The Work

of

The Assam Baptist Mission

as reported by

The Missionaries

at the

Jorhat Conference

December 2-10

1926.
# CONTENTS.

## THE PLAINS.

### I. GAUHATI.

1. Field Report (including Goalpara and Mongaldoi).  
   By O. L. Swanson  
   Page 4

2. Lewis Memorial Hostel.  
   By C. E. Olney  
   Page 5

3. Satri-Bari (W. A. B. F. M. S.)  
   (a) Evangelistic Work.  
   By Isabella Wilson  
   Page 6
   (b) The Reeder Memorial Home.  
   By Isabella Wilson  
   Page 7
   (c) Mission Girls' School.  
   By E. Ruth Paul  
   Page 10
   (d) Woman's Hospital.  
   By Millie M. Marvin  
   Page 12

### II. NOWGONG.

1. Field Report.  
   By F. Gilson  
   Page 14

   By E. Elizabeth Vickland  
   Page 15

### III. GOLAGHAT.

1. Field Report.  
   By O. L. Swanson  
   Page 18

   By Marion J. Tait  
   Page 20

### IV. JORHAT.

   By V H. Sword and J. A. Ahlquist  
   Page 21

   By H. W. Kirby  
   Page 25

   By Anna E. Long  
   Page 28

4. Evangelistic Work.  
   By A. E. Long for Victoria Christenson  
   Page 30

### V. NORTH LAKHIMPUR.

Field Report for North Lakhimpur and Darrang.  
By John Firth  
Page 33

### VI. SIBSAGAR.

Field Report.  
By A. C. Bowers  
Page 35
VII. SADIYA. Page

Field Report.
By John Selander ... ... 39

THE HILLS.

I. MIKIR HILLS.

Field Report.
By W. R. Hutton ... ... 41

II. NAGA HILLS AND MANIPUR STATE.

1. Kohima.
   (a) Field Report.
       By J. E. Tanquist ... ... 47
   (b) Educational Report.
       By J. E. Tanquist ... ... 50

2. Kangpokpi.
   (a) Field Report.
       By W. Pettigrew ... ... 53
   (b) Educational Work.
       By W. Pettigrew ... ... 56
   (c) Evangelistic and Educational Report of
       North East Area of Manipur State.
       By G. G. Crozier ... ... 58
       Medical Report (Manipur State) ... ... 60

3. Impur.
   (a) Evangelistic Report for Impur and Furkating.
       By R. B. Longwell ... ... 63
   (b) Medical Report.
       By R. B. Longwell ... ... 66
   (c) The Impur Mission Training School.
       By E. May Stevenson for E. A. Masales 66
   (d) The Girls' School.
       By E. May Stevenson ... ... 67

GARO HILLS—TURA.

1. W. A. B. F. M. S. at Tura.
   By L. M. Holbrook ... ... 68

2. Evangelistic Works.
   By R. H. Ewing ... ... 72

3. Primary School in the Garo Hills.
   By W. A. Phillips ... ... 75

   By W. A. Phillips ... ... 77
FOREWORD.

Assam is larger than Michigan with more than twice the population. The Census Report notes 167 different languages, not including numerous dialects, and says, "There is probably no country in the world which affords a richer field for the philologist than Assam."

The reports have been arranged under two main headings—
The Plains and the Hills:

THE PLAINS STATIONS.

Beautifully situated on the great Brahmaputra River is Gauhati, one of the largest towns in Assam and the site of a famous temple visited by thousands of Hindu pilgrims. The large compound on the bank of the river was established by Rev. Cyrus Barker. Out from Gauhati on the north and south banks of the Brahmaputra are thousands of Christians among plains Garos, Kacharis and other tribes.

Four and one half hours up the railway is Nowgong on a branch towards the river. This is one of the oldest stations in Assam and is sacred with the memory of such names as Bronson, Scott, Moore. Our Mission has here one of the best Girls' Schools in the province, which recently celebrated its jubilee. To its Normal Training Department are sent girls from nearly all of our stations representing many tribes.

Golaghat four miles from the railway at Furkating and connected by bus line is in the midst of vast tea-gardens. Here Mr. and Mrs. Swanson live, and out from here they have traveled first with ox-carts and bicycle, then ponies and now with a fine new Ford, and have planted churches throughout this broad and beautiful valley. The proud Assamese as well as the humble tea-garden coolies from distant parts of India are numbered among the many converts.

Twenty-six miles from here by motor, situated on another branch of the railroad, is Jorhat, an important Government centre. To Jorhat the whole mission looks with hope; for to the group of schools centered here nearly every station sends boys to be trained as future leaders. Here also is the beginning of what is hoped may become a great mission.
hospital plant. Drs. Kirby and Ahlquist will make a fine
team for such a plant.

Across the Brahmaputra from Jorhat is North Lakhimpur,
our only station on that side of the river. The churches of
this field are made up largely of ex tea-garden coolies.

Beautiful Sibsagar station with its charming mission
bungalow situated on the side of a lovely tank and near great
Hindu temples is another of our very oldest stations, where
some of the first converts in Assam were won. It is on still
another branch of the railway and in the midst of miles of
tea-gardens.

All through the Valley, especially in the lower part are
many of the pure Assamese, who are Hindus or Mohammedans
by religion, for whom our Mission so far has been able to do
very little aggressive work. The greater part of these vast
untouched multitudes lying between the Brahmaputra River
and the Himalayan foothills have scarcely heard a word of
the Gospel. In order to reach them and also to shepherd
our new converts in the Mongoldai and Darriang fields we
need a few more stations and missionaries located in the
North Bank, Kamrup, Mongoldai, and Darriang fields.

THE HILL STATIONS.

The Garos situated in the big bend of the Brahmaputra
at the western end of Assam are the first of the series of hill
tribes. Tura station has just celebrated its jubilee. The
names of Mason and Phillips will always be associated with
the marvelous transformation of these headhunters. There
are now more than 10,000 baptized Garo Christians in the
hills, and several thousands more in Bengal and the plains of
Assam. New converts are being baptized at the rate of about
1,000 a year in the hills alone. Garo youths are eagerly
seeking an education. Miss Holbrook tells in her wonderful
report of changes she has seen in the education of girls in
her twenty years at Tura.

Next in line are the Khussi Hills where the Welsh
Presbyterians have done such an outstanding work.

The Mikirs are very scattered. Their hills can be seen on
both sides of the railway for several hours. It has been difficult
to find a good place where missionaries could dwell among
them and reach the whole tribe; but wherever they have come
into real contact with the people, there are many believers.
The graves at Tika bear silent testimony to sacrificial
attempts to reach this tribe. Mr. and Mrs. Hutton who have
been set aside for the Mikirs are at present residing at
Furkating which is nearer, however, to the Lhota Naga Hills, and was opened for that tribe.

The Naga tribes are many and cover a large territory. These tribes have very different languages and each language has usually several dialects; yet certain similarities in language, customs, and appearance put them under the general name, Naga. Kohima station is 46 miles from the railway on a wonderful motor-car road. It is strategically located among the proud Angami Nagas high in the mountains at the Government headquarters for the Naga Hills. There are also Bengma Nagas, Kacha Nagas, Sema Nagas and Kukis in this district. Kukis are not Nagas but more closely related to the Chins of Burma. At Kohima Dr. Rivenburg for many years put his life into a school. As a result there are teachers now available for a Christian High School there to serve all the Naga Hills. The reports of both the Kohima and the Impur missionaries tell glad news of about 600 baptisms among the Sema Nagas who live mainly between the Kohima and Impur fields; another illustration of the self-propagating nature of the Gospel.

Sixty miles farther south along this same mountain road is Kamppokpi, the new mission station for the Native State of Manipur, to replace Ukhrul, where Mr. and Mrs. Pettigrew lived and labored in great isolation for twenty-five years. Ukhrul, is now an out-station among the Tangkhul Nagas, the first hill tribe to receive the Gospel in Manipur. The Work has extended to Kukis, Analis, and Kabui and Kacha Nagas; but the mission is not allowed to evangelize the staunch Hindu Manipuris in the central valley, and a part of the mountain sections also are still closed.

One hundred miles north east from Kohima and 50 miles from the railroad is Impur in the Ao Naga tribe. Impur has also celebrated its jubilee this year. Fifty years ago Dr. Clark risked his life among these headhunters, but now they are practically evangelized, though much yet remains to be done in training leaders for this and adjacent tribes.

The following reports were written for the Mission Conference only and not for home readers. Perhaps some would have been a little fuller had the writers thought of their being published. Often we feel that could you in the home churches see the need and the opportunities as we missionaries see them in this fruitful field of Assam, we would not lack as we do now, money and consecrated men and women. Pray that we may not have to retrench but that we may be able to enlarge our borders, and that the Lord of the harvest may thrust forth more laborers into these whitened fields.
I. Gauhati.

Report from Gauhati North Bank, South Bank, Goalpara, and Mongoldai Fields.

O. L. Swanson.

The fields in Lower Assam having been left vacant by the going on furlough of Messrs Kempfer and Stephen, I was asked for the second time to have the oversight of these fields. You can readily understand how impossible it is for one man to do the much needed work, living two hundred miles or more away from the fields of action, and holding a work large enough for any one man in Upper Assam. The work has been taken care of these seven months mostly by correspondence—receiving reports from workers, i.e. school teachers, church pastors and evangelists. In return many letters of advice have had to be written, payments made to workers by post office money order, etc. I would call this "Managing mission work from the verendah," which to me is not satisfactory.

However three visits have been made to Gauhati town during these months, at which time conferences have been held by meeting with workers from these fields. Rev. Tanuram Saikia with Ranuka Marak have visited and made tours, specially in the Mongoldai field. In the reports which they have brought, I am more confident than ever that the Indian brethren are capable of settling church quarrels in which a missionary may have been able to accomplish but very little. The last report from the Mongoldai field is that the two disturbing parties in the association have decided to put their differences aside and in the future work harmoniously together.

Up to the time of writing this report I have not been able to procure the total number of baptisms. In Mongoldai the additions by baptism are greater than on the other two fields i.e. Kamrup and Goalpara. In one village alone the number reached 69.

The Bible Conference.

The Bible Conference, held in Gauhati during the month of October, proved to be a great meeting in many ways.
The number attending reached a high mark; more than eighty persons. Representatives had come from Kamrup South and North Bank, from Goalpara, and Mongoldai. The greater number came from the latter field and were mostly Kachari people. That the Conference became such a success was largely due to the efficient help of Dr. Tuttle who had just arrived from furlough in America. During the last week of the Conference Mr. Sword was present and gave valuable help, which was appreciated by all. Also the Indian brethren Nyai Chandra Das and Tonuram Saikia must be mentioned as assisting in giving instruction on practical subjects pertaining to the life of the church. Preaching, selling Gospels and distributing tracts to great multitudes of people during the “Durga Puja” holidays in Gauhati which will be remembered by the workers as a real experience which brought great joy to all that participated.

Schools.

As far as I can learn from the written reports the schools are fairly well attended. The Middle English School of Burigoan of Mongoldai district has a large attendance of one hundred and twenty boys and girls, with seven teachers mostly paid from mission funds. Several village schools receive their support from the Local Board.

In my estimation the great need in all these fields is to have several missionary families “on the job” making frequent visits to the churches, helping on every hand to push the work of Jesus Christ into all these open doors.

Lewis Memorial Hostel.

Charles E. Olney.

From the student point of view the Lewis Memorial Hostel would seem to be as popular and successful as ever. From a large list of applicants twenty-four Christians, six Hindus and two Animists were granted seats. That four of these boys were willing to live in the Infirmary, two in the screened off office on the 1st floor, and one in an empty servant’s house proves the statement I’m sure.
Again the Khasis predominate; but the one Ao Naga and the three Garos from our Baptist fields make up in quality what they lack in numbers. With the Hindus little or no visible progress was made. They avoid my Sunday School class, but do attend somewhat the Sunday Vesper services that their classmates conduct in the Hostel auditorium. However even here they quietly withdraw if any missionary is present either as a listener or to address them.

I'm afraid that this work needs a far more tactful, firm, friendly, evangelistic spirit than is being found in the present substitute superintendent.

W A. B. F. M. S., Satri-Bari, Gauhati.

Evangelistic Work.

Miss Isabella Wilson.

Workers.

1 Evangelist.

Trying to do two things at one time, when a Widows Home and Orphanage is to be considered has made it impossible to give the time and thought to the outside work that one could do were she free to do so. I have not done the work of two people but I have done the best I could. That means the evangelistic work has suffered as far as I am concerned. But I have a very fine evangelist and he has done excellent work this past year.

Being tied with the women and children it has simply been out of the question to visit the Christian villages in the district. But I did the next best thing to get in touch with our women, and as often as I could in company with the evangelist we made week-end visits to Boko thirty-eight miles from Gauhati. Here they hold a large weekly market to which many of our Christians come from the distant villages and a number stay over night taking shelter under the trees. One object in making these visits was to get in touch with the old Satri Bari girls and the women as they came to the market. Many of them I met and we discussed village problems and how to best advance them. Advice and suggestions were given as to what they could do as their part in helping to make the Church life better. One of our Satri Bari girls came to me to talk over some matters while on one of these Boko

A. P. WORKS.
trips, and as it was a sad message, I asked her why she did not talk to the touring missionary while he was in the village and at once she replied, “He is a mau. could I tell him the things in my heart?”

I am strongly of the opinion that this work should be provided for so that most of the time one woman could be out in these distant villages.

On our way back to Guwahati from Boko we sometimes spend Sunday at another place where they have a large Sunday market. All sorts of people come and Bible portions in six languages are sold. We get willing buyers and especially Bengali and Hindi literature is asked for.

During the year the markets close to Guwahati and also those several miles out of the station have been regularly visited and we have noticed a more friendly attitude of the people to the Gospel teaching.

The evangelist has visited the Babus in their own homes and in most places he has been welcomed. They have asked especially for English tracts as they liked Mr. Jewson’s articles. The evangelist has spoken of the changed attitude too, among some of these educated men, but on the other hand the evangelist is a man who can talk in such a way as to command respect. I have heard several say he was a good man and that they liked to talk with him. I feel that the Gospel Message carried with such a one will have results.

As time and strength permitted, visits were made in the homes in town and near by villages. The women seemed glad to have me call and a number asked why I did not come oftener. It takes time for this kind of work and that was what I did not have, especially, when one must go prepared with a message she wishes to give.

A class has been conducted one evening during the week to teach the S. S. teachers the lesson. This was interesting and I trust helped the teachers in further preparation for their class work. A Bible class was held two days a week and is open for all who care to come. At present the evangelist and six women are taking an Old Testament course.

So, in spite of shortage of workers and not the best of health part of the time, the seed has been sown and what the harvest will be is known only to the Master of the vineyard.

**THE REEDER MEMORIAL HOMES.**

During the year five women and twelve children have been in the Homes.

The present number is one woman and ten children.
THE WOMEN.

According to our custom in the Homes all the house work and the entire care of the children has been in the hands of the women. This is a part of the training and any one who is acquainted with home life in India will understand what this involves.

A regular course in Bible study has been given and one woman very nicely put into practical use in the Homes what she received in the class. She led the family prayers morning and evening for the women besides giving them Bible teaching in the evening.

Weaving was taught and as one widow had learned to do plain work she was able to teach the others, thus doing away with the weaving teacher for the time-being. The plan is for each woman to have her own loom and, outside of weaving hours, whenever she has any spare time, she can work at her own loom. They are given a small commission on work sold. The weaving this year was not popular. One woman started to learn but could do nothing with it, but on the other hand she was excelent on compound work, and the result was the lawns around the cottages generally looked neat and tidy. She was also good at dhobi work and I was always sure of the children's clothes being clean. One woman could weave, but disliked it so much she was allowed to use her talent in the cook house where she excelled. The result was that children had good, plain, nourishing food well cooked. She is a young girl who had fallen in sin and is still in her teens. She came to me from one of our schools, as they could not get her to do much with her lessons. No one who has been in the Homes has made has much progress and shown a change in her life as much as this girl. Three months ago she was received into the Gauhati Church. She certainly has made good.

One widow would have made a good matron for any school, had it not been for her temper and quarrelsome nature. After three years in the Home I had to dismiss her much to my regret. An arrangement was made with the Civil Surgeon for her to work under the Lady Doctor in the Charitable Hospital in Gauhati and learn all she could in this way. I hear she is doing well but they too have noticed her temper which is against her. She has the chance to make good and if she behaves, she can do a good work among the patients by witnessing for Christ. One Hindu woman with her illegitimate child was in the Home for nine months but she was so coarse and vulgar in so many ways I felt
that I could no longer keep her with the children; so she was sent to the Salvation Army in Calcutta. One homeless woman who was with us for a year was married in November. One woman died.

