

**TWENTY YEARS IN ASSAM.**



# TWENTY YEARS IN ASSAM,

OR

## LEAVES FROM MY JOURNAL.

EDITED AND PUBLISHED

BY

MRS. P. H. MOORE.

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“He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zech. ix. 10.”

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NOWGONG, ASSAM, INDIA.

1901.

**CALCUTTA**

**BAPTIST MISSION PRESS.**

1901.

**DEDICATED**

**TO**

**My loving mother,**

**MRS. CLARA M. TRAVER.**



## PREFACE.



My prayer is that these pages may help to interest home friends in missions, and redound to the honor of our Saviour, and the spread of His Gospel.

JESSIE T. MOORE.

NOWGONG, ASSAM, INDIA.

*July 8th, 1900.*







## ASSAM : THE PROVINCE.

**Assamese:** { People of Aryan descent, who have for centuries inhabited the Brahmaputra Valley.

Abors  
Kacháris  
Duffas  
Garos  
Lalungs  
Mikirs  
Miris  
Mishmis  
Nagas  
Rabbhas  
Singphos

} Hill Tribes, Non-Aryan people.

Sadiya  
Dibrugarh  
North Lakhimpur  
Sibsagar  
Golaghat *forhat*  
Tezpur  
Nowgong  
Gauhati  
Goalpara  
Dhubri

} Plains Stations.

Tura  
Kohima

} Hill Stations.

Impur Head quarters of Ao Naga Mission.  
Ukrul „ „ „ Tangkhul Naga Mission.  
Tika „ „ „ Mikir Mission.

*Pronunciation of Assamese Vowels.*

a,	as in father.
e,	as in prey.
i,	as in machine.
o,	as in Chromo.
u,	as oo in poor.
ai,	as in aisle.
au,	as ow in now.

*Vernacular Words Defined.*

**Salaam** : Salutation.

**Compound** : Yard ; enclosure around a dwelling.

**Bungalow** : House of better class, as distinguished from common native huts.

**Ghor** : A native dwelling-house, usually small thatched huts.

**Sahib** : Sir.

**Padri Sahib** : Missionary.

**Mem Sahib** : Married lady.

**Ayah** : Native nurse.

**Babu** : Native gentleman.

**Soyce** : Native groom.

**Zillah** : Station ; headquarters of a district.

**Mofussil** : Camp. The country in opposition to the city.

**Nam Ghor** : A public meeting house for Hindus. It answers for a Town Hall, used for both religious and secular gatherings.

**Puja** : Worship ; in which sacrifice and offerings generally preponderate.

**Dak** : Mail.

**Dak Walla** : Mail carrier.

**Backshees** : Alms.

**Rupee** : Indian coin, value about '33 cents.

**Anna** : One-sixteenth of a Rupee.

**Pice** : One-fourth of an Anna.

**Fakir** : A Religious mendicant.

**Jesu Kristo** : Jesus Christ.

*Eswar* : God.

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# TWENTY YEARS IN ASSAM,

OR

## LEAVES FROM MY JOURNAL.

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I.

### VOYAGE.

**October 11, 1879.**—On the broad ocean. For some wise purpose I know, I am not made to realize that the “good byes” have been said, and I am now fairly started on my long journey to my home in Assam, India.

The farewell meeting in New York City for the outgoing Missionaries, 15 in number, is to be remembered by us. It was there we first saw those who, like Mr. Moore and myself, were about to leave home and friends, for the far away lands, that they may be useful in winning souls to Christ. Remembering the words of Christ, “Lo I am with you,” we count it a privilege to go. When far away we shall look back with pleasure to the many friends who assembled on the pier in New York to see us off, and the waving of handkerchiefs as we passed out of sight. The arrangements made by “The American Baptist Missionary Union,” even to our entertainment while in New York City, were admirable. The steamer chair and little comforts provided for shipboard are most enjoyable.

**October 13.**—Yesterday hardly seemed like Sunday, as we sat on deck too much effected by what is termed seasickness, to think of holding services inside. Very few escaped this malady entirely, although some are in a much more deplorable condition than others. In the morning every one is so glad to leave the cabins and get above, where the air is fresh and pure. The wind is in the right direction and we are moving on rapidly.

**October 14.**—Last night on account of a change of wind the sails were taken down. During the night it was somewhat rough, but grand. In the evening the Phosphorescent lights in the water were beautiful. Went to the bow of the boat to see the vessel plow the mighty deep. So many have recovered now that we met in the Drawing room last evening for devotions. Afterwards spent a long time in singing hymns.

**October 15.**—Our Steamer, "*Anchoria*" of the "Anchor Line," is very interesting to us. It requires 60 tons of coal per day to run her.

**October 16.**—Weather continues fine, and we are sailing along at a good rate. We may expect to reach Glasgow next Wednesday. Our longest run is 307 miles.

**October 18.**—Of our Missionary party of 15, the eldest is Mrs. E. A. Stevens, who is returning to Burma. She has already labored there many years. The only child is Ruth Morgan, 15 months old, who goes with her papa and mama, Rev. and Mrs. F. E. Morgan, to live among the Telugus of India, Rev. W. I. Price too goes to the Telugus. For Burma are Rev. and Mrs. B. J. Mix, Rev. and Mrs. C. A. Nichols, Dr. Ellen Mitchell, and Nurse A. M. Barkley, Rev. and Mrs. W. R. Manley, and Miss A. L. Buell. We enjoy each others society, and shall remember with pleasure our acquaintance on shipboard.

**October 19.**—Religious services were held in the Dining room. We listened to a good sermon by Mr. Manley.

**October 21.**—At 5 P.M. the "*Anchoria*" neared Greenock. A Tug brought us to the shore in time for the 7 P.M. train. An hour and a half on the train brought us 19 miles up the Clyde to Glasgow. Then a Cab to the Hotel, and we were soon settled for the night.

**October 22.**—This morning, Mr. Samuel Stanton, our Missionary Agent from London, called to see us. He informed us that 10 of our party, those for Burma, are to sail on Saturday, October 25th, from Glasgow. The other 5, Mr. and Mrs. Morgan, Mr. Price, and ourselves, are to go to London, and sail from there on the 1st November for Calcutta, India. This arrangement is very pleasing to us, as it will give us a little time for sight-seeing.

**October 23.**—This morning we took our way to beautiful old Edinburgh. We settled ourselves comfortably at the Waverly Hotel; but Mr. Smith, a gentleman we became acquainted with on the steamer, called and insisted on taking us to his house, that we might see the inside of a Scotch home, and their ways of living. Therefore the remainder of our stay in Edinburgh was in the delightful home of J. Duncan Smith, Lawyer. With Mrs. Smith as Guide we made a tour of the city. We visited the Castle and Royal Museum. Walter Scott's monument attracts the attention of all visitors, on account of its height and beauty. Saw John Knox's house, built in 1490. At 3 P.M. we took train for York, highly delighted with Edinburgh.

**October 25.**—York. Reached here 9 P.M. last eve. This morning we visited York Minster Cathedral, which

has the largest stained glass window in the world. At noon we left York for London. Six hours by train brought us to the Great Metropolis. Mr. Stanton met us and took us to a pleasant boarding-house.

**October 26.**—Sunday. It has been a great joy to-day to hear Charles H. Spurgeon preach. His text was Isaiah xxviii. 17. It was in his usual impressive manner. He made one feel the need of self-examination, to see whether the standing is firm. All the refuges of lies will fail. We had the privilege of an introduction to Spurgeon, who gave us a cordial shake of the hand, and a "God bless you in your work." In the P.M. we went to Westminster Abbey to hear Dean Stanley, and in the evening to hear Dr. Joseph Parker.

**October 29.**—So many places of interest in and about London. We visited the Doré Art Exhibition, and South Kensington Museum. The British Museum made us feel there is no end to books. The Tower of London has many interesting sights.

**October 31.**—Took train from London for Windsor, that we might see the Castle, where Queen Victoria spends a part of her time.

**November 1.**—At 6 P.M., we went on board our steamer "*Duke of Sutherland.*"

**November 3.**—Fine weather and smooth sailing. The servants on this steamer are natives of India, mostly from Calcutta. Some of the servants speak English. I inquired of one about India. He replied "Oh! its very fine place." My first impressions of the natives are pleasant. They do know how to cook Rice and Curry. Mr. and Mrs. Morgan and their little Ruth, and Mr. Price are with us. Several English passengers and children. The children have "Ayahs" (Native Nurses), and they speak Hindustani.

**November 10.**—We sighted Gibraltar on the 8th instant. The Mediterranean is pleasant, just comfortably warm, and we can be on deck all day. The Coast of Africa is in sight.

**November 11.**—My 22nd birthday, and our first together. The old family Bible at home reads—"Jessie Fremont Traver, born November 11th, 1857, at Sand Lake, Rens. Co., New York." My days were spent at Sand Lake until it was time for me to go away to Boarding School. First a year at the Lansingburgh Seminary, and then to Hamilton Female Seminary. It was while in Hamilton, N.Y. I first met Pitt H. Moore, my good husband. I celebrated my birthday by writing a letter home, to be posted at Port Said.

**November 16.**—Last night about midnight we reached Port Said. The coaling was done in the night.

**November 17.**—We are now in the Suez Canal. It is about 90 miles long. The Canal is kept clear of sand by means of dredging machines. We have to go slowly, and sometimes tie up to let a steamer pass us. This evening we passed quite near the place where the children of Israel are supposed to have crossed the Red Sea. Oh! that we may some time visit the land of Palestine.

**November 18.**—Not uncomfortably warm even in the Red Sea. Good awnings keep out the heat and glare. We are certainly blessed with beautiful weather and calm sea.

**November 22.**—It did get rather too warm before the head wind came. That made it cooler, but the sea was rough, and we had to go more slowly. Don't think I shall soon forget the Red Sea. It has grown in my estimation to quite a big sea.

**November 27.**—This is Thanksgiving day in America. Three years ago to-day I first met Pitt, in Hamilton, New York. I have been thinking of home a good deal to-day, and wishing that they might know how comfortable and happy we are. So much to be thankful for.

**November 30.**—Sunday. Service was held on deck. Pitt preached from Prov. iv. 23.

**December 3.**—This morning we find ourselves at Colombo. The island of Ceylon is beautiful, so covered with verdure. Many cocoanut trees in sight. Inland are Cinnamon gardens, and Coffee and Tea Plantations.

**December 4.**—This is Pitt's 26th birthday. He was born of Missionary parents in Akyab, Arracan, Burma, on 4th December, 1853. His father was Rev. Calvin C. Moore, who, after 7 years of earnest Missionary work in Burma, was obliged to return to America on account of failure of health. Pitt was taken home by sailing vessel 'round the Cape,' when so young that he learned to walk on shipboard.

Father Moore, after visiting his relatives in Massachusetts and New York, took his family to Illinois, and soon settled on a farm in Ontario, Knox Co., Illinois. It was there Pitt grew up. He attended first the District School, and afterwards went to the Galesburg Academy. From there he went to the old Chicago University. In 1875 he went to Hamilton, Madison Co., New York, and in June 1876 he graduated from Madison University (now Colgate University). Three years later he graduated from Hamilton Theological Seminary. Soon after graduation Pitt Holland Moore was appointed a Missionary of the "American Baptist Missionary Union," and designated to Nowgong, Assam, India.

