church. These pastors receive a salary, but the sum varies so that it would make this report cumbersome to mention them. In one church the pastor has begun to receive one rupee per house as salary, while the others are moving into line. Nearly all the Christian communities are suffering from the lack of spiritual men capable of imparting the Bread of Life.

In the Bible Class, which has been held for three consecutive years (in the month of October), the missionary has aimed at helping spiritual men to impart the truth to others. The need for such classes is very great. The class held in October last was the largest in attendance of the three. Several have requested that the missionary settle for one month in their village and give the Bible Class teaching to their brethren there. An attempt has been made to fulfil such requests, but the demands for him elsewhere prevents his tarrying so long in one village.

The spiritual condition of the churches, if judged by their gifts, shows, by a glance at the statistics, that they are making progress spiritually; but the disappointing thing is that such large sums are spent for themselves, while little or nothing has been spent for sending the “Glad Good News” to the heathen. A church is not where she ought to be, if those in their darkness are left alone and no effort is put forth to give them The Light of Life. Their expenditure for themselves and the mite for evangelistic work has been compared on the blackboard. The missionary has been and is pressing them to open a “Foreign” Mission Station on the North Bank among the thousands who have never heard the Saviour’s name, in
order to bring into the fold those about whom Christ said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The missionary has made an appeal in almost every village for one rupee per member for this glorious work. The response has been gratifying, and one church has decided to give three-fifths of her income for this work.

A task which does not fall to every missionary has fallen to me. That is, the writing up of the general record of baptised converts of the A.B.M.U. in Kamrup in the book which contains the first converts' names. Those baptised since the opening of work here number 2,184 souls. During the last twelve years 826 have been baptised; of these 569 are under 20 years of age and 372 under 16 years. This shows what a large number of young people are in the 5 churches. What a promising field for spiritual development and service! Here is where the missionary should give his time and strength.

In the Fall of 1908 a Sunday School in every Christian village was re-organized and the classes chose their teachers. Every Superintendent was handed a year's supply of monthly report forms with instructions to send regularly a monthly report, but only 3 or 4 have sent them. There are only 3 or 4 Sunday Schools which are really part of the church work and being conscientiously carried on.

Three evangelists have been supported by mission funds most of the three years. Two have given most of their time to touring on the North Bank while the other has concentrated his labors in the town and surrounding villages. In two places on the North Bank the people have invited the evangelists to come and remain with them and teach them. The work is very hopeful and the outlook is bright. Many tracts have been distributed and Gospels sold. I regret that, for lack of funds, I have been unable to do any touring on the North Bank during this period. The railway is now open, and this will be a great boon to the ambassadors of Christ bringing them into easy touch with the many unevangelized thousands. Calcutta can be reached in 26 hours.
One evangelist has been supported by the Kamrup Baptist Association for nearly 18 months. He has given his time to the Rabha-Kacharis on the South Bank, south of the Trunk Road, leaving a very large Assamese population untouched. Several Rabha-Kacharis have entered the church as the fruit of his labours.

The M.P School teacher (Amul-Rabha) has, since his residence in Gohalkona, preached regularly in the Thursday market and has visited several villages. The scholars have shown a readiness to help in this work.

The Station.

The missionary regrets that so much time has been spent at his desk doing work which could be done by an office helper. Such is "Cent wise and Dollar foolish," and should be changed. He took his first year's examination in Assamese in July 1908 and secured 70%. He has preached, since coming to this country 18 years ago, the Glad Tidings of Salvation in four languages or dialects. Two of these he hopes to use on his return from furlough.

The regular Lord's Day services have been conducted and the missionary has, when in the station, taken the morning service. He has given a course of Bible-Readings on such subjects as, "What has been given to the believer in Christ?" "The rule of the Father's house." "What has God given to His Son?" "The Tabernacle," etc.

The evening prayer-meeting, also the Wednesday prayer-meeting, has been conducted by the evangelist and the Christian boys.

The open-air meetings have been well attended, and the Christians have given great help in this work. They have been encouraged to speak a word for Christ, and their simple testimony has, I trust, been a help to many. Among the workers at these meetings the Gospel is sometimes preached in 3 or 4 languages. During the rains regular Bible instruction for one hour three times a week has been given to the Christian young men and others.

The sale of literature for the three years amounts to about Rs. 740. The Garo Christians have been anxious to obtain the New
Testament in their own language in the Bengali character, and have been paying Rs. 2 and Rs. 1-12 for same, and Rs. 2-3 for New Testament with Genesis.

Much work has been done, and the Lord knows how much more His servant has desired to do and how much has been left undone. Faithfulness has characterized all His gracious dealings with His servant and his family; and at the close of his second term of service (14½ years) he would call upon his soul to magnify the Lord His God. "Thanks be unto God for His unspeakable gift."
### Church Statistics

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<th>Year</th>
<th>Churches</th>
<th>Branches</th>
<th>Ordained Pastors</th>
<th>Unordained</th>
<th>Increase</th>
<th>Decrease</th>
<th>Membership at close of year</th>
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### Contributions

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<tr>
<th>For Church expenses, support of Pastors, etc.</th>
<th>For education</th>
<th>For Home and Foreign Missions</th>
<th>Total</th>
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<td>Rs. As. P.</td>
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## School Statistics.

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<tr>
<th>Year</th>
<th>Number of pupils</th>
<th>Number of schools</th>
<th>Number on Roll, March 31st</th>
<th>Average number on roll during the year</th>
<th>Average daily attendance</th>
<th>Received from Government Grant-in-Aid</th>
<th>Contributed by villages</th>
<th>Total for village schools</th>
<th>Total for village schools and pupils studying in station</th>
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<tr>
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<td>Paid for their support</td>
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<td>Boys</td>
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<td>Total</td>
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<td>649 8</td>
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* Five boys read 4 months in the Mission Station School.
† This amount includes salary of teacher, Rs. 56.
‡ This includes two boys in Jorhat Bible-School who received Rs. 5 per month each from the Kamrup Baptist Association.
Women's Work in Gauhati.

Mrs. E. Lindeman.

In March 1907, I began to visit Assamese and Bengali Zenana Work: Zenanas in the town, and found that in nearly every house the women understood Bengali. I was thankful for this, as I already had a working knowledge of Bengali, so was glad to resume work in that language.

I also found that Bengali Gospels, hymn books, and several other publications as "Daughters of Light," "Pandita Ramabai," "Just Balances," and many others which we have in Bengali, were readily bought in almost every Zenana I entered; so I always carried a good supply of literature for sale, as well as a variety of tracts for distribution. I might mention an instance which convinced me that Bengali was preferred. I gave a woman who is favorably disposed towards Christianity a presentation Gospel in Assamese, thinking she would understand it better in her own tongue. When questioned about it on my next visit she said, "If it had been Bengali I would have liked it better."

We have over 200 houses open where we may proclaim God’s good-will towards men in giving the world a Saviour. Hearts are often touched as they listen to the story of our Saviour’s life, and the women often exclaim, "How good and kind He was!" As we leave them they invite us to return soon, saying, "We like to hear those beautiful words and hymns." All are very fond of our singing, and sometimes we wonder why they do not accept Jesus as their Saviour; yet to some of these women the religion of their forefathers is very dear to them. An intelligent woman, who had listened attentively to the Gospel several times, said one day with tears in her eyes, "Yes, it is beautiful and good, but I cannot forsake my own, and the religion of all my people": it meant too great a sacrifice to her then, yet one hopes with further knowledge she may come to yield up all for the Lord, who died to save her.

Muhammadan women generally are not so friendly as the Hindus. Those of you who work among Moslems know how bigoted
an ignorant Muhammadan can be, and that it is not possible to always avoid disputes, when we declare Jesus to be the Son of God and the only Saviour of men. Still some are friendly and a few will buy an Injeel, while others are afraid to read it lest they be made Christians thereby. However, we know Hindus and Moslems alike are sinners like ourselves needing Salvation, and our Master has hidden us tell them also that He died to redeem them, and until they all hear that message, we cannot withhold the Light of Life from them.

Someone may ask, Do all give you a welcome? and our answer is, No, some few have told us plainly they do not want us. I can only remember once being turned out of two courtyards; in one case the priest of the family came upon us in the midst of a lesson, began scolding and beating the women and girls, and commanded us, in anything but polite language, to step out. This priest’s influence hurt our work in several houses in that quarter.

Progress in work of this character is not easily defined, though there are encouraging signs, which cheer the sowers of the seed.

We believe many are thinking of the way of Salvation through Christ Jesus, and I hope you will some day hear and rejoice with us over many of these dear women coming out of the darkness and superstition of heathenism and every false creed, into the light and liberty of the children of God.

During my stay in Gauhati a weekly Bible-Class has been held either in the town or at Ulispur for the Christian women. I found they knew so little of the Bible, so how could we expect them to obey its precepts and commands; and one just longed to have them know Jesus, as their best friend, who could and would save them from the power of sin in their daily life, so that their lives would witness to all around, that they were new creatures.

Then, if zenana and school work is to be carried on, we must teach and train our Christian women and girls. I don’t think you could find another province in India with so few women workers. The work for women should
advance with, and go hand in hand with, that for men, if we would have true progress. I am sorry to have been obliged to leave work, but a furlough was necessary after a residence of 14 years in India. May the Lord of the Harvest send forth laborers into His harvest.

Gauhati Girls' School.

_Miss Isabella Wilson._

In reviewing the work since we met last, so far as my part is concerned, it has been full of all kinds of experience and many discouragements, yet, filled too with numberless blessings.

**The Day School.**

Practically speaking, the school is made up of Hindu and Mohamedan girls, and like all schools of this kind, they come and go continually. As the old ones leave, the new ones take their places. The chief cause of this is the great fear of the parents, and why this fear? It is quite natural that the child sings in the home the hymns learned in the school, and of course tells about the new God of whom she has heard. The parents hearing this are quite sure their little ones will become Christians if they stay long enough in the school. I have tried to keep track of those withdrawn for this reason, and I find that they are generally sent to the Girls' Bengali School. So this shows there is a growing interest in the education of girls.

Another reason for the withdrawal of larger girls is the early arrangement for their marriage. Generally at the age of nine and ten, and often earlier, the betrothal is made, and then the child says “good-bye” to the outside world, and enters the Zenana, where she is taught in household duties till the marriage day.

Within the past year and a half four girls left for this reason, and I don’t suppose any of them were over nine. This accounts for so many young children in the school during the past two years.
One thing of interest is, that a number of girls have come from a Hindu village about two miles from the Mission Compound. This is the first beginning they have made to educate their girls, and the encouraging part is, the girls are taking a great interest in their lessons, and seem anxious to advance. When they first came, I didn’t expect they would stay many days, for it was the raw material in the real sense of the word—perfect little "Topsy," and obedience an unknown word to them. However, they did stay, and have been the most faithful in attendance. The change in their personal appearance and behaviour has been marvellous; and if they continue to come, I hope to see still greater changes in their inner lives.

ENCOURAGEMENTS.

A year and a half ago three girls were suddenly withdrawn and immediately sent to the Girls’ Bengali School.

I sent to their homes to ask why they had left, for two of them were the older girls, and making good progress. The old story—"Nothing the matter with the school, only our girls are beginning to keep too many words in their minds about the Christian religion, and what will the result be if they hear this for many days?—Christians!" However, eight months later two of these girls returned, and last month the third came back.

Last July I had to part with the teacher as her people removed to another station. She was a young Hindu girl and had been in the school about two years and a half. From the beginning I was very much impressed with her, and as she was kind and gentle, she was a great favorite with the children. She knew little about our religion, but from the first she came of her own free will and sat with the little ones as they were having their religious instruction. Not only this, but she memorised Scripture verses and the 1st Catechism with the children. She was kept supplied with religious literature, and at her own request she was given a New Testament.
The reading of this I directed as much as possible. At this stage, opposition to the reading of the Scriptures arose in her home, and she had many trials because of this. However, the result was she told her parents just where she stood, and asked their permission to make it known and come out on Christ's side. Her parents object, but she is still firm in her belief, and we hope that the way may soon open when she can come out and openly confess Christ as her Saviour.

Another case of interest was one of the older girls who came for about a year. She also wished to become a Christian, but the circumstances were such at the time, that it was thought best for her to wait and have more teaching. Shortly after this, in a marvellous way, we were able to rescue her from the hands of her brothers, who had evil plans made for her, and so for safe-keeping, last March, she was sent to the Nowgong Boarding School. Since then she has been baptized, and promises to make a good woman.

So although there are many discouragements in a school of this make-up, nevertheless, one never knows from how many little hearts the seed, as it is sown, will spring up and bear fruit. The great drawback at present is the lack of a trained teacher. Since Mrs. Lindeman's departure in Oct. one of the Biblewomen has given some help in the school, but as her mind does not seem to run in this line, it is not very satisfactory.

Instead of having the Bible-Class and the Prayer-Meeting combined as heretofore, the Bible-Class is held twice a week, and the Prayer-Meeting as usual. During the past year, two of the women came to school for an hour a day and now they can read their Bible. It has been my aim to get all the women to learn to read, so that they can improve their spare time in studying God's Word.

In closing I would say, there has been a gradual advance in the Women's Department. By the zenana and school work we are not only getting into the homes, but also into the hearts of the women and the children. In our Women's Prayer-Meeting, we have noticed a decided change in the spiritual life of our Christian women, and it is hoped that this will be a continual growth.
Nowgong.


Rev. and Mrs. P. H. Moore were on the Nowgong field during 1907 and up to Sept. 1908, when Mrs. Moore left for furlough and was followed by Mr. Moore in Nov. 1908. Rev. J. M. Carvell arrived from furlough in Nov. 1908, and took charge of the Nowgong field from Mr. Moore in addition to his own Mikir work. Mrs. Carvell joined him in the following March. Rev. and Mrs. P. H. Moore arrived back from furlough on 1st Nov. 1909, and took charge of their Assamese work again from Mr. Carvell, and continue to the present writing. Rev. and Mrs. George Strouse arrived at Nowgong on 11th Nov. 1907, designated to be associated with the Moores in the work of the district. But on account of the breakdown of the health of Mrs. Strouse, their stay was for one month only, and on the 11th Dec. they started on the return journey to America.

Miss A. E. Long was in sole charge of the Woman’s Department at Nowgong till 17th Nov. 1907, when she was reinforced by the arrival of Miss Helen B. Protzman as her associate. In March 1908, Miss Long’s health necessitated her taking her furlough which was then due; thus leaving Miss Protzman in charge, when she had only about 4 months’ experience on the field. She has since then been in sole charge of the Girls’ School and all the work of the Woman’s Department up to date, as Miss Long’s health has not yet permitted her return from America.

These have constituted the Missionary Staff during the past three years for the plains’ portion of the work, with which this report deals.