I feel that all these women who have been in the Home have been helped and some have grown and developed more than others. I also know that some left the Home much better than when they entered. They have had a good start, and if they continue to be better women and have the desire to be so, they can make good wherever they are and be not only a blessing to themselves but to others too.

THE CHILDREN.

The children at present range from 2-7 years of age and five attend school.

We try to have everything as near the village life as possible; so there is a home atmosphere to the place. Some of the children are now beginning to be a help in the Homes so this year we have given each child some special work to do as its share of the household duties. Our boy of seven brings all the wood for the cook house besides doing other things. The little girls sweep the cottages and cook house and are now learning to carry water in very small buckets. The very small ones play with the baby and they understand that it is their place to care for him and see that he does not get into mischief, altho sometimes the whole bunch does get into mischief, especially if a bucket of water is near and no one to see what is going on. There is always a woman present with the children who works with them thus showing them how to do things. We feel that this early training will teach the children the dignity of labor, and to help others, thus thinking less of themselves.

Just before the evening meal we have the Children's hour. They sit in a circle around the one who leads. A Bible story suitable for a child to understand is told. Then they sing their own little songs and after a prayer by the leader, they all sing together their own little prayer of four lines. At this service of about twenty minutes they are taught to be reverent.

They are a happy little bunch, real children in every way, full of fun and mischief. If the best that is in them can be brought out and they be guided and trained in the right way, I feel that these little lives will develop into some good material that we can use to advantage in the days to come.
Mission Girls School.

E. Ruth Paul.

This has been a good year for the Mission Girls' School at Satri-Bari. The present enrollment is 125, 66 of whom are in the kindergarten and 59 in the Primary and Middle school.

Of the 125 at present enrolled are 57 Christians, 64 Hindus and 4 Mohammedans.

Of the 57 Christian pupils, 17 are Assamese, 13 Garos, 7 Kacharis, 4 Mikirs and 6 Nepalese.

Other races represented are Oriya, Bhuyia, Miri, Daphla, and Khasi.

We have four faithful and able Christian girls as teachers who have had Senior training at Nowgong. The Headmaster and one other teacher are Hindus and there are two assistants in the kindergarten, one a Christian and the other a Hindu. The atmosphere of the school is thoroughly Christian. Bible lessons are attended by all, some of the best pupils being among the Hindu boys and girls. The daily chapel is conducted in turn by the Christian teachers who have taken a great interest in making these periods both instructive and devotional. The class work has been well carried and we have reason to believe that those taking the Government Scholarship Examinations will pass with credit.

One of our Hindu teachers Srimoti Padmini Das, died in October. She was our kindergarten teacher and a very good one. She told our teachers that she wanted to be a Christian but her people would never allow it. On the day she died she kept saying over and over, "The One True God, The One True God." She called for me to came, but her mother would not send for me. I believe she was a Christian at heart and that this is one example of the influence of the Christian spirit at Satri-Bari. It is surely our chief aim to make Christ known to all who come to our school.

There are 46 girls in the Boarding Department under the care of our faithful Christian matron, Mrs. Sarah Christophar.
Twelve are orphans, all of school age. Miss Marvin and her pupil nurses have taken care of all cases of illness and have done still more in the way of keeping the girls well. We are very greatful to them.

Thru the Temperance Society, Christian Endeavor and World Wide Guild the interests of the girls are broadened and their spiritual life strengthened. Miss Wilson has very kindly taught a Bible class in school all year and we also wish to thank Amul Evangelist, who has so acceptably preached for us on Sundays. He has also conducted a class for the girls who are asking for baptism. We are hoping that a number will be ready for baptism by Christmas.

It has not seemed best to us to take our girls thru Gauhati streets to church and Sunday School, so we have been having our own services here except on communion Sundays when we join with the rest of the Gauhati church in the Communion Service. The Sunday School pays for its own lesson leaves and picture rolls and in October put on the India S.S. Union Jubilee program before the Bible Conference which was meeting in Gauhati.

THE HIGH SCHOOL HOSTEL.

This hostel was opened by Miss Ethel E. Nichols in January of this year (1926) to accomodate Christian girls wishing to attend the Government aided Pan Bazar High School. There are nine girls in the hostel and they are conveyed back and forth to school each day in the Satribari motor bus. Both the High School and the hostel are in the experimental stage. The Secretary of the High School tells me that a three room building will be ready for the High School for next year, and with a better staff and more experienced teachers the school should be more of a success this coming year. I believe it does our girls good to come in contact with Bengalee girls of the upper class such as they meet there. Our girls realize that their lives witness daily for Christ before these non-Christian girls. In the hostel the girls live as simply as in the other hostels, doing their own work. They have had regular study class periods morning and evening and I have had prayers with them each morning. It is my belief that the hostel plan works and will help solve the problem of the higher education of our Christian girls in Assam. We have also one Christian High School teacher living at Satri-Bari.
To all appearances the Medical work at Satri-Bari or, in other words, the Woman's Hospital work, is about as it was last year at this time; but we have been doing business as it came to us. We have not attempted to seek it in the by-ways.

At present, our staff aside from the Missionary in charge, consists of our Assamese Lady Doctor, Miss Bhuyan, with us since October, and the four nurses in training of whom I spoke last year. At times they feel rather discouraged because of the fewness of the patients for whom they have to care and because the hospital is not yet in running order. They have been very helpful and willing workers. They have had their ups and downs but I thank God that they have come out victorious and I trust that they will continue to do so.

The year has seen the completion of the sinking of the well on our compound; the erection of a small latrine on a site near where the nurses' quarters will eventually be; about three hundred feet of galvanized iron wall by the nurses quarters and back of the hospital; some needed finishing and repairs done on the hospital building; about thirty pillars under the bungalow; left uncapped on account of the lack of funds, repaired and cemented. The screening and material for finishing the eaves is on the way and we hope to be able to begin that work as soon as Conference is over. In the way of equipment, we have purchased twelve beds for the hospital and have had several tables made for nurses' use. We have a goodly supply of White Cross material to begin on.

Whenever it has been possible, the nurses have had a class in nursing daily or at least three times a week. They are now taking two hours a week Bible study at the school. We hope to make this a permanent requirement. We have daily Bible study at our evening prayers besides their regular Sunday School class work; but I feel that it is unfair to them to have all their Bible teaching under one and the same person. Translation work is still going on. We had an interruption of some three months while I took a little outing to the Naga Jubilee at Impur, attended the Measles epidemic at Nowgong, followed by the long serious illness of my pandit with cholera and its attendant consequences. Two of my nurses were in Nowgong helping with the sick for a month where they had some fifteen or twenty cases at a time to look after.

During the year we have treated 945 new cases of which 159 were outside cases; that is, outside of the three dormitories.
We have given 4484 treatments. We have had 26 hospital patients besides ten who were treated as hospital cases in their own homes. We have had 3 maternity cases, two in hospital and one woman in her own home. There were two deaths among our in-patients, one a woman in the Reeder Memorial Home with Bronchial Pneumonia and one a baby suffering from Mal-nutrition and no doubt Tuberculosis. For these cases and for some other serious cases we called in outside help.

To look back over the year it seems as tho we have done very little to account for ourselves; but when I look at the figures I realize that the time has not been entirely idled away. Our great need is, and will be, some means of conveyance with its upkeep. Miss Wilson has been very kind to give us a lift whenever possible but we cannot depend upon the kindness of our neighbors when it comes to Medical work. Our work has been limited somewhat on this account.

We are looking forward to the New Year, to our Doctor and new recruits with anticipation. Our Lord Jehovah is with us and all is well.
II. Nowgong.

The Nowgong Field Report.

F. Gilson.

The new missionary took charge of the Nowgong district at the beginning of the new financial year in May and since then has spent the time getting acquainted with the language, the customs, and the problems of the work. When he took charge there was only one evangelist at work in the district. That number has slowly been increased until now there are six men giving full time to evangelistic work. They are supported by the mission and the Christian association.

Because the new missionary was unable adequately to superintend the work it has been inadequate and partial. Now the work is being organized by the preachers themselves so that the whole district will be reached by the gospel.

There has been this year a remarkable opening and opportunity for work among the masses of Bengali immigrants. Because this challenging opportunity could not be seized it may have departed.

At the present time there are fourteen organized churches of the Baptist denomination in the district. Thirteen of these have church buildings. Three new buildings are being built at the present time. At two tea garden lines church services are held, though not regularly. There are Christians scattered among other gardens. The total number of church members in the Nowgong district is 744. There have been 27 baptisms in the churches during the year up to the present time. These figures do not include the Telugu from the South India Mission, of whom there are about one hundred Baptist and Lutheran Christians on one of the gardens at the present time. Because of the language difficulty little has been done for these people except the supplying of literature in their own tongue and the attempting of occasional services through interpreters.

The churches of the Nowgong district receive no aid from the mission. They are organized into the Nowgong association which at present is giving about Rs. 50 per month for evangelistic work. This body is working well and harmoniously at present. The prospects are bright for a prosperous and fruitful year of out-reaching. The great need is the training and conserving of those who now profess the name of Christ.
Training Class, Nowgong Girls' School, 1926

Nowgong Association, Balladeepa

Nowgong Church Goers, Easter Morning, 1916
A new educational program for the Nowgong district is urgently required as well as sufficient appropriations to make it possible. There are only eleven Sunday schools in the district. Four churches are without regular pastors. Besides the lines of the tea estates there are five churches whose children have access to no school, either government or mission, and other churches where distance makes schooling almost impossible.

The mission supports two schools, a village school at Singimari and the station school in Nowgong. During the past year there have been eighteen boys in the second, third, and fourth standards of the latter school. The work done has been of good quality. Some of the boys will enter the Nowgong Government High School this April. Throughout the district trained leaders are wanted. There is great need for Christian teaching and training of every sort.

W. A. B. F. M. S. at Nowgong.
Mission Girls' Training School.

MISS E. ELIZABETH VICKLAND.

We are glad to report progress despite "ups and downs". We have worked under some handicaps, the loss of our matron, one less missionary, a great deal of sickness and change of teachers. But the handicaps make the achievements mean more, and we have reached the end of the year counting our blessings.

On the first of December the enrollment in the day school was 258. This includes fifteen young women in the Normal Training Department. In the dormitories we have 90 girls in the Christian, 22 in the Hindu, and 7 in the teachers' hostel.

Our staff is the best we have ever had. Anondi Kenowar, B. A., joined us after the summer holiday, and has been a great help, not only in her department of the work, but in the boundless enthusiasm she has brought into the outside activities. Daisy Andrew, who has had Normal Training at Isabella Thoburn College, has been assisting in the Teacher training work. The rest are young women who have been with us for a number of years and have the work in hand. There have
been changes in the kindergarten department, which has made the work difficult. Alice Mark, having finished her Sub Assistant surgeon’s course at Ludhiana Medical College is with us and has charge of the medical end of the plant. This includes special physical exercises given to weak girls and the sports work.

We have tried to train our girls in matters of the spirit as well as of the mind. We have put more responsibility upon our staff in every line of our work. The organization of a Student Branch of the Y. W. C. A. has been a means to this end. Under this the extra-curricular activities have been carried on. The president has oversight of all the devotional activities, including more intensive courses in Bible study; the vice-president has oversight of the social activities, the secretary has been given responsibility for the cultural ones and the treasurer has charge of the work of raising gifts to express our love in service. Thus the W. W. G. the Christian Endeavour, the Temperance Society and the Children’s World Crusade have had expert help and have done good work, with plans for bigger things than they have achieved before. We have had some good inspirational meetings under the Y. W. C. A. The W. W. G. are raising a scholarship to send one of their number to the Gale Memorial Bible School in Jorhat this coming year. They want a missionary of their own. Through the Y. W. the girls are subscribing to the needs of the girls of the world. The Temperance Society plans to devote its funds to propagating temperance education. They will begin by giving a steropticon lecture on a temperance subject in one of the nearby villages soon. The Children’s World Crusade plan their gifts to go to keep up a child’s bed in the Woman’s hospital at Gauhati. All the organizations are zealous to help the Christian community of this place raise money for a new church building. There seems to have developed among them a new generosity. That always comes, of course, when people get the world vision.

The girls are very busy with their studies and the house work in the hostel. Still, they are finding time to paint Christmas cards and make things for a Christmas sale on December tenth. I never knew a group of Assamese to cooperate as well as our girls are doing. It gives us hope for the Christian community of the Province, for our group here is as varied racially as is the whole Christian group.

I have had, as usual, the Hindu girls in my Bible class. I have come very close to the girls. They are thinking seriously of Christianity and its claims. One girl came to me not long ago and asked me to tell her the Christian message
and how she could receive it. I often pray with this group. It has been a revelation to find what hymns the Hindu girls pick out when asked their choice, “Nearer my God thee,” “Sweet peace, the gift of God’s love,” “Jesus the very thought of thee,” “Savour like a Shepherd lead us,” “Shall we gather at the river”—are some of their favourites.

Extensively, we have not been able to do many things we had planned. I have not been able to do as much calling as last year, for which I am sorry. I have succeeded, however, in visiting in every home represented in our school, once during the year. I have attended several social occasion in the homes of the people. We have tried reaching the women of the homes through the programs given at school. In March we had two days’ of Health Baby Welfare works, including two evening programs when health talks, illustrated by stereopticon slides, were given by doctors from the Earle Hospital, one lecturing in Assamese and one in Bengali. These programs were well attended. We had a special temperance program, showing the slides of the story “Haridas” to which we invited the purdah women. The Glee Club is at present practicing for a concert to give to the women later in the month.

In musical training I have been able to keep up the work of the Glee Club and have had besides, a group of advanced girls who have been learning more difficult songs in English. This group does part singing. We have specialised on part singing of the hymns this year in the school and the chanting of the psalms in chapel. We are just opening a department of instrumental music, under the leadership of Srijut Kripasindhu Ghose, a Brahmin Sannyasi, who is a skilled musician. We plan this department to be self supporting. There are twenty-five members in classes. It is a new departure but one which has created a great deal of interest.

There are many more things we should like to do. Opportunities without number lie at our very doors. But we must content ourselves, for the present, with the smaller group of our school. If we can push back their horizons, giving them visions and inspiration to nobler living and greater effort perhaps, we shall be able to do the other things more effectively through them. If we can make our institution a dynamo of spiritual power, sent out throughout the province through living wires, we shall, I think, have fulfilled our mission.
III. Golaghat.  
The Golaghat Field 1926.  
O. L. Swanson.  

GROWTH IN THE CHURCHES.  

During the year we have had evidence that the churches are growing in grace and all matters concerning the extension of Kingdom work. There is no sign of a mass movement towards Christianity. The two hundred or more converts that have joined the churches or been formed into new church organizations have all been won through hard continuous personal efforts by pastors and the evangelists sent forth by the churches.

Ten church buildings have been erected and dedicated on the field and this without the mission giving any financial aid. The cost of these church buildings if paid in hard cash would amount to all of Rs. 1500. I consider this a great growth in the so called “Indigenous church.”

The Golaghat and Jorhat Association, which meets annually held its session with the church of Barpasi. The attendance reaching to over nine hundred people was large, considering that this Association is now separated from the upper end of the Sibsagar district. These annual meetings continue to be a real spiritual feast to our people, also a great testimony before the non-Christian people, showing forth a real joy, which is so evident at such times, among the followers of Jesus Christ. During the year our association sent out and supported eleven evangelists, whose field of labour was to enter the areas where the Gospel had not been preached. As a result, many souls have been won for God and just recently on one of the tours they report twelve persons having been baptized.

THE EVANGELIST BAND.  

The “Evangelistic Band” made up of Assamese workers was kept busy during the whole cold season, camping in or near Assamese villages, where they had the privilege of preaching the Gospel before the caste people. They report that in many places requests came from villages in the interior to come with the magic lantern to show pictures and preach before their people, for at such times, the women and the children would
Golaghat Church and Bible Conference
have the opportunity to see and hear the word of God. I am very sorry that this work cannot be carried out in the same manner this cold weather. This is because of lack of funds for evangelistic work. It may not be known that the sum appropriated for the “support of evangelists” on my field is not sufficient to pay the salary of two of my leading workers. Then what is to be done for the remaining twelve, is the great problem with us.

THE ANNUAL BIBLE CONFERENCE.

The Annual Bible Conference continues to be one of the outstanding events of the year. It was held the last two weeks of September. The attendance was over 150. In our teaching force we had the valuable help of Brethren Sword and Selander, and our Indian Brethren like Nyai Chandra Das, Tonuram Saikia and Minaram Gogoi are men who, because of their experiences of Indian life and religions, always are a great asset in this conference. The high cost of living makes it very hard for many to pay the full amount due for board on these occasions. Having no appropriation for this work, I am glad to report that the Golaghat Association have taken over the responsibility of paying any deficit occurring at the hotel. This year the deficit was more than Rs. 100 which was borne by the Association. The spiritual gain at these conferences is greater than words can express.