My dear father and mother found it difficult to consent to give their daughter Jessie to a Missionary, knowing

that she would soon go to the Foreign field. God's grace was sufficient. We were married by Rev. R. H. Weeks at Sand Lake, N.Y., on the 8th July, 1879. Our Honeymoon was spent in Illinois, becoming acquainted with my new relatives. During our stay in Ontario, Ills., Father Moore arranged for Pitt's ordination, which took place on 23rd July, 1879. While there we met Rev. C. F. Tolman and Rev. R. E. Neighbor, Missionaries from Assam, who gave us some valuable hints about outfit and preparation for our chosen work in Assam. Later we also had the pleasure of meeting Rev. Miles Bronson, who for many years labored in Nowgong, Assam. After three weeks in Illinois we returned to Sand Lake, N.Y. The necessary preparations were soon made, and we were ready to sail.

**December 7.**—To return to my Journal. Upon leaving Lunch table at 1-30 P.M. to-day and going on deck, we found ourselves within full view of the city of Madras. In a few minutes anchors were lowered and boats were coming out to us from the shore.

**December 8.**—Mr. and Mrs. Morgan have received a letter from Dr. Jewett, inviting them and us to his house. The surf is more quiet this morning and we decided to go. After landing, a short drive took us to the Mission Compound. Dr. Lyman Jewett has been a Missionary for about 30 years. We were greatly interested in all we saw of their work among the Telugus. It is a pleasure to be in this delightful home. Mrs. Jewett has persuaded us to stay on shore over night. The English part of Madras is pretty. The Native part consists of little huts, and is thickly inhabited. We invested in "Sola Topis" (Pith hats), so it will be safe for us to go in the sun. Rather hot here even in their cool season. We must get our umbrellas

covered with white cloth, to protect us from the sun, Mr. and Mrs. Morgan and Mr. Price remained in Madras.

**December 9.**—We returned to the ship this morning. The discharging of Cargo is not yet finished.

**December 11.**—We are speeding on our way, and will soon be in Calcutta.

**December 15.**—Calcutta at last, after 6 weeks on the water. Mr. A. L. Sykes, our Agent here, will help us do some necessary shopping. A good number of letters were awaiting us here, some of them from home, and others from Missionaries in Assam. We feel in a hurry to get to our journey's end, and to begin work in our new home.

Miss Keeler is so glad we have come. She has labored on faithfully and alone in Nowgong, since Mr. Neighbor went home, nearly two years ago.

The little native shops in the Bazaars are curious. One needs to be patient with the natives. They ask a high price, and then come down to about half the original price. Wish I knew Hindustani. We took in the Zoo, Museum, and Botanical Gardens, many fine buildings in Calcutta.

We are glad we reached this sunny clime in winter. What must the heat be in Summer.

**December 21.**—We left Calcutta at 9 P.M. by train last eve, and this morning find ourselves at Goalundo, where we take steamer.

**December 22.**—We are on the steamer "*Sadiya*" on the Brahmaputra River, a good little steamer. Only three passengers, besides ourselves.

**December 23.**—These steamers anchor at night, because the water is shallow, and there is danger of



getting fast on the sand. One morning a dense fog delayed us.

Before going to Nowgong we are invited to go to Tura, to see the Missionaries, and something of the Garo work. Miss Orrell Keeler is now visiting in Tura. After we have made a short visit there, she will proceed with us to Nowgong.

**December 24.**—We reached Chilmari at 5 P.M. yesterday. Mr. Phillips was there to meet us, and show us the way to Tura. We landed on a sand bank, and stopped for the night in Mr. Phillips' tent. Our first experience in camping out.

The greater part of to-day has been spent in a Bengali boat, crossing the Brahmaputra (son of Brahm) River from Chilmari to Romari, 6 miles up the river. At Romari we found a Government Rest-house in which we were glad to stop. The Jackals there were noisy enough just as evening set in.

**December 25.**—This morning we started from Romari on our way to Tura. Our retinue consisted of Messrs. Phillips and Moore, each on a little pony. I was carried by coolies in a chair, tied between two long Bamboos. Two men carrying at a time, one in front, and one behind. At the end of the Bamboo was a sort of harness, made of Rattan and a kind of bark, which goes over the head of the coolie, attached to this is a small board which rests against the back of the coolie. The whole weight seems to be upon his head, he seems to use his hands simply to steady the weight. We have wished each other a *Merry Christmas* many times to-day. I must finish describing our procession. Besides the four coolie men to carry me, there was the cook and his assistant, the Pani Walla (water carrier), and two men with the Bullock cart, which carried the tent, cooking

utensils, dishes, eatables, stretchers, bedding, &c. Also a "Soyce" to care for each pony. Travelling in Assam means something. We stopped for the night in another Government Rest-house.

**December 26.**—Friday morning we proceeded again on our way. In the P.M. we reached Damalgiri Rest-house. Here we find a good little house, built almost entirely of Bamboo. There is no heavy timber in these houses. The walls and floor are made out of Bamboos, split open and woven together. Rattan is used in tying small Bamboos together to make a foundation for the roof. The Thatched roof is made of long, heavy grass. We have enjoyed this journey up the Garo hills, there is so much that is new to us, both in scenery and modes of travel. The Bamboo jungle is pretty. The first year there is simply a long, straight shoot, the second year it branches. Several of these Bamboo shoots grow near together, and their branches mingling forms a very graceful and pretty clump. I am told the Bamboo is classed with grasses, the leaf resembles a grass blade, although somewhat broader. I was surprised to see the "Sensitive plant" growing along the road as a weed. We saw "Orchids" growing on the trunks and branches of many trees. During the rainy season, many of them have beautiful blossoms.

**December 27.**—After wending our way upwards until nearly noon, Tura was reached. Tura station is about 1,800 feet above sea level. Towering above the station is Tura mountain, which is about 4,000 feet high. Tura scenery is very pretty. Tura is a Government station, and has several English officers. The Mission compound is in a pretty spot. First Mr. Mason's house, and then higher up is Mr. Phillips' house. Besides the two missionary families there is

Miss M. Russell. She has been out one year, and is getting on well in the language study, and is now getting together the material to build a house, in which she hopes to start a school for Garo girls.

There is already a flourishing school for boys here, and several village schools.

**December 28.**—Sunday. This morning Ramkhe, one of the first Garo Christians, preached. There are already about 800 Christians among the Garos. The Garos do not worship idols. They are Demon worshippers. They think there are innumerable evil spirits, who control the affairs of this life. If they are sick they must sacrifice to appease the wrath of an evil spirit. One of their besetting sins is the use of intoxicating drinks. Among the Garos, women are held in greater respect than among most tribes. We are having a delightful visit with the 5 missionaries in their pleasant homes. Mrs. Mason and Mrs. Phillips are sisters.

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## II.

## FIRST IMPRESSIONS.

**January 1, 1880.**—*Happy New Year* was the first sound this morning. At 1 P.M. we, accompanied by Miss Keeler, left Tura, and started on our way to the river, to take steamer for Nowgong.

**January 4.**—Sunday. We are stopping to-day at Romari. I have been reading "Our Gold Mine" by Mrs. Ada C. Chaplin, it is a history of the American Baptist Mission in India. It gives an account of the Assamese Mission. The first Convert was Nidhi Levi. The name of Dr. Miles Bronson is dear to Assamese Christians. He spent over 40 years in Assam. The Mission was established in 1836. The Assamese speaking population is estimated at 2,000,000.

**January 6.**—Yesterday we crossed the Brahmaputra river in a Bengali boat, and to-day we are settled in the Mission tent at Chilmari, to await the upward steamer.

Miss Keeler has taught me to count up to *ten* in Assamese, and to say "are you well?" So I can ask a question in Assamese when I meet our Christian Brothers and Sisters in Nowgong, and give our "Salaams."

**January 7.**—Our steamer "*Rajmahal*" came in sight about noon, and we were soon on board her.

**January 8.**—We passed Dhubri. Could see the bungalows, where the English Officers live.

**January 10.**—Steamer stopped at Goalpara, went on shore for a walk, the beach is very sandy. The mission property is on a hill. Did not go up to see it, as Pitt did not feel able. He took cold in coming down from Tura, and has had a touch of malarial fever. Quinine seems to have stopped the fever, and he is better. Before many days we hope to be at home in Nowgong.

**January 12.**—We reached Gauhati about 9 A.M. The scenery all about Gauhati is beautiful. Some of the hills about have old Hindu temples. We went on shore. Saw the mission chapel, two mission bungalows, and 6 Christian houses, all on the mission compound. There is no missionary here since Dr. Bronson returned to America. The Native Pastor, Kandura, is looking after the church here.

**January 15.**—We arrived at Tezpur about noon. Took a little walk along the river bank, and had a view of the station. Reached Silghat at night, too late to leave the steamer.

**January 16.**—At 7 A.M. we left the steamer with happy hearts, in prospect of soon seeing Nowgong, our future home. The distance in to the station is 32 miles. We rode the first 4 miles in a covered Bullock cart. Then we found a covered "gharry," which Mrs. Dr. Hughes of Nowgong had sent out to meet us. That took us 12 miles. Then we found Miss Keeler's pony and buggy waiting for us. When within 8 miles of Nowgong we found Dr. Hughes' pony and buggy waiting for us. We reached home about 6 P.M. It was too dark to see much. Our bungalow was lighted by an old servant of Miss Keeler's, and he had put things in order, and made the place look quite pleasant. We

soon had a light dinner and arranged things as best we could for the night.

**January 17.**—This morning we were soon at work unpacking our boxes. Everything has come through nicely. Found a few broken pieces among the dishes, but nothing of much account. Miss Keeler is to have one side of the house, and we the other side. Through the centre is a large room, 20×30 feet, which is to be used by us all. The front part of this room will be our drawing room, and the back part our dining room. As you enter the house, our side is on the right hand. The front room is our study, next our sleeping room, and back of this the bath room and dressing room. The roof of our bungalow is Thatch grass, put on so thick that it is a good protection from the sun. Dr. Bronson knew how to build a good house. The walls are plastered, both inside and outside, and neatly whitewashed. The floor is of planks, and built up about 7 feet, from the ground. Good doors and windows. A long verandah at the front and back of house. Also a large porch in front of house.

**January 18.**—Our first Sunday in Nowgong. Charles Sunaram (the Native Pastor) was ill, so Sardoka preached. All in Assamese, and of course we could not understand. We enjoyed seeing the natives listen, and when we can understand we shall be happy indeed, Sunday School at 2 P.M. Prayer meeting in the evening conducted by Charles Sunaram. There were about 50 present at the morning preaching service. Fewer this eve, but a number took part in the meeting. We do so want to be able to speak Assamese.

**January 21.**—Many of the Christians came in to give us their "Salaams" (greeting), and welcome us. When they give the Salaam, they bow the head and raise the

hand to the forehead. When they make the low bow, bending the body, it is very respectful.

