Assam Baptist Missionary Conference Report.

Yale Divinity School
New Haven, Conn.

1911.

ELEVENTH SESSION.
ASSAM

BAPTIST MISSIONARY CONFERENCE

OF THE

AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

REPORT

OF THE

ELEVENTH BIENNIAL SESSION

HELD IN

GAUHATI,

MARCH 4–12, 1911.

CALCUTTA:

BAPTIST MISSION PRESS, 41, LOWER CIRCULAR ROAD.

1911.
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Assam Salary vs. Salary in Other Missions Committee

Station allowances
B.E. Stephen
B.P. Layne
E.C. Rich

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First Two Grade Schools

Joseph Armstrong
Conference Directory.

Officers.
R. B. Longwell, President.
REV. A. J. Tuttle, Corresponding Secretary.
REV. C. H. Tilden, Clerk.
REV. G. R. Kampfer, Assistant Clerk.
REV. J. M. Carwell, Treasurer.
MRS. A. J. Tuttle, Necrologist and Librarian.
MRS. P. H. Moore, Statistician.

Committees.

Committee of Reference.
Serving until the twelfth Conference to be held during the cold season of 1912-13—REV. P. H. Moore (Chairman), REV. A. J. Tuttle, REV. G. G. Crozier, M.D. Serving until the thirteenth Conference to be held during the cold season of 1914-15—REV. R. B. Longwell, REV. Joseph Paul, REV. M. C. Mason, D.D.

Property Committee.
REV. J. M. Carwell, REV. S. W. Rivenburg, M.D., REV. F. W. Harding; and Associate members—MISS E. C. Bond, MISS A. E. Long.

Language Examination Committee.
Assamese—REV. P. H. Moore.
Manipuri and Tangkhul Naga—REV. Wm. Pettigrew.
Mikir—REV. J. M. Carwell.
Ao Naga—REV. R. B. Longwell.
Angami Naga—REV. S. W. Rivenburg, M.D.

Members of Educational Council.

Auditing Committee.

Committees for next Conference.

Committee on All-India Baptist Congress.
REV. M. C. Mason, D.D.

Special Committees to report at next Conference.
Committee on “Power of Final Action on the Field.”

Committee on “Adjudication of Personal Issues.”
REV. S. A. D. Boggs, REV. E. G. Phillips, D.D. (and an Associate member chosen by this Committee).
Committee on "Improvements in Financial Methods."

Rev. J. M. Carvell in conference with Dr. D. Downie, Dr. T. S. Barbour, Dr. A. W. Anthony.

Committee on Revision of Constitution.


Committee on Uniform Account Books.


Committee on Opium, Liquor and Cigarettes.


Committee on Solemnization of Marriages.

LIST OF MISSIONARIES.

Missionaries Present—29.

Miss E. C. Bond.
Rev. S. A. D. Boggs.
Rev. G. G. Crozier, M.D.
Mrs. G. G. Crozier.
Rev. J. M. Carvell.
Mrs. J. M. Carvell.
E. W. Clark, D.D.
Rev. John Firth.
Mrs. John Firth.
Miss Ella Holmes.
Rev. G. R. Kampfer.
Mrs. G. R. Kampfer.
Rev. H. W. Kirby, M.D.
Mrs. H. W. Kirby.

Rev. R. B. Longwell.
Mrs. R. B. Longwell.
M. C. Mason, D.D.
Mrs. M. C. Mason.
Rev. P. H. Moore.
Mrs. P. H. Moore.
Rev. P. E. Moore.
Mrs. P. E. Moore.
E. G. Phillips, D.D.
Mrs. E. G. Phillips.
Rev. O. L. Swanson.
Rev. A. J. Tuttle.

Mrs. A. J. Tuttle.

Absent—(not on furlough).

Rev. J. R. Bailey, M.D.
Mrs. J. R. Bailey.
Rev. F. W. Harding.
Mrs. F. W. Harding.
Miss L. M. Holbrook.

Miss A. E. Long.
Rev. Wm. Pettigrew.
Mrs. Wm. Pettigrew.
Rev. S. W. Rivenburg, M.D.
Mrs. S. W. Rivenburg.

Miss N. A. Robb.

Absent—(on furlough).

Mrs. S. A. D. Boggs.
Rev. A. C. Bowers.
Mrs. A. C. Bowers.
Mrs. E. W. Clark.
Rev. W. F. Dowd.
Mrs. W. F. Dowd.
Rev. Wm. Dring.
Mrs. Wm. Dring.
Rev. L. W. B. Jackman.

Mrs. L. W. B. Jackman.
Rev. W. C. Mason.
Mrs. W. C. Mason.
Mrs. Joseph Paul.
Rev. C. E. Petrick.
Mrs. C. E. Petrick.
Rev. A. E. Stephen.
Mrs. A. E. Stephen.
Mrs. O. L. Swanson.

Miss Isabella Wilson.
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 for 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 these 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 (1) this Committee may adopt rules of procedure in the consideration of those matters, subject to the approval of the Conference, to which members of the Conference must conform, and (2) the duties of this Committee in relation to the management of Mission property shall be limited by the duties of the Property Committee.

5. 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.

6. 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.

7. 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.

8. Anyone, when presenting a matter to the Committee of Reference for recommendation, may request that the action of the Committee on his matter 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 Conference has mailed the report in question to the members of the Conference for information, provided this request shall have been 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 an absent member may request such vote in matters pertaining to himself or his work, provided, however, that no such vote shall be had on questions treated as urgent.

9. 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 the total of the whole number of possible votes shall have been cast on either side. Receipt and distribution of the minutes of each year's votes 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.

10. 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.

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

12. 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.

12. 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 sanitarium 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 1911.

ELEVENTH SESSION.

Held at Gauhati, Assam, March 4—12, 1911.

Saturday, March 4th, 1911.
7-30 p.m.—Praise Service led by Rev. Joseph Paul.

Sunday, March 5.
9 a.m.—Vernacular Preaching Service. Sermon by Rev. P. H. Moore.
2 p.m.—Prayer Service led by Rev. A. E. Seagrave of Burma.
7-30 p.m.—Praise Service led by Rev. David Downie, D.D., of South India.

Monday, March 6.
8-30 a.m.—Call to order by Rev. A. J. Tuttle.
Prayer by Rev. P. H. Moore.
Election of officers of the Conference.
President: Rev. R. B. Longwell.
Treas.: Rev. J. M. Carvell.
Welcome to the Foreign Secretary, Dr. Barbour and Dr. Anthony, to fraternal delegates, to returning and newly appointed Missionaries on behalf of the Assam Conference, and responses from Dr. Barbour, Dr. Anthony, Rev. A. E. Seagrave, Rev. Geis, Dr. Downie, Prof. Martin, Rev. P. E. Moore, Rev. G. R. Kampfer, Miss Holmes, Mrs. P E. Moore and Mrs. Downie.

Voted that all privileges of the floor be accorded to the visitors.

Voted to adjourn till 12-30 P.M.

12-30 P.M.—Prayer Service led by Miss Bond.

1 P.M.—Call to order.

Report of Committee of Arrangements.

Presentation by Dr. Barbour of matters which he wished to present to the Conference.

Voted that we as a Conference request the committee to whom the modification of the constitution has been referred, to take into consideration the wisdom of giving the Reference Committee power to invite such members to the Mission as they may think wise to invite, to meet with them in Conference at the expense of the A.B.F.M.S., also to consider the wisdom of giving them the power of initiative in matters of importance in the work.

Considerable discussion was had in regard to some of the subjects presented by Dr. Barbour, especially in regard to the working of the Property Committee.

2-30 P.M.—Fifteen minutes of prayer.

Voted that the clerk keep a record of discussions during the Conference and make a digest of the same.

Voted that an assistant clerk be elected.

Voted that the clerk be requested to cast a unanimous ballot for Mr. Kampfer as assistant clerk.

Adjournment.

Tuesday, March 7.

7-45 P.M.—Prayer Service led by Rev. John Firth.

8-00 P.M.—Call to order.

Reading of the minutes of the last session.

Report of Committee of Arrangements.

Consideration of amendments to constitution as proposed by Rev. E. W Clark, D.D.
Art. VI, A the first sentence was amended to read—"The Committee of Reference shall consist of six Missionaries of not less than five years’ standing each, except that by two-thirds of votes cast a member of the Conference of less than five years’ standing may be elected."

Art. VI, B was amended to read—"The Property Committee shall consist of three members, each (if not a carpenter) of not less than three years' standing, and shall be elected, etc."

Voted that it is the sense of this Conference that the election of the new members of the Reference Committee become operative at the call of the Chairman for reorganization, or not later than the close of this Conference.

Members of the Reference Committee to fill vacancies caused by completed terms of Rev. M. C. Mason, D.D., Rev. O. L. Swanson, Rev. E. W. Clark, D.D., were elected as follows: Rev. R. B. Longwell, Rev. Joseph Paul, and after two ballots without resulting in an election of the third member, it was voted that voting be limited to the three receiving the highest number of votes on the last ballot. Dr. Mason was elected as the third member of the Reference Committee to serve for a term of four years.

Voted that the election of members of the Property Committee be postponed until Thursday.

2-30 p.m.—Fifteen minutes of prayer.

Dr. Barbour continued the presentation of topics for discussion. Considerable time was used in discussing the topic of "Adjudication of Personal Issues." And it was voted that a committee of three be appointed to draw up a resolution in regard to this matter.

Report of Committee of Arrangements.

Adjournment with prayer by Rev. E. G. Phillips, D.D.
12-45 p.m.—Prayer Service led by Dr. Kirby.
1 p.m.—Call to order and prayer.
Reading of minutes of last session.

Dr. Barbour continued presentation of topics for discussion. Considerable discussion was had in the matter of Mission Treasurer. Especially in regard to relations with Calcutta Banks and in regard to the possibility of a single Treasurer for Assam and South India.

It was voted that Drs. Downie, Barbour and Anthony, in conference with the Mission Treasurer of Assam, confer
with Calcutta Banks to see whether improvements could be made in our financial methods.

Voted that the P.M. session continue till 4-30.
2-30 p.m.—Fifteen minutes of prayer.

Voted that a committee of three be appointed by the chair to study the subject of "Power of Final Action on the Field" and report at the next Conference Rev. M. C. Mason, D.D., Rev. P. H. Moore, and Rev. John Firth were appointed as this committee.

For the committee to draw up resolutions in regard to "Adjudication of Personal Issues," the chair appointed Rev. S. A. D. Boggs, Rev. E. G. Phillips, D.D., and a third member to be chosen by these two.


Wednesday, March 8.

7-45 a.m.—Prayer Service led by Rev. G. J. Geis of Burma.

8 a.m.—Call to order and prayer.

Reading of the minutes of last session.

Report of Committee of Arrangements.


Voted that the report of the Educational Commission be considered seriatim.

Voted to recommit that part of the report relating to the school at Nowgong.

Voted to recommit the sixth "Whereas" paragraph which leads to the resolution for a Central School of High School standard for the whole Mission.

Considerable discussion was had in the matter of a Central High School and Bible School, especially in regard to its main purpose and the advisability of an Industrial Department.

9-30 a.m.—Fifteen minutes of prayer.

It was the general opinion that the Bible training and the preparation of Christian workers should be the most prominent feature, although from a purely educational standpoint, its purpose should be to give the very best training according to Government standards of excellence in the preparation of pupils for university entrance. It was also the general spirit of the discussion that an Indus-
trial Department should be a feature of the school, although warnings were prominent as to possible failure, both financial and in hindering the main purpose of the school.

Adjournment after prayer by Rev. O. L. Swanson.

12:45 P.M.—Prayer Service led by Mrs. Carvell.

1 P.M.—Call to order and prayer by Rev. G. J. Geis.

Reading of minutes of the last session.

Report of Committee of Arrangements.

Continuation of discussion of report of Educational Commission.

2:30 P.M.—Fifteen minutes of prayer.

In the further discussion of the proposed Central School relation to the Government was thought by some to be unwise. The wisdom of locating the Bible Training School in connection with the High School was questioned, and the practicability of Bible training in Assamese and English was by some considered doubtful, and its practice unwise.

At the conclusion of the discussion, it was voted that the entire report be laid upon the table until the matters re-committed shall be reported.

Voted that the report be taken from the table and re-committed.

Dr. Barbour continued his presentation of topics for discussion.

Adjourned after prayer by Dr. Clark.

Thursday, March 9.

7:45 A.M.—Prayer Service led by Rev. P E. Moore.

8 A.M.—Call to order with prayer by Rev. P H. Moore.

Reading of the minutes of last session.

Report of Committee of Arrangements.

Report of Constitution Revision Committee on a new plan for Property Committee.

Voted that the report of the Constitution Revision Committee on new plan for Property Committee be adopted and the plan approved.

Voted that we adopt the plan for the work of the Property Committee, as reported by the Constitution Revision Committee, as a tentative working plan. 

\[\text{Signature}\]
Voted that the Conference appoint a committee of one to represent the Assam Conference in the All-India Baptist Congress.

Voted that Rev. M. C. Mason, D.D., represent the Assam Conference in arranging for an All-India Baptist Congress.

Members of the Property Committee were elected as follows: Rev. J. M. Carvell, Rev. S. W. Rivenburg, M.D., Rev. F. W. Harding, and as Associate members, Miss E. C. Bond and Miss A. E. Long.

Voted that this Conference request the Board of Managers to appoint Rev. Wm. Dring as Mission Builder for the Assam Mission.

9-30 A.M.—Prayer Service of fifteen minutes.

Continuance of presentation of topics for discussion by Dr. Barbour. Especial emphasis was placed upon close cooperation with the native body in management of Missionary work. The testimony of the Conference was that great progress is made in this respect in Assam.

Adjournment after prayer by Rev. R. B. Longwell.

12-45 p.m.—Prayer Service led by Mrs. Downie.

1 p.m.—Call to order with prayer by Rev. Joseph Paul.

Reading of the minutes of the last session.

Report of Committee of Arrangements.

Report of committee appointed to draw up resolution on "Adjudication of Personal Issues."

Voted that this report be accepted and its recommendations be adopted.

Voted that the committee presenting the report be the committee recommended in its report.

Report of committee on "The Bengal and Assam Missionary Association."

Voted that it is the sense of the Assam Baptist Missionary Conference that our Mission should become a member of the Bengal and Assam Missionary Association, and that we request our Board of Managers to take such action as may be necessary in promotion of this.

Report of Language Examination Committee.

2-30 p.m.—Fifteen minutes of prayer.

Report of committee on Pre-requisites for Baptism by Dr. Mason.

Report of the Property Committee for the year 1910.
Voted to receive the report of the Property Committee for discussion.

Voted that the report of the Property Committee be re-committed to be put into shape for presenting to the Board of Managers.

Voted that the Corresponding Secretary read to the Conference such communications as he sees fit to read.

Voted that we accept the reading of the Corresponding Secretary as fulfilling constitutional requirements.

Report of committee for Collecting Material for the "World in Boston."

Adjournment after prayer.

7 p.m.—The evening was set apart for social gathering. As this year 1911 is the 75th Anniversary of the coming of Dr. Nathan Brown and Mr. Cutter as the first Missionary to Assam, a very complete and interesting historical sketch of the Mission was prepared by Mrs. M. C. Mason and read at the social gathering.

Friday, March 10.

9.45 a.m.—Prayer Service led by Prof. Martin of South India.

10 a.m.—Call to order with prayer by Rev. R. B. Longwell.

Reading of the minutes of last session.

Report of Committee of Arrangements.

Recommitted report of the Educational Commission with questions and discussions.

Adjournment after prayer by Rev. J. M. Carvell.

12:45 p.m.—Prayer Service led by Mrs. R. B. Longwell.

1 p.m.—Call to order with prayer by Mrs. G. G. Crozier.

Reading of the minutes of the last session.

Voted that the recommendation of the Educational Commission regarding the Nowgong School be committed to Rev. Boggs to draw up suitable resolution.

The recommitted report of the Educational Commission was continued relating to the proposed Central School and Bible Training School.

2:30 p.m.—Fifteen minutes of prayer.

Voted that we heartily recommend the proposed plan of co-operation with Government in the work of the Nowgong
Girls' School, and that it be effected, provided that the information gained in pending interviews is satisfactory to such committee as may be appointed by the Reference Committee for final consideration of this issue.

Adjournment after prayer by Rev. G. J. Geis of Burma.

Saturday, March 11.