SCHOOL.

The Boys’ Station School under the supervision of Mrs. Swanson has carried on the work as in former years. The headmaster, Tebil Chandra Hondhiqui, and his helper, Ramkhe Marak, are worthy of special mention for good and faithful work, not only in school, but in the outside work also. Tebil Chandra has charge of all the manual labour of the boys during working hours, which is now so important, in order to bring in outside funds for the support of the boys. Ramkhe, as may be known, is my office helper, and without him how could I care for the work, both on this field and the outside fields entrusted to us.

This past year we have tried to bring our ten village schools up to a higher efficiency. Having found few trained women teachers, we are now trying to have them as teachers in our village schools. It is yet too soon to say what the success will be. We are glad to report that the churches are assuming part of the support of these schools.
W A. B. F. M. S. at Golaghat.
MISS MARION J. TAIT.

The year 1926 in the Mission Girls’ School might be characterized as one of peaceful monotony. We have been well supplied with teachers but no great genius has been shown. The attendance has been quite uniform with a slight increase over the previous year. There have been more girls in the boarding than ever before but there has been no serious illness nor epidemics to combat, nor grave misconduct on the part of pupils or teachers.

The average enrollment in the school has been about 100 with an average daily attendance a little over 80. About 60% of the pupils are in the boarding department, 20% from the Christian homes, and 20% are non-Christian. The number in the boarding department has varied from 57 to 63. That is too many to try to care for with the present accommodations and funds, and the coming year I do not want more than 50 girls. We have eight teachers, all Christians Seven live in the teachers’ hostel. We have an Anglo-Indian matron who can be exceptionally good or exceptionally bad and I have not yet been able to decide which mood is going to predominate.

I have given less time to the school this year than last because I have had the boarding department to care for. This has not been a great loss to the school, for in most cases the teachers have proved quite capable of carrying the added responsibility. I have decided that the most effective way of helping in the school is to go over a series of lessons with the teacher before she tries to teach them to the pupils. I am constantly astounded by the mistakes in the work that the teachers give to the pupils. I have taught sixth and seventh class Bible and one or two arithmetic classes all the year.

The morale of the school and the boarding department has been greatly strengthened by the work of Miss Evans. She has had full charge of the Christian Endeavor and World Wide Guild work, a weekly prayer meeting with the boarding girls, a music class every week, a Sunday school class, and oversight of the social life of the girls, as well as being housekeeper and gardener. And these are merely side-lines her main job being language study.

In looking to the coming year I should like to see a more serious purpose developed among the teachers especially, but also among the girls, to take responsibility, to think for themselves, and to be more sincerely Christian.
IV. Jorhat.

VICTOR HUGO SWORD AND J. A. AHLQUIST.

We look back over the past year with mingled feelings, and it seems hardly possible that a year has slipped by since we took charge of the Jorhat Christian Schools upon the unexpected furlough of Messrs. Boggs and Danielson. In this brief report we shall mention some of the outstanding happenings of the year.

We have found a splendid spirit of co-operation both among teachers and pupils. This fact has made the work for the missionaries easy and pleasant, and if there are any improvements, it has been because of this hearty cooperation. Only once during the year were we compelled to take drastic measure which resulted in the expulsion of a boy, this not so much because of pressure from the missionary but from the faculty and from the students themselves.

The Christian teachers have more than formerly revealed a great personal interest in individual boys. In order to come into closer contact with the boys they have divided up the student body into groups with one teacher for each group. This has permitted them to deal more personally and directly with the needs of the individual students. The desire on the part of the boys to do Christian work has been evidenced in that they have organized a preaching band among themselves. They have set aside a Sunday each month for singing and preaching in the bazaar. They have also visited nearby villages where they have broadcasted the Glad Tidings. This activity seems to have deepened the spiritual life at least among some of the boys.

The visit of Mr. Supplee in March, at which time he spent a full week with us, and that of Mr. Selander in the early part of the fall term, who gave a similar amount of time, were highly appreciated. These two men brought us messages that the hearers will not forget very soon. Many testified to the great value of these special efforts. Twenty-one of the boys have for the first time acknowledged Jesus Christ as Saviour and followed Him in baptism during the year. We also have had inspirational talks from many other missionaries and Indian leaders. We have been very happy over every one of these visits and we hope that friends
will continue to look in on us. Special prayer meetings among the boys have also been held during the year.

**ACADEMIC DEPARTMENT.**

The year opened with more applicants than we could care for. It was difficult to pick out the ones most worthy of our support. About 75 boys were turned down. Our chief aim was to raise the educational standard, but attention also had to be given to our financial ability to keep these students. We established an entrance examination which brought to light the fact that many boys coming from other schools were below standard and could not be admitted into the classes for which they had been recommended. Two of our Christian boys that were sent up for the Matriculation Examination failed. This was a keen disappointment to us and while we can explain the reasons, it does not alleviate our disappointment. Since then a method of "honour roll" has been established, which we believe is going to do much toward raising the scholastic standing of the School.

During the year there has been an average attendance of about 175. 125 of these boys have been Christians and have largely been housed in the two hostels, while the other 50 have been non-Christians and mostly day-students. All boys in the West Hostel are Christians save one. We have had boys from nearly all parts of Assam. It thus happens that 19 different races have been represented, Assamese 47, Lhotas 4, Mundas 20, Aos 16, Nepalese 3, Garos 39, Santals 1, Rajput 1, Abors 3, Ahoms 12, Mikirs 9, Gualas 1, Kacharis 4, Bengalis 3, Miris 1, Kurnos 1, Daphlas 2, Urias 1, and Eur-Asians 1. With such a scattered make up of the student body, one can understand at least in part what it means to maintain a high scholastic standard.

The School has been running under a serious financial handicap. We predict a very heavy cut in the number of students permitted to enter next year, if the School has to continue to run on the present budget. This is a real problem and will have to be dealt with diligently and promptly, if the School is to continue. Another heavy drawback is the present arrangement of forced labour in addition to the already overburdened curriculum. The time the boy should spend in study he has to spend in doing manual labour, and there is actually little or no time for studying after other requirements have been met. This makes it doubly difficult for the hill boys who must carry on their study in two foreign languages.
Our housing conditions are not what they ought to be. We are still waiting for a high school building, and for permanent and usable equipment. The West Hostel has been and continues to be an unsolved difficulty. If this Hostel were to be run successfully one missionary would need to give most of his time to it. During the past year we have given special attention to this Hostel, feeling that we could perhaps do our most effective work here. We believe that the effort has been well worth while. This was one of the sadly few wholeheartedly expressed commendations that the Inspector of Schools included in his annual report. The Primary Hostel is no less a problem. Mrs. Sword has given a goodly portion of her time to the work of mothering the twenty odd boys housed in this hostel. This represents a good deal of work and patience.

THE BIBLE SCHOOL.

What has been said of the High School can in many respects be said of the Bible School as well. It has been run very much on the same plan as last year. We have felt it neither wise or expedient to make any changes in personnel or curriculum. The faculty has been made up of three full-time teachers, and Mr. Sword has taught one class in "The Life of Christ". These teachers have endeavoured to encourage the students in greater Christian activities besides teaching the regular courses offered in Biblical and theological subjects. The students have been active in practical Christianity during the year. They have visited district associations, nearby churches that are without pastors, and they have assisted in local bazaar preaching, all of which, we believe have brought blessings to them as well as to those hearing the Word.

Twelve young men have been in attendance, representing Aos, Garos, Kacharis, Assamese and Mundas. There was no graduating class this year, as the three making up this class remained at home by agreement with Mr. Boggs, awaiting the time when he could return. From information at hand, next year promises to be a greater year in attendance than any former year. We hope that the time will soon come when those matriculating in this school will have a more definite purpose of entering some specific Christian service. May God lead us and them toward such an aim!

THE INDUSTRIAL SCHOOL.

Nothing has been done by Conference to open the
Industrial Department. We have the buildings and the machinery, but it is all idle. We hope that the Conference will decide on a definite policy for the School at this session. The Committee on a syllabus suitable for the Industrial School we hope will report something that will be found satisfactory to all concerned.

THE SCHOOL INFIRMARY.

We are glad to report improvement in the health of the Schools as regards diseases usually associated with lack of ordinary sanitation. There have been no outbreaks of dysentery or stomach disorders of graver kind. Malaria with associated enlarged spleens continues to be our greatest scourge and is one of the greatest items of expenditure because of the cost of quinine and spleen preparations. A Garo boy was almost fatally ill from Beri-beri and we were compelled to care for him for five months until he improved sufficiently to be taken home. The special nurse during the two months of summer vacation, special Beri-beri diet and medicines amounted to no small sum.

Our monthly expenses for sick boys amounts to about Rs. 50 per month, or about twice the amount given by the Mission for this purpose.

The value of the Clark Infirmary can hardly be over-estimated, particularly at times of threatening epidemics, when prompt segregation has to be effected.

From a medical point of view it would seem that the daily program with its three hours of manual labour, in addition to about six hours representing seven class periods and the chapel service, one hour of superintended play plus evening prayer-meetings and study, which totals about fourteen hours, of a set schedule, is too long.

Special physical examinations of the entire student body have been conducted at two different times during the year.

CLOSING REMARKS.

In the above we have given the Normal School no special mention. It has, however a very important part, in the make-up of the Schools. Eleven boys have been enrolled, two of whom were to finish the course and receive their certificates this year.

We are glad for the general spirit of co-operation that has been manifested throughout the Schools during the year. The interest in athletics has done much to form a school
Jorhat Dispensary
spirit that we hope will continue to grow. The boys have
during the year, played in two tournaments and both times
they carried away the honours, first by winning a cup,
and second by winning a shield. This has enabled us to
impress on the boys the value of team-work.

There are many boys who come to us from the far
corners of Assam where education is still in its infancy and
who are worthy of whole-hearted support. We are happy
over the privilege of having served the schools for a year,
though we regret that we have been unable to carry the
schools to still higher levels. We bespeak for the men
who have come back to take up the work your whole-
hearted co-operation and support, and we wish them God's
richest blessings for the year that lies before them.

Medical Report.
Jorhat-Golaghat, Assam.

H. W. Kirby.

This has been the happiest year I have spent in Assam.
We have completed and are now occupying the beautiful
“Clark Memorial Dispensary.”

This building has seven main rooms with a verandah on
three sides. The roof is corrugated iron and the floor
cement. This is now perhaps one of the best buildings and
among the best equipped dispensary that the A. B. F. M.
Society has in the world. It is 46 by 92 ft., not including the
covered driveway.

The main waiting and dispensing room has twelve large
colored Bible pictures on the wall. There are two glass
door almiras (cupboards) for the display of Christian literature.
Every label has a verse of Scripture on it and each patient
receives a ticket with a verse of Scripture and the patient’s
number.

At the present time there is going out from the Jorhat
Dispensary medicine that reaches at least 20,000 patients
a year. Our books show 4663 patients waited on in the
Golaghat Dispensary, 2897 in the Jorhat Bazar Dispensary
and 1482 treated in the new or Borbheta Dispensary. (This
last record is incomplete.) Besides this, medicine has been
sent to all our mission stations in Assam, with a possible
exception of one. Medicine has been sent to Burma and by post to distant parts of Assam.

For the first eight months of the year our work was done in the old bamboo and thatch dispensary that I had built the year before. This dispensary was entered by thieves three times and our loss $50 to $100. This building is now being torn down and the materials used in other buildings.

I am now living in the dispensary. I sleep in the examination room. My parlor and dining room is the preaching hall. The bamboo house that I had built for myself a year ago will soon be torn down, and the material will go into a building. I am enjoying having glass windows again and a mosquito proof building to live and work in.

This last few months our medical work has increased considerably. Many patients have come in from distant villages. We have been much pleased with the large increase of women patients who have come to the dispensary as well as calling me to their homes. There is seldom a day that I do not have one or more patients to visit. Our Ford car, a gift from the home Church, is new ready for the dump heap having given seven years of hard work and suffered much abuse. During this time the engine has never once left me in the lurch. Only a few days ago I drove it seventy miles. Our Overland is now giving splendid services, as Mr. and Mrs. Longwell can testify.

Tho we have no hospital, we have in-patients. I have just built a four-room house where these patients can stop. We had a young girl at whom, her mother in a fit of anger, threw a piece of bamboo. The bamboo penetrated the knee joint. Another young girl came into have a piece of bone removed from near the wrist. This patient staid one day then was to come in, two days later to have the wound redressed and to bring in Rs. 5, but we never saw her again.

This month I was called to visit one young woman of twenty-five a Brahman. She has had eight children. Her oldest daughter is eleven, born when the mother was fourteen. She had only one son and he died during the influenza epidemic. Her cry was, "If I die, who will take care of my seven girls?"

We are rejoicing in the help given by Grace Mary, our Assamese nurse who has had four years training in the Women's Hospital at Nellore. She is capable, bright and happy. Our trouble is that she has to live on the women's compound three miles away.

One of our young men Sukai has returned to Jorhat to work after two years training in the large Kalna Hospital. He is going to make a splendid helper, being well trained in microscopical work. His training cost me Rs. 465, which I expect he
Drs. Kirby and Ahlquist with Staff
will slowly pay back. Another of our young men, Diniel, has passed his Calcutta examination as a passed compounder, and he is now helping Job in Golaghat.

We now have four young men who have been trained in the Kalna Hospital. These four young men as well as Grace Mary have their training without the Mission being asked to pay one pice of their expenses. As our work grows, so God is giving us the necessary workers.

I spoke of this as being my happiest year in Assam—happy not only in the new building; but happy also in the fellowship with all the Jorhat missionaries. I have lived alone, yet not alone, for every bungalow has been a home where I have been welcome.

Especially have I appreciated having Dr. Ahlquist here to work with me, and to consult with and to know that he was always ready to answer an emergency call. Again I have the same trouble with him as I have with Grace Mary. He is three miles away and I would remind the Reference Committee that it is still three miles away, even tho I have a car or two, and roads are not too good.

The time has now come, when Dr. Ahlquist must come and live on the medical compound for my sake, for his own sake, for the work's sake and for Jesus' sake. This is imperative.

It has been a happy year in our church services. Every Sunday I have preached and taught Sunday School. I now go to all our women's prayer meetings, because, when I go, they cannot quarrel. Satan likes to start a quarrel with the women and then it spreads to the men. They are growing in grace, tho sometimes I wish they would grow faster.

It has been a happy year financially. At times I could not see ahead, I could only trust God and go ahead. May 1st I had Rs. 5119-14-6 of personal money in the medical work. November 1st I had Rs. 4458-12-6 in the medical work and its buildings. During the month appropriations for buildings have come in that will clear up most of it. Our Medical receipts on the field were Rs. 12,397-4-3. Our medical expenses excluding buildings were Rs. 13,171-13-3.

To carry on this work with the appropriation from the Board would be impossible. The twelve months appropriation for the purchase of all medical supplies for the Jorhat dispensary is Rs. 100 and now that has been cut 5 per cent. This new dispensary was started by my purchasing all the timber and building supplies two months before the money reached me. This fact is again true in the building of the new bungalow, which I hope to have finished by June 1st.
Never once in the year has there been a cent in the dispensary pocket-book. Never once in the year have we hesitated to buy whatever supplies were needed. The only consideration has been the need, and the best place to buy. One order to London included seven hundred pounds vaseline and twenty-five gallons cod liver oil.

I am on the program of the All Indian Medical Missionary Association which meets the end of the year at Miraj near to Bombay. I will present the plans and workings of our dispensary. The paper I presented two years ago has been the means of saving many hundreds of dollars to other Mission hospitals.

Two White Cross boxes have arrived lately. They are much appreciated and are doing much good. That our work is making an impression on the people is shown by Hindu priests forbidding people to come to our dispensary. This week the Governor of Assam came to visit and inspect our medical work. We had much to show him. He was very much pleased and spoke kind words of appreciation and approval.

W A. B. F. M. S. Work at Jorhat.

Gale Memorial Bible Training School.

MISS ANNA E. LONG.

Another year is nearing a close and I can look back over the months and note here and there something accomplished. Early in the year we made some additions to our plant. We have added a granary with a small work room attached, a wood shed and a small godown. A covered runway between the cook house and the hostel was badly needed, and that was built. The driveway has been filled in, with cinders and sand, but much more attention needs to be given to it before another rains. The bungalow has been but in repair. It was leaking badly and the bats were a great nuisance. The leaks are not all stopped, neither are the bats all exterminated, but a great improvement has been made in both directions. The additions to the hostel plant were all made possible through gifts of money given me while at home—largely from my home church people.

HOSTEL WORK.

