Assam Baptist Missionary Conference Report.

1913.

TWELFTH SESSION.
ASSAM

BAPTIST MISSIONARY CONFERENCE

OF THE

AMERICAN BAPTIST FOREIGN MISSION SOCIETY.

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REPORT

OF THE

TWELFTH BIENNIAL SESSION.

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HELD IN

GAUHATI,

JANUARY 4-13, 1913.

CALCUTTA:

BAPTIST MISSION PRESS, 41, LOWER CIRCULAR ROAD.

1913.
A SURVEY OF THE FIELD.

It is with a deep sense of gratitude toward God for His wonderful guidance that the members of the Assam Mission Conference present this report. In this seventy-seventh year of the establishment of our Mission in Assam, we witness unmistakable signs of progress. It appears we are approaching the time of a forward movement. Although many very urgent needs of the Mission still remain to be met, and though a far greater outlay of money is needed to put the work on a strong basis, yet we believe that some of the dangers that threatened to cripple the work have been averted. There are at present fifty-six missionaries labouring in Assam, and eight are on furlough. Three new families and one single woman have been added to our ranks during the year. Dr. Clark who spent more than forty years of faithful and valuable service in Assam laid down the burdens of the work. The Lord has been unusually kind to us in that He spared the precious lives of His labourers. Nor has anyone been disabled for any length of time because of serious ill health. Several of our number, who held out patiently and courageously in far-away lonely places where they see no other white face but husband or wife, deserve a special word of commendation. Suffering is not always physical. Only God knows the sacrifice these consecrated lives lay upon the altar of the Most High.

On the Frontier.*

Seventy-seven years ago a most humble beginning of our work was started in our most eastern station, Sadiya.

* The following subject matter is taken largely from the station reports, and—with the pardon of the missionaries—frequently in verbal rendering, but omitting quotation marks to relieve the reader of this incumbrance.—The Editor.
At that time Sadiya was a frontier station affording a promising opportunity to prosecute work for the surrounding hill tribes. To-day Sadiya is still a frontier station and the base of our work for the Singphos, Mishmis, Kamptis, Abors and Miris.

For ages the tribes on the north-east border of Assam, the northern borders of Burma and the western borders of China have lived their lives in darkness. Sadiya is a doorway of opportunity for reaching many of these tribes. Assam was entered in 1836 and Sadiya opened as a Mission station in order to reach the Shans (Kamptis) on the north-east frontier, and through them to enter China and Tibet. Now seventy-seven years later God seems about to fulfill the longings of the early pioneers whose work at Sadiya after the first three years was suddenly brought to a close by the Kampti war. Scarcely a trace remains of the work begun by them for the Kamptis and Singphos.

In response to an invitation by Government officers one of our missionaries made a tour of 250 miles by pony, trap, elephant, boat and on foot for the purpose of discovering the prospects for Mission work among the Daphlas and Hill Miris. The North Lakhimpur and Bishnath fields were traversed from end to end. Both the Daphlas and Hill Miris live back of the first low range of mountains, and their outlets to the plains are down the beds of a number of rivers which cut through this range. The Daphlas consist of two tribes divided by the Boro river. They extend from the Aka country on the west to that of the Hill Miris on the east, a territory some 60 miles long by 40 broad. The two dialects of this tribe differ considerably, but each section of the tribe so well understands the other that there would seem to be little trouble in members of either section doing Mission work in the other. The Daphla language is related to the Abor, but not so closely that one going from either tribe to the other, would
at first be understood. A missionary, however, knowing either language would after two or three months' contact with the other be able to converse in it.

So far as the people themselves are concerned, they are now open to any one who, knowing how to deal with hill men, will go among them in the spirit of Christ and minister to their physical and spiritual needs. The Daphlas who have come down and lived on the plains some years are, as a class, subject to much sickness and many of them have taken to opium. The tribes on this field are so related that work on both the eastern and the western section should be organized with the whole field in view. While it is not probable that this entire territory can be worked with one language with one station as head-quarters for the Mission work, it does seem probable that Christians from among the eastern Daphlas will be able to go and work among the Daphlas to the west and among the Hill Miris to the east and that, as souls are won among the Abor tribes they will be able to go as teachers to the Galongs or Gechi Miris to the west. Evidently the various dialects offer no great difficulty, being sufficiently similar to make practicable work in any one tribe by converts of an adjacent one.

The Mishmis, lying off toward the Chinese border, offer one of the grandest opportunities for the Assam Mission. The Mishmis were described by Mr. Williamson (who was recently killed by the Abors on an exploration tour among that tribe) after his visit among them as comparing in manners most favourably with the Abors. They are a very hardy race living in a mountainous tract extending for about 110 miles between the plains of Assam and Tibet in the Lohit valley. It was the dream of Mr. Williamson to build a road through this valley and thus to link Assam with Tibet and western China, and so open a channel through which it was believed a tremendous flow of trade would follow, and by which Chinese coolies could be recruited for
Assam tea-gardens. At the present time the Government is sparing no effort to complete this road as fast as possible. Government officers, thousands of coolies, mules and carts are all hard at work. From Sadiya to Rima, which is just inside Tibet, is 160 miles. About fifty miles from Sadiya at the entrance of the gorge leading into the Mishmi hills is a place called Temi. Here a camp has been formed, a field hospital established, and a post office opened. In these fifty miles of plains there is but a very sparse population. The advance party building the road have now passed Temi and gone about thirty-five or forty miles beyond. It was about this place in the year 1854 that two French missionaries, who had penetrated this far were killed. Since that day no missionaries have entered the Mishmi hills. The language of this tribe is still unreduced to writing, and the people ignorant of the Gospel. The population in these hills is unknown. The people are all spirit worshippers, and so far Buddhism and Hinduism have made no adherents among them. An Assistant Political Officer has been appointed for the Mishmi hills and a station is to be opened at Walung. Here the altitude is about 3200 feet. The temperature is below freezing in winter, the climate healthy and the scenery grand.

The Kamptis near Sadiya live mainly on the Tenga Poni river about two or three days' journey from Sadiya. They are a branch of the Shans from Northern Burma and number less than 5000. These people are all Buddhists, have a school in each village and have priests who have been to Burma. Among these villages the rice crop is three times as much as the people can eat. They also catch elephants, hold slaves, pay no taxes and are well-off. Many of the Kamptis that come into Sadiya to trade also cross over into Northern Burma and go to Myitkyina to trade.

Captain B. E. A. Prichard, who crossed last year from Myitkyina to Sadiya going through the Bor Kampti country, was four months on the journey. He crossed
over a range 12,000 feet high, in the snows. His coolies deserted him; he lost most of his kit, and suffered hardships that would be considered unwise in a missionary. This the greatest explorer on the north-east frontier also bore this gratifying testimony: "that in all his travels in China and Burma where the missionary had been there the people were most kind and friendly. Real explorers always find that missionaries are their friends."

On the border of Burma and coming into close contact with the Kamptis are the Singphos, closely allied to the Kachins of Burma and also taking on much of Buddhism. One of the Gospels has been translated into Singpho. While the Singphos are a Kachin tribe, yet the dialect used is different. Near Sadiya the Singphos are mainly on the Noa Dehing river stretching off into the Hukong Valley. When separated from the Kamptis the Singphos are all spirit worshippers. From Sadiya to Myitkyina is 285 miles by road through the Hukong Valley. In Government circles they are now considering whether the Hukong Valley be attached to the province of Burma or Assam, and a railroad is planned to go through the Hukong Valley and so link up Burma and Assam.

One of the most promising fields for frontier work is that in the Manipur State. The multiplicity of tribes sprinkled about the mountainous region of the state creates a serious language difficulty. Work has been carried on in these mountains from our remotest station, Ukhrul, for the Tangkhul Nagas. The beginning was made by the Arbington missionaries, and after our Society took over charge of the work, our missionary there continued in faithful service. Work in the plains of the state has been closed to us up to the present. Here, in the plains of the valley, dwell more than 222,000 people. The plains people are very fanatical Hindus, which is due probably to their comparatively recent conversion to Hinduism. The closed door against Christianity in this part of
the valley is not only directed against our Society but against all. And we hope that when the door is opened, which according to all indications will not be long, our Society will be ready to respond to the call. The promising outlook in the state at present is not so much in the valley but in the hills. A considerable number of people from the Kuki Naga tribe have turned to Christianity. Their conversion is due to the labours of an independent missionary working from the western border of the state. The Government does not look favourably upon the incursion of another Mission Society outside of our own, and that work, at present, is at a standstill. The opportunity of establishing a centre of Mission work for this tribe of about 27,000 souls, should not be allowed to slip away. By means of the Thado dialect not only the Kuki Nagas but many other tribes can be reached. The educational work of the whole Manipur State is conducted under the supervision of our missionary at Ukhrul. And the Government of the Manipur State has made inquiries of us as to the plans of our Society in regard to educational and evangelistic work among the Kuki Nagas. God speed the day when a definite answer can be given.

North of the Brahmaputra.

Quite an important feature of our Mission work in the last two years is the strengthening of our strategic centres for more intensive work on the north side of the Brahmaputra valley. This is fully in line with the aims of our Board at Home "that intensive development of the work in sections already occupied is for the immediate future a more imperative duty than entrance upon new fields." For as many as twenty years it was considered urgent that a missionary family be stationed permanently at a strategic centre for the work on the north side of the Goalpara District. Dhubri was long thought to be a favourable location for such a family. But not until the present year
have definite steps been taken to establish a home for our missionary here. Goalpara District, the very first district to be reached on the north bank of the river in approaching Assam upstream on the Brahmaputra, should naturally, it would seem, have been the starting point of our Mission work in Assam. But instead, our Society began at the other extreme end of the valley. Goalpara with a population of 600,643 has for years been neglected. Our missionary stationed in Goalpara town (on the south bank) was always busy with work in that section and laboured also for the people on the north side as he found opportunity outside of his regular duties. It is hoped that with Dhubri, the seat of the district, as a centre, our missionary will be able to render more efficient service for his special work on the north side. Lest the coming in of other Societies preempt this work (of which there is real danger), now is the time for us to be aggressive.

A movement away from Hinduism started among the Mechs and the Rajbangshi tribes some years ago, and the people are now stirred as never before. A motor-boat has been added to the missionary’s equipment, thus more than doubling his ability to move in and out among the people. In one month alone 475 miles were covered by this mode of travel.

In the adjoining district, Kamrup, the force of labourers has also been strengthened in the last two years. This is one of the most populous districts of Assam, numbering 676,000 people. The inhabitants of the north side of the river are largely high-caste people, and little has been done for them other than what could be done by the one missionary in Gauhati doing evangelistic work. He has been kept busy for years by a large Christian community of Garos. But now that the work on the north bank has been reinforced, it is hoped that Christian communities will soon develop. In previous years tours were made to the very foot of the Bhutan hills. In this stronghold of Hinduism,
the missionaries will find the labour hard and will need to be patient till God in His own way, melts the hearts of the proud and self-satisfied people. There are numerous well built roads and navigable rivers in the district. The population is not so difficult of access if only the other various duties would not keep the missionaries tied down to their stations. At present there are prospects of an opening among high-caste people in one of the villages. Several declared themselves willing to be baptized. But they were addicted to hemp eating, and it was considered advisable to wait rather than to establish a questionable precedent. In other places a movement of separation from the Brahmins started among some communities. If such movements could be directed towards Christianity much could be hoped for them. Along the lowlands travel by boat has been begun. And now that the work has been given a proper impetus, we hope that some real helpful service can be rendered among the multitudes of Assamese so long neglected by the messengers of the Gospel. It might be stated right here that one of the greatest real needs that every missionary working for these people on the north side of the river feels very strongly, is for really consecrated native evangelists. The time will never come when extensive work can be carried on among Assamese people of this section until we can put forth a number of men chosen by God to bring the Gospel to the people in their own tongue. And unless the educational work of our Mission is soon pushed with more zeal, we cannot hope to evangelize the people in the natural way by sending to them apostles from among their own people. They have the Bible in their own tongue, but no one to expound it, and some knowledge of Christian teaching, but no one to correct their false conceptions and interpret to them the real Christian life. We must have Assamese apostles for the Assamese people. And would that every Assamese convert were on fire for God.
Among the Churches.

A field of genuinely encouraging progress is that of the Lakhimpur District, also on the north side of the Brahmaputra. The people of this district are for the largest part ex-tea-garden coolies who, after their term of service on the tea estates, have purchased land and settled down on their little cultivations. They are mostly very poor and come from all parts of India. Among these immigrants there are fourteen churches with a total membership of 529. During the year 1912 these churches raised for all purposes 1,300 rupees, which is 2½ rupees per member. Sixty-four were added by baptism during the last year. Just now the minds of all these people are in a condition to respond to the message of the Gospel. This field is very much in need of reinforcement. And the opportunities presented should be accepted ere the moments slip by and the hearts become hardened.

In the Golaghat field an extensive work is carried on among the tea-gardens, and many Christians have been won. There are now 15 churches with a total membership of 981 on this field. Two hundred and fifteen converts were gathered in here in the last two years. Seven evangelists have been entirely supported by the native Christians through their association. Six have been employed by the mission. These workers have been sent out to preach Christ among the heathen and to visit the weaker churches. The outlook for progressive work is very bright. There is a willingness on the part of all classes to listen to the Gospel message, and there is a strong evangelistic spirit among the Christians of the churches.

Among the churches of the Sibsagar and the Dibrugarh fields much the same conditions prevail. The native Christians are largely ex-tea-garden coolies now working their own plantations. While there is much ignorance and poverty among the people, and their spiritual condition is
very low, it is an occasion of rejoicing that no less than 214
baptisms took place within the last two years. This is
above the average. It was possible for the two missionaries
stationed here to gather about them thirty-two young men
of the churches, and for a month give them instruction in
the Bible. So far as independence is concerned the
churches do well. They collect money pay their pastors
and build their chapels without that helplessness which
characterizes the Christian converts in many other Mission
fields. Two new churches have been organized and regular
services conducted in six new places. In many churches
the Hindi language is used. One of the missionaries does
all his work in this language. These immigrant people
come from all parts of India and a considerable number of
them are from our Telegu field in South India. This year
Mr. Boggess of South India travelled among them to see
what could be done for them in their own language. The
two missionaries of this field spend very much of their time
touring in the district. Months and months were thus spent
right among the people in their own communities. There
are 10 native evangelists at work here. A strong need is
felt for more efficient and better trained native workers.

In Sadiya seventeen souls were baptized during the last
two years. The present membership is fifty-five. The
Sadiya church has every opportunity of doing a great work
for Christ. Across the river at Siakwa, church services have
been sustained for the last two years, but the work there
has suffered much because there has not been a good
preacher there and because of a lack in organization.

The churches in the hills present another encouraging
aspect. To begin with Impur among the Ao Nagas, 616
persons have been baptized in the last three years. The total
number of Christians is estimated at 2000. Owing to the
seriously undermanned condition of the missionary staff
in Impur the amount of time given to touring in the field
was very limited. Probably a hundred more could have-
been baptized, had it been possible to give more time to touring. An accurate count of the Christians is not possible because of the unreliable reports of the churches and the inability of the missionaries to keep in touch with the church’s affairs. The evangelistic work is carried on almost entirely by the native Christians, who get no help from the missionaries except their pay and a little encouragement, and very little of the evangelistic work is paid for by the mission. One of the churches of this district has sent out from its own members men and women as an evangelistic band to sing and preach and pray in the surrounding villages of their own tribe. They have undertaken this work in recognition of their duty as a church. This church has 351 members. It paid out for religious work in the last three years no less than Rs. 1,130. What a remarkable change when the power of God takes hold of these hill people! When the first evangelist was sent to this village from Impur some years ago, he saved his life only by being a good runner and by knowing how to hide in the jungle. The village chased him as if he were a tiger instead of a boy.

A certain form of persecution took place among these Naga churches a few years ago, and in a measure, is still continued. The Christians were compelled to observe heathen holidays both by contributions and by staying home from work. In being compelled to keep the heathen rest days, which are about equal in number to the Christian Sabbath days, they lost more time than they could reasonably afford and compromised a principle. The efforts of the missionary in communicating with Government in regard to these conditions resulted in somewhat more justice for the Christians. The persecution is not altogether at an end. The churches have agreed among themselves, however, to forbear until they receive an answer to their appeal for complete exemption from all obligations to the religious customs of the heathen. We hope that the work
will be allowed to go on and recover to some extent from its serious setback at being so undermanned in the days of its great crisis.

Turning from Impur to the Mikir hills we find that there has been an ingathering in Tika. For years our missionaries for the Mikirs have been labouring on steadily and faithfully. Forty-four baptisms were administered in 1911 and forty-three in 1912. A hopeful feature in connection with this ingathering is the fact that a number of Mikir women have been baptized, so that there are now Mikir Christian families and not merely isolated Christian individuals as was so largely the case until very recently. A new church building with an iron frame and roof has been erected in Tika. It is $30 \times 46$ feet large. A house of God in the very heart of the jungle! Regular services are conducted in four different places, one being a Garo church. Two men have worked as evangelists the greater part of the two years, and in addition to their labours some six months were put in by others. Owing to the great isolation of this station and its inaccessibility during the rains a plan is proposed whereby the missionary of this station should be only temporarily located in Tika with a permanent bungalow in Nowgong, and a motor boat to convey him into his field.

In the far outlying Ukhrul the one lone church with its fifty-four members has a hold on the community. The church may be said to be self-supporting and also evangelical. It is at present raising money towards a hoped-for chapel, and is supporting two evangelists. The departments of the church, such as the Sunday School and Christian Endeavour, are thoroughly organized and rightly hold their subordinate place in the work. The Sunday School is systematically educated in Bible work, and the Christian Endeavour is carrying on night schools of its own for the assistance of members who work through the day and wish to learn. The work has seen the beginning of
the christianization of these people. While there has been no great forward movement so far, there has been during the past few years a gradual growth in the number of believers and a general interest shown in the activities of the mission. Moreover there are encouraging signs which give hopes of whole villages stepping forward and accepting Christianity. Some leading men of villages have already expressed such a desire for their own people, while others withhold such a desire because of the loss of revenues which come to them from their heathen feasts.

In Kohima church services have been uninterrupted. Three evangelists for the Angami, Sema and Kecha Naga tribes have been employed. In 1911 there were six baptisms and in 1912 six. The chapel was commenced in December 1912, otherwise the property is the same as it was before.

The special feature among the churches in the Gauhati field is the independence of the branch churches. They have separated from the mother church for several reasons and seem to be showing new life. Deacons have been appointed and the Lord's Supper is celebrated once in three months, whereas before several would not have the Lord's Supper once in a year or two. The churches in this field now number 18 with a total membership of 1288. 33 were baptized during the last year. Three months ago one of the evangelists was called by the Gauhati church to be her pastor.

In the Tura hills at the end of 1911 there were seventeen organized churches with a total membership of 5314. Since then one new church has been organized. By an organized church is meant a mother church having several branch churches, and clusters of Christians conducting worship by themselves. Several of these churches, though reluctant to organize separately conduct church work and keep church records. There are about one hundred
of these separate Christian communities or so-called branch churches. During the last year there were about 336 baptisms. In three or four sections there seem to have been genuine revival blessings and earnest effort. Backsliders have been reclaimed and souls have been added to the churches. In several heathen sections also new work has opened up and converts have been gathered. There are eleven travelling native evangelists. Six of these are supported by the churches. There are twelve regular pastors among the churches. Three have had their support through the missionaries and two through the Mission Society. Further religious work is of course being done by the village school teachers.

**Christian Education.**

In the last session of Conference it was decided to raise the Jorhat school to a high school. The educational interests of our Mission work in the valley are centered in Jorhat. Up to the present the school continued as a Middle English School, a Bible School and an Industrial School. Most of the boys have more or less of Bible study during their course. During the year special classes were conducted by missionaries from other stations for a part of the school term. In the Industrial Department furniture, doors and windows have been made by the carpenter shop and supplied to Government officers, tea-planters, missionaries and native gentlemen. As for the Boarding Department the Upper Assam Association has erected a building for the small boys and given money for the salary of a matron for a short time. From the point of view of discipline, health, thorough education, Christian teaching, and the hope of getting recruits for Christian work, this department is the most promising in the schools. Application was made during the year for recognition by Government which was granted, and now the boys are eligible for the Government scholarships, the school is now
under Government inspection, which insures a high standard, and promotions are made by Government. The result of the year's work has shown that in efficiency the school is in advance of the Government schools. The total enrolment for the year includes besides Assamese Nagas, Garos, Mikirs, Kacharis, Daphlas, Hill Miris, Bengalis and tea-garden people (immigrants). Up to the present time the boys at Jorhat have been getting the foundation of secular learning, and at the same time have been getting a thorough drill in the fundamentals of Scripture fact and Christian doctrine. We believe the Lord is calling some of these for special training. This coming year special classes will again be opened for these and for any others whom the Lord may send.

The Station School of Tura among the Garos has had an attendance of from 250 to over 300, most of the pupils living on the compound and needing more or less of daily attention. Two of the missionaries have been giving their full time to this work. These and twelve native teachers have been engaged in the school most of the time. During the last two years there has been not only an increase of numbers in the classes, but a considerable improvement in the moral tone of the school and in the spirit of diligent study. It is an encouraging sign to note that out of the eighty-two boys graduating from this school during the three years 1909–11, forty are teaching in village schools, twenty-six are taking further studies in high schools and one in an industrial school. Two large two-story dormitories have recently been erected in connection with the school.

In this large field there were during the last year 114 village primary schools conducted by the Mission, 2127 pupils attending. About 25% of the pupils are girls. Of the amount of money needed to carry on these schools the Mission gives 53% and the Christians give 47%. Aside from this the Garos gave over 700 Rupees
more towards the support of independent schools of their own. The interest in education among the Garos is constantly growing. There are many places where the teachers have to pass through the fires of persecution, and many of these men have displayed real heroism and splendid Christian fortitude. All these schools are taught by Christian teachers and they are a very successful evangelizing agency. During the past six years they have furnished 1011, or 50% of the converts on this station, and during the year 1912, 64% of the converts have come through the village schools.

In the Gauhati field there were five years ago eighteen lower and two upper primary schools with a total of 486 pupils. This year closes with sixteen lower and two upper primary schools with a total of 445 pupils. The pupils are fewer than they were in 1908, but as the classes are now graded according to the Assam Educational Manual and as scholars are regularly promoted by the Sub-Inspector, the pupils stand higher in their classes than in any previous year. One upper primary school was closed for a few months at the beginning of 1911, but was reopened in another village. This school is wholly supported by the Christians. These schools are evangelizing agencies and the missionaries teach the Bible and Christian principles to the young men in the villages.

In Ukhrul our missionary has charge of all the educational work there is in practically the whole of the Manipur State, including what there is of Government schools. A station school is conducted in Ukhrul. This school is intended chiefly for Tangkhul Nagas, but various other tribes are represented. Four or more Kuki boys are now in the school, and it is hoped that in the next three years, or probably before, they will be ready to act as teachers and preachers for this great and promising tribe. For some years there has been a hostel for Kuki boys at Imphal, who attend the school under Mr. Pettigrew's care for
the purpose of studying Manipuri. There are at present about twenty of these boys in the school and hostel, and it is understood that there would be no objection to a missionary to the Kukis taking charge of this hostel and superintending the moral and spiritual needs of the boys.

In Impur the educational work still faces the time-honoured problem, that of securing efficient native teachers. The fourteen village schools which the Mission turned over to Government some six or eight years ago have nearly all been closed. A few of these have been reopened by the Mission. Others doubtless will be and at present eleven villages are asking for teachers. Many of the Nagas want education, and the Christians especially want it.

The number of pupils in the station school of Kohima in 1911 was eighty-three. The number of native teachers was the same for the two last years. One village school was maintained in 1912. From the station school three students studied in Shillong High School. Two in Dibrugarh Medical School and one in Cherrapoonji Theological School. In 1911 one passed the Medical School, so now there is one Angami doctor.

The station school of North Lakhimpur is doing well, there being over twenty orphans in the school besides others. There are five village schools, all taught by Christian teachers. These schools do much good in many ways. During the year 1912 there were seven baptized from the station school and twenty-one from the village schools. Twelve boys have been attending our Christian schools in Jorhat from here during the past year.

There are about twenty village schools in the Nowgong District, which are superintended by our missionaries, and received a Government grant of Rs. 1,500 a year. Nearly half of these are among the Mikirs and several of them use Mikir text-books and have only Mikir pupils. The total number of Mikir pupils is about 130.

The Boys’ Primary School at Golaghat has done good
work for Mikirs, Nagas and tea-garden people. The religious teaching has been first and foremost. Souls have been brought to Christ through efforts set forth by the school. The missionaries at Golaghat feel that the cost of carrying on the school is well repaid by the material it is turning out to the villages. In connection with Golaghat there are at present ten purely Mikir schools in the hills and six schools among the plains people. Village school work is slow, but there is encouragement in the little improvement that is noticable from year to year.

In Sadiya a school was conducted for boys, fourteen Christian boys and one Hindu boy attending. There is also a night school at which three Hindu boys attend. For eight months there were also three bright Kampti boys in attendance in the school. The old dispensary building was fitted up into a school-house and there are a few boarding pupils in school at present.

**Our Literature.**

The supply of our New Testament in Assamese is nearly exhausted and a new edition is now being printed by the Calcutta branch of the British and Foreign Bible Society. During 1911 Mrs. P. H. Moore saw through the press a revised edition of 1500 copies of Line upon Line, Part II, in Assamese. In 1912 a revised copy of Part III of the same little book was sent to the press and proof reading for it is nearly finished, and 1500 copies should issue from the press early in 1913. The Life of Christ in four booklets and the Apostolic Age also in four booklets covering the Blakeslee Lessons (Junior Grade) of the Indian Bible Union S.S. series have been completed in Assamese by the teachers of the Jorhat Training School.

The "Dipti," the Assamese Christian Monthly, was discontinued owing to increasing debts on the paper. We are sorry that no effort has been made since to revive the organ. For many years it was a close friend, and the only
newspaper several hundreds of our Christians possessed. So valuable a unifying agent in our Mission should not be allowed to remain dead. It is a matter of deep regret that no larger supply of tracts in Assamese could be printed. The percent of people who can read Assamese is constantly increasing, and there is a growing readiness to read Christian books. But we have neither the money nor the literary writers that are needed to utilize the press to an adequate degree for the propagation of the truth.