**January 22.**—We have been out for a little drive this evening. Nowgong station is neat and pretty. The ground is level, and fairly good roads, many beautiful trees here; several of them have bright Red or Yellow blossoms. Nowgong is on the Kollung River, an arm of the Brahmaputra, which flows both from and into the great river. The Kollung is quite a river in the rainy season, but gets nearly dry in the cool season. Our nicest walk is the road along the bank of the Kollung River. There are only two English ladies here now. Their husbands are in Government service, Dr. and Mrs. Hughes seem very kind.

**January 23.**—We have received word from Tura, telling us of the great misfortune which has befallen Mr. Mason. He was heating some varnish on his stove, it caught fire, and his house was soon in a blaze. This will be a great loss to Mr. and Mrs. Mason, and also to our Society.

**January 24.**—This P.M. we took our first lesson in Assamese. Our Pandit (Teacher) is Gunai. Of course we must begin with the alphabet, and commit to memory new sounds and words.

**January 28.**—In the garden we find there are Plantain trees. A Peach tree is in blossom now. Saw also a Coffee bush, and an Orange tree. Pineapples grow finely here. We get plenty of chickens and occasionally Beef. We like boiled rice, and eat it with meat and Potatoes. Our cook makes us nice puddings for Dessert.

**January 29.**—The Assamese have good features and rather light complexion. Henry, who reads in the English School (Government) comes to recite to us, and get a little help in his studies.

Miss Keeler has to be ears and mouth for us now, as we can neither understand or speak Assamese. This P.M. the school children and women came to receive some little presents, such as a yard or two of Calico, slates, pencils, lead pencils, and crochet hooks, &c. These little presents were sent out to them by the Baptist Church of Cleveland, Ohio. The natives usually sit on the floor, or on little low stools. They don't like to sit on our chairs. Tuni is Head Master in our Nowgong Mission School. Fifty pupils at present. Both girls and boys read in this school, but at separate hours. The girls early in the morning. There are also several small village schools for boys. Very few girls care to learn to read.

**January 30.**—Two weeks ago to-night we arrived in Nowgong. Two busy, happy weeks.

**February 11.**—At 4 P.M. we attended a native wedding. The Bride seemed bashful, and kept her face covered in native fashion, and was very slow to speak her promise. After the ceremony there was the feast at the house of the Bridegroom. Another wedding feast we attended I will describe as best I can.

Perhaps you would be interested to hear a few words about a wedding feast, as it is observed by those who have been converted from heathenism in this distant land. Among those who have not accepted Christianity, whether high or low in the social scale, whether Hindu or Mussulman, the wedding feast seems to an outward observer to be the central and essential part of the wedding ceremony; but among the Christians, this is not the case. The young man whose wedding feast we attended, and of which I will attempt to give a little description, has been married for three years. He was married by Charles, the Native Pastor of our little



church here, according to the simple ceremony commonly observed in America. He was then too poor to give a wedding feast, and instead of borrowing money and going into debt to give one at that time, he was sensible enough to put it off till he could afford to give it.

Preparation for the feast : I find it difficult to describe this occasion, because everything is so different from what you are accustomed to see in America that any comparisons which I might make would be misleading, so I must ask you to put aside all your present ideas of such an occasion, and try to imagine the scene, remembering that we are in a tropical climate, in Assam, instead of America. In the first place the houses here are quite too small to entertain a wedding party, so a place must be prepared out of doors. You would hardly expect to sit down and eat a meal comfortably out of doors on the 20th of January ; but here the grass is green, there are scarcely less leaves on the trees than in June, the birds sing every day of the year, and if one walks out in the middle of the day even now, he finds it well to carry an umbrella. So we can have our feast out of doors even in midwinter. The house is about twenty feet long by ten broad. The floor is only a raised bed of earth packed down hard. The walls are made of a coarse kind of reeds woven into long strips of bamboo, like the warp and woof in cloth, the bamboo strips corresponding to the warp, and being about one foot apart, while the reeds correspond to the woof, and are as closely crowded together as possible. The partitions which divide the house into three rooms are made in the same way, and of the same materials. The roof is made of thatch, and the eaves of the house are just about as high as a man's head, so that he must stoop every time he enters the door. By the side of this house is a smooth level spot of earth like a good

croquet ground, about thirty feet square ; this is prepared for the feast. In the first place fresh living plantain trees are cut, and brought, and set upon each of four sides of the square—six trees on each side, making them about five feet apart. These trees are not set in the ground like posts, but are kept in place by arches made of strips of bamboo bent like half of a barrel hoop, and tied to the tree, just high enough to make an arch for a man to pass under, and each of these arches is ornamented with paper cut into a fanciful trimming. The only way to describe a plantain tree to the little folks who have not seen one, is to say that it is like a cornstalk, grown to be from six inches to a foot in diameter, and having no joints, and no leaves lower than ten feet from the ground ; at the top are from six to ten leaves. They are similar to the leaves of the corn stalk, only the largest of them are two feet wide or more. The spot enclosed by these trees is covered with an awning of white cloth, and in the centre was a little spot especially prepared for the missionaries by spreading down mats and setting up at each of the four corners a plantain tree post ; the posts being fastened by the fancifully cut paper hangings. In the centre of this little square a table was spread for us. On two of the posts, and at various places of the roof of the canopy lights were hung, and the whole scene presented a very festive and picturesque appearance.

The eatables are the leading features of the feast. We (Miss Keeler, Mr. Moore and myself) went in answer to our invitation about 6 o'clock, P. M. All the Christian people and their families were invited, at least all who live near enough to come. The guests had nearly all assembled when we arrived, and the low murmur of the voices of the older people engaged in conversation mingled with the shouts and laughter of the children

enjoying their various sports. When it was time to serve dinner, the women and girls retired within the house, and the men and boys sat down on mats spread on the ground, close to the edge, but within the enclosure of trees. There was much excitement among the children, each one was intent on his own pleasure, and it was as difficult to preserve any order as at a picnic in America.

With the first course the plates were brought on, and such plates as a great many of you never saw ; they are made of the leaves of the plantain tree. Take a leaf of the corn stalk and make it grow two feet wide, then split it in two at the middle of the stem, and cut it into strips fifteen or twenty inches long, and you will have the plates all ready for use. Each person is given one or two of these plates. Then the boiled rice is brought in, a bushel basket full of it; the basket is lined with the same indispensable plantain leaves, and the rice is covered with them too, to keep it warm. Two men carry this basket of rice round, and either with a large dipper or with their hands, dish out a liberal supply of it to each of the guests. Close behind them follow two other men carrying a large iron pot, from which they give to each one his portion of curry. They are ready to eat now, and Charles, our pastor, rises and asks our Father's blessing on the feast, then each one rinses his hand with a little water, and all begin to eat as though their appetites were good. Presently two more men come carrying a large iron pot between them. At sight of them each feaster begins to make a little cavity in his pile of rice like the crater of a volcano. Into each of these cavities these men pour a quantity of boiled *dal* (a vegetable looking like a yellow pea split into halves). After this a large dish full of curdled milk, and prepared in such a way as to be considered a great delicacy

by the people here, was carried round, and a little was poured into each one's plate. Each one gathered up his plantain leaf plate, and whatever fragments remained on it, and carried it away a little distance and threw it away. Then the dogs, who had been anxiously waiting their turn, and who had taken no pains to conceal their impatience at having to wait so long, began their feast. On returning from throwing away his plate, each person washed his hands, small pots of water being provided for the purpose. I forgot to say they all ate with their fingers, not a spoon or knife or fork being used by any of them. Then came the tea, which was served from one large dish, each of the guests being provided with a bowl-shaped metal cup into which his tea was poured for him. This ended the feast.

I have not spoken of ourselves in connection with the others, while telling about the dinner, because our dinner was entirely separate from that provided for them. We had soup, roast chicken, chicken cutlets, chicken pie, besides rice and curry and tea. We ate at the table especially provided for us in the centre of the enclosure, and our dinner was served us in our own dishes. After dinner the band struck up a native air, The band consisted of one fiddle and two small drums, which were beaten with the fingers instead of drumsticks. I neglected to mention that the band was playing when we first arrived at the feast. Later in the evening the band played accompaniments to several native songs sung by the young people and children. All I can say for this native music is that it is as inimitable and indescribable as the most peculiar plantation songs of the colored people of the South, and yet wholly different from them. After the music came fire-works—genuine fire-crackers as ever any young American burned to celebrate his independence, and

enjoyed as heartily by these dark-faced boys as by their pale-faced antipodes. I noticed, too, that it added several degrees to their enjoyment if a boy could fire the cracker near enough to some unwary one to cause him to start and scream. Besides the fire-crackers were little earthen balls filled with powder, which when lighted spurted a shower of sparks, further than a fountain spurts water, and which when thrown into the air appeared like rockets, except that they did not explode. All these sports were entered into with all the eagerness of childhood. There is very little self-restraint among this people at such a time. The individuality of each one stands out prominently. The boy who is full of life and animal spirits does not feel overawed by the presence of his elders, so as to prevent his fun from running over even in boisterous laughter, and the man of solitary turn of mind can sit by himself and not feel the press of social custom compelling him to simulate sociability. About one hundred guests were present, and all seemed to enjoy the occasion with keenest relish. At eight o'clock we gave our "salaams" to our host and returned to our bungalow, hoping that the wedding feast would prove not merely a time of pleasure, but also a profit to all, by binding together our little band of Christians into closer fellowship of love and good will.

**February 14.**—We have finished our first Primer in Assamese, and begun our 2nd Primer. The compound letters are hard to learn. We like Miss Keeler better each day, she is so pleasant and companionable.

**March 4.**—I went with Miss Keeler today in her Zenana Work. As the houses we wanted to visit were some distance off, we drove. The "Soyce" ran along with us, and held the horse while we were in the houses.

No hitching posts in this country. I could join in the singing with Miss Keeler and Bogi, the Bible Reader. Bogi goes into the yard first, and finds out whether it will be convenient for the women of the house to see us. We took with us some large Bible pictures to explain to the women. Bogi read a portion of scripture, Miss Keeler can talk to them in Assamese. When the "Babus" (Native gentlemen) are away, the women are more willing to listen. We were allowed to sit in a front room, where the Babu usually receives his guests. When the mother-in-law came in, the younger women all stood until she was seated. It would not be polite for the daughters-in-law to sit in her presence if she stood. This mother-in-law is a strong Hindu, and she told Miss Keeler that our religion is best for us, and their religion is best for them. Also that our religion did not enter into their ears. I could not understand, but Miss Keeler told me this afterwards in English. Miss Keeler has found some women quite different from this one. Near there, lives another woman who asks to have the Bible read to her, and seems to want to learn about Christ. Very often the husbands are strongly opposed to our religion, and do not want their wives to hear it. Hope soon to visit some Mohamedan houses.