8:40 A.M.—Call to order with prayer.
Reading of minutes of last session.
Report of Committee of Arrangements.
Discussion of the recommendation of the Educational Commission, concerning the proposed High School and Bible Training School.
Informal expression was taken by Dr. Barbour on the following questions:—

How many favor the establishment by the Mission of a High School at the earliest possible time? The Conference was unanimously in favor.

How many favor a theological school at present, located at Jorhat, to be separated from the High School? The Conference expressed itself in favor by a vote of 14 to 1.

How many would favor such a theological school as a department of the High School? Vote in favor 1.

How many would favor a theological school to be located elsewhere than in Jorhat? None in the Conference favored this.

Voted to adopt that part of the report of the Educational Commission which deals with the proposed High and Bible Training Schools at Jorhat.

Voted that the entire report of the Educational Commission be adopted.

Voted that a nominating committee of two be adopted to nominate the Missionary members of the Board of Trustees for the schools at Jorhat. Rev. E. W Clark, D.D., and Rev. O. L. Swanson were appointed as this committee.

Rev. A. J. Tuttle presented the following resolution:—

"Whereas there is need for provision for collegiate education under Christian influence in Assam, and

"Whereas we do not feel that our Board is in a posi-
tion to supply men and funds for an adequate equipment of a Christian College, and

"Whereas there is an excellent Government College of the first grade in Gauhati, and

"Whereas there is need for provision whereby salvation through Christ may be definitely presented to the educated young men in the province in order to bring to its fullest fruition the work of our Mission in the province, and

"Whereas there is immediate danger of our losing this opportunity to mold the higher educational thought and life of Assam by an un-evangelical society pre-empting this field, therefore

"Be it resolved that it is the conviction of this Conference that on the Mission compound at Gauhati, there should be provided a hostel for Christian students in the College at Gauhati.

"That there should be also a hostel for non-Christian young men where they would be under evangelical influence.

"Be it further resolved that a specially qualified Missionary be provided for this student and other English work."

Voted that these resolutions presented by Mr. Tuttle be adopted.

Voted that a committee of three be appointed to look into the detail of the matter presented by Mr. Tuttle and to correspond with the Board at home concerning the matter.

The committee on nominations for Missionary members of the Board of Trustees for the schools at Jorhat reported the names of Rev. P H. Moore, Rev. R. B. Longwell, Rev. John Firth, Rev. M. C. Mason, D.D., Rev. A. J. Tuttle

Voted that the report of this nominating committee be adopted, and the Missionaries mentioned become the Missionary members of the Board of Trustees of the Jorhat Schools.

Voted that a committee of three be appointed to make recommendations of the Conference regarding the printing and distribution of the Conference Report, and to report at the afternoon session. Rev. P H. Moore, Rev. G. G.
Crozier, M.D., Rev. J. M. Carvell were appointed as this committee.

9-30 A.M.—Fifteen minutes of prayer.
Considerable of the remaining part of the morning session was spent in discussion of the state of education in the Assam Mission.

The Foreign Secretary expressed his opinion that there was great need of unification in educational methods among the stations with a possible exception of the Garo Hills, that there should be greater relation with Government, that the standard of schools should be raised, that the action of the Conference toward a High School and Bible Training School at Jorhat is a step in the right direction, that in the Garo Hills there should be provision for special Bible training, and that the Educational Commission should make careful study of these conditions and make recommendations toward greater unification of the work.

Voted that a committee of three be appointed to take into consideration the existence and continuance of the work of the Educational Commission. Rev. John Firth, Rev. O. L. Swanson, and Dr. Kirby were appointed as this committee.

Adjournment after prayer by Rev. P. E. Moore.
12-15 P.M.—Prayer Service led by Mrs. G. G. Crozier.
1 P.M.—Call to order with prayer by Rev. R. B. Longwell.

Reading of minutes of last session.
Announcement of committees by the Chairman:—

To report the Conference to the denominational papers: *Journal and Messenger*, Mrs. M. C. Mason; *Watchman*, Miss E. C. Bond; *Missionary Review*, Mrs. Carvell; *Missions*, Mrs. P. H. Moore; *Standard*, Mrs. G. G. Crozier; *Examiner*, Mrs. P. E. Moore; *Morning Star*, Dr. Anthony; *Central Baptist*, Rev. John Firth; *Pacific Baptist*, Mrs. Phillips; *The News*, Prof. Martin; *Baptist Commonwealth*, Mrs. Longwell.

Presentation of topics for discussion by Dr. Barbour.
2-30 P.M.—Fifteen minutes of prayer.
Voted that the Conference approves of co-operation
with the British and Foreign Bible Society in the publication of a new edition of the Assamese New Testament, and also of the Four Gospels separately and of the Psalms, as separate Scripture portions, on such terms as they allow to the Bible Translation Society; and express to the British and Foreign Bible Society our appreciation of their assistance in the publication of the Assamese Scriptures.

Reading of letters of greeting from Mr. and Mrs. Bowers, Mr. and Mrs. W. C. Mason, Mr. and Mrs. Pettigrew Mr. and Mrs. Petrick and Miss Holbrook.

Voted that this Conference hereby records its unbounded appreciation of the helpfulness of the presence with us in our sessions here, and of their visits to several of our stations in Assam, of Rev. T. S. Barbour, D.D., Rev. A. W. Anthony, D.D., from America; Rev. D. Downie, and Mrs. Downie, and Prof. Martin from our South-India Mission; and Rev. A. E. Seagrave and Rev. G. J. Geis from our Burma Mission, and express our heartiest thanks to our Board of Managers who made their visits possible, also to our esteemed Foreign Secretary and Dr. Anthony, and to the fraternal delegates from Burma and South India for all they have contributed towards the holy joy of our meeting together here, and the help we have received in our discussions and the wider vision and clearer light in which our problems have been reviewed, by reason of the presence of these true yoke fellows who have come to us from outside our own Mission circle.

Voted that we express our hearty appreciation of the letters read from absent members of the Conference, and we request our President to appoint members of the Conference to reply suitably to them.

Reading of letter from Dr. Rivenburg requesting that a member of the Property Committee accompany Dr. Anthony to Kohima and select sites for chapel and bungalow.

The recommitted report of the Property Committee was read and approved by the Conference.

Report of committee on continuation of work of Educational Commission. Its recommendations were discussed in part.

Voted to adjourn until 7-30 P.M.
8 P.M.—Meeting called to order with prayer by Rev. P H. Moore.

Voted that the work on continuation of the work of the Educational Commission be adopted.

The committee of three appointed by the chair to consider the Educational Commission, recommend:
1. That the existing commission be discharged with thanks.
2. That an Educational Council to consist of five members be nominated by the Conference, and the nominations sent to the Board of Managers for appointment.
3. That the members appointed serve until their furlough.
4. That upon any vacancy occurring, the Chairman of the Council shall notify the Reference Committee who shall nominate a new member, and the nomination be sent to the Rooms for appointment.
5. That the new member nominated shall take office immediately while waiting for the official appointment from the Rooms.
6. That the Educational Council have the power to take the initiative in the consideration of all educational problems in the Assam Mission field.
7. That the actions taken by the Educational Council shall be presented to the Board of Managers.
8. That the Educational Council have power to gather information and formulate desired policies for our educational work.
9. That no action taken by the Educational Council shall be put into operation, until all Missionaries affected by such action shall have been notified, and the action approved by the Board of Managers.
10. That the Educational Council, in considering any local problem, shall have power to ask the Missionary affected to sit with them in council.
11. That the Board of Managers be asked to defray the working expenses of the Council.

Report of the committee for the editing and printing of the Conference Report was received and adopted.

Resolved that Rev. G. R. Kampfer be appointed editor of the Report, and that we request him to be guided by the following instructions:—
1. Secure the printing of the Constitution and By-Laws of the Conference, and the complete minutes of the eleventh session including reports of committees adopted by the Conference, together with the statistics of all the stations for the year 1910, and the Directory and photo of the Conference; also the Paper prepared by Mrs. M. C. Mason entitled, “Those Seventy-five Years,” commemorative of the Diamond Jubilee of our Mission.

2. Print 50 copies and put them at the disposal of our Board of Managers for their own use, and for distribution.

3. Print and deposit in our Assam Mission Library 50 copies at the expense of our Conference, the cost of these to be apportioned to all the members of the Conference in proportion to our salaries.

4. Ascertain from our Missionaries how many copies each one desires for his or her own use; and print and distribute these at the expense of the individuals ordering them.

Voted that Rev. A. J. Tuttle and Rev. G. R. Kampfer be appointed a committee to prepare a statement of the expense incurred at Gauhati in connection with this meeting of our Conference here, and send it to the Conference Treasurer; and that we hereby authorize the Assam Mission Treasurer to apportion the amount of these Conference expenses to the Missionaries attending, on the basis of our respective salaries.

Voted that this Conference express to our Gauhati Missionaries our deep sense of obligation to them, together with our appreciation and heartfelt thanks, for all their thought and work in making preparations for our comfort at this meeting of our Conference at Gauhati, and for their welcome to us here.

Voted that a nominating committee of two be appointed to nominate members of the Educational Council. Rev. E. G. Philipps, D.D., and Rev. John Firth were appointed as members of this committee.


Voted that report of the nominating committee be accepted, and that the members nominated become the members of the Educational Council.
Voted that Rev. P. H. Moore and Rev. A. J. Tuttle be nominated as auditors to audit the Treasurer's books, and that the Board of Managers be requested to appoint these men as such an auditing committee.

Voted that the Conference authorize the Reference Committee to act for the Conference in any business that may have been overlooked after the adjournment of the Conference.

Voted that Conference be considered adjourned after the prayer service on Sunday evening.

**Sunday Eve.**

The Chairman announced the following committee for the next Conference:—*Music Committee*: Mrs. A. J. Tuttle, Miss Ella Holmes, Mrs. P. E. Moore. *Program Committee*: Rev. A. J. Tuttle, Rev. C. H. Tilden, Miss E. C. Bond.
REPORTS OF COMMITTEES.

Report of Committee on "Adjudication of Personal Issues."

Your committee would recommend that a Committee of "Adjudication," which would be a modification of the "Panchayat" idea now in operation in South India, to supply a need which has been measurably, and, we believe, will be increasingly felt, be created for the Assam Mission; but inasmuch as we do not feel prepared to determine the composition and workings of this committee, a committee be appointed to present a plan for final action by the Conference at its next Session.

Report of Language Examination Committee.

Since the meeting of the Tenth Session of our Conference there have been no examinations of our Missionaries in the Assamese, Abor-Miri, Mikir, Manipuri, Angami or Tangkul Naga languages. Rev. E. G. Phillips, D.D., reports as follows for the Garo Language: "Just at the close of her second year in Tura, Miss N. A. Robb passed her second examination in Garo with credit. In accordance with the requirement of the Manual I have to report that Rev. F W. Harding has not yet taken his second examination in Garo, although he closed his third year of service in Tura in November, 1910. I would add, however, that he has a good command of the language, and I doubt not could have passed a good examination at the close of his second year."

Respectfully submitted,

P. H. Moore, Chairman.

Report of the Committee for collecting Material for the "World in Boston."

The committee appointed for this work have communicated with each of the Missionaries in the Mission to
ascertain what each could do. The most willing responses came from the hills. As indicated in a circular letter sent to each station $85 was made available for the work. It was divided by the committee as follows: Tura, Rs. 90, according to instructions from Boston; Kohima, Rs. 20; Gauhati, Rs. 20; Mikir work, Rs. 15; Ukhrul, Rs. 20; Impur, Rs. 15; Sadyia, Rs. 15; Five Valley stations, Rs. 35; for a map of the Mission showing the stations and centres of Christian work, Rs. 20; postage, Rs. 3.

The amounts assigned to Impur and to Ukhrul possibly were not used. The Missionaries of those stations succeeded in getting a great deal of aid from the native people. At the time of writing this report the committee is not sure whether those two stations found it necessary to use the money or not. In any case there will be a small balance left from the amount given to us. Owing to the shortness of time, after the money was made available, it was impossible to make additional appropriations to some of the stations from this balance.

It was not thought expedient to have all of the goods sent to one station, and so the committee advised most of the stations to send direct to Messrs. Grindlay and Co. We are informed by Grindlay that shipments from Tura, Golaghat and Kohima were received in Calcutta too late to go on a steamer earlier than March 1st. All other goods were shipped on Feb. 1st. The committee have kept the home management informed as to the amount of goods to be expected from Assam, so that those which arrive late should have a place reserved for them in the exhibition. Owing to the late date when the money was made available, and owing to the fact that it was the touring season when most of the Missionaries were out in camp and away from the mails, this delay was unavoidable.

The committee desire to thank the Missionaries for the aid they have given to the committee in the work that has been one that called for more response to a call of duty than to a call of pleasure.

Respectfully submitted,

Committee.

O. L. Swanson.

Chas. H. Tilden.
Report of the Property Committee of the Assam Conference.

At the close of the Conference in January, 1910, the committee met and organized with Rev. Wm. Dring as Chairman, Rev. C. H. Tilden as Sec., and Rev. J. M. Carvell as the third member.

During the year the following matters have been attended to by the committee:

The Mission Bungalow at Dibrugarh was sold to the Planters' Stores and Trading Co. for Rs. 500 only. The Property Committee expenses Rs. 18-1 were deducted. The balance Rs. 481-15 is deposited in the Assam Mission Treasury, subject to instructions from Rev. E. W. Clark, D.D.

The enlargement and rebuilding of the Girls' Dormitory at Nowgong is now under construction after a great deal of delay. A new estimate had to be made because of the time that had elapsed since the old estimate was made, and also because some changes were desired by the Missionaries at Nowgong. Furthermore, the leaving for America of the Chairman of the Property Committee caused confusion in the correspondence by reason of his failure to turn over to the committee the file containing previous correspondence. The committee finally asked Rev. P. H. Moore to supervise the building, and to proceed with the work immediately according to approved plans, with the understanding that the building constructed must be done at a cost not to exceed the Rs. 5,000 appropriated. It was necessary to take the old building as down entirely, and practically construct a new building, using the old material together with such new material as was necessary for the enlarged building. To date the frame and roof are in place, all the material for completing the building have been paid for; Rs. 4,100-10-0 have been paid, leaving a balance of Rs. 899-6-0 for completing the building. It is the opinion of the committee that this amount will not do all that it was hoped might be done, but it will sufficiently complete the building so that it can be used. The amount appropriated was Rs. 5,650-0-0 less than the amount of the estimate, and it was not possible to cut down the building in such a way as to make a com-
plete building inside the estimate, and at the same time have it meet the need for which the building is being erected.

The bungalow at Sibsagar was reported as badly out of repair. The committee examined the building and found that it would be useless to partially repair the bungalow, hence it recommended that it be thoroughly repaired at an estimated cost of Rs. 1,126-1. Work of repair has not yet been begun. The entire amount is still in the treasury.

Upon requests from Golaghat and Jorhat, the committee examined and advised the Reference Committee to recommend the purchase of small plots of land adjoining the Mission Compounds in these stations.

There have been submitted to the committee requests for estimates on the following buildings: Bungalows not to exceed a cost of Rs. 9,000 for Rev. J. M. Carvell, Rev. P. E. Moore, Rev. C. H. Tilden, and for a prospective new family at Kohima. Also a new chapel not to exceed a cost of Rs. 10,000 at Gauhati, a chapel not to exceed a cost of $1,000-00 at Kohima, and for an infirmary at Nowgong not to exceed a cost of Rs. 1,200. This work is at the present time under way by the committee.

The plans for the hospital at Sadyia were approved, and Dr. Kirby appointed to supervise the building. Material has been purchased, but building operations not yet commenced.

**Expenditures.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material and transportation</td>
<td>1,730</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Equipment</td>
<td>800</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Cash on hand February 1st</td>
<td>1,969</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td><strong>Appropriation</strong></td>
<td>4,500</td>
<td>0</td>
<td>0</td>
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There has been considerable difficulty in carrying on the work of the Property Committee, because of the lack of knowledge as to the exact functions of the committee and its relation to the Committee of Reference. At the beginning of the year an attempt was made to get definite information from the Board of Managers on these points.
The committee was advised to discuss the matter at the time of Dr. Barbour's visit to Assam. It was also referred to the policy of the Burman Property Committee. It has been the privilege of one member of the committee to visit Burma and South India during the year, and the workings of the Property Committees in both those Missions were carefully noted. At the South India Conference, a great deal of time was used in crystallizing a policy that had evidently been in solution for years. The crystal was brilliant and beautiful when complete, and looks as though it would shine as brightly in Assam as they hope it will in South India. The distinctive feature of the plan is the appointment of a superintendent of Mission building, who shall, under the direction of the Property Committee, be responsible for all of the buildings of the Mission. In Burma the distinctive feature as compared with our own is the practice of having estimates and complete working drawings made by an architectural draughtsman, usually a P.W.D. man, who will be willing to do the work for a comparatively low figure, usually about Rs. 25.