Dr. Clark has been working for years on a dictionary in Ao Naga. It was finally printed one year ago by the Government and consists of 977 pages, a monumental work of this pioneer missionary to the Nagas. One thousand copies were printed. Ao Naga words are given in their root forms and cognates and the definition in English. Not much of the translation of the Bible in Ao Naga has been completed. Only parts of the New Testament are translated. Much of this work remains to be done by younger missionaries. General literature in Ao Naga is exhausted. To replenish the supply will be the chief problem of the near future. The present editions of literature are also badly in need of revision.

Part of the New Testament up to Galatians has been translated into Tangkhul Naga. The British and Foreign Bible Society printed 500 copies of this portion in 1912.

In the Garo language Dr. Phillips has written and put through the press a Garo Grammar in Garo for use in the village schools. He also had a considerable share in editing and publishing the Garo monthly paper, the Achikni Ripeng, which is now at the close of the thirty-second year. He has also been at work on the Old Testament and translated Leviticus and Numbers, and made a beginning on Deuteronomy. Exodus was translated by Rev. Tangkan Sangma. A donation of Rs. 5,250 was granted by the Bible Translation Society of London to reduce the price on
the Garo Scriptures, and now they are being sold at the mere cost of binding, and many copies are being taken.

**Medical Work.**

At present there are two Mission hospitals in Assam, one at Sadiya, the other in Tura. Two dispensaries are maintained under the care of the hospital in Sadiya, one on each side of the river. With the aid of a grant by the Arthington Trustees of Rs. 4,500 a new hospital building $25 \times 50$ feet, containing seven rooms, was erected. Six compounders, all Christians, are employed in this hospital. In 1911 medicines to the value of Rs. 1,167 were sold from Sadiya by V.P. orders, and in 1912 Rs. 1,869 worth. These medicines were sent chiefly to other Mission stations in Assam. Medicines now on hand amount to a value of Rs. 5,000. Last year about 1000 Naga coolies at work on the Abor expedition were treated until Government physicians arrived. Thirty-one thousand quinine capsules were supplied to the Mishmi expedition. The Chief Commissioner of Assam, Sir Archibald Earle, after a visit to the hospital, in a letter thanked "for assistance hitherto rendered Government in this outlying portion of the Province." Touring was stopped the last two years owing to the Abor expedition and exploring in the hills and mountains. The compounders go out in parties of two and three to the near villages to preach and heal the sick.

In connection with the work of the hospital in Tura three branch dispensaries were maintained. The receipts of two of the branches about equal the salaries of the helpers there, so that the expense is about that of medicines and other supplies. For seven months of last year three lepers were kept under experimental treatment with leprosy vaccine prepared by the Government laboratory at Bombay, and one still remains. Ulcers rapidly heal, but the general condition is not yet entirely satisfactory.
Our medical missionary in Impur has done extensive touring in the past year. He treated about 2000 patients in and out of the dispensary and performed 10 major operations besides 75 or more minor operations. Rs. 1,295 were received through medical work and sale of medicines. A new dispensary building is being erected out of the material of an old Mission building.

**Work for Women.**

In many of our stations where there is but one missionary family, work for women is carried on by the wives of the missionaries. Beside doing much in the line of caring for the general work during the absence of the missionary on tour, as the care of the school, weekly services, payment of mission employees, etc., etc., they frequently conduct special meetings for women, visit from house to house, teach sewing, singing, etc., care for widows, orphans and out-castes, and send out Biblewomen or look after the sick and destitute, and very often go out with their husbands on tour in ox carts or motor-boat. On several stations the wives of missionaries have had so much of this work to do that the Conference strongly advised that several single women be sent out from America to help in this work.

Special work for women is in operation in Tura, Guwahati and Nowgong.

In the girls' boarding school in Tura there were twenty-six girls in 1911; five of these were entirely independent of Mission support. During the present year an unusual number of specifics has enabled the missionaries to help a larger number of girls, and the total number of pupils rose up to thirty-six. Two girls had Government scholarships and three others were helped by relatives. Last year one girl won a scholarship for high school and has been studying in Shillong this year. Four girls were graduated from the school each of the last two years. The women and school
girls have been divided into Committees for church and Sunday School work. There is a Committee for appointing leaders for the weekly prayer meeting; an Evangelistic Committee, a Committee to look after members, who are remiss in attendance on services; a Committee to look up and report sick members, and a Committee of young girls to get children into Sunday School.

In Gauhati the work has been seriously hampered by inadequate equipment and an unsuitable location. The two single women stationed here conduct a day school and kindergarten, with a total attendance of 85. A number of girls are kept in the boarding department, but this branch of the work could not be developed owing to the lack of proper facilities to care for the girls. Many applications for entrance had to be denied. A new site is proposed for the women's department in Gauhati, which if secured will render the present working force much more efficient and allow for expansion. Zenana work is continued and fruit of faithful work in previous years along this line is evident on many hands.

In Nowgong we have a flourishing girls' school and boarding department. Our Society co-operates with Government in conducting schools for female education. A training school for mistresses is to be established, which is expected to supply the Assam Valley with mistresses for Government and Mission schools. The carrying out of this plan has been the outstanding feature of the work of the whole Mission staff in Nowgong for the last two years. A school building, a steel-framed structure, containing nine rooms, is in process of construction. At present about 170 pupils are enrolled in the seven standards of the school, of whom 150 are girls, some of whom are from the Kamrup, Sibsagar, Lakhimpur and Naga Hills Districts. Other buildings in connection with the girls' school that have recently been completed are the girls' dormitory, and an annex which is the gift of Mr. and Mrs. Van Zandt,
who became interested in the school, and whom God led to supply one of its urgent needs. Two Biblewomen in the station make weekly visits among the heathen. A women’s meeting for Mikir women was a novelty. Four girls, first-fruits from the Mikir hills, entered during the past two years. Yearly Bible classes for village women have been held in the station during the past two years.

The plans for the future are to reinforce some of the stations now doing extensive work for women, by locating workers of the Women’s Boards in such places as Impur and Sibsagar.

**Sunday Schools.**

Among the Garos the attendance of pupils in Sunday Schools has increased about 50 per cent. There are about 120 Garo Sunday Schools, and the size of these vary from a membership of 10 to 231. One hundred and twelve Sunday Schools sent in monthly reports to the Secretary of the Auxiliary Sunday School Union. It is estimated that more than 6000 people have entered the Sunday Schools, and that more than 4000 have been regular attendants. The India Sunday School Union Scripture examination was taken by a few in three other villages beside Tura and forty-eight certificates and three medals were awarded.
STATION REPORTS.

SIBSAGOR AND DIBRUGARH.

Rev. C. E. Petrick and Joseph Paul.

In February 1910 Mr. Petrick went on furlough to Germany, leaving Mr. Paul in charge of the whole district till November, 1911, when Mr. Petrick returned taking over the eastern part of this great field, and in February, 1912, he was joined by his wife from home. Since Mrs. Petrick's arrival there have been therefore three missionaries in the Sibsagor-Dibrugarh field.*

The Churches.

From a numerical point of view the past two years have been satisfactory, for while the Roman Catholics have disturbed the growth of some of the churches, by teaching doctrines strange to our people, and have decoyed a score or so of their members away, there have been additions by baptism aggregating 214, which is above the average for the period under review. We could sincerely wish, however, that the spiritual condition of the churches were much higher or could be called even good. We fear that there is almost a famine of the Word of God in some of the churches owing to the indifference of the people, and the inability of the missionaries to feed them. Yet, perhaps, we should rejoice that it has been possible to hold 32 young men for a full month in a Bible class where one missionary gave two hours a day in N.T. teaching, and the other gave two hours in "Sermon Plans" and O.T. work. And that these young men, for the most part, took back the teaching they got at the class to their respective churches.

These churches have done well in the matter of collecting money, in paying their pastors, and in building chapels, but it has not been a good associational year so far in the matter of giving for the spread of the Gospel among the heathen. We can account for the lack of money from the churches only by the efforts of some cast-off leaders who have been preaching the wrong kind of independence. We hope too that before the annual meeting of the association much more money will come in.

During the period under review two new churches have been organized, and regular services are conducted in six new places.

During 1911 and 1912 eight lower primary schools with about 150

* Mrs. Petrick has since been called to a higher service. She died February 24.
boys and girls in them have been under instruction, in all of which religious instruction has been imparted. We look to the Jorhat school to supply us with a better class of teachers. Some of our churches, however, do not care to wait for this help, so are asking Government aid, which means a standard of work and a kind of supervision in which we shall rejoice. We are told that we are in "advance of South India in Educational work." This makes us sorry for South India, and glad for ourselves; but it by no means makes us content.

Evangélistic Work.

Many hindrances have continued to keep the missionaries from doing much of this kind of work. The greatest of these, I think, is the multiplied hours and days and weeks of the missionaries' time which are taken up in going to, and coming from, and at, the great variety of Committees which we now have. Between November 1912 and the date at the head of this report the writer has spent 48 days in this work. We all love to go out and proclaim Christ to the unchristian peoples, and there were never greater openings for this work than the present. Some of these openings have been entered by our Indian brothers, and in this too we rejoice.

Medical.

With the help coming from our medical missionary at Sadiya we have been able to sell a good deal of medicine. And many very poor people have had medicine free of charge. I have no doubt but what the medicines sold and given have gained favour for the messenger of Christ, be he Indian or European, so we order more and keep up this work and rejoice.

Three crying needs must be recorded; First, work for women and girls not only amongst the 1500 of this district but for the hundreds of thousands of thousands of non-Christian girls and women in this vast field, who are born, grow up, and die without the knowledge of Jesus Christ.

Second, more, and still more, teaching of the Bible as it is, to both men, women and children in all our churches. For without this teaching there can be no healthy progress in the churches whose members are mostly spiritual babies needing the life-giving, soul-cleansing, illuminating word of God, most of them being able to take only the sincere milk of that word.

Third, some one man from amongst the Indian Christians who can travel amongst the churches stimulating, encouraging and enlightening parents, teachers and children on the Sunday School question.

Missionaries on the station: REV. C. E. PETRICK.
MRS. C. E. PETRICK.
REV. JOSEPH PAUL.
" in America MRS. JOSEPH PAUL.
NOWGONG.


MISSIONARY STAFF.

At the beginning of 1911 five missionaries constituted the missionary force for the Nowgong field, viz. Rev. and Mrs. P. H. Moore and Miss Long at Nowgong, and Rev. and Mrs. Penn E. Moore at Tika.

In September, 1912, Mrs. P. H. Moore left for furlough to America. The others still remain at their respective posts. On 19th November, 1912, Miss F. H. Doe reached Nowgong, and on 3rd December, 1912, Miss Crisenberry came to be associated in the educational work in the Nowgong school.

FEMALE EDUCATION.

This reinforcement in the Woman’s Department had been in accordance with the recommendation of our Conference in 1911, for the establishment at Nowgong of a Training School for Mistresses, in cooperation with Government in the work of female education. The carrying out of that plan has been the outstanding feature of the work of the whole missionary staff at Nowgong since our last Conference.

On the part of the Government, the Public Works Department has very kindly assisted by drawing plans and estimates for the school-house, which is to have nine rooms for the accommodation of the nine classes of the school.

The Government has paid us a Capital Grant of Rs. 15,000 to aid us in building a suitable plant for the school, and the Woman’s Baptist Foreign Mission Society of the West has contributed their quota of $2,500.00 for establishing this school.

A steel-framed structure, containing nine rooms, is in process of construction on our Mission Compound. The Government has promised us Rs. 2,000 and the Woman’s Society of Chicago Rs. 1,000 more for furnishing and equipping this building for school purposes.

At present about 170 pupils are enrolled in the seven standards of the school, of whom 150 are girls, some of whom are from the Kamrup, Sibsagar, Lakhimpur and Naga Hills Districts.

Other items in connection with the plant of the girls’ school have been the completion of our enlarged girls’ dormitory, which was under-construction at the time of our Conference in 1911, and the building of an Annexe which is the gift of Mr. and Mrs. Van Zandt who became interested in the school, and whom God led to supply one of its urgent needs.

When the new school-house and Mistresses’ quarters are completed we shall be commodiously equipped to do some of the educational work for girls, which is so urgently needed in Assam.
STATION REPORTS.

Churches.

The eight little churches in the Nowgong District have been much neglected by the writer, whose time has been given largely to plans and correspondence and building operations and Committee work of sorts. The most fruitful part of the district, as shown by the number of baptisms during 1911 and 1912, has been that cultivated by Rev. and Mrs. Penn E. Moore among the Mikirs. The church statistics report 88 baptisms in 1911 and 77 in 1912, of which 44 in 1911 and 43 in 1912 were administered by Rev. Penn E. Moore in his portion of the district. We greatly rejoice in this ingathering among the Mikirs as the early fruit of many years of faithful seed-sowing. A hopeful feature in this connection is the fact that a number of Mikir women have been baptized; so that there are now Mikir Christian families and not merely isolated Christian individuals, as was so largely the case among the Mikirs till very recently.

Village Schools.

About 20 village schools, which are supported largely by Government grant of Rs. 1,590 a year, are at present superintended by our missionaries in this district. Nearly half of these are among the Mikirs and several of them use Mikir text-books and have only Mikir pupils.

Literary Work.

During 1911, Mrs. P. H. Moore saw through the Press a revised edition of 1500 copies of Line upon Line, Part II, in Assamese. In 1912, a revised copy of Part III of the same little book was sent to the Press and proof-reading for it is nearly finished at this writing, and 1500 copies should issue from the Press early in 1913.

The Calcutta branch of the British and Foreign Bible Society is printing an edition of the Assamese New Testament, and of Gospel Portions as the A.B.F.M.S. did not see its way to meet the cost of reprinting these Scriptures, and the stock of our own version is exhausted.

It is a matter of deep regret that the plans of the Assamese branch of the Christian Literature Committee, for a more adequate supply of up-to-date tracts in Assamese, could not yet be carried out. The per cent of people who can read Assamese is constantly increasing and there is a growing readiness to read Christian books. But we have neither the money nor the literary writers that are needed to utilize the Press to any adequate degree for the propagation of the Truth.

Report of Miss A. Long.

As we review the work of the past two years we realize how good God has been to us. Wholesome progress has been made in our women's work; and to-day we see promising indications of fruit that will in time,
increase the effectiveness of our efforts to raise the standard of Assam’s womanhood.

The working force in Nowgong has been strengthened by the arrival of two new workers. Miss Doe arrived on the field November, 1911; Miss Crisenberry was welcomed in December, 1912.

In the fall of 1911 our new two-story dormitory was completed and six months later the Van Zandt Annex was ready for occupancy. But building work still continues. Mr. Moore devotes much, in fact practically all his time, to the supervision of the new school building. We hope to see it completed by the end of the rains. Let me assure you that the Society of the West at home and its representatives here on the field must surely appreciate all Mr. Moore’s efforts in behalf of our women’s work. What he has done in the past and is doing now cannot be expressed in words. All through the years he has been a loyal friend, a sympathetic and wise counsellor and a staunch supporter of our women’s work.

The years have brought changes in the boarding department. Old girls have passed out; an entirely new set enjoy the fine new dormitory. We have 52 boarders, six races are represented, and nearly all the plains districts besides the Naga Hills find our school a satisfactory place to send their girls. A good spirit pervades the school.

We are exceedingly gratified over the bright outlook for the Day School. The fact that Government not receiving national support has abandoned the scheme for a Government hostel in connection with our school in no wise affects us.

The rolls show an attendance of one hundred and twenty. We expect to pass the two hundred mark before entering our new building.

One feature which has brought the parents into touch with our work has been the annual school exercises. These exercises have been held annually since 1903 for three years they have been purdah. The occasion gives these secluded sisters of ours opportunity to note the progress made by their daughters and time also for social intercourse with women of their own caste and social position. We aim to increase these social occasions and to vary them by giving stereopticon lectures for entertainment and instruction.

In December 1911 we sent five of our girls to Calcutta to pursue their studies in higher branches. One is taking a high school course, four normal training. One girl is giving special attention to Kindergarten work. We hope to have them with us some day as certificated teachers. Miss Doe took over charge of the school work in May 1912.

Evangelistic.

Two Biblewomen in the station make weekly visits among the heathen. A trip early in the year to a distant part of the field put us
into touch with women never met before. A women's meeting for Mikir women was a novelty. Four girls—first-fruits from Mikir-land—entered during the past two years.

Yearly Bible classes for village women have been held in the station during the past two years.

In December a tour of twenty-six days combining fifteen days given to Bible study classes in Christian villages, work among the non-Christians and the inspection of village girls' Government schools proved satisfactory. That I had a large Bible class during harvest time speaks well for the Christian community. We trust that the time given to the visitation of the Government schools will not prove fruitless. Our aim is to produce, through occasional visits, closer relations with these girls' schools for from them we hope to obtain pupils for our normal training department.

While on tour I was impressed with the need of more evangelistic work for women and girls. In one heathen village I was reminded that five years had passed since my previous visit. In almost every instance the Biblewomen were graciously received and invited to return: There is evidence that work done now will bear fruit for the kingdom of God. We hope to go in and possess the land.

Missionaries on the station: REV. P. H. MOORE.
MISS A. LONG.
MISS FLORENCE DOE.
MISS EDITH CRISENBERRY.
,, on furlough: MRS. P. H. MOORE.

GAUHATI.


At the time of last Conference there were on the field Rev. and Mrs. A. J. Tuttle, Rev. and Mrs. G. R. Kampfer and Miss Holmes.

In November, 1911, Rev. A. E. Stephen returned from furlough and was designated to Gauhati for work in the Kamrup District with the understanding that, for the present, he may give help in the Garo work of the Goalpara District. In May, 1912, Miss Wilson returned from America to take up again the great work in the zenanas. In December, 1912, Dr. W. E. and Mrs. Witter arrived in Gauhati to commence work in English among high school and college students.

During the two years under review, Mr. Kampfer has been studying Assamese and assisting somewhat in the work. He has taken the second year's examination in the vernacular and has passed. He now feels free to commence touring and preaching in this large district.
THE SCHOOLS.

In the report of 1908 there were eighteen lower and two upper primary schools with a total of 486 pupils. This year closes with sixteen lower and two upper primary schools with a total of 445 pupils. The pupils are fewer than they were in 1908, but as the classes are now graded according to the Assam Educational Manual, and as scholars are regularly promoted by the Sub-Inspector, the pupils stand higher in their classes than in any previous year.

The schools have occupied much of the missionary's time getting them into line with the Government requirements. Play-schools have ceased in this district, and now the teachers have to teach five hours a day. The people have learned that if Government grant-in-aid is to be paid the teachers have to work for it, and they have to co-operate with them by sending their children to be taught. The spirit which has been manifested in recent years in various nations and peoples is among the Garo churches to some degree, and the missionary has used every power he possesses to make good use of it for the betterment of the village schools. The young people are in sympathy with every advancement made. The upper primary was closed for a few months at the beginning of 1911, but was reopened in another village, Kinangaon by name. The head teacher is paid Rs. fifteen (15) per month, the second teacher Rs. seven (7). This school is wholly supported by the Christians. It was recognized by Government in July 1912, now the scholars are admitted to all Government public examinations. We are hoping to receive grant-in-aid for this school next year. The promotions are made by the Government Sub-Inspector and an Inspecting pundit paid by the Christians at Re. 1 for every school inspected by him. In November 1912, nine boys went up for their upper primary examination and five passed. In December of the same year a middle vernacular class was begun and will be continued in Kinangaon U. P. school until a site which can be reached by the missionary during the rains is selected for new middle vernacular school buildings. Simon Marak who has just finished two years' course in the Government Training School in Jorhat will take charge of this school. He is the only fully qualified man that we have for this work. He is one of the boys who attended the Government school in Gauhati, and was supported by the association. He has agreed to take only Rs. 15 the first year and Rs. 20 the second. These schools are evangelizing agencies and the missionaries teach the young, when in the villages, music and Scripture.

The schools have become a heavy burden of expense and the missionary has sought ways and means of lightening it somewhat. He made his first purchase of cultivable land and purposes buying more. The land if near the schools will be worked by the boys and villagers.
One half of the produce will be paid the tillers and the other half will support the schools.

We hope to get grant-in-aid for the middle vernacular school amounting to Rs. 360 per year.

The association and perhaps the young men will invest money in land next year to help in maintaining the upper primary and middle vernacular schools. The amount expended during the two years is Rs. 1,816-0-0; of this sum Rs. 6 were from marriage fees.

Churches.

While progress has characterized the educational department of the work, the spiritual condition of the churches is very unsatisfactory. This year the missionary has spent much time compared to former years in the villages preaching and teaching Jesus Christ. The great need is the outpouring of the Holy Spirit in power. The special feature to be reported is the independence of the branch churches. They have separated from the mother church for several reasons and seem to be showing new life. Deacons have been appointed and the Lord's Supper is celebrated once in three months whereas before several would not have the supper once in a year or two.

Two churches have given considerable trouble during the year, but there is hope of their coming into line in the near future.

Evangelistic.

Two evangelists have been employed by the Board. These men have made known the Gospel of the grace of God to many thousands. One has spent most of his time on the North Bank. Three months ago one of the evangelists was called by the Gauhati Church to be pastor. He receives Rs. 25 a month.

The Station.

The regular Lord's Day services have been conducted, also the weekly prayer meetings. Preaching in the open air has been continued throughout the two years.

Literature and medicine sales are as large as ever but lack of time prevents the amounts being given in this report.

The Sunday School in Gauhati has put on new life during 1912, and we have had many of the heathen children who read in the Mission day school attend.

May the Lord graciously bless all that we have said and done.


Tihu we expect to become the head-quarters for our work on the north bank of the Brahmaputra River in the Kamrup District. It is a
station on the Eastern Bengal State Railway, 51 miles from Gauhati and 419 miles from Calcutta, and lies on a feeder cart road three miles south of the North Trunk Road. There are no Europeans located there, nor is there much likelihood of there being any except the missionary. But the people are there—large numbers of them—to whom we expect to preach the Gospel. With its big villages in every direction, it is one of the most densely populated sections in the Brahmaputra Valley in Assam. This is one of the reasons why we have chosen Tihu as a suitable site for a Mission station and are now working it as an out-station.

Another reason for choosing this place is its location. Occupying a position both on the railway and on a cart road connecting with a network of cart roads, it is admirably suited as a centre from which to evangelize the souls in that section of the district.

It may be of interest to some to know how Tihu came to our knowledge. While Mr. Burdette was here, at one of the Durga pujas, he sold a Bengali New Testament to one Gongaram Dutta, who was once a prominent mandal (surveyor) in the vicinity of Tihu. When he first came to the missionary he had a better knowledge of the details of the life of Christ than one ordinarily finds possessed even by the better educated of the Hindus. He professed to be seeking the truth as it is in Jesus, and we believe that he was sincere, though to this day he has never confessed Christ openly. The probable causes of this are not far to seek. His friends who saw him in Gauhati with the missionary reported the same to other friends at home and soon he began to feel the refined persecution which the Hindus are such adepts in applying. To make a long story short, this man invited us to visit his village. On one of our trips in the fall of 1905 we visited a centre as near to his village as we could, that was the present site of Tihu. In those days one could reach Tihu by neither cart nor train, but must go either by boat or walk and send his goods by coolies. We chose the former method, and leaving the North Trunk Road arrived at Tihu toward evening in a dug-out. We found three large villages at Tihu and there tried to pitch our tent. We did this under difficulties for the people crowded about us so that there was little opportunity to do anything. For days they came morning, noon and night. We have never been certain as to what proportion of their interest lay in us and our belongings, and what in our message. Many of the men and boys and most of the women and girls had never seen a European woman, and fewer of them had seen a European child. As Mrs. Tuttle and Lucile, who was then about three years old, were along this afforded a great attraction. Then there was the baby organ and Lucile's rag doll. In any case, the people came, and whatever may have been their motive we had an opportunity to preach Christ to them, and this opportunity we used to the full. We were not able to visit that place again before our furlough, and on our return found the railroad completed.
We began to work there again as opportunity was given, and our old friend the mandal allowed us to build a little house for our workers and ourselves to stop in, on his own land rent-free. He did more than that, he superintended building the house for us, for which he has been roundly abused.

In October 1911 Mr. Kampfer and I visited this place to examine some candidates for baptism. They seemed to require more teaching and were not baptized. Our visit brought persecution upon them and they have not yet come out. On that trip we visited a large community of people who have broken away from the Brahmins and give themselves over to religious thought and meditation. This community does not mind caste any more and forms a very good soil for sewing the Gospel seed. We have every encouragement to believe that there will be souls won for the Lord among the pure Assamese people in that vicinity.

In October 1911 an offer was made by me to take over the Middle English school there and run it as a Mission school. This offer seemed to be well received, but by the time appropriations were made available, the sentiment had changed very much and now there seems to be little prospect of getting the school on terms that are at all favourable to the Mission.

The outlook for work is bright. We have purchased land and have succeeded in building a house for an evangelist; most of the materials are on the ground for the temporary house of the missionary, and it is hoped that after Conference he may go and spend most of his time there. This seems an especially favourable time to do this, as his family must spend most of the year in Darjeeling, and would not have to undergo much of the hardship connected with opening work in a new centre.

**Report of Rev. G. R. Kampfer.**

This report is to cover part of the work of the Kamrup District north of the Brahmaputra river. This part of the district is shared with Mr. Tuttle. So far as an established work is concerned there is nothing to report. Up to the present the exact boundaries of the field to be worked by Mr. Tuttle and myself have not been defined. There is a tentative plan on foot, however, that the north side of the Kamrup District should be divided either into an eastern and a western section or a north and a south section. The latter seems the more advisable at present. According to this latter division my field begins immediately opposite Gauhati on the north of the river and extends down the Brahmaputra to Goalpara and northward to the railway. After we two missionaries of this part of the district have gone over the field from all sides we hope to be able to present some definite recommendation to the Reference Committee, defining the spheres of our work.
As for mission schools, there are none; as for churches, there are none; and Christians, there are none, not one! Although work was begun in Gauhati in 1843, and although the Christian converts of the Kamrup District, in connection with our Society, number 1204, not one of these are from the indigenous population of the north side. The work in this part of the field is not exactly new work, but it is stony ground, worked successively by missionaries stationed at Gauhati, and seemingly without results. One reason for this situation is probably the fact that the people of the north side are exceedingly orthodox Hindus. The Brahmins themselves claim that half of the population of the north side consists of Brahmins. I do not think there are quite so many as that. But so much is true, that there are more Brahmins in the Kamrup District than in all the other districts of Assam put together. There are 30 tols (Sanskrit Colleges), which prepare young Brahmins for the Hindu priesthood, in the Kamrup District, and I am told there is only one other outside the district and that was transferred from here. The population of other high castes such as the Kolitas and Kayistas, is also very strong. This somewhat explains the difficulty of the work. It is uphill work. And unless God performs a miracle no great results can be expected in the immediate future. While there are thousands of aborigines and animists such as Rabhas and Kacharis in the field, and while it is very probable that our work will develop among these first, it is the firm conviction of the two labourers now at work in this field that the caste people, the real pure Assamese, should be given every chance and opportunity to accept or reject the Gospel, and, like the Apostles of old, only when these despise us and reject our message, will we be induced to shake the dust from our feet and go to others.