**March 7.**—This P.M. Charles, the native Pastor, and several Church members came to Pitt to settle a quarrel. The children of two families have been quarreling and beating each other. After talking the matter over, they confessed they had done wrong and asked each others forgiveness. Charles translated what Pitt said to them. He told them they should have quietly talked the matter over with each other, instead of making such a stir about it. He told the father of the child who was beaten, if his neighbor wouldn't listen to him

alone, then he should have taken one of his brethren with him. Then he explained to them the words of Christ, where we are told to forgive 70 times 7. The meeting closed by a good prayer by Charles.

Today we saw a native burial for the first time. It seemed rather dreadful to us, as the body was simply wrapped in a coarse Bamboo mat. The Mohamedans bury their dead, but the Hindus cremate.

**March 25.**—This week there has been an annual Hindu festival. We saw the processions passing our house. They threw a kind of Red powder over each other, and on every one they came in contact with, except Christians and Mohamedans. Don't suppose they would dare throw it on white folks. They make a good deal of noise with their drums, clashing cymbals and wind instruments.

**April 2.**—Our first covenant meeting here. There were 24 present, and all were prompt in taking part in the meeting.

**April 4.**—Sunday. Our Sunday School will be in the early morning during the hot season. Preaching service at 11 A.M. followed today by the Communion service. Pitt helped Charles in conducting the Communion service. There are no Deacons in this Church. Besides the Native Pastor, there is a Clerk and a Treasurer.

**April 19.**—I was made very happy by getting a home letter. Wish the folks at home could know how much good their letters do us.

**April 22.**—A Babu, a Pleader in Court, wants his wife to learn to read and sew, Miss Keeler would not consent to have the Bible woman visit her unless Religious instruction can be given. The Babu finally consented.

Some of them would be more willing to learn if their Hindu Priests did not forbid it. These Gosains (Priests)

object to have their Bhokots (followers) learn of Christ, and His power to save.

**April 29.**—Some new girls have entered our school, We must get them interested so they will like to come, as their parents will not take pains to send them. They don't think it necessary for girls to know how to read and write. We have about 20 girls in school. Their lessons are from 7 to 8 A.M. and their sewing from 8 to 9 A.M. The smaller girls learn first to sew over-and-over on patch work. The older girls learn to make their "kurta" (jacket). This loose jacket and a "meki-la" (skirt, which is like a pillow case open at both ends) are what the children wear. Women also have a "reha" (long strip of cloth to wind about the body and hide the figure), and when they go out-of-doors they throw a "Sador" (thin white cloth) over the head and shoulders.

There is a great difference in the looks, dress and customs of the high and low caste people. The low caste women are not shut up in zenanas, and they go about freely. As of old so now, the *word* is received most gladly by the lowly. Two Babus have been to talk with Pitt on Religious subjects. One of them has a brother who is a christian, and *he* understands the doctrines of christianity and what his duty is, but has not the courage to come out on the Lord's side, and face opposition.

The other man is our Postmaster, and seems an honest inquirer. We are praying for these men.

**May 1.**—The 1st of the month is pay day. All native helpers and servants come to-day for their monthly pay.

**May 12.**—Today one of our school Pandits (Teachers) died from smallpox. The disease seems to have struck



in, which made it worse. The natives think they understand this disease, and usually get on with it very well. When a man has smallpox, his friends think he must have everything to eat which he may happen to crave. In this way they think they please the demon, which they say causes the disease. Natives have no idea of keeping away from smallpox, in order to escape contagion.

**May 22.**—We have been getting out answers to some questions which were sent us from America. The name Assam means “The Land of the unrivalled,” and is derived, from that of a people, the “Ahoms” or “Asams” who came into the country about 1228 A.D. They were overcome near the close of the Eighteenth Century by the Burmese who, in turn, had to give way to the British in 1826, ten years before our first missionaries entered Assam. We find the population of Assam is 5,000,000. Forty different indigenous languages and dialects are spoken in this province. Only one-fourth of the population are Assamese proper. The area is 46,000, sq. miles, Latitude 24–28 north, Long 90–97 East.

Perhaps you will get a better idea of Assam, if I say it is about as large as New York State, and has a population greater than that of the six New England States.

Nowgong District is 60 x 30 miles and has a population of 340,000. Nowgong station (town) is centrally located in the district. The mean annual temperature is about 68°. In the hot months Mercury goes up to 98°, and in the cold months goes down to 48°. The population of Nowgong station is about 4,000.

The principal crop is Rice. Mustard seed, and Pulse of different sorts, are grown to some extent. Plantains (Bananas) are common, and can always be found. Oranges available in the winter only. Several native

fruits, such as Mangos, Jack fruit, Custardapples, and Pineapples, are good in their season.

**June 5.**—Rainy. We can expect hot and rainy weather from now until 1st October. Sometimes the air gets quite steamy from the heat and moisture.

**June 6.**—Pitt baptized two men to-day in the Kullung river. They are Mikirs, and were led to Christ by a Mikir boy, who used to read in our Station School.

**June 30.**—Although we get nearly 100 inches of rain here, and it falls between May and October, yet we get many bright days. A great deal of rain comes in the night, and there are but few days when we cannot get out for a walk in the evening. Last night we experienced a strange sensation from an earthquake. It caused our bed to shake. Miss Keeler was up at the time, and came near falling from the shock. Our houses are built so they can sway back and forth, and there is little danger of their falling.

**July 4.**—The glorious 4th, very quiet and like any other day here.

**July 8.**—I am taken back in memory one year, to July 8th, 1879, the time of our wedding. We are happy in each other's love, and thankful to our Heavenly Father for his great goodness to us. It is so hot now we need to have the big "Punkah" (a long board, with a frill attached to it, and suspended about midway between ceiling and floor,) pulled, to set the air in motion and keep us cool. A man sits in the verandah and pulls a rope which is attached to the punkah.

**August 9.**—Babu Tuni is our personal teacher now. Think he will make us learn faster than our former teacher. We begin to understand Assamese, and can ask a few questions, &c. We are now trying to translate some easy English sentences into Assamese. We write them out and have our teacher correct them.

**September 30.**—The Hindus are now celebrating their Annual Durga Puja festival. This festival, the most expensive as well as the most popular of any of the Hindu festivals, takes place at the end of September or beginning of October. The preliminary ceremonies occupy several days previous to the three days of worship. During the whole of this period all business throughout India is suspended, and universal pleasure and festivity prevail. *Durga* is the name of the goddess; *Puja* means worship. The image Durga is a composition of hay, sticks, clay, etc. Some of these images are ten and twelve feet high. A good deal of tinsel is used in decorating this image, which gives it a very gaudy appearance. In large cities, where there is a good deal of wealth expended on the decorations, she wears a crown richly gemmed, and her dress is magnificently decorated with jewels. She is usually represented with ten arms. She is holding in her hands a spear, a sword, the trident, the discus, the ax, the club, the arrow and the shield. One of her knees presses on the body of a giant and her right foot rests on the back of a lion. She is represented as piercing the giant with the spear.

Kartikeya and Ganesha, her sons are usually placed on each side of her. This Durga is supposed to have destroyed more giants than all the rest of the Hindu divinities together, and is under all her numerous names no other than the personified energy of Siva, the third named in the Hindu triad. The Hindu triad consists of Brahma the creator, Vishnu the preserver and Siva the destroyer. The Durga festival proper lasts four days. On the first day the ceremony of giving life and eyes to the images takes place, before which they cannot become images of worship. This is performed by the officiating Brahmin (high-caste Hindu) by touching the cheeks,

eyes, breast and forehead of the image and saying : "Let the soul of Durga long continue in happiness in this image." Then begin the sacrifices of numerous animals, as buffaloes, sheep, goats, etc. I learn that in Nowgong, a place of 4,000 inhabitants, there are this year three of these images, before whom 150 goats have just been sacrificed.

The mode of sacrificing, is this : a hole is dug in the ground and the head of the goat is placed over this hole and is then cut off with one blow. Should the head not be severed with one blow it is no good, as the goddess will not receive the offering. The blood and the head only of the animal are placed before the goddess. Various offerings of flowers, plantains and rice are placed before the goddess. These offerings finally go to the priests after they have been left before the image a sufficient length of time. "After the whole of the beasts have been slain, the multitude daub their bodies with mud and clotted gore of the blood, and then dance like bacchanalian furies on the spot."

On the fourth day the image is with certain ceremonies dismissed by the officiating Brahmin. It is then placed on a stage formed of bamboos and carried to the river, surrounded by crowds of people of both sexes, and accompanied by drums, horns, clashing cymbals and other instruments, altogether making a deafening confusion of sounds. It is then thrown in the water, or else, as in Nowgong, it is placed in a boat and conveyed up and down the river before crowds of spectators until sunset, when it is thrown into the river.

The priest at the same time invokes the goddess, and supplicating from her life, health and affluence, urges her (their universal mother, as they term her,) to go then to her abode and return to them at a future time.

Numerous small images of gold, silver and other

metals are also made of this image and worshipped by large numbers of people. Rich natives in Calcutta and other cities spend large sums of money at the time of this annual festival in decorating their houses, entertaining guests and in slaughtering great numbers of beasts to the goddess.

You can hardly realize the licentiousness practiced during the time of this festival. By the majority of Hindus of the present day it seems to be only a time of mirth. Still, if questioned as to why they make offerings to this dumb image they reply: "If we do not make these offerings the goddess will be angry and do us injury." Their idea is rather that of preventing injury and loss to themselves than of obtaining thereby any direct benefit. Many engage in these festivities simply because their fathers and grandfathers did. Custom is everything with these people. Others are afraid of being ridiculed if they do not do their part in keeping up the custom. There are many now who only lack courage to break away from these heathen practices. Here caste comes in and helps to keep the people degraded. Once break this caste system and many will be ready to declare themselves on the side of right and truth. Oh, that they might have more courage; courage to do right in the face of every difficulty. Pray for them that they may take refuge in the truth, and the truth shall set them free.

**October 12.**—In Hindu Mythology "Brahm is considered the almighty, infinite, eternal, incomprehensible, self-existent being. The creator of the universe. This deity, in supposed compliance with the infirmities and wants of nature, has been invested with incomprehensible attributes, and with sensible and even human forms. The Hindus are described as possessing 330,000,000, millions of gods, or forms under which they

are worshipped. The human form with the head and limbs of animals, the planets, stones, trees and rivers, have been deified and become objects of religious adoration. The Brahmans allege, it is easier to impress the minds of the rude and ignorant by means of intelligible symbols. Acting upon this principle, the supreme God, whom the Hindu has been taught to consider as too mighty for him to attempt to approach, or even to name, has been lost sight of in the multiplicity of false deities, whose graven images have been worshipped in his place. To the deities many temples have been erected, but none devoted to Brahm, whom they designate the sole divine author of the universe. Brahm created the universe, but in what manner is undecided. One theory is, that he first created Bhavani or *Nature*; who brought forth three sons, Brahma, Vishnu and Siva, *whom*, having converted herself into three females, she married. The first, Brahma, was called the creator, Vishnu, the preserver, and Siva, the destroyer. One theory is, that the elements of the universe were inclosed in a shell, called the mundane egg. This burst, forming the 14 planets, 7 superior, 7 inferior. God then appeared on Mt. Meru, and delivered into the hands of Brahma the continuance of the creation. Its preservation was given to Vishnu. Its destruction to Siva."