We would recommend that in the revision of our constitution, comparisons be made with those other Missions in that part of the Bye-Laws that has to do with the Property Committee.

Respectfully submitted,

J. M. Carvell,
C. H. Tilden,
Prop. Com.

Proposed Amendment concerning Property Committee.

Appointment of Committee.

The Property Committee shall be nominated by the Conference and appointed by the Board of Managers.

It shall consist of three members of three years' standing, each together with one associate member from each of the two woman's societies.

In the choice of the members of this committee regard-
shall be had for business ability, mechanical skill, and experience.

This committee shall serve for two years, but members shall be eligible for re-nomination. A member vacates his office when he proceeds on furlough, or when released by the Board of Managers. Nominations for vacancies shall be made by the Reference Committee upon the request of the remaining members of the Property Committee.

Functions of this Committee.

This committee shall take cognizance of all matters connected with property interests, referred to them by the Board of Managers, the Conference, the Committee of Reference, or the individual Missionary.

This committee shall select compounds and sites for buildings, secure plans and estimates, and control the Mission territories.

All repairs or changes in Mission buildings, if involving an expenditure of more than Rs. 500, or if involving such alteration in the construction of a building, or the use to which it is put as would require the consent of the owner, if the property were rented from an individual, shall be submitted for approval to the Property Committee. In case of doubt on this point the matter should, of course, be submitted to the Property Committee.

Relation to the Committee of Reference.

All applications for funds, involving property interests, shall be made to the Committee of Reference, who shall secure technical information from the Property Committee. The Committee of Reference shall then pass definite recommendation to the Board of Managers.

If approved by the Board they shall commit the work to the Property Committee for execution.

Relation to the Missionary.

The Committee shall invariably invite the Missionary involved in any property interest they may propose to consider, to meet with them for full and free discussion.
Mission Builder.

After settling on plan, estimates, and any other necessary details, the responsibility for executing the plans agreed upon, and full control of the expenditure of the funds, shall be vested in a Mission Builder, who shall be appointed by the Board of Managers, and who shall be on precisely the same footing, in every particular, as the Missionaries appointed for evangelistic, educational, medical, or industrial work. He shall also be ex-officio a member of, and responsible to, the Property Committee.

Transfer of Responsibility.

The Property Committee may, in case of emergency, depute one member of the committee to have control of the expenditure of funds and full responsibility for the work to be undertaken, unless it shall be considered wise that the resident Missionary do the work.

Responsibility and Order of Procedure.

Prior to the committal of any work to the executive, the Missionary shall have opportunity for full presentation of his wishes and desires and plans, in the meeting of the Property Committee. After work has been committed to the executive, the executive, under responsibility to the Property Committee, shall have entire control. If during the process of construction the individual has further suggestions to make, he may bring these to the Property Committee at any time.

In the event of new conditions arising after the work has been committed to the executive, involving unforeseen expense, or difficulty of any kind, the executive shall refer the question to the Committee for advice and action.

Financial Reforms.

All appropriations for building in excess of Rs. 500 shall be made to the Property Committee on whose recommendation the Mission Treasurer shall be authorized to place the necessary funds as required for the building to be undertaken, at the disposal of the executive in charge of the building.
REPORTS OF COMMITTEES.

Annual Report.

The Property Committee shall report annually to the Board of Managers, and to the Conference, and any appeal from individuals shall be to the Board of Managers rather than to the Conference.

Authority to stop Construction.

In the event of the committee, at any time during the process of construction of a building, being unable to approve of the work being carried on by the executive, the committee shall have authority to suspend all work pending reference of the question in dispute to the Board of Managers.

Final Inspection and Audit.

On completion of any work, the Property Committee shall inspect the work done and audit the accounts.


The Educational Commission convened in Gauhati, 1st March, 1911, to consider various questions affecting the Educational situation in our Mission. The members present were Dr. E. G. Phillips, Revds. A. J. Tuttle, P. H. Moore, R. B. Longwell and S. A. D. Boggs.

The Commission recommend that in regard to standards and curricula there should be uniformity in our Mission; and that this uniformity should be sought by conformity to the Government curricula; in regard to maintenance, whether by Government grant or Mission aid, it is felt that we can not attempt uniformity of practice for the present, because of different conditions. It is felt to be impracticable to attempt uniformity as to qualifications of teachers and also as to pay of teachers of the same grade.

It was also voted that the Educational Commission place itself on record as being of the opinion that it will be to the best interest of our Educational work if a student from one field or school, wishing to pursue his studies in another, be required to furnish a letter of recommendation from the Missionary of the field from which he comes before being allowed to enroll as a pupil in the school.
Co-operation with Government in Female Education.

The following extracts from a letter, dated 27th December, 1909, from Miss Garret, Inspectress of Schools, E. B. and Assam, to Miss Protzman, then Lady Superintendent of the Nowgong Mission Girls' School at Nowgong, give outline of a proposition that came from Government for co-operation with our Mission in the training of female teachers for Girls' Schools, in the Assam Valley.

"We think further that—

(1) If you will build a new and suitable school-house;
(2) Employ a thoroughly competent Native staff;
(3) * * * * * * * * * * *
(4) Undertake that the whole shall be supervised thoroughly by a competent and professionally trained European staff; that Government will lay upon you no restrictions except that—

(1) They would ask you to make the receiving of religious instruction voluntary in the case of students living in the non-Christian hostels;
(2) The school and training classes should be open to Departmental inspection—the latter will be directly under my management and I anticipate no difficulty in this matter.

In return I think you should apply to Government for—

(1) A grant of money toward the erection of the school house;
(2) * * * * * * * * * * *
(3) A recurring grant toward the upkeep of the school and training classes.

With regard to (1), Government does not, as a rule, give more than two-thirds of the total cost.

(2) The recurring grant might be equal to half the cost of the school's upkeep."

In January, 1910, the Assam Committee of Reference passed a resolution favoring co-operation with the Government in the project, and appointed P. H. Moore, S. A. D. Boggs and Miss Protzman a committee to work out all detail of the scheme and report to the Committee of Reference. The Board of the W.B.F.M.S. West of Chicago, which supports the Nowgong Mission Girls' School,
authorized the Nowgong Missionaries to negotiate with the Government, with a view to co-operation on the lines indicated in Miss Garrett's letter. This committee has carried on correspondence on this subject during 1910. The negotiations with Government officers are proceeding, and both the Board of the W.B.F.M.S. West of Chicago, and the officers of the Education Department in E. B. and Assam, favor the project. The plan of co-operation which the Educational Commission recommends proposes an initial expenditure of Rs. 22,500 on a suitable plant for the school, of which the Government should contribute Rs. 15,000; and the Mission Rs. 7,500.

This plant is to include:—

1. A commodious and well-equipped new school building, suited to the needs of the school.
2. Quarters for four Mistresses on the premises;

Fencing and screening the school-house yard and also conservancy arrangements.

The school is to include four departments: (a) Kindergarten; (b) Primary; (c) Middle Vernacular (and possibly Middle English); (d) Mistresses' training classes.

The staff will include a Lady Missionary, who is thoroughly trained and qualified for the position of Lady Superintendent of the school, and a Native staff of the best qualified Native teachers that can be secured.

The Government to contribute a recurring grant equal to half the cost of maintenance of the school. The Mission is to maintain a hostel for Christian pupils under its own control; and the Government is to build and maintain a non-Christian hostel for non-Christian pupils. The responsibility for the Christian hostel will rest on the Mission; that for the non-Christian hostel on the Government.

The Government will offer liberal scholarships to induce girls to take the Mistresses' training course with a view to service as teachers in Girls' Schools.

The Mission will accept the maintenance of these classes as a condition of Government grants-in-aid, and agrees to accept a fixed number of pupils selected by the Inspectress annually as members of the training classes.

The Mission will endeavor to induce Christian girls to qualify for teacher in these training classes, for
which a portion of the new school building is to be reserved.

The Government curriculum for Girls' Schools will be followed in all secular studies, and in the teaching of weaving, needle-work, wool-work, lace-work, canvas-work, calisthenics, etc. Religious instruction and exercises will be maintained as is expected in Mission schools, but attendance on these will be voluntary on the part of pupils in the non-Christian hostel.

In connection with this school, the Mission contemplates the maintenance of a department for the training of Bible Women.

The Conference adopted the following resolution regarding the Nowgong Girls' School: "Voted that we heartily recommend the proposed plan of co-operation with Government in the work of the Nowgong Girls' School, and that it be effected, provided that the information gained in pending interviews is satisfactory to such committee as may be appointed by the Reference Committee for final consideration of this issue."

In regard to the higher education of boys we recognize the following conditions peculiar to our field:—

1. There is an increasing demand for a high school education, especially urgent in the Garo Hills;

2. There is especial need of educational advantages of all grades for the Christian community in the Upper Assam Valley;

3. Here and everywhere there is danger in entrusting the youth of our Christian families to non-Christian schools, especially those of the higher grades;

4. In all parts of our field there is need of properly trained workers, which is constantly increasing and will be more pronounced as our work develops;

5. Economy of time, effort and money demand co-operation and concentration in educational institutions. It is a far wiser policy to develop one strong school, worthy of the confidence and support of all, than to endeavor to maintain several institutions in various parts of the field, none of which can reach the highest efficiency;

6. While the diversity of languages presents many difficulties, yet we believe that instruction in Assamese in the Lower Standards and the use of English in the higher
standards will afford common mediums of instruction for many if not most of the youth who would naturally seek a higher education.

In view of these considerations we recommend the following actions:

Resolved:

That there be developed at Jorhat, on the foundation already laid:

A. A Bible Training School, which shall be for the training of men for efficient work as pastors in the churches and for efficient evangelists for work among the non-Christian people. In the Bible School, the curriculum shall be adapted to the present needs of the pupils sent and shall be changed (from time to time) to meet changing conditions.

B. A Christian High school.

1. That instruction in this school in lower standards shall be in the Assamese language and in all the standards above Middle English in the English language;
2. That the curriculum shall lead up to the Entrance Examination, but may be modified, especially for students from some of the Hill peoples, by the substitution of other subjects for Sanskrit, Persian or Latin, provided this arrange- men can be made with the Government Department of Education.
3. That the Bible shall be taught in all standards of the school, as one of the chief objects of the school shall be to prepare young men to become efficient teachers in the Christian village schools, and laymen influential in the work of the local churches and in the general uplift of the Christian community.
4. That, in order to cultivate the spirit of manly independence by making self-support possible, and in order to remove false notions respecting the honor and dignity of labor, there shall be maintained an Industrial Department, the main object of which shall be to provide remunerative
and useful employment under competent direction and ennobling conditions.
5. That for the initial cost and subsequent support of these schools the following resources shall be sought:—
   (a) Contribution from the native church.
   (b) Appropriations from the Home Board.
   (c) Grants from Government, provided the religious purposes of the school are not hampered.
   (d) Fees paid by all students, either in cash or equivalent labor.
6. That the control of these schools be vested in a Board of Trustees which shall be composed of five Missionaries who shall be nominated by the Assam B. M. Conference at the biennial session; and one Indian Christian from each of the following Christian Associations: Garo Hills, Kamrup, Nowgong, Angami, Ao, Upper Assam and North Lakhimpur. These members to be elected for one year by their respective associations. It is understood that this provision shall be in force until the next biennial Conference when it is expected a more matured plan for control will be submitted to the Conference.

On behalf of the Educational Commission.
(Sd.) S. A. D. Boggs, Secretary.

Report of Committee on Prerequisites for Baptism.

To

THE ASSAM MISSIONARY CONFERENCE.

Dear Brethren,

In accordance with your request I have tried to collect statements of what our Missionaries consider prerequisites for baptism. I have received replies from ten only.

You will be pleased to hear that from these the opinion is practically unanimous that satisfactory evidence of a personal faith in Jesus Christ as Saviour, and a willingness to obey Him, is a prerequisite to baptism. In other
words, there should be evidence that there is a regeneration, a true change of heart and a turning from sin to God. While some think it strange that among Missionaries of our denomination there should be any difference of opinion, others speak feelingly of meeting much trouble because predecessors believed that they had no right to refuse baptism, "unless they knew something positively against" the applicant, or "because they were ready to baptize anybody willing to receive baptism, whether he had knowledge of and faith in Christ or not." If such have been properly represented there has been a divergence of practice at least by a few predecessors who would seem to have minimized the necessity of "walking not after the flesh but after the Spirit."

But while we find a uniformity of opinion on this point as far as given, there is some divergence as to what constitutes "satisfactory evidence." It is at this point that the greater difficulties are met. And to lighten these difficulties by formulating rules of guidance seems to be what was hoped for from this committee. However, that one should have heard of Christ; that he should confess his belief; and that he should show a willingness to do as Christ teaches, and to follow the Holy Spirit's guidance would I think be generally accepted as "sufficient evidence." Nevertheless here again more particularly are divergencies, as to what acts, practices or conditions may or may not conform to the teaching of Christ especially of not distinctly named in the Scriptures. In the replies, I get these statements: "I would never baptize an opium eater, or a man keeping two wives." "I would require a ceremony according to the Christian Marriage Act of India before baptizing" certain classes of converts. Again while some wish for a "sound mind" and an "intelligent age" or it may be an "intelligent faith," others call attention to the truth that some who realize the fact of a regeneration, may not be able to understand it; that many a child has entered the new life and is living healthfully, and developing according to the laws of that new life, who could not intelligently explain or verbally prove the fact of such regeneration, although it might be very apparent to observers.

Individual characteristics are so varied, and the Holy
Spirit works so differently in different persons, that to measure all Christian life by any set of rules would seemingly be as absurd as to expect trees to grow to a single pattern. Rules are always but limiting and are usually of a negative character and never universally applicable. Therefore to reject a person because of some limiting rule might be to reject a true child of God needing the care and nursing of the church.

This however brings us to another and perhaps more difficult question. Is a true regeneration, or a real new birth, as some think, the only prerequisite? Is it not a duty for the church in some cases to refuse baptism or fellowship, even when there seems to be evidence of a change of heart? Bro. P H. Moore remarks, "I would like to see every regenerate person immersed 'into the name of the Father, and of the Son and of the Holy Spirit.' But I would not like to see even moderate drinkers or opium users admitted into our churches even if they were immersed as regenerate persons. Nor do I wish to see a class of immersed Christians grow up outside of the churches." He does not clearly show his way out of the difficulty but seems to imply that even regenerated persons may wisely be refused baptism. Is such a position justifiable? We are required to "withdraw from every brother that walketh disorderly"; can we be required to baptize and receive into fellowship such persons? But will the regenerate walk disorderly? If we may "deliver to Satan for the destruction of the flesh that the Spirit may be saved in the day of our Lord," should we not refuse fellowship to one in slavery to sin, until it is manifest that he is "dead to sin" and "alive to God in Christ Jesus"? While sanctification cannot be a prerequisite to baptism, should sin have dominion over a member of Christ or the church? Does not duty to the church, to the Kingdom of Christ and to the souls of men require us to decline baptism to such? To welcome into the church, or to administer baptism to an unregenerated person, must bring harm to the church; and to thus classify such an individual as a child of God may be his eternal ruin. Can we not then safely conclude that a person who has manifestly passed from death into life should be baptized and welcomed into the fold? And that a person
manifestly walking disorderly should not be within the fold of the church? Our difficulties then are met when trying to decide doubtful cases. In this we have a delicate duty to perform. Well-developed Christian life is by no means universal. Sanctification in all directions is not instantaneous. Some who possess loathsome faults may despise defects in others. God we believe may endure at times where most of us would fail to do so. Is it impossible for God to regenerate a man who has opium in his system, or for Him to endure one who has fallen into adultery?

In our search for evidences are we not in danger of looking too much to externals? Food and drink "will not commend us to God." Eating or drinking makes us neither worse nor better; external acts may in and of themselves be perfectly proper, yet under certain conditions, in certain localities among certain people, these very acts may "become a stumbling-block to the weak," and he for whom Christ died may perish through our liberty.