In thinking of my own part of the work during the two years I have been on the field, I do not find any special features that need be recorded here. The general evangelistic work in the town and villages, and among the Christians and non-Christians, varied here and there by a little literary work, have taken such of my time and strength as was left from treasury and outside committee work.
Mrs. Moore’s Work also has been on the same lines as that of previous years,—teaching children by the wayside when on her evening walks, and visiting a few native women in their homes.

Miss Long’s work during the early months of 1907, in addition to the care of the Girls’ Mission School with its Boarding Department, consisted largely in following up the work of the revival, so as to make it fruitful among the women of the whole Christian Community. Her visits to the Upper Assam Association, with some of the boarding girls, was the means of awakening increased interest among the Christians in the education of their girls, and drew so many new pupils that the dormitory became overcrowded and she had to refuse further admissions for lack of room.

Quite naturally a large part of Miss Protzman’s time from the date of her arrival was given to the study of the Assamese language, in which she made surprising progress, so that she took her first year’s language examination at the end of 7 months, and was ready for the 2nd exam. at the end of 12 months, instead of two years. While carrying on her language study, in addition to the oversight of the boarding girls, she had very little time for evangelistic work. During recent months, she has been teaching in the Day School, and laying plans for increasing its efficiency and also for raising it to a higher grade, to enable her to train teachers here for other schools.

Plans are under consideration for the enlargement of the boarding plant to make it large enough to accommodate 80 pupils,—and also for a new school building, which would give the proper facilities for doing the work of the school under favourable conditions.

The Churches.

The number of the churches remains the same as I reported 3 years ago. Nor have any new centres been opened where religious worship is regularly maintained. This is a disappointing showing, after so glorious a revival as was in progress at Nowgong three years ago. In fact I feel a baffling difficulty in trying to record our
recent history. After so real an awakening of God’s people as we have had, one naturally looks for an increased ingathering into the churches. But the statistics do not show any such increase of baptisms over the numbers in the years immediately preceding the revival. It would perhaps be natural and easy to draw the conclusion that the revival was a mere passing wave of physical excitement, without spiritual significance or power. But such a view is repugnant to my heart’s deepest experience, and my observation of lives about me. Here and there I catch glimpses of the struggle that is going on between the contending forces of good and evil, of light and darkness in those lives. What I see is but a partial and fragmentary view. The long line of battle God sees.

It is written of Moses that when he had been with God in the mount for 40 days, his face so shone with the glory that the sons of Israel could not look intently on his face. Yet that glory was passing away and Moses put a veil on his face in order that they should not intently look on the end of the passing glory. But though the glory passed from his face, there remained the strength and inspiration for the 40 years’ pilgrimage with all its hardships and struggles.

When our Lord Jesus was on the mount of transfiguration he received from God the Father honor and glory, and there the disciples saw his glory. But when He descended to the multitude, what impressed the people was not the brightness of his face, but they were all amazed at the mighty power of God. The glow of the enthusiasm of the revival has passed away, like the passing glory from the face of Moses. Yet I believe the revival was from God, and has given our Christians a new insight into Christianity, and the power of the Holy Spirit.

My aim and effort now is to get the Christians to understand and feel that the revival stood for much that has not yet been realized, and that our duty now is to go on striving for those fruits that we have not yet gained, and that the real test of the value of those blessed experiences which we so much cherish, is not the passing ecstacies, but the permanent forces that remain to gird and nerve us for the good fight of faith.

At present each of the village churches is struggling with its own local problems. At Kothiatoli, persecution of new converts
is prominent. At Balijuri they want a renewed and enlarged Chapel, but don’t feel equal to the task of rebuilding. At Tapatjuri they have put up a small Chapel during the past year: but ask for educational facilities, though there is a Govt. Lower Primary School within a mile. At Udmari a number of exclusions are due to secessions to the G.E.L. Mission, which keeps a Catechist close to our people there.

The Lengteng Church remains almost stationary. Borpani is another church that suffers the fate of so many Tea Garden churches, on account of the transitory and migratory life of the membership. But during the three years, the church has removed from the Tea Garden to the village, and there are now more hopeful tokens of permanence and growth.

The problem of consecrated, trained, effective leadership for our churches is still unsolved. How can they be strong and aggressive till they are rooted and grounded in the truth? How shall they be thus established, till those who minister to them the Word of Life are themselves more than children in understanding of the great verities of our faith?

I append a table of statistics for the churches of the district. I think the figures for membership are nearly accurate. But I don’t place much reliance on the figures for the contributions. I find it very difficult to get accurate returns for these, as accounts are not systematically kept in our village churches.

Our Sunday Schools continue practically the same as recorded in my last report. We have the material for enlargement in this line, so far as pupils are concerned; but leadership and an impelling force are needed to accomplish what needs doing in Sunday School work.

I regret that our Hill Tribe Mission Schools, about a dozen in number (as per appended table), and which are supported by Government grant-in-aid, do not yet show any marked improvement over their previously recorded condition. Now and then a pupil graduates from the Lower Primary Course. But most of them are in the 4th Class, and have no higher ambition than to learn to read and write, and that imperfectly.

The Mission Girls’ School in the Station has a good attendance and does good work. An effort to have a better
trained staff of teachers is in progress. The difficulties in the way of advanced female education are formidable. But Miss Protzman, who is now superintendent of the school, is hopefully facing them.

The Association of the churches of the Nowgong District meets annually in February. Under the impulse of the revival we added a fourth field evangelist to the three that we have supported in former years. But I find that this year the funds are running very low. Whether we can maintain the four remains to be seen.

Aside from the evangelistic work which the Association carries on, we need such an organization to help blend into one the heterogeneous classes of which the membership of our churches are composed. The annual gatherings do good in this respect.

**Table showing attendance at Nowgong Station School.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total pupils on the roll</th>
<th>Average on roll for the year</th>
<th>Average daily attendance</th>
<th>Amount of Government grant-in-aid</th>
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<tr>
<td></td>
<td>Girls</td>
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<td>62</td>
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</tr>
<tr>
<td>1909</td>
<td>73</td>
<td>56</td>
<td>17</td>
<td>66.8</td>
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</table>

**Table showing number of Hill Tribe Mission Schools and attendance and cost during three years.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Total pupils on the roll</th>
<th>Average on the roll for the year</th>
<th>Average daily attendance</th>
<th>Amount paid to teachers and stipends for Government grant-in-aid</th>
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<td>260.4</td>
<td>176.1</td>
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<tr>
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<td>245.0</td>
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## Table showing record of Churches in Nowong District for the year.

<table>
<thead>
<tr>
<th>Year</th>
<th>Name of Churches</th>
<th>Membership at beginning of year</th>
<th>Baptisms</th>
<th>Restored</th>
<th>Dismissed by letter</th>
<th>Excluded</th>
<th>Membership at end of year</th>
<th>From Home Society</th>
<th>From Missionary</th>
<th>For Church expenses</th>
<th>For Sunday School</th>
<th>For Association</th>
<th>For Bible School</th>
<th>Young men's gift</th>
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<tr>
<td>1908</td>
<td>Nowong</td>
<td>118 1</td>
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<td>2 3</td>
<td>6 115</td>
<td>115</td>
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<td>21 4</td>
<td>12 0</td>
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<tr>
<td></td>
<td>Udmar</td>
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<td>1 1</td>
<td>2 5</td>
<td>6 122</td>
<td>122</td>
<td>64</td>
<td>64</td>
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<td>32 0</td>
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<td>Baljuri</td>
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<td>Tapatjuri</td>
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<td>21 476</td>
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<td>107 5</td>
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### Contributions

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<th>For Association</th>
<th>For Bible School</th>
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<td>2 4</td>
<td>12 13</td>
<td>12 0</td>
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</tbody>
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### Notes
- Rs. 80 a memorial gift for a Bell in memory of the late Deacon Prabhu Dyal, given by his widow.
- Rs. 25 in rice for School Teacher.
Nowgong Girls' School and Boarding Department.

Miss H. B. Protzman.

I can make no report of Miss Long's work since the last Conference, as she went home without leaving a report. We have no Zenana work, and I have done no touring in the District, so this report will be confined to the work of the Station School including the Boarding Department for the last two years.

Boarding Department.


Of the 22 non-church members, at least 12 are under 9 years of age, and only 2 are over 11. We have refused to allow some of the children to receive baptism, because we felt they were too young to realize the importance of the step.

Since the revival in 1906, the girls have of their own will held prayer-meetings every night. For almost two years, they also held a noon prayer-meeting. These evening prayer-meetings are held in two groups, the older girls in one, and the younger children in the other. In order that the girls may feel that these meetings are entirely their own, and that there may be perfect freedom in the meetings, the missionary and the matron rarely attend.

In addition to the regular Bible Study in the Day School, the girls of the Boarding School are required to memorize Scripture passages, which they repeat at the morning prayer-meeting. We try also to impress upon our girls the necessity for definite, regular intercessory prayer, and to train them in it.
NOWGONG GIRLS' SCHOOL.

DAY SCHOOL.

Number studying, 80 (approximate)—Middle Vernacular, 1: Upper Primary, 3: Lower Primary, 76. From Boarding Dept. 35: other Christian children, 39: Hindu, 5: Musulman, 1: Teachers, 4. Pay of teachers ranges from Rs. 8 to Rs. 20.

Our Head Pundit has a M. V. teaching certificate. Three girls were sent to Calcutta to study for two years, and have just returned, two of them having obtained Junior Teachers' Certificates. One of these girls is a graduate from M. V., the other from U. P. Owing to our cramped quarters and insufficient equipment, our work has been much hindered. Frequent illness among the teachers has also seriously retarded the progress of the school.

We are trying to raise the standard of the school, and hope, now that we have trained teachers, to get the work properly organized. One of our greatest difficulties has been, is, and probably will continue to be, to get and keep trained teachers. But in spite of all hindrances, we have maintained such a standard of work that some of the Hindus are beginning to prefer to send their girls to our school, rather than to the Nowgong Girls’ School, in which Bengali text-books are used, though they know we will give Bible teaching. I have not encouraged any non-Christians to send their children to us, as we have no room to properly care for our Christian children.

Our girls have Junior C.E. Meetings Friday afternoon, and a union meeting with the boys’ C.E. on Saturday evening. The older girls take turns in conducting the Wednesday morning Chapel exercises, and the girls in the Boarding School give Scripture lessons at our Saturday morning prayer-meeting. We have also conducted a Sunday afternoon Bible-Class.

The women’s prayer-meetings in the Station are conducted by the women themselves, the missionary being unable to attend on account of having class work at the hour of the women’s meeting.

In 1907, Miss Long held a Bible-Class for one month for
the women of the district. A few women from the village church came into the Station for that period. This class will be resumed on her return.

The well that we have so long needed for the Boarding Dept. was made in the spring of 1909; also a cemented masonry sink and bathing place and drain. Mr. Carvell's efficient work in the construction of these secured their completion within the appropriation.

Golaghat.

Rev. O. L. Swanson.

In reviewing the Lord's work on this field for the last three years, I thankfully acknowledge God's mercies in the encouragements he has given us in the efforts made for his kingdom.

There has been no change in the Mission force during the time under review. Rev. O. L. Swanson has been on the field during the entire period, but Mrs. Swanson left for America for a well-earned furlough in April 1909, where she hopes to remain until the writer may be able to join the happy family.

As in former years, the missionary with evangelists have devoted most of their time in caring for the churches and preaching to the heathen up and down this field.

We gladly record that the preached words has been demonstrated by the Holy Spirit, in that souls have been saved in greater number during the last three years than in any previous year of my mission experience.

Since the revival in 1906 in the churches of Badulipur and Golaghat, there has been also a desire manifested in many other centres for like blessing from above. That these blessings may be realized, several churches have held what we call "small hobas" for the deepening of the spiritual life. It is needless to say that when God's people come together for this one purpose, God, in return, has been pleased to pour out His blessings; and at times the promises given in Joel 2:28-29 have been literally fulfilled.
As the spiritual life has been raised to a higher level among the churches, a spirit of willingness to give for the Lord’s cause has been very marked. In former years, it was with greatest difficulty a few annas could be collected for work outside of their own church work, but today many of the women will give Rs. 4, Rs. 5, Rs. 10 and Rs. 12 for the preaching of the Gospel among the heathen.

Because of such willingness to give, the Associational Committee has been able to send out and support at times as many as seven Evangelists for the preaching of Christ among the heathen. Six workers have been employed by the mission, among whom four have devoted all their time in Evangelistic work and in visiting the weaker churches. It is noteworthy to mention that among these six, Tonuram Hoikia, the ordained man and specially gifted, has proved himself to be a most valuable helper in every way.

For the purpose of giving to all the workers a better knowledge in the Word of God, a Bible-Class has been held for one month each year, beginning on the 15th of Sept. and closing Oct. 15th. The class has been well attended, and there has been ample evidence of good result from this work.

The Boys’ Primary School in the town has done and is doing good work among the class of boys that come in from the Mikir hills, tea gardens and villages near by. Very few boys ever stay long enough to give them anything above the Lower Primary education. Yet with the religious teachings which they receive in our school, which often leads to conversion, we feel that the expense made for this school is well repaid.

There is at present six village schools in the plains and six in the Mikir hills connected with this station. These village schools are far from what we should like them to be, mostly because of the lack of the parents in seeing that their children regularly attend the school. Also because of the low standard of our teachers. There is now in the near future a brighter hope, as we look to our Training School in Jorhat to supply this great need. I have now three young
men educated in this school, ready to take up work in important centres.

The teachers in the Mikir hill schools are all Christians, and they are expected in their places and vicinity to do Christian work, and in this way the good seed is being sown for the harvest of souls.

The outlook for progressive work, among all classes of people on this field, was never more hopeful. Our prayers are that God may thrust forth more men and women, men after His own choosing, to enter into these fields, which are seemingly so ready for harvest.

_Golaghat Statistical Reports, 1907-09._

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>Evangelists and Pastors</th>
<th>By Baptism</th>
<th>By Letter</th>
<th>By Experience</th>
<th>By Resurrection</th>
<th>By Letter</th>
<th>By Exclusion</th>
<th>By Death</th>
<th>Total Members</th>
<th>Male</th>
<th>Female</th>
<th>Total Pupils</th>
<th>Native contribution</th>
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<tr>
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_Jorhat._

_Rev. S. A. D. Boggs._

As Jorhat has, up to the present, been a one man station, the missionary force has remained the same as at the time of our last Con-
ference. Malaria compelled Mrs. Boggs and Horace to go to Darjeeling for a change in 1907. In the spring of 1908, a change of schools for the children having been decided upon, and Mrs. Boggs' health not being entirely satisfactory, she with the children left for Mussoorie, the plan being that Mrs. Boggs remain in that station during the summer. In about two weeks after her arrival there, she was taken with typhoid and for weeks her life hung in the balance, but prayer was heard on her behalf and she was graciously spared to our work, in the plans for which her advice and active co-operation have been an important factor. The writer wishes to record with thankfulness that, without rest or change, he has been able to remain at his work during the entire period with very little absence on account of illness.