**October 27.**—Pitt has been away from home for nearly a week. He is out in his tent, near the place where thatching grass is being cut to re-thatch our bungalows. It will take 6,000, or more bundles of this coarse grass to thatch the roof of each bungalow. These bungalows need re-thatching once in every 6 or 7 years.

**November 11.**—My 23rd birthday. A beautiful day. Only one thing to mar my happiness, and that is, having Pitt away in camp. However, he will remember

the day, and give me a good letter. Miss Keeler is very thoughtful. She has made me a birthday cake, rather a luxury for India.

**November 14.**—Pitt writes from Camp that he is getting on his way nicely in the covered Bullock cart. One cart carries his tent, stretcher, bedding, food, cooking utensils, &c. He expected to go 60 miles, to Sardoka's place, and help him get his school started. Expect Pitt back by 21st instant.

**December 4.**—Pitt's 27th birthday. He persists in saying he is an old man, and that this is a cold and seldom world. I can't agree with him in either of these statements. Am sure he is having a pleasant day, and is a very happy old man.

**December 5.**—Two months to-day since Cousin Marcia's wedding. She is now Mrs. W. S. Garnsey of Gloversville, N.Y.

**December 25.**—Our first Christmas in Nowgong, and a *merry* one. We are just now five Americans, as Mrs. Gurney of Sibsagar, and Miss Russell of Tura, are visiting us. We spent the evening at Tuni's house, to witness the joy of the native children. A Dinner of Rice and Curry had been provided for them, towards the expense of which we all subscribed something. To add to the pleasure of the children two 'grab bags' were filled with little presents, and each child was allowed a grab. It made us happy to see them. The presents consisted of little dolls for the girls, and tin and wooden playthings for the boys. Each child was most anxious to get his package open, and then to show his present to the others.

Miss Keeler gave me a pair of pretty blue vases.

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## III.

## NEW EXPERIENCES.

**January 1, 1881.**—Brings to us a happy new year. This first week in the new year we are holding meetings, similar to the 'Week of Prayer' at home. Some of the scattered church members are in to attend these meetings.

**January 10.** We were all encouraged and blessed by the meetings of last week. There were two services daily, conducted by the Native Preachers and Teachers.

**January 14.**—The church membership has increased to 110. Four have just put on Christ in baptism, one Assamese woman, and three Mikir boys.

**January 16.**—To-day completes our first year in Now-gong. We feel encouraged to hope for many years of usefulness among this people.

**April 8.**—I resume my journal this time in the happy consciousness of being a mother. Our little daughter is one month old to-day. March 8th, our happy home received this added blessing. Surely we have reason to thank God for His goodness and mercy to us. We did not long consider the question of 'What shall we call the baby'; but bestowed upon her the names of her good Grand-mothers *Clara, Emily*. Our desire and prayer is, that this precious charge committed to our care, may ever be found in the way of the Lord. Baby came just 20 months from the day we were married.



Months full of happiness, and now this greater joy is given to us. I desire to consecrate myself anew to God, and do with my might,—*the might* that is given me,—what my hands find to do.

Miss Keeler and I attended an Annual Examination, held at the house of one of the Babus. It was for the school girls of Nowgong. There is a Bengali School for girls, besides our Mission School. Our girls are Assamese. The girls were examined in Reading, Writing, Dictation and Arithmetic. The 1st prize, a nice writing box, was taken by Tuburi, one of our girls. The natives are just beginning to see the advantages of educating girls. Last week two of Miss Keeler's girls arose in the Women's Prayer Meeting and asked for prayers. One of these girls has been under good influences only a short time.

**April 29.**—Our little Clara is now seven weeks old. Of course we think her a very sweet baby. Even Miss Keeler admires and loves her. Miss Keeler has started a school for girls in a village 3 miles from here. The teacher is a Christian woman, and we hope she will teach the girls *the truth*, as well as to read and sew.

**July 4.**—In this country we almost forget to celebrate the 4th. The Queen's birthday, May 24th, is always celebrated.

I am studying Assamese again. Couldn't allow my husband to get too far in advance of me. We are reading a little book of Bible stories in Assamese. The language is simple, and we can understand the greater part of it.

Two more Mikir boys were recently baptized, and two school girls are asking for baptism.

**July 8.**—On this 2nd anniversary of our wedding day, we have every reason for being happy, and thank-

ful to our Heavenly Father. His goodness and mercy have followed us thus far. Our Clara, 4 months old to-day, is a great treasure committed to us. Clara begins to use her baby language. Suppose she will soon begin to speak Assamese.

The Ayah (nurse) will do her duty in trying to teach Clara Assamese.

**August 15.**—This is our warmest month. We can't go out-of-doors much now, except in the morning and evening.

Last week Saturday we buried Adiram, our oldest Native Preacher. He died rejoicing in his Saviour. The Christians procured some boards and made a coffin, and buried Adiram properly.

**October 3.**—I have taken a class of little children in Sunday School. I can teach them the little 1st Catechism in Assamese. Yesterday there was a Farewell Service for Henry (Tuni's son) and Sarbey. These young men are to be Missionaries from this Church to the Nagas. They will work under Rev. C. D. King of Kohima. After the Farewell Service we partook of the Lord's Supper, at which time we listened to scripture reading and a little talk in Assamese from the new Sahib (P. H. Moore). Pitt will soon be able to begin preaching in Assamese. At 5 P.M. three persons were baptized in the Kullung river. The day was a memorable one for me, because of the joy and gladness in my heart. I thank God I am permitted to be *here*, and to labour for Him. There is quite an interest among our young people, children of the Christians, and the school boys and girls. Think there will be some special meetings to instruct these young converts.

**October 4.**—We saw a telegram in a Calcutta paper saying Pres. Garfield is dead, and the nation in mourning. Well may she mourn.

**November 1.**—Nowgong has been honored by a visit from the Chief Commissioner of Assam. There are 12 Districts in Assam, and each District has a Deputy Commissioner, who is subject to the Chief Commissioner.

**November 11.**—I am 24 years old to-day. Believe the years grow shorter the older I am.

**November 25.**—Pitt has been in camp to visit some of the little village schools. Hendura and Punaram, Native Preachers, were with Pitt. They stopped to preach by the way as they found listeners. At one village two were baptized.

The women and children were afraid to come out in some of the villages, because they had never seen a white man. The Mikirs like Hendura, and go to him when in trouble.

**November 25.**—Charles Sunaram, our Native Pastor, has ceased from his labors. Charles has been ill for about two months, but we did not think him dangerously ill. Charles was a good man, and will be greatly missed. His widow, Bogi, and children are in grief.

**November 29.**—Miss Anna K. Brandt arrived to-day. She has come out from home to be associated with Miss Keeler in the work in Nowgong. She had a pleasant voyage and arrives in good spirits. Miss Keeler and Miss Brandt will occupy the house we have been living in, and we will move to the other Mission House, only a few rods off.

**December 2.**—We have moved. The two houses are nearly alike and equally pleasant. Believe Rev. I. J. Stoddard built this house.

**December 8.**—Our Clara is 9 months old. She has 3 teeth and can sit up alone. Auntie Keeler is always making Clara presents.

**December 14.**—The sad news comes to us of the death of my Grand-Pa Traver. He died October 17th, from a stroke of Paralysis, in East Greenbush, N.Y.

**December 25.**—Christmas on Sunday this year. Babu Samuel preached a sermon very appropriate to the day.

**December 26.**—The Native Christians had their 'Bor Khana' (big Dinner) to-day in the open air. They sat on the ground to eat their Rice and Curry. They manage to eat their rice with their fingers, and not drop any of it. Pieces of Plantain leaf serve as plates. This evening Miss Keeler had a little Christmas tree for the children. The tree was the upper part of a Bamboo, where the branches are, and it was lighted with candles.

A yard of Calico pleases a child. The very little ones received dolls and toys. Slates, pencils, thread and needles are enjoyed by the school children. Think at least 100 persons came to see the tree, and enjoy the fun.

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## IV.

## CAMPING.

**January 1, 1882.**—Sunday. This is the first time I have written 1882. It is hard to realize we are at the beginning of a new year. Tuni Babu preached on "Renewed Consecration." May this new year be the best in our lives so far. We thank our Father for the blessings of the past year. Our church is thinking of calling a Council to ordain Tuni. He seems to be the best man to go on with the work Charles has laid down.

**January 16.**—Miss Keeler and I have just returned from our week in Camp. Left here on Monday, 9th instant, and reached a Mikir village, called Batiram, on Wednesday. Miss Keeler hoped to start a girl's school there. A Christian woman living there would be glad to teach. We visited several native houses and talked with the 'Gaon Bura' (Head man of village). If he approved of the school the others would allow their girls to attend. At first he said there was no need of girls learning to read and sew. Later the old man came and said the girls could go to school. The Christian woman was told to open the school at once. We took Hendura Preacher with us, as he can talk best to the Mikirs. We hope the good seed sown may bring forth fruit to the glory of God. We returned by way of the Jumona River, spending one night in a covered native boat. Our tent served as house for us

while away. We took with us this tent, beds, bedding, food and cooking utensils. Our cook, and another servant man, went with us to help us.

On our return home I found little Clara well and happy. Her Papa and the Ayah succeeded very well in taking care of Clara for one week. It was the first time I have left Clara over night. Think it was very good of Pitt to let me go.

Am sorry to say Pitt gets Fever and Ague sometimes, and has to take a good deal of Quinine.

**January 26.**—Pitt has gone in Camp, Clara and I will keep house. Clara weighs 20 lbs. and has 6 teeth. Have put her in short dresses. She is lots of company for me.

**March 8.**—Clara is one year old to-day. We are so thankful for our darling. She is well and strong. Clara can call 'Ayah' and says *come* in Assamese. She does not walk yet, but sits down on the floor and shoves herself all about the room.

**March 20.**—We have had a delightful visit of 5 days from Mr. and Mrs. C. D. King. Mrs. King is just out from home, and Mr. King came from the Naga Hills to meet his wife. They are so thankful and happy to be together again. Babu Tuni was examined while Mr. King was here, with a view to ordination. Tuni passed a very satisfactory examination, and his ordination will take place the 1st Sunday in April. Kandura of Gauhati will come to preach the sermon.

We have received such a nice home box from father and mother. So many nice, useful presents, in the way of clothes, shoes, &c.

On the 16th instant Mr. and Mrs. Mason of Tura sailed from Calcutta for U.S.A. Mrs. Clark too is on her way home. The laborers are becoming few. Hope

some new missionaries will come to Assam in the Autumn.

**March 25.**—We witnessed a Hail storm at 3 P.M. Hail stones as large as Hen's eggs (eggs here are smaller than in U.S.A.).