Prerequisites for baptism are spiritually discerned. And the spirit manifested often outweighs many externals. A willingness to suffer for Christ's sake; a readiness to sacrifice one's own pleasures or conveniences lest others be caused to stumble, would show a person on the Lord's side. I can but feel that perplexity is largely due to the incapacitated condition of the diagnoser, either by limited knowledge or by debilitated perceptibilities. In other words, that the church which allows the practice of vices within its fold is always more or less incapacitated to judge of the vital condition of individuals. Limited opportunities for knowing also may be such as to hinder a clear judgment. But my convictions are that where a person has "been translated from the kingdom of darkness into the kingdom of God's dear Son," and has "passed from death into life," such a fact will soon become known to observers, especially to those in whom the Spirit dwells. The indwelling of the Spirit will, I believe, lead independently of all limiting rules that may be made, whereas any amount of rules will not guide aright where the Spirit does not control. To be filled and guided by the Spirit, therefore, should be the first aim. If then there is still uncertainty whether there is regeneration, it behoves every individual member to do what he
can to resuscitate or vivify a person in that condition. As
to one in a drowning or stupified state, our efforts for him
should be manifoldly increased. After which I feel confi-
dent our perplexities would vanish. It would soon be
manifest whether the patient be dead or be passed from
death into life.

The conclusions therefore which I gather from the con-
sideration of these puzzling questions are, that if a man is
manifestly born again and is looking to Christ for help in
his hopeful fight with sin, he needs all the help he can
have within the fold, and he should be baptized. But if
he is unregenerate he does not belong to the fold but needs
our efforts to bring him to Christ. In cases of perplexity
our efforts should be redoubled until the condition is
manifest before baptism is administered. And that the
evidences of a new birth and of being with and for Christ,
are of such a character and are so varied by conditions
and surroundings that we should not try to formulate
rules to relieve us of responsibility. It was never intended
that judgments of this kind should be left to rules lest
the church as a body slumber and weaken. That when
fully alive and active for the rescue of souls, perplexities
will vanish and duties will not seem to conflict.

M. C. Mason.

"THESE SEVENTY-FIVE YEARS."

An Historical Sketch of Mission Work in Assam.

Nettie Pursell Mason.

Tura, Assam, March 31, 1911.

While Andrew Jackson was President of the United
States, William IV still on the throne of England, and the
East India Company ruling vast regions of India, our own
Nathan Brown and wife, of precious memory, were making
their way up the Brahmaputra river to begin the work
which we represent to-day.

Let your thoughts run back over the years and see what
strides the United States have made, what changes have
come to England, what upheavals to the very foundation
of Indian life! Have we as a Mission kept pace in Assam? Have our undertakings and achievements been commensurate with our privileges and opportunities? Why are we here? "The American Baptist Missionary Union occupied Assam in 1836 simply as a step toward entering China from the west." "The fact of Assam's location as a highway to Tibet and western China enhances its value from a Missionary point of view." "In 1886 the British Political Officer marched from Sadiya 187 miles into the Zayul valley," while another "expedition starting from Kohima made its way across Manipur into Upper Burma." "Another fact of no little importance is the proximity of Sadiya to what is believed to be a fairly practicable pass from India into China." "The American Baptists of Burma decided to enter Assam, as it had long been a cherished wish of the Board at home to introduce the Gospel to the Shans in the north-east, and through them to enter China by inland routes, as her seaports were then closed to foreigners." As it was in the beginning so it is to-day; that "Promised Land" has kept us in the "Wilderness These Seventy-Five Years." Moses and Aaron were denied admittance, and whether Caleb and Joshua will live to pass "over Jordan" is a question. Meanwhile China's ports have not only been open these years but she has drawn away those who would have come to Assam, even one of our appointees this very season; and recent mail brings word that one of Assam's own sons is to go soon to China! This ought ye to have done but not to have left the other undone.

If we consider the result of the years in Assam from the object of entering, the years have brought but failure. But it is ours to record what has been and not what might have been.

At the close of the Burman War, 1826, Assam having become a part of the British Dominions, Major Jenkins, Commissioner General of Assam, through Mr. C. E. (afterward Sir Charles) Trevelyan, a Secretary of the East Indian Government, invited Missionaries of the English Baptist Mission of Bengal to come to Assam. The English Baptists proposed to the American Baptists of Burma to enter Assam, which they decided to do, and Nathan Brown was set apart for the work, beginning at
once the study of the Shan language and acquiring a vocabulary of two to three thousand words in the two months before he left Burma. Adoniram Judson wrote, "My heart leaps for joy to think of brother Brown at Sadiya and all the intervening stations between there and Bangkok, Siam! Happy lot to live in these days!"

Providing their own conveyance, consisting of three little Bengali boats, and provisions for an 800 mile journey, the Browns and Cutters set out from Calcutta November 20, 1836, and after a difficult, trying and dangerous trip, reached Sadiya March 23, 1836. Major Jenkins had sent a Shan teacher to meet them at Goalpara, so they worked diligently at the study of the language. Going out soon after arrival at Sadiya, in company with an English officer, to visit the villages, Mr. Brown discovered to his surprise and disappointment that the only Shans within reach "were a few scattered Khampti hamlets," and that the main body of the people was beyond the mountains, and even they reduced in numbers.

There was no alternative, a new language must be learned to work among the people about them, in "one of the most important and encouraging fields in all the east." Among a hostile people they began by making the axe to cut timber for dwellings and school-houses; making brick for a chimney and burning the lime to make the mortar. So while struggling for physical existence they picked up Assamese without grammar or dictionary or interpreter. Before three months Mrs. Brown and Mrs. Cutter were teaching girls and boys and Mr. Brown had finished a small Romanized Assamese and Khampti spelling-book. Within a year schools were established in neighbouring villages. In May 1837, they received mail overland from Ava, and Captain Hannay was asked for tracts by the people en route.

Finding a piteous state of destitution among the Assamese, Mr. Brown wrote home suggesting a Missionary farmer, a lay brother to teach the people agriculture. "The soil around Sadiya is inferior to none in the world, producing nearly all the tropical fruits, and would nearly all those of the temperate regions." After a year on the field Mr. Brown was strengthened in his conviction of the importance of the field and pleaded for a Missionary for each
language spoken about them, saying that their work, but a drop in the ocean, would be lost in the desolate darkness unless the field were supplied with more labourers. But he toiled on preparing and translating books.

April 26, 1837, Messrs. Bronson and Thomas with their wives left Calcutta for Sadiya, and after a distressing journey in the usual little boats in which they nearly perished from different causes, on July 7 when, within an hour of Sadiya, Mr. Thomas who had hurried on in a smaller boat to get medicine for Mr Bronson who was dangerously ill, was struck by a falling tree and killed. His body was taken to Sadiya for burial, and the Missionaries went after his widow and the Bronsons, getting them to Sadiya on the 15th of July.

Mr. Bronson began the study of Singpho, and Mr. Brown worked "night and day translating Scripture and making school-books for his schools in Assamese and Khampti." After a year the Bronsons moved to Jaipur, the Cutters left to recruit their health, and Sophia Brown died in September, 1838, but the parents toiled on preaching, teaching, making books. Two of their literary monuments are the Assamese New Testament and 39 hymns still sung in Assamese.

In January 1839, Sadiya was attacked by the Khamptis, who fired houses and murdered indiscriminately. The English officer in command was killed by poisoned arrows. The Browns had an almost miraculous escape to the cantonments, where all the survivors of the town lived for four months in crowded quarters, causing a panic of disease. Fear of the Khamptis depopulated Sadiya and the surrounding country, and the Browns finding their work taken out of their hands, decided to go to Jaipur as the best centre for work, where tea cultivation promised an influx of population.

Between the falling of the curtain at Sadiya and the lifting again, a period of 66 years intervened. In December 1905 Mr. and Mrs. Jackman arrived there and began work for the Assamese and immigrant peoples, at the same time studying Abor-Miri, hoping to get into the hills beyond. In January 1907, Dr. and Mrs. Kirby arrived, and between the two families, two bungalows, a chapel with cement floor, and a dispensary have been built;
weekly services held, visits made to the many surrounding villages, and trips into the hills even beyond British territory. One evangelist has been employed, weekly visits made to the markets to preach the Gospel, and one branch dispensary opened. Some literary and much medical work have been done, and visits have been made also to many Khampti villages. The Khampti people are under the power of opium, but welcome the Missionaries and say, "If you had told God's Word to our fathers they would not have become Hindoos."

Mrs. Jackman and Mrs. Kirby entered helpfully into the work both evangelistic and medical. An Abor-Miri dictionary and a "Story of the True God" by Mr. Lorraine, of the Arthington Aborigines Mission, were put through the press by Mr. Jackman who also prepared a primer and a "Brief Statement of the Gospel" in Abor-Miri. Twenty-seven have been baptized and at the end of 1909 the church, organized with 17 members, had grown to 33.

Work at Jaipur.

Mr. and Mrs. Bronson began work for the Singphos at Jaipur in the Spring of 1838. The Browns and Cutters, driven from Sadiya by the Khampti insurrection, followed to Jaipur in May, 1839. Soon the press was running and printing being done in Shan, Singpho, Khampti, Assamese and Naga, in both the Roman and Bengali characters. Meanwhile the people being taught the printed page and instructed in the way of salvation. But the Missionaries got fever and retreated to the near-by hills where some of them lived for a time on a platform in a tree with only the branches above them for shelter.

In 1840 Mrs. Brown compelled to make the journey in a native boat to Calcutta, 800 miles distant, with two little children, one of them dangerously ill, completed while en route the manuscript of an arithmetic she was preparing, so she could send it back from Gauhati to be printed. She met two steamers on this trip, and below Gauhati came upon the Barkers in a boat like her own, going up stream for the first time. They spent a year at Jaipur. Much preaching was done by the wayside and in touring the villages, but it was not until 1841 that a convert was bap-
tized. The first, Nidhi Levi, became a strong preacher and will always preach through his hymns in the Assamese.

In May of this year the Barkers moved to Sibsagar and opened a Mission work. A little later Mr. Brown made a tour, visiting Sibsagar, Jorhat, Sibsagar again, Saiwak, and Dibrugarh, comparing their various claims for Mission work and deciding unreservedly in favor of Sibsagar, returned to that station July 30, 1841.

The Bronsons having taken up the promising work among the Nagas in 1840, Jaipur was left to the Cutters alone until after the middle of 1843 when it was abandoned, because the hopes held out for tea cultivation there proved to be without much foundation, and as a place where the population would be less fluctuating, all were agreed to begin work at.

Sibsagar.

After the years of living with well-loaded gun for defence or boat at hand for flight, the Missionaries enjoyed a time of safety and comparative comfort at Sibsagar and were able to work with enthusiasm. Captain Hannay gave his brick residence to the Mission, as also a brick building for Press work, and in 1845 two Presses were in constant operation. Up to this time they had turned out in school-books, catechisms, tracts, hymns, Gospels, The Acts and Romans, 3,747,100 pages. Preaching, teaching, literary, and Press work went hand in hand and converts began to be baptized, the work being carried into all the surrounding villages and towns. In 1846 there were 600 pupils in the Sibsagar schools. The Cutters came in 1843. From then to the Jubilee Conference in 1886, others who shared in the work at Sibsagar were the Whitings 1851-1861; the Danforths 1855-1857; the Wards 1860-1868; the Clarks 1869-1876; the Gurneys 1874-1907; the Witters 1884-1885; and the Rivenburgs 1884. The Cutters remained until 1852 and the Browns to near the close of 1855. These Missionaries all worked diligently, faithfully. In 1856 Mr. Whiting spent nearly seven months visiting all the large villages and towns in Upper Assam, and yet at the time of the Jubilee Conference only 44 Assamese had been baptized at Sibsagar; but 206 Kolhs had received
baptism. The Clarks, the Witters, the Rivenburgs went to work for the Nagas and Mr. Gurney gave himself to translating the Old Testament into Assamese; so the evangelistic work of the Sibsagar District in later years has fallen to Messrs. Petrick, Swanson, Firth and Paul. Mr. Petrick knowing the Hindi language was able to begin work on his arrival in 1889 and push it vigorously among the Mundari (or Kolhs) people, so that 198 baptisms were reported between 1890-1892, and weekly contributions were begun in all the churches. With the coming of Messrs. Swanson and Firth bazaar-preaching and Sunday-School work received more attention, but brethren Swanson, Firth and Paul were sent for work at other stations, so Mr. Petrick has been almost alone at Sibsagar for ten to fourteen years. At the end of the first ten years there are reported 12 self-supporting churches with a membership of 652. During intervals of furlough when the other brethren mentioned have had charge of the work, it has been as Mr. Paul graphically puts it: "Such an amount of territory to cover that one cannot stay in a place long enough to have real fellowship with the brethren; he is expected to sympathize where he has no knowledge; to decide where he does not know; to listen patiently when he has no time; to give advice where he has difficulty in seeing the way; and often he has to leave a place with a tired body, a puzzled mind and an aching heart."

In 1903 Mr. Petrick spent 181 days, and in 1904, 210 days in evangelistic touring; there were then 16 churches with 765 members. During 1904 the Chief Commissioner, the Honorable Mr. Fuller, gave the church building in Sibsagar to the Mission, for which Mr. Petrick expresses deepest obligation and sincere gratitude. The sale of literature in Hindi is very gratifying, and each church has a S.S. The largest village church has a meeting house, $64 \times 23$ feet, with cement floor, and with rooms for the Missionary, built by the Superintendent of a tea garden.

A few high caste Mohammedans have been baptized.

Nowgong.

Driven from Upper Assam, Dr. Bronson opened Mission work at Nowgong in October, 1841, and within six months
had 80 pupils in a school; but the home influences being so bad for the children he established a boarding school and took all children he could get. For ten years this was a leading feature of the work and thousands of rupees were subscribed for it in Assam, children being sent from neighboring districts. Some of the apparatus with which the school was well equipped was still at Nowgong after more than 40 years.

The Stoddards arrived in 1848 and entered enthusiastically into the school work. Dr. Bronson built a bungalow which is still occupied by the ladies of the Mission, and Mr. Stoddard built another which has been Mr. Moore’s residence for over thirty years. Early in 1850 Mr. Daüble, of the German Lutheran Mission at Tezpur, joined the work at Nowgong. By the middle of 1851 Miss Shaw came, and all lines of work were vigorously prosecuted. In 1854 Dr. Peck visited the Mission, and “against the unanimous judgment of the Missionaries closed the boarding school.”

From the Autumn of 1857 Nowgong was without a Missionary for 20 months. Then followed the Tolmans, the Scotts, Miss Marie Bronson, the Neighbors, Misses Sweet and Keeler, the Moores, Miss Brandt and the Pursell sisters. But illness, death or marriage removed all of these but the Moores, who have borne the burden and heat of the day for over thirty years. Up to the time of the Jubilee Conference 216 had been baptized and the church then numbered 104 members. In 1883 they supported their first evangelist, Sarlock, to preach among the Mikirs.

In addition to evangelistic and school work, Dr. Bronson made a valuable dictionary of the Assamese language,—to which special friends contributed largely for printing,—and he wrote 20 Assamese hymns which will be sung as long as there are Assamese Christians.

Mr. P. H. Moore being almost always alone has given as much time as possible to touring in the district, visiting the churches, having oversight of the schools, keeping a station school, a Summer Bible Class, revising the New Testament and the Assamese hymn-book, and has always had the treasury work until the last two years. He says in one report: “Hours and days go in visiting the sick and dying, in listening to the symptoms of disease both
physical and moral, in prescribing and administering remedies.' "Then those repairs! What a robber of time and strength they are!"

During the years Misses Amy, Yates, Daniels, Sumner, Long, Miller and Protzman have had the work for women, keeping always a boarding school and carrying on zenana work. But as in former years, marriage or illness has taken the workers from the Western Society, so that only Miss Long has served one full term in Nowgong. Again, there have been associated with Mr. P H. Moore, his brother Mr. P. E. Moore, Mr. Carvell, Mr. Parker and Mr. Gurney; but always with some other work in view; another tribe or translation work, and not taking masterly hold of the Nowgong work. Kalaazar claiming at one time a thousand victims a month, hindered Mission work, and lack of native helpers has always crippled the enterprise. For the most part only uneducated men with family cares, and not burdened with zeal for their lost neighbors, have been available.