My present plans for the prosecution of this work is to experiment with a boat. The southern section of the north side is largely low land, and most of the villages are accessible only by boat the greater part of the year. After the great earthquake of 1897 the ground level in many places was somewhat changed, altering the courses of rivers and creating new swamps and lakes. Barpeta, a town nearly as large as Gauhati, and second largest of the whole District, lies in such submerged land. If it is possible, regular water routes should be established in this section, enabling the missionary to go out from his head-quarters in Gauhati and cover this route periodically, sending his native evangelist over the same route at regular intervals. In this way touring will be possible throughout the year, and the field, which will probably be slow in developing, will be constantly worked by the missionary and his helper.

So far I have not been able to do anything further toward this plan than to build my boat. The boat is an ordinary native hull with a cabin built on it. It is inexpensive, and should the proposed plans prove a success a motor-boat can be added later on. Several skir-
mishes on the north side taught me that little can be done in touring till I command free use of the Assamese. The first and second language examinations have been passed and now a thorough study of Hinduism and its religious thought should be taken up. Besides language study innumerable little things such as compound repairs and preparations for the building of a new chapel, etc., have taken my time. The missionary longs to be free to go out to the people, to spend his whole time in the work he is sent out to do. Just at present the prospects are that I will be left alone in this work on the north side, my senior associate to take up a work laid before him by the Conference, unmistakably through the guidance of God.


Having returned from furlough in May, 1912, my report will be brief. The first few months was given to the care of the day school. The Sub-Inspector of Schools by invitation visited the school, and helped us in grading the classes.

In October, 1912, Miss Holmes took over charge of the school, so this left me free for the evangelistic work. Two Bible classes are taught in the school as there is no one else at present to take these. A Bible class once a week is conducted for the Christian women.

The evangelistic work is conducted in the town and near-by villages. In most homes we are cordially received. I am often asked to sing certain hymns by Hindu women, and when I ask how they came to know about these, they reply, "Oh, the Lindeman Memshab sang them to us, and told us what they meant, and we have never forgotten it." This is an encouragement, for it shows the message does remain with them.

We have made a beginning in what we call "Purdah Parties." Our aim is to get a number of these zenana women to our house for a social evening. We have plans for these meetings which we hope are going to be a great help to these women, who lead such a narrow life within the four walls of their homes.

Report of Miss M. Holmes.

Our day school is more promising than it has ever been. Of the eighty-five pupils enrolled, fifty-nine are in the kindergarten. This new department of our work has attracted much attention from Europeans and natives. The Government school officials pronounce it the best equipped and conducted kindergarten in the province.

More than 90 per cent of our little ones are from Hindu and Muhammadan homes. When these small folk, used to the peculiar
music of their people, try to sing English tunes the result is discord. Marching to music is a struggle as yet unrewarded, skipping is a queer forced stunt, our games are new and strange, and many of our occupations are bunglingly and crudely performed. But we are studying our children and seeking to adapt to their needs all that is best of kindergarten lore and devices.

Flowers never responded to light more naturally than our little ones respond to love.

These poorly-clad, low-caste urchins are slowly learning to live a communal life, to work and play together without quarrel and clashing. Their moral sense is being trained. Some have learned to speak truly, finding it pays; others have advanced to the stage where lying calls for down-cast eyes instead of the open look that used to cover their deception, making the teacher doubt the witness of her senses. Great brown eyes open wide with interest to tales of animal and plant life, to accounts of little people of other lands and to the story of the Christ.

These stories are carried back to the homes by more potent messengers than Biblewoman or missionary. They make the four walls to extend, the horizon to broaden, and afford space for interest in the world's work and life. Later, when our little girls shall be confined to the zenana, we expect to see flowers blooming in the courtyard. We hope the mother will be busy with better things than idle or evil gossip, that her children will be trained to play fair and speak true.

Report of Student Work in Gauhati.

Dr. and Mrs. W. E. Witter.

We arrived at this beautiful, thriving town of Gauhati the evening of December 16th, and at once became aware that the opportunities for student work far surpassed our anticipations. A few days after our arrival a most casual invitation on the part of the missionaries of the station was responded to by 110 of the Coton College students all Hindus and Muhammadans, not a single Christian among them, who came to the Mission compound to give us welcome, the larger proportion of them in true college-boy fashion devouring with the most evident relish the refreshments provided by the missionary ladies. One of the number evidently voiced the sentiments of all in well-chosen words of welcome to the "Aryan brother and sister who had crossed the wide seas to become our friends and advisers." It was one of the most thrilling moments of our lives, as we stood face to face with this splendid body of young Hindu and Muhammadan college men, and saw in their eager faces the promise of the days to be if only God would help us in the right way to present to them our Christ and His Gospel. In the conversation with
numbers of them after the formalities were over, we were surprised to have them voluntarily ask for lectures on Christianity, the organization of a Y.M.C.A., and subsequently to be asked by some of them to teach them the Bible.

But alas word comes from Boston that this work so full of promise for the 400 college men of Gauhati, and numerous High School students, must now be deferred for a year, that we may go to help hold up the hands of our brother Tilden, who alone is endeavouring to do the work of three men in superintending the work of the Jorhat Schools.

The coming autumn, at the latest, should witness the erection on the Gauhati compound of a hostel for this student work, and the placing of the same on a firm foundation. We wish every delegate to the Judson Centenary would visit Gauhati. We feel sure some of them, as they viewed the situation, would themselves wish to build the hostel necessary and supply the tennis and badminton equipment and other essentials for the most tactful approach from every conceivable point to these men, who are sure to be the leaders in the immediate future throughout this great advancing province of Assam. As they go religiously, morally and socially the Province is sure to go for many years to come. If their prejudices are in favour of the Christian religion, rather than antagonistic to it, what will it not mean for the Kingdom of God—the work to which the churches of America have sent us.

_Missionaries on the station:_ Rev. A. E. Stephen.  
Rev. A. J. Tuttle.  
Mrs. A. J. Tuttle.  
Rev. G. R. Kampfer.  
Mrs. G. R. Kampfer.  
Miss I. Wilson.  
Miss M. Holmes.  
Rev. W. E. Witter, D.D.  
Mrs. W. E. Witter.  

_ on furlough: _Mrs. A. E. Stephen.

**GOALPARA (Dhubri Side).**

**Report of Rev. A. C. Bowers.**

Since returning from furlough our work has been most interesting as well as exciting. In addition to the inspiration and blessing that always attends work for the Master we have had the variety that adds spice to life in visits from tiger, in hunting dacoits, and such incidents.

While we have lived at Goalpara yet our work has been on the
Dhubri side of the Brahmaputra entirely, with the exception of Goalpara town. This report will deal with that portion of the district only.

We brought an acetylene generator out with us and have gas through the whole house. While we have installed this at our own expense entirely, yet on account of the added comfort and saving of eyesight as well as oversight of constant filling of lamps, I wish that such might be installed in every mission bungalow by the Society. One hundred and fifty rupees will cover the first cost of a ten-light installation, and we find that the upkeep is very little more than that of kerosene.

The one event of greatest importance for carrying on the work along the rivers and during the part of the year when we would otherwise be kept in the station, was the arrival of the motor-launch "Grace." She is a definite answer to prayer. Only several months before returning, friends gave us enough to make her a possibility. The entire cost, with such fittings as we have, will not be more than fourteen or fifteen hundred Rupees. As a launch such as this practically doubles the efficiency of a missionary in districts like Goalpara and Kamrup, I believe that $500.00 spent for one for each such district would be a great step towards the better equipment of these stations for intensive work, which you know is the present policy of our Society.

A few items of interest that occurred during her first month of service prove the value of such equipment. One of the first was that we were able to reach a village only five miles from Goalpara where we preached to an old man that had never heard of Christ. One man in another village forty miles above Dhubri, on a small stream, had been accepted by the Church and was waiting for baptism. Though the width of part of the stream was scarcely more than twice the length of the launch and in places there was scarcely more than eighteen inches of water, we were able to go near his village and baptize him. A gang of eleven Garo dacoits was caught up another stream. During the hurricane of November 3rd we were driven against a high bank about the middle of the afternoon and the waves pounded the boat like hammers the whole of that afternoon and night until dawn the next morning. While we saw a number of boats that had been wrecked, yet not a seam was opened for us. During that month we travelled 475 miles and were able to reach 1325 people.

The Program Committee in noting opportunities, has failed to mention the greatest of all opportunities in Assam. The Mechs and the Rajbangshi peoples of this district are both stirred as they have never been before. Both are seeking a higher standing. With the Mechs it is a form of Hinduism that has appealed to them as a means of attaining a higher caste standing. This movement seems to be losing ground, and I hope that a few years will see it broken. Among the Rajbangshis the endeavour is to change their caste to that of Goitrio, which is higher in the Hindu scale. Both these movements seem to me to be only a part of the
great wave of unrest and dissatisfaction with present conditions, that is sweeping over the whole world, particularly the Orient. When such opportunities come so definitely to us it behoves us to put in very special work and prayer that they may not be lost.

Some little time has been spent in the study of the Mech language. I find that it is related rather closely to the Garo and Rangdania Rabha. We have some songs translated and are working at a dictionary now. Several of the Gospels were translated by the missionaries in Tezpur for the Kacheris, who are of the same stock, but our people down here cannot understand that dialect.

The outlook seems promising. The people are ready to hear and consider our teaching, and I feel that in the course of a few weeks we will see a real turning to the Lord here. The great difficulty here is that workers are most difficult to obtain.

The colportage and evangelistic work have moved steadily. About four thousand Bibles and portions have been sold during the year. During the touring fully twelve thousand people have heard the Gospel. We were pleased to find that a large part of the Christians proved faithful during the two years in which no missionary was able to visit them. I baptized eleven.

Missionaries on the station: Rev. A. C. Bowers.
Mrs. A. C. Bowers.

TURA.

Report of Rev. M. C. Mason, D.D.

Missionary Changes.

Since last reported three years ago, Rev. and Mrs. Walter Mason and Rev. and Mrs. Dring have taken furlough. Mr. and Mrs. Dring have just now returned to Tura. Mrs. W. C. Mason who has been critically ill and for whom many prayers have been offered, is still unable to return, but hoping that she may some time follow, she sacrifices the company of her husband who is now with us taking up many and heavy burdens. Miss Holbrook is now on her way to America for a well-earned furlough. After turning over the charge of the girls' boarding department to Miss Bond in 1910, besides teaching full time daily in the station school, she has kept the greater part of the Mission accounts at the station with their many and various details. She has taken special interest in the religious welfare of the pupils in the M.E. School, and up to 1912 given special attention to the Sunday School work of the district, with the result that both school and pupils increased over 50 per cent as shown by the statistical table.
Sunday Schools.

Mrs. Crozier, who has been Secretary of the Sunday Schools this past year, reports as follows:—

One hundred and twelve Sunday Schools have sent in monthly reports to me. I know of the existence of three others, and believe that there have been at least 120. I say have been and not are, for when so many day schools were closed, some of these Sunday Schools ceased to exist for lack of a teacher. They vary in size from 10 to 231. I estimate that over 6000 people have entered the Sunday Schools, and that over 4000 have been fairly regular attendants. The I.S.S.U. Scripture examination was taken by a few in three other villages besides Tura, and forty-eight certificates and three medals were awarded. Dr. Mason also prepared and sent a set of questions to all our Sunday Schools in November, having offered a prize for the best answers. The result of this examination is not yet known.

MABEL B. CROZIER,
Secretary of the Auxiliary.

Walter C. Mason, just returned, is taking over with other work, the superintendence of the station school, the Secretaryship of Mission schools besides the many labours now being imposed by this Conference.

Churches.

As shown by the table of statistics, one new church has been organized. This means what we call a mother church having several branch churches and clusters of Christians conducting worship by themselves. Several of these churches though reluctant to organize separately, conduct church work and keep their church records. There are about one hundred of these separate Christian communities, or so-called branch churches.

Religious Life.

The religious life of the churches has been far from satisfactory. Some churches have grown cold, and even quarrelling has been among them. The Roman Catholics have also a slight influence, as they are at work near our borders on the Australian Mission field. And yet we believe that in general there has been improvement. The zeal for land litigation has decreased, and the desire for education and improvement has increased. In three of four sections there seem to have been genuine revival blessings and earnest effort. Backsliders have been reclaimed and souls have been added to the churches.

In several heathen sections also new work has opened up and converts have been gathered. Since our last statistical report which was for 1908, while there have been nearly 600 exclusions, there have been nearly or quite 1600 baptisms and about 200 restorations. We are as yet unable to give exact figures for 1912.
Evangelistic Work.

The evangelistic work is, as before, very weak. Although Dr. and Mrs. Crozier last year spent over three months in camp, and Mr. and Mrs. Harding have taken extended tours, and other missionaries have visited some sections of the field, this work has been most inadequate, and less than had been in the preceding years. There are at present but eleven travelling native evangelists. Six of these are supported by the churches, as are also twelve regular pastors; three have had their support by or through the missionaries, and two by the Mission Society, one of whom, Brother Thangkan, who has been nearly thirty years at the work, attended the Edinburgh Mission Conference, and is one of the Board of Trustees of the Jorhat schools.

Further religious work is of course being done by our village school teachers, and also by Christian teachers employed in Government schools.

The village school work, as well as that of the literature or book store department and that of the industrial department, is reported by Mr. Harding as follows:—

Literary.

The literary work as well as Dr. Phillips' other work is reported by him as follows:—

It is a matter of deep regret that during the three years since our last report more has not been accomplished to meet the urgent needs in this department. Care of the village school work until relieved of it by Mr. Harding early in February 1911, and of the Goalpara work until the return of Mr. Bowers, at the end of 1911, greatly hindered my giving the effort to this that I hoped to do when we returned from furlough at the close of 1909.

I have written and put through the press a Garo Grammar in Garo for use in our schools. This is on an entirely different plan from the one previously published, and is a new work. The editing and publishing of our Garomonthly, the Achikhi Ripeng, now at the close of the 32nd year of its life, has during the three years taken a share of my time. Though debarred from touring, it has been a privilege through this to visit and come, to a degree, in touch with the whole field. In the remainder of time available for work on the Old Testament, I have translated Leviticus and Numbers, and made a beginning on Deuteronomy.

Dr. Mason has found time to complete his series of Sunday School lessons on Acts. After having been for the greater part published in the Achikhi Ripeng, they are all now being published in a book of 250 pages, a valuable commentary in Garo on the whole book.

Rev. Thangkan Sangma has translated into Garo nearly all of Exodus and Dr. Mason has with him revised part of the manuscript.

Dr. Mason has also had Mr. Modhunath G. Momin translate an Assamese text-book of History and Geography of Assam, and another worker, Toding Marak, on his own initiative, has prepared an illustrated account of the late Queen Victoria, specially showing her domestic life. Dr. Mason has spent a considerable time in revising the manuscript of both these books.

Mrs. M. C. Mason and Mrs. Phillips have revised Part I of the Garo
Practical Arithmetic, and partly revised Part II. Mrs. Mason having finished her share. As this involved preparing answers to all problems, they not having been included in the previous edition, it has been a somewhat laborious task.

The first edition of the English-Garo Dictionary, published in 1905, is nearly exhausted, and Miss Bond and Mrs. Harding, assisted by Mr. Modhnunath G. Momin, have in hand the preparation of a new and considerably enlarge edition.

Rev. Walter C. Mason has begun in the Achikni Ripeng a series of articles on the Roman Catholic Church. It is intended to utilize the standing matter of these to publish a booklet.

Two of our workers, Jobang D. Marak and Modhnunath G. Momin, started with September last, a small monthly publication in Garo, the Phringphrang or Morning Star.

We heartily welcome the efforts, on the part of our Indian brethren, to help in giving to the Garos the so much needed literature.

The Christian Literature Society for India has published the Garo Grammar, and has in press the Part I of the Arithmetic, and the story of Queen Victoria. This Society stands ready to publish other books as they are prepared, for which we are grateful.

E. G. PHILLIPS.

Office Work.

As for myself, I have had an unusual amount of office work. In making a special effort to increase the interest of Government in Garo education, my labours were increased by the fact that the Government of Eastern Bengal and Assam was practically a new Government. And since the change back to Assam again was made, that being quite a new Government, it has taken a very large amount of correspondence to answer their inquiries and to inform them of needs, since we seem to be too far away to have these officials visit our field and see for themselves, or for us to meet them in person. But new interest is being taken, and we anticipate large improvements in the line of education although our relations to the Government seem likely to be considerably modified.

Again in an effort to raise money for the reduction of the price of our Garo Scriptures, there was correspondence with our own and other Societies extending over two years. But the effort was rewarded by a donation for this purpose of Rs. 5,250 from the Bible Translation Society of London. And now our Garo Scriptures are sold at the mere cost of binding, and many copies are being taken.

In conducting a prize examination in the Life of Christ, in the Sunday Schools of the district, the correspondence and the examination of papers have taken time.

Furthermore, correspondences with the churches, and the people of the district, with the Garo young men, twenty-three in all, studying in different high schools, with the Committee of Reference, Board of Trustees, and the Educational Council have all added to this work, which I could not have borne, had not Mrs. Mason given me much of her time and help.
STATION REPORTS.

REPAIRS AND BUILDING.

I have also had in hand the work of repairs of the many buildings on our compound, and of the planning and construction of two large two-storey dormitory buildings, most of which has required close supervision.

STATION SCHOOL.

Again I have had the superintendence of the Mission Middle English Station School with pupils varying from 250 to over 300, mostly living on the compound and needing more or less of daily attention. Miss Bond and Miss Holbrook have steadily taught full time in this school. The first year I was daily at the school and taught some. In 1911 Jobang Marak arrived from America and took considerable responsibility and also taught steadily in the school. This last year with the heavy labours I had in hand, I was unable to give the attention needed to this school. But the three teachers above named and Modhunath Momin, who has been seventeen years in the school, with ten other teachers, have, in the main, given faithful help. One teacher had to be dismissed for dishonesty and breach of trust. Another good teacher was sent with private funds to Shillong Government High School for further education. Jobang and Modhunath have each been recently from the school for about two months taking the work of Government men on leave; thus the work of the year has been considerably interrupted.

During these years there has been not only an increase of numbers in the classes, but a considerable improvement, we believe, in the moral tone of the school and in the spirit of diligent study, toward which the scholarships mentioned in the last report have we think aided much. We have had to use some severe discipline because of dishonesty and a united effort to break down rules. But good has seemed to come of it both to individuals and to the school as a whole, and we believe to more or less of the whole Christian community of our field.

We have been pleased to note that out of eighty-two boys graduating from this school during the three years 1909—1911, forty are teaching in village schools, twenty-six are taking further studies in high schools and one in an industrial school.


After Mr. Dring went on furlough in June 1910, Dr. Phillips took charge of the village schools until February 1911, at which time they came into the hands of the writer.

There were 114 Garo Mission Village Primary Schools on March 31, 1912, with 2127 pupils. The average number of pupils in each school was eighteen. There are now eighty-five schools with 2383 pupils—a
decrease in the number of schools, but an increase in the number of pupils. The average number of pupils in each school is now twenty-four, an increase of six per school. About 25 per cent of the pupils are girls. Of these eighty-five schools, 67 are in the Garo Hills District, and 18 in the Goalpara District. The decrease in the number of village schools is due to the Goalpara Local Board not granting the amount of help we had been led to expect from them, and on which we had counted in carrying so many more schools than usual at the beginning of the year. This left us with a deficit of Rs. 800, which has nearly all of it since been made up without drawing on any regular funds appropriated for schools, and over Rs. 250 of which has been made up by a special contribution from the Garos themselves.

The average maintenance cost of each school has increased steadily during the past five years. In 1906-07, not reckoning the Government capitation, the average monthly cost per school was Rs. 5'42. At present it is Rs. 6'93, an increase of 29 per cent in the five years. This increase is due to there being a larger number of new schools this year than usual, to each of which Rs. 2 per month extra is allowed in place of capitation. This increase in maintenance cost is due chiefly, however, to the employment of better trained pundits who need a larger salary. Five years ago we had no Middle English Certificate grade pundit in our village schools, and only 6 per cent of the pundits had Training School Certificates. Now 23 per cent of our teachers have the Middle English Certificate, and 39 per cent have the Government Training School Certificate. The fact is that it costs now Rs. 700 more annually to carry on the present eighty-five schools than it would have done the same number of schools in 1906-07.

The Mission has an appropriation from the Women's Board of Rs. 3,200, and a grant of Rs. 1,200 per annum from Government, and a grant of about Rs. 600 from the Goalpara Local Board. In 1911-12 the villages increased their own contributions to the schools 81 per cent over 1910-11, and this year they have increased their contribution over that of the latter year at least 100 per cent of a total of Rs. 2,892 for 1912-13. Of the total amount contributed by the Mission and villages together, Mission gives 53 per cent and the villages 47 per cent. It ought to be noted here that in addition to this the Garos gave over Rs. 700 more towards the support of independent schools of their own.

The interest in education among the Garos is at white heat. A year ago forty-six applications for schools were received at the General Association Meetings of the Garo Churches. There are many places where our pundits have to pass through the fires of persecution, and many of these men have displayed real heroism and splendid Christian fortitude. Since our last conference work has opened up in the centre of the hills, and there are now twelve schools in or near the centre. A most encoura-
ging work has also opened up to the west three days' journey, and God is wonderfully blessing that work.

These village schools, as well as the village schools under Government, are all taught by Christian teachers. They are perhaps our most successful evangelizing agency. During the past six years they have furnished 1011, or 50 per cent of the converts of our Mission, and during the year 1912, 64 per cent of our converts have come through the village schools.

Report of Rev. G. G. Crozier, M.D.

Maintenance rather than progress has been the feature of the past: all too much time has been required on lumber, buildings, committees, and general touring to make a very good showing in the strictly medical work. Aside from correspondence at night only about one-fourth of my time the past year has been available for the medical department; generally in past years I have had about half my time for that work. An average of three student helpers have been kept the past three years, aside from my main helper, and this year a woman helper. These are partly supported by specifics and the balance comes from the hospital receipts. Three branch dispensaries have been maintained, the salaries of two of the attendants being paid by specifics. The receipts of two of the branches now about the salaries of the helpers there, so that the expense is about that of medicine and other supplies. The dispensary in the centre of the hills had to be closed last November because of unsatisfactory character of the attendant that had recently taken charge. It is to be reopened in February 1913, by the man formerly in charge in a more promising location.

The following table shows a complete recovery from the 1907 furlough, except perhaps in the parcel post work. We now send out about one parcel a week at an average value of Rs. 3. Donations from Europeans have decreased.

Yesterday we treated more than forty-six patients, mostly in the afternoon; to-day we have had over eighty, sixty-five of them in the forenoon with only my poorest helper to assist me. With the room crowded full of heathen Garos, some urgently calling for eye-water, some simultaneously urging me to hurry and give them some itch medicine, one patiently waiting and studying the situation, others still waiting, one or two others calling to me for the number of times to know if I did not intend to sew up their ears, others calling for quinine, and many others thrusting their hands through the crowds with the pay for pieces of soap, it produced quite a laugh when still another came bounding down the walk and elbowed rapidly in through the crowd to my side and shouted out, "Saheb, I want some liniment." The day's record shows seventy-seven treated and cash sales Rs. 18-4-9, though we had to let those ear-lobes and the accom-
panying fees pass by. Yesterday afternoon the assistants patched up seven such patients. The prosperity of the work is measured quite largely by the attention I give it and by my personal presence in the dispensary.

For seven months of last year three lepers were kept under experimental treatment with leprosy vaccine prepared by the Government laboratory at Bombay, and one still remains. Ulcers rapidly heal, but the general condition is not yet entirely satisfactory.

**Report of Miss E. C. Bond.**

To begin with my own work. In 1911 we had twenty-six girls in our boarding department. Of these twenty-six, five were entirely independent of mission support, while eight were more or less helped by relatives. One of these was ill for some months and was finally taken home by her relatives only to die a short time afterwards. As for the rest, we had no serious cases of either illness or misbehaviour. During the present year an unusual number of specifics has enabled us to help a larger number of girls, and we have had a total of thirty-six, of whom only five were entirely independent of mission support, and one of these was in school only a very short time. Two girls had Government scholarships, and three others were helped by relatives. One girl was baptized during the year, and two others asked for baptism, but were held back for further instruction. Early in the year we were obliged to send away a girl for stealing, and later another one was sent home to save her from an unscrupulous man. The health of our girls has been for the most part very good, the most serious illness being a case of pneumonia. Four girls were graduated from the school each year. Last year one girl won a Government scholarship for High School, and has been studying in Shillong this year. Three of this year's four took the scholarship examination, but the results are not yet known.

Our weekly women's meetings are kept up. This past year we have had bi-monthly missionary meetings conducted by the missionary ladies in turn, and they have proved very interesting. On the alternate months the women have had a "soba" under the leadership of Alice, who has shown much ability in preparing the programmes. The women and school girls have been divided into committees for church and S.S. work. There is a committee for appointing leaders for the weekly prayer meetings; an evangelistic committee; a committee to look after members who are remiss in attendance on services; a committee to look up and report sick members; and a committee of young girls to get children into Sunday School. Our matron, Dobaki, was for a time released from school work, and was able to give considerable time to house to house visiting. The results are seen in the increased attendance on the Sunday
Services—the space allotted to the women being frequently inadequate to accommodate them. Miss Robb has done a good deal of visiting among the women, and has made special efforts to teach them more hygienic methods of living and of bringing up their children.

Missionaries on the station: Rev. M. C. Mason, D.D.
Mrs. M. C. Mason.
Rev. E. G. Phillips, D.D.
Mrs. E. G. Phillips.
Rev. G. G. Crozier, M.D.
Mrs. G. G. Crozier.
Rev. Wm. Dring.
Mrs. Wm. Dring.
Rev. W. C. Mason.
Rev. F. W. Harding.
Mrs. F. W. Harding.
Miss E. C. Bond.
Miss L. E. Holbrook.
Miss N. A. Robb.