**March 27.**—The past two months seem to have been the time for weddings among the natives. Miss Keeler, Miss Brandt and I were invited to a Musulman (Mohamedan) wedding a short time ago. We went at 1 P.M. The Bride and her friends were seated under an awning, put up for the occasion. At midnight the Bridegroom was expected to come to take away the little bride. At 10 A.M. the next day we saw the wedding procession pass our house. The Bride was carried in a covered palanquin, so as not to be seen. They had no music. When a Hindu wedding procession passes our house the sound is almost deafening; drums, wind instruments, clashing cymbals, singing, shouting, &c. These people can well understand the story of the 'Ten Virgins'.

Another familiar scene is 'women grinding at the Mill.' Here the Shepherd goes ahead and calls his sheep, and they follow because they know his voice. The plow used by the natives is like the pictures I have seen of ancient plows. So many expressions used in the Bible can be better understood after living in an Eastern country.

**March 28.**—My mother's 49th birthday. We wish her happiness, and many returns of the day. Pitt is now Treasurer for the Assam Mission. This new work will make him a good deal of writing. Home mail, the joy of the missionary, has come. A day looked forward to for a whole week.

**March 30.**—I go to school an hour in the morning now, to help teach sewing. It takes time to get the

work ready for so many busy little fingers. Some Mikir boys have asked for baptism. It encourages us to see the work of the Holy Spirit in the minds of these boys, so lately come from their heathen surroundings. The Mikirs, our nearest Hill Tribe, are Demon worshippers, and sacrifice chickens, goats, and pigs to the demons, to gain their favor.

**April 2.**—Babu Tuni was ordained to-day. Babu Kandura of Gauhati preached the sermon. Hendura made the prayer, and there was the laying on of hands. Pitt gave the hand of fellowship.

**May 1.**—A dreadful wind storm at 5 P.M. to-day, almost a cyclone. We closed our doors and windows as soon as possible and escaped injury. Several native houses were blown down. At least 20 trees on our compound were uprooted. We frequently get thunder showers during April and May.

**June 14.**—We are having plenty of rain now, and all nature is looking so fresh and green. Ferns are regular jungle now. Several trees in blossom, such bright red and yellow flowers. Also pretty white flowers. Many bright coloured birds here, but few sweet singers. Since it is hot, the insects are many. Few flies, but Oh! the mosquitoes. We have to sleep under mosquito nets at night. We see ants of every description, red ants, black ants, and white ants. The white ants do the most harm, as they eat into the posts and other wood-work of our houses.

**June 14.**—I have just had an attack of Remittent fever. Dr. Hughes ordered Quinine in good doses. This is my first fever. Would rather have this sort of fever than the Fever and Ague Pitt suffered from for months.

**June 26.**—I am feeling very well again, and ready for work.



**June 30.**—We have just been reading the 'Memoir of Marie Bronson.' After laboring 4 years in Now-gong she died of Cholera, when on the river steamer, and was buried at Goalpara.

**July 8.**—Am sure we shall be remembered at home to-day by our good parents. It is now 3 years since they gave their eldest daughter in marriage. Three short, happy, busy years for Pitt and myself. We desire to be more useful in our Master's work in the years to come. Clara is now 16 months old, the happiest and nicest baby there ever was.

**July 13.**—Think Miss Keeler will go home next year for a rest and change. She will be greatly missed by us all.

**August 8.**—Rain has come and the natives are relieved, as they can now transplant their Rice.

**August 9.**—Babu Tuni was married to Ramjoni at 5 P.M. Pitt performed the wedding ceremony. Tuni is earnest in his work as Pastor, and very conscientious.

**September 8.**—Clara is 18 months old to-day, she is so heavy that she has been slow in learning to walk. She took her first step alone yesterday.

**September 20.**—A bit of gossip now. We are likely to lose Miss Brandt. She has accepted an offer of marriage from Rev. R. Maplesden, of our Telugu Mission. They expect to be married in a few months.

**October 1.**—At 8 A.M. we all went to the river and saw the 6 persons baptized, who were received in the covenant meeting on Friday. This was the first time Tuni ever baptized any one. After the morning service at 11 A.M. we partook of the Lord's Supper. After which the right hand of fellowship was given to those just baptized, also to one man, who for a time had been suspended from the Church.

**October 7.**—Last evening we had a good prayer meeting. Tuni spoke from the words ‘Behold the Lamb of God.’ A Babu’s wife, who frequently comes to the bungalow to see us, wanted to attend one of our meetings. Last evening she came to Miss Keeler’s bungalow without telling any one she was going to the meeting. At the Chapel Miss Keeler and she sat in an adjoining room, where they could hear all that was said, and not be seen. Miss Keeler said the Babu’s wife listened well, and frequently exclaimed ‘Those are good words.’ We pray the good seed may take root in her heart.

**October 8.**—Cool weather is coming on, two foggy mornings already. Our rainy season is over now.

**November 30.**—News has come of the death of Mrs. M. C. Mason in America.

**December 21.**—Miss Brandt and I have spent a month in Camp. Will try to tell you about our jungle trip.

On the 21st November, Miss Brandt and I left Nowgong for a tour among the neighbouring villages. We took with us Hendura and Punaram, two of our Native Preachers, one Bible Woman, Tora (the wife of Punaram), and two Christian boys, to help us about cooking and other things. We travelled all together by ‘Mar.’ Boats in this country are simply hollowed logs, similar to the “dug-outs” of the American Indians. A ‘Mar’ is two or more of these boats bound together, side by side, and a platform built over them both. Our Mar was about 25 feet long by 10 feet wide. On one end of it was pitched our tent, in which Miss Brandt, Tora and I lived. The other end was left for the men. Our Mar was navigated by four Hindu boatmen. Instead of rowing, they stand, one on each of the four corners of the Mar, and push it along by means of long Bamboo poles, which reach to the bottom of the river. At this season of the year the water in our streams is shallow.

The objective point of our journey was Salabor, a village about 50 miles distant, in which are three Christian families. As the bank of a stream is a favorite location for a village, on account of being near running water, we are sure to find many of them on our way. At first we travelled but slowly in order to stop at as many villages as possible. At the end of 5 days we had gotten only 15 miles from home. As it is unusual for white women to be travelling in this way, our presence called out a good many people. On reaching a place the news of our arrival soon spread, and the whole village would turn out to see us. We would sing a hymn to draw them near, and then the Preachers would have opportunity to preach the Gospel to them. Then we would walk through the village, stopping here and there, and groups of people would gather about to see us, and learn the object of our coming, thus affording many opportunities of telling the message of God's love.

The Preachers often left the boat to go to villages a little back from the river, and joined us again farther down the stream. We reached Raha, a village of some importance, about noon on Saturday, and remained there over Sunday. At 1 P.M. Miss Brandt and I went on shore, accompanied by Tora. We first stopped and talked to some men, women and children, who increased to the number of fifty or more. Tora read to them of the love of God, and then talked to them as well as she could. We sang 'There is a Happy Land' and 'Oh how He loves.' We went to the house of a Babu to see his wife, but she sent out word that she could not see us, as she had not received permission from her husband. We turned away, and soon sat down on an old boat in the shade of some trees, and commenced teaching the words of a little Assamese Catechism to some children.

I asked them, who made them. A man who had just come up replied, 'God.' We then told them there was but one God, and how He sent His Son into the world to save sinners, and gave them Christ's command 'Thou shalt love the Lord with all the mind, heart and soul.' On the next day we were pleased to find a little boy following us, who remembered what we had taught him yesterday. Thus we went on, and stopped the second Sunday at Baleram, where there are two Christian families. We are sorry to say that they are not exhibiting very exemplary lives before their heathen neighbours. We all met together for worship at each of their houses, and exhorted them to dwell together in unity, and to let their light shine. We were now going against the current of the stream, and could make but slow progress. We passed through 4 different streams, each one tributary to the preceding one. Here the villages were becoming less frequent, and the scenery wilder and more beautiful. In the last stream we had to pass through several dams, the Mikirs had made for trapping fish. In many places the trees formed an arch over our heads. Some of them were covered with white blossoms. Orchids seem to be growing on about every other tree. We saw and heard the little monkeys cheerily chattering, and hopping from branch to branch. In some places there are no trees, but the river is walled in on both sides by dense jungle grass, from 15 to 20 feet high completely shutting us in from any view of the surrounding country. We spent the third Sunday on this river. Monday proceeded on our way to Salabor, which we reached on Tuesday evening. Here live Habi the Preacher, and Sarlok the Teacher, and one other Christian family. We left our boat and put up in the school house. What first attracts one's attention here is the Mikir houses, boosted up on stakes 6 or 8 feet high. They climb a rude ladder to get into them.

Habi's wife seems like a good woman. When Mrs. Scott was here, she had her in the girl's school in Nowgong, where she learned to read and sew, which are almost unheard of accomplishments among Mikir women. We visited the Mission School here. There are 15 pupils, 5 of whom are girls. Since the school was established about a dozen of the pupils have turned to Christ, and the Preacher and Teacher are unitedly endeavouring to lead many others to the way of life. No white woman ever visited this vicinity before; so we attracted the people from all about. Two whole villages, to the number of 300 souls, came to see us while here. Hendura and Punaram preached to them. From Salabor we turned homeward, going over the same route we had come and reached Nowgong December 21st, having been away just one month. We find many classes of listeners: First. There are those who assent to all that is said, because they think it is polite. Second. There are those who assent to what is said, but have no idea that it in any way applies to themselves. Third. There are those who are inclined to argue, and Fourth. We find a few who are earnestly inquiring after the truth. We enjoyed our trip in camp, and hope and pray that it may result in good to many souls.

**December 25.**—Christmas has come again, Misses Keeler and Brandt took Dinner with us. We feasted on Roast Duck and fresh garden vegetables. It is only at this season of the year we can have home vegetables, such as Peas, Lettuce, Cabbage and Tomatoes. They are grown in the Jail garden. This is the time of year too for beautiful Roses, and other home flowers. Miss Keeler has prepared a Christmas tree for the Natives, which all will greatly enjoy this evening.

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## V.

NEW CHAPEL AND SCHOOL HOUSE  
COMBINED.

**January 1, 1883.**—This day finds us well, and very thankful for the many blessings we enjoy. Clara can say a number of Assamese words now, and runs all about the house. We are observing the ‘week of prayer.’ All the meetings are at our bungalow, because our Chapel is being rebuilt. School is held on the ground floor under our bungalow, until the Chapel and school house combined is ready for use.

**January 7.**—Four persons baptized. One of them rather an old man, who had been a Mohamedan ‘Moonshi’ (Teacher). He has left his Mohamedan faith and taken refuge in Christ.

The Mohamedans think Christ a good man, a prophet, but don’t believe he is Divine.

Mr. King’s helper, Henry, was married to Tuburi, one of Miss Keeler’s girls, in October, and to-day a little Farewell Meeting was held for them, as Henry is about to return to the Naga Hills. Tuni said it is a pleasure to know his son is engaged in the work of the Lord. Our new Chapel is nearing completion. The Thatch roof is on, and the cement floor is nearly finished.

**January 13.**—Miss Brandt left at 1 P.M. to-day. Mr. Maplesden will meet her in Calcutta, and they will be married there, and proceed to their home near Madras.