A gratifying work has been done among the Mundari people near the tea-gardens, and as soon as there were several churches they formed an association which meets annually and is an effective agency in binding the bodies in sympathy and fellowship. During the Summers of 1903 and 1904 Mr. Moore had the Assam Valley Bible School, April to September inclusive.

Mrs. Moore has had a large share in the work from the beginning. Taking the school in the absence of workers in the women's department, teaching in zenana and by the wayside, and doing much literary work besides the constant assistance in office work. I may say here that Mr. Moore and others who have been on the Reference Committee and the Property Committee, have given very much time and strength from their own station work to this general work, which needs to be taken into account.

Gauhati.

Late in 1843 Rev. and Mrs. Cyrus Barker opened Mission work in Gauhati, "The most important town of the province." They worked alone for five years when Mr. and Mrs. Danforth joined them. Two brick bunga-
lows and a chapel were built, the latter the gift of Europeans, as was also a good brick school house erected in 1850, in which a flourishing school was maintained, this being always a prominent feature of the work when Missionaries were there. In 1850-51, 4238 persons received a religious book from Mr. Danforth. In 1851 Mr. and Mrs. Ward came, and through all the years of these three families, village evangelistic work, bazaar and zayat preaching were carried on. There were more educated Christian natives here than at any other station, and one, Kandura, a product of the Nowgong Orphan School, was at times left in charge of the whole work.

For a year, 1856-57, the station had no Missionary. Then the Danforths returned from Sibsagar where they had been for over two years, but were obliged to go to the United States in 1858, and Gauhati was left for nine years without a Missionary. In 1867 Mr. and Mrs. Stoddard were transferred from Nowgong to Gauhati and joined by the Comforts to take up the neglected work. But after five months only Mr. Stoddard was asked to go to Goalpara to begin work for the Garos, and the inexperienced Comforts were left alone. Mrs. Scott came from Nowgong to help—1871-73. She had charge of the village schools where her work counted. As she was leaving for America Miss Rankin came, and the same year Dr. Bronson was transferred from Nowgong to Gauhati to take the place of the Comforts going home, and in a little over a year Miss Keeler came to the Women’s work. Early in 1878 Miss Keeler was transferred to Nowgong, and the same year Dr. Bronson was asked to go to Dibrugarh. “Feeble from over forty years of labor, and exposures and journeys for the Assamese, the old soldier unhesitatingly went to an out-of-the-way station to a dilapidated house” and within a year was driven from the field too broken in body to return. Now again for seven years was Gauhati without a Missionary. Out of 42 years since the work began here, 17 years had passed with no European worker in charge.

In October 1885, Mr. and Mrs. Burdette, transferred from Tura, took up the scattered threads and tried to bring order out of confusion. It was a long and wearisome process but they worked hard to look after the interests of both boys’ and girls’ schools in the station,
village schools, bazaar preaching, touring the field, setting up the printing Press and running it as a means of support for the boys in school, meanwhile learning the Assamese language. After seven years of labor here the Burdettes took furlough and Mr. C. D. King, reappointed, came to take charge. He speaks of much printing having been done, of progress toward self-support and of thwarted hopes by the death of those trained for service. At this time there were 436 church members in this field. In 1895 Mr. King reports 16 centers where preaching was constantly done, and various conventions, associations, young people’s and women’s meetings. Meanwhile Misses Morgan and Wilson had come to take up work especially for women and children; the Burdettes returned from furlough and the Stephens were here a good part of two years, so the work was vigorously prosecuted for a time. But the earthquake of 1897 destroyed all the buildings, scattered the Missionaries and put the work back.

In 1898 the Boggses came from Goalpara and the work of rebuilding was pushed as rapidly as possible. The villages suffered much from the earthquake, but the report of 1899 speaks of the printing press as an “enterprise which the churches support,” and the S.S. work receiving much attention. In July of this year, Mr. King returned to America, Misses Morgan and Wilson came back to Gauhati, and in addition to their work for women and girls built their new bungalow. In December 1900, Miss Wherrett came to relieve Miss Morgan, but not being able to live in Assam she left when the Boggses and Miss Wilson went on furlough in June 1902. In October of that year the Tuttles came from Golaghat, and up to February 1904 they and the Burdettes carried on the whole work. Now the Burdettes went on a well-earned furlough, and the following Autumn Miss Wilson returned to her work; the Boggses were there for a time and the Jackmans for one year.

Mr. Tuttle says in the report of 1905, “The strictly religious work on the whole has made steady and healthy progress.” “There has been a marked advance in the station church, and the members have been active in evangelistic work. Bazaar services have been held regularly.” Places of worship 23, members of churches 750.
Again in 1907 Mr. Tuttle reports the evangelistic spirit growing, increased interest in S.S. work, and the Christian women supporting two evangelists. But disease and death made ravages among the native workers. In January 1907, the Tuttles went on furlough and Mr. Stephen was transferred from Goalpara to Gauhati. Mrs. Lindeman of Australia joined Miss Wilson in the work. Mr. Stephen reports in 1910, development and success along various lines of school work; 21 churches with 1026 members; (2184 had been baptized from the beginning of work here) increasing contributions but "too much spent upon themselves"; open-air meetings and large sales of religious literature.

Work for the Mikirs.

Rev. and Mrs. C. F. Tolman expected to give themselves to work for this people, but on arrival at Nowgong in 1859 they had to take charge of the station. They made one tour into the Mikir Hills the next cool season. In 1863 the Scotts came for the same work, made an early tour, baptized one, worked enthusiastically, but Mr. Scott like Mr. Tolman was driven away by jungle fever, and during a second attempt to carry on the work died of cholera in May 1869. In January 1871, Mr. and Mrs. Neighbor arrived to fill the vacancy. They gave much attention to school work, secured a Government grant of Rs. 1,500 per year, of which Rs. 600 were to be used in a Normal School for training teachers, and the remainder in the village schools. But in 1874 the Neighbors were left in charge of Nowgong station, and district work and the work for the Mikirs was neglected. In 1878 they returned to America. From then until January, 1891 (13 years), there was no Missionary for the Mikirs, although Rev. P. H. Moore included the tribe in his work as much as was possible, and in 1883 the church at Nowgong supported a preacher to the Mikirs. Some of them were always more or less in the Nowgong school and a few employed as teachers. One man had a good education but gave himself to Government work and was lost to the Mission.

In January 1891, Mr. P. E. Moore came to work for this people. He married Miss Charlotte Purssell who had before begun to study the language and to try to make a
beginning in school books. They set up headquarters at Krungjeng where Mr. Moore spent three cool seasons and Mrs. Moore one, preaching and teaching before Mr. Carvell arrived in January 1895 and joined them in the hills. Mr. Carvell married Miss Amy of Nowgong, and the four settled upon a location and built mainly at their own expense, to remain permanently on a hill which they called Tika. In 1899 Mr. Moore says: "Four happier more hopeful men and women would have been hard to find." Some school work, some translating, much medical work and more evangelistic work kept them busy. "Preaching and singing were heard daily the year around," and touring occupied the cool seasons. Regular Sunday services and S.S. were maintained; thus much seed-sowing and a little harvesting were done, with intervals of illness, furloughs, taking care of work at Nowgong or helping at other stations until in 1903 Mr. Carvell reported changes in the tribe, people attentive to preaching, young men desiring education, heathen eating with Christians and welcoming them to their homes; a growing tendency to omit old customs; a Press set up and some printing done at the hill. The report for 1905 says: "Up to date nine of the purely Mikir schools have adopted the Mikir text books." The Christians built a chapel at the hill between 1905 and 1907 and organized a church of 27 members with a pastor. Literary work was carried on, and teaching and preaching at a tea garden ten miles distant where about 40 coolies were baptized. The influence of the Missionaries and Christianity aroused antagonism, a hopeful sign.

In February 1907, Mr. Carvell took his first furlough after more than 12 years on the field. Mr. Moore had been on the field over ten years before he took furlough, which speaks well for the climate. When Mr. Carvell returned in November 1909, he had to take the treasury work of the Assam Mission and the care of Nowgong station and district work, and Mr. P E. Moore went home ill after a second term of seven years. So the work has been seriously interrupted. The membership at the end of 1909 was 32, with three men engaged in evangelistic work.

In the report of the Golaghat work for 1902-03, Mr. Paul says: "Some of the Mikir boys at present attending the school, are showing signs of deep conviction of sin,
and a desire to know more of that truth which has so changed the life of some of their fellows." There were six Mikir schools in the Golaghat district at the close of 1909.

**Work for Rabhas and Kacharis.**

(Kacharis, Bhutanese, Akas, Abors, Miris, Mishmis, Duphas, Kamptis or Shans, Singphos or Kachins—"Save a little preliminary work done in the short time our Society occupied Sadiya and Jaipur, nothing has been attempted by it to give the Gospel to all these hill peoples."—*Jubilee Volume*, page 223.)

In 1895 Mr. Gurney says: "There are at least 20 vernacular languages in Assam. So far as I know, Mission work is carried on in nine of these languages." One of these, Khasi, does not belong to our work and he probably referred to the Kachari also as the work of the S.P.G. Society.

No systematic work has been done for the Rabhas and Kacharis. The Missionaries at Nowgong have preached to the Kacharis as they could in their regular work, and some of Nowgong's leading Christian men have been from this race (as Bapuram and Lomboram). As the Missionaries at Gauhati have done bazaar preaching through the years many of these people must have heard. In the Jubilee Conference report Mr. Burdette says: "Probably one-half of the Gauhati field is mostly filled with Kacharis and Rabhas." In 1889 he says: "Two tours have been made among them," meaning by himself and wife, since 1886. But in the same paper he says: "Nothing has been accomplished among the 90,000 Kacharis." In the report for 1892-93 Mr. M. C. Mason says that, "Among these awakened villages," of which he is speaking, "were a number of Rabha villages in the Goalpara district." In 1893 a Rabha man was appointed an evangelist to his people, and in 1894 a Garo man also, and although both gave up the work in 1895 on account of family cares, "through their labors many hundreds heard the Gospel."

Mr. Stephen while stationed at Goalpara studied their language, made a vocabulary, and did considerable evangelistic work in their villages, having Mr. Boggs as his associate for over a year. In 1899 he was encouraged with the prospect, and in 1900 reported an evangelist, and a school
in a Rabha village with 26 pupils, and houses built by the people. The Missionary's work was entirely evangelistic except the making of the vocabulary. Furlough, work in Gauhati—to which both Mr. Stephen and Mr. Boggs were called at times—building, the earthquake, illness all helped to hinder the work at Goalpara. Some hymns were translated and there were good sales of literature. In 1907 Mr. Stephen reported four village schools among the Rabhas and one Mech lad baptized. (Mech or Kachari.)

In June 1907, Mr. and Mrs. Bowers came from Bengal to take charge of the work at Goalpara. They did much touring in the district, translated the Gospel of Mark into Rabha, reported 126 baptisms and a membership of 122 before they left for furlough in April 1910.

In the Gauhati report up to the close of 1909, Mr. Stephen says: "One evangelist has been supported by the Kamrup association for nearly 18 months. He has given his time to the Rabha-Kacharis on the south bank, several of whom have entered the church as the fruit of his labors." On the north bank they extend from lower Assam almost to Darjeeling, and Mr. Danforth in his day and Dr. Bronson 30 years later expressed the belief that these people would become Christians in multitudes if the Gospel were only given to them. It has not been given.

The Ao Nagas. (Molung and Impur.)

The Rev. Miles Bronson having been studying Ao Naga at Jaipur, went in March 1840 to the Naga Hills, where he worked for eight months and then was forced to leave because of ill-health. Nothing more was done for these people until 1871. Rev. E. W. Clark and Godhula, an Assamese, began work from Sibsagar and kept it up until 1876. Mr. Clark went to Molung in the hills to remain. Mrs. Clark joined him in 1878 and Zilli, a faithful Assamese worker for many years, in 1879.

In January 1885, Mr. and Mrs. Rivenburg were sent to Molung where they remained until the Jubilee Conference when they reported 79 baptisms in the Mission, 54 members at that time, one Assamese preacher, one Assamese and two Naga teachers. Three years later there were nine schools with 200 pupils having Assamese teachers, as they could do
no better. At this time there were also three churches. In 1892-93 Messrs. Perrine and Haggard with their families were added to the Mission and a new station opened at Impur farther into the hills in 1894, where the work has since been carried on for the Aos. The year 1899 seems to have been a prosperous one for both school and church work, for we find the schools entirely self-supporting; 60 in the training school; 368 members in six self-supporting churches beside "five organized churches."

When Mr. and Mrs. Dowd came to the field in January 1901, all the Missionaries who properly belonged to Impur being gone on furlough, Dr. and Mrs. Rivenburg were asked to come a second time to take the responsibility of the work and let the new comers study the language. In 1905, Dr. Clark, Mr. Dowd, and Mr. Perrine were at Impur and the work was prosecuted with energy, reaching out for neighboring tribes. The next year Dr. and Mrs. Loops and Miss Miller were added to the staff, but the Perrines retired from Mission work and went to America. In the Autumn of 1906 Mr. and Mrs. Longwell arrived at Impur and Miss Miller left for America in January 1907. From this time new villages opened to the Missionaries, more baptisms were reported than formerly, and "liberty of conscience to all" was ordered by the Deputy Commissioner. Schools were enlarged and graded and self-support received favor among the parents. In January 1908, Mr. and Mrs. Dowd went on furlough, and in February 1909 Dr. and Mrs. Loops retired from the work, which was thus left with only "This noble veteran (Dr. Clark) of heroic record, and one comparatively green Missionary family," who have given themselves to literary and school work, doing what evangelistic work they could beside. "Liberty of conscience" seems not to have been "for all" in spite of the order. Seven-hundred and sixteen baptisms are reported for the three years ending December 1909.

The Angami Nagas. (Kohima.)

Mr. Clark kept reaching out after his neighbors, and in answer to his request Rev. C. D. King was sent out in 1878 to open work for the Angami Nagas. But being refused permission to go to Kohima because of war with the Nagas,
he began at Samaguting after great difficulty and delay. With neither house nor means to get one he and his family lived in a tent for a few months, when they barely escaped with their lives to Sibsagar where they remained until some time in 1880, when Mr. King went alone to Kohima, built a bungalow and a school house; but no sooner done than Government ordered him to vacate the site and he was obliged to tear down and build in another place. By the middle of 1884, he could for the first time give his whole attention to the study of this most difficult language. A school was opened and carried on with increasing numbers and interest up to December 1886, when all the exposures and hardships had so undermined their health that the family was obliged to go to America.

In February 1887, Mr. and Mrs. Rivenburg were transferred from Molung to Kohima and began the study of the new language, meanwhile making much needed repairs on the buildings. Here they continued alone carrying on and building up the work, called every now and then to go to some other station—once for fourteen months and again for ten months—translating Scripture and hymns, making school books, teaching, preaching in chapel and bazaar, doing extensive medical work, building a suitable house to live in until after all the broken years their last report calls for a school of above 100 pupils, a church of 90 members, three evangelists kept at work and "excellent native helpers." Mr. and Mrs. Dickson were stationed here during the Rivenburg's second furlough, Spring of 1906—Autumn of 1907, and Dr. Rivenburg speaks of their success in school work.

Miss Narola Rivenburg left her college work in the United States and returned to Kohima, the place of her birth, in the Autumn of 1908, working diligently and tellingly until July 1910.

The Lhota Nagas. (Wokha and Impur.)

Mr. and Mrs. W. E. Witter were sent to Wokha in April, 1885, at Mr. Clark's earnest solicitation, for the Lhota Nagas. As soon as they could get a little hold of the language, they began a small school and held religious services on the Sabbath until the Jubilee Conference, Decem-
ber, 1886. In February, 1887, Mr. Witter returned alone to Wokha and continued the work until May, when ill health drove him to Kohima where he worked on his Lhota Vocabulary until December. In March, 1888, the family was obliged to go to America.