Missionary on furlough: Mrs. W. C. Mason.
IMPUR.


Our evangelistic work moves on about as usual, making considerable progress in spite of neglect and persecution of the Christians. The missionaries did even less touring in 1910 than formerly, owing to the fact that a trip to Burma took a block of six weeks out of the touring season. During the past three years 616 persons have been baptized, but that does not represent the number reported ready for baptism. Perhaps a hundred others would have been baptized had it been possible to do the necessary jungle work. To get an accurate count of the Christians is as impossible as to do the touring. Association reports are never complete, and the only way to keep statistics accurate is to move among the churches and learn how and what they do and are. The number of Christians is estimated at 2000. The evangelistic work is done almost entirely by Native Christians who get no help from the missionaries except their pay and a little encouragement, and very little of the evangelistic work is paid for by the Mission.

There is one church which has sent from its own members men and women to sing and preach and pray in probably half the villages in their own tribe, and even into an adjacent tribe. That church is only about eight years old, and it pays these evangelists for doing what it recognizes as being the church's work. It has a membership of 351, of whom nearly 3rds are women. It has now over Rs. 2800 in its treasury and has paid out during the three years Rs. 1130 for religious work of one kind and another. If the amounts from their "Woman's Auxiliary" were added the amount in hand would be over Rs. 3000, and the amount expended would be somewhat larger. The church has also 1000 imjis (about 300 maunds) of rice. The village in which this church is located is only about 20 miles from Impur, yet, notwithstanding repeated requests to go and baptize their waiting converts only one missionary visit and one missionary call have been made in the village in more than three years. Some have come from there to Impur to be baptized. It may be worthy of note that the first pupil evangelist who went from Impur to preach in that village saved his life only by being a good runner and by knowing how to hide in the jungle. The village chased him as if he were a tiger instead of a boy who had been picked out of their own filthy lanes.

The educational work still faces its time-honoured problem, that of securing efficient native teachers. The Training School suffered a setback of at least three years in the loss of Bennie who gave up his post about five years ago in order to study medicine at Berry White. James Zillie, a very capable Assamese Christian boy, who was preparing for the place Bennie vacated, and was making rapid progress toward that place,
became ill about two years ago and died. His younger brother, who was afterwards thought of as a possible teacher for the place, also died last November. The Training School is to-day just where it was five years ago when effort was made in vain to secure a man capable of teaching through Upper Primary. Such a man was not available then. He is not available now. Our mission schools are not yet supplying them.

The village (or day) schools, like the evangelistic work, receive very little attention from the missionaries. The teachers bring their monthly reports, have a little talk about their work, get their money and go back. Their work is rarely inspected and their schools seldom examined. The fourteen village schools which the Mission turned over to Government some six or eight years ago have nearly all been closed. A few of these have been reopened by the Mission. Others doubtless will be. At present eleven villages are asking for teachers. Some of these are new villages and some are old. Many of the Nagas want education. The Christians everywhere want it.

Within the next few weeks the last of our available literature will arrive at Impur. To replenish our shelves will be the problem of the very near future. The literature we have is, for the most part, unfit for school purposes.

We notice first a few changes in the personnel of the missionary force. One is the coming and early going again of a little blossom which having for 26 days imparted to one of the homes a fragrance that shall abide always, was transplanted to finish its development, we believe, in a richer soil and purer atmosphere than this.

Dr. and Mrs. Bailey, with their little thirteen months' baby, reached Impur on the 13th of December 1910, and their son James arrived with the missionary party the following year. Both the Dr. and his wife passed the first language examination within one year from the date of their arrival and both are rendering valuable service as teachers. That, however, is only the addition of Mrs. Bailey to the teaching force in the A B C class, for Dr. Bailey has taken hold of higher classes which another missionary has withdrawn from teaching.

We have said farewell to Dr. Clark, but the work on the dictionary was not quite finished, and the soldier of more than forty years, having been in and laboured in the Assam Mission through more than half its history, was obliged to commit a fragmentary end of his literary work to younger and far less efficient hands, as he turned his face at last towards the open doors of the homes which have claimed his affection from childhood, and to her who next to the Lord Himself has been his comfort and his help through the long and weary years.

Persecution, as we are determined to call it, still continues in the sub-division, though not so rigorously as in the past few years. The Christians are no longer compelled to contribute, except in time, to the
support of heathen religious rites. They still fret, however, under the somewhat galling imposition of having to observe the heathen rest days which are about equal in number to the Christian Sabbath. While the Christians have felt that the local Government official was their worst enemy; and that his antipathy to them, and a set of lying dobhashis have deprived court proceedings with the Christians of every vestige of fairness; even though they have been fined for refusing to attend the Sunday hat at Mokokchung, and four boys were taken out of the Impur school at the time examinations were on to work out, a fine for refusing to take the heathen form of oath which makes justice a pure game of chance as well as paying respect to a heathen religious idea; yet they have agreed among themselves to forbear until they receive an answer to their appeal for complete exemption from all obligation to the religious customs of the heathen. A good part of what touring has been done was done in behalf of churches in trouble and needing the help of the missionaries, especially in 1910.

We cannot claim that work in Impur is in a flourishing condition. It is far from it. It does not have the support and can scarcely be said to have the respect of the native Christian community. We can not even hope that Government will continue to pay any regard to our educational work unless it is put upon a better basis. The unsatisfactory state of things is fully explained by just two facts:—

(a) For exactly twenty years, 1892–3 to 1912–13, the work has been utterly without continuity of effort. Such kaleidoscopic changes as have taken place in the personnel of Impur missionaries for the past score of years is ruinous almost beyond belief. A station is better off with one missionary crank who is given a lifetime to work out his cranky schemes, than with a twenty-year long procession of missionaries. This alone, however, is the smaller part of the explanation.

(b) Far the greater part is the fact that those committees which have so much to do with the shaping of all our work failed to provide for the adequate manning of the station at that critical moment three years ago. Then was the crisis of the Impur Mission if it ever had one. Persecution of the Christians was at high tide. Local officials of the Government threw the weight of their influence and power on the side of the persecutors. The spirit of revival was among us as never before nor since. The promise of the Lord to open the windows of heaven and pour out such a blessing that there would not be room to receive it was literally fulfilled there at that time. If ever churches nestled in the lap of heathenism were on fire for God it was then. Evangelistic bands were touring in all the adjacent hills. Converts were coming from every direction. New churches were springing up in village after village. The blessing was indeed poured out, and there was no capacity to take care of it. The one missionary who was supposed to be giving his time to actual missionary
work was writing letter after letter on behalf of the Christians in the hope of securing justice and true liberty; was trying to conduct a training school of eighty or ninety pupils with an inefficient staff of native teachers, and with a literature neither sufficient in quantity nor fit in character for school purposes; and was trying to do an extensive field work by proxy.

MEDICAL WORK.

Report of J. Riley Bailey, M.D.

During the time I have been in Impur the medical part might be counted as only a minor part of my work.

I have had to do various kinds of repair work, from foundation to roof and from ordinary fence building to the erection of a settlement of native houses for servants. Also I had to move and re-erect a building which I am now using as temporary dispensary.

Soon after my arrival I began to teach a class in English, later I had two classes, and this last year I taught three, not all English however. Besides this I attended chapel each morning and tried to improve the singing. Mrs. Bailey taught two classes last year and their test examinations showed that these classes had made marked improvement during the year. Mrs. Bailey also conducted a sewing class for the girls.

I acompañied Rev. Longwell on two tours which covered the greater part of the Ao Tribe's territory. During these tours I dispensed medicine and treated the sick. Toward the end of last year I made a tour alone; during this tour I treated few sick, but had a very profitable time with the evangelistic part of my work. I held one and two meetings in every village visited and baptized seventy-five during these ten days.

In and out of the dispensary I have treated about 2000 patients and have given somewhat over 5000 treatments. Have performed ten major operations and seventy-five or more minor operations. And have received Rs. 1,295-10 in the dispensary and medical work as fees and for the sale of medicine.

In response to an urgent request from the Sub-divisional Officer at Mokokchung, I operated on a poor patient with a vague hope of relieving severe pain.

I receive no Government grants therefore I have no official documents to fill out on which to kill time.

My dispensary helper has been a rather variable quantity, for as soon as a boy becomes somewhat useful he thinks it is time for him to begin to practise on his own account, and this cannot be allowed.

My medical supplies are about what is absolutely necessary for present use. However, it is my intention to add to my stock from time to time as money and opportunity permit.
Since Benni has begun to practise independently near Impur my dispensary work has fallen off perceptibly. This causes me to look farther and to unoccupied places for my future work. I wish to have work started in several new villages this coming year, for Lhotas, Semas and for the Trans-Border tribes.

As my ability to handle the language increases, the limits of my touring area must be extended, and the work will be more effective, for I am dispensing with the services of an interpreter when in strange villages, and I find that the people get what I am trying to give them, and understand it better than when my words come to them through a native interpreter, good though he may be.

The work for the Ao Nagas continues to be the main object of our endeavours. However, the medical department must begin to do pioneer work round about with Impur as a centre. For this we should have a well-established base at this place. Hospital wards are a necessity, and a competent trained nurse is essential if the work is to progress as it should.

In the name of our Master we are endeavouring to help these people for whom Christ was willing to lay down His life. Although we have made mistakes and failed many times we still press on toward the mark that is set before us, knowing that with Christ there is no failure, but all crowning success.

**BEGINNINGS OF NAGA MISSION IN ASSAM.**

**Dr. E. W. Clark.**

In 1848 Professor Gammel, by request of the Executive Committee of the Missionary Union, wrote a history of American Baptist Missions. From this the facts about Dr. M. Bronson's work among the Nagas are taken.

In May 1833 Mr. Bronson and family moved from Sadiya to Jaipur, his object being to be nearer the settlements of Singphos, the people to whom he had been specially designated. In January 1840 Mr. Bronson made a second visit to the Nagas who dwelt in the hills neighbouring Jaipur, and on March 13th he moved his family to the hills, and having acquired the language and being furnished with books he commenced his labour among that people. Mr. Bronson had been settled among the Nagas but a few months when he and several of his family were afflicted with severe illness, and in consequence they were obliged to abandon the Naga station and move to Jaipur, where Miss Rhoda Bronson died Dec. 8th, 1840, ere she had scarcely begun her work as a missionary. Mr. Bronson deeming it unwise to return to the station among the Nagas near Jaipur, removed to Nowgong in October 1841.
The July previous Mr. and Mrs. Brown had gone from Jaipur to Sibsagar, and soon after the printing press followed suit to Sibsagar. During the stay at Jaipur but one baptism is reported, an Assamese youth serving as an apprentice in the printing press, and named Nidki Levi.

Thus work by our Mission among the hill people of Upper Assam ceased for many a year. And the work at Jaipur was not at all among the Ao Nagas, as erroneously stated in our Assam Conference Report of 1911, page 45. The Aos are many miles to the west of Jaipur, and other tribes intervene between them and the Nagas in the vicinity of Jaipur. True, that in the seven years the Clarks were at Sibsagar, work for our Mission was opened among the recent immigrants to the Sibsagar district, many of whom are Kolarian hill people who have come hither from the eastern side of India. So large has been the success among these immigrants that the chief work of our Mission in the valley is in A.B.F.M.S. Annual Report, 1912, put under the heading Work for Immigrant Peoples.

In recent years, E. W. Clark was the first missionary worker in the Naga hills. He could with a telescope see some of the villages of the Ao tribe from Sibsagar, and he knew that the Gospel light had never shone there. To supply this dire need the Lord stirred his heart. Other people like these in Burma and India were receiving the Gospel much more readily than the Assamese. As if the Lord were pointing this way was the surprising thing that at Sibsagar an Assamese evangelist was found, named Gudhula, who was willing to imperil his life to take the Gospel to these wild barbarians whom the Assamese generally disliked. His first year’s labour in the hills was a success in soul winning. But the work sorely needed the presence of a missionary on the field. To the surprise of most people, the Viceroy of India gave permission for Mr. Clark to live in the Naga hills, another evidence to him that the Lord was leading. While Mrs. Clark was in America on furlough, he on March 2nd, 1876, went into the Ao Naga hills to live, in a village called Deka Haimong. An Assamese-speaking boy servant went with him. For the first few months they occupied part of a house with a Naga widower, the owner of the premises. Only a small part of the village was Christian, the fruit of the labour of the Assamese evangelist above mentioned. There were no other Christians in those hills, and those in the Haimong village were suffering considerable religious persecution by the majority, and were living in the perils of active war, for the controlling element preferred to maintain hostilities with certain other villages.

For many years the forty odd villages of the Ao tribe had waged war among themselves with adjoining tribes. Each village had also its friends, but one of these might at any time become an enemy. War honours were greatly prized. A man without such was without respect.
For such honours the head of a woman or child counted as well as that of a man. Guerrilla warfare was the prevalent type. Land not under cultivation was covered with dense jungle; this favoured ambushes and stealthy warfare everywhere. The village houses were of inflammable material which favoured hostile incendiaryism. Night and day, in the village, about it, on paths far or near, on cultivation or jungle, everywhere and all the time the perils of slaughter were imminent. In the first seven and one half months that Mr. Clark lived at Deka Haimong there were few days in succession without a war scare and sometimes more than one in the same day. The family that separated in the morning for the day's duties could never feel sure of a full reunion at night. Many were the guard stations maintained. Carelessness here was sure to invite a massacre. Warfare took so many men from tending the crops that the food supplies were frequently scant. Yet the people accustomed to the hard life bore it with commendable cheerfulness.

To establish a village where the spirit of Christianity rather than that of war should reign, the Christians of Deka Haimong with the missionary moved a few miles westward to a vacant mountain crest and founded the village of Molung on the 24th of October 1876. Here in all the ages was the first Naga village to hold Christ as King, all praise to His name. Here the internal condition was all right, but the external dangers were only lessened as the Lord ruled. Old blood feuds may not cease when only one side calls for peace. The hot propensity in surrounding villages to prowl about their neighbours for human heads would not be likely to skip the new Christian village unless the Lord stayed it. The new village had been formed and the invariable custom of sacrificing cattle to the great village deity of the Aos had been omitted. This was deemed by some declaration of war on the old faith. In a few weeks a threat to exterminate Molung and to kill the missionary was sent to it by the greatest village in the tribe. The Christians in reply said that the new village most earnestly desired to live in peace and amity with all others, that they greatly enjoyed the assurance that they were the accepted disciples of the Almighty God, who made the earth and all on it and who cared for His children. They added, "We trust in Him, and we beg that you be His freinds and not His foes." Most earnest was the praying at Molung. In a few days a peaceful message was returned and the Christians praised the Lord. Other like deliverances there were in the nine years preceding Government control over the Ao tribes.

Mrs. Clark, on furlough in America, was kept well informed of all facts pertaining to this new venture for Christ in the Naga hills. Early in March 1878 she joined her husband in this enterprise and rendered valuable service in school work and in other lines.

Early in 1885 the Government of India, acceding to the request of some large Ao villages, assumed political control of the tribe, and form-
ally annexed it in April 1889. During the year 1885 the Clarks were on furlough and Rev. and Mrs. S. W. Rivenburg were at Molung. Aside from this, the Clarks were without missionary helpers for seventeen years; then came the Perrines and Haggards, who built the mission bungalows at Impur, and this place became the head-quarters of Mission work among the Ao and Lhota Nagas.

From this time Mr. Clark's work was mostly literary. Among the Nagas this class of labour is heavy for they had no alphabet or books of their own. For many years, the Naga fields represented by Impur and Kohima have been crippling undermanned as to missionaries. In the beginning of the work on the latter field, the Clarks bore a large share of the expense for three years or so.

On October 20th, 1868, Rev. and Mrs. E. W. Clark sailed from Boston in the "Bark Pearl" for Calcutta via Cape of Good Hope, a voyage of four and one half months. During Dr. Clark's last term of service in Assam, Mrs. Clark on account of health was in America, and when returning met her on the wharf in New York May 11th, 1911.

Missionaries on the station: Rev. R. B. Longwell.
Mrs. R. B. Longwell.
Rev. J. R. Bailey, M.D.
Mrs. J. R. Bailey.
Rev. Wm. Smith.
Mrs. Wm. Smith.

KOHIMA.

Report of Rev. S. W Rivenburg, M.D.

One missionary and wife have been the missionary force during the years 1911 and 1912. The number of pupils in the station school in 1911 was 83 and in 1912 80.

The number of native teachers (7) was the same both years. One village school was maintained in 1912. From the station school 3 have read in Shillong High School, 2 in Dibrugarh Medical School and 1 in Cherrapoonji Theological School. In 1911 one passed the Medical School, so now we have one Angami doctor.

In Kohima church services have been uninterrupted. Three evangelists for the Angami, Sema and Kecha Naga tribes have been employed. In 1911 there were six baptisms and in 1912 six. The chapel was commenced in December 1912, otherwise the property is the same as before.

Missionaries on the station: Rev. S. W Rivenburg, M.D.
Mrs. S. W. Rivenburg.
Rev. J. E. Tanquist.
Mrs. J. E. Tanquist.
NORTH LAKHIMPUR.


On the North Lakhimpur field are nine churches, and on the Bishnath field are five churches. All of these are supplied with pastors and are doing well; carrying on preaching services, Sunday Schools, prayer meetings, attending to discipline and the observance of the Lord’s Supper.

Our association is organized on the North Lakhimpur field, and one on the Bishnath field. These have a common treasurer, and, from the funds contributed, support four evangelists. During the year 1912 the fourteen churches raised for all purposes Rs. 1,300, which is Rs. 2-8 per member. During the year 1912 there were 64 added by baptism, and there are now 529 members in the fourteen churches.

The station school is doing well under Mrs. Firth’s care, there being over twenty orphans in the school, besides others. There are five village schools, all taught by Christian teachers. And these schools do much good in many ways. During the year 1912 there were seven baptized from the station school, and twenty-one from the village schools. Twelve boys from the two fields have been reading the past year in our schools in Jorhat.

The territory of each of these fields is very extensive, and is rapidly filling with a population gathered by emigration from all parts of India. Just now the minds of all classes are in a condition to respond to the salvation message. There should immediately come to these fields two new missionary families. Even with that addition to the missionary force the work could scarcely be touched, as opportunities are thronging on every hand, and the harvest is ripe.

Missionaries on the station: Rev. John Firth.
MRS. JOHN FIRTH.

UKHRUL.


Ukhrul is the most isolated station in our Assam Mission. It is situated in the hills of the Manipur State. The area of the State is estimated at 7600 miles, that of the valley, apart from the hills, is about 670 square miles only, of which one-third is under cultivation. The population of the valley according to the last census (1911) was 222,912, the great majority of the people being Hindus. Muhammadans number over 6000, and the foreigners in the capital, Imphal, are fairly numerous. The details of the last census being not at hand we are unable to give
the exact figures. There is one notable feature with regard to the women in the valley, and that is the absence of any purdah system. They are as free as their sisters, the Burmese women, whose country borders Manipur on the east.

Permission to prosecute mission work in the valley was first asked for in 1894, and the second time in 1901 on the occasion of Lord Curzon's visit, but objection was made on both these occasions on the ground of the Raja being a minor. In 1908 after the Raja had ascended the gadi, a third appeal was made direct from the Board of Managers of our Society, and again refused. We have never been satisfied with that refusal, and have more than once broached the matter to the Government officials. Last February it was seriously considered again by Colonel J. Shakespeare, and he suggested our reopening the case. Correspondence with the Government has been reopened and we now await the reply. Our desire to have this matter brought forward again is due to the conviction that there is nothing in the situation in the valley to further prohibit Christian work being carried on. We feel confident, that should this fourth appeal be successful, our Society will at once respond to the call for workers for this important and needy field.

The hill tracts surrounding the valley cover at least 6500 square miles of the 7600 of the whole State. These tracts are made up of mountain ranges, mostly running north and south, and ranging from 2000 to 10,000 feet high. The population of the five sections of the valley taken from the last census numbers 123,359, an increase of 20,000 since the last census of 1901. Although work in the valley has thus far been prohibited by Government, the outlook in the hill districts is so much more encouraging. A recent letter dated December 5th, 1912, from Government to our Mission reads: "I beg to say that the Vice-President of the Manipur State Darbar will be glad if you communicate to him your schemes for educational work among the Kukis as soon as possible in order that he may know what provision to propose in next year's budget. He will also be glad to know what evangelising schemes you propose."

These Kukis are the old Kuki clans included in the term Lushai who were originally in Chin land and Lushai land respectively, and have emigrated northwards into Manipur. This clan numbers about 37,000 souls. These old Kuki clans are organized far more democratically than the Lushai or the Thado. There is no regular system of government among the old Kukis, and they have not hereditary chiefs as among the Thado. A headman called the "Ghalum" is appointed by themselves over each village, but is much more a priest than a potentate, and his temporal power is much limited.

Enquiries made during a tour of investigation in S. W. Manipur elicited the fact, that the western portion of Manipur, north of the Cachar road, is inhabited by these Thado branches of the Kuki clan, and the
country south of the Cachar road, although having a good many of the Thado clan villages, is to a greater extent occupied by the different branches of the Lushai and old Kuki clans. The extraordinary thing that strikes one is the predominance of the Thado language among all these many and varied branches. Even the Kabui Nagas who occupy a good number of the villages to the north and south of the Cachar road, and whose population is estimated at about 6000, use the Thado language in intercourse with village and village. Thado is no doubt the lingua franca for all these branches of Kukis and Lushai who occupy this region, and there is no doubt that whenever mission work is established in these sections, Thado should be the medium of instruction for all. Whoever reduces the language to writing, and produces literature, will not only reach the Thado clan, but the many and varied clans that cover the southern and western hills of Manipur. The people of this clan are on the whole more open-minded and hospitable, and evidently, from information gathered from the Kuki Christians, are more susceptible to the truth than the Naga tribes. They have nothing like the number of sacrificial feasts and carousals that the Nagas have, and the fact of the Thados having a chief in each village with absolute authority is a great advantage, compared to the democratic Nagas, where every Tom, Dick and Harry of the village has his say in matters that come before the village courts.

There are now at Ukhrul four Thado Kuki boys; two of these are Christians. Besides these there are four others from the three branches of old and new Kuki clans. The two boys of this clan in the school who have become Christians wish to remain in school and learn more before teaching or preaching. It is also said that there is a Christian Kuki in Kohima who is ready to do evangelistic work among his own people in the immediate future. Applications from Kukis have come to the missionaries for scholarships and permission to attend the Christian school at Ukhrul.

For some years there has been a hostel for Kuki clan boys at Imphal, who attend the school under Mr. Pettigrew's care for the purpose of studying Manipuri. There are at present about 20 of these boys in the school and hostel, and it is understood that there would be no objection to the future missionaries to the Kukis taking charge of this hostel, and attending to the moral and spiritual needs of the boys. Accommodation for the year's temporary residence at Imphal would be found at a nominal rent. In addition to this, the five evangelists now working in the Senvawn district under the auspices of an independent mission have/intimated their willingness to work under our Society. A number of boys at the school in Ukhrul will be ready within the next three years, or possibly before, to act as teachers and preachers, assuming they will have decided for Christ ere then.
Taking into consideration therefore the important position which the mission at Ukhrul occupies as a center for work in the eastern portion of the State, Ukhrul being a central and leading village, the number of villages scattered and difficult of access, the need of extending the school curriculum to include other branches, the need of much more attention being given to medical work, and the need of a missionary evangelist to preach among all the villages, the demands for the translation and authorship of numerous books, and also the material interests demanding time, we are forced to say that no less than three families in all, and one lady worker as mentioned below, should be stationed at Ukhrul for this important and, we believe, worthy work of the Baptist Society in the State of Manipur, Assam.

There is also another important need which we may mention here, and which we feel necessary to present to the Woman's Board. This is the need of a woman to take charge of the girls' department of the school and to teach them. We have several girls in school who have reached the point where they need separate teaching and demand special attention. This cannot be sufficiently given them under present circumstances, although we are doing what we can. We want to keep them. We cannot afford to let them go. They are in the process of development into Biblewomen, and having a lady teacher, we will doubtless have the number of girls soon increased from villages not now represented. They need absolutely several more years of careful oversight and faithful training. We have no Biblewomen, but feel the tremendous need for them to do work among their sister Tangkhuls. Will not the Woman's Board send us their helper now? The girls are bright and cheerful, and we believe that a woman who will devote to them her time and energies will gain a constant satisfaction in witnessing their development, and also in knowing that she is supplying a need among a multitude of women which can be supplied in no other way.

The people, the country, the available workers, the opportunity seem to present to us an unmistakable sign of Providential leading, and we earnestly plead that this opportunity may be seized without delay.


The Tangkhul tribe, with whom we are working and in whose midst we are located, occupies nearly the whole eastern frontier of Manipur State, and a section of the unadministered territory at the east. They number in this section of the State above 26,000 souls. Scattered among them are also about 5000 Kukis (different branches of the Thado clan). These villages, located on the mountain-tops, number about 200.

The work has seen the beginning of the Christianization of these people. While there has been no great forward movement so far, there
has been during the past few years a gradual growth in the number of believers and a general interest shown in the activities of the Mission. Moreover there are encouraging signs which give hopes of whole villages stepping forward and accepting Christianity. Some leading men of villages have already expressed such a desire for their own people, while others withhold such a desire because of the loss of revenues which come to them from their heathen feasts. Especially does this seem to be the case with Ukhrl, where the headmen receive many gifts from their own village, as well as from other villages attending the annual feasts.

The only Christian community among these people is at Ukhrl, where the only organized church is located. The few Christians in a small number of other villages are required to keep in touch with this church and maintain an interest therein. There are at present fifty-four members and a number of others are waiting admission, when their experience gives satisfaction to the church. The church may be said to be self-supporting and also evangelical. It is at present raising money towards a hoped-for chapel, and is supporting two evangelists. The departments of the church such as the Sunday School and Christian Endeavour are thoroughly organized and rightly hold their subordinate place in the work. The Sunday School is systematically educated in Bible work, and the Christian Endeavour is carrying on night schools of its own for the assistance of members who work through the day and wish to learn.

As a result of the work of two of our evangelists last November, seven of the Somra villages in the unadministered tract have sent in representatives to us, asking for a school. Correspondence has passed between Colonel Shakespear and ourselves regarding this, and it may result in this district being added to the one we now have.