The number of students in the hostel at present is seven—no increase over last year. The teachers in the Bible school
Gale Memorial Bible School, Jorhat

Gale Memorial staff and pupils
and also one Bible woman and helper who work with Miss Christenson live in the hostel with the students. One girl was called back to her village early in May. Three districts are represented in our school—Kamrup, Nowgong, Golaghat. One girl is supported by her village church.

Each student should be supported by her district or church—that is our ideal goal toward which we are bending every effort. Until such a time arrives we help students with a stipend of Rs. 5-8. The eight annas is pocket money—the Rs. 5 covers her board. The girls and teachers take entire charge of their own messing. The stipends are paid out to them. We have the group system of messing and thus it is possible for the girls to be as economical as they wish in their particular group.

SCHOOL WORK.

We were fortunate in having with us this year our two teachers trained especially for our Bible school. Their hearty co-operation and helpfulness along many lines has made my work a joy to me and much easier than it would have been without them.

Besides teaching in the Bible school our teachers have been busy doing translation work of text books needed. "Lesson Preparation" follows naturally the little book, "Our Indian S. S. The book, "Heroes of Missions," brings world information on missions to the students in a pleasing way. Articles for "Dipti" are also translated, as the page given to matters pertaining to the Home is filled by our school.

We have two seniors, four juniors and one in first year. We have two outside pupils, one in junior and the other in 1st year.

The girls have been given most thorough instruction in Bible studies, and quarterly tests have been given to show lines of progress and possible weak places in the classroom work. Besides the Bible work, the students have had work in first-aid, care of children, and care of the sick. A girl gave her ankle a sprain and this afforded a bit of practical aid work that was hailed with joy. When Dr. Ahlquist did a little operation on my hand, after a time the girls took turns in putting on the bandages. The care of the sick in the hostel is largely in the hands of the teachers and older students.

I would mention here the good work done in presenting most helpful chapel talks. These meetings are in charge of the students. I take my turn along with them. The teachers have prepared eight or ten lessons on a given subject.
developing it fully. This has been found most satisfactory and helpful to the students.

The Holy spirit has used our teachers in a quiet but wonderful way. Their influence has helped much in the transformation of character and in building up higher ideals among the pupils.

---

**Evangelistic Work.**

*Miss A. E. Long for Miss Christenson.*

In Miss Christenson’s department the work has reached out far and wide through the district. She has three splendid women and their helpers as Bible women. However I must mention here that one is at present serving the high school superintendent as matron in one of the hostels.

Three or four days a week these women go out with gospels, and leaflets, picture rolls, temperance and baby welfare literature for sale and distribution. Many miles are covered by them in a month’s time. They visit the sick and help in a practical way whenever necessary. Some evidence of the influence of their work came to us through a Mohammedan girl. She came to us asking to be taught about Jesus Christ. She had heard the Gospel Message through our Bible women, and fiding out from a workman where these women lived she came by early morning light with her request.

Miss Christenson has had the help of a trained nurse and with her has done most faithful work in many homes. She has had her patients listen earnestly to the sweet comforting words of the Gospel. The reach of such work who can tell?

Sickness has prevented her from carrying out all her plans—but much good has been accomplished in many villages that will redound to the glory of God and the advance of his kingdom.

**INDUSTRIAL WORKS.**

1. **Weaving.**

This department has been carried on under unsatisfactory conditions. We have six usable looms under our bungalow, four fly shuttle and two hand looms. The ground in the weaving part is low and in a perpetual state of dampness and green mould. However, during the year some work has been turned out: piece cloth, sheets, towels and other
articles in diamond point, twill and double twill; also twenty yards of silk was woven by order. These articles are sold from time to time.

2. **Sewing.**

Hand sewing has been taught during the year, and two senior and one junior took the Lady Earl Needle Work Examination. The girls have had lessons in cutting out garments as well as sewing them.

3. **Kindergarten.**

This department was opened last March. It will serve primarily as a practice class for the students in the Bible school. The children come from the neighbouring homes and are mostly Hindus. The teachers are students in the Bible school.

4. **Town Work.**

Our school is touching the town life in a small way but a most promising one. Early in the year our school helped plan and make preparations for the Baby Welfare Exhibition. There was a lot of work necessary in creating interest and getting the ideal of such work over to the people; but we feel that it paid. The students made pictures and banners for decorations and articles for the sale, such things as covers for food and for medicine cups, and also very good placards in Assamese. They helped Miss Lewison and Miss Christenson and myself by taking charge of booths, keeping the school girls in their places, and in giving information to the Hindu and Mohammedan women in attendance. It was a bit of work outside the ordinary and gave them much to talk and think about as they listened to the simple lectures and talks given by non-Christian women.

We have made new contacts and incidentally we are making a place for our school in the life of Jorhat. Hindu visitors to see the school are becoming more frequent. We hope that, when we are ready to open Zenana classes, the work will be gladly received and many centers ready for us.

Government has printed for us in Assamese our translation of the Fly Danger—and also the sixteen charts on Maternity and Baby Welfare. And I have been assured through one Government official that our First-Aid manuscript will be accepted for printing by Government. These placards and charts are given out by our own Christian workers and we also send them to Government men in school work in different parts of the province. We hope to put out Assamese leaflets on temperance matters—thus emphasizing our stand
in regard to the liquor question. It is possible that Government will help us here, if the subject matter is such as can be used in schools.

In closing this report I would most gratefully acknowledge God's help and leadership in our work. While some mistakes have been made, I feel that the year has been one of progress spiritually, that the students with us are stronger physically, mentally and spiritually for having been in Gale Memorial.

We ask your prayers and your co-operation and your confidence that this school may in the years to come fully justify our faith and fulfill the high ideals we hold for it.
V. North Lakhimpur.

North Lakhimpur—Darrang, Field Report.

JOHN FIRTH.

1. Missionary Touring.

All of the cool season has been spent touring among the village churches and schools. Unquestionably this does more good than all the rest of the missionary's work for the year combined. Many in darkness have heard the gospel message and the churches have been helped spiritually. Yet it has not been possible for the missionary to see all the churches during this year. We have baptized one hundred and one new believers and organized a few new churches. Several new meeting houses have been built by village churches.

2. The Associations.

The Darrang Association gets on very poorly. Most of the men who could lead have died and those who live are living unto themselves and not unto the Lord. Yet Darrang is a great and beautiful territory, presenting opportunities that are thrilling; some large churches having scores of fine young people. The missionary longs to be able to spend some time with them teaching them; but this is not possible. The Association has no workers in the field. During the year several were dismissed by the Association Committee and the remaining one taken for a worker by the All-Assam Convention. Since there are no workers in the field, the churches have stopped giving any money for the work of the Association. The annual meeting in February was well attended.

(Mr. Firth received word after coming to Conference that the churches had responded to the appeal he made to them when he visited them in October. Their committee has held a meeting and appointed three workers and the churches are resolved to raise the money for their support.)

—Editing Committee.

On the other hand the North Lakhimpur Association gets on very well. There are now quite a body of men who can lead. These men are good men. They go right on with the work. Five workers are supported in the field. The churches do well in raising money for the work of the Association. The annual meeting in February was well attended.
3. **Annual Bible Study Class for Workers.**

This was held in September in the station with an attendance of nearly one hundred and an enrollment of sixty men who qualified for taking the work. The teaching of this class was a delight, as these men were hungry for the Bible teaching. Nearly all of these men were from North Lakhimpur Association, however.

4. **The New Missionary Family for These Fields.**

Probably this is the most important event of the year. Rev. and Mrs. Bengt Anderson have reached Assam and are designated to North Lakhimpur. My own health is such that I may stop at any time.

5. **Village Schools.**

During the year the number of these schools has grown so that there are now ten of them, and the quality of the teachers has also improved. All teachers are Christians. The station school has recently opened after having been closed for two years. A good beginning is now made in this school.
VI. Sibsagar.

Sibsagar Field Report.

A. C. Bowers.

The year in Sibsagar has been very interesting. Nothing exciting or sensational has happened but the consistent, steady development of the Christian community has been most encouraging. The administration of the work in the Field continues to be conducted by the Association through its committees. All money for evangelism and education, whether from the Mission or the Association is administered by the Standing Committee.

The organization of the Association continues as it was at the time of my last report. The Annual Association elects the Standing Committee and appoints the Horu (small) Committee of the larger Committee. The larger body meets quarterly and the Horu Committee meets monthly. They have had their regular meetings during the year. I was elected a member of the Committee and the one vote that I have is the extent of my power in the conduct of the work in the Field. All arrangements, financial and otherwise, for all meetings, including even the Annual Bible Class in Sibsagar, are made by the Committee. My chief responsibility has become that of a teacher, and this naturally includes teaching in regard to any better methods of farming or cattle raising or baby culture or any other such things that I may know how to teach. The tendency in this field seems to me to be approaching our ideal of a self-dependent community.

The result of the Association having had a number of Marriage Registrars appointed has been most satisfactory. A very interesting testimony was given during the last Bible class, one brother stating that with the larger number of Registrars, the irregularities which were formerly very common have almost disappeared.

To me personally the work of outstanding interest has been the short Bible classes. As I mentioned in my last Annual Report the Standing Committee requested me to hold three to four day classes in the local churches so that the women could attend. On account of local conditions few of the women can attend the longer class in the station. Since last February I have held eleven such classes with an attendance of 780. They have lasted from two to three days and have had four or five hours teaching a day. The people
appreciate them and the Committee has requested me to hold as many as possible next year.

The Annual Bible class met in October. Mr. Selander was with us and his help and teaching were much appreciated. The Assistant Head Master of the Government High School, who is a Goalpara man and a very old friend gave a most interesting address on education. It was greatly appreciated by the class.

My own personal work in addition to the classes has been of considerable interest to me. There are sixty-five Christian communities on the field. Thirty are regularly organized churches. I have visited them from two to four times during the year. Services are held regularly and the ordinances observed quite regularly in many of the churches. The number of bottles of grape juice sold indicates this. Over four dozen bottles have been sold in the last ten months, and some of the churches make their own wine from raisins. The number of bottles of grape juice sold is not a complete criterion of the number of times the ordinance is observed however. I have found that any portion of a bottle remaining from one time is kept for the next. Shades of Volstead! But as it often happens that the bottle is recorked with a piece of an old “Dipti” I suspect that the alcohol evaporates. The remnant of one bottle that I saw had turned to sugar, and as it was the intention to mix that with water and use it next time I had no fear that it would aid in the victory of demon rum!

An Indian seems to love a law suit! The resettlement of the land in this district has given more than ample opportunity for the indulgence of this complex. But it has given us a lot of work. It seems as though there have been at least a hundred cases brought to me for advice or arbitration during the year. The outrageous dishonesty of the underlings connected with the survey and their attempts to trick the illiterate out of their holdings definitely emphasizes the need of education among our people. Could they only read their deeds and receipts there would be much less opportunity for cheating them.

The final work on the Concordance in Assamese took considerable time. This is now in the press. It will be a book of about three hundred pages having over two thousand five hundred main words and twenty-five thousand references. It can probably be sold for about twelve annas.

There have been six village schools conducted by the Committee with about 215 boys enrolled.

The Standing Committee has started the station school once more. They have readjusted the amounts received which
have heretofore been used for village schools only by giving vacations in the planting and harvest seasons and have just enough in this way to pay the salary of the teacher. They plan to collect money for equipment etc.

As the Association year ends in February I cannot give complete statistics. At the last Association in February there were sixty communities reported. There are now sixty-four. There were twenty-seven organized churches; now there are thirty. Last year Rs. 1100 was raised by the churches and spent for evangelism only. This does not include current church expenses, new buildings, education, etc. There are sixteen evangelists. The amount raised this year to date is larger than for the last year at the same time. 220 baptisms were reported for 1925-1926. During the past ten months the number has been over 200.

It is interesting to note that during the four years we have been in Sibsagar over 1000 have been baptized; this has been done entirely by the Indian brethren. I have not baptized one person.

It is rather a problem to learn the actual total church membership. If the baptisms were added to the number reported when I took over the field it would now be well over 3000; but I believe that if the church records were carefully revised it would fall short of this by several hundred. Numbers have gone to other fields on account of their need for land. There is the prospect of quite a few now going to North Lakhimpur. We will recommend them to the tender mercies of Uncle John Firth and Brother Bengt Anderson.

Three new communities have been opened up and three new church buildings have been erected during the year.

The tea planting community have continued to take an interest in the work. On two tea gardens church buildings have been given to the Christians, and in many instances they have taken personal interest in the moral and religious life of the communities.

The educated non-Christian Indian community have shown a very encouraging interest. Men high in social and political circles have come to consult us in regard to their personal spiritual problems. One Brahman an Extra Assistant Commissioner said to my wife and me, "I do believe in Jesus Christ" and even the high priests of the Hindu communities have expressed their approval of the teachings of Jesus. All these things are evidences that our Christ is making His impart on the lives of individuals, and the preaching Hindu bands which have visited not only Sibsagar but other stations prove that the entire community has been influenced to such a
degree that they realize the necessity for reform as well as defence.

The prospect for the coming year seems to be for the continued development of the people along the same lines. They are interested and feel that the responsibility is theirs. They have shown themselves capable in administering finances as well as having the spirit of our Lord and Master in desiring that his Kingdom may come and His will be done on earth as it is in heaven.
VII. Sadiya.
Sadiya Feild Report.
Plains.
JOHN SELANDER.
EVANGELISTIC.

This year has been strange and unusual to me in many respects. We started off with a trip up to Parasram Kund in the middle of January last, joining the unusual throng of weary pilgrims to that sacred shrine. Thousands came, because of the eclipse, this being especially propitious. Hundreds who had come the forty-seven miles up above Sadiya, were unable to cross over Mishmi Ghat and proceed the remaining five miles to the pool. Here we worked among the pilgrims, going from group to group encamped there on boulder-strewn shores waiting for a possible chance to cross, or resting on their way back. Seven hundred gospels in Hindi, Nepali and Assamese were sold, and over 1500 tracts distributed.

In February we toured the district visiting all the churches on the Doom Dooma side, culminating in our annual Associational gathering at Gohaingaon. Not being in the center of the district the attendance was not a record breaker but much good work was done. Dr. Ahlquist and Mr. Sword were a great help and inspiration to us by their visit Saturday and Sunday.

On Monday evening upon our return from the Association we received the cable that told of Mrs. Selander's mother's serious illness, and as you know, in four weeks she was on her way home to be at her bedside. We are grateful that it was permitted her to go home in time to see and minister to her.

In the meantime we have tried to carry on alone as best we could. In April we held a nine days' Bible class in Sadiya. Mr. Swanson graciously came to help us. Two hours in the morning, two in the afternoon, and an evening meeting of song and discussion on vital questions was most helpful and inspiring. The attendance from the district was over fifty. The class was our first venture on this line and the brethren are enthusiastic to have a bigger and better one this year.

The Preaching band has been touring the district in March and November. New villages have been visited, much preaching in bazaars and gardens has been done. Five
regular evangelists have been employed. One Garo, (ordained) one Assamese, one Telugu, one Oriya, one Munda. Beginning this month a new worker for part time has been engaged for the Ledo work.

Two churches have been organized, one of Oriyas, one of Mundas. Baptisms number forty-seven; nine others from other districts have come on confession of faith, making a total of fifty-six for the ten months past.

In July we had the dedication of a chapel in Dheedaam before reported. The Manager kindly gave this to the Oriya Christians on this garden. In Doom Dooma I was led to purchase the plot and erect a chapel. The place is centrally located, and the owner was pressing us for a decision. We felt we could not let this go, and so finally paid five hundred rupees for the plot. Later in July we visited Kohima and Kangpokpi, and had an opportunity to join in their Bible classes. The last week in August I gave eight days of chapel talks in Jorhat Schools. In September we joined in the Golaghat Bible Conference. Fifteen men from my district also attended its sessions. The first two weeks of October I was invited to share in the teaching of the Sibsagar Bible classes. During the Durga Puja festival, we spent three days preaching in Doom Dooma; Witnessing for Christ, and feel that this was a great opportunity. The people seem to listen more attentively or is it that they are more tolerable to our message?

Two quarterly meetings of the Standing Committee have been held, one the last of May, the other the last week in October. The brethren have done more this year than formerly. At the last meeting one new worker, a Koch was employed, and one old worker re-engaged. Our Assamese worker has been busy touring the Sadiya villages, and last month we used the lanteen twenty-two nights in different villages.

Literary work is not my strong point. But since the meeting of the Standing Committee of the Assam Convention, I have undertaken the writing of comments Int. S. S. Lessons. And in this extra work I have tried to do my best.

EDUCATIONAL.