**January 20.**—Last week the sad intelligence came of the death of Father Moore. He died December 6th, 1882, at his home in Ontario, Knox Co., Ills. Had he lived until the 26th December, he would have been 64 years of age. Father has had poor health for years. The day he died he seemed as well as usual until 15 minutes before his death. We know he is happy and at rest.

**January 25.**—Have been out twice this week with Miss Keeler to visit some Zenana women. Enjoy going with her. Hope I shall have strength given me for this work, and to look after the Girl's School, while Miss Keeler goes home. We have just heard from Mrs. Maplesden. She was married in Calcutta on the 30th January.

Had my first Elephant ride last week. Enjoyed the novelty of it more than the motion. Went with Miss Keeler to visit Lucy's school, 3 miles from here. We found 15 girls present. The girls learn to repeat the First Catechism, and have made a good start in reading and sewing.

**March 8.** This is Clara's second birthday. She weighs 31 lbs. and is 2 feet, 8½ inches in height. She is already very fond of her doll, her kitten, and her picture books. She and her Ayah have great fun playing together, and talking Assamese.

**March 16.**—Miss Keeler is leaving today for U.S.A. She is to sail from Calcutta on 6th April.

The Native Christians are very sorry to have Miss Keeler go. We shall miss her greatly, but she needs the change and rest.

**July 1.**—Busy days for us. One Bible Woman, Puni, has died. Her Christian sisters met at her house for prayer a few days before her death.

There have been a few cases of cholera about. Our

Sweeper man was attacked, but has recovered, and now says he wants to be a Christian.

**July 8.**—The fourth anniversary of our wedding we celebrated by holding services in our new Chapel for the first time. When we get the walls whitewashed and our new benches ready it will be very nice.

**July 12.**—School began in the new building to-day. The girls seem interested in their lessons and sewing. Very hot this week. Mercury at 95°. Hot nights are the most trying.

**December 3.**—The Lower Primary Government Examination is being held in the English school house. There are 250 boys. They come up to this Examination from all the village schools in Nowgong District. Only two girls are ready for this Examination. One of these girls, Horu, is from our school.

**December 4.**—Pitt's thirtieth birthday. We were made sad this eve, by hearing of the death of Grand-ma Traver. She was 75 years of age. Aunt Mary Traver died on the same day.

**December 10.**—Hendura, another of our Native Preachers, has died. He will be greatly missed in the Mikir work. Am glad to say we have one new Preacher, Lomburam. He will work in his own village, about 20 miles from the station.

**December 20.**—News has come of the death of Rev. Miles Bronson, after almost 50 years of Mission service. He died on the 10th November.

He is remembered in Assam with great affection. During his last illness in Eaton Rapids, Michigan, he was delirious and thought he was in Nowgong, preparing to go in Camp.

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## VI.

## NEW MISSIONARIES.

**January 1, 1884.**—*Tuesday.* We began our week of meetings last Sunday. A good number of Mikir Christians are in. We have prayer meeting at 9 A.M. and preaching at 3 P.M. There is a good deal of interest in the prayer meetings.

**January 2.**—Pitt has gone to Silghat, 32 miles, to meet the new Assam missionaries, and bring them in to Nowgong for a visit.

**January 4.**—About noon the new missionaries, Rev. and Mrs. S. W. Rivenburg, and Rev. and Mrs. W. E. Witter, arrived. It does us good to meet these brothers and sisters, fresh from home. Rev. C. E. Burdette has gone to Tura.

**January 8.**—Pitt and Mr. Witter have gone in camp for a few days.

**January 14.**—Mr. and Mrs. Witter have begun the study of Assamese.

**January 16.**—Our Missionary company left at 2 P.M. to-day for Sibsagar. Four years ago to-day we arrived in Nowgong.

**February 5.**—Pitt has gone in camp to spend a month or more. He will visit the 9 little village schools, and several villages where Mikir Christians live. He will go to Salabor, where Miss Brandt and I went last winter.

**March 8.**—Pitt returned home from camp this morning. He travelled in various ways. Sometimes he rode his little pony, sometimes he walked, and he returned a part of the way by boat. His things were carried at first by Ox cart, then by coolie men, and finally by boat. The Native Preachers and Pitt talked to the villagers of the only way of salvation, as opportunity offered. This is Clara's third birthday. May God help us to teach our little Clara to love and serve Him. We were all weighed at the Jail. Pitt's weight is 160 lbs., I weigh 120 lbs., and Clara weighs 39 lbs.

**May 4.**—My father's fifty-fifth birthday.

**May 6.**—News comes from Calcutta of the death of Mrs. S. R. Ward, our eldest Missionary Lady. She died in the General Hospital, Calcutta, on April 27th.

**May 20.**—Mr. and Mrs. Phillips, and Mrs. King and two children, will soon have to go to America to regain their health. We are sorry to lose any from our small missionary force in Assam.

**August 31.**—At 11 A.M. to-day Pitt preached his first real Sermon in Assamese. Subject 'The Kingdom of God.' For almost two years now Pitt has taken part in Assamese in the prayer meetings, and talked to the heathen.

This is the thirtieth wedding anniversary for my father and mother. We wish them many happy returns of the day.

**September 15.**—We gave an entertainment for the married people among our Native Christians. We seated them in Picnic style near our house, and spread before them Rice and Curry, Tea and Plantains. After they finished eating, Pitt gave them a good talk in Assamese upon living together in peace and unity, and striving more earnestly for the spread of the Gospel.

**October 2.**—Mr. and Mrs. Witter arrived from Sib-sagar. We so enjoy their company. They come for rest and change, and will remain with us for some weeks.

**October 3.**—An unheard of thing in Nowgong was the little excursion we gave our Sunday School children. We chartered the little river steamer, which runs to Nowgong in the summer. About 60 went on the steamer for a ride of 7 miles and back. Most of them had never been on a steamer, and enjoyed it greatly. This little steamer runs in order to carry chests of Tea from the various gardens to Silghat, where they get shipped on the big steamers for Calcutta.

**October 29.**—We are well, and rejoice in the cool weather which is coming. Pitt has sent his Annual Statement of Accounts, as Mission Treasurer, to the Rooms in Boston. He will now spend his mornings, for a month or more, with the Native Preachers. They are studying Hebrews.

**November 1.**—In our weekly prayer meeting last eve, the presence of the Holy Spirit was manifest. Three persons asked for prayers, and several took part, whose voices are not often heard in the meetings. I can go out with the Bible women once a week now, as it is cooler. I went with Aina to visit a Hindu widow. She showed some interest as we told her of the only way of Salvation, and that we must all give an account before God. She said her parents and grandparents were Hindus, and therefore she was a Hindu, and if she were sincere in that religion it would be all right with her. When we gave her some of the proofs that the Christian Scriptures are true, and that they contain only that which is good, she replied, 'Our scriptures are also good.' When we asked her to point out some of the good

qualities of the Hindu Scriptures, she replied, 'I will see.' I am a good deal interested in this woman. Oh! if she could only believe there is salvation in Jesus only.

Will tell you about our 6 weeks in camp.

We left Nowgong on December 5th for a month or more in camp. Our party consists of Mr. and Mrs. Witter, missionaries of Sibsagar, Assam; Mr. and Mrs. Moore of Nowgong, and little Clara Moore. Besides, there are the native preachers, servants and boatmen. We secured six boats for our trip. These boats are thirty-five feet by two feet, and resemble an Indian "dug-out." Three of these boats are lashed together, side by side, with a space of about three feet between them, and a bamboo floor built over them. On this floor we have thatching grass spread, and then "dharis," *i.e.*, a coarse kind of bamboo mats. For a roof we have our tent up over one-third of the space, and the remainder of the roof is of bamboo and thatching grass, such as natives use for roofs on their dwellings. Boats thus tied together with a floor built over them are called "Mars" in this country. Our Mar is about thirty feet by ten feet, and divided into three rooms. The centre room is our dining room, and has curtains for walls. At one end of the Mar Mr. and Mrs. Witter have their room. The walls of their room are made of bamboo mats lined with white cloth. Our room is at the other end of the Mar and has the tent for walls and roof. We have with us a good supply of eatables, and plenty of warm clothing and bedding. A second Mar accompanies us and serves as cook-house, and affords a sleeping place for servants and native preachers. The boatmen sleep on the sandy bank of the river. We started out with six boatmen, but afterward increased the number to eight, four men for each Mar, as it is hard work to move these clumsy boats. When going against the

current the men must work hard to make any progress. Two men go on the bank and pull the Mar along by means of a long rope fastened to a bamboo on the top of our Mar. At the same time two men stand on the end of the boats and do what they can in the way of shoving us along by means of long bamboos, which they put down to the bed of the river.

When we are going with the current the men do little more than guide the boat. In the Kullung river we were with the current, but now we have left that and are in the Kopili river and going against the current, which makes hard work for the boatmen. At meal time our "cook-house Mar" comes up alongside our Mar, and ties to it. In this way we get our meals as nice and hot as we would in our bungalow in Nowgong.

Oh! how good everything tastes in camp. The banks of the river are lined with villages. We have our organ on board, and sometimes a crowd of people come down to the Mar, even in the water, to hear the organ. After playing for the people we can talk to them. We find this an excellent opportunity to study the language and people. The weather is delightful here now, and we can be out in the morning until 11 A.M., and again from 3 to 6 P.M., without feeling the effects of the sun. Of course we wear a sola topi (pith hat) and carry an umbrella even at this, the coolest, season of the year. This is the first time I have been in camp in company with my husband.

Our little Clara (now three years and nine months old) is enjoying her first experience in camp exceedingly. She does her part by attracting the people, and bringing them near us, so that we can tell them of the only way of salvation. Sometimes on going on shore we find a shady place, and sit down and begin singing a hymn in Assamese. In a few minutes a crowd of men,

women and children gather around us. We improve the opportunity to tell them of Him who died to save them. The Assamese are very slow to accept Christ. They think by obeying their "Gurus" (Hindu teachers), by their good works, and by thinking on God and repeating his name they will be saved. They admit that their Hindu gods (Ram, Krishna, and a host of others) were sinful, like themselves, and made no atonement for sin. They themselves seem to have very little idea of what sin really is. When we tell them of Christ's sinless life and death on the cross, it all seems to make but little impression on them. We can speak the truth, but God only can make it fruitful in the conversion of souls. We come across many Hindu houses of worship. In one of these the people seemed willing we should enter, and my husband there spoke to about 20 men of God's great love, in sending His Son into the world to die for sinners. Only God's Spirit can bring the truth home to the hearts of these men.

At one village we saw the "hât" (weekly market). I suppose there were one thousand persons coming and going at this "hat," all busy in buying and selling their wares. Almost everything natives would require in the way of eatables, clothing and furniture could be found in this market, which lasted from early morning until noon. A man spreads out his goods on the ground, and men and women gather around him, and the hum of voices as they bargain and count their pice is quite confusing. The market is held regularly once a week, and people for many miles about come to it. Our preachers found opportunity to preach to some who stood outside the noise and confusion. Another day we stopped at a village of potters. They make of clay the "kolahs" (common earthen vessels used by natives in carrying water) and other earthen dishes used by natives here.