Jorhat is a School Station, so the work of the station centres in the school. At the time of the last report, plans for the establishment of a Normal Department had been formed, and work in this department of the school was begun in 1907. After further consideration and after the selection of the School Board, which occurred in 1908, it was decided to raise the grade of the school to the Government Middle English standard and also to add a Primary Boarding Department. This latter department was felt by the School Board to be a necessity because of the backward condition of education in our Christian communities. It has not been the thought of the Board or of the missionary at Jorhat that this department should be permanent. It has been established to meet present conditions. It is a passing phase of the work, and it is hoped that it can be dispensed with in a decade.

As the attendance in the school remained about the same in 1907 and 1908 as it had been during the first year, i.e., at about 22 to 25, the School Board, at its first meeting in November, 1908, recommended that Rev. Henry Goldsmith visit the principal churches in the Sibsagar and Golaghat districts in the interest of the school. This he did, and the result has been much greater than we had hoped, for, at the opening of the school in March, 1909, pupils, large and small, to the number of
78 to 80 came. This was a surprise to us, and it was thought that during the course of the year many of the boys would return to their villages, but in this we have been happily disappointed, as the year closed with about 75 in all departments.

In the Bible School proper, there have been but from four to nine boys during the three years. In 1907 there were nine: in 1908, six; and in 1909, four for a part of the year. This condition is due to the fact that the boys who have entered have not been sufficiently well prepared to take with profit a purely Bible course, and this coupled with the fact that they are still young and unmarried has made it seem wise to have them take the Government Course of study and thus fit them for the work of pastor-teachers in the smaller Christian communities. While these young men and boys are pursuing these courses of secular studies, it must not be thought that Bible instruction is neglected, for it is the aim to give a course of Bible study which will take him through the entire Bible before he can finish his secular studies.

The Primary Boarding Department has been in operation since April, 1909. The School Board asked the Executive Committee for some aid for this department as it was anticipated that it would not be self-supporting. The School Board had decided to ask the parents or guardians of the small boys sent to this department to contribute according to their financial ability, towards the support of their children. Some give Re. 1; some Re. 1-8; and some Rs. 2 per month. This, of course, would not meet the expenses of the department, hence the request to the Executive Committee. As the Executive Committee were unable to grant any help for the year 1908-09, an appeal was made to the Associational Committees, with the result that from them and from interested individuals and Churches enough money was raised to close the year without debt.

The department is under the charge of the Primary Head Master who looks after the cooking of the food for the boys, their house cleaning, sees to it that they
bathe and wash their clothes regularly, has prayer with them every evening; in short, he has a general fatherly oversight in this department. These boys are required to do their own cooking, brazarding, and all the work about their cook-house and dormitory, and are also taught the smaller catechism and the singing of hymns out of school hours. The cost per boy has never exceeded Rs. 3 per month.

In May, 1908, the Industrial Department was started and has been in operation ever since. This was started for the distinct purpose of furnishing employment to young men who are willing to work to support themselves while in school. At the present time, carpentry only is taught, but it is hoped that other departments may soon be added. The opening of this department was at a very opportune time, as the Government bungalows were being erected in Jorhat and our shop was given the contract for making the doors and windows. These contracts with other small jobs which have come to us have kept this department busy and will keep it so for some time to come if all goes well. Arrangements have also been made with the Salvation Army officials enabling us to manufacture for sale, in the Province, of their Automatic Fly Shuttle Hand Loom. This, it is hoped, will prove a help to our shop.

Believing that this department is deserving of help from the Government, I made application last May to the Lieutenant-Governor for aid for the carpenter-shop and for a weavery which it is desired to establish. I am hoping that enough aid may be secured from the Government in the way of grants for buildings, instructors’ salaries, and paid apprenticeships to put the entire department on a self-supporting basis and at the same time enable from 30 to 40 or more boys to earn their way in school.

Since the departure of Mr. Gurney from Assam in 1907, the responsibility of editing and publishing the Assamese monthly paper Dipti has fallen to Jorhat. This has added very materially to our work, and was undertaken with the hope that someone might be found soon who could better do the work. In addition to the Dipti, we have also translated and put through the press a 2000
edition of the Bible Union Sunday School lessons on the Life of Christ, Junior Grade, the first half of the "Apostolic Church" course of the same series and grade, prepared the second half for press and have translated the Old Testament course of the same series. This last will require revision before it is ready for the press. The Assamese Hymn Book has also claimed much time and thought, but we have received very material help from Mrs. Swanson and Rev. P H. Moore, our co-laborers on the revision committee. The book is now in press and should be out in the early spring.

While not a medical man, this form of service has claimed much time and at times has caused not a little anxiety. During the first two years in Jorhat there was very little call for medicines, but one or two came, were helped or thought they were, then their neighbours came, then neighbours’ neighbours and so on in an ever-widening circle until now, during the unhealthy time of the year, men come from as far as 6 or 8 miles and even farther. While we can, at present, see no direct fruit from this form of work, there are indirect results which may at any time prove to be vitally important in the advancement of the Kingdom of God among our Assamese neighbours. During the past year we have begun to take pay for medicine, but this does not seem to lessen the demand as people seem to prefer to get medicine from us for pay rather than go to the Government Charitable Dispensary and get treatment and medicine free.

The usual church services have been kept up regularly.

Jorhat Church. During the school year we have preaching services, Sunday School and an evening prayer service on Sundays a church prayer-meeting on Wednesday evening and a good Christian Endeavour Meeting on Friday evening. Our C.E. Society sent two delegates to the World’s Convention at Agra, paying one-half of their expenses besides contributing a piece of Assamese Silk to the "Sale of Work" held in connection with the Agra Convention. The price of this silk was Rs. 16. The spirit manifested in our prayer-meetings has been good—above the average—until near the close of the year when, perhaps, we were all a bit tired.
A Biblewoman has been employed for two of the three years to visit in the village homes about us. We confidently expect to reap from this work. During the years 1907 and 1908, the teachers and missionary with bands of boys visited near-by villages and the station on Sunday afternoons until the coming of the rains prevented, but during the past year we have all felt the need of some time during the week when we could have a little rest and have been compelled to discontinue these evangelistic visits. This is much to be deplored but has been necessary.

The work is great and is vitally connected with all the work of the valley. To some it might seem discouraging when it is realized how very near the bottom of the educational ladder we must begin, but our eyes are not on the present. By faith we see in our Assam churches, which have grown strong, men filled with the Spirit, able to minister to the deepest need of their fellows, and realize that this has all grown from the small beginnings of the present. Our God is great and can do marvellous things. In Him is our hope, our trust.

**Jorhat Church Statistics.**

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\text{Contributions to all purposes} & : 1907, \quad \text{Rs.} \quad 143 \quad 15 \quad 9 \\
& : 1908, \quad ,, \quad 137 \quad 14 \quad 9 \\
& : 1909, \quad ,, \quad 155 \quad 4 \quad 0 \\
\text{Total Rs.} & : 437 \quad 2 \quad 6
\end{align*}
\]
Sibsagar and Dibrugarh.

Rev. C. E. Petrick.

God is my refuge, and God is good,—these have been the mottoes of my life and work during the last three years. Though alone and my loved one far away in Jesus’ keeping I have been safe as well as those in the dear home-land. A true missionary is a fellow-worker with God, and as such, he is busy as long as the day lasts. We know well what the Prophet says: “And all the end of the earth shall see the salvation of our God.” The Christian Church must occupy the whole world for our Lord and Sovereign Jesus Christ. As His humble servant I have tried to follow him, wherever he has led me.

Since the 20th Nov 1909, Rev. Joseph Paul has joined me in proclaiming to the multitudes surrounding us, “Christ is yours and you are Christ’s.” As in former years I have spent much of my time touring in the districts of Sibsagar and Dibrugarh. From October till the beginning of July I generally have been on Mission tour. Sickness has several times interfered with His work, often my strength has been taxed to the utmost. The seed-sowing has not been in vain, old churches have been strengthened, new places have been opened for the Gospel.

An interesting work has been started in Ghorpholia, a new village between Gabru-parbat tea-garden and Nagnijar tea-garden. It is a new village, but already gives good promise of growth. We have at present 16’members there. Some churches have grown very rapidly, especially Mathurapur and Nimaigarh,—both are village churches with plenty of room to grow in a very rich part of the Sibsagar district. Five years ago the land on which we now find the prosperous church of Nimaigarh was a wilderness under the Naga Hills. Now we find there the comfortable homes and rich fields of 118 members, frequent baptisms adding to their number. Mathurapur on the Dhadar-ali, 4 miles beyond Dolbagan, is a growing church of 42 members, all baptised converts from Hinduism. A very interesting work has opened among Uriyah
immigrants from Orissa at Dumor Dolong. We have there now 16 members of such interesting people. In Bortani, a village near Sepon tea-garden, we also have found entrance, and we have there now 11 members. We have 16 churches. The four largest churches have each more than 100 members. Tiok has 201 members, Dolbagan 103 members, Bentbari has 104 members; and Nimaigarh, the youngest of all, has already 118 members. On the vicinity of Tenga Pukuri we find more than 300 members in four different villages, all easily reached from Tenga Pukuri.

The largest church is at Tiok. Namsissu about 3 miles from Seleng Railway Station. Most of the Christians there live at Namsissu in the village between Namsissu tea-garden and Tiok tea-garden belonging to the Nakadrairi Tea Company. The Superintendent of that Company built for the Christians at Tiok a very fine church, measuring 64 by 23 feet. A wing to the building contains a very pleasant room and a bathroom for the visiting missionary. The floors of both rooms are cemented. A kitchen and stable are also found in the compound of this church. The whole is to be enclosed by a hedge, a substantial gate will lead into the compound. The church is furnished, has 20 benches and a table. The room for the missionary is also furnished with table, bedstead and chairs. The whole is a very fine gift to the church and will be a great help to the missionary in his work in future. I only wish other large churches may get a similar outfit in buildings.

We baptised during the last year 121 converts in the Sibsagar district and 16 in the Dibrugarh district. Among these converts a great variety of tribes and castes are represented. The largest number have come from the Mundas, but Hindu castes are well represented among the converts. The Uriyahs we baptized at Dumor Dolong belong all to one caste, to the Tanti or Weavers’ caste. Assamese also have given us some converts. We have now Assamese members in the following churches besides Sibsagar town—at Tiok Domgaon quite a community, at Atkhel, at Nimaigarh, at Dolbagan, Moran and Debrapar-Charali. A significant feature in our work has been the baptism of a number of Muhammadans. During the last three years we baptised
9 Muhammadans—2 at Debrapar, 1 at Atkhel, 4 at Mathurapur and 2 at Sibsagar. During the time I have been here in Gauhati I received a letter from Moran telling that a Muhammadan at Kumtaï wanted to be baptised. This was formerly a thing expected to take place perhaps in the distant future. But we see now that even the stronghold of Muhammadanism will yield to the Gospel, and that Christ will be to the Muhammadan not only a prophet, but the Saviour and Lord. We rejoice in their coming, knowing they make a very desirable addition to the Church of God. Being very religious, we have reason to hope that they will follow Christ with more love and zeal than they follow Muhammad who is not able to offer them any salvation. The time will soon come when we shall need special preachers to the Muhammadans, trained so as to be able to meet and answer Muhammadans on their own ground.

In the Dibrugarh district the work meets with considerable difficulties. In most places where we work, other denominations have also their work. Most of our converts are on tea-gardens, therefore the work lacks stability far more than in the Sibsagar district. It is also not nearly such a rich agricultural district as the districts lower down, therefore the inducement for coolies to settle in villages much less. The climate also seems not so favourable to natives as in the Sibsagar district. For instance, in the Sibsagar district we had last year among more than 1,000 members only 18 deaths, which is a very low death-rate for Assam, but in the Dibrugarh district we had among about 150 members 12 deaths: this would mean a death-rate of 80 per thousand, whereas in Sibsagar it is less than 18 per thousand. All this combined causes the membership to rise only slowly and is a great hindrance to the healthy development of the work. I spent 2 months of 1907 and also 1908 in the Dibrugarh district on tour; in 1909 I could not give more than one month to that district. The membership of our churches in the Sibsagar field is at present 1,069, in the Dibrugarh district 154.

During the last three years the Sibsagar Golaghat Association met twice on the Sibsagar field, in February 1907 at Tiok and in 1908 at Dolbagan. In both places we had
inspiring meetings. In Dolbagan we had the largest attendance ever reached. About 600 of our Christians were present. All were entertained in a royal style, and as it was when Jesus fed the 5,000, much was left over both times. The Mission Committee of the Association for the Sibsagar field is supporting three preachers for nine months during the year, two others were supported for short periods. One of the associational preachers has brought a number of Uriyahs to Christ. Every year during the last three years a Bible-Class has been conducted in Sibsagar, generally from the second half of September to the middle of October. Last year 18 men attended the Bible-Class.

We have 7 schools in the Sibsagar field, 1 in Sibsagar Station, and 6 in villages. All teachers are Christians, 3 are Assamese, 2 are Hindus, 1 is a Santal, and 1 an Uraon. In connection with each school we have a Sunday School. Our native helpers have on the whole done good work. Perhaps they are not all perfect. We have seen men of very slender gifts, who have by kindly encouragement and friendly help achieved great things, because we have simply made the best of them.

When at home the missionary has found the rapidly growing correspondence quite a burden. Days have to be spent at the desk. More than 500 letters have been written besides the private correspondence. This does not seem to be mission work, but it has to be done, and with a rapidly growing Christian Community this burden will grow heavier every year.

A considerable amount of Christian Literature has been circulated and distributed.

To bring the churches to a state where neither wolves from within nor attacks from without shall be able to destroy them, the churches need for a long time to come the oversight, example and patient help of the Foreign Missionary even as of old the Apostle Paul seemed to be everywhere, speeding from place to place to counsel, to rebuke and strengthen as need arose, while he daily carried the care of all the churches.
### Statistics

#### Dibrugarh

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#### Sibsagar

#### North Lakhimpur

*Rev. John Firth.*

In all reports from this field, the work on the Bishnath field is included.
From the time of the meeting of the last Conference until the spring of 1908, Rev. Joseph Paul was at North Lakhimpur, and had charge of the work: he went to the United States on furlough in March of 1908. Mr. and Mrs. Firth reached North Lakhimpur Dec. 1st 1907 and are still on the field.

During the whole of the year of 1908 sickness prevailed among the Christian people to such an extent, that work was brought almost to a standstill. For five months the missionary was laid aside by fever. The first half of the year cholera prevailed in many villages, and this was followed by small-pox, which raged the balance of the year.