In Dr. Rivenburg’s report of the Ao work for 1900, he speaks of Robi and family moving to Wokha and making the fourth attempt to plant the Gospel among the Lhotas, being favourably received at first, but with less encouragement later. Dr. Rivenburg adds, “There have been Lhota boys in the Impur School for several years. This year there were six, of whom five were baptized. One of these is likely to make a good preacher. He is away now preaching among his own people.” In the report for Impur, for 1902, Mr. Dowd says: “Robi has lived in Wokha village, and the first Lhotas outside of our school have been baptized. During the past year upwards of twenty Lhota boys have been in our school. Several of these are Christians, and two are now teaching and preaching among their own people.” Again in 1905 Mr. Perrine says: “The Lhota is perhaps the most encouraging part of our work. Boys have been drawn from every part of the tribe for our training school. Of these, a goodly number have become Christians. A few girls have been induced to come to school, the very first from the Lhotas. The past year a fairly strong Church has been built up near the largest Lhota village.” In 1907 Mr Dowd says: “We have a good class of Ao and Lhota boys.” In 1910 Mr. Longwell reports, “In recent years six schools have been organized and abandoned in the Lhota tribe. I do not know any reason than that no missionary ever looked in upon them. I have made one trip into the Lhota tribe.”

The Sema Nagas.

While at Kohima Mr. Dickson made a beginning at study of the Sema language, and made one long tour through their country.

Tangkhul Nagas. (Manipur.)

The A.B.M.U. took over the work, and a man from the Arthington Aborigines Mission, and began operations the
first of February, 1896. But as the Government objected, no missionary work being done in Manipur valley, a new field was opened for the Tangkhul Nagas at Ukrl, 40 miles northeast of the capital by hill path. Mr. Pettigrew alone at first built temporarily, kept a school, studied Tangkhul Naga, and in the Autumn of 1896 went to Calcutta to print the Gospel of John which he had previously translated into Manipuri, and to marry Miss Goreham just out from London.

The people about Ukrl were suspicious; they could see no reason for the missionary coming, and it took a long time to win them from their utter indifference. Mr. Pettigrew was made Honorary Inspector of Schools with full power to open new ones, appoint teachers, draw up the educational budget, and spend the money. Literary and medical work claimed their share of the missionary's time and strength. The work grew and a co-worker was asked for, but objected to by the Chief Commissioner. A permanent bungalow was built, and occupied in July, 1901—"A house to last a century, barring accidents." In September of this year twelve were baptized, and soon three more. In February, 1902, a Church was organized. Mr. Pettigrew was kept very closely to translation work for the Nagas, and to the making of school-books in Manipuri, as that language was to be used instead of Bengali in the schools. Seventeen books were finished or in process when the missionaries took furlough in 1903.

The Church grew to thirty-five members, when in March, 1908, it was broken up over a tribal feast, so there were no baptisms that year, and only two in 1909, at the end of which time the membership was fourteen. Amongst fifteen on trial, were eight girls, the first to come forward since the Mission opened. One evangelist was then at work. The first tour made by the missionaries with family and evangelist was in February, 1907. They went again the next two years, until "Almost every village has heard the Gospel message and the name of Jesus is known by the whole tribe." Sunday School was kept at Ukrl from 1907 to 1910 without a break. Twenty-one passed the I.S.S.U. examination and two took silver medals.

The second edition of six of Mr. Pettigrew's Tangkhul Naga school books is printed at the expense of State. He
has made over twenty such books. While on furlough he studied medicine and has been able to treat thousands of cases of the sick and has gained the gratitude of the many.

If Christianity had found favour and grown in number of converts, as the schools have done in the fourteen years, it would be a glad day for the missionaries.

(See Tables of Conference Report for 1910.)

Dibrugarh.

From Dr. Bronson's short time, 1878-1879, in Dibrugarh, nothing further was attempted in that station by the A.B.M.U., until the Pauls were transferred there from Pathalipam, January, 1898. In February, they baptized three Bengalis and organized a Church. A little tact with the tea-planters gave them access to over 34,000 coolies; and with two Nagpuri preachers loaned by Mr. Petrick, Mr. Paul made a vigorous campaign, baptizing eighty-two within two years. In July, 1899, the Parkers came to Dibrugarh, visiting and ministering to the Christian communities, and selling hundreds of Scripture portions in five languages. Ill health drove them from the field in January, 1902, and Mr. Paul superintended the work from his own field, Sibsagar. He baptized seventy-two that year. Good work was done by two evangelists, and it seemed that there would have been a great ingathering, if the field had been adequately manned.

In 1904, the Pauls were again stationed at North Lakhimpur (see history of N.L.), and Mr. Petrick in charge at Sibsagar, spent ten weeks in 1904, sixty-four days in 1905, and sixty-five days in 1906 in the Dibrugarh field, touring. He baptized twenty-one in two years. In 1907 and 1908 he was able to give two months each to this field, but in 1909 one month only. The membership at the close of 1909 was 154. Other denominations are at work in the field.

North Lakhimpur.

Mr. Petrick's work at Sibsagar has been primarily for the Mundari people. About Christmas time, 1890, he sent two preachers to North Lakhimpur to see if there were an opening on the gardens in the vicinity. They visited
several gardens, but not getting permission to stop even over night, returned much disheartened. Mr. Petrick was not so easily discouraged, and sent them again in March, when they gained admission to Joyhin garden and found a village of Bengalis willing to listen to the Word. In November Mr. Petrick went and baptized the converts and continued to cultivate the field. Seeing signs of encouragement, he urged that a man be sent to North Lakhimpur. Mr. Firth was appointed, reaching the field in December, 1893, but tarrying in Sibsagar for ten months, during which time he secured land and prepared to build a bungalow at North Lakhimpur, which was completed in June, 1895. He was all the while cultivating his field until he reported sixty-two baptized in two years.

Mr. and Mrs. Paul worked at North Lakhimpur from January, 1895, to October, 1896, barring illness which necessitated a trip to Darjeeling. From October, 1896, to September, 1898, Mr. and Mrs. Swanson gave “undivided attention to this field, building a bungalow and chapel, doing a great amount of evangelizing and other work, while all the time pulling steadily with me (Mr. Firth) in efforts to bring about proper organization, discipline, and self-support, visiting much from house to house.” In 1900 Mr. Firth reports himself as blessed and happy in the “only policy” he knows on that field, “hard work,” caring for the Churches, shepherding the sheep yearly brought into the fold, and as having baptized a Nepalese and his wife who subsequently gave up opium.

Then wolves crept into the flock, and the tea-gardens were managed so the coolies could not meet to worship. Mr. and Mrs. Dickson arrived in November, 1901, and Mr. Firth went on furlough January, 1902. Mr. Paul speaks of the next two years as an “exceedingly critical time for the people, and had the Dicksons not been there to guide and help the churches, it is almost certain the cause of the A.B.M.U. would have been a lost one in nearly the whole field.” “Through Mr. Dickson’s initiative the station school was greatly improved and the attendance increased.” In April, 1904, the Dicksons being transferred for reasons of health, the Pauls again took charge at North Lakhimpur. About thirty-five of the Christians were forbidden the Lord’s Supper because of the opium habit. The S.S. in the
station, the only one in the district, was a joy and did splendid work, going with the missionary to the markets to sing, and to help near-by Churches. Mr. Paul found that all the churches which had sent boys to the station school, had grown and taken on new life. The habit the boys formed of reading the Word and praying, told on their lives. The Pauls felt that "Somebody prayed hard for us." An association and several Sunday Schools were organized, which brought desire to read.

The Firths returned in 1907, and Mr. Paul went on furlough in March, 1908. Cholera, smallpox, and fever kept the missionary busy most of 1908, and work could not be attended to regularly. In 1909 Bible classes flourished, ten boys were sent to the Jorhat School, the association was in vigorous health and there were eleven Churches.

**Bishnath.**

Mr. Firth made four tours to Bishnath in the Darrâng district between the Spring of 1899 and the Autumn of 1902, on the last being accompanied by Mr. and Mrs. Dickson, when four were baptized and a Church organized. A few weeks later the Dicksons went again and baptized twenty-two, and again two others; after three weeks twenty-four more. The Church built a meeting-house without asking aid from the Mission, supported their pastor and an evangelist.

During 1904 Mr. Paul made three tours to this part of the North Lakhimpur field, doing all possible to spread a knowledge of the Kingdom of God. The report of 1907 does not mention this part of the work separately from the whole North Lakhimpur field. In 1910 Mr. Firth reports one preacher at Bishnath supported by the Mission.

**Pathalipam.**

At Mr. Firth’s urging, Mr. and Mrs. Paul were sent to work for the Miris; reaching North Lakhimpur January, 1895, they began touring at once. Finding the people numerous and able to both speak and write Assamese, they decided to use that language and spent considerable time going among the villages by boat. They decide to build at Pathalipam, 18 miles north-east of North Lakhimpur, in
and near which were 45,000 Miris. They found them a "quiet, law-abiding people, somewhat Hinduized, but not enough to give up chicken, pork, and mutton." The first year fifty villages were visited, 150 Gospels and other publications sold. Mr. Needham, Assistant Political Officer at Sadiya in 1886, says the languages of the Daphlas, Miris and Abors are almost identical. Mr. Paul started several schools; found that eight per cent. of the men could read, fewer write Assamese. By October, 1896, he had a temporary house ready at Pathalipam and took his family there; then followed six months of building a bungalow, but all the while he preached to and taught the people. The cold season of 1897 was given to touring the villages, and in 1898 the Pauls were transferred to Dibrugarh. In January, 1904, Mr. Paul and an evangelist toured Miri villages in North Lakhimpur district, and hundreds heard the Word. Later in the year three trips were made into the Darrang district and several shorter ones in North Lakhimpur, where much faithful effort was made to spread a knowledge of the Kingdom of God. In January, 1903, Mr. Paul says, "I hope to spend some weeks in the neighbourhood of Sadiya in purely evangelistic work amongst the Miris during the remaining months of the present cold season." In 1907 he wrote, "The Miris are our most attentive hearers on tour."

Golaghat.

Rev. and Mrs. O. L. Swanson began work here in January, 1898, with four native helpers loaned by Mr. Petrick, one of whom was an ordained man. They made a month’s tour of gardens, bazaars, villages—distributing tracts, selling Gospels and telling the "Old, old Story." As a result thirty-nine were baptized. Another tour in March resulted in the organization of three Churches. Since the Pauls had left Pathalipam, their bungalow was taken down, transferred and re-erected at Golaghat, where the Swansons occupied it in December, 1898. During the first year 104 were baptized. The work has been mainly evangelistic, and many thousands have heard the word yearly, while much religious literature has been sold. At the end of 1900 there were fifteen churches in this district with 542 members.

The Tuttles arrived at Golaghat in November, 1901, and
Mr. Swanson went on furlough March, 1902. During the year the Tuttles were there, Mr. Paul says, "Though studying the language, they exercised a very helpful influence on the natives by the wise manner in which they directed the work of the station school, and the work of the preachers." When they were transferred to Gauhati in October, 1902, Mr. Paul took charge at Golaghat. He says, "Mr. Swanson's untiring efforts in prosecuting evangelistic work, have shown their results all over the district." The native evangelists did good work. Mr. Paul adds, "The chief success of the station school has been its religious instruction. Several of the boys have been soundly converted."

The Swansons returned in September 1903, with a "Gospel wagon," and with native preachers were able to visit more villages, markets and tea-gardens and to see the results of their preaching and teaching. Five new meeting houses were erected, two built by planters. 1907 reports severe discipline in the churches, growth in grace, much evangelistic work done, special meetings, an unusual awakening and crying for mercy; ten schools, five of them Mundari, two Garo, and three Mikir, all with Christian pundits, and churches supporting two Home Missionaries. Bible classes were a great blessing. Having no ordained man has made it necessary for the Missionary to do much journeying to baptize and to administer the Lord's Supper, and to perform marriages. Much medical work has been done, but mainly time and strength have been given to caring for the churches and preaching to the heathen, with the result of many saved souls and greatly increased liberality for Missions. The association has at times supported seven evangelists. The close of 1909 found one ordained man, six schools for plains people and six Mikir schools, with 391 baptisms in the last two years.

Jorhat.

In January 1905, Mr. Boggs pitched his tent at Jorhat and proceeded to build a bungalow which they were able to occupy within a year in spite of many hindrances in the work. From the first, meetings for prayer and Bible instruction were held, and during the first year three were bap-
tized. Early in the second year six more. In April 1906, Henry went to Jorhat to be Head-assistant in the Training School which opened with five young men in the second class and thirteen in a beginning class. An outline of the life of Christ was prepared and printed and considerable work done on Church History. One evangelist and one Biblewoman were at work. Plans were made for a Normal and an Industrial Department of the school, which were begun in 1907, but after the selection of the School Board in 1908 it was decided to raise the grade of the school to Middle English and to add a Primary Boarding Department to meet a present need. The numbers were 22 to 25 in 1907-08, so Henry visited the churches in Sibsagar and Golaghat districts and the next year 80 came and remained, four to nine being in the Bible School. The Industrial work, begun May 1908, is to provide support for students. Contracts in carpentry and loom-making keep them busy.

The Missionary has edited “Dipti” from 1907; translated and printed 2000 Bible Union Sunday School lessons and other Sunday School lesson work. A good deal of medical work has been done. The church sent two delegates to the Agra Christian Endeavor Convention. “The outlook is good.”

Mr. C. H. Tilden was designated by the Reference Committee to this work at Jorhat in December 1909.

The Garos.

In 1847, the British Government started a school for boys in Goalpara, hoping thus to gain some influence and control over the Garo tribe. Of ten boys brought into this school, Omed and Ramkhe were the first converts to Christianity. Five others were among the first converts, and of these seven, three were ordained to the ministry.

During these school days in Goalpara, Omed and Ramkhe were real seekers after the truth, and later when in Gauhati they put themselves under the instruction of Kandura and their consciences were quickened to a sense of being sinners in need of salvation. Ramkhe being called to Goalpara to be head constable fell into carelessness, but was a second time aroused by a tract, and being
providentially brought back to Gauhati, was, with Omed, baptized by Dr. Bronson, February 8, 1864. Eager to give the truth to their own people they obtained dismissal from Government employ in March of the same year and returned first to their own relatives. After a few months there began to be converts, and Omed founded Rajasimla while Ramkhe laid the foundations of the large village Nisangram. In April 1867 they persuaded Dr. Bronson of Nowgong, who had baptized Rangkhu, a Garo policeman, in 1866, to visit them. At Rajasimla he baptized thirty-seven converts and organized these, with the three already baptized, into a church, ordaining Omed as their pastor.* This news brought cheer to the Society and denomination at Home. At this time Dr. Bronson bought a compound and a house in Goalpara for Rs. 800. To meet this expense and start the work he raised Rs. 1,119 from residents, and in October 1867, Mr. and Mrs. Stoddard moved from Gauhati to Goalpara to work for the Garos. (Just while writing this, a letter comes from Mrs. Stoddard, who is eighty-nine years old, saying that her husband is ninety years old, and although feeble is able to walk out daily, and that their interest in all Assam but grows with the years, and they send love to any Christians who may remember them.)

During the early part of 1868 Mr. Stoddard visited many villages and baptized a goodly number. In March that year he visited Tura and anticipated a station there. Then he and Mrs. Stoddard tried living at Damra to be nearer the Garos, but were driven back to Goalpara with bad fever. In 1869-70 Mr. Comfort helped Mr. Stoddard in village work, and during the rains they had the school at Goalpara. In 1870 the Lieutenant-Governor and Chief Commissioner urged the removal to Tura. In January 1871, Messrs. Stoddard, Comfort and Bronson visited Tura, chose a site for a compound, left a Christian teacher there with two other boys from the Normal School who were employed by the Government as vaccinators and who a few months later passed through the hills to Goalpara and so

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* On the night of March 10, 1911, while this paper was being read at Gauhati, Fokira, the very last one of the forty organized into this church, died. He was own brother to Ramkhe, and their sister, one also of the forty, died just a few days before.
had the first opportunity to preach the Word in that region.

In January 1872, the Keiths joined the Mission. There was much interest this year among the people, and early in 1873 Mr. Comfort baptized thirty-one Garos from Gauhati, which was the beginning of the Garo work in that field. In 1872-73 the hills were annexed by the Government and soon the whole territory open for Mission work. In early 1873, after seeing the church increase from 40 to 286 members the Stoddards were obliged to return to America. January 1874, Mr. Keith visited Tura, going in from the west but returning through the hills to Goalpara. In December of the same year Messrs. Phillips and Mason with their wives arrived. In September 1875, they visited Tura, selected a different site for the compound, purchased some material for a house and determined to occupy Tura. Early in 1876 the Keiths had to leave the work after having made a good start in Garo literature. Mr. Phillips having gone ahead and prepared a temporary house, moved with Mrs. Phillips to Tura in March 1877. In May, six were baptized and a church of seven organized.