This year the station school has been carried on as in the past. The girls' school has an enrollment of thirty-seven with an average attendance of twenty-eight. During February the school was temporarily closed on account of an outbreak of measles in the military lines. Later this
Naga brothers and sisters in the Impur Training School

Mikir Association. The midday feed

Garo Girls—Tura
epidemic spread to the villages and one of our promising Abor boys succumbed to Pneumonia. In the boys' school there is an enrollment of twenty-two, six of whom are Mundas. The day opens with half an hour's devotional service in the Chapel. Then follow four hours of school and four hours of work. The health and school work have been good throughout the year with the exception of the period of sickness in February.

On the south side of the river we have four small village schools. One was reopened in July. The village churches are beginning to undertake a larger amount of support for these schools. We are constantly emphasizing the need for better training of our Christian boys and girls.

We want to reopen the school in Maka Abor village. The villagers came in and asked that we send them two pandits for their two villages. They were ready to build the necessary houses. The Political Officer is especially desirous of sending Dugyon, our first Christian Abor boy, to Dambuk, a large center for the Padam Abors. Dugyon has studied in Jorhat. He has been a great help to me with the language work. We now have an Abor song book of sixty-four pages in the press. The gospels of Mark, Luke and John and the Book of Acts are in manuscript.

The Abors are waiting for the Light. The old village men in their councils ask that schools be given them. The young men and boys are impatiently waiting for a chance to learn. The Abors can remain isolated no longer. We pray the Lord of the Harvest to send us the needed help. We hope that the four boys in training in Jorhat and Shillong will become leaders and messengers for Christ to their own countrymen. Pray for them and for the boys now in our Sadiya boarding school.

---

Mikir Hills Furkating Station.
Mikir Work
W. R. HUTTON.

It is hardly to be expected that one who has spent most of his time in the Hills would have much to report, but what little there is, is here. It remains me of the story of an old Texas lawyer giving advice to a new recruit. He said: "My boy, if you have law on your side, talk
law. If you have the facts on your side but not the law, talk facts. But if you have neither the law nor the facts on your side talk for all you are worth any way." If any facts reported seem to be of minor importance the scarcity of material will have the blame.

The larger part of February was taken up with the business of renovating the bungalow at Furkating and getting settled in it. And here is the appropriate place to pay a tribute to the Lhota Naga boys. A history which I read this year reported the Lhota Nagas are uninteresting people with dirty persons and villages. However much truth there may be in this, many of the boys showed remarkable intelligence in the use of materials that were new to them. They glazed windows, mixing their own putty, whitewashed the house, doing much better work than the local mistries, and even mixed up real plaster and put it on smoothly. They handled the hammer, chisel and saw well and showed a most commendable desire to do a good job. I was much surprised one market day to find that two of the boys whom I had set to whitewashing the school house had worked the whole day instead of going off as they were free to do.

I have spent some time on an Auditing Committee, a Property Committee and a Language Committee, though the main part of the time taken up by the latter was in attempts to get out of doing anything.

Rev. G. R. Kampfer and I visited Lumding and after appraising the property considered, offered the owner Rs. 7,589 only for it. It must have been considerable of a shock as she had previously asked Rs. 55,000; but the offer was accepted and we told her we thought she would be able to get her money soon. It was my turn for the jolt, when I saw the question marks after Lumding in the Needs Lists recently made public. What alternative is in mind I do not know.

I made one trip to Nowgong district to assist Rev. F. L. Gilson in the Annual Association. I attended the Annual Association of the Tika Hills Mikirs and made another trip to Tika the first of July. This trip was made at high flood time and I spent two days and a night in a country boat or rather three of them getting there. Luckily there was no rain during the trip so that it was enjoyable in its own way. However, the memory of the mosquitoes in the Tika bungalow makes me thankful that I have been able to screen it since then. Trips to the Mikirs in Sibsagar district will be mentioned later.
My main business has been the study of the Mikir language. This has been more broken up by the various duties incident to a general missionary work than I would like to have had it. However some progress has been made. While in Shillong I had one pundit part of the time, two part of the time, and at last none. Both of my pundits committed a crime and falling into the hands of the police came to me for bail. When I understood what the trouble was I refused to give bail and much as I disliked to see an old friend and a new friend go to jail and much as I disliked the idea of being without a pundit, I let them go. In some way they secured bail and I had them for a while longer. Then they were both convicted and sentenced to give bond of Rs. 200 each to keep the peace or to spend the time in jail. One pundit secured the bond and was taken home to make sure the bond would not have to be forfeited. The other was less fortunate and spent some three weeks in jail grinding mustard seed for oil and splitting wood. Then when he secured bond he also was taken home. I trust that one of my districts at least will learn that if someone deliberately gets into trouble, he will have to look to someone besides the missionary to get him out. But I am curious to learn just what reaction there will be to such hardheartedness on the part of the Sahib.

As I mention in the paper I have prepared for Conference I have had an extensive correspondance in Mikir since coming to Shillong. This has been valuable from a linguistic standpoint and has been revealing in other ways such as showing how sadly our educational system is failing in its work.

There has been an increase in church membership during the year. Since the Annual Association held in March there have been forty-eight baptisms. Nineteen of these are from the schools. I feel that this number would have been considerably larger had it not been for an even split among the churches which left the former general pastor, Sarbura Ingti, without his position of leadership. I am hoping that we shall be able to find a solution of the difficulty at our next meeting. The total membership is 250 men and 251 women, grand total 501. These are scattered thru fifteen groups or congregations. The largest group has a membership of sixty-eight.

There are twelve Sunday schools with a membership of 332 and a teaching staff of twenty-three.

A literacy count gives literate males as 111 and literate female members of the churches as forty-four. The latter figure
seems to me inaccurate as I am sure that the number of those who can read in one or two places is much greater than reported. At any rate it will give me something to talk about when the subject of schools comes up in our annual meeting.

Including the two Government schools there are eleven schools reporting an enrollment of ninety-five boys and seventeen girls, total 142. The villages are small and attempts to get pupils to go from one village to even a near one for school have, so far, not met with any success. As stated and emphasized in my paper in English our teachers are not trained. Some have only their village education.

One item was omitted from my statistics. The churches report total gifts for the current year of Rs. 510-10. This is interesting, though I presume an account of what they have done with it would be more so.

I am making plans and find that one of our workers is also off trying to open work in a new section where we at present have no Christians. Please remember the Mikirs in your prayer.

SIBSAGAR DISTRICT MIKIRS.

In May, Rev. O. L. Swanson took me up into the Mikir Hills and formally turned over the work to me. I wish to take the time at this point to express my great appreciation of the gracious manner in which Mr. Swanson has given up this work which he started so many years ago. Yet while he has given it up he still has it for he is still caring for about twenty Mikir boys in his school at Golaghat. These properly come under my care but I had neither funds to care for them nor buildings in which to house them or school them. So Mr. Swanson is caring for them. Again when the first of August came and I had a trip to make to Chekso thirty or forty miles from Farkating, Mr. Swanson packed our things into his car and struck out through the rain and the deep mud to save me an ox-cart trip. Had it not been for his kindness I would have had another long trip such as the one to Tika.

If the special agent I sent out manages to make a six days’ trip in six weeks I may have some statistics to present for this field. Otherwise I must be content to report that we have eight evangelistic workers.

Thirteen teachers.

Twelve schools.
I hope Dr. Kirby is present. I have a monthly income of Rs. 136 only for the Sibsagar district work. I have a monthly pay-roll of Rs. 181 (one hundred eighty-one) in addition to which I must pay the stipends of eight or ten boys in Furkating and assist in the education of several boys at Jorhat. Then from the balance on hand I am supposed to travel and pay my office expenses. Dr. Kirby often hints that he is able to make such books balance while he stays on the plains. Frankly I have to go to the hills.

I put this problem up to the Standing Committee of the Association the first of August. Finally it was decided to lay off every worker for two months. This will help but does not solve the problem. The problem on the Tika side is much the same though not as yet so acute. When I can make a profit on many visits and a profit on my literature and medicine I might not mention such little details as the financial one which is after all the least of my worries except at balancing time.

Now I want to call your attention to something worth thinking about. There are scattered around in Sibsagar district about 23,000 Mikirs. In Nowgong district scattered over a large territory are 51,000 more. Away down in Kamrup district are about 12,000 more and over across the river in Darrang are about 2,000 more. We are responsible for all these and in addition for several thousand Rengma Nagas, in the Mikir Hills, who understand Mikir more or less. Study the map for only a minute and a blind man could see that here is a tremendous territory for one man to cover. So far as I know no other group for whom we minister is so scattered as are these Mikirs. Yet so far as I know no one has suggested that one man is able to care for any other group of people that is as large as the Mikirs. I do not state this comparison because I think we should take anyone from these other people to minister to the Mikirs but because I feel that the work of the Mikirs has not been sufficiently considered. Most of you have a poor opinion of the Mikirs. This opinion is not based on facts.

The Welsh Mission has in Cachar perhaps 1,500 Mikirs. In the Khasi and Jaintia Hills district are nearly 13,000 more. Out of this small group it has about as many Christians as we have. And what is more to our shame, it seems to me, is the fact that they have high school and seminary graduates while we do not have a single one. In the face of such facts you cannot blame me for saying that there is something wrong with our schools or with us. We are not getting our money's worth. The fault is not in the Mikirs.
It is in us. The Mikirs have ability. They are a likeable people and we should have two missionaries for them. One little fellow like myself is not enuf.

Thanks for your patience. I hope to have something to report next year.

My messenger has got back but he has made such haste that I fear some of the statistics are off a bit.

The figures reported for Sibsagar district Mikirs are as follows:

- Christians, male: 205
- Christians, female: 131
- No. of children baptised from schools: 41
- No. of baptism for the current year: 116

I should be happy to know that these last two figures are correct but I have my doubts. It is likely that Mr. Swanson could give you a better idea as to the truth of this report than I can.

Sunday schools: 11
Teachers: 15
Pupils: 163

Literacy, males: 133
Females: 29

Boys attending village schools: 108
Girls: 14

Money given by the churches: Rs. 178

Station School (Furkating).

I have been more or less in charge of the school at Furkating since we moved there February; more when something had to be done, less when I thought it best not to grant certain things and wanted to lay the odium of my infamy on some one else's shoulders. The arrangement is not so bad as long as the fellow carrying the dirty end of the stick does not object.

The boys have worked well. There were twenty five Lhota Nagas and one Sema for the first two months and after that there were twenty Lhotas and one Sema. The number will likely increase to twenty-four or twenty-five again through the cold season. An attempt to jail some of the boys on the charge of rioting and two or three more serious charges led to the employment of lawyers for their defence and their acquittal after a lot of trips to court.

The first of July we enlarged the school by adding one pundit and bringing in from Mr. Swanson's school twelve boys, ten of whom were Mikirs and two Rengma Nagas.
Armistice Day in Kohima

Girls from Angami, Sema, Remgma and Kuki tribes in Kohima Mission School
boys have also worked well. When the subject of working on a tea garden was brought up Nagas and Mikirs alike first objected but after some persuasion went to work and did very well even though I went away just after they began. I baptized three of the Naga boys last spring.

**Naga Hills.**

**1. Kohima Station**

**Evangelistic and General Report of the Kohima Field.**

J. E. Tanquist.

For the fourth time since returning five years ago I have the joy of reporting the highest number of baptisms ever reported for any one year in the Kohima Field. The high mark this time is due to the present movement of the Sema Nagas towards Christianity. Among the Angami Nagas, Rengma Nagas, Kacha Nagas and Kukis the ingathering has been fairly good but not particularly unusual. The entire number of baptisms for this year so far reported is 519.

The number of Sema Nagas now recorded on our Church Register is more than twice that of Angamis, more than twice that of Rengmas, and about three times that of Kachas and Kukis taken together. Besides, there are several hundred Semas whose names have been recorded in the church register at Impur. Is it any wonder that we are crying out for a new family to come and learn the Sema language with a view to giving these Christians, among whom there will soon be a thousand church members, some portions of Scriptures and other books in their own language. The Semas will with a little encouragement soon reach out to the yet un-toucher tribes beyond and give them the gospel.

Thirteen years ago I camped for the first time in a Sema village. The chief in that village and several more with him had been Christians since 1906. Four years ago we held a Sema associational meeting in that same village. After that meeting a group of us halted at the largest Sema village in the tribe. A man who many years ago attended our Mission Training School in Kohima showed much interest and served as our interpreter. He was converted and became a soul-winner from the start. A little later he became an evangelist among the Semas. A church
sprang up in a day as it were. Two years ago the Sema Associational Meeting was held in that village. Just about that time there was a great stir in another Sema village. Quite a number became Christians, were baptized and organized a church. This cold season that two year old church will entertain the Sema Association.

For the last twenty years nearly every year there has been some Sema lad as pupil in our Kohima school. Not a few of them have become professing Christians. But quite a number of them have died. The change in their mode of living has perhaps been too sudden and they have broken down under the strain. Some of them have, however, not gone to their reward until they by a word of testimony for Christ have planted the gospel seed in their native villages. Twelve years ago when I had occasion to travel through the length of Sema land I learned that in the village of Emolimi, situated in the Mokokchung subdivision and in the center of the Sema tribe, there were said to be Christians. On further inquiry I found that these were two boys reading in our Kohima School. Now there is a flourishing church in that village and churches in neighboring villages also. A wonderful change is coming over that section. Surely something substantial must be done immediately to help and encourage these many new Christians. Can we not do something at this Conference session to insure the conservation and progress of this work? I believe it to be the biggest opportunity we have in Assam at the present time.

Our evangelists are one Angami, two Eastern Angamis, two Semas, two Rengmas, and two Kukis. The Kachas are asking the Mission to support a man in their midst. The Kohima Field General Convention is also supporting one Angami evangelist. Several of the local churches are supporting their pastors in part. The evangelists have all worked loyally, travelling about and preaching the gospel. Every other month they have come to Kohima to attend a Bible Class. Several visiting missionaries have helped me with these classes. Our Sunday School lessons for this year have been from the Book of Acts. Lesson helps have been prepared and mimeographed and distributed in advance at the Bible classes.

The Kukis of the Naga Hills District have organized themselves into an association. This first meeting was held in the month of March this year in a Christian village sixty miles from Kohima. It was an inspiring meeting. Among other decisions there was one to forbid the of intoxicating
liquors. It has been said of the Kukis as of the Semas, that some day in the not distant future they are likely to break away en masse from their old religious ideas and customs and turn to Christianity. May it come true! At the same time it must be borne in mind that ancestral traditions are clung to tenaciously by the rank and file, and that many cultivate and propagate a spirit of opposition to Christianity and the Christians. The next ten years may in the Providence of God show to us a most surprising progress of the gospel among some of these tribes—something far greater than the marvels of the ten years now past—but it will come about "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

As for translation work, there has been quite a bit of proof reading to do on the New Testament Scriptures in Angami. Except for putting through the press a revision of the Book of Revelation, that work is now nearing completion, and the entire New Testament will be available in Angami. I have also gone over the entire manuscript of Pilgrim's Progress (first part) which is now going through the press, printed at Government expense and meant to be used as a reader in village schools. A new task is now taking some of my time, namely, that of re-writing the manuscript for an Angami English Dictionary. I take no small amount of pleasure in doing this, tedious though it be, for I have been accorded the privilege of making the spelling conform to that which is used in our New Testament Scriptures and other books published in Angami by the Mission. This dictionary will serve as a standard for spelling. A few years ago a group outside of the Mission came to a decision about a change in orthography, which conformed neither to the Government system nor to Mission usage, old or new. Individuals tried to initiate systems of their own, and petitions were sent to Government. In the meantime our translation work went on in fairly close accord with the system laid down a few years ago by Government. It was of course possible to make many minor changes and still adhere to that system in general. But we had led the way as a Mission and it was very much in our interest that a uniform way of spelling be followed. With the advent of the dictionary, published by Government, the prospects in this direction are most promising. The dictionary has been in preparation for many years, mostly at the hands of a few educated Angamis. It was now turned over to the Deputy Commissioner to be revised and published as he saw fit. My work is mainly that of copying
the manuscript as revised by the Deputy Commissioner, correcting the spelling and suggesting changes. I have also in preparation a primer in the Rengma language, but I have not been able to get it quite ready for submission to the Government for printing.

Our work program will be crowded for the year ahead of us, and it will soon appear that we shall not be able to accomplish all we hope to. And then unforeseen matter will claim our attention. But we are determined to do our very best with God's help to give the glorious Gospel of Christ to as many as possible.

EDUCATIONAL REPORT.

THE MISSION TRAINING SCHOOL.

This is the current name for the station school and should not be confused with the Higher School which is a separate school for the entire Naga Hills District and the State of Manipur. The station school is listed by Government as an Upper Primary School, but the work done corresponds to that of a Middle English School.