During the year 1909 better conditions have prevailed. Bible Classes for the instruction of workers and other Native Christians have been conducted by the missionaries twice yearly. These have been increasingly well attended, and many of the brethren have obtained a deep insight into God’s truth.

Quite an interest has been awakened in the schools at Jorhat, and at present ten boys, of varying sizes and ages, are studying there. The Station School and two village schools have run along doing good work with a small attendance.

The North Lakhimpur Baptist Association is a vigorous body meeting annually. The brethren take a great interest in the association, and manage it with but little suggestion from the missionary. They work along wise lines, and their work is good.

They have been without a missionary to preach Christ among the heathen for the past two years. Efforts have been put forth all of this time to secure one, but without success.

Men who are qualified seem unwilling to do this work.

The different Christian Communities on the field are organized into churches, each having its own pastor. These pastors are cultivators, and give a part of their time to caring for their churches.
There are eleven churches on the field, and ten of them are in this way supplied with pastors.

Almost no evangelising has been done the past two years on account of the missionary having two fields to look after, and many committee and other kinds of meetings to attend.

One preacher in mission employ is at work on the Bishnath field, and two on the North Lakhimpur field.

Sadiya.

Rev. L. W B. Jackman.

The work of the Sadiya Mission during the last three years has consisted of two quite separate branches—that for and among the Assamese and Immigrant peoples in and about the Sadiya Station; and that for the Miri and Abor tribes out in the district.

Assamese and Immigrant Work.

The Sadiya Church was organized in 1907 with 17 members, 6 of whom were received by letter from other churches. During the three years since our last Conference 27 have been baptized. Church now numbers 33; 3 excluded and not yet restored, 2 died.

During this time one evangelist has been occupied in working among these Assamese, Bengali, Hindi and Nepali-speaking people. The fact of the mixture of so many races and nationalities makes the work difficult, but much seed has been sown and some sheaves gathered. Besides the regular work of the evangelist, services have often been held in the bazaar as well as in several of the near-by villages. These services have been largely carried on by the Native Christians, the missionary nearly always accompanying them when he has been in the station and could do so. During the last year we have also been a considerable number of times to the hat at Saikwa Ghat, five miles from Sadiya, held a stereopticon service on the evening preceding the hat when a crowd always listened to the Gospel Message, as well as a preaching service at the hat itself on Saturday
morning. If there is another market in Assam where more races and tribes gather than at Saikwa, I have failed to see it. Abors, Miris, Kamptis, Singphos, and Mishmis mingle with Assamese, Bengalis, Deswalis, Nepalis, Kaiyas and others. Do you wonder that it is often a puzzle to decide what language better be used by the speakers? It is our purpose to locate an evangelist at or near Saikwa Ghat as soon as one suitable for the place can be found. This is not really in the Sadiya Mission territory but, because quite easily reached from our station and difficult to reach from Sibsagar, we have attended to the work somewhat but not as it should be looked after or as we hope it may be the present year. In this branch of the work, as well as that to be mentioned later, we find the curse of opium a strong and high wall directly across the pathway that these people must tread to come to Christ. The devil has put it there; there is no doubt about that; but what are we, ambassadors for Christ, doing or going to do about removing it?

The Christian Community has now a recognized place in the Sadiya life. A neat frame chapel has been erected, which serves both as a place for worship as well as a school-house. We have been able this last year, through the gift of one of the missionary societies of a Presbyterian Church in America, to put a cement floor in the chapel.

Regular Sunday preaching services, followed by Sunday School, together with prayer-services on Sundays, Wednesdays and Fridays have been regularly maintained since the church was organized. Besides these there has been the regular weekly women's meeting for prayer. The life of the Sadiya Church, so far, has not been one of continued sunshine; there have been clouds,—and some very black ones,—caused by the falling into sin of several of the members. But through all of these difficulties God has most mercifully led us and has also given us times of rich spiritual refreshing. Especially was this the case last August and on into September when for five weeks daily prayer-service was held; a new and blessed spirit of love and unity was manifested among the Christians, and several were added to the church.
(1) Touring among the Miris.—This was begun in the cold season of 1907-8. During the three seasons over forty villages have been visited and many of these two and three times. The territory covered extends about 100 miles along the Brahmaputra; besides this the villages on the Dibang, Dihong, Sissiri, Lalli and Poba rivers have been visited. The Miris are noted for being good listeners and assenting to nearly everything one says. But verbal consent is one thing and receiving the Truth into the life and following it is quite another. The latter the Miri is slow to do. But the last three trips made among them,—two this season and one last May and June,—have been most encouraging in the real interest of a deeper sort which some have manifested. There are many who are convinced of the error and fallacy of Hinduism, and some, I think, who believe in Christ; but fear of the curses of the gokais and the persecution which will be their's if they break their newly-acquired jat, holds them back. As one young man said to me, as he with others and myself were seated about an evening camp-fire in the last village which I visited just before Christmas, "If our fathers will accept this new religion we young men are ready to do so." We have delayed until these people have become Hinduized and have permitted these new shackles to be forged upon them, but even now these also with those of their animistic worship may, by the grace and power of the Almighty God and our common Father, be broken; and these our brothers, twice bound, set free. As was said to me in one village, "If someone like you had come and told God's words to our fathers, they would not have gone to the gokais."

(2) Touring among the Abors.—In the cold season of 1907-8 two trips were made up among the Abors in their independent country outside of British territory. One of these, the first, was made without permission of Government, and the latter with its permission. Last cold season more extended tours were made; on two of these I went alone, and on the last as the guest of our Political Officer, Mr. Williamson and Col. D. M. Lumsden. This season, so far, but one trip has been made, and on that also I went on the invitation of Mr. Williamson.
Besides these trips outside of British territory most of the Abor villages on the plains, inside of the "outer line", have been visited.

The friendly treatment accorded me by these wild Abors, of whom the Government have for some years stood so much in fear, has been most gratifying. Now, those whom I have met and dealt with up in the hills come down to Sadiya and greet me as a friend. I have tried to treat them as such, and have been more than pleased with the way they have seemed to appreciate my endeavor, and, in their rough, wild hearts are coming to understand that the Padri Sahib cares for them and wants to help them. We have eaten and slept together; I have been alone and entirely at their mercy in their villages and on marches through dense jungle; the crowds that have often surrounded me have been almost to suffocation, but in all this, if danger has been near, I have not been aware of it. In hospitality they have been so generous, their tokens and other evidences of friendship so many, that as we meet and they address me as "Friend," as many of them do, the feeling is fully reciprocated in my own heart.

Ten of their villages in the mountains outside of British territory have been visited. Seven of these villages lie on the lower foot-hills close to the plains, and three farther up the Dihong or Sanpo River towards Tibet. I have also visited nearly all of their few villages on the plains.

On these trips among the Miris and Abors during the last three seasons hundreds, and probably thousands, of people have been treated with medicines. No record of these has been kept, for one reason because in some places it would be quite impossible to do so, hence no definite statement of the number can be given.

During the last three years a considerable amount of time has been spent getting out books in the Abor-Miri language. The proof-reading of Rev. J. H. Lorrain's two books—"Story of the True God" and the Abor-Miri English Dictionary—has been completed. I have also prepared and had printed an Abor-Miri Primer and a brief statement of the Gospel in the same language. The former was printed by the
Government. The New Testament portion of the above-mentioned “Story of the True God,” with some alterations, is now in manuscript in the Bengali character.

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Sadiya Medical Report.

Rev. H. W Kirby, M.D.

At the close of our last Conference, we went to Sadiya to begin Medical Mission work. First we lived in Mr. Jackman’s small tent, then in the large tent from Nowgong, then began the buying of building materials, bamboo, thatch, etc., and the erection of a small 2-room temporary home. How glad we were when our little home was finished and we could settle down to work! Very soon after our arrival, we took over from the Government their Charitable Dispensary along with a grant of Rs. 400 per year, on the condition that we keep up
the Government records and make an Annual Report. This is where we made our first mistake, as the planning for the building of the bungalow, building of servants' houses, etc., sheds for the storing of timbers, and then the superintending of coolies, carpenters, etc., and the erection of the bungalow along with language study and the medical work that came to me, was in itself more than enough. The dispensary taken over, meant the training of a compounder who could keep the Government Records and also wait on patients while I was engaged in other work. The Government Dispensary was in a tumble-down condition; first I moved the stock into a native house and erected a good strong dispensary building 13' × 25'. The number of patients increased. My wife and I were called to visit many patients at a distance, and many a day 8 solid hours was given to medical work.

As the work grew we found that our Political Officer claimed many privileges from the new Mission Dispensary and from myself personally that I as a Christian Missionary could never consent to. Because I refused these demands, he by his personal influence had the Government Grant stopped. This led to considerable official correspondence, and ended with the I. G. C. H. and the Deputy Commissioner of Dibrugarh upholding the stand that I had taken on all points; also in the midst of these conditions, the Political Officer's cook was taken dangerously ill. The P. O. and I sat up with him at nights, we learned to know one another better, and the P. O. and I shook hands, each of us agreeing to do personally whatever we could for the other. This promise he has kept in many ways, first writing a strong letter to Dibrugarh in praise of the Sadiya Dispensary work.

Our first year we treated 4,321 patients, the second year 7,123, and this year 6,041. In the beginning of our work we treated all free and little by little began charging those whom we thought able to pay a few pice for their medicines, also the putting up of common medicines for sale at definite prices. Over 1,000 bottles of Iodine have been sold. Considerably over 1,000 boxes of ointment have been sold. The first year we spent Rs. 798, the second year Rs. 951, and this year Rs. 3,080 in our dispensary work. We have
only had Rs. 300 from Boston yearly, and each year our books have closed with a small balance.

In our medical work it has been our strong aim to make the Sadiya medical work as helpful as possible to our surrounding Mission Stations. More than half of our Assam stations have received help from Sadiya. Also the Political Officer has bought large quantities of prepared medicines for use in his trips in the hills around Sadiya. Just before I left, I sent him 2,000 6 gr. Q. capsules.

Last year we received many invitations to visit the Kompti country one man bringing us a present of a fine Kompti knife bound in silver wire as a plea to visit a sick relation, so we went, my wife and I, in a small native boat. We were gone 13 days, visited 11 villages, treated 650 patients. We treated all freely. only charging for special quantities of medicine. We received in presents over 200 lbs. of cleaned rice and 189 eggs, so that the gifts of the people more than paid all the expenses of the trip. We took with us a very large case of medicine, but we came back empty.

We were invited to visit many more distant villages, even to visit the Bor Kompti country up in the hills towards Burma. The Kompties are Buddhists, a very superior, cultured and prosperous people. They are also opium-eaters, and many are longing for help that they might escape from its bondage. The Kompti King has been to the P. Agent to ask him to use his influence to persuade me to again visit them and to help them to break the chain of opium.

For the past year our bungalow has been finished, and we think that we have the best Mission bungalow in Assam. Now we are working on the new hospital plans. The contract has been given for the cutting of the timber, and we were expecting to start the building in six months’ time.

Six miles from us across the river is a very large weekly market. This last year fairly regular visits have been made to it and considerable medical work done. Friends in our home church have given us money for a branch dispensary. We secured permission from the Deputy Commissioner and we now have a good building, well stocked and prepared for the coming year's
work. Bible-verses have been printed in Assamese, Hindi and Nepali. These are given out freely in both the Sadiya and the Siakwa Ghat Branch Dispensary. Sirdling, the Christian compounder, is visiting the villages around Sadiya, preaching to the people and at the same time treating the sick and selling medicine. Two native ponies are used in this work. As the work has grown during the last three years, we have found an ever-increasing friendliness on the part of the people, and an ever-widening circle in the extent of our field for medical work.

The opportunities for the future are full of wonderful promise and glorious possibilities. It is quite possible that Sadiya will soon become a highway into Thibet. The time will come when the country will be opened up between Sadiya and Northern Burma through the Kompti and Singpho country. The sale and distribution of medicine has increased a hundredfold over that done formerly by the Government Charitable Dispensary. We have seen the Miris preparing a boat out of banana plants, and preparing a feast in the boat for the evil spirits that were supposed to be causing the illness in their midst. When the spirits were supposed to be enjoying the banquet, the boat was set adrift, and so they hoped to get rid of the bad spirits. We have had a Nepali patient, whose friends used to sit up at night and shoot arrows into the air to keep off the evil spirits. We have seen the Kompties forbidding anyone to fish in front of the river, while the Temple boys daily fed the fish with rice. Their Buddhist priests also are spending their time protecting and saving fish. The people are struggling under the curse of the opium habit, and many vainly seeking deliverance. The growing medical work must more and more undermine all these superstitions. Two of our near-by tea-planters have been received into our home for medical aid because of accidents, one with a dislocated shoulder and another almost killed by a wounded buffalo. The friendliness of these men will mean much for the growth of our work on the opposite bank of the river among the tea-gardens and the thousands of coolies working therein.

Last August my wife and I visited Shillong, and while there I called upon the I. G. C. H. He was very much interested in the Sadiya Medical Work, promised Government
support to our plans and methods of dispensary work, and also told us that he would strongly favor the giving of increased Government aid after the erection of our new hospital.

The previous summer my wife and I had visited Tura, and while returning up river by steamer, I was taken ill with cholera in its severest form; fortunately the steamer was nearing Gauhati. Under God's blessing I owe my life to the loving care of Bro. and Sister Stephen and the skill of Captain Scott, the Civil Surgeon.

_Ukhru_.

_Rev. Wm. Pettigrew._

(1) The Church at Ukhru has passed through a time of trial since my last Conference Report. A serious problem arose over some of the members having participated in the great tribal feast "Kathi Kasham" (the soul departure feast). It led the missionary to make a thorough investigation into what he had thought, and what the church members had led him to understand for years, was quite harmless. This feast has been described in the Missionary Magazine, so I need not trouble to recite it here. The missionaries fully realising the need of what some will be pleased to call radical measures, called the church together and advised them to settle once for all this question of participation in a feast which included the offering of sacrifices to evil spirits. We fully expected all to lapse back into heathenism owing to the powerful influence of tribal custom, but seven of the thirty-five church members decided to withdraw and form a new church. The remainder, who could not see eye to eye with the missionaries, were left to carry on the church work, but, as was expected, they "all forsook Him and fled," and the church which was organised in 1902 broke up. The new church adopted a covenant which takes a strong stand against this evil, and most of the evils found on this field. Because of this action the work came to what some would call a standstill. The Christians could not walk so fast, and the prospect of future converts
was not a rosy one. This happened in March 1908. What the missionary reported as far back as 1899 is as true to-day as then, "the missionary has not come across one yet whose words or actions can be fully relied upon." The Tangkhuls are a cowardly race of people, and a mere moral conversion is of no use when a trial of faith such as they had to pass through is put before them. There were 10 baptisms in 1907. Three of these were married men with families, but all of the ten, except two, backslided with the rest in 1908. There were no baptisms in 1908, and only two this year (1909). One, a young man about 20 years of age, who had come to us four years ago as a pupil, is now a teacher at his own village where a school was opened in April last. No bad reports have been received, and as far as I know he is doing his best to live a christian life. Besides these two baptisms eight of the old members have been received again into the church, and three have been excluded. The present membership is 14. Fifteen others have been before the church for acceptance, and after a year's probation, if found true and faithful, will be baptized. Fourteen of these are pupils in the school ranging from nine to seventeen years of age. The fifteenth candidate is a young man of 25 years of age who entered the missionary's service as cook. He has passed through a varied experience since he decided for Christ. He has put away his second wife after paying again the original amount he gave to her parents. He has been persecuted by his relatives, and it ended in a false charge being brought against him by the village. It was eventually brought before the Vice-President of Darbar, who decided in his favour and fined his accusers Rs. 20. He and his family have left the village, and have built a house at his own expense on mission land. Amongst these on trial are eight girls, the first to come forward since the mission was opened. Also two Kuki boys whose home is in the hills to the south of Manipur. We have therefore representatives of three tribes living within the State of Manipur in the Christian Community at Ukhrul.