The school at Ukhrl is the centre of all education among these people. In it are trained the village evangelists, the village teachers, village writers, and others rendering service to the State. It is supported by State funds, with the exception of some student aid. Nearly all text-books must be prepared by the missionary, requiring endless work. The languages taught and studied in this schools are Tangkhul, Manipuri and English.

The training for Christian service is still meagre, and the needs demand more advanced work. For evangelists and preachers there should be special training in Bible study farther than can be given at present, and added classes in theology, homiletics and methods of work. This department should rightly receive the main attention of one man. The teachers also are in need of advanced classes which cannot now be supplied on account of the numberless demands upon the one now having the work in charge.
There is also opportunity and need of industrial training, and this branch of the educational work deserves immediate attention.

Medical work among these people is a necessity and should have a very large place. At present a portion of the morning is given to the treatment of patients from near and far, who come to the dispensary for aid. One could rightly give his whole time travelling among the villages, healing the sick in body and at the same time administering to the spiritual needs of sin-diseased people.

As well as native evangelists there is need also of a missionary evangelist. His presence and word carries far greater weight than that of the native evangelist, and his superior training always gives him an advantage. The work among 200 villages, to say nothing of the calls from beyond, is more than enough to occupy his whole time, and it is a work which may mean the bringing in of hundreds and thousands to accept the Christ and his religion.

Material matters require time and attention. There is the care of the compound, the construction of church and school buildings, hostels, and out-houses, also the construction of school buildings in other villages. All this is important and cannot be set aside or neglected.

It may be well at this point to state a few facts regarding difficulties in this field, and how they are met.

(1) All the 200 villages are located on the mountain heights, and with few exceptions, are difficult of access. This necessitates more time for the evangelist in making his tours.

(2) Nearly all the villages differ in dialect and have difficulty in understanding each other. Ukhrul through its Mission tends to unify the language by making its dialect universal for the tribe.

(3) Ukhrul itself is 180 miles from the railroad and 45 miles from Imphal, besides being the same distance from any post or telegraph office. This results in very greatly increased expense in living, also in great loneliness, sometimes nearly overpowering, on account of the isolation from civilization and from kindred peoples.

**Missionaries on the station:** Rev. URL M. Fox.  
Mrs. URL M. Fox.

" furlough: Rev. WM. Pettigrew.  
Mrs. WM. Pettigrew.

**Report of Rev. P. E. Moore.**

**The Missionaries.**

Mr. and Mrs. P. E. Moore have spent the past two years at Tika, except a trip to Darjeeling for dentistry that took them away fifteen days in June, 1912.
STATION REPORTS.

CHURCHES.

Besides the churches at Sidgamari and Tika, there was a branch church of a few Garos at Omru that met regularly during 1911. And in 1912 still another branch was started at Bor Pathar, making four places where regular services were maintained.

SCHOOLS.

There have been two schools started the past two years that died. Eight are now in operation with about 130 pupils (total).

EVANGELISTS.

Three men have worked as evangelists the greater part of the two years, and in addition to their labours some six months was put in by others, part of which was donated, i.e. it was preaching without pay.

SUNDAY SCHOOL.

These have been kept up in three places with very indifferent attendance. Also the day schools have had Sunday Schools; but, with one exception, I should say that they have been very weak.

BAPTISMS.

The missionary has baptized at thirty-three different times. The total number in the two fields for the two years being eighty-seven.

MEMORIAL CHAPEL.

This is an iron frame and iron roof building 30 ft. by 46 ft. and is a real asset, though not yet furnished.

WORK FOR WOMEN AT TIKA.

Report of Mrs. P. E. Moore.

During the first four months of 1912, special meetings were held weekly for women, as during last year, with monthly average of from ten to fifteen in attendance. Such meetings have been held regularly since May, 1911—almost a year. When these began only one of the women had been baptized. Now the wives of all our village men at Tika have united with the church, and many others also. Of forty-four persons who joined the Tika Church in 1911, twenty-one were women and girls. The greater part of these were adults.

Small-pox appeared in the station and had its slight hold upon all our school boys. As the meeting place of the women was the same as the boys' English class-room, it was deemed unwise to allow the women
and babies to assemble there. So these were discontinued for the time. The small-pox remained with us for months with no serious results. At these weekly meetings quite a number of our women have learned to sew, and to cut and make little jackets, and to knit. But more important has been the Bible lesson presented, accompanied by prayer and singing. This constitutes a part of each meeting and is in charge of Mr. Moore. Our women have appreciated these meetings and we shall begin these again as soon as practicable.

**TIKA KINDERGARTEN.**

All about us are children not in school, and frequent efforts through our teacher Mahoori to induce these to attend have been fruitless. We have also a boy, a pure product of Tika, as far as education is concerned, who gives promise of success along lines of primary teaching, for which Mahoori seems not adapted. We decided to make the venture of allowing Simon to start a Kindergarten department. The first part of November was devoted to securing pupils. These increased during the month to thirty, from a beginning November 6th of five. Others have been added, making an average attendance during December of twenty-one. By working constantly for it we might secure twice this number, but our available time has been fully occupied with developing what we now have into something like a school. The children are learning, and are happy in doing it. And Simon is learning. This last is not the least asset, for we hope the school may serve as a training school for our older boys who wish to teach.

Two of the older girls in the school were accepted as members of the church and received baptism December 29th, 1912. Each is in a Christian home, the father and mother of one having received baptism the Sabbath previous.

*Missionaries on the station:* Rev. P. E. Moore.
Mrs. P. E. Moore.

**GOLAGHAT.**

**Report of Rev. J. M. Carvell.**

During the past two years the Lord has been very gracious and we have to acknowledge God's many, many mercies and encouragements that He has given us in our efforts for His kingdom.

**The Missionary Force.**

Rev. O. L. Swanson and wife have been on furlough and have returned to the field. Mrs. Carvell is *en route* for America. Present force on the field—Rev. O. L. Swanson and wife, and Rev. J. M. Carvell.
Evangelistic Work.

Seven evangelists have been entirely supported by the native Christians through their association. Six have been employed by the Mission. These workers have been sent forth to preach Christ among the heathen, and to visit the weaker churches. Two hundred and fifteen precious souls have been led to Christ since our last Conference.

Bible Class.

The annual Bible Class was held in Jorhat for 1911; brethren Paul, P. H. Moore, Boggs and Tilden conducted the class. There was a fair average attendance. Those that knew the Assamese language well, received much valuable instruction.

Primary School.

The Boys' Primary School at Golaghat has done good work for Mikirs, Nagas and tea-garden people. The religious teaching has been first and foremost. Souls have been brought to Christ through efforts set forth by the school. We feel that the cost of carrying on the school is well repaid by the material that it is turning out in the villages.

Village Schools.

There are at present ten purely Mikir schools in the hills, and six schools among the plains peoples. Village school work is slow, nevertheless we are encouraged by the little improvement that we note from year to year. All our teachers are Christian men, and each little school is the centre of evangelistic effort.

Outlook.

The outlook for progressive work is very, very bright: there is a willingness on the part of all classes to listen to the Gospel message, and there is a strong evangelistic spirit among the Christians of the churches in the Golaghat District.

To God be the praise and glory.

Missionaries on the station: Rev. O. L. Swanson.

Mrs. O. L. Swanson.

Rev. J. M. Carvell.

Missionary on furlough: Mrs. J. M. Carvell.

SADIWA.


On the North-East Frontier.

Most of my time for the past year having been spent in the management of the Middle English and Bible Schools at Jorhat—report of which
is included in the general report of the Jorhat Schools—this report will be principally of the investigation made as to the opening among the Daphlas and Hill Miris for Mission work. For the purpose of this investigation a trip of some 250 miles by pony, trap, elephant, boat and on foot was made; of which distance over 185 miles was by the latter method. About six weeks from the end of December was spent in this work, and our N. Lakhimpur and Bishnath fields traversed from end to end.

(1) The Country.

Both the Daphlas and Hill Miris live back of the first low range of mountains, and their outlets to the plains are down the beds of a number of rivers which cut through this lower range. The Borang, Boroi, Dikrang, Ranga and Subansiri rivers afford such passes in the cold season when the water is low.

(2) The People.

The Daphlas consist of two tribes divided by the Boroi River. They extend from the Aka country on the west to that of the Hill Miris on the east, the territory occupied being some 60 miles long by 40 broad.

The eastern section of the tribe seems to be far the larger and more important as it comprises the villages in both the Dikrang and Ranga valleys. Those in the Dikrang Valley can be reached in about two easy marches from Laluk on the main Government road, and those in the Ranga Valley in three marches from N. Lakhimpur.

The two dialects of this tribe differ considerably, but each section is so well understood by the other that there would seem to be little trouble in members of either section doing Mission work in the other.

The Daphla language is related to the Abor, but not so closely that one from either tribe, going to the other for the first time, would be understood. A missionary knowing either language should, I think, in two or three months' contact with the other be able to converse in it.

So far as the people themselves are concerned, their countries seem now open to one who, knowing how to deal with hill men, will go among them in the spirit of Christ and minister to their physical and spiritual needs.

The Daphlas who have come down and lived on the plains some years are, as a class, subject to much sickness and many of the men have taken to opium.

The Hill Miris extend from the Daphlas on the west to the Passi-Minyong Abors on the east. The tribe has two divisions: Sarag and Gichi. The dialects of these two sections differ but little, and they evidently have but little if any trouble in understanding the Daphlas. They show more plainly than was seen elsewhere, the place where the Daphla
or western section of the field joins the Abor or eastern section. The Sarags in dress and language favour the Daphlas, while the Gechis in some respects favour more the Abors. The Gechi Miris are evidently the same people as those who join the Passi-Minyong Abors and are sometimes called Galongs. Thus the whole field extending from the western Daphlas to and including the Bor Abors is joined.

All the tribes (Daphla, Miri and Abor) on this field are so related that the work for both the eastern and western sections should be organized with the whole field in view. I do not mean by this that it is probable that this whole territory can be worked with one language with one station as head-quarters for the Mission work; but I do believe that Christians from among the eastern Daphlas will be able to go and work among the Daphlas to the west and among the Hill Miris to the east, and that, as souls are won among the Abor tribes (Passi-Minyongs and Padams), they will be able to go as teachers to the Galongs or Gechi Miris to the west. With such an arrangement as above suggested the various dialects would, I believe, offer no great difficulty as they are sufficiently similar, so that any one tribe can be worked by member of an adjacent one.

Report of Rev. H. W. Kirby, M.D.

Work for Mishmies, Singphoes and Kompties.

For ages, the tribes on the north-east border of Assam, the northern borders of Burma and the western borders of China have lived in darkness. Sadiya is a doorway of opportunity for the reaching of many of these tribes. Assam was entered and Sadiya was opened as Mission station in order to reach the Shans (Kompties) on the north-east frontier, and through them to enter China and Thibet. This was in 1836, and now seventy-seven years after it looks as if God was going to abundantly fulfill the longings of these saints of old. After the Mission work at Sadiya had been established for three years, the work was destroyed by the Komptie war. These early missionaries had started a work for the Singphoes and Kompties, but hardly a trace of this work now exists. Sadiya as a Mission station was closed for sixty-six years, and when it was reopened the original object was lost sight of and Sadiya was reopened for the purpose of evangelizing the Miri Abor tribes.

We came out to Sadiya six years ago, and as our medical work grew we waited on near by Assamese and emigrant people, Miries, Kompties, Abors, Singphoes, and Mishmi people. It was not long before we had many calls to visit the Kompties in their villages. We were not sent out for this work, but where the Spirit of the Lord led there we followed. In all we have had two trips among the Kompties on the Tenga Poni River, and three trips among the Kompties and Singphoes on the Noa-Dehing River; in all of these trips we met a number of Mishmies.
Work for Mishmis.—Here lies one of the grandest opportunities that is before our Assam Mission. The Mishmis have been very appreciative of the small amount of medical work that has been done for them. We have had many invitations to visit them in their villages, but so far we have only seen isolated Mishmi houses. The Mishmis were described by Mr. Williamson after his visit among them as comparing in manners most favourably with the Abors. They are a very hardy race, living in a mountainous tract extending for about 110 miles between the plains of Assam and Thibet, in the Lohit Valley. It was the dream of Mr. Williamson, our former Assistant Political Officer, to build a road through this valley and so link Assam with Thibet and Western China and so open a channel through which it was believed a tremendous flow of trade would follow, and by which Chinese coolies could be recruited for Assam tea-gardens. At the present time the Government is sparing no effort to complete this road as fast as possible. Government Officers, thousands of coolies, mules and carts are all hard at work—from Sadiya to Rima which is just inside. Thibet is 160 miles. About fifty miles from Sadiya at the entrance to the gorge leading into the Mishmi hills is a place called Temi; here a camp has been formed, a field hospital established and a post office opened. In this fifty miles of plains, there is but a very small population consisting of a few Assamese and Kompties. The advance party building the road have now passed Temi and gone about thirty-five or forty miles beyond. It was about this place in the year 1854 that two French missionaries who had penetrated this far were killed. Since that day no missionaries have entered the Mishmi hills. Their language is still unreduced to writing and the people ignorant of the Gospel. The population in these hills is unknown, their villages are very small, most of the villages contain but a few houses, yet one house generally contains several generations. Mr. Williamson mentions one house that contained the husband, six wives, fourteen sons, nine daughters, thirteen sons’ wives, twenty-three slaves, and counting children there were seventy-nine people living in the one house. The people are all spirit worshippers and so far Buddhism and Hinduism have made no adherents among them. The people make their living by small cultivations and lots of trading. They bring into Sadiya musk pods, rubber, wax and a medicinal herb called Mishmi tetaf of which several thousand rupees worth is sold annually mainly for the Chinese market. An Assistant Political Officer has been appointed for the Mishmi hills and a station is to be opened at Walungs a place only about ten miles this side of Rima. Here the altitude is about 3200 ft. The temperature is below freezing in winter, the climate healthy, and the scenery grand.

Work for Kompties.—The Kompties near Sadiya live mainly on the Tenga Poni River about two or three days’ journey from Sadiya. They are a branch of the Shans from northern Burma, they number less than
5000. These people are all Buddhists, have a school in each village, have priests who have been to Burma. These people have been exceedingly appreciative of medical work. On one trip in which my wife and I went we were only away from the bungalow thirteen days yet we treated 700 patients, the people giving liberally of rice, eggs, etc. When we left the king’s village, he ordered every house to give us one seer of clean rice. Among these villages the rice crop is three times as much as the people can eat; they also catch elephants, hold slaves, pay no taxes and are well off. Buddhism has done a lot for these people and has given them considerable culture, yet there is a hunger among the people for something better; we have preached Christ by the aid of a stereopticon in almost all their villages, and everywhere we have had the most friendly reception. When Dr. Barbour visited us we took him to a Komptie village where no missionary had ever before entered; we preached in their temple courtyard, hanging our lantern sheet to the walls of the temple. Two weeks’ journey from Sadiya over the mountains we come to the Bor Kampti country known as Komptielong; this place has been described as an ideal spot for a Mission station. We have met many of these people as they come into Sadiya to trade, and again we have met many of them in Komptie villages, where they have heard the Gospel. Their head-men have frequently invited us into their country, offering also to provide all the coolies needed, telling us that their people would receive us very gladly. As far as political reasons go it would even now be perfectly safe to enter their country, and the last Deputy Com., Mr. Bentinck, was quite friendly to our entering the country. Many of the Kompties that come into Sadiya to trade also cross over into northern Burma and go to Myitkyina to trade.

These Kompties are but a small branch of the Shan tribe, yet their influence is far greater than their numbers. They raise opium in their villages, and many of them use it; one head-man told me that it took Re. 1 every day to provide opium for his family. The people realize the curse of opium and many of them are trying hard to break the habit: their one need is the power of God. The Kompties as a people build very superior houses, dress well, and their children enter into the joys of childhood more like children in the homeland. They have a written language of their own differing very little from the Shan. Their priests read Burmese and teach it in their schools.

Captain B. E. A. Prichard, who crossed this year from Myitkyina to Sadiya, going through the Bor Kampti country, was four months on the journey. He crossed over a range 12,000 ft. high, in the snows; his coolies deserted him and he lost most of his kit; in fact for the purpose of exploration he suffered such hardships, that any missionary doing likewise would be said to be crazy. He spent several years in preparation for this journey, and we also can not enter in without years of preparation. Capt.
STATION REPORTS.

Prichard, the greatest explorer on the north-east frontier, also bore this testimony to missionaries, "In all his travels in China and Burma where the missionary had been there, the people were most kind and friendly. Real explorers always found that missionaries were their friends."

The Burmese Government is at present making great efforts to find a boundary north of Komptie, and it is said that Chinese Officials are at present in Komptilong and are demanding food and labour without pay. This last December an expedition left Myitkyina for Komptilong consisting of 150 Military police and three British Officers; one of these officers has died of fever in the jungle.

WORK FOR SINGPHOES.

The Singphoes correspond to the Kachins of Burma, and the Kachins are said to be the most intelligent and to have the best physique of all the tribes of North Burma. Near Sadiya the Singphoes are mainly on the Noa Dehing River stretching off into the Hukong Valley; they come into close contact with the Kompties, and are taking on the Buddhist religion. Away from the Kompties the Singphoes are all spirit worshippers. In Government Circles they are now considering whether the Hukong Valley be attached to the province of Burma or Assam, and a railroad is planned to go through the Hukong Valley and so link up Burma and Assam. One of the Gospels has been translated into Singpho; while the Singhpoes are a Kachin tribe yet the dialect used is different. From Sadiya to Myitkyina in Northern Burma is 285 miles by road through the Hukong Valley.

THE CHURCH.

During the last two years, seventeen have been baptized and the present membership is fifty-five. Joy and sorrow have about equally mixed. When there has been rejoicing in the baptism of several school-boys, there has been sorrow because some of them have fallen into sin, and had to be dismissed.

Several months ago the pastor resigned and since then I have taken the services myself, assisted at times by different members.

A number of Christians came to me at different times on Christmas with offerings to be used in evangelistic work, which I am sure gave joy to our Master.

The Sadiya Church has every opportunity of doing a great work for Christ.

Siakwa Church services have been sustained for the last two years at Siakwa, but the work there has suffered much because there has not been a good preacher and lack of organization.
STATION REPORTS.

School.

The school work has had drawbacks. The night school has not continued through the whole of the two years, but most of the time during the cold season, a number of the Christian men and some young Hindu boys from the village near by attending.

For a while we had a number of boarding pupils mainly from Siakwa, at present only four; these have been earning their living by working about the compound or in the dispensary. For eight months there were three bright Komtie boys in attendance, but they went home to help with cutting of the rice, and we think did not return because of Bible verses learned. From another village two were brought in but ran back home early the next morning. The old dispensary building is being fitted up for a school-house, and the stable has been turned into lines for the boys. There are at present fourteen Christian children and one Hindu boy. Three Hindu boys in the night school.

Medical Work.

During the year 1911, 3922 patients were treated in the Sadiya dispensary; 2066 in the Siakwa branch dispensary; 871 in camp; total 6859, besides 66 operations.

Each year there has been an increase in the amount of medical work done; in 1912 total 7328 treated, operations 98.

These figures do not represent all patients treated, as many patients marked in the books as one, took away with them medicine enough for several.

During the year 1911 there was sent out by V.P.P. and rail, medicines to the value of Rs. 1,167-15-0. The year 1912 Rs. 1,869-5-6. These medicines were sent out mainly to other Mission stations, by estimate 60,000 patients could easily have been treated. In order to send out this amount of medicine it has been necessary to constantly increase our stock. Stock now on hand is worth about Rs. 5,000.

In the year 1911 total expenses were Rs. 3,269-7-3; in 1912 Rs. 4,654-3, over Rs. 4,000 of this being spent for medical supplies. The expenses of last year were met by Rs. 700 from Government, Rs. 480 from Boston, and Rs. 3,474-3 from local sources.

Last year the dispensary expenses averaged Rs. 387-13 per month, yet the main receipts averaged only Rs. 22 per month.

About a year ago we were able to move into the new building though not yet complete. Rs. 4,500 was granted by the Arthington Trustees for a hospital and equipment. About Rs. 1,000 has so far been spent on equipment, the balance on the building. Rs. 500 more is needed to complete it. The building is 25 by 50, containing seven rooms and store loft.

There are six compounders, all Christians, their wages coming to
Rs. 78 per month. These men are needed because Sadiya in itself is such a small place, that in order to be a success the work must be expensive. The amount of work that can be done in touring is limited only by the possibility of travel. The last two years almost all touring has been stopped owing to the expeditions, exploring and surveying parties in the hills and mountains, and until this work is complete it will be so. It is stated by some that it will take at least two years more, but in the meantime we are trying to get the base camp ready for the forward march.

The compounders are going out in parties of three to the near-by villages preaching and healing the sick.

The Siakwa branch dispensary has been carried on under many difficulties, due to the lack of the right man to put there, and the moving of the bazaar half a mile from the old site. There is every prospect for a larger work there.

Last year 1000 Naga coolies were treated for ten days until the Government doctor arrived. Thirty-one thousand quinine capsules were supplied to the Mishmi expedition. Just before this Col. Gordon, Valley Commissioner, visited Sadiya; after his visit to the dispensary, he gave a donation of Rs. 200 in appreciation of the political value of medical work done. Also a donation of Rs. 300 for two years was given by Sir Charles Bailey, then Lieutenant-Governor, after his visit to Sadiya. This year we had the pleasure of a visit from Sir A. Earle, Chief Commissioner of Assam. In a letter he gives "his thanks for assistance hitherto rendered Government in this outlying portion of the province."

There are two small wards for in-patients, but some small native houses are also needed for the same use.

In 1911 there were twenty-two in-patients; in 1912, thirty. With the building complete and equipped there is prospect of a much larger number.

Missionaries on the station: Rev. L. W. B. Jackman.
Mrs. L. W. B. Jackman.
Rev. H. W. Kirby, M.D.
Mrs. H. W. Kirby.


During the year the schools have continued as a Middle English School, a Bible School and an Industrial School. The total enrolment for the year includes, tea-garden classes 37, Nagas 12, Garos 17, Mikirs 10, Kacharis 2, Daphlas 2, Hill Miri 1, Bengali 1. These represent the following Mission stations: Sadiya 9, Sibsagar 7, North Lakhimpur 13, Impur 12, Jorhat 18, Golaghat 22, Nowgong 3, Tika 3, Gauhati 20.

The Bible School.—Boys in the Middle English School all have
one hour a day in the Bible School. The lower classes use the Cate-chism and Line Upon Line series, and the upper classes have systema-tic work in the New Testament. During the year special classes were conducted by Rev. C. E. Petrick and Rev. Jos. Paul. Another special effort was made this last year to get adult men to come for Bible study only in order to fit them for better work as Christian workers. There was no response to this opportunity.

The Industrial Department.—The work has been conducted along the lines begun by Bro. Boggs. Furniture, doors and windows have been made in the carpenter shop and supplied to Government officials, tea-planters, missionaries and native gentlemen. This work was sent to Shillong, Gauhati, Nowgong, Golaghat, Jorhat, Tura, Sibsagar, Sadiya, North Lakhimpur. Between 16 and 20 boys earned their living in the carpenter shop. Work of repairs and improvement of the compound and as servants has given employment to boys not in the shop.

The Boarding Department.—The Upper Assam Association has erected a building for the small boys and given money for the salary of a matron for a short time. It is hoped that the associations will continue to give the salary of this matron. From the point of view of discipline, health, thorough education, Christian teaching, and the hope of getting recruits for Christian work, this department is the most promising in the schools.

Government Recognition.—Application was made during the year for "recognition," which was granted. Now our boys are eligible for the Government scholarships, we are under Government inspection, which insures our being up to standard, and promotions are made by Government so that we may make just comparisons with other schools. The result of the year's work has shown that we are far in advance of the Government schools in efficiency.

Plans for the Future.

Government Aid.—Application has been made to the Government for aid for the schools and for the Industrial Department. If granted this will mean greater efficiency in the teaching staff and equipment, and in the shop more attention paid to the educational side of labour.

Bible School.—Whence and how is the Christian community to get trained workers? Christian workers are too often appointed by man rather than called of God. All will agree that unless the Lord of the Harvest send forth the labourers, the labour will be inefficient. Again, all will agree that Christian workers should have a certain amount of education. From these two facts it logically follows that the Lord of the Harvest will look for labourers from among those who have some education. We may help Him by increasing the number of educated ones and by training the called ones. For this purpose we should have a
Primary School in every Christian village, and the school at Jorhat prepared to take boys who have no opportunity in their own village. We may then expect that the Master will, from these village schools and from the central school, call those whom He can trust with His Spirit.

Up to the present time the boys in Jorhat have been getting the foundation of secular education, and at the same time have been getting a thorough drill in the fundamentals of Scripture fact and Christian doctrine. We believe that the Lord is calling some of these for special training. This coming year special classes will again be opened for these and for any others whom the Lord may send to us. This special training must be separate from the secular work even to the extent of having a separate building for the purpose. This has all been endorsed by the Trustees of the School and recommended by the Committee of Reference.

Reception and Support of Boys in School.—Many have thought that, since boys in Jorhat worked for their living, money for their support was not necessary. By using school-boys as servants in the bungalow and for teachers, by school labour in repair and care of the compound, by the use of Rs. 2,000 which we have for stipends, and by supporting 15 to 20 boys in the carpenter shop, we are able to keep in school only sixty-three boys. This is below the number that has been here for several years. The result of keeping more boys than there have been funds to support has been financially disastrous in the past. During the coming year, only sixty-three boys will be received unless support is forthcoming from some other source. To this end we have urged strongly on the boys themselves and on the several missionaries and upon the Associations, that they try to find a part of the support of the boys whom they send to the Jorhat Schools. To make this thoroughly effective, the Trustees of the School endorsed the plan that no boy should be received for whom definite plans for his support were not made by the missionary who sends him. This rule will be put into effect the coming year, and will apply to the old as well as the new boys. To receive aid from the funds at Jorhat, definite and formal application must be made by a missionary.

Forms for admission and for receiving aid have been prepared and are in the hands of the missionaries. Except for little boys too small to work, no boy will be given aid who does not earn it by work. Aid given in this way will be called "workship," and one workship will amount to two hours' work a day at 3 pice an hour. If necessary one boy may receive two workships. A workship serves a double purpose. It maintains a boy in school, and it adds to the equipment and improvement of the school property by means of the labour expended on it. Contributions in the form of workships are the sanest and most profitable investment in aiding educational work.