The Government now made over all the educational work with the whole grant-in-aid to the Mission, and in November 1878, the Masons moved to Tura for the better prosecution of the work. In January 1879, Miss Russell (better known as Mrs. Burdette) came to open a girls' school. Building—one bungalow and much valuable literary work lost in a fire necessitating rebuilding—occupied some time, but the work grew on all sides. Mr. Burdette came in December 1883, and did good work in the Training School, turning out some better teachers than there had been. After he was transferred to Gauhati in November 1885, Thangkan who had spent two years in the United States, was Head Master of the school for two years.

Misses Bond and Mason arrived in January 1886, to take up the school work for girls. This brings us up to the Jubilee Conference with ten churches; 862 members; forty-four schools; 766 pupils; and the station school of which Mr. Phillips says: "237 have been in the school since it began, of whom but fourteen left unconverted, and six of these were Hindus. Of the 237, 103 have been
engaged in teaching or in religious work by the Mission." At the close of 1887, Thangkan was released from the school at his own request, to do evangelistic work which he has continued all these years; and he was invited by the Society to go to Edinburgh as a delegate to the Conference last May.

Various efforts were made at having a Bengali Head Master or leading teacher in the Tura school, but with little success, so the Missionaries have had to act in this capacity. Messrs. Phillips, Burdette, Mason, Boggs, Munger, and Mason Jr. have all had turns at it.

At the close of 1889, there were twenty-seven Sunday Schools with 944 pupils. At an early date the churches were educated to "independent action, both in the management and maintenance of their own affairs and in the development of evangelistic work among the heathen." In December 1890, the force was strengthened by the coming of the Drings, Mr. Dring being sent to take charge of the industrial work begun by the first Tura workers. In this connection Mr. Dring has been called to build at other stations; once for nine months at Impur, and to Goalpara at different times amounting to nine months; while his making of estimates and drawing of plans has been a strenuous work. In February 1891, a few days after the death of Ramkhe, Thangkan, Gongman and Norsing were ordained together. In February 1892, the Boggeses reached Tura, and during this year there were 721 baptisms, the churches supporting five evangelists and their helpers, beside the pastors. There was a widespread interest among both Christians and heathen; the latter in places built new good school houses, "thinking this readiness would have an influence in obtaining a teacher."

When there were but two Missionaries in Tura they started an industrial work for the help of students and the benefit of the people generally. They likewise gave all time possible to the translation of Scripture and the making of needed school books; in the former they were greatly assisted by Thangkan and Bakal. The *Garo's Friend*, a monthly periodical begun in 1879, was for a long time printed at Tura; later it has been done in Calcutta and the Tura Press sold to the Mikir work. There
has been no interruption in its issue these thirty-two years, and it has grown in size and in price. Mrs. Phillips gave much time to teaching in school for many years and to the making of text-books. Miss Rood joined the Mission in December 1894, and during the four years she was in Tura did good work for the girls' school. About the time she came, Modhu who had been in the United States for over three years, returned to teach in our Normal School where he has since remained. One Garo girl was taken to America by Mrs. Burdette and kept through one furlough.

Mr. and Mrs. Munger came in November 1896, to be especially in the school work, when Mr. Boggs who had been at the head of the school for several years and had "given his energy to it," was transferred to Goalpara. Mr. Mason says of him, "With a full man for this work the school is being placed on a better footing." Mrs. Munger died within a few months and Mr. Munger had to leave the field very ill in January 1899. Misses Morgan and Wilson were loaned by Gauhati to help out at Tura from October 1898 to October 1899. At this time the churches numbered sixteen, the members 3600; Sunday Schools seventy-one with 3298 pupils, and in 1897 there were 902 baptisms.

From the beginning the Missionaries had done much medical work, but with the enlargement of the whole institution it was found desirable to have a medical Missionary, so Dr. and Mrs. Crozier were sent out in December 1899, and began the training of young men at once, but the force was so depleted at this time that Mr. P. E. Moore was asked to come to help in the work for five months, when he rendered much assistance along many lines. At the I.S.S.U. examination that year seventy-two Garos passed, Thangkan taking the next highest marks in all India.

In 1901 the substitution of the Roman character for the Bengali and of English for Bengali text-books, toward which Government gave Rs. 1,000, entailed a great amount of labour, which with three solid months' absence of the Head Master, Mr. M. C. Mason, to attend Reference and Text-book Committee meetings, interfered with the regular progress of the school. But extra attention to building up the industrial department made it possible for more pupils to support themselves. In this work Sanjeng the head
carpenter showed much faithful interest and genius in inventing.

In 1902 Mr. Phillips speaks of the death of the Rev. Gongman as an "irreparable loss to the whole Christian community" and of the falling into sin of three other pastors, but the church supported six evangelists, and a Missionary to the Daphlas, until the close of 1902, beside sending the best two evangelists on a trip to Upper Assam to visit the Daphla Mission and the Garos scattered throughout the tea-gardens.

In January 1903, Mr. and Mrs. Walter Mason came to take up the school work. The girls' school had already been combined with the Normal School, and Miss Bond, who had for many years taught in both, now gave herself to the one school in addition to the care of the boarding girls' literary and general work, for she can "turn her hand" to anything, and is always ready to "give a lift."

During 1904 there was manifest a widespread spirit of trade among the Garos with lamentable tendency to worldly practices, and Christian communities were damaged by a great law-suit with the Raja, carried on for over two years previously and not ended yet in 1911. But twelve evangelists were supported by the Garos and two by the Mission. The churches continued the support of their Missionary to the Daphlas in Upper Assam. There were one hundred schools and other localities begging for teachers. Government gave an Upper Primary examination and some scholarships tenable in the Tura school. This was the first year that the Mission shut off wholly the stipends, and yet there was an increased attendance in the station school. Most of the Missionaries had some share in the school work, and Miss Bond, "whose steady unbroken hard work" had for years "been of the greatest importance" did not lose a day in over two years. The cotton ginning paid for itself: and an engine of six and one half horse-power was purchased by special gifts from friends. Gins were sold to Government in Simla, Calcutta and the Naga Hills. Also to private parties in Cawnpore, Chittagong and Bengal. This year also the Government printed a Garo grammar and an English-Garo dictionary prepared by the missionaries, but although we had printing on hand at four Presses, we could not get all the work needed,
done. Three-hundred copies of Scripture given by Lord Radstock for free distribution,—the Queen Victoria Memorial Fund,—and rupees 400 worth of Gospels in Garo, aided in our efforts to get the Word into the hands of those who could read.

Medical workers going through the hills were helping to break down barriers of ignorance and superstition, and making way for the Gospel. Medical students were always in training. In 1905 the hospital had 3928 cases, 6131 treatments, 97 operations, made 352 private calls, sent out 60 V.P.P. of medicine by mail and as many more by freight; received in cash Rs. 2,042. This year the Christians numbered 4333 and contributed Rs. 4,720 for religious purposes although still much occupied with their land case. The work to the Daphlas was dropped because of the ill health of the Garo missionary. The adoption this year of the capitation system of paying teachers made a vast amount of labor for the missionaries. Mr. Walter Mason says: "I never realized the value, as an asset, of the interest in education of our Garos until I recently learned of conditions in another of our mission fields, where the people of a village will neither build a school house nor help in the slightest degree to support a teacher." Heavy loss by fire in 1905 followed by a scourge of dysentery and beri-beri, and then rice at famine prices for two years, so that the Normal School had to be closed from October to December 1906, told in results which should otherwise have been. Fifteen to twenty boys had Government stipends; fifteen to twenty worked as bearers, gardeners and at repairs and care of the compound.

In 1905-06 the Normal School was raised to the grade of a Middle English. The sales of literature for the first six months amounted to Rs. 1,000, and for this growing department, the family of Mrs. Walter Mason gave a building—"The Lucy Smith Memorial Library"—to be used as store and sales room, library and reading room. Since the Jubilee Conference the mission has built a chapel; school house several times over; lines for boys, no end; two bungalows; library; hospital; workshop; ginning house; engine house; cotton-store house; permanent quarters for girls twice; many houses for pundits and other mission workers, and is just now finishing a two-
storey building to be called the "M. C. Mason Dormitory," which will accommodate from sixty to eighty boys who shall obtain the "Treat scholarships" by proficiency in studies and abstinence from the use of tobacco.

Miss Holbrook joined our force in the Autumn of 1906. At this time there were between seventy and eighty Sunday Schools. The Y.M.C.A. has prosecuted evangelistic work for some years, and voluntary Bible classes have been a means of growth in grace as well as in knowledge of the Word. The Hardings came in November 1907, and Miss Robb, from the Telugu Mission, in March 1908. "The churches are giving more time and money to more permanent equipment in the way of building and seating arrangements, bells, etc." A Training School carried on by Government, to which the mission appoints the teacher pupils, is taught by a Christian Khasi man. The Government also appointed in 1908 a Christian Deputy Inspector of Schools from this same tribe. Both of these are a gain to the mission.

Twelve boys have been for the past year in the Shillong High School after finishing the course at Tura. Eight of these boys have Government scholarships and four support themselves. These eight scholarships are the first we have ever had above the Primary grade. Others are at Goalpara and in Calcutta trying to get higher education, until Government shall give us a higher school at Tura. One young man is in his junior year at Denison University, having paid his own way from time of leaving Tura. (Since writing this he has returned to Tura in February 1911.) One Garo young woman, Alice, has just gone to the Girls' High School at Shillong, on a Government scholarship.

1909 reports sales, fees and donations in the hospital work at Rs. 2,304; 4471 patients, 5348 treatments, 194 operations, 473 calls, 52 V.P.P. of medicine sent out at a cost of Rs. 171; and there are now three branch dispensaries. The hospital building recently dedicated is valued at Rs. 12,000. During the years 1907-09, the missionaries to the Garos spent about two years and three months in jungle work. At the close of 1909 the literature in hand was valued at Rs. 10,681-14, and during this year alone there were printed by the mission, 47,900 copies of various
books used in the work, with a total of 6,206,450 pages at a cost of Rs. 4,368-8.

Literature of Assam, by the A.B.F.M.S. Workers.

Assamese.

Mr. P. H. Moore says: "The modern literature in Assamese, whether Christian or non-Christian, may be said to be the product of the last sixty years of the nineteenth century. Brown, Bronson and Nidhi Levi are the trio of names that stand out prominently as the founders of Assamese Christian literature. Brown was the translator of the New Testament into Assamese, and saw it through three editions. Bronson's chief literary effort was an Assamese-English Dictionary, which he published in 1867, and which was the only Assamese Dictionary printed till the year 1900. His name is also connected with several tracts, leaflets and hymns."

"A monthly periodical named Arunodai was maintained for many years and was popular among both Christians and non-Christians. Tracts, leaflets and parts of the Old Testament came from ready pens, and a really promising beginning was made for Assamese Christian literature." But paucity of men has made it impossible for the later workers to maintain the pace set by the early missionaries in literary work. Among those worthy of mention are "William Ward, the Poet and fittingly translator of the Psalms, and A. K. Gurney, the Hebrew scholar; the latter after many years of patient toil, having completed the translation of the Old Testament into Assamese, the last year of the old century found him putting it through the Press." With these are to be named Mr. and Mrs. P. H. Moore.

The following is a list of books translated or compiled by the missionaries: New Testament, 5th edition, revised by P. H. Moore. Old Testament, partly by early missionaries, completed and all revised by A. K. Gurney.

Bible Stories, pp. 276.
The Story of Joseph, pp. 75.
Second Catechism, 6th edition, pp. 44.
These Seventy-Five Years.

Pilgrim's Progress.
The Mirror of the Heart, pp. 48.
Conversation between a Pundit and Preacher, pp. 48.
Sin and Its Remedy, pp. 16.
One God and One Religion, pp. 15.
Account of the Creation and Fall, pp. 24.
Hymns, 302; pp. 358; revised and edited by P. H. Moore and Henry Goldsmith.
Baptist Prize Catechism, by Henry Goldsmith (an Assamese preacher and pundit.)
Translation of Dr. Rouse's Sermons, by Henry.
Life of Christ, four Parts, and History of the Apostolic Church, two Parts, Mr. Boggs and the Faculty of the Jorhat Bible School.
"Dipti," a Monthly Periodical, edited by Mr. Boggs since 1907.
Line Upon Line, Parts I and II, by Mrs. P. H. Moore.
Lines Left Out, "" "" "".
The Peep of Day, 1st and 2nd editions, "" "" "".
The Acts explained to Children, "" "" "".

The Mikir Language.

Primer, pp. 20.
First Catechism, pp. 20.
Religious Instruction, pp. 48.
Scripture Leaflets.
Readers, Parts II and III, pp. 65 and 77, by J. M. Carvell and Pundits.
Glad Tidings, pp. 150, edited by J. M. Carvell.
Conversation between a Christian Pundit and a Mikir Priest.

Angami Naga.

Hymns, 100 "" "" "".
Primer "" "" "".
Speller "" "" "".
Arithmetics, Primary and Advanced. By S. W Rivenburg.
Sanitary Primer
Angami-English Phrases, pp. 132
Catechism of Dr. Broadus
Mark, Gospel of, by Miss Narola Rivenburg.

THE AO NAGA.

Matthew. Mark, John, The Acts, I Corinthians; Life of Joseph; Dr. Broadus' Catechism; and an Ao-English Dictionary which has occupied years in preparation, and is just being issued, March 1911, are all by Dr. E. W. Clark. Hymns, 125; Chants, 24; Magnificat; Beatitudes; Nunc Dimittis; some of the Psalms and The Lord's Prayer.
Ao Naga Grammar with illustrative phrases and vocabulary, pp. 181, by Mrs. E. W. Clark.
English-Ao Vocabulary.
Beginning Book.
Primers, I and II.
Simple Arithmetic.
Second Arithmetic.
Folklore.

LHOTA NAGA.


TANGKHUL NAGA.

Primers, I and II. By Mr. Pettigrew.
Catechism with hymns
The Story of Jesus, Parts I and II
A Sanitary Primer

MANIPURI.

An Elementary Catechism, pp. 22, by Mr. Pettigrew.
Krishna and Jesus Christ, pp. 16, by Mr. Pettigrew.
Forgiveness; What is Sin; Consider this carefully—three tracts by Mr. Pettigrew.
Primers, I and II, by Mr. Pettigrew.

**THE GARO LANGUAGE.**

Of Scripture translation Mr. Phillips says: "The first translation of the Gospels was made by Native helpers under the supervision of Rev. T. J. Keith, and was published in 1876. These translations were later revised and the remainder of the New Testament translated and published by Revs. M. C. Mason and E. G. Phillips, each taking different portions" and completing it in 1894. "Rev. M. C. Mason also translated Genesis and published it with notes." The Translation of Exodus by Thangkan, a Garo evangelist, is still in manuscript.

Life of Christ, by M. C. Mason.
Life of Christ, a translation by Thangkan.
Mission Work, pp. 19, by Thangkan.
Christ the Lord, compiled by E. G. Phillips.
Our work, notes for a week of Bible Study, by E. G. Phillips.

Dr. Broadus' Catechism, pp. 36, by E. G. Phillips.
Catechisms, I and II, pp. 10 and 47, edited by C. E. Burdette.
Commentary on Matthew, by M. C. Mason, pp. 260.
The Mirror of the Heart, Modunath Pundit, pp. 38.
The Ripe Mango, translation by M. C. Mason. Also Nobin Moni, translation by the same.