(2) The five evangelists working before 1908 left with the old church members. There is only one working as such at the present time. After the training given them in Bible and
Medical Classes during 1906 and 1907, it was a heart-rending experience to see them all backslide, and prefer the wages of sin to the glorious work of preaching the Gospel.

(3) The first tour ever made by the missionaries with family and evangelists was made in February 1907, to villages north, west and east of head-quarters, and in November to villages in the south. In 1908 the missionary made one tour to the western villages, travelling as far as the cart road through the Mao Naga country, where Manipuri can be used in preaching. This year one trip to villages south and east of head-quarters was made by the missionary, evangelist, and some of the Christian scholars. It can be safely said that the majority of these Tangkhul Naga villages have been visited by the missionary, as well as the evangelists, more than once during the past five years. Almost every village has heard the Gospel message, and the name of Jesus is known by the whole tribe. But as to any desire to forsake their devil worship and turn to the living God, there is none yet manifested. They are as conservative in their beliefs and superstitions as the bigoted Hindus in the valley.

(4) Besides the Sunday School at Ukhrul, which has been kept up without a break during the past three years, there is a Bible Class held every Lord’s Day for the elder pupils and villagers. Thirty-three from both classes were thought capable enough to go in for the Intermediate S. S. Lesson Examination held in July last. Twenty-one passed, two of them have been awarded silver medals. The Sunday Schools in the villages have been regularly conducted by the teachers, but as they are all heathen, with one exception, there is little hope of any fruit from their labors. The few converts from these village schools in 1907 went back to heathenism with the rest in 1908. There are now Christian boys and girls from five villages outside Ukhrul, but all of these have decided for Christ whilst studying at the Station School.

TANGKHUL NAGA.

The Gospel of Matthew, and the Epistle to the Romans have been translated: the former is printed and sufficient copies ready for the study of the Intermediate Bible Lessons for 1910. The
proof-work of the latter is now complete. Arrangements with the British and Foreign Bible Society have been made for the revision and printing of the portions printed in 1905, and for the printing of Mark's Gospel and the Epistles to the Corinthians. We hope to have all these bound together and ready for distribution in 1911. A second edition of six Tangkhul Naga school books has been issued during the past three years at the expense of the State.

School books which were prepared by the missionary when acting as Hony. Inspector of Schools prior to his furlough in 1903, are now left in his hand for revision, and correction of proof, etc., by arrangement with the education member of the State Darbar. There are over 20 text-books of this description, and new editions are required frequently.

The dispensary work during the past three years has taken a good deal of the missionary's time. It was a hope of his that the evangelists after their Medical Class training would be of great use in the dispensary, and be able to take a good share of the burden, but they are gone. 2,017 patients were treated in 1907, 1,201 in 1908, and 2,200 in 1909. Receipts from patients Rs. 120, Rs. 74, and Rs. 75-10-0 respectively. This does not cover expenses, as it is necessary to charge a very low price, 2 pice, for medicine, otherwise the sick prefer to be sick. The missionary does not believe in giving medicine free, and has never practised it. The people are rich enough to give double and treble the amount asked. A terrible epidemic of cholera raged through the valley of Manipur in 1908, when 7% of the population were carried off. Happily it kept away from the hills, and we had no cases amongst our people, except one village where over 40 died. This year, 1909, malaria fever has been rampant in all our villages. Hardly a person escaped, old and young were attacked. I distributed more quinine this year than in all the previous years combined, and gratitude for relief has everywhere been manifested.

**Educational Work.**

During the years 1907 and 1908 there were nine village schools. On 31st March last these were closed, the three years' agreement
with the villages concerned having concluded. Seven new villages having come forward and asked voluntarily for schools, these seven were opened in April last. These schools are still in existence and under the same agreement. The villagers build the school, provide a chokidar, and the pupils purchase their books and slates at their own expense, and some villages even go so far as to purchase a coat and dhoti for each pupil. The State pays the teachers' salaries, and gives prize money of Rs. 3 to every boy or girl who passes their annual examination in April of each year. The missionary gratuitously supervises the teachers' work, inspects the schools twice a year, and examines the pupils for prize money. Old teachers' salaries are Rs. 10 a month, but teachers appointed from April 1st last receive Rs. 8. We are now introducing a system of yearly capitation grant on the number of passes at the annual examination with a view to make the teachers more earnest and faithful in their work. After three years' experience under the old agreement I am quite prepared to say that this is the best arrangement to make for heathen village schools among the hill tribes of Manipur. They have little opportunity, and practically, no outside stimulus to understand the benefit of even an elementary education, and if three years' agreement, which they prefer to anything indefinite, is sufficient to teach them to read and write in their own dialect, and to know how to read the Gospels, religious and moral books they are taught, it is also a satisfactory arrangement from the point of view of the missionary. The literature provided for these schools has been prepared by the missionary, the cost of same being borne by the State. At present there are only two girls studying in these village schools. The roll number for all is at present 150. There are no Christians among them, and of the teachers only one is a Christian. My many years' experience of heathen teachers has taught me that they are absolutely unworthy and unreliable. These men have all a good knowledge of the truth, having been taught by the missionary for more than six years, before they were appointed teachers. Their only desire is to get enough money to build a big house, buy two or three buffaloes, and sufficient cultivation for their needs, resign, and lead a lazy dissolute life. Instead of acting up to the morals they teach, they lead immoral
lives, or are absolutely indifferent as to how their pupils turn out, and do more harm than good in advertising the Christian religion. Under the circumstances the question, Do you think the Mission should conduct schools, or leave the school work to the Government? has been before my mind for a long time. I have been told in writing by the present Vice-President of the Manipur Darbar, when I hinted at the possibility of my resigning all supervision over these village schools, that he very much doubted if the schools would be allowed to go on in that case. The only thing that keeps me from taking any decided step in the matter is the fact that these pupils are being taught the story of Christ's life and example, no doubt indifferently by these heathen teachers, still the teaching is there, and the Lord may bless even such to the conversion of souls in those villages. I wish to repeat that I do not believe in heathen teachers in any school under Mission supervision. As soon as I can turn out young Christian men from Ukhrul Training School I shall agitate to have the heathen teachers turned out. In concluding this part of the educational report I certainly do favor taking help from the Government or the State for schools, village or station, especially if the majority of the pupils are heathen, as is the case with Ukhrul Mission. To encourage self-support among our Native Christians, I would urge them to provide the necessary support, when it is known they can well afford to do so. And with regard to village schools in Christian villages, I personally believe and would advocate the mission supervising the schools with Christian teachers. The school buildings, furniture, and teachers' pay to be borne by the village, and with any help the Government may give as a grant-in-aid, but no help whatever from the Mission.

The Station School at Ukhrul has 66 on its roll, with an average attendance of 60. 33 or half of these are boys and girls from other villages. They are students from the village schools under the three years' agreement, and wishing to pursue their studies in Manipuri, have entered the Station School from April 1st last under a further three years' agreement, the State giving the boys a scholarship of Rs. 3 a month. The girls, of whom there are four from other villages, are not deemed worthy of any help from the State, or I should say
by the present Vice-President of the Darbar. These village boys have to look after the repairs of their hostel buildings, keep clean their compound, the school play-ground, and the roads around the mission settlement. They work two hours at this daily except Sunday. Amongst the more intelligent boys 19 are studying English besides Manipuri. With the exception of a few in the Primary Department, all pupils in this school have finished their course of study in Naga. Of the total number in the school 22 are Christians or on trial.

There are at present two teachers (heathen) helping the missionary, who so far has given his services gratuitously to the State. It is as you know a State school, and all the expenses in connection with same are paid by the State. This may seem an ideal business to the brethren, in that no expense is borne by the Union, but I have now come to the conclusion, in the interests of the work, this must cease, and the school be forthwith with a Mission Training School, in the same sense as the M.E. School at Tura. In the eyes of the Darbar, it has no status, and the more gratuitous help they can get out of the missionary the better they like it. It is hard to eradicate from the minds of the Tangkhul Nagas that the missionary is not a paid subordinate officer of the State. They see me in constant communication with the officials of the State, they know from experience that all education matters are left in my hands, that every thing in connection with this department has to pass through my hands before the Darbar will trouble their heads about it, they also see that many other matters outside education receives a respectful hearing, and in the majority of cases the missionary’s word is accepted. But they do not see any fellow-missionary from Assam paying a visit to Ukhrul, not even a Reference Committee man, a Property Committee man, or even a “General Missionary.” It may be new to some of you when I tell you that only one missionary and his wife has visited Ukhrul during the past fourteen years, and they did not come without being ordered, on account of sickness in the family. No wonder officials and others remark about our being left alone to carry on work that needs more than one man’s counsel and advice to assure success. And no wonder the natives around think that we are under durance vile, and the officials of the State, and
officials only, pay us a visit once a year, sometimes more, to see that we are behaving ourselves as becometh prisoners of the great "shorkar."

Another thing, the teaching or propagation of Christianity has been forbidden from the commencement of the school within school hours. Again, the Darbar leaves all arrangements in the hands of the missionary with regard to accepting pupils, and when agreements are made with the parents, and are broken when they like by the children, the Darbar leaves the missionary to swallow his disappointment, and his hard labor in the school on these delinquents ends in failure and ridicule. What has been a greater grievance is the heathen teachers in the school. It is hardly to be expected the State who pays all teachers' salaries will trouble their heads as to what a teacher's beliefs are or as to his moral code of living, and the missionary can hardly, under the circumstances, put his foot down and say he must have Christian teachers. The only way out of the difficulty is to have this school handed over to the Mission. I have put this proposal before the Darbar, viz., the school building and furniture to be purchased by the Missionary Union, the amount to be settled by the Darbar. That all teachers in future be Christians appointed by the missionary and paid by the Union. The State to give a grant-in-aid for scholarships, and that the status of the school be determined as mentioned before, and not to be considered as it is at present, a common patshala under State control. I should have recommended this course a year ago, but Christian teachers were not ready. They are, or will be, ready if the scheme proposed is sanctioned by the State, recommended by the Conference, and sanctioned by the Ex. Committee. There are drawbacks to our work as an evangelistic agency with the missionary allied to the State as he at present is. There has been no adequate response to the efforts put forward in this station and in the village schools for the acceptance of the Gospel. I feel it is absolutely necessary to immediately make a beginning in this Station School to free ourselves from the control of the State Darbar, save in the matter of the grant-in-aid for scholarships. I have therefore asked the Vice-President of the Darbar to have this scheme, if sanctioned, put into operation from the 1st April next, and I trust the
Conference, with these facts before them, will consider the matter urgent and recommend the Ex. Committee to send a reply in time for the scheme to commence at the above date. I shall then be able to say with Bro. W. C. Mason in his report of 1907: "This change promises increased efficiency among the teachers in the school, and too, the school is now called by its proper name, and the way is open for a real training or theological school which is one of our pressing needs."

(1) My position as Hon. Inspector of Schools terminated as you know on taking furlough in 1903 last. There has always been a certain amount of interest in the educational work amongst the Manipuris since then, and I think it would be interesting to give a little idea how education has progressed since the missionary first took part in it in 1894.

In that and following years there were as follows:—

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There is only one Girls' School, however, with a roll call of 13, and a daily average attendance of 9·02 in 1908. The Manipuris owing to their conservative ideas, are averse to female education, although one would have thought it would be the reverse, seeing the Manipuri women are as free as the Burmese women, and no zenana in existence amongst
them. There are 101 pundits in the Primary Schools, 77 are Manipuris born in the State, 17 are Manipuris born outside the State, 4 are Manipuri Mohammedans, and 3 are foreigners. There is a Deputy Inspector and two inspecting pundits over them. The Middle English School which teaches up to the High School standard, has its Eurasian Head Master, with 9 teachers under him. The roll call of this school is 244 for 1908. A technical school of carpentry was started in 1907, but the scholars are reported not to be inclined to do practical work with their own hands, so it is doubtful whether the school will be a success.

On the 15th May 1907, under orders from the Govt. of India, the administration of the State was made over to His Highness the Raja Chura Chand Singh, who had attained the age of 21 years, and to a Darbar consisting of one member of the E. B. and Assam Civil Service lent to the State, and of six Manipuri members. In February 1908, Sir Lancelot Hare came to Manipur and installed His Highness the Raja on the Gadi. Eleven guns were fired on that auspicious occasion. Soon after his installation a petition was sent in by the A. B. M. Union through the Foreign Secretary, Dr. Barbour, asking permission for the extension of our work among the Manipuris in the valley. The petition was not granted, but permission was given to work among the hill tribes surrounding the valley. There is now no obstacle in the way of the Union taking up work among the other tribes in the hills, the Kuki tribe in particular, and it is a source of pleasure to know that the Executive Committee realise its importance, and also the need of sending an associate to Ukhrul without delay.

There still seems to be an idea in the minds of the Missionaries assembled here, that the door is closed for any additional missionary in Manipur. That is quite a mistaken idea. The hill tribes surrounding the valley number over 103,000 according to the last census, and the permission to work among all these tribes also includes the permission for other missionaries under the same Society undertaking this important work.
### Statistics for Ukhrul Mission.

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### Kohima.

**Rev. S. W Rivenburg, M.D.**

The beginning of 1907 found Rev. H. B. Dickson at Kohima successfully occupied with the school which reached a membership of 103. Three evangelists were kept at work, and there were recorded eight baptisms. Nov. 1907 the Rivenburgs returned from furlough and resumed charge of the Angami work, Mr. Dickson being occupied with the Sema language and one long tour through the Sema country up to the middle of June when he left on furlough. March 22nd, 1908, occurred to us the crushing tragedy of the Mission, viz., the translation of Mrs. Rivenburg.