CONFERENCE DIRECTORY

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REV. G. G. CROZIER, M.D., President.
REV. A. J. TUTTLE, Corresponding Secretary.
REV. WM. SMITH, Clerk.
REV. J. E. TANQUIST, Assistant Clerk.
REV. J. M. CARVELL, Treasurer.
MRS. W. E. WITTER, Statistician and Librarian.
REV. A. C. BOWERS, Necrologist.

Committees.
Committee of Reference.
Serving until the thirteenth Conference to be held during the cold season of 1914-15—REV. R. B. LONGWELL, REV. JOSEPH PAUL, and REV. WM. DRING. Serving until the fourteenth Conference to be held during the cold season of 1916-17—REV. W. C. MASON, REV. O. L. SWANSON, and DR. W. E. WITTER.

Property Committee.
REV. J. M. CARVELL, REV. H. W. KIRBY, M.D., REV. F. W. HARDING.

Language Examination Committee.
Assamese—REV. P. H. MOORE.
Hindi—REV. C. E. PETRICK.
Bengali—REV. A. C. BOWERS.
Garo—DR. E. G. PHILLIPS.
Mikir—REV. P. E. MOORE.
Angami Naga—DR. S. W. RIVENBURG.
Ao Naga—REV. R. B. LONGWELL.
Tangkhu Naga, Manipuri—REV. WM. PETTIGREW.
Abor-Miri—REV. L. W. B. JACKMAN.

Members of Educational Council.

Managing Committee of the Jorhat Christian Schools.
REV. M. C. MASON, D.D., REV. P. H. MOORE, REV. JOHN FIRTH,
REV. R. B. LONGWELL, REV. A. J. TUTTLE.

Advisory Council of the Mission Girls' School of Nowgong.
MISS I. WILSON, MRS. O. L. SWANSON, MRS. WM. SMITH, MISS ELLA BOND.

Auditing Committee.
REV. P. H. MOORE and REV. A. J. TUTTLE.
Assam Representative of the India Sunday School Union.

REV. C. H. TILDEN.

Committee for next Conference.

Music—MRS. A. J. TUTTLE, MRS. G. R. KAMPFER, MRS. WM. SMITH,
REV. P. E. MOORE, REV. L. W. B. JACKMAN.

Program—REV. C. H. TILDEN, REV. A. J. TUTTLE, MRS. G. R. KAMPFER,
MISS LONG.

Special Committees to report at next Conference.

Committee on "Autonomy."

Garo Hills—REV. F. W. HARDING.
Lower Assam—REV. G. R. KAMPFER.
Upper Assam—REV. O. L. SWANSON.
Naga Hills—REV. R. B. LONGWELL.
Women's Societies—MISS E. C. BOND.

Committee on Liquor, Opium. Cigarettes.

REV. JOSEPH PAUL, REV. G. G. CROZIER, M.D., REV. J. M. CARVELL.
(To draw up resolutions on the opium question with a signed petition
for the abolition of the entire traffic.)

Committee on Religious Education.

REV. P. H. MOORE (Chairman), REV. E. G. PHILLIPS, D.D., REV.
J. R. BAILEY, M.D., REV. S. W. RIVENBURG, M.D., REV. U. M. FOX,
REV. A. C. BOWERS, REV. P. E. MOORE.

Committee on "Qualification and Employ of Native Workers."

REV. W. C. MASON, DR. PHILLIPS, REV. JOHN FIRTH.

Committee on Revision of Constitution.

REV. A. J. TUTTLE, REV. F. W. HARDING, REV. R. B. LONGWELL,
REV. W. C. MASON.

Committee on Language Examination.

(To recommend a more uniform standard in examinations.)

Special Committees to report before next Conference.

Committee on Resolutions on the Problems of our Christian Schools at Jorhat.

DR. PHILLIPS, REV. P. E. MOORE, REV. JOSEPH PAUL.
(To report to Conference before its next session.)

Special Committee on Loose Leaf Account Books.

REV. F. W. HARDING, REV. WM. DRING, REV. C. H. TILDEN.
(To report to the Reference Committee.)
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**Absent—(not on furlough)—5.**

| REV. URL M. FOX.                                                            | REV. S. W. RIVENBURG, M.D.                        |
| MRS. URL M. FOX.                                                           | MRS. S. W. RIVENBURG.                             |

**Mrs. O. L. Swanson.**

**Absent—(on furlough).**

| REV. S. A. D. BOGGS.                                                       | MRS. P. H. MOORE.                                 |
| MRS. S. A. D. BOGGS.                                                      | MRS. JOSEPH PAUL.                                 |
| MRS. J. M. CARVELL.                                                       | REV. WM. PETTIGREW.                               |
| MRS. W. C. MASON.                                                         | MRS. WM. PETTIGREW.                               |
|                                                                      | MRS. A. E. STEPHEN.}
Missionaries of the Assam Conference.
MINUTES.

Letter to the missionaries of the A.B.F.M.S., from Dr. Franklin, dated Oct. 11, 1912.

Voted: That the Conference extend a hearty vote of thanks and appreciation to the Gauhati missionaries for their generous provision for the accommodation of the Conference.

Voted: That the Printing Committee print 200 complete copies of Conference Reports, 25 of these to be sent to the Board of Managers and paid by them, 25 to be stored in the Conference Library and the cost of these to be included in Conference expenses, 150 to be sold to missionaries and if a balance should remain over to store these in the Conference Library, or to be distributed to other mission fields at Conference expense. To print 200 portions of the compilation of field reports, to send 100 of these to the Home Board, and request the Board to pay for them, to keep 100 for sale to missionaries, and any balance remaining over, to be stored in the Mission Library and charged to Conference expenses. Any person wanting leaflets on the reports of their own stations to order these from the Printing Committee, before the end of this month, these to be sent V.P.P.

Voted: That the Corresponding Secretary be instructed to request the Board of Managers to cable their decision as to an associate for Mr. Tilden for the coming school year, unless such decision shall have been made and reported to the field before the reports of the last actions of the Reference Committee are received.

Report of the Committee appointed to consider the matter of the appointment of an Advisory Council for the Nowong Christian School, read by Mrs. Tuttle.

Voted: That the report be adopted.

Minutes of the afternoon and evening meetings approved.

Prayer by Rev. P. H. Moore.

Adjournment.
REPORTS OF COMMITTEES.

REPORT OF THE EDUCATIONAL COUNCIL.

(Proceedings by correspondence.)

The Educational Council consisting of Rev. M. C. Mason, D.D., Rev. S. W. Rivenburg, M.D., Rev. S. A. D. Boggs, Rev. A. J. Tuttle and Miss A. E. Long, in response to a call from temporary Chairman, Rev. M. C. Mason, D.D., for ballots for organization of the Council, balloted with the following results:

Chairman—Rev. M. C. Mason ... 4 votes.
Secretary—Miss Long ... 2 "
Mr. Tuttle ... 2 "
Dr. Rivenburg ... 1 vote.

On March 8, 1912, the Chairman notified the Chairman of the Reference Committee of a vacancy on the Educational Council caused by the resignation of Rev. S. A. D. Boggs and requested the Reference Committee to fill the vacancy. The Reference Committee took the matter up and acted upon it but were not able to agree on a nomination.

On April 15, 1912, the, Chairman called for another ballot for Secretary and the ballots were cast with the following result:

Mr. Tuttle ... 3 votes.
Miss Long ... 1 vote.

On March 4, 1912, Miss E. Marie Holmes, acting on a cablegram from Boston, which instructed her to obtain advice from the Council on the advisability of having a Girls' Boarding School at Gauhati, requested that action be taken by the Council. On this request the following action was taken:

Case 1. Voted: That it is the judgment of the Educational Council of the Assam Mission that a Boarding School for girls in the Kamrup District should be opened in Gauhati at the earliest practicable date. (Carried by three votes; one vote being cast against it.)

On August 10, 1912, Rev. A. J. Tuttle, acting on instructions from the Board of Managers contained in their action dated June 24, 1912, and their letter dated July 5, 1912, requested the Educational Council to recommend the Mission taking on a Middle English School at Tihu. On this matter the following action was taken:
REPORTS OF COMMITTEES.

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Case 2. Voted: That the Assam Educational Council approve of Mr. Tuttle's proposal to assume responsibility for the Middle English School at Tihu in the Kamrup District and conduct it along the lines set forth in his letter of August 10th, 1912. (Carried by 3 votes, Miss Long not voting.)

At the meeting of the Committee of Reference held at Jorhat, October 15, 1912, Rev. C. H. Tilden was nominated to fill the vacancy on the Educational Council caused by the resignation of Rev. S. A. D. Boggs on account of furlough.

(Proceedings in session.)

Jorhat, October 17th, 1912.

Pursuant to a call from the Chairman, Rev. M. C. Mason, D.D., the Council met at Jorhat, October 17th, 1912, at 7-30 a.m., the following members being present: Rev. M. C. Mason, D.D., Rev. S. W. Rivenburg, M.D., Rev. C. H. Tilden, and Rev. A. J. Tuttle.

The secretary gave an oral résumé of the business which had been transacted by the Council, but the minutes not being in shape for formal adoption it was decided to postpone action on them till a later date.

It was voted: To invite other missionaries of our Society present in Jorhat to sit with us in Council. Messrs. P. H. Moore, R. B. Longwell, G. G. Crozier, M.D., L. W. B. Jackman, and W. Pettigrew sat with the Council.

Dr. Rivenburg presented a digest of letters received from the missionaries suggesting subjects for consideration in the meeting of the Council.

Case 3. Voted: That the Educational Council assembled at its first meeting interprets its immediate task to be to gather information looking toward greater efficiency of educational work in the Assam Mission.

The whole morning was spent in discussion of the educational situation in our Assam Mission and our relation to Government in educational matters.

It was voted: To adjourn to meet at the call of the chair. Rev. C. H. Tilden led in the closing prayer.

Jorhat, October 21st, 1912.

The meeting was called to order by the chairman at 1-30 p.m., all the members but Miss Long being present. After prayer by Dr. Mason the minutes of the previous meeting were read, and after alterations were approved.

Case 4. Voted: That it is the sense of this Council that we regard secular school work as a function of the State; and that it is the policy of our Mission to sustain schools for secular education in such places only
as the people are unable to get them otherwise. (Carried by 3 affirmative votes. Mr Tilden voted in negative.)

Case 5. Voted: That we request from Rev. Uriel M. Fox a full statement of his scheme for industrial education at Ukhrul prior to action upon the same by the Educational Council. (Mr. Tilden voted in the negative.)

It was the opinion of the majority that, so far as we know, we have no objections to the experiments being made but would not like to commit ourselves to any definite action without further information.

Dr. Rivenburg read a letter from Mr. J. E. Webster, Deputy Commissioner of the Naga Hills, seeking advice and information from our Naga Hills missionaries concerning a scheme for education in the Naga Hills.

Informal show of hands was taken on—
(a) The relative merits of Assamese and Hindustani as a suitable language to teach in the schools.
(b) Advantages of a short morning period for schools rather than a longer period in the middle of the day.
(c) Teaching Assamese in Assamese or Roman character.

In each of the first two of these alternative proposals the first was approved. On the last no definite show of hands was had.

The Council adjourned to meet at the call of the Chairman after prayer by Rev. C. H. Tilden.

Jorhat, October 22nd, 1912., 1:00.

The meeting was called to order by the Chairman, and after prayer by Rev. A. J. Tuttle all unapproved minutes were read and approved. At this meeting the following members were present: Rev. M. C. Mason, D.D., Rev. S. W. Rivenburg, M.D., Rev. C. H. Tilden, and Rev. A. J. Tuttle. In addition to the above-named members of the Council the following missionaries, who were present in Jorhat, sat with the committee as invited to do in the meeting of the 17th: Rev. P. H. Moore, R. B. Longwell, G. G. Crozier, M.D., L. W. B. Jackman and Rev. J. Paul.

A proposal was made for a representation to the Government on the part of the Council in behalf of the educational system for Garos. In this connection a letter from Rev. Fred W. Harding of September 26th, 1912, addressed to the Reference Committee, was read.

Case 6. It was voted: That the Educational Council hereby record its conviction that a new building for the Middle English School at Tura is urgently needed.

In response to inquiries from several of the missionaries of the Mission, the following action was taken:—

Case 7. The Educational Council acting upon the suggestions offered by various missionaries, wish to call attention to actions taken by
the Conference of 1911, which covers many of the points which missionaries have referred to the Council. Especially would we call attention to the actions, p. 22 Conference Report, urging the missionaries to bring all the schools up to the Government standard in curriculum.

With reference to the matters brought to our attention by the missionaries in Nowgong, we would refer them to the Conference Report, p. 24; and regarding matters not there mentioned we record our judgments as follows:

In regard to a Middle English department in the girls' school it is our judgment that in general, education in English for girls may often be desirable, but that it will be the course of wisdom to limit the work for the present to English classes in the vernacular schools and let future conditions determine whether or not to establish a Middle English School.

In regard to the Zenana classes in co-operation with Government, we fully approve of our missionaries engaging in this work so far as their time will permit.

In regard to branch kindergartens, it appears to us to be a wise move if the force of missionaries believe that they have time to carry on the work.

In regard to orphanages, it is the judgment of the Council that an orphanage should serve the whole Assam Mission, and that it should make provision for orphans until they become self-supporting. Such an institution would require a large outlay in missionaries and equipment. It is further the judgment of the Council that such an institution could not wisely be conducted in connection with the girls' school at Nowgong. In the light of these facts we feel that there is not sufficient demand for such an institution at present; but that in so far as any station is in a position to take orphans who come to them under peculiar conditions, they should not hesitate to do so, leaving the establishment of an orphanage to be determined by future needs.

In the ballot on the adoption of the above, all the missionaries present were asked to vote and it was passed with three votes in the negative.

The request of the Board of Managers, as indicated in their action of June 24th, 1912, that the Council "meet for careful consideration and report to the Board regarding plans for educational work in Assam," was brought to the attention of the Council. It was the consensus of opinion that the Council was not in possession of the requisite data and information to enable it to adopt at this time any policy for educational work in Assam.


M. C. MASON, Chairman.
A. Judson Tuttle, Secretary.
REPORTS OF COMMITTEES.

Report of the Board of Trustees of the Jorhat Christian Schools for 1912.*

In response to a cordial and earnest invitation from Rev. C. H. Tilden and Rev. L. W. B. Jackman, the three Indian Christian members of the above-mentioned Board of Trustees, who have thus far been elected to its membership, and four missionary members, met at Jorhat on the morning of October 12th, 1912, for the first meeting of this Board, which was proposed by the Assam Baptist Missionary Conference of 1911, and approved by the Board of Managers of the A.B.F.M.S.

An agenda for the meeting, prepared by Rev. C. H. Tilden, was laid before the board and served as a guide for its deliberations.

Since Rev. S. A. D. Boggs went on furlough in March, 1912, the schools have been conducted by Rev. C. H. Tilden, very ably assisted by Rev. L. W. B. Jackman, who at considerable sacrifice to the mission work for the Mitis and Abors, which is his immediate concern, has very helpfully and effectually conducted the literary and Bible departments of the schools since last March.

Messrs. Jackman and Tilden submitted their report to the Board of Trustees in separate sections, of which Mr. Jackman's told us of the working of the schools in the Bible and literary departments, from March to October, 1912; while Mr. Tilden's dealt with the Industrial Department and with the general lines which he and Mr. Jackman have worked out together for the conduct of the schools, in order to accomplish the purposes that were outlined by the Assam Education Commission and approved at the last meeting of the Conference.

These two sections of this informing report are on file with the minutes of the meeting of the Board, and should be studied by all the Assam missionaries, and others who are interested in the progress of education in the Christian communities of Assam.

An interesting group of about eighty young men and boys, fairly representative of the various races, tribes and tongues, from which the Christians of Assam have come out, is now gathered at Jorhat, studying in the curriculum prescribed by Government, from the lowest Standard I. to the top class of the Middle English Course, Standard VI. To this curriculum are added Bible lessons for each class, and industrial work for all, except the small boys, who are called on to help at odd jobs suited to their age.

Three Assamese Christian teachers, and two non-Christian teachers

* The name of this body was changed by Conference in its last session to read "The Managing Committee of the Jorhat Christian Schools." (See p. 104, section II.)
and two Chinese carpenters, at present compose the native teaching staff that is associated with Bros. Tilden and Jackman, giving Biblical, literary, and industrial instruction. Four hours of manual labour, four hours of lessons in classes, and two hours of study under supervision of a teacher, is the schedule of a day's work.

The carpenter shop can give remunerative occupation to about fifteen to twenty boys only. Perhaps half a dozen boys get their board and clothes by choring for the missionaries and teachers; while all the boys who receive support from the Mission, and who are large enough to work, are required to give twenty-two hours of work per week; the majority of them cannot be employed in labour that brings a financial return, except as the Mission employs them in building and making improvements on the compound. Manifestly there is a limit to this sort of employment; and this limit marks the end of the ability of the Jorhat missionaries to receive pupils into the school who cannot bring their support with them.

This is an up-to-date conclusion, that has emerged from several years of experimenting in trying to enable indigent pupils to secure an education by their own efforts at the Jorhat schools. It is not, however, accepted as a final conclusion by the management of the schools. An experiment was made in a weaving department, which has been closed after sinking several hundred rupees in it. The plant of the printing press that was formerly in the Mission at Gauhati, has been removed to Jorhat, with the idea of affording support for pupils in a printing establishment; but whether it can be successfully utilized remains to be seen.

A little land has been purchased with the hope of somehow getting a living from it for some of the boys. But in all these lines of industry, the long-standing problem of how to make unskilled labour give a money return in occupations where skilled labour is needed, and without spending more in supervision than the labour is worth, stands athwart the path of progress of the schools.

The constituency of the schools is, for the most part, either unable or unwilling, as yet, to pay out in cash the cost of the maintenance of the boys who should be under instruction at Jorhat. The past few years has proved that there are boys in the Christian communities who are willing, if properly led, to work for an education. The industrial features of the schools have been introduced to meet these conditions. The life of the schools seems to depend on its industries. Per contra stands this widely accepted conclusion from many experiments in various lines of industry in schools in all parts of India, that

"While the pupils are learning they are not earning,
And while they are earning they are not learning."
In other words, if the industrial department of a school must be depended on to earn the living expenses of its pupils, its educational value is reduced to a minimum. It becomes a commercial, rather than an educational enterprise; and the commercial spirit dominates its activities. This is one of the dangers that is threatening our Jorhat institution, and which its management is struggling to escape. The Board of Trustees hereby earnestly invite the attention of the officers and missionaries of the Society, and also of the constituency of the school in Assam, to this point.

The idea widely prevails, that any boy who is willing to work, may get an education at Jorhat. This is true only within very narrow limitations. It has now transpired, that the education given, since these schools were started at Jorhat, has cost several thousand rupees in addition to the proceeds of the shop, and all the appropriations of the Mission for the buildings and support of the schools. More adequate provision must be made for the institution by the Christians of Assam and the Missionary Society; or it must limit both the number of pupils, whom it can support, and also the degree of instruction that it can impart.

The question was raised at Jorhat, whether it is worth while to maintain an Industrial Department of the school, if it is so expensive, and yet can support but so limited a number of boys, as is pointed out by Mr. Tilden's report. But I think none of us favour giving support to the students, for which they do not work; and no better plan has yet been proposed than the carpenter's shop. We would be unwilling to dispense with such features as teach the dignity of labour; even if we have to pay for the labour, as well as train the labourers. Hence the Trustees favour continuing this department, and giving the missionary in charge of it further opportunity to see what he can make of it.

The absence of the class of mature men, who we hoped would come forward for training as Christian workers, is noted by the Trustees with deep regret. But how to get suitable men to come and take that training, is a question for which a satisfactory answer has not yet been heard. But the need for trained men of sufficient age and sterling character, to take positions of real leadership in the churches, is so pressing, that we cannot yet relinquish efforts to secure them.

The need of a Christian High School has been insisted on, and its establishment voted for in our Assam Conference; but apparently without adequate realization on the part of any of us, of how much such a school will cost in men and money. For such an institution as the Assam Conference voted in 1911 to establish at Jorhat, three missionaries are needed—one for the Bible school, one for the literary, and one for the industrial department. For these missionaries two more bungalows are needed. Adequate school buildings and hostels must be erected. The present Mission compound at Jorhat is inadequate for the plant of the group of schools now contemplated.
And the suggestion was made to Rev. C. H. Tilden, that he learn whether more land is available near the present Mission compound for its needed enlargement. Also a Committee was appointed to consider the whole question of the advisability of a change of location for the schools; both on account of the inadequacy of our present compound and in the hope that a more advantageous location may be found.

The present shop for the Industrial Department and the dormitories for the boys are only temporary structures, that have answered the purpose during the experimental stage of the beginnings of the schools; but these should all be replaced at an early date by more permanent structures. In short, the Faculty and Trustees of the schools, the Assam Baptist Missionary Conference, and the A.B.F.M.S., are now face to face with such a struggle for the existence and development of our educational work at Jorhat, as has characterized the growth of our Christian schools and colleges in America—a struggle that has required the life-work of the devoted advocates of education, including an overworked and underpaid faculty, and the heroic labours of their few supporters. But in this case we have the additional task of leading the constituency of the schools in Assam to a realization of the greatness of the work; and convincing them that the struggle is worth while; and enlisting their co-operation in it,—by no means a small part of the undertaking.

The schools have been conducted in past years on the theory that boys could earn their living by honest labour, while pursuing their studies, if only the Mission would provide and superintend an industrial plant. As a result of the last few years’ experience, we missionaries now know that some one must pay for the labour of the pupils, as well as provide and supervise an industrial department. But it will require a campaign of education among the Christians of Assam to impart this conviction to them, and show them that if the Mission provides the industrial plant, their share will be to both send the pupils and pay for their work.

For this task a Financial Secretary is needed—a need that we know not how to meet, except as God may raise up a chosen vessel from among the people themselves, and endue him with power for his great undertaking.

As to the Mission share in providing the plant for the schools, the estimates of the management, that were sent to the Committee of Reference this year for recommendation, aggregated Rs. 54,376, of which Rs. 15,910 are needed immediately, for the current year; and even this sum did not include provision for a compound and bungalow for the third Mission family, that will be needed for the schools. These estimates of cost are not exaggerated. We can no longer blink the fact, that if we are really going to establish and maintain a Christian High School worthy of our Mission, much larger annual budgets will be needed for Assam, to secure the plant required for that school, and pay for its maintenance.
The Trustees now realize that we have too sanguinely hoped for large results from small investments. The alternative is now squarely before us, to either make larger provision, or accept smaller results in this enterprise. As at present constituted the schools will kill off our missionaries, whom we put in charge of them, because we demand of them "bricks without straw."

We realize that the Conference may rightfully expect the Trustees to set forth a definite project for the Conference to accept or reject. We very much regret that it has not been possible for us yet to do this, but while we were at Jorhat we could not get data for so definite calculations. We could not even learn whether the additional land that will be needed for the project will be available, though we were agreed on the desirability of an additional and separate compound on the west side of the railway line for the shop and the bungalow of the missionary in charge of the Industrial Department: and it was generally conceded that a separate compound for the Bible school missionary would be better than to crowd his bungalow on to the present compound in addition to the hostel for the students, and the houses of the native faculty.

In addition to the Rs. 9,000 that has been appropriated for a bungalow for Mr. Tilden, the Management of the school has already submitted estimates for additional plant aggregating Rs. 43,700 as follows:

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<th>Description</th>
<th>Cost</th>
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<td>Hostel</td>
<td>Rs. 10,000</td>
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<tr>
<td>School Equipment</td>
<td>Rs. 2,000</td>
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<tr>
<td>Permanent Bridge</td>
<td>Rs. 800</td>
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<tr>
<td>Wire Fence</td>
<td>Rs. 400</td>
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<tr>
<td>Repair Godown</td>
<td>Rs. 500</td>
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<tr>
<td>Infirmary Building</td>
<td>Rs. 2,000</td>
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<tr>
<td>Bible School Building</td>
<td>Rs. 2,400</td>
</tr>
<tr>
<td>Bible School Equipment</td>
<td>Rs. 600</td>
</tr>
<tr>
<td>High School Building</td>
<td>Rs. 25,000</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 43,700</strong></td>
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To this should be added Rs. 10,000, for a bungalow and compound for the third missionary family; and something for a permanent shop and equipment, if the Government fails to grant the Rs. 4,000 for which application has already been made, for a shop and tools and timber storehouse.

We propose to apply to Government for two-thirds the cost of the High School building. But even if this and the Rs. 4,000 for shops, etc., is granted by the Government, there will still remain in round numbers Rs. 27,000 which the Mission should supply for the plant during the next five years, in addition to the annual maintenance of the schools.
In order that we may go on with the High School project, as voted in March 1911, immediate steps should be taken to learn what land is available for one or two additional compounds, and a definite plotting out of the whole should be decided on, in consultation with the School Management before any more of the permanent buildings of the plant are erected.

The Trustees realize fully that the schools need to be more closely related to the Christian communities of Assam. With this in view, three native brethren, Rev. Thangkhan Sangma, Rev. Sareng K. Marak, Srijut Bombesor Barua, were asked to propose and submit to the next meeting of the Trustees, a statement suitable to lay before the various associations, to awaken and maintain their vital interest in the needed educational work.

The interest of all the missionaries in Assam is earnestly sought for bringing and keeping the schools into the heartfelt interest of all the Christians, so that it shall be an object of their thoughts and prayers and gifts.

According to arrangements now proposed, the growth of the schools and their close relation to the other interests of the Kingdom throughout Assam, will depend very largely on all the missionaries taking burdens for this on their own hearts, and persistently striving to lead our native brothers and sisters to share those burdens, and put their shoulders to the great work. In the hope of furthering this purpose, the Board of Trustees requested Revs. Joseph Paul, C. E. Petrick, O. L. Swanson and John Firth to prepare and present a report on ways and means of awakening genuine interest in the schools.

In closing this report to the Board of Managers of the A.B.F.M.S. and the Assam Conference, the Trustees hereby put on record our high appreciation of the able and thorough manner in which the present management of the schools has presented the whole situation for our consideration; and return our hearty thanks for this. We also praise God that he has kept our missionaries, and enabled them to conduct the schools in so masterful a manner; also for the many other blessings that we accept with gratitude as tokens of His favour on this endeavour for the advancement of His Kingdom in Assam.