The enrollment at the close of the year was 110, of which eighty-nine were boys and twenty-one girls. There were six teachers for the boys, one of which was added to the force when Mr. Supplee left. That the attendance in the school hasn't kept pace with the growth of the Christian community depends partly on limitations of room, partly on limitations of funds for stipends and partly on the fact that all (including day pupils) are required to do manual labor so many hours per week as their tuition. This system was started when Mr. Supplee took over the school four years ago. It was a bold stroke, and some well-wishers (among them Government officials) congratulated Mr. Supplee on his optimism but thought that the effort would not be successful among the Angamis. Of course the plan was popular neither with the Angami teachers nor with the pupils, and at one time the pupils banded themselves together and threatened to leave unless the work requirements were changed. But the opposition came to nought, for all knew that the school would soon be filled to its capacity with others who would accept the conditions laid down. It would have been different in earlier years when the Angamis expected not only to have their boys exempt from tuition but actually to receive pay for the valuable
time they were spending in school! Now they have begun to realize that the Mission School is the best place for their children, even if the latter have to be subjected to a small amount of work every day as tuition. But when all this has been said it remains true, I doubt not, that from Kohima village, especially, very many more would seek to enter the school were it not for this requirement. As it is, the representation from Kohima is comparatively small and the bulk of the pupils come from various tribes and distances. Of stipend-holders additional work is required. I feel convinced that the plan is a wholesome one. It remains to provide for better supervision and to teach the boys more honesty and interest in their work and to make the economic value of the work more than the negligible factor that it for the most part has been.

Attendance at Sunday services and daily chapel is compulsory. But the pupils seem to take real interest in attending; so the compulsion is not prominent. Because of the recent growth of the Christian communities of the different tribes which the school serves, a greater proportion than before are already Christians when they enter the school. During the present year ten of the pupils have been baptized, all of Christian families except one.

Mr. and Mrs. Supplee were in charge of the school until October 1, when they left on furlough, and the work was then made over to us for whatever supervision we could give.

The girls' hostel is a distinct success. The matron has served faithfully and efficiently during the year. Thirteen girls, all from villages outside of Kohima, have received stipends at Rs. 4 each per month. During the last two months the girls' school has been conducted separately from the boys' school. It was claimed that the girls were neglected and were doing poorly in their studies. The kindergarten teacher and the Bible woman took over the teaching of the girls. The village kindergarten has been looked after in the meantime by two girls from the eighth standard. We are not certain that it will be best to continue the plan of separate schools for the immediate future.

The matter of support for the girls' Hostel, woman teacher and Bible woman is still unsettled. The Woman's Council and the Reference Committee have taken favourable action in so far as to ask the W. A. B. F. M. S. to make the appropriation when possible. Nothing is impossible with God and we hope and pray that in some way this work will be taken care of.
The Kohima Higher School.

The School has completed the second year of its existence. Eleven boys and three girls, fourteen in all, have enrolled during the year. Of the boys, six were Thangkhuls, three Aos, one Kuki and one Angami. The girls were Angamis of Kohima. Mr. Supplee was in charge of the school up to October 1, when he left on furlough. Two teachers, Lhoulienyu, B. A., and Ruzhukhrie, I. A., are employed as instructors. They have to be satisfied with a combined salary of Rs. 115 per month, which is small pay for that type of men. But even at that the salary paid is Rs. 10 per month in excess of the appropriations; so it will be necessary to ask for an addition. Mr. Supplee was in a position to do some direct teaching in both classes, thus releasing one man for some teaching in the lower school. As for myself the pressure of my other work has made it impossible for me to do more than conduct the chapel period every day, teach the Sunday School Class and speak at Sunday evening service.

A full High School curriculum has not been followed. In general three periods out of five have been given to strictly High School subjects and two to Methods and Bible. How much credit Government would be willing to give, eventually, for the last-mentioned two fifths of the work done, could not now be guessed at with any certainty. But the missionaries in the Naga Hills and Manipur have felt that the school should be conducted so as to prepare men for their work as Christian teachers and preachers. A fairly broad foundation in the way of High School studies with as much Normal and Bible training as could be worked in has seemed the solution. So far non-Christians have not been admitted. But by comparing the curriculum of last year with that of this year it appears that there has been a tendency to strengthen the school in strictly High School subjects and bring it nearer to Government standard. This is a good way of increasing the popularity of the School with the boys themselves. The aim of the missionary in charge has been to follow out the expressed wishes of the missionaries who send their boys to the school. In the future the leaders in the Christian communities which the school serves will also have to be consulted. Definite policies will yet have to be formulated. Also, the School has so far gotten on without adequate equipment in the way of buildings. It is up-hill work to get an institution like this started. Mr. Supplee has carried on bravely and successfully with the support
he has received. It is now up to the immediate supporters of the School, the Assam Mission as a whole, and the home constituency, to see that the High School is continued and put on a sound basis.

Kangpokpi Station.

Report of the North-East and Sadar Areas of Manipur State.

W. PETTEGREW.

EVANGELISTIC WORK.

We can only report for the nine months of the year. Our three Superintendent Pastors, have worked faithfully, and their monthly reports to the missionary have given us inspiration. As far as can now be reported, for these two areas we have still the twenty-four organised churches, but an increase in the branch churches, due to the coming out of heathenism from new villages, where none had yet come out for Christ, a number large enough to increase the number of branch churches by four. There are now thirteen of these branch churches. The organised as well as the branch churches are practically self-supporting. Their buildings, and their local expenses are all the time supported by the church members. This includes their pastors' salaries, and in some cases in the North-East Areas, night and day schools that are carried on by the pastors with no financial help from the Mission. The present membership is reported to be 2467, and the Christian community must be nearing the 3500 mark. A large number are waiting for baptism in both areas, and I can only get report of 254 baptisms up to October last.

There have been manifest signs of the Holy Spirit's presence among the Christians. A notable instance is the coming together again of three prominent men in one of our Sadar Area (the area administered from the capital) villages. Squabbles broke out two years ago, the village was broken up, and the parties were at loggerheads for a long time. Now comes the news that peace is once more reigning, and those that separated are seeking to get together again in the same village. There is still the same zeal shown among the Tangkhul brethren for the preaching of the gospel to their heathen brethren and sisters around them. Whatever the revival did in
1923-1924, it brought many to Christ, and it left many, more embittered than before. Opposition by the chiefs and elders continued with great intensity till this time last year. This year the reports show that such opposition has died down, the heathen are once more enquiring, the truths taught in the days gone by are more intelligently understood, and where the Christian community are living earnest Christian lives, there the movement towards faith in Christ is more manifest. In the North-East Area this has been manifest in two villages in the southern part of the Tangkhul country being under the Spirit's power, and although the whole of the members have not yet come forward, it is expected that within a short time, there will be a large ingathering from those many villages in that part of the country. This is practically new territory as far as the missionary is concerned, for he has only had the opportunity to visit that section about three times. Then in the western section, we have good news of two villages under conviction where some have come out boldly for the faith. We are looking forward to visiting these villages next month, and also many of the villages visited before the revival. Opposition to the missionaries' entrance to a heathen village was very pronounced during 1924 and 1925, but that has also died down, and we trust the Lord will give blessing as the gospel is preached to these hard hearted chiefs and elders. In Imphal, the capital, our Superintending Pastor, has been doing faithful work, in spite of the restrictions and the opposition of the Darbar. Signs are not wanting that the Manipuri young men of the capital are restless and long for freedom from hidebound priestly rule. One or two instances that have been reported to us during the past months, reveal an attitude of mind that seems distinctly favourable to the acceptance of the Christian truth. The test we have laid down for these young men is a severe one, nothing less than the confession of their faith before the Darbar, before the missionaries can accept them for baptism and entrance into the Christian church. We had great hopes for one young man, whose actions seemed to proclaim that his was a true conversion, but so far, he has not been willing to undertake the test. We are confident the Lord will yet give blessing to our work in the Sadar Area valley, and He will be crowned King and Lord over these bigoted Hindus. We ask the prayers of all our brethren and sisters of the Mission force for wisdom and guidance to be given us, when situations such as this confront us. The activities of the workers of the
North East India General Mission among our Anal Christians in the south-east section of the Sadar Area need constant watching. No kind of order that the President of the Darbar may issue, seems to have any effect on these workers. If they are turned out of one village, they wait until the authorities are away, and go back again. In fact there is a flagrant instance of one worker of that Mission who is still in the village from which he was ordered to depart, and still in the pay of this Mission.

One side of our evangelistic efforts among these tribes of Manipur, is the translating of the Scriptures. We all recognize the need for the three most important tribes in the State, viz. the Manipuri, the Tangkhul Naga, and the Thadou Kuki. It has fallen upon the Croziers to master the Thadou Kuki language, and translate the Scriptures into that language. From what I know of that language, it will mean most strenuous labour, but they have undertaken the job with enthusiasm, and the Lord will surely bless the printed Word in that language. It has fallen upon me to continue the work of translation in Manipuri and Tangkhul Naga. Up to 1913, only the three portions of the New Testament—Luke, John, and Acts, had been produced for both these tribes. While at home on furlough in 1924, five more portions of the New Testament in Tangkhul Naga were completed, and the enlarged volume was eagerly taken up by the Christians, who at that time had reached a much larger number than the years previous to 1912. Through the blessing of God, in giving us good health and the opportunity also, and in a greater sense giving us the continued and un-interrupted help of the workers we have had with us for so many years, we have during the past two years proceeded with the further translation of the New Testament, and it was a great day for us and our workers, when a few weeks ago, we were able to send the translation of that blessed Revelation of the Lord Jesus Christ to the printers. Hebrews is now in print, and the remaining portions will be printed off early, so that our first converts among the tribes of Manipur, will have the New Testament in their own tongue, during the early months of the New Year. The translation is complete, and we pray for the Holy Spirit's blessing and power on this work so that the conversion of the whole tribe of Tangkhul Nagas will come sooner, than even we have expected. The signs are assuring, and it is for the brave band of young men and women of that tribe to continue in their earnestness and zeal, to bring about what we are pleading for daily at the throne of grace.
One more word about our Christians. Their contributions to the work are still carried on with enthusiasm and the exercise of much grace. This year, according to latest reports, show a much higher rate of giving than ever before. The Northeast Area brethren have vied with each other in erecting new chapels, school houses, and hostels. One section of that Area reports Rs. 2763 and the other section Rs. 1576. Altogether the report reads Rs. 4413 voluntary gifts in cash and kind for Association expenses and for Local church requirements. We feel that they have done well, and we know that if they had not come forward with such liberality, there would have been a sad lack of necessary workers, not to speak of the great need for places of worship where the people of these thirty Seventy centres may meet to worship God with reverence and inspiration.

EDUCATIONAL WORK.

W PETTEGEREW.

We are still going strong in our educational work in Manipur. There seems no slackening on the part of the
Christians. We have got to that stage where the kiddies of seven and ten years ago have come on to the higher classes with so much enthusiasm, that it looks as if we shall soon be swamped with a crowd of higher standard boys, and have the great problem before us as to how much higher we can help them to go. In a few weeks no less than sixty-eight boys are expected to come to Kangpokpi to take the higher class examinations, and when promotions are made we anticipate a 6th class of five boys a 5th class of thirty boys, and a 4th class of forty boys. Where are we going to put them, and where are the teachers to teach them? Candidly, I am not in a position to say just what we will do, or will have to do. One of the most difficult things I have found in discussing education with members of the Reference Committee, is to make them realize the need of more money to help us get over a situation of this kind. They were not able to sympathise with me in the least, and perforce, we have to get on in the best way we can, more often than not, to give the needed help ourselves. Brethren, it seems to me that we ought to make some serious representation to the Board, about our lack of resources. It is crippling all our work in Assam, and something drastic is needed. Well, we are not only glad of the success of our Middle English work at Ukhrul, and now at Kangpokpi, but we see signs, wonderful signs of good things coming in the desire of the Christian villages to look after their own schools up to the 3rd class, and pay the teachers. As a matter of fact, that is what is being done in the North-East Area this year, and we hope they will continue to do so in future. There are fourteen day schools including the schools at Ukhrul and Kangpokpi, and eleven night schools. The attendance is gradually rising, 317 in the day schools, and 101 in the night schools. These numbers do not include girls. At Kangpokpi our number has been seventy-seven on the roll for the past five months for boys, and for the same period there have been forty-three girls. Before the summer vacation our total number of boys and girls at Kangpokpi was 155, but the price of rice has doubled since, and it was found impossible to live on the small amount given by the Mission per month; hence there were not so many attending during the latter part of this year. The present total is 110. Ukhrul Mission School continues to give its quota to the higher classes at Kangpokpi. This school has on its roll sixty-seven boys
and seventeen girls. The majority of the boys are in the higher classes.

**PROPERTY ITEMS.**

Since the middle of last February, after our usual touring in the two areas, we returned to Kangpokpi, and besides the school and translation work, and the care of the church at Kangpokpi, and the care of the work in the two areas, it has been an interesting time for me to see the gradual erection of the four buildings so long looked for. The school building with its six class rooms, a dormitory and cook shed for the forty-five boys from our areas, and the chapel building in the centre of the whole compound are now completed with corrugated iron roofs, and the bills have all been paid. It only remains for the furniture and equipment for the chapel and the school building to be supplied, and we think our educational needs will have been met. The crying need for cleaner water, free from contamination of man and beast, has also been met, and both bungalows, dormitory and cook shed, and servants' and Kuki's quarters are all now supplied with beautiful clear water from the stream that flows down from the mountain peaks 4,000 feet above us. The water pipe system, with three 400-gallon tanks arranged in suitable places on the compound, is also complete, and we are all enjoying the comfort and convenience which has been supplied to us through this appropriation. One learns every day, however old one may be; and my experiences with the contractor and his Manipuri workers has been the pleasantest job imaginable, and the laying down and arranging the water pipes and tanks has taught me other things, not the least of which is patience and a readiness to tackle things without unnecessary rush. It only remains for the medical side of the compound to get its hostels and medical plant to make this compound at Kangpokpi a welcome sight for all who care to visit us, and see and hear what the Lord has done for the people of Manipur.

To Him be all the glory and the praise for the year's blessings.

**Evangelistic and Educational Report of the North-west Area of Manipur State.**

G. G. Crozier.

The year seems to have been one of sitting tight to recover from the spasm of 1923, during which time the
Devil seems to have worked many mock imitations of the dealings of the Holy Spirit. Accurate statistics are not yet available but there have been only three baptisms during the year. Several from this area have become Christians in Kangpokpi which is not within my Mission area and some in the villages are awaiting baptism. Six schools are doing well, one of them mainly as a school and the others as active Christianizing agencies. Another school has continued but is hardly a school; the teacher’s evangelizing work however has borne much fruit. It is in that village where a priest became a Christian with his whole family. Thus one of the strongest opponents became a witness and bore firm witness during his dying day. This marked conversion is due largely to the teacher. That teacher is now being moved to Government Headquarters of the area to serve there as pastor and evangelist and frequently as cooly for the Government officer and for his servants! for thus he is compelled to serve and that without pay, so we are told.

Quite a number of Kacha Naga families seem about to become Christians; two families have come out this year. The Kabui Naga work is evidently growing nicely, the Kuki missionary to them having both a day and a night school with a total of about fifty pupils. He has translated into their language fifty hymns in addition to the twenty-five that had been translated formerly by a Kabui evangelist. One of his converts is now doing evangelistic work, having attended the August Bible Class together with the pastors, teachers, and evangelists. Mrs. Crozier gave the class an intensive study of Mark and I gave them a bird’s eye view of the Bible and also a course running through W. E. B.’s excellent book on “Jesus Is Coming.” I also gave them a course in teacher training. The Kuki work is suffering from extreme clannishness, high and mighty pride, love for money that has not been earned, and from the 1923 revival.

During the three months and twenty days I have been on tour during the year I have visited thirty-four of the 159 villages of my area, ten of them twice. Six of these are Kabui Naga, nine of them Kacha Naga, and fourteen are Kuki villages; the other is the subdivisional Government headquarters. My area is about equally occupied by the three tribes. My sister was with me on tour fifteen days and my wife thirty-six days, and I alone two months. Our equipment was a Victrola, stereoscopic views and ’scopes, many good Bible pictures, medicines and some instruments.
The Superintending Pastor of my area was both evangelist and medical assistant on all three tours. He has just a little over three years of schooling, but has become an effective evangelist and a good medical helper.

During and immediately after my tour in February—April seven Kuki girls left their heathen homes and villages to get an education and to become Christians. One of these was brought by her older brother, one left home because her father told her that she would have to if she insisted on being Christian, two are from the home village of one of the teachers and had there heard some of the gospel but could not be Christians there, two were from a village where we have a teacher—one of them being an orphan and the other the daughter of the village demon priest, and one is from the home of one of the most noted Kuki chiefs and heard the gospel for the first time while we were there in March. An eighth came also in about the same fortnight because she was not allowed to go to school in her own village. Two of these fled to the jungle to escape being caught and taken home again and there they got separated and suffered much from privation and danger and weariness several days. So far as known no missionary or other Christian had given any suggestion to any of these girls to adopt these methods for becoming Christians, but they knew their parents and the village life and had gotten a glimpse of the life of peace. They wanted it and adopted the only available means to get it.