With excellent native helpers the work was carried on with 77 pupils in the school and 14 to witness in baptism.
Nov. 21st, 1908, Miss Narola Rivenburg, having abandoned her course at Vassar College at the call of duty, returned to the darkened home at the place of her birth and bravely took up some of the tasks laid down by her sainted mother; and with skill and devotion and a loving heart truly well she has done her part.

At the end of a year she passed the first year's language examination. Two hours a day throughout the year she taught in the school and a class in the Sunday School; and translated Mark into Angami.

The 1909 school has been smaller in numbers, only 72, but the devotion of the teachers has been above question, and although there was much illness to hinder progress there was no serious case for discipline, and the faithfulness to duty was marked and good progress made.

The same evangelists have been retained. There have been four baptisms. The first of December, as an aftermath of Agra, two evangelists were appointed by the church for four months on a salary of Rs. 10 a month each; they having that amount in hand.

So much for facts. Now a bit of theory. In the school we have pupils from the Sema, Eastern Angami, Kegamia, Kécha Naga and Kookie tribes besides our Angamis. There are 90 members on our church-roll living in 10 villages in three tribes, and there are some Sema Christians left from those baptized by Mr. Dickson. The numbers are not large, but beacon lights which must be tended and trimmed or they will go out. The evangelists visit them occasionally, but another missionary or ordained native is absolutely necessary to any right conduct of the work henceforth. What shall it be? Small as it is compared to many other fields, it is larger than I dared hope when Girley and I climbed over those hills and began our vigil for the coming of the Lord.

Impur.

Rev. R. B. Longwell.

The personnel of the force at Impur continues to change.

The Missionary Force. Two years ago this month (on Jan. 24, '08) the Dowds left to take their
furlough in America. Though their regular furlough is fully expired, the state of Mrs. Dowd's health makes their immediate return impossible, and a future return doubtful. One year ago next month (on Feb. 12th, '09) the Loops also left for America, and as yet there is no news of their return, either immediate or future. Dr. Clark continues his work on the Dictionary. This noble veteran of heroic record, and one comparatively green missionary family, constitute the present force at Impur. That the Station is seriously in need of reinforcements is probably an unnecessary comment.

The school continues as in the past to superimpose its importance over every other department of the work, though some efforts have been made to change the complexion of things in this particular. Attendance has been made subject to a certain standard of discipline and a certain degree of efficiency. Failing in these the pupils cannot remain in the school. These requirements have been introduced with a two-fold purpose,—to reduce the number of pupils, and to raise the standard of attainment. Two years ago we had an enrolment of about 120 in the Station School. This number has gradually decreased until we have what seems to be a more or less fixed attendance of about 80. Yet, except in the event of reinforcements, even this number may be reduced.

Our village schools are left pretty much to the management of native teachers with very little missionary oversight. During the period under notice (3 years) we have had 12 village schools with an enrolment of about 150. Some of these schools have not continued through this whole period, and one at least was of very short duration. In recent years six schools have been organized and abandoned in the Lota Tribe. I do not know that there is any other assignable reason for their failure than that no missionary ever looked in upon them.

The evangelistic work has been and is pretty effectually submerged by reason of our educational operations. Yet some time has been given to the field work. Within the past two years I have called at almost every village in the Ao Tribe where there
is any interest at all, and have made one trip into the Lota Tribe. Baptisms in the past three years are 215, 245 and 256 respectively, and make a total of 716. The field work requires more than twice as much time as it receives.

One of the greatest hindrances to our evangelistic work is the persecution which has been inflicted with increasing rigor for a few years. If this persecution were at the hands of the un-Christian natives alone it would not be so hard to overcome.

I refer especially to such acts as compelling the Christians to pay respect to, and support, the heathen religious rites. Conspicuous examples of this are connected with the Churches at Sungrachi and Mopunghucult. The Christians are compelled to contribute equally with the heathen to the support of the heathen religious rites and ceremonies, and must observe the heathen Amung by staying away from cultivations on Amung days.

The religious rites are ordinarily accompanied by sacrifice. At the end of the year the village authorities collect from every house rice sufficient in quantity to meet the expenses of the victims thus sacrificed throughout the year. This sometimes amounts to more than the land revenue.

The Amung is a day of enforced rest. It may, and frequently does, include the sacrifice, but not always. No one is permitted to go to his cultivation on any day of Amung. The minimum number of Amungs that may occur in any given year is 21, and there is no upper limit. The average is probably about equal in number, yearly to the Christian Sabbaths. The result of all this is that the Christians are taxed in kind for the heathen sacrifices, and taxed in time for heathen sabbaths.

The effect of this upon the villagers is inevitable. The unbelieving head-men will seek occasion to fine the Christians, partly because they want the feast at the Christians’ expense, and partly because they can’t quite resist the temptation to lord it over their fellow-villagers. Unbaptized believers, on the other hand, will hesitate a long time before declaring in that open symbolic way their affiliation with the persecuted sect.
Relief seems to be in view. The matter has been appealed to the Deputy Commissioner at Kohima. A statement has been requested showing more fully what the Amung really meant. Such statement has been furnished, and we ought soon to receive his decision.

**Tura.**

*Rev. M. C. Mason, D.D.*

The goings and comings of our force present a kaleidoscopic picture, very different from the prophecies in the last report. After the last conference Dr. and Mrs. Phillips did not, as they expected, return to Tura, but because of Dr. Phillips' low vitality went to Calcutta to the Sanitarium until May, when they were compelled to start to America. Dr. Crozier went directly to America from the conference. Miss Bond returned to Tura and worked through another school year, leaving for furlough in December 1907. Two men and three women only, *viz.*, Mr. and Mrs. Dring, Mr. and Mrs. Walter C. Mason, and Miss Holbrook, have been on the field during the three years. Mr. and Mrs. M. C. Mason returned to Tura early in Nov., 1907, accompanied by Mr. and Mrs. Harding. Dr. and Mrs. Crozier returned to Tura in March, 1908, bringing Miss Robb with them. Dr. and Mrs. Phillips and Miss Bond returned again to Tura in Nov. 1909. But with the furloughs soon falling due, it is the same old story, workers not equal to the work in hand, while new work is pressing.

There is no one of our number who has not, for a few days at least, been laid aside with illness, but except for the illnesses of Mrs. Harding and the going on before of their two little ones, most of us have kept steadily at work in spite of more or less weakness of the physical man. The outside world does not see and know, but we of the inner circle could tell of heroisms in these years of work that are borne only of the Spirit and bearable only by God's grace which has been sufficient for each day.
As already reported, the younger missionaries have passed four language examinations, each receiving upwards of 90% of marks.

Language.

Without trying to enumerate the labours of the several missionaries, I would say that Dr. Crozier’s chief labour has been his medical work, the finishing and ordering of the hospital of which he will tell you. Mrs. Crozier since her return has taught one class in the Station school; part of the time in two divisions.

Mr. Dring has had the larger part of the supervision of the village schools, including the accounts with the teachers, also the superintending of the Government capitation payments, making annual reports of the schools, and looking after the repairs and building work, concerning which he says:—

The hospital and “Lucy Smith Memorial Library” have both been completed and occupied, though the lighting plant is not yet all complete for the hospital, and the necessary out-buildings for it not put up. The matter of re-building lines for our students is no small item, and until we can get permanent buildings, is sure to take a great deal of time and money each year to keep them in shape for use.

I would add to this, that two permanent buildings for the cotton work have been completed, and we now have money in hand for one permanent dormitory building.

Mr. Walter C. Mason has had charge of the Station school as well as the purchase, sales and care of stock in the Book Department. Also purchase and sale of the cotton ginning work, concerning which he reports.

Miss Holbrook has had full charge of the girls’ boarding department, and taught quite largely in the school, besides doing much at other work. Mr. Harding, besides studying the language and looking after those ill in his family, has for the last year taught two or three classes in the school, and kept the accounts of the boys’ ginning cotton. Miss Robb ever since her arrival has had no small amount of work in her line as nurse, and has made fine progress in the study of the language. ~

As for myself, besides the rather unusual amount of touring, and, while at Tura, teaching one class in school, I have given my
attention largely to the preparation of literature and printing of books, the records of churches, and to correspondence, not only with workers of the field, but as Chairman of the Reference Committee, and with Government officials as Secretary of Mission schools.

Mrs. M. C. Mason, Mrs. Walter C. Mason and Mrs. Dring besides household duties and family cares, have been full of helpful labors, bearing burdens unmeasurable and seemingly indispensable.

Without particularizing, I would say that among us we have spent about two years and three months solidly in the jungle work—Mr. and Mrs. Dring, Mr. Harding, Miss Robb, Dr. and Mrs. Crozier, Mr. and Mrs. Walter C. Mason and myself each having some share in this work, I being able to spend about eight months in the jungle, for which I am thankful. Besides this I have spent about two months from home, in Committee of Reference work, from which I am grateful to be relieved.

Concerning the Churches, Mr. Dring writes:—

"As seen by the table, our churches remain the same in number, while the membership is steadily climbing higher. The spirit of the world has still a very large place in the hearts of far too many, and as a natural result the spirit of sacrifice and service is low. The great obstacle mentioned in our last report, the land case, is still at work and its benevolent influence is still felt, and is, as we believe, largely responsible for the coldness and indifference to spiritual things that at present exists; but we believe the people are beginning to see the mistake and will ere long, we hope, drop that matter and turn their thoughts to better and more helpful things." "A number of our churches are giving and have been giving considerable time and money to more permanent equipment in their work in the way of building and seating arrangements, bells, etc. Two of the churches have had good bells sent out from America, and they and others are sawing lumber and getting material ready for good church homes."

Concerning the Village School Work, Mr. Dring says:—

"The period under review has been a very difficult one in our work on account of: 1st—Depletion of Missionary force, only two men being on the field during 1907. 2nd—The continued agitation of the extensive land case. 3rd—The work of the Bengali school inspector, who did so much injury to our work in the villages by spreading false reports, saying among other things, that the mission was receiving large sums of money from Government for school work which it was withholding and compelling the villages to give, when Government did not expect them to do so. 4th—The introduction of the capitation system and the grading of teachers. These, as will be seen from the table, had a depressing
effect upon all of our village work, but are glad to report the tide now
turning and the work again looking up. As stated in our last report,
the system of paying by result had been adopted. Many of our teachers
are now seeing the advantage of this change, and instead of its being a
drawback now, we believe it to be a help in securing and retaining
their services. Schools of better grade although many are still some who
would much prefer the old method of a fixed salary, such as Government,
for the most part, pay all of their teachers. Notwithstanding all of
these ups and downs and drawbacks, we believe our educational work is
again on the gain. During this period we have succeeded in getting from
Government two Middle English scholarships, one competitive and one
non-competitive for boys who have completed the Middle English course
at Tura. This we believe will prove to be of great help to the work.”

I would add to what Mr. Dring has said, that the securing
of these few scholarships from Government, the first we
have ever been able to get, and the granting of higher pay
to those reaching a higher standard of scholarship, have
been the main causes in re-awakening the interest in schools
and Christian work generally. Again, the Government
appointment as Deputy Inspector of Schools, of a Khasi
Christian who is in sympathy with our work and methods,
is a large gain over former years. There is also a Govern-
ment Training school closely related to our work, in which
teachers of our appointment are supported by Govern-
ment and taught by a good Christian Khasi teacher. This
teacher, Mr. McDonald, has also taken an interest in making
Garo text-books, and has prepared and printed at his own
expense a small geography and a small Garo-English diction-
ary, neither of which is yet in the market.

I would add that we have called a meeting of fifty dele-
gates to be chosen by the churches, for helping us to solve some of the
questions regarding the relation of
our churches to our school work, the best use to be made of
Government schools in the religious work among the Garos,
as well as other questions in our work in general. We
hope, by this step, to bring our native brethren into a better
understanding of our aims and efforts, and into a closer
sympathy with all mission work, and to arouse a deeper
sense of responsibility for the evangelizing and education
of their children and their heathen brethren.

For the younger members of our mission, allow us to
repeat, that all village school houses,
teachers’ houses, church buildings,
are erected by the villages themselves.

Consulting Committee of Fifty Natives.
Self-Support in Church and School.
The support of pastors and part of the teachers’ pay are also borne by the churches. In our station school, no boy, and but part of the girls, receive stipends, although there is a system of graded scholarships.

The Evangelistic Work of the field is still exceedingly weak. The mission has practically but three evangelists, one of whom is an old illiterate man who is allowed Rs. 5 per month for what he can do in this and other lines of work. The churches have this last year sustained, besides nine pastors, but seven men, and for the dry season, two women for evangelistic work. They have funds in hand for more, and we hope the Lord will ere long thrust more laborers into the field, under the support and direction of these churches.

Owing to the small force of missionaries the church records had been neglected since my furlough in 1905, and but little statistical account of our work appeared in the last Conference report. We therefore give figures for the five years ending December 1908. Were we to include the baptisms for the past year the number of baptisms since last reported would be upwards of 2,000.

Since my return the following books have been edited, largely prepared and printed. A Garo Primer mainly prepared by Miss Bond before her furlough. The Garo New Testament from Romans to the end. Romans to Timothy was revised by Dr. Phillips in America. Titus to the end was revised by myself and mostly prepared for press while I was in America. All of this was put through the press by Dr. Phillips and Miss Bond while in America.

I have managed the reprinting of Scriptures and hymns in the Bengali character, as follows: The Gospels of Luke and John, the Epistles of John, Jude and three chapters of Revelation, and the Garo hymn book. The printing of these Scriptures was for the purpose of getting a larger number of the complete New Testament in the Bengali character, for the older members and adjoining fields.

The Garo Arithmetic, Part II, mostly prepared by Dr. Phillips before he left Tura, was also printed. The Garo hymn book in the Roman character has been revised, con-
considerably enlarged, and printed under the supervision of Walter C. Mason and Dr. Crozier.

Sunday School lessons for the past year, on the early church, practically a commentary on the book of Acts, taken in order, up to about two hundred pages, have been prepared and printed both in book form and in our monthly periodical. I have also prepared and printed an Old Testament Historical Chart.