Respectfully submitted,

DR. M. C. MASON.
REV. P. H. MOORE.
REV. JOHN FIRTH.
REV. R. B. LONGWELL.
REV. A. J. TUTTLE.
Management and Control of the Jorhat Schools.

Introductory Remarks.

A resolution of the Conference of 1911 made temporary provision for the control of the Jorhat schools, and expressed the hope that at this Conference of 1913 there would be presented a "more mature plan." The following is an attempt at such a plan.

The plan here presented is based on the fundamental proposition that the Conference is the highest authority on the Mission field, and should be the controlling body in all matters whatsoever between any and all parts of the Assam Mission and the Board of Managers.

The plan makes no distinction between natives and foreigners, believing that all foreign interests are fully protected by the Conference.

The name "Trustees" is a misnomer in that it can hold nothing in trust. In fact no body of men can be more than advisory, because in the spending of money and in the adoption of policies the final word rests with the Conference and the Board of Managers.

CONSTITUTION OF THE JORHAT CHRISTIAN SCHOOLS.

Section I.—Name.

These schools shall be known jointly as the Jorhat Christian Schools. Individually they shall be known as the Jorhat Christian Bible School, The Jorhat Christian High School, and the Jorhat Christian Industrial Schools, commercially called the Toklai Shops and Farms.

Section II.—Control.

The control of the Jorhat Christian Schools shall be vested in THE MANAGEMENT, consisting of the missionaries at Jorhat and the Christian members of the Faculty of the Schools; and in a MANAGING COMMITTEE which shall consist of five missionary members and one Indian Christian member from each Association in Assam wishing to be represented.

Section III.—The Management.

The Management may organize in any way suited to itself provided that one missionary shall be Corresponding Secretary both of the Management and the Managing Committee.

Section IV—The Managing Committee.

Art. 1. Election.

The missionary members of the Managing Committee shall be elected as follows:—At the Conference of 1913 two members shall be elected
for two years, and three members for four years, and thereafter at each
biennial Conference, as many members shall be elected as shall be neces-
sary to fill the places of those members whose terms of office then expire,
these to serve for two years.*

The Indian members shall be elected annually by their respective
Associations and shall serve for one year.

Art. 2. Vacancies.

Vacancies in the missionary members of the Managing Committee
shall be filled by the Reference Committee.

Art. 3. Organization of the Committee.

The Managing Committee at its annual meeting shall elect a
chairman, a vice-chairman, and, for language convenience, two recording
secretaries, each to serve one year. For the purpose stated at the end
of this article, these officers shall be men who live within reasonable
distance of Jorhat.

The Corresponding Secretary of the Management shall also be
Corresponding Secretary of the Managing Committee.

Owing to the time and expense of frequent meetings of the commit-
tee, the officers shall constitute a Cabinet with powers as indicated
below.

Art. 4. Functions of the Managing Committee.

The Managing Committee shall act on:

Maximum salaries to be paid to Mission employees, except in the
Industrial Department.

Curricula in cases not provided by Government.

Permanent appointment of masters, assistant masters being ap-
pointed by the school manager.

Fixing of school vacations.

Endorsement of forms of industry.

Location of new buildings and endorsement of plans for the improve-
ment of the property connected with the schools.

All matters relating to the schools which the Management may wish
to refer to the Committee of Reference.

Any matters that the school manager may wish to refer to the
Managing Committee.

Any matters that it may itself care to present.

The Managing Committee shall through its Recording Secretary
submit an annual report to the Conference. Years when the Conference

* Although this report was adopted as a tentative working plan
(see Minutes, p. 86), the Conference failed to elect the members here
mentioned.
is not in session, this report shall be sent to the members of Conference
by mail. A copy of the report shall always be sent to the Board of
Managers.

Art. 5. Functions of the Cabinet.

The Cabinet shall audit the accounts of the Management; and, if
such matters are included in the functions of the Managing Committee,
then this Cabinet, by correspondence, shall submit their action to the
Managing Committee for approval.

Art. 6. Duties of Officers.

The Chairman shall issue calls for meetings of the Managing
Committee and the Cabinet, and shall conduct all correspondence
when formal action of the committee must be taken by correspondence.

The Vice-Chairman of the Managing Committee shall be Chair-
man of the Cabinet. In the absence of the Chairman of the Managing
Committee the vice-chairman shall act in his stead.

The Recording Secretary shall keep records of all the meetings,
files of reports received or submitted, and shall write the annual report
to the Assam Conference. These records, files, and reports shall be
kept both in English and in Assamese.

The Corresponding Secretary as Secretary of the Management, shall
have to do with all matters affecting the schools as a whole, and shall
conduct all general correspondence with the Government and all other
correspondence which affects the school as a whole. He shall make an
annual report in English and in Assamese to the Managing Committee,
and such other reports as shall be called for from time to time. As
Secretary of the Managing Committee, he shall have no vote. He shall
conduct all correspondence of the Managing Committee, except when
formal action of the Committee must be taken by correspondence.

Art. 7. Meetings.

The Managing Committee shall meet once a year in the Autumn,
at the call of the chairman, in time to act on matters to be referred to the
Reference Committee.

The Cabinet shall meet once a year on the last Tuesday in May.
This meeting shall be in Jorhat, and shall be primarily to inspect the
schools and report conditions to the whole committee. Other meetings
of the Managing Committee may be called by the Cabinet; and other
meetings of the Cabinet may be called by the Chairman of the Manag-
ing Committee.

Expenses of attending meetings shall be borne, in the case of mis-
sionaries, by the Mission, and in the case of the Indian members, by the
Associations electing them.
Art. 8. Quorum.

A majority of the members shall constitute a quorum both of the Managing Committee and the Cabinet.

Art. 9. Amendments.

This constitution may be amended at any Conference by two-thirds vote of the members present.

By-Laws.

Immediately upon election, the missionaries chosen to membership on the Committee shall meet and elect a temporary chairman who shall serve until permanent organization of the whole Committee is effected.

Respectfully submitted,

REV. L. W. B. JACKMAN.

REV. C. H. TILDEN.

Property Committee Report.

Shortly after the Conference in March 1911, Dr. Rivenburg's resignation as a member of this Committee was received and accepted. The Committee organized for work with Rev. J. M. Carvell as Chairman and Rev. F. W. Harding as Secretary, and later Rev. H. W. Kirby, M.D., was nominated by the Reference Committee and appointed by the Board of Managers as a third member of this Committee.

Since last Conference the following matters have come before this Committee:

Plans and estimates for the house of Jobang D. Marak at Tura which has been built. It is understood that the building exceeded the amount of the appropriation, but the deficit was covered by private funds from the United States.

The advisability of renting the Goalpara bungalow to Mr. H. H. Bignald, Manager of the Mechpara estate, was considered, but it was deemed best not to rent the bungalow at that time.

Plans and estimates for a dispensary at Impur have been received and acted upon.

Plans and estimates for a chapel at Kohima were received and approved, and supervision of erection of same placed in charge of Rev. S. W. Rivenburg, M.D. The building has been completed and the accounts audited.

Rev. J. M. Carvell was requested to take charge of the construction of a bungalow at Golaghat, to be erected on a plan "as near like the model plan as the appropriation will allow." This building is now completed.
The work of supervision of the erection of the Chapel at Gauhati was placed in charge of Rev. A. J. Tuttle and Rev. G. R. Kampfer.

The matter of the removal of Dr. Clarke's temporary bungalow at Impur to a convenient site on the Impur Mission Compound for use as a temporary dispensary, and also improvements and enlargement for Dr. Bailey's bungalow at Impur, were recommended and estimates approved.

Estimate for screening bungalow at Kohima was received from Rev. S. W. Rivenburg, for screening bungalows 1, 2, and 3 at Impur from Rev. R. B. Longwell, and for screening No. 1 at Gauhati from Rev. A. J. Tuttle; and in the latter case it was recommended that the work of screening begin at once, and the supervision of this work was placed in the hands of Rev. G. R. Kampfer.

Plans and estimates on dormitory, dining hall and granary at Jorhat have been received and approved.

Improvements and enlargements in the Chapel at Tura, according to plans submitted by the Tura missionaries with the additional improvement of a board ceiling, have been received and approved. Supervision of this work was placed in the hands of the Garo missionaries and is now under way.

The matter of selecting a site at Tihu, and the erection of a temporary house there, was referred to Rev. A. J. Tuttle, Rev. A. E. Stephen and Rev. G. R. Kampfer, with the request that they act for the Property Committee in choosing this site and supervising the erection of the temporary house.

Plans and estimates for the Irving Wood Memorial Building at Tura to be used for the Bible School have been received and approved and this building is now under construction.

Plans and estimates for the second dormitory for boys in Tura M.E. School have been received and approved. This building has been completed.

Respectfully submitted,

J. M. CARVELL.
H. W. KIRBY.
FRED W. HARDING.
Valuation of Property belonging to the Woman's Board at Gauhati, Assam.

<table>
<thead>
<tr>
<th>Description</th>
<th>Estimated life of Building</th>
<th>Original Cost</th>
<th>Deterioration</th>
<th>Present Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies' Bungalow</td>
<td>100 yrs.</td>
<td>Rs. 11,000</td>
<td>10 %</td>
<td>Rs. 9,900</td>
</tr>
<tr>
<td>Office for Ladies' Bungalow</td>
<td>100 yrs.</td>
<td>200</td>
<td>3 %</td>
<td>196</td>
</tr>
<tr>
<td>Screening Ladies' Bungalow</td>
<td>10 yrs.</td>
<td>300</td>
<td>20 %</td>
<td>240</td>
</tr>
<tr>
<td>Cook house for Ladies' Bungalow</td>
<td>30 yrs.</td>
<td>150</td>
<td>33 1/3 %</td>
<td>100</td>
</tr>
<tr>
<td>Fowl house for Ladies' Bungalow</td>
<td>10 yrs.</td>
<td>40</td>
<td>50 %</td>
<td>20</td>
</tr>
<tr>
<td>Dormitory for Girls</td>
<td>30 yrs.</td>
<td>600</td>
<td>33 1/3 %</td>
<td>400</td>
</tr>
<tr>
<td>Cook house for Girls</td>
<td>20 yrs.</td>
<td>150</td>
<td>30 %</td>
<td>75</td>
</tr>
<tr>
<td>1/2 Bungalow No. 1 Cook house</td>
<td>15 yrs.</td>
<td>88</td>
<td>50 %</td>
<td>44</td>
</tr>
<tr>
<td>School house</td>
<td>30 yrs.</td>
<td>3,000</td>
<td>33 1/3 %</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>Rs. 15,527</strong></td>
<td></td>
<td><strong>Rs. 12,975</strong></td>
</tr>
</tbody>
</table>

* 15,528.  † 12,975.

Signed by the Property Committee.

J. M. CARVELL.
FRED W. HARDING.
H. W. KIRBY.
E. C. BOND.

Dated January 10, 1913.

The Committee on Location and Building of a Bungalow for Rev. P. E. Moore

would recommend that the Board of Managers be asked to appropriate Rs. 9,000 for the immediate erection of a Mission residence at Nowgong, Rs. 1,000 for a permanent camp at Tika, and Rs. 1,540 for a motor boat to make possible rapid and convenient travel between Nowgong and Tika.

In making this recommendation the committee were influenced by the following considerations:

1. Mrs. P. E. Moore expressed it as her opinion that one woman should not be required to live in the isolation that is necessary at Tika.

2. Rev. P. E. Moore expressed it as his opinion that a Mission residence at Jamanamukh on the A.B. Ry. would be suitable for work.
among the two sections of the Mikirs; but those who know something of the situation at this place, reported that it was not a healthful place to live, in that there is much of uncleared jungle and a very wet place in the rains.

3. Medical advice was given to the effect that the isolation at Tika and the present condition of the house in which the missionaries are living is detrimental and dangerous to the life of the missionaries and especially to the life of a missionary woman.

4. The special committee appointed for this same purpose two years ago decided that there was no suitable site on the A.B. Ry. from which the Mikirs could be reached profitably.

5. It is a well-known fact that thousands of Mikirs can be reached with little difficulty by touring from Nowgong.

6. Even though living in Nowgong, the missionary can, if he wishes, spend weeks at a time at Tika in the house that is now there, or in a temporary house that can with little difficulty be erected.

7. Even if there should be any doubt in the minds of any in the Conference or in the Board of Managers about the advisability of working the Mikirs from Nowgong, the building of a Mission residence at Nowgong will still be a Mission asset for the present Nowgong bungalows should be replaced in the not distant future, and there should be very soon a second Mission family sent to Nowgong to be associated with Mr. P. H. Moore in the work that is so neglected there now on account of other things claiming the attention of Mr. P. H. Moore.

8. Owing to the number of Mikirs that can be reached from Tika, and owing to there being a Mikir missionary at Golaghat, it seems unwise to expect that two families will be located at Tika in order to relieve the isolation.

Respectfully submitted,
W. E. WITTER.
O. L. SWANSON.
JOSEPH PAUL.
J. R. BAILEY, M.D.
C. H. TILDEN.

Report of Committee on Needs.

After a careful survey of the whole field, your committee is strongly of the opinion that the needs of the field both present and future, so far as we are able to see them, should be carefully and clearly formulated and so presented by us, both as a body and as individuals, as to leave no doubt in the minds of the Board of Managers as to what we want. For this purpose we believe that our needs should be put in two classes:
REPORTS OF COMMITTEES.

(1) The absolutely imperative needs of the present; and
(2) the needs which according to our present light, appear to be
those that will naturally arise for various reasons during the
next few years.

Furthermore it is the opinion of the committee: (1) in order that
the force of the appeal for immediate needs may in no way be weakened,
that this should be clothed in the strongest language possible and pre-
sented directly to the Board of Managers through the Secretary,
Mr. Huntington; and (2) in order that we may not always appear to be
harping on immediate needs without giving due notice for the future, we
believe that so far as possible a clear statement of the probable needs of
the near future be formulated and presented to Dr. Franklin, the
Foreign Secretary, for his information and guidance. With regard to
this second class however the committee is not prepared to submit a
report at the present time, having felt that such a statement of probable
needs could be formulated more satisfactorily later after more careful
consideration than could be given here and upon receipt of all possible
assistance from the members of the Conference.

We present herewith, therefore, simply those needs which appear
to us as demanding immediate attention, and which pertain only to a more
efficient prosecution of the work now undertaken. We offer them in
two parts with the suggestion that, for greater economy of time, the Con-
ference act upon each part separately, although the relation of the two is
such that the consideration of the one involves more or less the considera-
tion of the other.

I.—THE NEEDS OF THE INDIVIDUAL FIELDS.

A serious consideration of the needs of the individual fields has
brought us to the opinion that it is both impossible and unnecessary to
try to grade the following according to their degree of importance. We
have therefore arranged them alphabetically, and consider them of equal
importance, inasmuch as each one should have immediate attention:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gauhati</td>
<td>...</td>
<td>1 family.*</td>
</tr>
<tr>
<td>Impur</td>
<td>...</td>
<td>2 young ladies (1 nurse and 1 general</td>
</tr>
<tr>
<td></td>
<td></td>
<td>worker); 1 bungalow.</td>
</tr>
<tr>
<td>Jorhat schools</td>
<td>...</td>
<td>A third family; 1 bungalow.</td>
</tr>
</tbody>
</table>

Added by decisions of Conference, but somehow the Committee on
Needs failed to incorporate this in their report:

* Also 1 single lady, 1 bungalow, W.B.F.M.S. (see p. 127, 88), and,
as it would appear, 1 bungalow, A.B.F.M.S.
North Lakhimpur and
Bishnath ... 2 families; 2 bungalows.
Nowgong ... 1 family; 1 bungalow.*
Sadiya ... 1 physician with educational qualifications if possible.
Tura ... 1 family in case for any reason the expectations of Mr. Powle's coming should be disappointed.
Ukhrul ... 1 family; 1 bungalow.
Upper Assam† ... 2 young ladies; 1 bungalow.

II.—THE NEEDS OF THE MISSION AS A WHOLE.

Your committee is firm in the belief that the time has arrived when a readjustment of the administrative work of the Mission is not only advisable, but absolutely necessary. Our reasons for such a belief are in the main two: (1) the general tendency during the last few years on the part of the home administration to increase administrative responsibility on the field, which tendency is increasing rather than decreasing; and (2) the very peculiar conditions obtaining in our Mission and found in no other we believe, which render a thorough union of our workers in complete co-operation exceedingly difficult, if not practically impossible, and which make it therefore peculiarly difficult to assume such responsibility. The present arrangement is most unsatisfactory in its workings in that the new administrative duties are considered a decided imposition by every individual having to perform them, for which there is more ground in our Mission than in others, and consequently justice is done neither to the individual missionary nor to his special work, nor to the new administrative responsibilities, which must be recognized as belonging to the field.

For reasons of economy and general efficiency therefore your committee recommends four things:—

(1) That the Conference recommend to the Board of Managers that some arrangement be made whereby the duties of the Secretary of the Reference Committee and those of the Mission Treasurer may be delegated to a single individual, who shall be expected to give his whole time to the work now performed by these two officers, and to the further task of co-ordinating and unifying our Mission work. (A partial definition of the duties and responsibilities of such an officer is appended.)

(2) That this officer be chosen (by the Conference and Board of Managers co-operating) from the missionaries on the field; and that, in

* Also 1 bungalow for Tika missionary (see p. 110, sec. 7; and p. 83).† Sibsagar (see p. 127).
anticipation of the co-operation of the Board, the Conference proceed at once to set apart one of our number for that work.

(3) That recommendation be made at once by the Conference to the Board of Managers for proper provision for a qualified Indian assistant for the same.

(4) That a new man should be sent out from home as soon as practicable to become a Mission Builder, his duties to be fully defined later.

Respectfully submitted,
REV. W. C. MASON,
REV. Wm. DRING,
REV. L. W. B. JACKMAN,
REV. R. B. LONGWELL,

Committee.

Report of Committee on Expenses of Missionaries attending Conference.

Your Committee on Expenses of Missionaries attending Conference begs to report as follows:—

We find that attempts have been made at various times to obviate the injustice, caused by the heavy expenses, that falls on those living at a distance in attending Conference. For many years the expense was borne by the individual missionaries. Many were thus prevented from attending and lost the helpfulness of fellowship and counsel, and the Conference lost the benefit of their presence.

For several Conferences past half the expense of each one attending has been met by the Board and half by the missionary: while this was a great relief, it did not equalize the burden, but allowed the same injustice to continue though less in amount.

During April 1912 a plan for literally helping to “bear one another’s burdens” was circulated through the Conference by Dr. Crozier and Mr. Harding. This was the best that had come to us up to that time; but in Document B., Section VII of the recommendations of the Conference held at Newton Center, July 10-12, 1912, we find that the suggestion made there and adopted by our Society is in harmony with the Harvard plan, only going further in the offer of the Board to pay half of the total expense of the Conference. That action was as follows:—

(Read Sec. VII of Document B.)

I. (a) In view of this, we recommend that the Assam Mission Conference adopt the plan recommended by the Newton Center Conference provided this plan be approved by the Board of Managers. The plan being that half the entire cost of holding Conference be paid by
the Board and half to be met pro rata by the missionaries attending
the Conference.

(b) That the percentage to be paid by each be calculated as
follows:
The basal salary of young ladies.
The basal salary of unmarried men.
Half the basal salary of married men for either husband or
wife in case both are not present.
The basal salary for married men in case both attend.
For each child attending with parents a percentage of the
allowance for that child.

This to be adjusted by the Treasurer of the Conference, who on,
receipt of all bills from those attending shall strike an average and credit
or debit each missionary as the case may be.

(c) Should the Board of Managers not adopt the above plan,
that any balance in addition to the amount now paid by
the Board be met by those attending, in accordance with
the Harvard plan. (Appended hereto).

Inasmuch as personal habits and ideas of comfort differ so widely
we would recommend:

II. That a scale of expenditure be adopted by the Conference,
this scale being the maximum allowed to any missionary.

We recommend the following scale as a basis:

(1) Second-class fare for each missionary.
(2) Half the amounts actually paid out for food, not to exceed
steam or dak bungalow rates.
(3) All expenses for luggage, carts, coolies, etc.
(4) Expenses for all children, to travel in same class as parents,
allowing half the amounts actually paid out for their food.
(5) One servant if boarding at Conference, two if messing himself.
(6) Third-class fare for servants.
(7) Caracky for servants if same is given on tour and same am-
ounts.

Inasmuch as the above plan in large measure obviates the neces-
sity of holding Conference in a central location on account of the expense
of going to stations in various parts of the field, and as quite a number
have expressed their opinion that they could not favour such a plan if
Conference were regularly held in one station,

III. We recommend that Conference meet each time at a different
station.

Inasmuch as the expenses of the missionaries from Ukhrul are
so much greater than the expenses from any other station and would increase the pro rata expense out of all proportion:

IV. We recommend that the expenses of the Ukhrul missionaries in attending Conference be referred to the Board of Managers by the Committee on Exceptional Expenses, requesting that the amount in excess of the average expense for each one attending a Conference (not including the expense of Ukhrul missionaries in finding the average) be borne by the Board in addition to their half of the total cost. The missionaries from Ukhrul to pay the same amounts as those from other stations.

Respectfully submitted,

A. C. BOWERS,
H. W KIRBY,
FRED W. HARDING,

Committee.

The plan suggested is known as the "Harvard" plan. It may be briefly defined for our purpose as follows:

The "Harvard" plan defined.

The average expense of each one attending the Conference is determined by dividing the total expense by the total number in attendance at Conference. Those whose expenses are less than the average, by reason of proximity to the place of meeting, are charged up by the Mission Treasurer with an amount equal to the difference between the average expense and their actual expense. Those whose expenses are greater than the average, by reason of living at a distance from the place of Conference, are credited by the Mission Treasurer with an amount equal to the excess of their actual expenses over the average expense. That is, each missionary in attendance at Conference will actually pay an amount equal to the average expense of all. The whole matter will simply amount to a few transfers on the Mission Treasurer's books.

**Report of Language Examination Committee.**

Since the Eleventh Session of our Conference, language examinations in our Assam Mission have been held in Ao Naga and Assamese only.

Rev. R. B. Longwell, the Examiner in the former language, reported as follows in April, 1912:

As a result of an examination held at Impur on Friday, March 29th, 1912, Dr. and Mrs. Bailey have both passed their first examination in the Ao Naga language; and Mrs. Longwell at the same time passed the second examination in the same language.
Rev. C. H. Tilden, Rev. G. R. Kampfer, Miss E. M. Holmes, and Miss F. H. Doe have taken examinations in Assamese as follows:

1st—Miss Holmes passed her first-year examination early in January 1912.

2nd—Near the end of January, 1912, Rev. C. H. Tilden and Rev. G. R. Kampfer both passed examinations on the first year's work.

3rd—Mr. Tilden has not yet applied for his second year's examination, but Mr. Kampfer, within the last few days, has passed all the tests of the second year.

4th—In December 1912, Miss F. H. Doe passed her first year's examination.

5th—She has also now at the beginning of her second year, taken examination in three subjects of the second year's curriculum, leaving the remaining subjects to take up later.

No other candidates have applied to your committee for language examinations during 1911 and 1912.

Respectfully submitted,

P. H. MOORE,
Chairman.

Report of Committee appointed to consider Appropriation in Gross and Enlarged Emergency Fund.

Voted to recommend that the Conference elect by ballot a committee of five, consisting of one member from the Garo Hills, one from Lower Assam, one from Upper Assam, and one from Naga Hills, and one from the Women's Societies to study the subject of Autonomy including Appropriation in Gross and enlarged Emergency Fund, and circulate copies of their report to the missionaries as early as practicable.

Respectfully submitted,

P. H. MOORE,
Chairman.

R. B. LONGWELL,
Secretary.

Exceptional Cost of Living in Certain Localities.

Your committee appointed at the Jorhat meeting of the Reference Committee last October to consider according to the request of the Board of Managers the subject of the "Exceptional Cost of Living in Certain Localities or Positions," and to whom the Conference committed the special topic of Mission Ownership of Furniture, and the question of whether the Mission as a whole requires any financial consideration apart from the
basal salary and other provisions as arranged by the Board of Managers submits the following report:

I. In the report of the Joint Committee appointed by the Nellore Conference to study the Cost of Living in British India, it is pointed out that sufficient data was not supplied for a recommendation on the subject of station allowance in Assam, and requested the Board of Managers to ask the Reference Committee to consider this matter more fully. This has been done and we advise—

1. That the Board of Managers make an annual recurring station allowance of $50, and $75, respectively for each missionary residing in Impur and Ukul. It is understood that this means $100, and $150, respectively for each Mission family in these stations.

2. That a special locality allowance of $25 be likewise provided annually for each missionary in Gauhati.

II. On the matter of Mission ownership of furniture your committee recommends that each case presented be specially considered by the Reference Committee for recommendation, but that in no case should the amount granted for this purpose be deducted from the outfit or re-outfit appropriation.

III. Testimony is clear and constant, though not made evident in the report of the Joint Committee on Cost of Living in British India, that the cost of living in Assam is greater than in most or all of the rest of India. The financial embarrassment of a number of the Assam missionaries makes immediate relief urgent and just.

We recommend therefore—

1. That an increase of 15% on the Basal Salary proposed in Enclosure A, I.A, (a) and (b) of the Provision for support of Missionaries be granted to all missionaries in Assam that come under these paragraphs.

2. That in the provision for children on the field the 10% proposed for children from 6 to 12 years of age be extended to cover the first 6 years also.

3. That the provision proposed by the Board to apply when the husband or wife only is on the field be extended to apply when the family is thus divided for health or educational reasons on the field. This shall apply only during the period of separation, and does not apply to the ordinary vacations.

4. That the Option of $1,500 Field Salary (Enclosure A, I.A. (b)) for missionaries having completed twelve years of service on the field at the inception of this plan be made available to all missionaries who came to the field under the regime of 1890.

IV. We hereby express our gratitude to the members of the Newton Center Conference and to the Board of Managers for the careful consideration given to the matters of salary and other provisions for the support of
missionaries, and hereby express our hearty approval of the plan presented by the Board with the above changes.

Respectfully submitted,

REV. A. E. STEPHEN.
REV. R. B. LONGWELL.
DR. G. G. CROZIER.

Report of Committee on Uniform Account Books.