Literature work in the Kuki language is progressing slowly. It is said to be a difficult language; much remains to be done on language foundation work before doing much printing. The Gospel of John has been revised and is probably off the press by now and bound up with remaining copies of Luke and Acts. Further critical study is needed on Matthew and Mark before printing, and a little further work is needed on the new edition of the First Primer. Ngulhao is the most scholarly Kuki we know and is doing really excellent work, but his first translations need much attention before being sent to press.

Medical Report.

Manipur Estate.

About 5150 treatments were given about 1450 dispensary cases. One major and thirty-four minor operations were performed; and several cases were taken to the Government.
hospital in Imphal because of our lack of time and facilities. There were 117 patients treated in their homes, eighty-six in the "hospital" and seventy-four lepers in their colony making a total of 1732 cases treated during the year. Now that we have water brought in pipes it is to be hoped that dysentery will not figure so largely another year; most of the thirty-six cases were in a small Kuki village on the compound. Of the sixteen tuberculosis cases three have been cured, two died, ten ran away, and one remains under treatment. We have begun to build for them a good ward that will accommodate seven patients. Of the seventy-four lepers that have been under treatment during the year, thirty-five remained over from last year and thirty-six were admitted during the year. Of these five have died, five have been discharged as probably cured, eight are in the segregation but for one month of further treatment before being discharged as probably cured.

Our baby department attracts considerable attention among the people. We have had five tiny ones to care for since return from furlo, one of them last year. The father was here awaiting our return, but we had no place and no nurse. So the father soon got discouraged and took the motherless babe home to die. The other four this year have been saved. Two of them had mothers that were not able properly to feed their babies. They were happy to have returned to them their little ones in good condition. Two motherless little ones have occupied Mrs. Crozier's office since May and June. The May-Day one was four days old when brought to us; he is now seven months old and weighs over twenty lbs. The other was a tiny mite three weeks old and so very badly diseased that our helpers were just sure we were gone completely daffed on babies to take in one that would die in two or three days. She is now five and half months old, weighs over ten lbs., plump, hard, and adorned with pretty smiles. The one we saved before we went home on furlo is a happy lassie now in our midst and after five months chatters Manipuri glibly, knows some Kuki, and fondly remembers her Assamese and her Gauhati home with Miss Wilson while we were on furlo. She's a good advertising agent, a happy proof that cow's milk can be converted into sturdy baby flesh beating the record of most of the babies in the neighborhood as does now the May-Day son of one of the Christians in a village a day's journey from here. Out in the district one of the evangelists is raising a motherless baby on condensed milk and tea, and the
baby is said to be thriving. The Kabui women that have to work in the fields all day chew up a bamboo mug of rice and leave an older sister to feed that to the baby through the day, and many of them thrive nicely!

Small stocks of medicine are kept at four villages, and in one case the teacher has made large use of this. It has been helpful in winning the first two families of Kacha Nagas in Manipur. And in another case the Superintendent Pastor has effectively used it largely to win a Kacha Naga village that seems moving strongly towards Christianity. And the supply in still another Kuki village has also been very influential in a third Kacha Naga village.

While touring considerable of the lighter medical work has been done and some serious cases have been under consideration. Goitre exists in nearly every one of the thirty-eight villages I have visited in my area. Malaria is very common, but worse in some villages than in others. Decayed teeth and pyorrhea are exceedingly common. In March I spent six days in one large Kuki village and did a little dental work. During the day we spent there in November I was kept fairly busy with dental work. In another village where we have had a teacher for about three years I spent three days in March and was kept very busy with patients all day; in November we were there three nights and the intervening day. The two strongest opposers of Christianity in the village are brothers and both are demon priests; the older one is the father of one of the runaway girls that came to Mrs. Crozier so they might become Christians and might learn to read. The younger of the two brother priests had been ill two or three months at the time of our recent visit. Shortly after we arrived the older one came with the teacher and told me that he had sacrificed to the utmost limit of his knowledge for the recovery of his brother but that it had done no good, and he asked me to help him if I would help him if I could, saying that if I would his brother would become a Christian. I went with them and found the brother quite ill. He urged me to give him some medicine and declared that he would become a Christian if he was healed, but he refused to allow us to pray for him in his house. His wife has wanted for some time to become a Christian and so get away from the making and use of rice beer. A number of Christians were much interested for him in prayer, and the morning we left he admitted himself to be a little better. A few days later the teacher wrote that he was practically well and that the entire household had become Christians. He died.
a few days later claiming Christ and had a Christian burial though the heathen brother urged that they be allowed to bury him according to their custom.

In a heathen Kuki village it was my privilege to minister to a woman whose life was in jeopardy and for whom sacrifice had been made in the midst of the usual drunk. Her child was already dead, but people from there later told us that the woman was doing well. No missionary had been there before and this was the first visit of a European woman to that as well as to most of the other villages on this tour.

In another heathen Kuki village we ministered to a woman whose foot and leg had recently been badly burnt from rolling into the fire while asleep. In a Kacha Naga village a woman was brought to us who had just fallen and cut herself badly in the forehead and nose. Mud would have been put onto the wound and for months she would have had a large wound reeking with pus—if she lived that long. So far as we could learn the gospel had never been preached nor demonstrated in that village before. Thus we have preached and ministered as God has opened the way; the angelic harvest only will reveal the results.

**Impur.**

**Impur and Furtaking Evangelistic Report.**

R. B. LONGWELL.

With your permission this report will include an account of the evangelistic work in the Ao Naga and Lhota Naga tribes and in that part of the Sema Naga tribe which lies in the Mokokchung Sub division of the Naga Hills. The Missionary in charge of the evangelistic work in these areas has been so encumbered with other duties that he has not been able to give much time to the fields. His efforts have been pretty much limited to frequent conferences and interviews with Christian workers from all tribes. These interviews were held chiefly at Impur, but both Aos and Lhotas have come to confer, and plan for the work.

In the Ao Naga tribe there are fifty-eight villages ranging in size from twenty houses up to six or seven hundred. Among these fifty-eight villages there are fifty-two with churches, by far the majority of which are self-supporting. We could probably have churches in all but one or two of the remaining villages if we had funds with
which to start them. Our policy from the beginning has been to establish churches generally with financial help from the Mission, and then withdraw mission support as the churches became able to carry their own burden. These adjustments are now made by the Ao Committee. Only a few months ago the writer was requested to approve a recommendation to reduce by one or two rupees per month the Mission support of two different pastors in order that work might be started in one of the villages still remaining without a teacher or preacher. In only a few more years the small amount carried under "Aid to Churches" will have gone the round of the Ao villages and then it will be withdrawn entirely, and will be available, we hope, either for work in other tribes or for improving the faculty of the Impur School.

Subungwati, the travelling evangelist, has been very active throughout the year and has been a great help in looking after details of the work at Impur.

The quarterly Bible class is still well attended and full of interest. This year it has been entirely in the hands of native workers with Rongsenniken taking the leading part. This conscientious Christian Naga with high school education has prepared the S. S. lessons, has translated them from English into Ao when necessary, has prepared notes in Ao by using Tarbell's Guide and the Expositors Bible, and has explained and taught the lessons to teachers and preachers and others, who go back to their villages to pass on to their churches and Sunday schools the instruction they receive.

In the month of April the Ao Naga Christians to the number of 3,000 or more celebrated the fiftieth anniversary of Dr. Clark's arrival in the Naga Hills. It was a wonderful time of reminiscing and of scanning the future, of planning to complete the work in their own tribe and to carry the message to other tribes. The tribes immediately to the east are still closed but the Ao Christians are doing effective work among the Semas, a company of whom attended the Jubilee, at which time several Semas were baptized.

Literary work for the Aos has advanced very slowly. In addition to the S. S. lessons, the Gospels and Acts are being reprinted, and a School book translated into the Ao by the late Rev. W. F. Dowd is being printed by the C. L. S. No new translation of Scripture portions has been possible.

Work in the Lhota Naga tribe is still backward. Mr. Hutton will doubtless report for the Lhota School at Furkating.
The village schools are greatly in need of equipment, better teachers, and missionary supervision. Two travelling evangelists are doing faithful and effective work. The first real Lhota Association with a real program was held in November of this year. The Lhota work is suffering from lack of attention by the missionary, and from lack of literature. The Gospel of Mark has been translated into the Lhota Naga language, but is not printed. This translation is the work of Lhota pundits. Five Lhota boys are studying in the Jorhat Christian School, three of whom are splendid promising boys.

The work among the Sema Nagas of the Mokokchung Sub-division is lively and full of promise. We have twelve Sema boys and eight Sema girls in the Impur School. Miss Stevenson will doubtless report for the girls. The boys are supported, four of them by Government scholarships and eight of them by help from a local missionary but not from Mission appropriations. One Government School in the tribe is taught by a Christian teacher, a recent convert. Evangelistic work has been carried on among the Semas by Subungwati, our regular Ao evangelist, by Kilemzilu an Ao pastor of a self supporting church, on the border of the Sema tribe, by evangelistic bands from Impur, and from several Ao villages, by Sema boys from the Impur School, and by one Lhota evangelist.

Our baptisms for the year are

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lhotas</td>
<td>101</td>
</tr>
<tr>
<td>Semas</td>
<td>134</td>
</tr>
<tr>
<td>Aos</td>
<td>566</td>
</tr>
</tbody>
</table>

Total 801

This total does not include 285 Semas baptized in the Mokokchung Sub-division which will be reported by Mr. Tanquist.

With Subungwati in evangelistic work, with Rongsenniken available for assistance in Scripture translation, with Medemkaba back on the Impur School faculty after one year in Cotton College, and one year at Berry White, with Mayangnokcha about to return with his B. A. to the educational work, and Pungimeren finishing his second year in Shillong high school, with three fine Lhota boys and several Aos in the Mission School at Jorhat, with two live and faithful evangelists, like Ibansao and Chicchamo working among the Lhotas, with a vigorous movement toward christianity among the Semas, the future for the Naga work is certainly bright and luring.
Medical Report, Impur.

MRS. R. B. LONGWELL.

Until October and November of the present year (1926) there was very little more than minor ailments to which the dispensary at Impur ministered. This has been in charge of the partially trained compounder since Dr. Bailey's furlo. For a time Dr. Kirby had the stock of medicines in his care; later, Miss Geisenhener; and at present, Mr. Longwell.

The receipts from the sale of simple medicines have amounted to Rs. 963-6-3. The salary of Compounder which is Rs. 15 a month has been paid from this source, but the supply of medicines has been heavily drawn upon. The stock needs to be replenished.

Miss Gusinhener and myself answered a few urgent calls in near-by villages.

The epidemic of flu in the Impur school caused Miss Masales considerable anxiety. Pneumonia developed in two instances and as soon as possible both cases were received into the Government Hospital at Mukokchung.

The Doctor Babu in charge of the Mokokchung Hospital has been very kind to give assistance on several occasions both by visits to Impur and receiving patients in the hospital.

The Impur Mission Training School.

MISS E. A. MASALES (PER E. M. STEVENSON)

Our aim is to make the Impur Mission Training School what its name signifies, both as to its Christian influence and as to its work in preparing future leaders in Ao Land.

In the school there is an enrollment of 193, of whom 167 are in the boarding department. We have classes from the first to the sixth standards, and with nine teachers do practically the work of a Middle English School. We are above Middle English in some things and would be in all, if we had text-books in Ao.

The work in the school is done in three languages, Ao Nagi, Assamese, and English. The work of the three lowest classes is entirely in the vernacular. Most of the work in classes IIIA and IV is also in the vernacular. Because of lack of text-books in the Ao Nagi much of the work is oral. In the upper classes, although the
text-books are mostly in English, the medium of teaching is necessarily the Ao Naga. There is too much work done in English, but this is largely because of the lack of text-books in the vernacular. We are trying to use more of the vernacular by preparing lessons for the teachers. The need being so great in so many classes at the same time, the difficulty at present is to make much headway. It seems a very slow process.

W A. B. F. M. S. at Impur.

The Girls’ School.

MISS E. MAY STEVENSON.

The work in Impur is more interesting than ever. In April of this year, 1926, I arrived to begin a second term of service and such a welcome! It seemed that the Aos could not have been more kind in their greetings. It was a gala day!

Miss Geisenhener was here caring for the girls and soon after my arrival she left for America. The girls’ school had been separated from the boys’ and they were in a school by themselves. Most of our girls are in the lower classes. We have five girls in the upper classes and they are attending the boys’ school. The classes from I—III in the girls’ school have forty in attendance with five teachers. Our boarding department has four groups with the cottage system. This new year we are planning to build another house for the girls so that the cottage system plan can better be worked out. The girls in the boarding department are all Christian and a short time ago seven were baptized. Four of our girls from the village Lungkum come from non-Christian homes. We have just been to our Ao Naga Association and visited the village of Lungkum. We asked about the girls and their homes. The pastor told us that two of these girls, being eager to attend a Christian school, told their parents that they were not willing longer to live in the dark. They were baptized in 1925 and entered Impur School. Their parents objected but the girls said, “If our parents do not consent, we will go to Impur and live as servants for some one there and not return to our homes unless our parents are ill. We want to know the Light and the Light Giver.” The parents thus consented, and one could not find happier, more contented girls. We have a W. W. G. at Impur with fifty in usual attendance.
The girls do not have much money, but we had our first initiation about three months ago and have over Rs. 6 in the treasury now. They are very much interested and at our Ao Naga Association one of our teachers explained the purpose of W.W.G. We hope some one of the villages will become interested and start the first link in the chain of W.W.Gs in Ao Land.

Our girls attend school as the boys do from 7-30 to 12-00. After one hour's intermission for lunch they study from 1—3. Then for two hours they weave, sew or do garden work. The girls are the "lawn mowers" on the ladies' compound, so we do not have that expense. They use short broad knives and keep the grass in good condition. They have their own gardens, as we have no bazaar at Impur. We supply the girls rice, peppers and occasionally meat, also oil and soap. Wood costs nothing, for the girls bring it from the jungle. Also on Saturdays they carry rice from villages seven to nine miles distant. We try to keep the girls in much the same living conditions as in their villages except of course, in the matter of cleanliness. They are cleaner than their village sisters. We have a continual war with itch and dirt.

From 6-30 to 8-00 in the evening the girls have prayer and study hour. Friday and Saturday evenings are the times for singing. The Aos love to sing. Thursday at 3 p.m. we have our Women's Prayer Meeting with a usual attendance of from fifty to sixty. Each woman and girl who can read takes her part in leading the meeting. Our Matron Sasangmungla is an inspiration. She and others of Impur went on an evangelistic tour, an account of which was in the Mission Review. Our women and girls are habitually going on tours of evangelism. Our ordained evangelist reported over 800 baptisms this year, 139 of whom were Semas.

Again I say—"I'm glad to be in Ao Land."

---

W. A. B. F. M. S. at Tura

MISS L. M. HOLBROOK.

November 24th, 1926. Twenty years ago to-day I arrived at Tura. Mr. and Mrs. Longwell travelled with me all the way from America and saw me safely settled in my new
home. When we came around the bend in the Rowmari Road, on November 24th, 1906, the bend that gives one the first glimpse of Tura town, Mrs. Longwell and the ponies travelled around the hill on which the Government Middle English Boys' School now stands, while Mr. Longwell and I walked up over the top of the hill and joined her on the other side just before entering the mission compound. As we stood for a bit on that hill top, and silently looked around us, we saw the bazaars, the soldiers' quarters, the Government playground and buildings over at our right. Directly in front of us and rising some 2,800 feet above us, dressed from tip to toe in her wonderful mantle of green, stood Tura Mountain. Close at our left, and at the foot of the mountain in front of us, lay the mission property. The red roofs of the various buildings glistened in the morning sunlight, and the gardens, shade trees and the road, winding in and out, made a picture not to be forgotten by one who saw it for the first time. I had studied the map of the Garo Hills on my way out so knew that a long way behind that compound, with its beautiful background of trees, and off in the distance on either side, were hills and valleys; there were gardens and fields, and villages and villages, people and people; there were men and women, fathers and mothers, boys and girls, for whom Christ died, and because Christ had said "Go and tell," I stood on that hill-top seeing more than natural beauty and my future home. I saw a task so big that but for the voice within me that said "Lo I am with you always," I might have faltered; for I knew that I had not brought to India great talents, or great intellectual power, or great wealth of any kind to help in that task, but I did have in my heart a gift, a gift freely given to me, which I was to pass on to others. The question in my mind that far off meeting was, how, with so little, humanly speaking, at my command, could I give that gift to others so they would take it and make it their own. I looked up at Tura Mountain and saw strength and peace, and above and over it all I saw God's beautiful blue in which are hidden innumerable shining gems that darkness alone reveals. That mountain with its reflected peace, and the blue above with its hidden gems, with their messages for me, have been one of my comforts during these twenty years of light and shadows. Mr. Longwell stood busy with his own thoughts and I looked up in to the blue above me and in my heart I prayed for health, wisdom, patience, love, all that I would need, and then I asked my father
definitely for twenty years of service for my Saviour, twenty years among the Garos. I then broke the silence by saying to Mr. Longwell "I have asked the Lord to give me twenty years of service with Him here, twenty years among the Garos. Mr. Longwell answered "Twenty years? Twenty years is not enough; you should have asked for more." The twenty years have been granted me and I wish to render thanks for every one of them, as well as for answered prayer. 1926 has perhaps been the hardest of them all but for it too I am thankful.