The "A'chikni Repeng," our monthly periodical, has been continued through its twenty-ninth volume, without a break in the whole twenty-nine years. Beside these are the geography, 5,000 copies, and the dictionary published by Mr. McDonald, as abovementioned. I give below a table of the quantity and the cost of the abovementioned books:

*Books printed during the last year.*

<table>
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<tr>
<th>Name of Book</th>
<th>Number of copies</th>
<th>Number of pages each</th>
<th>Total number of pages</th>
<th>Cost.</th>
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<td>Skichengani (Garo Primer)</td>
<td>20,000</td>
<td>25</td>
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<td>Garo New Testament (Romans to end)</td>
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<td>91</td>
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<tr>
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<td>500</td>
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<td>3,000,000</td>
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<td>1,268</td>
<td>6,206,450</td>
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Miss Holbrook says: "For the year 1908 there were 17 girls under mission care. 15 supported by the mission, one by friends, and one by herself. During 1909 there were 19 under mission care, 10 supported by the mission, 4 half by mission and half themselves; 1 gave Rs. 10, and the mission the remainder. One supported by friends and one had Govt. scholarship. This is the beginning of what we hope will be self-support among the Garo girls. Formerly the missionary who had charge of the girls' work, took the money appropriated by the W. B. F. M. S. for the girls' support and bought food, books, etc., and supplied each girl's need. Before going on furlough Miss Bond suggested the plan of dividing the money appropriated into equal parts and calling them scholarships, each girl supported by mission to receive a scholarship which amounts to her support. This scholarship method has been used for two years and found to work very successfully. Any girl who fails in deportment or in her school work loses her scholarship. The first year two failed and so could not return under mission support another year. This year not a girl has failed in her year's work.

In 1908 the girls were all Christians but two. These were baptized in March. In 1909, the girls were all Christians when they entered school, 8 of the 1908 girls are married, 7 of them to Garo teachers. There has been no serious illness during the two years. A new tin roof has been put on to the girls' house, a new walk made, new gates on all sides of the girls' compound, and a new bathing place for the girls.
### Tura Statistics

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<th>Year</th>
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<th>Baptisms</th>
<th>Deaths</th>
<th>Exclusions</th>
<th>Restorations</th>
<th>Membership</th>
<th>No. of Schools</th>
<th>Pupils</th>
<th>S. School (Reports Incomplete)</th>
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**TURU REPORT**
During the three years under review, the Middle School has been slowly recuperating from the set-back it received in the Fall of 1906, when it had to be closed on account of the high price of rice. The attendance has not yet reached the mark which it had before that time; but this is owing chiefly, I believe, to the greater readiness of parents to send their boys to other schools. Furthermore no special effort has been made to increase the attendance, because with the teachers available at present, better work can be done with fewer pupils, and especially because of our poor housing accommodations. These three years have also witnessed the gradual adjustment of the school to the Middle English curriculum. This has been a task of no little difficulty, and can hardly be said to be completed yet, although the present year has seen the graduation of the first class that has completed the required course in the required time. But the quality of the teaching can hardly be called up to the Middle English standard. In saying this, of course, I refer to the teaching of the native staff. For a number of years we have had five classes above the Lower Primary standard, and as there are only four classes in the Middle standard, we have kept the extra class as the beginning of a High School. This class will doubtless be brought more closely into accord with the High School standard this coming year. I regret that, owing to the amount of work which had to be done in a fixed time preparatory to furlough, I cannot give statistics of the number of pupils on the roll, and of the average attendance. But I remember that the year closed with about 170 pupils, of whom some 20 odd were girls, most of them under Miss Holbrook's care. I also remember that in making out a report of attendance for three months for Government, we found that the average attendance was about 90 per cent. of the number on the roll. This varies considerably, so that I would not give the impression
that we maintain such a good attendance all the time, but I feel that it is quite satisfactory.

The number of boys requiring assistance is still very large.

**Graded Scholarships.** We now have two ways of helping such, the cotton ginning of which I will speak later, and the Treat Graded Scholarships. Mr. Treat, of whom most of you have heard, being much interested in Christian education, has supplied funds whereby boys by maintaining certain grades of scholarship receive, without manual labor, certain amounts of money. These scholarships range in value from Re. 1 to Rs. 5 per month, and none of them can be held by any boy who fails in any subject or does not obey the rules of the school. For example, a boy to win Rs. 5 must maintain good deportment and a general average of not less than 85 per cent., falling below 75 per cent. in no subject. Some sixty boys have been so supported during the past year. The establishment of these scholarships has been a great blessing, not only because of the direct help to so many boys, and the great relief to the Mission, but also in encouraging industry and application. For the awards are made three times a year, and are granted not alone on the result of term examinations, but also on daily work. Hence there is always the possibility of losing what he is getting, as well as the possibility of improving his grade. These scholarships have been a great stimulus in the school work, and I trust that they may be continued for many years.

I am glad to report that our hopes for the efficiency of the ginning department have been to a measure realised, for with a large stock of cotton to begin the year, kept in a good dry godown, and with a good ginning shed, the boys have been able to gin right through the year—a thing which has never been done before to my knowledge. Mr. Harding has rendered valuable assistance in this department, having taken charge of the payment of the individual boys. During the five years that this department has been under my charge there has been a considerable loss in the capital (raised by Dr. M. C. Mason and Mrs. W. C. Mason) owing chiefly to great difficulty in finding a market for the ginned cotton and to the large sums spent on repairs. This last year,
however, has been an encouraging one, for the amount of profit over and above all expenses, except the missionary's salary, was, as I remember, somewhat over Rs. 100. An awakened interest among the Garo traders gives reason to hope that at least, so long as market rates are good, we shall hereafter have no difficulty in disposing of our cotton at reasonable and profitable prices. And Mr. Dring and I are hoping to be able to find some means whereby we can make our gins more durable. The future of this department, therefore, it seems to me, looks brighter than ever before.

Another thing worthy of mention is the attempt at self-government which, thus far, has been fairly successful. Owing to the difficulty of securing the hearty co-operation of the native teachers, and owing to the distance of the lines from the other buildings, life in the dormitories has not been all that it should. There was petty thieving and wilful breaking of the rules, so that respect for law was rather on the wane. At a rather protracted, but most interesting meeting, the matter was laid before the boys, and they were urged to undertake self-government. I should like to describe that meeting, but limitations of time and space preventing, I can only say that some four or five boys have been suspended for thieving, one or two others have been refused the privilege of living in the lines until they could abide by the rules. There is still much, very much to be done in helping them out of evil into good, but one very certain step has been taken, it seems to me, in inculcating practical honesty.

During the past three years some thirty boys have completed the school work, and gone either to pursue their education elsewhere or else to enter the work. While there are not as many of the latter as we could wish, it is not because they are slipping away, for those going immediately into the work are proving themselves good workers and filling responsible positions, and we hope that those in further training will do the same in good time. There is one boy here in Gauhati, some five in Goalpara High School, and nine in Shillong. While it is not particularly gratifying to have only three of these latter receive
promotion, it is gratifying to know that those three are all boys who did faithful work at Tura, and completed the course, which some of the others did not do.

Aside from the management of the school, so far as other outside work would permit, my chief aim and delight has been to give myself to Bible instruction, leaving the secular subjects to the others. In this I am doubtless a little selfish, but I have devoted my teaching time to Scripture. During the three years I have taught the Life of Christ two years, Old Testament two years, which is rather difficult without the Old Testament in their mother tongue, and a course in the Acts one year. The necessity of preparing these courses as I taught, has precluded my doing more, much to my regret. For much as I enjoy teaching Geography or Euclid, for pure enjoyment in knowing that one is doing what is worth while, I find none so great as that derived from opening up God’s Word to those young lives, and thereby bringing them into touch with the living, loving Master. And I praise Him for the few years He has given in such service, and I pray that He may give still more.

As has been stated in the other part of our report, I have also had charge of the keeping and distribution of all the stock of our Literature Department, which includes, not only our Garo Literature, but all kinds of school supplies for the Station and District Schools. Here, too, statistics might be instructive, but the same cause which prevented my giving school statistics, makes the giving of these impossible. I want, however, to give the result of a large task which has just been completed for the first time, at least in a great many years, I believe, namely, the finding, so far as possible, of the exact value of the stock. It is no credit to myself or to the Mission to have left it undone so long; this I realize. And for that reason, doubtless, policy would suggest that I keep quiet. But I believe it has a place in this report, and I am sure you will not only be glad of, and possibly helped by the information, but will also rejoice with me that such an important duty has been performed; and I trust it may have been creditably. This list does not include a new 10,000 edition of the Garo Hymns, a small Geography of the Garo Hills and a small
Garo-English Dictionary just about to come from the Press. These last two are printed by Mr. A. Macdonald at his own expense so do not belong in our stock, but will doubtless be sold by us.

**Value of Tura Stock.**

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<td>960</td>
<td>2</td>
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**Value of Calcutta Stock.**

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<tr>
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The new Lucy Smith Memorial Library has been completed, and the dedication occurred on Dec. 6th. It is built in two stories, but so constructed that the second story is on a level with the road. The basement is used for storing, while on the upper story are three rooms; the one at the left as you enter is a sale-room, the one at the right a reading room, and in the centre, a room with enclosed
shelves for stock. I should like to give an extended description but time will not permit. Suffice it to say that its value to the Mission is scarcely to be reckoned in rupees, not only as an abiding place for the department after years of migration from one place to another, but as affording a proper shelter for such an amount of stock.

In closing this last report of our first term of service, my dear wife and myself are truly humbled by the very poor quality of the service rendered, but with all of its imperfections, we believe the gracious Master has accepted it, and forgiving the mistakes, will bless the good to His own honor and glory. We can but say, with full hearts, "Bless the Lord, O my soul, and all that is within me bless His Holy name." We hope and pray that the Master will continue graciously to use us in the home-land, and in His own good time restore us to this glorious work and fellowship with you, dear friends.

**Tura Medical Work.**

*Dr. Crozier.*

The report of the medical mission covers 14 months of furlough and nearly 2 years since my return. In my absence the burden of the work and of an untrustworthy assistant fell heavily on the remaining missionaries. Recorded patients decreased two-thirds, medical education stopped. Much time after my return was required in helping to prepare a bungalow for our use. During the year and ten months since my return I have been absent two months from the station on medical mission work and one month on a vacation, and have spent nearly three months helping to revise and enlarge the hymn book.

Two students have been under medical training through the two years, and most of the time on one or two others. These are supported by receipts from the deportment. One of them has had charge of the branch dispensary started last March. One untrained man without salary has rendered valuable aid, especially during the cholera epidemic last year. One partially trained medical evangelist has worked about one year, supported by my wife's uncle.
Much good evangelistic work is done at the dispensary, and with hospital patients. Mrs. Crozier and Miss Robb were very helpful during a six weeks' tour on the south side in Fall of 1908, and Mrs. Crozier has given much efficient service four weeks in 1909 on the north side of the district, having made 150 calls at the homes and conducted several meetings, besides helping in the medical work.
## First Decennium of Medical Mission

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<th>Treatments</th>
<th>Operations</th>
<th>Cells</th>
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**TURA MEDICAL WORK**
The above table shows clearly the effect of the absence of the missionary from the dispensary on other mission work, and in 1907 on furlough. Column six shows mainly the carelessness of the dispensary assistant in not recording treatments. A column of expenses might well have been added showing cost practically covered by receipts without aid from U.S.A. the last seven years. Under "Branches" I have included places where medicines are kept on sale and for free use even by untrained men; one branch was opened in the centre of the hills in March, 1909, under a trained man. His report is not yet received; it would perhaps make the total patients 5,000. The decrease in parcel post work is mainly due to many people having become able to order direct from Calcutta. The incompleted hospital has had about 50 patients.

Tika.

Rev. J. M. Carvell.

Since our last Conference there have been many changes and much interruption in the work for the Mikirs.

On Feb. 9, 1907, Mr. and Mrs. Carvell went on furlough; May 3, 1908, Mrs. P. E. Moore was crowned; Nov. 11, 1908, Mr. Carvell returned from furlough; Nov. 28, 1908, Mr. P. E. Moore was invalided home to America; Mar. 28, 1909, Mrs. Carvell returned from furlough.

Mrs. Moore in her sweet patient way planned and labored for the people she loved so well until the very last, and Mr. Moore amid trial and suffering preached to the dear Mikirs daily. Since Mr. Moore's departure there has been no resident missionary at Tika.

In the three years under review there have been four baptisms at Tika. The present membership of the Tika church is 32. Three Mikir young men have been engaged in evangelistic work; these have received their support from mission funds.

The Christians that were at Tika have moved about half a mile away and have formed themselves into a Christian village.

May God richly bless this first Christian village among the Mikirs.
General View of the Field.

During the past three years there have been many changes in our force in Assam. Two of our number have been crowned: Mrs. P. E. Moore after a long, heroic struggle, and Mrs. Rivenburg in the twinkling of an eye. Furlough changes have been many. Mr. and Mrs. John Firth have returned, Dr. and Mrs. Phillips, Mr. and Mrs. Carvell, Mr. and Mrs. Tuttle, Mr. and Mrs. P. H. Moore, Dr. Crozier, Miss Bond and Mr. Paul have all taken well-earned furloughs and have returned once more to share in the joys, the triumphs, and in the disappointments of our work. Mr. and Mrs. Gurney, Mr. and Mrs. Dickson, Mr. P. E. Moore, Mr. and Mrs. Dowd and Miss Long are still in the home-land. Our number has been increased by Mr. and Mrs. Bowers, Miss Robb, Mrs. Lindeman (for 18 months in Gauhati), Mr. and Mrs. Harding, Miss Protzman, Miss Rivenburg and Rev. Charles H. Tilden.

On account of so many furloughs falling due at the same time, many temporary adjustments in the work and some transfers have been necessary. Mr. Stephen was transferred to Gauhati to care for the work there which had been left without a missionary, Mr. Bowers was sent to Goalpara, and Mr. Carvell went to Nowgong to look after the work of that district during the absence on furlough of Mr. P. H. Moore, thus leaving Tika without a missionary. At present, the Mikir work is being looked after by Mr. Carvell from Golaghat.

For convenience, the work of the missionaries may be considered under four heads: evangelistic, educational, literary and medical, although it will often happen that one man will be engaged in all four kinds of service.

The evangelistic work, which will also include the oversight and direction of the local churches, has been carried on in several of our thirteen stations under very unfavourable conditions because of the fact that there is not one station in Assam sufficiently manned for aggressive work. In some stations the school work and the other lines of effort which demand so much of the average missionary’s time, have forced
evangelistic work into second or third place where by rights it ought to occupy first. This is a condition over which the missionaries on the field have no control; the number of workers, both missionary and native, must be more than doubled before work commensurate with the opportunity and needs can be undertaken. The fields are white, but the laborers are so very few, and yet, during the past three years about 4,300 people have been baptized as the result of the evangelistic work. What might have been accomplished if the workers were sufficient in number for the task before them, who can say?

In some parts of the field there have been hindering factors, but these do not seem to be so formidable as they were three years ago. In the Garo Hills the great land case, which seemed a real instrument of Satan and which was causing so much trouble three years ago, seems to be losing much of its power to hinder its influence, it is hoped, will soon be a thing of the past. Persecution is mentioned in the Naga Hills, yet the number of baptisms does not seem to have decreased on this account. While we deplore the persecution, we cannot but feel that the increase as represented by the number of baptisms (716) is a most encouraging sign and speaks well for the character of those hardship mountaineers. In other parts of the field, the churches seem more willing to give for evangelistic work among their heathen neighbors. This is especially true of some of the churches in the Upper Assam field, and a beginning has also been made in the Kamrup field.