The committee understand the term "Uniform Account Books" to mean uniformity of books, and uniformity of method in keeping books. It raises, in the first instance, the question of the character of the books, shape, size, ruling, and binding; and in the second instance the question as to what method, if any, should obtain in the keeping accounts throughout the Mission. And these considerations seem to raise the primary question:

Is uniformity in Mission Account Books essential or even desirable?—In favour of uniformity the arguments are that it would often avoid confusion, and sometimes hot boxes in the head, for the missionary himself; would render simple the transfer of accounts with their corresponding branches of work from one missionary to another; would inaugurate at least a remote possibility of auditing a missionary's accounts; and for some missionaries would save confusion in the inter-relation of accounts. It might prevent unpleasant experiences between a missionary and his fellow-worker in the same station, or between himself and the Mission Treasurer. And in case of a missionary giving up his work suddenly it would certainly enable his successor to pick up his accounts where he laid them down, which might otherwise be a difficult task. This does not argue that uniformity in account books is essential, but that it is desirable, and there seems to be no argument against it. In Missions like South India where missionaries are frequently changing stations uniformity might be deemed even essential.

In the event of uniformity being adopted:

By what method shall accounts be kept?—If your committee have strong convictions on any part of their subject it is that double entry is the only satisfactory method for Mission account-keeping, whether it be the accounts of the treasurer or of a station or of an individual missionary. The idea that double entry means double work and double time is fallacious. Double entry is a time-saver, and experience proves that any man or woman with ordinary intelligence can master the system in a very short time. The double-entry method of account keeping is the result of expert work in special schools whose single aim is to fit men and women to do business. It has been applied to almost every conceivable type of enterprise, and has stood the test of generations, while attempted short
cuts have almost universally proved disastrous. As a means of checking errors; for ready reference and quick explanation of particular items in one's accounts; and for felicity instead of temperamental paroxysm when making out annual reports, the double-entry method can hardly be improved upon. The Reference Committee has had recently the unpleasant (not to say expensive) task of taking an inventory of and reporting on the working stock in one of our stations where a number of thousands of rupees had gone into mission work but could not be accounted for. Had the missionary in charge kept his books by the double-entry method, and been faithful to the method, both he and the Committee would have been saved this embarrassment. This one case, because of the amount of money involved, became conspicuous. Are there no others?

Should Conference decide for uniformity:

What shall be the character of the books?—On this point your committee are not quite of one mind. Both the card and cabinet systems, and the loose-leaf system have some advantages over bound books. They render easy the elimination of accounts which have discontinued and make it unnecessary to keep our books lumbered up with dead material. They facilitate the transfer of accounts by making it possible to lift out any section of the ledger,—for instance, that containing school accounts or repair account or any subdivision of these,—and pass it over with its necessary cash to another missionary who takes over the corresponding branches of work. Both these systems make for compactness, and the cards combine the virtues of neatness and economy. A soiled or blotted card can be copied and replaced, and the expense of binding is eliminated. Also in the case of cards, one can lay the hand instantly, without turning leaves or looking up an index, upon any particular account.

Bound books, on the other hand, have advantages which some think outweigh all arguments in favour of the other two systems. They make it impossible for the missionary who has not only ideas but also habits of his own to misplace or lose any portion of his accounts. He could lose no time hunting for that important ledger card which he slipped in for a book-mark and buried in his library. If it be desirable that mission accounts be permanently filed the argument is strongly in favour of bound books.

On the size of books also various arguments have been presented. One member of the Committee thinks it a waste of time and money to use anything smaller than foolscap paper, and says the books should contain leaves enough to last from seven to ten years. On the other side small books with pages 5" × 7" or 7" × 9" are much less unwieldy, offer shorter columns to be footed up and do not grow so shabby by usage. In case of accident the smaller books do not represent so much cash value. Whatever may be the size of the pages the committee believe it advisable to bind not less than 150 leaves in a book, and perhaps not more than that.
Good binding is desirable. Even full leather is preferable to half leather, and the books should be stamped on the back, not labelled. Labels do not last.

Ruling for ledgers should be in folios, for all other books in pages only. If 150 leaves be the regulation size of books this would give a ledger 150 folios and other books each 300 pages. The scheme of ruling is, of course, based upon the committee's conviction with regard to the question of method.

Should bound books be adopted as a uniform system for the Assam Mission, the committee would strongly recommend the use of separate ledgers for the various branches of work. This would enable a missionary when turning over any department of his work, to deliver also the ledger belonging to that department, which he could not do if accounts of every branch of work are kept in one ledger. That book of original entries, known as the day-book or "blotter," may be dispensed with provided the journal be made to partake of the nature of a "day-book journal" giving sufficient detailed information to afford ready explanation of any particular item. In many stations auxiliary books would be indispensable. They would be needed to prepare for abbreviated entry in the ledger accounts of particular classes. Stipends, for instance, may be paid four times a month or four hundred times a month. An auxiliary book for stipends should reduce the stipend bill for the whole month to a single item before it is entered in the ledger. This simplified item may or may not pass through the journal on its way to the ledger. An auxiliary book for personal account should by all means be paid for and owned by the missionary. All books for Mission accounts should be paid for and owned by the Mission. They should be standardized in character, should be secured through the Mission Treasurer, and probably for the sake of economy should be purchased from the same company. Contracts for furnishing account books should be placed with a reliable company only.

In a word, the committee are of opinion that uniformity in Mission account books for Assam is not essential but desirable; that double-entry or some adaptation of it is the only acceptable method for account keeping; and that the character or system of books to be used—that is, bound books, loose leaf, or cards with cabinet,—should be determined after discussion by the Conference, and that in any case separate ledgers should be devoted to separate branches of accounts.

Respectfully submitted,
REV. R. B. LONGWELL.
REV. J. M. CARVELL.
REV. F. W. HARDING.
MISS HOLBROOK.
REPORTS OF COMMITTEES.

Committee to examine the different kinds of loose-leaf systems of account books and to recommend to the Reference Committee the kind and size of books to be used.

REV. F. W. HARDING.
REV. WM. DRING.
REV. C. H. TILDEN.
REV. R. B. LONGWELL.

Report of Committee on "Adjudication of Personal Issues."

Your Committee on Composition and Working of Committee of Adjudication of Personal Issues, reports as a matter of duty. They are of the opinion, however, that the Committee on Adjudication is not needed.

Respectfully submitted,

E. G. PHILLIPS.
R. B. LONGWELL.
P. H. MOORE.

Report on the All-India Baptist Congress.

It has been difficult to learn much regarding effort for an All-India Baptist Congress, mainly because little seems to have been done. Dr. Downie of our Telegu Mission wrote that this "Baptist Congress had not made much progress for some years" and that it had been "blocked" "on account of expense." It was hoped, however, that Secretary Anderson of the Baptist Mission Society, who was in England, would "see his Board about it while at home." Mr. Anderson has just returned and says, "No suggestions or arrangements have been made with my Committee at home in regard to an All-India Baptist Congress. I suggest you discuss the possibility of holding such a congress in connection with the Judson Memorial Meeting in Burma and that you definitely ask each Baptist Missionary Society to allocate funds that will take a few of their representative men and women to that historical gathering."

I therefore move that our fraternal delegates to the Judson Centennial in Burma be appointed delegates to an All-India Baptist Congress, should such an organization be formed at that time and place.

(See Minutes, p. 80.)

Respectfully submitted,

M. C. MASON.
Report of Temporary Committee on Religious Education.

Your committee recommends that the Conference elect at its present session a committee to be known as the Committee on Religious Education to be composed of one representative from each language area and to continue till the next session of the Conference.

The duties of the committee shall be two-fold:

1. To investigate the subject of an adequate provision for a continuous course of instruction both in Scripture and in other necessary subjects looking towards increasing the efficiency of the native religious leaders now in the field and those hereafter to enter it without proper preparation.

2. To draw up for the guidance, and where practicable, the immediate use of the various mission bodies in our Conference, such a system of continuous study both for the religious leaders, and also one for the effective inculcation of Christian truth among the church membership, especially among new converts, and for the development of strong Christian character.

Respectfully submitted,

W. C. MASON.


That the wives of missionaries have recently been appointed by our Board at home does not especially induce us in Assam to report at this time, yet some of the work seems worthy of note and a brief statement may be of interest. This work for the women and children is no new one.

First and foremost, the wives and mothers are the home makers, and where else can the cheery, happy atmosphere of the Christian home better count as an object lesson than among these heathen peoples.

In stations where there has been—and still is—but one family many responsibilities fall upon the wife when the missionary himself must be away from the station home—often for periods of some weeks. Overseeing the workmen on the Compound, payment of coolies, keeping of accounts, giving out of medicines, visiting the sick, attending—often superintending—the general weekly prayer meeting, meeting of the women, the teaching of Sunday School classes, instructing one or more Biblewomen, teaching daily classes in the Station School and assisting in the making of a literature—these are some of the ways in which the missionary wives share in the active work of the mission. It seems to be the particular work of the missionary wives in some parts of Assam to have begun the work for women. Before many years there is more than one missionary mother can do.

In Tika, Mrs. P. E. Moore has had an attendance of from 10 to
15 Mikir women at the weekly meetings. The Kindergarten started in November with five little ones has had an average attendance of 21. Sewing and learning to cut out garments is a part of the instruction. The wives of all the village teachers are now Christians; baptisms also from the Sunday School work are mentioned.

Ukhrul.—The work so well begun by Mrs. Pettigrew for the Tangkhul Naga and Kuki women—in the absence of Mrs. Pettigrew during furlough—Mrs. Fox has bravely undertaken to carry on. The school numbers seven girls at present, who are taught sewing and singing.

Mrs. Rivenburg in Kohima, on account of home duties, is unable at present to undertake active work for the Angami Naga women. We are glad that in Mrs. Tanquist, Mrs. Rivenburg is to have an associate.

In Gauhati, both Mrs. Tuttle and Mrs. Kampfer have had their time fully occupied with home duties. The sympathies of these mothers have made both friends in deed when just such a friend was sorely needed. The individual work which comes to the door finds wise and helpful counsel. Both have part in Sunday School work. Mrs. Witter, now added to the Gauhati group, has already made herself useful in many ways.

Mrs. Bowers in Goalpara accompanies her husband in the motor boat and assists in the touring carried on in this way.

Sadiya.—Mrs. Jackman has from the beginning conducted a combined Bible class and prayer meeting for the women. At present 18 Christian women attend this and also her S.S. class, only three of whom are able to read. Three passed the All-India S.S. Examination. In Mrs. Jackman’s absence from the station Mrs. Kirby has so far as possible kept up this work and has had charge of the station school. She teaches the children, having also had a Kindergarten class for a short time, and helps her husband in medical work for purdah women. Both call in the homes.

At Impur, Mrs. Longwell during part of the year conducted the women’s weekly prayer meeting and taught the children’s S.S. class. She has taught one of the older school girls to play the organ, who is now organist in the S.S. and also played the organ for some of the sessions of the last Ao Naga Association. In the medical work Mrs. Longwell has given assistance. Mrs. Bailey has taught two classes in the Impur Training School, and during the past summer had the school girls’ sewing class, also the children’s S.S. class. She has given special attention to training two of the older school girls for teachers in the Training School. Both Mrs. Longwell and Mrs. Bailey have accompanied their husbands on tour. Mrs. Smith is heartily welcomed to the work for the Ao Naga women and will readily make for herself a place.

At Sibsagar, Mrs. Petrick with her excellent knowledge of Hindi teaches the tea-garden women, doing an excellent work for them on
tour with her husband. Through not knowing the Assamese she is unable to do much for the women of Sibsagar; she calls in their homes.

At North Lakhimpur, Mrs. Firth has had the care of orphan children upon her heart and now mothers some 19 of them, turning away many for lack of money and equipment.

At Golaghat, Mrs. Swanson, after four years' furlough, now takes up her special line of house-to-house visitation, direction of two Bible women, prayer meeting and large S.S. class for women. Mrs. Carvell had charge of much of this work in the absence of Mrs. Swanson.

At Nowgong, Mrs. Moore, who is now on furlough, loved especially to do evangelistic work among the children on her afternoon walks.

At Tura, every woman has had some part in work for Garo women and children in S.S. and women's meeting. Mrs. Phillips, besides her fine S.S. class for women, has done considerable literary work. This past year Mrs. Mason, besides her literary work, has given special time to teaching a girl who had finished the Middle English school to prepare her for future study in Calcutta or in Nowgong. Mrs. Crozier was chosen leader in the organized effort of the Christian women in Tura. She has taught several Bible classes and has acted as Secretary for the Sunday Schools of the District. Mrs. Harding has taught some of the mothers to sew and to read, giving them part of each forenoon for a long time. Both these ladies have also gone on tours with their husbands and visited remote villages never before entered by white women. In the hills it is impossible for women to go on long tours alone.

Respectfully submitted,

BERNIE B. LONGWELL.
MABEL B. CROZIER.


In quoting the Chief Inspector of Education recently, the Government Inspectress for Assam said, "It is clear that education in Assam is either going forward with a bound in the immediate future, or it isn't going at all." This is only one of the many indications of the present opportunity for a rapid advance along the line of women's work in this province. In view of the urgent need for trained native women assistants which is everywhere apparent in our stations, in view of the pressing demand for immediate activity along educational lines, and in view of the fact that we have taken upon ourselves a solemn obligation to evangelize the Assam Valley and surrounding hills within our own generation, your
committee beg to submit the following programme of the women's share in this advance.

Educational.

One boarding school is needed for higher education, to supply the stations in the plains with trained women for educational and evangelistic work, to supply such training for the hills also, so far as possible, and to supply teachers for Government schools. The boarding school, at Nowgong is rapidly developing into such a school as this. This school should advance, as rapidly as may seem wise, through the stages of Middle English and High School curriculum, with Normal Training and Bible Women’s Training Department. There should be always at least three women at this school, two educationalists and one evangelist.

There should be, at least, two other strong boarding schools at convenient centres in the plains, these schools to limit their curricula for the present to primary standards, not above the fourth. One of these boarding schools should be at Gauhati, the other at Sibsagar. The Gauhati School will draw from the Kamrup District, the various districts on the north bank, and so much of the Goalpara District as is not provided for by the Tura system of schools. The plans for this school, aside from the primary department, include an orphanage and a widows' home. This orphanage should receive children from all over the mission where there is no other provision for keeping the children. These children should be kept until they are of the proper age to enter school, then be sent to the boarding school representing the district from which they first came, each district being responsible for its own children from the time they leave the orphanage. No children above five years of age should be sent to this orphanage. The orphanage would receive boys as well as girls unless there were some very special objection, but when they become five years of age, the boys should be sent to Jorhat. This orphanage should in no way interfere with the work which Mrs. Firth is doing at North Lakhimpur, as we believe that Mrs. Firth should be encouraged and supported financially in any work which she is willing to undertake along that line, although it does not seem wise at present to send representatives of the Woman’s Board to North Lakhimpur. There should be three women located permanently at the Gauhati School, two educational, one evangelistic.

The second of these boarding schools should be located at Sibsagar, drawing from the Assamese-speaking peoples in Upper Assam, notably Golaghat, Sibsagar and Sadiya. There should be at least two women constantly at this school, one educational, one evangelistic.

As a general policy for the hills, we recommend that the missionary wives should be encouraged and supported in establishing educational work as they have the time and inclination to do such work, and that these schools should be taken over by representatives of the Woman’s
Boards when the development of the work at the several stations demands such a transfer. The school at Impur has apparently reached such a stage of development. Therefore we recommend that the woman's department of our Foreign Missionary Society should assume fuller responsibility in the interest of this school, and should provide a well qualified young woman to undertake the further building up of the school.

We recommend that the girls in the hill districts be given equal opportunity with the boys. This involves immediate provision for dormitory extension at Tura.

**Evangelistic.**

As already outlined, we recommend that one evangelistic woman missionary be connected with each plains station where there is a boarding school. She is invaluable in securing the confidence of the people and giving them educational ideals.

Even under this arrangement there are still needy fields, such as the Golaghat field, where the opportunity is great and the call is urgent for aggressive evangelistic work among the women. In spite of the splendid work which has been done and is being done by missionary wives, they cannot, in the very nature of their position, be depended upon to push this work continuously and systematically. Moreover, it is positively essential that there should be someone in the Mission who could be quickly and conveniently transferred to undertake responsibility in either of the boarding schools in case of vacancy through furlough, illness, or any other cause, thus insuring against the unfortunate and deplorable conditions under which the women's work in Assam and other places has been obliged to struggle at times. We therefore recommend that two all-round, well-equipped women, qualified for either educational or evangelistic work, should be appointed to tour in Upper Assam, where they may be most needed, their headquarters to be at Golaghat. These women will thus not only be doing a great evangelistic work among the otherwise neglected women of our fields, but they will be available for service at either of the three established stations, in any special emergency. These women should be appointed before the first expiration of term of any of the representatives of the Women's Boards, now on the field.

**Medical.**

As a general policy we would suggest a trained nurse in connection with each hospital, and also urge an elementary nurses' training department in connection with each hospital, that girls may be encouraged to give their lives to the saving ministry of healing among the women of their own people, and that the principles of sanitation and hygiene may strengthen the gospel message. As an advance in this direction we urge the immediate appointment of one trained nurse for Dr. Bailey's hospital at Impur.
SUMMARY OF THE PRESENT CALLS OF ASSAM TO THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY AND THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST.

In 1913—
One trained nurse for Impur.
One educationalist for Impur.
One educationalist for Gauhati.
One evangelist for Sibsagar.
One educationalist for Sibsagar.

In 1914 or 1915—
Two educationally, evangelistically qualified women for Upper Assam.

PROPERTY NEEDED IN THIS PROGRAM—
Gauhati.
Bungalow.
Dormitory.
School building.
Building for widows and orphans.

Impur.
Bungalow.

Tura.
Dormitory extension.

Sibsagar.
Bungalow.

Golaghat.
Bungalow.

Nowgong.
Bungalow.

Respectfully submitted,

FLORENCE H. DOE,
(Chairman.)

ISABELLE WILSON.

BERNIE B. LONGWELL.

MABEL B. CROZIER.

DELIGHT R. JACKMAN.

REPORT OF COMMITTEE ON RECOMMENDATIONS WITH REFERENCE TO THE GIRLS' SCHOOL AT NOWGONG.

The committee appointed by the Chair to present recommendations with reference to the Mission Girls' School at Nowgong wishes to report as follows:
I. That an Advisory Council be appointed, called The Advisory Council of the Mission Girls' School of Nowgong, to determine the relations between the school and the various Districts sending girls to the school. That members of this Council consist of one representative from the Garo Hills section, one from the Lower Assam section, one from the Upper Assam section, and one from the Naga Hills, together with the Manager and the Lady Superintendent of the school.

II. That the duties of this Council be—

(a) To regulate matters regarding boarding fees.
(b) To determine matters pertaining to the condition of health of the children sent.
(c) To determine the relative responsibility of the school and the parent or guardian to a child sent.

III. In case of disagreement between the missionary in charge of a District from which a child is sent, and the Management of the school, the case should be referred to the Council.

The Council shall not have the power to compel the Management to receive or retain a pupil, but in the case of a withdrawal the final decision shall rest with the Council.

IV. The Council shall do its utmost to arouse interest in the school and to enlist new pupils.

V. This Council shall have a chairman and a secretary.

We nominate the following members to serve on the Council: Miss Isabel Wilson, Mrs. O. L. Swanson, Mrs. Wm. Smith, Miss Ella Bond.

Respectfully submitted,
(Sd.) MRS. A. J. TUTTLE.
MISS FLORENCE DOE.
MISS ISABEL WILSON.
REV. P. H. MOORE.
MRS. G. R. KAMPFER.

Report of the Committee on the Publication of the Conference Reports.

The committee deem it advisable to print the Conference report in three divisions, the first part of the report to consist of a compilation of the work of the whole field, the second part to consist of reports from the individual stations embracing the different branches of the work as Evangelistic work, Educational work, Medical work, and Women's work; the third part to consist of Conference Minutes and Committee reports.

The first division should be printed in a form suitable for extensive
distribution in the home-land, the second part should be so printed that any individual missionary wishing a number of copies setting forth his own work, can have as many leaflets as he wishes. Each branch of missionary work should be written in a paragraph not exceeding about 600 words or the equal of one page. Where the work of several missionaries combines to constitute one branch, the amount of space for that branch may be greater, amounting to 400 or 500 words for each missionary. This will make it necessary for each station to provide an abstract for publication.

Respectfully submitted,

G. R. KAMPFER.

WM. SMITH.
CONSTITUTION.

ARTICLE I.
This body shall be called the Assam Baptist Missionary Conference.

ARTICLE II.
It shall be composed of the Missionaries of the Assam Baptist Mission.

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

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

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

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

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

**BY-LAWS.**

**ARTICLE I.**

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

**ARTICLE II.**

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

**ARTICLE III.**

(Omitted.)

**ARTICLE IV.**

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

**ARTICLE V.**

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

**ARTICLE VI.**

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

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

*Duties of the Committee.*—1. The Committee shall meet immediately after election and organize and elect the Corresponding Secretary of the Conference.
2. The Chairman acting jointly with the Correspondence Secretary of the Conference is hereby empowered to call a meeting of the Committee and shall call a meeting whenever so requested in writing by three of its members. Four members constitute a quorum.

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

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

5. (a) A copy of all recommendations of the Committee shall be supplied by the Corresponding Secretary to each member of the Conference within one month of the date of action, or two months after the meeting which takes place in connection with the Conference. (b) Except as prescribed in the next paragraph, no recommendation of the Committee of Reference shall require a vote of the Conference before it is sent to the Executive Committee. (c) Anyone, when presenting a matter to the Committee of Reference for recommendation, may request that the action of the Committee on his item be brought before the Conference for vote; or anyone may request in writing that any specified portion of the recommendation be brought before the Conference for vote at any time before the close of the Conference in session, after the Corresponding Secretary has presented the recommendations of the Committee, or within the prescribed time after the Corresponding Secretary has mailed the report in question to the members of the Conference for information, provided this request shall have reached the Corresponding Secretary within the specified month; but no one after the close of Conference shall request further action on such matters as have been before the Conference in session, except that any absent member may request such vote on matters pertaining to himself or his work, provided, however, that no such vote shall be had on questions treated as urgent. (d) When the votes of the Conference are called for in regard to proposed recommendations, the Corresponding Secretary of the Conference shall declare the result of the vote as soon as a majority of the
whole number of possible votes shall have been cast on either side. At the end of one month after circulating the call for votes, the result, if not previously announced, shall be announced according to the majority of the votes cast. Recommendations voted down by the Conference shall not be officially communicated to the American Baptist Missionary Union.

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

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

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

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

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

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

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

Duties of the Committee.—1. The Property Committee shall deal with technical financial questions submitted to them by the Executive
Committee, or the Committee of Reference, or by individual Missionaries acting under the general plans of the Executive Committee. It shall be their duty also to have charge of sanitaria 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.

Note.—While this Constitution is in need of revision in many respects, yet for want of a better one it was thought best to include it in this volume. A committee was appointed to revise it but has not been able to finish its work and requested more time, and will report during the year, so that by the next session a revised Constitution can be adopted.
| Name of Station | Men. | Women | Unmarried | Married | Total Missions. | Native Preachers: Ordained and Unordained | Other Native Workers | Total Native Workers | Total Native Educated | Total Churches (Ordinary and Unaided) | Total Churches (Self-Supporting) | Church Buildings and Chapels | Total Income from Regular Worship | Church Members. | Added by Baptism during the year. | Church Building. | Total Places of Regular Worship. | Sunday Schools. | Church Membership. | Total Number under Instruction in the Field. | Pupils in Training Schools. | Pupils Day Schools only | Church Grants to Schools. | Government Grants to Schools. | For Missions and Residences. | Total Native Contributions. | Total Number of Hospital Beds. | Total Number of Dispensaries. | Total Number of Patients Treated. | Total Number of Treatments. | Total Expenditure Including Assistants. | Receipts in Rs. | Receipts in Rs. |
|----------------|-----|-------|-----------|---------|----------------|---------------------------------------------|---------------------|---------------------|---------------------|-------------------------------------|----------------------------------|-----------------------------|----------------------------------|-------------------|--------------------------------|-----------------|---------------------|----------------------|-------------------------------|------------------|---------------------|---------------------------------|---------------------------|-----------------|-------------------|--------------------------|----------------|----------------|----------------|--------------------------|------------------|----------------|
| Sibsagar       | 2   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Nowgong       | 2   | 2     | 3         |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Guhara        | 4   | 3     | 2         |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Golapara      | 1   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Kohima        | 1   | 1     | 1         |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| North Lakhimpur| 1   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Ukhrul        | 2   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Tura          | 4   | 4     | 3         | 1       |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Impur         | 2   | 2     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Sadar         | 1   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Golaghat      | 1   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| Jorhat        | 1   | 1     |           |         |                |                                             |                     |                     |                     |                                    |                                  |                             |                                   |                    |                                 |                   |                           |                       |                               |                  |                     |                                |                          |                 |                   |                         |                  |                 |
| **Total**     | 23  | 18    | 8         | 4       | 48             | 106                                              | 232                 | 386                 | 120                 | 45                        | 170                                                   | 225                                                   | 11,891                                       | 11,783                                      | 183,702                                    | 559                                                                       | 129,450                                     | 22,565                                    | 241,010                                    | 5,819                                                                 | 229,569                                  | 16,758                                    | 1                                                                         | 2                                           | 8812                                           | 11,062                                       | 47,018                                     | 3211                                      |
ASSAM FOR CHRIST.

1. "Assam for Christ!" Hark! the challenge resounding
   High over mountain, and valley and plain,—
   All the dark forces of treason confounding,—
   Christ is advancing to conquer and reign!

   *Chorus*: Rally, co-labourers! Swell out the chorus,
           Trusting in God, and renewing your tryst!
           Bright gleams the banner that's marching before us,
           Claiming the victory—"Assam for Christ!"

2. Men of the Cov'nant! in glad attestation
   Setting your seal to the bond of the Lord,
   Follow your fathers in high consecration,
   Filled with His Spirit, believing His word.

   *Chorus*.

3. Sons of the martyrs! Be this your ambition,
   Moved by the purpose their mem'ry inspires,
   Calmly confronting the world's opposition,
   Bravely to follow your patriot sires!

   *Chorus*.

4. Brothers and sisters in Christian endeavour,
   Loving and earnest, loyal-hearted and true,
   Bound in a union that nothing can sever,
   Forces of evil each help to subdue.

   *Chorus*.

5. "Assam for Christ!"—from the cot to the palace!
   "Assam for Christ!" Pass the watchword along,
   Till from her mountains, her glens, and her valleys,
   Assam united shall join in our song!

   *Chorus*.

   Rev. W. E. Witter, D.D.