Tonic Sol Fa Tune Book, pp. 165, by Mrs. S. A. D. Boggs.
A-chikni Ripeng, monthly periodical published without interruption for thirty-two years.
  Garo Grammar, by E. G. Phillips, pp. 36.
  Outline Grammar, by T. J. Keith, pp. 75.
  Introduction to English, by M. C. Mason, pp. 44.
  Introduction to Bengali, Rupsing Pundit; edited by Miss Ella C. Bond, pp. 38.
  Bengali-Garo Dictionary, pp. 884, by Ramkhe, one of the first converts and Missionaries.
  Garo-English Dictionary, pp. 27, by A. MacDonald, a Christian Khasi at Tura.
  Geography of the Garo Hills, pp. 35,
  Primer, Part I, pp. 28; four editions in Bengali character, three Romanized.
  Primer, Part II, pp. 39; three
  Primer, Part III, pp. 89; three
  Garo Primer translated into English by Mrs. Burdette, pp. 12.
  English Royal School Primer translated into Garo, pp. 18, beside Vocabulary, by M. C. Mason.
  Phrases in English and Garo, pp. 40, by Dr. Bronson.
  Practical Arithmetic, pp. 221, by E. G. Phillips; with pp. 33 of answers.
  Primary Arithmetic, pp. 100, by E. G. Phillips; with pp. 18 of answers.
  Mental Arithmetic, Part II, pp. 221, by Mrs. Phillips.
  The Way to Health, translation by Bakal, pp. 78.
  A Chart of Old Testament History; by M. C. Mason.
  A Chart of Distances between Places in Palestine, by M. C. Mason.
  Fellowship with Christ, pp. 24, compiled by G. G. Crozier.
  Cigarette Smoking, pp. 16, by G. G. Crozier.

THE HINDI LANGUAGE.

Mr. Petrick says, "The sale of books and literature has been quite large," but whether it has been of his own work the writer has no means of knowing. He has translated hymns into Hindi and printed two editions (the second enlarged) of a hymn-book. He also translated
Henry’s Prize Catechism from Assamese into Hindi and printed it.

Missionaries of Assam who have translated or written Hymns:—

Nathan Brown, Miles Bronson, William Ward, Mr. Danforth, Mrs. Tolman, Mr. Neighbor, Mr. P. H. Moore, Mr. Burdette, Mr. Tuttle, Miss Long, Miss Protzman, Rev. E. W. Clark, D.D., Mrs. S. A. Perrine, Rev. F. P. Haggard, D.D., Rev W. F Dowd, Rev. S. W Rivenburg, M.D., Dr. Rivenburg, Mr. Witter, Mr. Pettigrew, Mr. Petrick, Mr. P. E. Moore, Mr. A. E. Stephen, Mr. Phillips, Mr. M. C. Mason, Mr. Dring, Mr. Boggs, Mr. Walter Mason, Dr. Crozier, Mr. Bowers, Miss Ella C. Bond, Mr. Harding, Mrs. Nettie Purssel Mason, Miss S. H. Mason.

If there are others, the writer has not been able to learn of them.

Languages of Assam reduced to writing by the Missionaries—Mikir, Garo, Ao Lhota, Angami and Tangkhul Naga.

**Facts and Figures concerning the Assam Mission.**

*Table showing the number of Missionaries on the field each year, counted if on the field only a few weeks.*

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Thus we see that during 28 years there were fewer than ten on the field. The smallest number is four and the largest fifty-seven, and only twice did the number reach fifty. Of the fourty-four at the beginning of 1910, ten were gone on furlough within a few months and Miss Wilson followed later. In November Mr. and Mrs. Kampfer, Dr. and Mrs. Bailey came as new appointees. In December Miss Holmes arrived for the first time, while Mr. P. E. Moore returned from furlough with his wife, and Miss Long came back to the work at Nowgong.

Up to the time of the Jubilee Conference, 1886, there had been all told on the field:—

23 couples and 8 single women.

From 1886 to 1910. . . 1 man, 28 " " 12 " " "
Totals . 1 " " *51 " " 20 " " "

20 families, +2 men, 13 women have been permitted to remain at one station each.
14 families, †6 women have lived at two stations each.
13 " " " three " " "
2 " " 2 " " " four " " "

1 family has lived at five stations, and one was stationed in six different places.

Where a Missionary has married again, one wife has been counted as part of a family and the other as a single woman.

10 families, 11 women and 2 men were on the field less than five years.
5 families, 4 women and 1 man were on the field less than three years.

Up to 1886 ten stations had been occupied, counting Goalpara and Tura one, and also Kohima and Samaguting as one. From then to 1893 (seven years succeeding the Jubilee Conference) seven stations were occupied each year. This number increased gradually, until there were 11 in 1897, and remained so until 1903 (except in 1898 there were but 10) when there were 12 for two years. In 1905 there were 13 and from 1906 there have been 14.

* Does not include the Thomases of 1837 who did not reach the field, nor the Stroues of 1907 who remained only four weeks in Assam.
† Mr. Scott is counted as one of the men, and Mrs. Scott as one of the women, since after his death she remained on in the Mission work.
Total number of baptisms  18,467
,, Membership at end of 1909  10,293

Up to the Jubilee Conference eleven native men had been ordained and seven of them were then in the employ of the Mission, as were also eleven unordained preachers. In 1887 there were but six ordained men, and the number does not fall below this but increases to 13, the largest number, in 1902. In 1903 there were 6; from 1904 to 1907 inclusive there were 5; 1908 only 4, and then the Annual Report lumps everything under the head of "Native Workers," which we suppose includes women with men. In 1909 there were 311 and in 1910 only 296.

Although what we term Sunday School was one of the main features of the work from the first years, no Sunday Schools are reported as such until 1887: there were eleven, with 282 pupils. The numbers increased rapidly, varying a little backward some years, until 1906 reported 112 schools with 3,667 pupils; in 1910 there were 118 schools with 4,091 pupils.

It is worthy of notice that during the first fifty years of the Assam Mission no Missionary wife died on the field, and only four men and two single women were buried in Assam. One of these was killed instantly, one died of consumption, three of cholera, and one from fever. From 1886 to the present there has been but one death of a male Missionary, Mr. Craighead, of consumption, after a number of years in the United States. Six wives have died on the field, but only one death could by any possibility be laid to the climate, and even that is very doubtful.

Often the question is asked why the Native Christians do not do more of Mission work. Over and over again have men been taught, trained, prepared to be preachers, teachers, translators, printers, proof-readers, hospital assistants, accountants, overseers of other workmen, or useful helpers in the work at large, only to succumb to disease and die. The people are not long-lived at the best, and cholera and pneumonia have robbed the Mission of many of its competent men; so the Missionaries are always in process of training Native workers.
Permanent Building done by the Missionaries of the A.B.F.M.S. in Assam.

Ukrul, 1 bungalow; school-house.
Kohima, 3 bungalows, because the first one had to be moved, and the second site being so undesirable when the building became unusable: a good house was put up in a good location.
Impur, 3 bungalows and a school-house.
Sadiya, 2 bungalows, a dispensary, a frame chapel with cement floor, used for school.
Pathalipam, 1 bungalow, afterwards removed to Golaghat.
North Lakhimpur, 1 bungalow; school-house.
Sibsagar, 2 bungalows, chapel, school-house.
Jorhat, 1 bungalow, school buildings.
Golaghat, 1 bungalow; school-house.
Nowgong, 2 bungalows; chapel with cement floor, used also for school.
Gauhati, 3 bungalows, chapel, school-house and printing house all destroyed by the earthquake of 1897; the three bungalows, and a chapel and school-house in one with cement floor were rebuilt.
Goalpara, 1 bungalow.
Tura, one bungalow which burned, five which stand now; chapel with board floor; library, hospital, two-storey dormitory, school-house, cotton-storing house, ginning house, engine-house, carpenter workshop, girls' dormitory, moved once, and so rebuilt.

The school buildings can only be called permanent in the sense that they are kept going. And in every station the school-house is used for chapel or the chapels for school, except in Sibsagar where the present meeting-house is the one given by Government to the Mission. The early bungalows and chapel at Sibsagar have long since been worn out, so there is but one house for the Missionaries.

Beside these buildings, at every station the workers have had to build temporarily to begin with; to keep building for the mission workers all the time, which with dormitories for schools and the constant repairs takes much time and strength. This considered in connection with scarcity of bamboos at the present, makes the question of permanent buildings one to be decided ere long.
Alphabetical List of the Missionaries from 1886 to 1911.

(The Jubilee Volume contains a chart of the workers up to 1886.)

Amy, Miss Laura c Dec., 1890; died as Mrs. Carvell Aug., 1897.
Boggs, Mr. S. A. D. c Feb., 1892; f June, 1902; r Nov., 1904.
Boggs, Mrs. c Feb., 1892; f June, 1895; r Feb., 1899; f June, 1902; r Nov., 1904; f May, 1910.
Bond, Miss E. C. c Jan., 1886; f Jan., 1894; r Dec., 1899; f Feb., 1903; r Nov., 1909.
Bowers, Mr. and Mrs. A. C. c June, 1907; f April, 1910.
(Came to Assam from Bengal.)
Burdette, Mr. C. E. c Dec., 1883; f Sept., 1892; r Dec. 1894; h Feb., 1904.
Burdette, Mrs. c Jan., 1879; f Sept., 1892; r Dec., 1894; h Feb., 1904.
Carvell, Mr. J. M. c Jan., 1895; f Feb., 1907; r Nov., 1908.
Mrs. c Dec., 1898; f Dec., 1902; r Mar., 1904; f Feb., 1907; r March., 1909.
Clark, Mr. E. W. c Dec., 1869; f May, 1885; r Dec., 1886;
f Jan., 1893; r Mar., 1894; f Mar., 1901; r Jan., 1904; h Mar., 1911.
Clark, Mrs. c Dec., 1869; f May, 1873; r Dec., 1877; f Jan., 1882; r Jan., 1886; f Jan., 1893; r Dec., 1895; h Mar., 1901.
Craighead, Mr. J. c Jan., 1893; h Jan., 1894.
Mrs. c (from Burma) Mar., 1893; h Jan., 1894.
Crozier, Dr. A. G. c Dec., 1899; f Jan., 1907; r Mar., 1908.
Mrs. c Dec., 1899; f Feb., 1905; r Mar., 1908.
Dickson, Mr. and Mrs. H. B. c Nov., 1901; f June, 1908.
Dowd, Mr. and Mrs. W. F. c Dec., 1900; f Feb., 1908.
Dring, Mr. W c Dec., 1890; f June, 1900; r Nov., 1903; f June, 1910.
Mrs. c Dec., 1890; f May, 1898; r Nov., 1903; f June, 1910.
Firth, Mr. J. c Dec., 1893; f Jan., 1903; r Nov., 1907.
Mrs. c Dec., 1893; f Mar., 1901; r Nov., 1907.
Gurney, Mr. A. K. c Dec., 1874; f June, 1883; r Nov.,
1884; f Apr., 1893; r Jan., 1895; f Feb., 1903; r Jan., 1905; h May, 1907.

Gurney, Mrs. c May, 1878; f Apr., 1882; r Nov., 1885; f June, 1891; r Nov., 1895; f May, 1898; r Dec., 1899; f Feb., 1903; r Jan., 1905; h June, 1906.

Haggard, Mr. and Mrs. F. P. c Dec., 1893; h Feb., 1899.

Hallam, Mr. and Mrs. A. A. c Jan., 1891; h Aug., 1891.

Harding, Mr. and Mrs. F. W. c Nov., 1907.

Holbrook, Miss L. c Nov., 1906.

Jackman, Mr. L. W. B. c Nov., 1904; f May, 1910.

' Mrs. c Nov., 1904; f April, 1909.

King, Mr. C. D. c Jan., 1879; f Dec., 1886; r Oct., 1892; h July, 1899.

King, Mrs. c Nov., 1875; f May, 1880; r Mar., 1882; f June, 1884; r July, 1885; f Dec., 1886; r Oct., 1892; h April, 1896.

Klein, Mr. and Mrs. F. W. c Dec., 1890; h June, 1891.

Kirby, Dr. and Mrs. H. W. c Jan., 1907.

Long, Miss Anna E. c Dec., 1900; f Mar., 1908; r Dec., 1910.

Longwell, Mr. and Mrs. R. B. c Nov., 1906.

Loops, Dr. W. A. c Nov., 1905; h Feb., 1909.

' Mrs. c (from Telugu Mission) 1906; h Feb., 1909.

Mason, Mr. M. C. c Dec., 1874; f Mar., 1882; r Nov., 1884; f Dec., 1893; r Nov., 1896; f June, 1905; r Nov., 1907.

'Mrs. c Nov., 1885; f Dec., 1893; r Nov., 1896; f Jan., 1904; r Nov., 1907

' Miss Stella H. c Jan., 1886; f June, 1895; r Oct., 1899; h Aug., 1901.

'Mr. Walter c Dec., 1902; f Jan., 1910.

'Mrs. c Mar., 1903; f Jan., 1906; r Jan., 1907; f Jan., 1910.

Miller, Miss Ella G. c Dec., 1902; h Jan., 1907.

Moore, Mr. P. H. c Dec., 1879; f Apr., 1890; r Jan., 1891; f June, 1901; r Jan., 1902; f Nov., 1908; r Nov., 1909.

'Mrs. c Dec., 1879; f June, 1889; r Jan., 1891; f Oct., 1898; r Aug., 1899; f June, 1901; r Jan., 1902; f June, 1906; r Jan., 1907; f Sept., 1908; r Nov., 1909.

'Mr. P. E. c Jan., 1891; f Jan., 1901; r Jan., 1902; f Nov., 1908; r Dec., 1910.

'Mr. c Dec., 1910.

Morgan, Miss Henrietta c Nov., 1895; h Jan., 1901.
Munger, Mr. I. E. c Nov., 1896; h Jan., 1899.
,, Mrs. c Nov., 1896; d Aug., 1897.
Parker, Mr. A. J. c Oct., 1898 (from A.A. Mission); h Jan., 1902.
,, Mrs. Lolie D. c Nov., 1896; h Jan., 1902.
Paul, Mr. J. c Jan., 1895; f July, 1899; r Nov., 1901; f Mar., 1908; r Nov., 1909.
,, Mrs. c Jan., 1895; f July 1899; r Nov., 1901; f Feb., 1907.
Perrine, Mr. S. A. c Dec., 1892; f Dec., 1899; r Jan., 1903; h Jan., 1905.
,, Mrs. c Dec., 1892; f Dec., 1899; r Jan., 1904; h Jan., 1905.
Petrick, Mr., C. E. c June, 1889 (from Bengal); f Feb., 1895; r Dec., 1896; f Feb., 1901; r Dec., 1902; f Feb., 1910.
,, Mrs. c June, 1889; f Feb., 1895; r Dec., 1896; f Feb., 1901.
Pettigrew, Mr. W. c Feb., 1896 (from A. A. Mission); f Dec., 1903; r Dec., 1905.
,, Mrs. c Nov., 1896; f Dec., 1903; r Dec., 1905.
Phillips, Mr. and Mrs. E. G. c Nov., 1874; f June, 1884; r Jan., 1886; f June, 1891; r Nov., 1893; f Nov., 1898; r Dec., 1900; f May, 1907; r Nov., 1909.
Protzman, Miss Helen c Nov., 1907.
Purssell, Miss Charlotte E. c Dec., 1887; f June, 1893; r Dec., 1894; f Jan., 1901; r Jan., 1902; died as Mrs. P. E. Moore, May, 1908.
Rivenburg, Dr. and Mrs. S. W. c Dec., 1883; f Jan., 1892; r Oct., 1894; f Feb., 1906; r Nov., 1907; Mrs. Rivenburg died Mar., 1908.
,, Miss Narola, c Nov., 1908; r to college, July, 1910.
Robb, Miss N. Agnes, c Nov., 1907.
Rood, Miss A. J. c Dec., 1894; h Nov., 1898.
Stephen, Mr. A. E. c Sept., 1893; f Mar., 1901; r Dec., 1902; f Mar., 1910.
,, Mrs. c Feb., 1894; f Mar., 1901; r Dec., 1902; f Mar., 1909.
Sumner, Miss Alberta c Nov., 1896; died as Mrs. A. J. Parker, July, 1900.
Swanson. Mr. O. L. c Sept., 1893; f Mar., 1902; r Sept., 1903; f Mar., 1911.
    Mrs. c Sept., 1893; f Mar., 1901; r Sept., 1903; f Mar., 1909.
Tilden, Mr. C. H. c Nov., 1909.
Tuttle, Mr. and Mrs. A. J. c Nov., 1901; f Jan., 1907; r Jan., 1910.
Wherett, Miss G. L. c Dec., 1900; h June, 1902.
Wilson, Miss Isabella, c Nov., 1895; f June, 1902; r Nov., 1904; f Nov., 1910.
Witter, Mr. and Mrs. W E. c Dec., 1883; h Mar., 1888.
Yates, Miss Nora, c Dec., 1891; h July, 1894.

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<td>Native Preachers, ordained and unordained.</td>
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<td>Men in Training Schools.</td>
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<td>For Missions and other Benevolences.</td>
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<td>Total Expenses including assistants.</td>
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