MEDICAL.

I have kept a medical record for nine months of the year. I find that during the nine months I have treated 416 cases. I may have treated a case twice a day for a month but have counted it as one case only on my record. The Government Babu has helped me with ten cases. Thirty-one of these cases were not connected with school. Among our troubles we have had twenty-two cases of mumps, twenty cases of poisoning, twenty cases of influenza, four cases of granulated eyelids, sixteen pairs of feet for treatment twice a day for two months, one gland case for over seven months and one abscess twice a day for nearly eight months. I have had no medical helper, but one teacher has slept with the girls who were ill, and all the girls have been kind in helping themselves and in helping others.

LITERATURE.

We have completed the translation of the Teachers' Handbook of Correlated Lessons, Part I and have it typed for printing.

The Achikni Ripeng became a part of my work in 1924. At that time it had a subscription list of 620. During 1926 we have a subscription list of over 920. Modunath is now a mauladar and so gives only his spare time to mission work, but during this year he has typed all the Garo contributions to the paper and done the first proof reading each month. Since February first the remainder of the work on the paper has fallen to me to do.

The Boarding girls have received more than 1000 letters during the nine months and they certainly have answered them all and more. These letters received or sent out must all pass through my hands and I am supposed to read them all. Some of them have been wonderful literature. My own Garo correspondence is very heavy... The questions that I have been asked
by letter to this year would make a surprising bit of literature. One man in one letter asked me fifty-six questions and expected me to answer them all the following day.

**EVANGELISTIC.**

The teaching of the Book of Acts to the 6th Class and the Book of Genesis to the 3rd Class would fall under this head. Also during Bible School I took one period a day during which forty-two men, sixteen girls and two women studied with me five books of the Minor Prophets. As a special subject this is the first time the Garos have studied prophecy, and it was very interesting to us all.

On an average I have attended four church services and five chapel services each week during the school year. I have also attended ten Sobas. The women of the Association and also the women of Tura Church have no safe place in which to keep their money so I have been their safe and payer for the year. They support two evangelists and six private school teachers. These teachers are all in heathen villages. This gives me a sideline of evangelistic work, for any little help I can give these men they pass on to good profit.

All told the greatest blessing that has come to the work for women in the Garo Hills this year is the return of Miss Wright and the coming of Miss Wetherbee to Tura. For these two workers we thank our all-wise Father; and to work with them in our one common task, the giving of the gospel to Assam, makes my future days look bright indeed.

My greeting to Conference is Habakkuk 3: 17, 18.

“For though the fig tree shall not flourish,  
Neither shall fruit be in the vine;  
The labor of the olive shall fail,  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls;  
Yet rejoice in Jehovah,  
Joy in the God of your salvation.”

**SCHOOL.**

In 1906 the girls attended school with the boys. They had no Government examination, and needle work was taken outside school hours by the girls in the boarding department only. The Girls’ School was opened as a separate school in 1920, with an enrollment of ninety-two. This year the Girls’ School has an enrolment of 152. Twenty-three girls are taking the Government Primary examination, forty-seven have completed the required needle work for
the year and will take the Government examination next week. Because of lack of teachers we have had no 7th Class this year. The two brightest girls of last year's 6th Class were sent to Shillong, and one girl entered Nowgong Training School; the others 'have' all married. There are sixteen girls in this year's 6th Class. One of these will be transferred to Shillong Girls High School Class VII at her own expense. We hope to open a 7th Class this coming year.

I had two new teachers, one untrained, to introduce into the work. One teacher has buried her father, another her mother and one was absent for three and a half months. We had two teachers quarantined outside our compound for six weeks. I have had no extra teacher and no office helper, so I have been obliged to fill vacancies myself, often taking two classes at a time. I am the only teacher on the 1926 staff who has not had a holiday because of illness. In spite of shortage of teachers, mumps, poisoning and all else, when the girls' work is looked over, I think they have done the best work with the least trouble in the history of the school. Miss Sen, the Government Assistant Inspectress, visited us for the first time this year. She spent three days in the school and her criticism in each class and in every subject was the same. "You are doing too much, you are doing more than Government requires," "You may do it, but you get no credit for it," she added.

Four Garo girls have studied in Shillong Girls' High School and two in Nowgong Training School during the year. We have not the 1926 district report in yet, but last year 1663 Garo girls studied in the district schools, not counting those in Private schools for which no complete report was received.

Boarding Department.

In 1906 I think there were twenty-five girls in the boarding department. Of these nineteen were supported by Mission. This year we have seventy-five girls in the boarding department, fifteen more than Dr. Ahlquist said the house would hold. Sixty of these are supported by Mission and six are Government scholarship holders, nine are self supporting. One teacher has acted as matron during the year.

Garo Hills Tura Station.

Evangelistic Report.

R. H. Ewing.

In spite of the undermanned staff of missionaries in the Garo Hills field and the inefficiency of the native workers,
God has blessed us with a great year. After the Sibsagar Conference, Mrs. Ewing and I hurried back to attend the Garo Convention at the far south east corner of our field. It was a great convention. In many ways it was more than we had prayed for it to be. In 1925 when it was announced at the Nisemgram Convention that the next Convention would be at Dambuk-Apal I almost sank in my chair. I did not expect many of our Christians would go to it, because it is from five to eight days' journey from the most of them. I only sanctioned it being there because in the whole history of the Garo Christian work Dambuk-Apal church had not had the Convention. Although the Dambuk-Apal church is thirty-five years old some of its members had never attended the Garo Soba Convention. But when we arrived at Dambuk-Apal after our long trip, to our surprise we found over 1500 of the Garo Christians there. We had a great time. Prayer, convention speeches, and business. All went off in perfect harmony. I do believe that if some of the Seattle Convention speakers could have attended a Garo Hills convention before hand many of their speeches would have gone unspoken and many of the newspaper articles would have gone unwritten. For some reason, I do not know why, the hills seem to breed a friendly and honest spiritual atmosphere.

At the Convention we were glad to report over 10,000 living members on the church rolls, over 900 baptisms for the year 1925 and about 7,000 pupils in Sunday Schools.

On return to Tura after the Convention we opened the boys hostels. About one hundred Christian boys entered the Tura hostel this year. The Boy Scout Troop organized last year had to be reorganized, because the majority of the troop graduated. I called the few boys, who returned, to my house for a meeting where I asked them whether we should try to carry on when there were so few of them. They all answered, "Yes. We must have a troop;" and they had a list of names of boys whom they had asked to join. We re-organized and have carried on the whole year. My only sorrow is, I have not sufficient time to work with them. It is only through the hostel and Sunday School that we have an influence on the Tura Government School boys. It would take one missionary's full time to do it right.

This year we have tried to emphasize Sunday School work. If Garo Christians' children receive religious education and a knowledge of the Bible, it must be done through the Sunday Schools. Although we have not had sufficient money to pay the expense of it, we have mimeographed and sent to all the Garo Hills' Christians a course of Sunday School lessons and
memory work. In the next two months to come, by the help of mission evangelists, I hope to give examinations to hundreds of Garo children on the Bible and Christian thought and life. For six weeks Mrs. Ewing and I were on Tura mountain top. While there we spent all spare time in translating Clayton’s Graded Sunday School lessons and a new tune book for the Garo hymns sung in the churches, schools and Sunday Schools. Neither of these books have we quite finished, but we were able to work on them in Darjeeling last month.

The Bible School in Tura was held in July, August and part of September this year. Forty men came to Tura for study in Old and New Testament, Homiletics, Church History, Church organization, Hygiene, and Music. That sounds awfully big. I wish the Tura Bible School was as big a thing in reality as it sounds on paper. I have been acting principal while Rev. W. Harding has been on furlough. I have only seen what great possibilities our little Tura Bible School has. But it can never be made much until one missionary is able to give his entire time to it and until some Garo Christians are capable of teaching in it.

Before the Jorhat Conference is over the Garo Christian Jubilee will be history. Since last April, some of us have been working on committees and making plans for the Jubilee to be held November 26-28. Just fifty years ago Dr. Phillips arrived at Tura. A big change has taken place in that time. Then a Garo was called a head-hunter, now he is called a friend. Then all of them were called animists, now over 10,000 of them are called Christians. We are expecting a large Jubilee. I believe it will be one of the largest affairs ever held in the Garo Hills.

We are turning more and more work over to the natives. Not because they are ready for it, but because two missionary families can not carry it. At the Dambuk Apal Convention a Garo Hills Evangelistic Committee was formed and to it leadership for evangelistic work was given. The Committee consists of four Garo Christians and one missionary. Its work is to plan evangelistic work, secure and dismiss evangelists collect money for old and new work, co-operate with Christians in other districts, and pay evangelists. This year the mission gave Rs. 2000 and the Garo Christians Rs. 600 to this Committee. At present I am chairman and treasurer of the Committee, but another year a Garo Christian might hold the office.

This year we have lost from the Garo ranks of evangelists Rev. Jengno and Rev. Sujan. Their going leaves us with
only two ordained men among the Garo Christians in this large field. Pray that God may choose others to take their place.

Primary School in The Garo Hills.

William Andrew Phillips.

The interest and progress in primary education in the Garo Hills seems to be about as usual. As in previous years, there is a widespread and growing demand for new schools which the combined effort of both mission and Government cannot meet. This year, like other years in the past, we have had to turn down a large number of urgent requests from villages, some of which were purely heathen, for new schools. We have had to refuse, no doubt, as many as forty or fifty applications and should we have been able to have given the slightest encouragement to the villages, I am sure we would have been swamped with applications. But we have had to say “No” for so long to them, that many of the villages don’t take the trouble to apply any longer.

It is true that the anti-mission and almost anti-education policy of the present Deputy Commissioner has caused a cross-current for the past three years that has made the school situation very delicate as well as very difficult. Nevertheless, in spite of the bitter attitude of the Deputy Commissioner toward our Christian work, the Master’s troops go marching on, and the opposition which has almost amounted to persecution in some instances has, as has persecution always done, in a way strengthened our mission forces. In many places it is causing the villages to lose faith in the Government schools and now some have begun to regret that they ever transferred from mission to Government. This is of course deplorable, for, as you may know, it has been the policy of the Mission to turn over the best and strongest schools to the Government. But now even though the mission demands that the villagers pay a large portion of the expense of mission schools while the Government schools are absolutely free, the villagers are very reluctant to go over to Government at present. Other more noble souls, however, stand by their posts and meet the opposition squarely.

According to our scale of pay for mission teachers each regular teacher gets a rise of Rs. 2 every two years. This tends to promote efficiency and permanency in the teaching
staff. At present Government officials are urging the mission to raise the scale of pay even more, as it is far below that of Government. This, together with cuts in our mission funds, compell us to reduce rather than increase the number of our schools. Nevertheless in one way and another we have been able to hold our ground fairly well.

In our annual returns to Government on March 31st, 1926 we reported seventy-four schools. Of these five had been closed during the year and seven given over to Government. At our urgent request the Government took over seven of our schools to save our having to close some entirely. This left only-sixty two schools. The Government requirement is that we keep at least seventy-five schools unless we get the permision of the Inspector of Schools to do otherwise.

This we have done. However, a situation arose at our annual Soba (Convention) last year in February that caused us to try an experiment and keep up our numbers a little. The women of the Tura Church and the Abeng Association seeing the great unfufilled demands for schools decided to finance six schools in backward sections, and asked if the mission would take over the control of these schools. This would give them the advantage of regular recognition and inspection. I took up the matter with the other missionaries and with the Missionary Committee which is composed of the pastors and evangelists. All thought it a good plan and we opened the six schools. We had some trouble with the Deputy Commissioner in this regard and he refused to let us keep a school in one of the villages which is in one of the practically untouched sections. That leaves only five. In some of these schools the results are very encouraging while some are still in a very feeble condition and have a tendency to lower the Mission standard a great deal, but as most of them are in new fields they seem worth while, for it is planting the seeds of the Gospel even though slowly in some of the remotest corners of the District.

In these seventy-four mission schools there were 1,236 Christians of which 820 were boys and 416 girls and 663 non-Christians of which 494 were boys and 169 girls, or a total enrollment of 1899 pupils. There are 101 Government schools of which seventy-eight are Garo Christian Schools. In the Government schools there is an enrollment of 3,442. Then there are about sixty private schools with an enrollment of perhaps 1000, making a total enrollment of 6000 to 7000.

Of the 901 baptisms during the year 406 or a little over 45% were pupils studying in school. This shows, as we have stated, many times before, that our schools are great
evangelistic forces. In fact our teachers in the mission and Church schools and most of the Government schools are 100% evangelists and preachers. Take away the teacher and his influence in the village and evangelism would have a very poor chance. The Garos themselves are fully aware of this fact. In a recent Committee meeting we were discussing the best means of spending some accumulated church funds including the funds being used on the above mentioned mission supervised church schools. They seemed most anxious to use the money to open and maintain schools in backward districts. I suggested that instead of using it all for schools they might keep another evangelist and use the balance for schools But they spoke up immediately and unanimously saying that they felt that there were enough evangelists in that section and that the teachers would do much more effective work than an added evangelist. It might appear to some that they were minimizing evangelism. But they can easily show that they are not. They are most anxious to keep evangelists, but they say that the teacher evangelist does more effective work. He gets into the lives of his pupils and has a better chance to mold their minds and characters as well as those of the other people in the village. This partly at least explains the great emphasis placed by the Garo churches upon the maintenance of village schools, and some churches in addition to paying their pastor and their share of the salary of evangelists, maintain as many as five, ten or even more village schools.

The same spirit is shown in villages where we have mission schools. In these schools the people show a willingness to pay for what they get in the way of education and religion. Of the Rs. 10,077 spent for teachers salaries in mission schools last year, the villagers gave Rs. 2,509 or about 25%, and they gave 50% of the price of school equipment. Besides this they build their school houses and a house for the teacher. So, it is a great joy to have a part in this great work and to see the the Garos developing so rapidly in a desire to get more knowledge, maintain their own work and above all to take the Gospel to those who are still living in darkness.

The Tura Medical Report.

W. A. PHILLIPS.

When Miss Blakely went home the medical work was turned over to me to supervise until something else happened. Nothing else has yet happened. Since I had no qualifications
for such work I took it with fear and trembling and have been trembling ever since. Since Dr. Ahlquist left we have been looking forward with great hope and prayer to the news of the coming of a medical man to Tura. But thus far our hopes are unfulfilled and our prayers yet unanswered. As you all know a medical missionary for Tura has been at the head of the most urgent list for some time. In my opinion it is by far the most urgent need. It is my firm conviction that a medical missionary can do much more good in Tura than can an ordinary general missionary. And Mrs. Phillips and I regard it much more important that a medical man should be in Tura than for us to stay ourselves. The faith built up by Dr. Crozier while he was in the Garo Hills still remains and people still prefer to come to the mission hospital with its unqualified attendants rather than go to the Government hospital with its well qualified attendants. With these ignorant people it is the heart and soul which go into the work that counts and not qualification. So, the Garos are still praying with us for the coming of another medical missionary who can minister to their physical as well as their spiritual needs.

During the year we have sold lots of medicine and Tojing and his assistant have administered many treatments. In spite of the fact that we try to get people to go to the Government hospital for treatment our treatments this year have amounted to 2062 of which 1737 were men and 325 female.

Dr. Blinkworth, the present Civil Surgeon, offered his services for two hours a week in our dispensary and did help out in that way for a while. But his other duties have been so pressing lately that he has had to give that up. He is also a dentist and is now giving some of his time to that work.

There are two special features to the Government medical work in Tura now that will interest you. More emphasis has been placed upon Kala-azar work and the hospital has been running even beyond its capacity. Also as a special concession to the Garos the Government is now planning a leprosy hospital at Tura. There are many lepers in the Garo Hills and we hope that this may prove to be a great help to the district.

But we are still praying for a general medical missionary who will go out into the village and minister to the sick and teach the Garos the science of medicine as well as to give them the true gospel and the true religion of Christ.