In the educational work, some progress has been made, although much is still to be desired.

Educational Work. The School at Tura is a Middle English school and the Bible is now taught in all classes in the school. At Kohima and Impur, the school work almost entirely absorbs the time and strength of the missionaries in those stations. In the interest of greater efficiency, the number of students in the school at Impur has been reduced and may undergo a still further reduction. At Ukhrul, plans are under consideration looking toward the transfer of the station school from Government to the Mission. This plan, if carried out, will very materially help in building up the work of the Kingdom in that part of
our field. The secular department of the school at Jorhat has been raised to the Middle English standard, a Primary Boarding Department and an Industrial Department have been added, and the attendance has increased by about 300% since last report. The Girls' school at Nowgong has made considerable progress, and plans are under consideration for the enlargement of the plant and for widening the scope and usefulness of the school. These plans, if carried out, will make the Nowgong Girls' School worthy of our Mission. The village school work remains in much the same condition it was three years ago. Lack of a sufficient number of properly qualified teachers prevents any particular advancement in this department.

While no missionary has spent his entire time in the preparation of literature, this department has claimed much time from the missionaries in several of our stations. At Ukhrul, Matthew and Romans have been revised and reprinted, and much revision work has been done on text-books formerly prepared and printed by Mr. Pettigrew. At Jorhat, the Assamese monthly paper Dipti (Light) has been issued regularly. Bible Union Sunday School lessons on the Life of Christ and the History of the Apostolic Church have been translated and printed, Rev. Henry Goldsmith has translated and put through the press an edition of the Prize Catechism, Sunday School lessons on the Old Testament have been translated and await revision, and the Assamese Hymn Book has been revised and a new edition will soon be issued from the press. At Impur, Dr. Clark has spent much of his time on his dictionary which is now in the press. Kohima reports the Gospel of Mark translated into Angami Naga. At Tura, the New Testament has been revised from Romans to the end and an edition printed in the Roman character; Luke, John, the epistles of Jude, John and the Revelation have been printed in the Bengali character; the Hymn Book has been revised and has been printed in both the Roman and Bengali character; Sunday School Lessons have been prepared and printed on the Book of Acts, and the monthly paper Achitini Ripeng (Garo's Friend) has been issued regularly. All this indicates that men who have been crowded with other duties have still stolen from rest enough time to accomplish
much in the production of literature, but what has been done is but a fraction of what ought to be done.

Medical work has made considerable advance, and this department promises soon to become self-supporting in those stations where medical men are stationed. A glance at Dr. Crozier's report will show the progress made in this respect in the Hospital in the Garo Hills. In the stations where there are no medical men, the missionaries have to spend much time in this kind of work. Some find it very helpful in gaining the goodwill and confidence of the people, but it requires much time and care. No lists of patients and treatments are kept by the non-medical missionaries, but the lists of the medical missionaries make a good showing, reaching a grand total of 33,576 treatments during the three years.

The hindrances to the rapid advancement of the Kingdom of Christ in Assam can be summed up briefly: they are, aside from the hindrances common to all Christian endeavor among non-Christian peoples, the very seriously understaffed condition of our field and the lack of properly qualified native workers. Given an adequate missionary force and a reasonably well trained company of workers, the results of the work in Assam for any specified time could easily be doubled or quadrupled. A glance at the reports shows that the progress has been above the average, while the hopeful tone that permeates the reports and the quiet, purposeful determination which was manifest in all the meetings of the Conference, augurs well for the future of the work to which we have devoted our lives.

Obituary Notices.

Charlotte Purssell Moore.

Our lives meet, diverge, and come together again, thus forming the links of friendship which we as a mission family love so much. The links thus formed by many of us with Mrs. Moore were firmly welded together by her strength of character and sympathy, which gave her the
power to feel for others and make their interests her own. If we could sum up all the attributes of this beautiful woman in one word, that word would be strength, for she was not only strong in faith, hope and love, but physically also her strength was great, enabling her to live on and on in the brave but losing fight against the malady which held her in its throes.

Mrs. Moore was born in Clark County, Ohio, and besides the District School, attended Antioch College, Yellow Springs, and later entered Shepherdson College at Granville, Ohio, from which she graduated in 1881.

In the words of her sister, "Her interest in Missions, and the need of a lost world, were her call to the work"; but it was not until two years after her sister, Miss Nettie Purssell, came to Assam and was left alone in her work that she decided to come to the foreign field. This was an especial call to her, an occasion, not a cause. She reached Nowgong on Dec. 6th, 1887 and had charge of the Woman's Department there until 1891 when she went to Darjeeling for a rest and change. Upon her return she was advised to remain in Gauhati with Mr. and Mrs. Budrette for a time, as Mr. P. H. Moore was to be absent from Nowgong for eight months' furlough; but with the faith that never knows failure, she decided to return and take full charge of the work. To stand alone and serve seemed to be her destined portion. It was a severe task which was hers to perform; but her call to service for her Master was a summons to toil where the need seemed urgent, so she joyfully took up her burden—overlooking the work of the station and district in addition to the work in the girls' school. Was the task hard? Yes, but it was still a delight, for, like Mary of old, she sat at her Master's feet and had learned from him to look beyond the faults and frailties with which humanity is clothed and see the hidden possibilities in each human soul. Her faith in her pupils made her see the finished product—the spiritual child in whom the Christ had been formed—when as yet there was but a small beginning. How completely her life was controlled by the Spirit is shown by the fact that, in the midst of all this work for the Assamese, she was, unconsciously to herself, being prepared for the work which was eventually to be hers; for she found time to take up the study of the Mikir language and to translate
and have printed a First Primer in Mikir, so that when Rev. P. E. Moore came out under appointment to the Mikir people, she was not only willing, but ready, to proceed with him to this work. They were married in October, 1891, and went to their temporary quarters in Krungjeng which became headquarters for their work for four cold seasons; after which a new site at Tika was decided upon, buildings were erected, and they moved to Tika in January of 1897. From this time on for the next six years the days were full of loving, faithful service. The multitudes who cross the hill-top must hear of the Christ—He must be expressed to them in words—revealed to them in acts, and the meaning of His sacrifice for them brought home to them. At the same time work was constantly being done to help prepare a literature for them. These and such tasks as usually fall to the pioneer missionary’s lot filled the days.

In 1903, her health being unsatisfactory, it was decided to go to Calcutta to consult physicians. After a period of observation under the physician’s care she was advised to try living in a dryer mountain climate, so Mr. Moore took her to Almora. From her own account their life there also was somewhat isolated; but there were no complaints or murmurings. She had her husband, she had a promising son in the homeland who was a great joy to her and to whom she had given her best thought and care, and best of all, she had the realizing sense of the presence of Him whose love never faileth.

The days lengthened into weeks and the weeks into months and years, but the hoped for restoration did not come. Finally, a longing to be in her own home, and to see her friends, and to be among the people she loved and for whom she had labored came over her, so it was decided to return to Assam. They stopped over in Gauhati for Conference in 1904, which Mrs. Moore attended a few times by being carried over in her dandy. When she could not be present to vote upon different matters, her votes were sent over, thus showing the keen interest she felt in all that pertained to the work of the Mission. I believe each individual member of the Mission had a place in her thoughts and prayers, and many can testify to the strength and comfort her letters brought them. She was one who walked in love, and her life was as an offering and a sacri-
Obituary Notices.

Office to God for the advancement of His Kingdom. Soon after Conference, plans were made for their return to Tika. She wrote that she made the journey very comfortably, and also spoke of the open verandah where she was to live day and night, not an idle life, for once again she faced the problem of a literature for the Mikirs, and from her couch took no mean share in this work. Words fail when we think of the situation of Mr. and Mrs. Moore in this isolated jungle spot, in a temporary house just ready to fall upon them. Twice her husband was forced to leave her side to go for a few days to Nowgong, and once was in the hospital in Calcutta for two months, but she trusted her Father so implicitly that she would not fret although she knew she might not be there to greet her loved one upon his return. What strength, what fortitude, what heroism thus calmly to await the call to "come up higher"! Toward the end it was hers to suffer, and her last prayer was—"O Father, help me ", and He who never faileth came and took her unto Himself on May 3rd, 1908. She is gone—she whom we have loved but lost awhile.

Isadore Whitney Boggs.

Mrs. S. W Rivenburg.

A woman whom the world delights to honor, goes down into history as saying, "A woman's name should appear in print but twice—when she marries, and when she dies." The subject of this sketch, while not holding consciously to this theory, put it so thoroughly into practice that the writer finds little outside of her own knowledge, picked up during an acquaintance of over twenty years, from which to cull items.

Of the party of six sailing from New York October 13, 1883, the one who gave promise of longest life has been called first to the life eternal; while another, who has seemed on the eve of crossing over for above twenty years, still lingers on this side.

Although designated to Molung, the Rivenburgs were compelled to spend a year at Sibsagar because of the unsettled condition of the Hills, Molung and other villages being in danger from hostile Nagas.
In Sibsagar they learned Assamese, which served them well in all succeeding years. The last four months of 1884 they were in charge at Sibsagar. Going early in 1885 to Molung, Dr. Clark speaks of them as "both being very efficient," and we can imagine the genial presence and contagious laugh of the little memsahib brightening up the lonely bungalow.

In July 1885 Dr. Clark left them, and for many months with all the "horror of savage warfare at their doors, requiring all the fortitude they possessed to remain at their posts." Mrs. Rivenburg made a home, learned a new tongue, visited the sick in their rude houses, taught a young man in the evenings for six months, and a Biblewoman for the same length of time, who then went out to teach to others what she had learned. Mrs. Rivenburg also instructed the leader of the women's weekly meetings, for each service.

In 1886 the danger to Molung was so great that the Government sent an expedition to punish the hostile villages. Mr. Witter accompanied this expedition, which was entertained by the Rivenburgs, and speaks of their chapel as "little and indescribably rude." But here they labored on, and after this security of safety, made tours among the villages. Seeing no white faces, getting mail but once a fortnight,—all work and no play,—yet we hear no words of murmur from the little bride.

After having learned two languages, and braved the dangers of life among savages for two years, they are asked to go to Kohima and take up a new language (the hardest in all Assam) and work. Those of us who tour in the plains or low hills can hardly realize the roughness, difficulty and weariness of travel from one of these mountain stations to another. They moved themselves and household goods, arriving after night at a mission house which had never been worth while, and now after months unoccupied it was barely a "Rain-shedding roof with walls half-way up the sides, and earth floor." Can you picture it? After this hard journey, giving up what had by very hard labor become home to them, no friend to receive them or offer a cup of tea, in the darkness of night by the light of dim lanterns they could discern that the place had been used as a stable. We cannot wonder that for once the usual ability to see the
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ludicrous in everything gave way, and Mrs. Rivenburg, taking one of their camp-chairs, sat up in a corner with her face to the wall and wept tears of disappointment. Later she laughed over it, but then weariness of the flesh weighed heavily.

Now with the taking up of a third language, hard work had to be put upon this shed to make it at all fit to live in. With considerable fever they toiled on, levelling the ground, planting fruit and flower trees, getting the house into an approach to sanitation and decency, all the while "mining, smelting, puddling, forging, grinding away at Angami."

Whether or no, they were obliged in humaneness to do medical work, and were successful, Mrs. Rivenburg herself having much low fever. They held services on Sundays in Naga, Assamese and English. A baby-girl came to gladden the home at Kohima, where for several years she had a hard struggle to live, adding to the discomforts of life in such a place.

During this first term one hundred hymns were translated or composed, and Matthew, John and Acts put into Angami, a primer and an arithmetic made, leaving no time for the missionaries to think that because of hardship, fever and ill-health, they must run away to some health resort or take furlough.

In 1891 occurred the horrible Manipur massacre, when those of us so remote from the scene as Tura felt the strain. What must it have been to the young mother who had just dined with the unfortunate Chief Commissioner and comrades?

The first furlough came in 1892, but October 1894 found them again in Kohima, medically equipped. They had a "good voyage, but the best day was when they entered the leaky, half-tumbledown bungalow at Kohima."

"Hundreds joyed at their return, and if any one was not glad he kept it to himself."

Again with the routine of mission work, much repairing and carpenter work had to be done. Sunday services were held from three to six o'clock, Mrs. Rivenburg taking her turns in leading. The Doctor was called from time to time to attend at other stations, thus leaving Mrs. Rivenburg alone for periods varying from a few to many weeks, when aside from keeping the work going, instead of allowing
herself to be lonely in a lonely place, she took up the study of French and so far mastered it as to be able to read the Testament with pleasure.

At the beginning of 1900 they were asked to go to Impur to hold that growing work, the outcome of the Molung work of former years. In March Mrs. Rivenburg took their daughter to Calcutta en route to the U. S., and after seeing her aboard ship, had returned as far as Goalundo when she was recalled to Calcutta by a wire telling of the distressing accident to the "City of Venice" in the Hooghly, when our missionaries had a narrow escape with their lives.

It was now thirteen years since the Rivenburgs had left the Ao work, but they searched their memories for the old language and, burnishing up their minds, taught each a half day in school, and Mrs. Rivenburg made a primary arithmetic for use in the school. Mr. Dowd who was associated with them and entered into the fruit of their labors, speaks of their "wise and faithful service."

In 1903 they were called to Ukhrul, and later during the absence of its missionary on furlough, were asked to oversee the work on the Manipur field and to inspect the work among the Lhota Nagas laid down by the Witters. About this time Mrs. Rivenburg rejoiced in the conversion of her ayah and wanted her for a Biblewoman. After living in what other missionaries called most unhealthy quarters and at great discomfort for seventeen years, barring furlough and time spent at other stations, in 1904 they began to get material ready and in October began to build a home, getting it sufficiently under way to move their household goods into it before taking a second furlough in 1906 after a second term of nearly twelve years.

We do not hear of Mrs. Rivenburg making missionary talks while in the U. S., but we do hear of her making a delightful home for family and friends. "The keynote of her life was love, which found its highest expression in the home, unfolding with more than usual fullness of beauty." She studied and read, keeping posted on all living topics, and was an easy and ready talker, at home with whomsoever she met. Fond of pets, her heart was tender towards all animal life, and she kept young by her innocent and childlike way of taking life.
No man liveth to himself, nor can we separate one life from another. Just how many hours a day Mrs. Rivenburg gave to mission work, how many pages of proof she prepared and corrected, how many doses of medicine she administered, matters not to us. We know she filled to a remarkable degree the whole round of missionary duty and privilege, being a true and faithful helpmeet, deserving her share of the success which crowned an unusually difficult and in many respects uniquely successful missionary campaign of over a quarter of a century.