We saw the potters shaping the clay, and were made to feel surely the clay is in the potter's hand, to do with as he pleases. We were interested in the work. We also saw the furnaces (holes in the earth) where the clay vessels get baked. When finished they are of a light brick color. At this village we had large audiences, as we told them of their lost condition without Christ. We get a little ray of encouragement now and then by meeting with some one who has heard the name, Christ Jesus, and wants to know more about him. We came across some boys the other day on their way home from school. One boy said he had heard a schoolmate read about Jesus from a tract we had given him the day before. The work among the young here seems the most encouraging of any. Will you not join with us in prayer that God will arouse these hard and superstitious hearts to repent and accept Christ as their Saviour.

While we have been in camp there has been a death, and a marriage, in our Assam Mission.

On the 9th December Mrs. Clara M. (Arthur) Mason died in Tura.

On the 25th December Rev. C. E. Burdette and Miss M. Russell were married in Calcutta. They returned at once to Tura, to continue their missionary work there. We wish them much joy.

On Christmas day we thought much of the loved ones in America, and wanted to give them Christmas Greeting.

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## VII.

## MISS KEELER'S RETURN.

**January 20, 1885.**—On returning home from camp to-day, we found our bungalow newly whitewashed and ready for use. Our home always seems so pleasant after being in camp. While we were in camp, Missie, one of our best Assamese women, died. She was in charge of the Boarding School girls, and we shall miss her greatly. Our Girls' school began again on the 19th instant with 23 girls. I expect to spend my mornings in school, as last year. Tuni teaches 2 hours in the Girls' school, which is held in the early morning.

Bapuram is Head Master in the Boys' school, which opens at 11 A.M. Both these schools are held in our new Chapel. The building has two rooms, and is well suited for both purposes.

**January 25.**—I often take an evening to go around and call on my Assamese christian sisters. Missie, who died recently, was so nice, I could visit with her almost as I would with a white sister. Bogi, Charles' widow, I really love and often drop in to her place for a chat with her. She likes to tell me all about her sons and daughters, some of whom are married and away from home. Bogi's house has three rooms. The raised floor of earth is perhaps 3 feet high, and dryer and better than in most native houses. The walls are of platted Bamboo, and plastered both inside and outside. They remain a mud color, as they have not been white-



washed. The roof is of Thatch grass. A little roof at the back of the house, covers the cook-room. Many native huts have but one room, which serves for cooking, sleeping, and sitting room. Bogi's daughters wear the Bengali 'Sari,' which is a long strip (perhaps 6 yards) of cloth. This is wound around the body so as to form a skirt, with one end left loose to throw around the shoulders. Sometimes it is thrown over the head as well as shoulders.

**February 3.**—Mr. and Mrs. Witter left us to-day for their home in Sibsagar. They have been with us for 5 months, and we have enjoyed their stay exceedingly. They are in much better health than when they came to Nowgong, still neither of them seems to be strong.

**March 4.**—Pitt has been away in camp for three weeks. He visited the village schools, and saw most of the scattered Mikir Christians.

**March 8.**—Clara's fourth birthday. She is a very happy child.

**March 11.**—Pitt started this morning for Sibsagar. He goes to have a little Missionary Conference with Brother missionaries, about school work, training native preachers, &c.

**March 25.**—Messrs. Witter and Moore have gone to Molung, Naga Hills, to visit Mr. Clark, and Mr. and Mrs. Rivenburg. It has been decided that Mr. and Mrs. Witter will remove to Wokha, Naga Hills. In that cooler climate it is hoped they will have better health. Pitt will remain in Sibsagar a few days longer, to help Mr. and Mrs. Witter pack up their goods, and see them started for Wokha. Wokha is 4,700 feet above sea level, and consequently much cooler than Sibsagar. Mr. and Mrs. Witter will begin work among the Lhota Nagas, a tribe among whom no mission work has yet

been done. Mr. Clark has given Mr. Witter Rupees 500, to defray the expenses of moving.

**April 3.**—Pitt returned at 6. A.M. to-day. The change and visit have done him good.

**April 24.**—This evening the Young People's Meeting was held at our bungalow. 30 present. The character of Abraham was studied. One young man had prepared a paper on "Abraham." After the Literary part of the meeting, tea and biscuit were served, and then all joined in singing with the organ, which Pitt plays.

**April 27.**—Pitt has hired a Government Elephant for ten days, and started out to inspect the village schools. He wants to see the schools once more before the rains begin, and the weather is too bad to travel.

**May 5.**—At 5 P.M. we welcomed Pitt home. He came 24 miles to-day. Said he walked 7 miles.

**May 24.**—This is Queen Victoria's sixty-sixth birthday. A Holiday throughout India.

**July 1.**—Have resumed the Women's Prayer Meeting. It is to be held every Wednesday noon at our bungalow. The Bible women and I will take turns in conducting these meetings.

**July 4.**—At our Quarterly Covenant Meeting to-day there were 40 present, of whom 27 are church members. The question of 'Self-support' was considered by the church. There was a lively debate on the subject, and a good deal said against it.

**July 5.**—The church decided to raise Rupees 10 per month, towards the support of their Pastor, Tuni, and engage his services for three days in the week; *viz.*, Friday, Saturday, and Sunday. For the remaining four days in the week, the mission will pay Tuni Rupees 15 per month, and he is to go about preaching to

the heathen in the station, and near villages. As the church gradually becomes able to raise more money, they will increase the amount they pay towards Pastor's salary. The church also appointed three Deacons, Bapuram, Rhoman, and Bhaukot, to assist the Pastor in Church work. We feel the Church has made a beginning in 'Self-support,' and we hope it may prove the beginning of better days for the Nowgong Baptist Church. One woman was received by the Church, and baptized at 2 P.M. to-day.

**August 6.**—The Bible women find obstacles in their work. Sometimes the Hindu women say, "If we had been true to our old (Hindu) religion, we should not have trouble now. It is because you have brought this new religion that we have trouble. We don't want your new religion. The Hindu religion was good enough for our fathers and it is good enough for us."

**August 10.**—Miss Keeler writes she has found a young lady, Miss Nettie Pursell of Ohio, to come out with her as helper and associate in mission work. Miss Keeler seems very pleased with Miss Pursell, and we are so glad they are both to come out this year.

**August 14.**—We have bought a buggy, which Mr. Witter ordered out from the Bradley Firm of Syracuse, N.Y. Enjoyed our first drive to-day. We anticipate great pleasure in driving about of an evening, after a hot day in the house. Even 'punkahs' fail to keep us cool in August. One morning last week the rain fall was  $3\frac{1}{2}$  inches. The ground is so saturated, that the water cannot dry away as quickly as usual.

**September 15.**—We have received a second letter from Mr. Robert Arthington of Leeds, England. He wants to establish a mission among the Singphos, who are found about Makum and Ledo, in the upper part of

Assam. These Singphos are supposed to speak the same language as the Kachins of Burma.

**September 17.**—Pitt is having his Bible class again for the native Preachers. There are 5 in the class, and they are studying Ephesians.

**October 5.**—A letter received from Miss Keeler, in which she says ‘We (Mrs. Gurney, Miss Pursell and I) are to sail September twenty-third.’ So they may be on their way to Assam now.

**October 20.**—Pitt is now going over the ‘Life of Christ’ with our 4 Bible women and 2 young Preachers. They have been for their lesson every P.M. this month, except Sundays. We are enjoying these lessons, and I am sure they will be helpful to the Bible women, in their work of visiting from house to house.

**November 7.**—We hear Mr. and Mrs. Burdette are transferred to Gauhati. Miss Keeler wrote from Liverpool, that they are to sail *via* ‘Anchor Line’ to Bombay. They will come by Rail from Bombay, across India, and perhaps stop a bit in Agra to see the “Taj Mahal” and other sights.

**November 25.**—Miss Keeler and Miss Pursell arrived at 10 A.M. We are so glad to see them, Miss Keeler seems much improved in health.

**November 26.**—This is Thanksgiving day. We do feel thankful for our many blessings. Thankful that Misses Keeler and Pursell have reached here safely. A little reception was given in honor of their arrival. All the Native Christians came to our bungalow to meet the missionaries. The School children did a little in the way of decoration. The word ‘Welcome’ and an arch-way of Plantain trees were put up near our bungalow. All are so glad to welcome them, and they seem equally glad to be here. They will stay at our bunga-

low for a few weeks, until some necessary repairs are finished on their house. Miss Keeler has been telling me of her pleasant visit with my parents. Hope soon to see father's book, "Miscellaneous Essays, Pen Pictures and Dialogues."

**December 2.**—Miss Keeler and I visited a Mohamedan woman. She denied the Divinity of Christ. It seems hard to reach the Mohamedans, although they have more of the truth than Hindus. We also visited a school of little girls.

**December 8.**—Miss Keeler, Miss Purssell and I are out in camp for one week. We have with us Tuni as Preacher, and Bogi and Bokhuli as Bible women. We are stopping at a Government Rest house, 12 miles from home. We go out every morning and afternoon to talk to the people of Jesus and His love. Some of the women say "We are but cows, what do we know." Others say "By thinking of God and repeating his name we shall be saved." One man thought he had a little righteousness of his own, which would help him in the last day. When they confess they are sinners and without help, they do not seem troubled about it, neither do they seem moved by the story of God's great love, in sending His Son into the world to die for sinners. We are constantly made to feel our need of the presence of the Holy Spirit, to bring the truth home to the hearts of these people.

**December 15.**—We drove home this morning. Reached there just in time for Breakfast, 11 A.M. Found Pitt and Clara well. Home seems so pleasant. The Bullock cart with our beds, bedding, cooking utensils, &c. came in this P.M.

**December 16.**—The Electro-plate Communion set we ordered from New York has come. We pay for it

from the 10th of our salary we are keeping for charitable purposes. This Communion set we want to present to the Nowgong church as a sort of Thank Offering on account of the step they have taken towards independence and self-support.

**December 25.**—Would like to say “A Merry Christmas to you” to friends and loved ones on the opposite side of the globe. We have exchanged Christmas cards today, and good wishes, and have had a very pleasant day of it. We had Chicken, Doughnuts, Mince Pie and Cheese for Dinner. Miss Pursell plays the organ in our meetings now, and Pitt leads the singing.

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## VIII.

## THE ASSAM JUBILEE CONFERENCE.

**January 1. 1886.**—All spent a happy New Year's eve, as we had a Christmas tree for the native Christians. Mr. Driberg, our Deputy Commissioner, gave us Rupees 50, with which to buy presents for the children. Miss Keeler had some presents she brought from America for the tree, so it looked unusually well.

At least 160 persons, old and young, received presents. The children's faces were so bright and happy as they received their presents. The tree was the upper part of a Bamboo, and was placed in our chapel. The Europeans of Nowgong station came to see the tree. Clara received a beautiful American doll from Miss Purssell.

**January 7.**—We left home today to drive to Gauhati, a distance of 70 miles. We stopped the first night at Raha, 15 miles from Nowgong, where we put up in a good Government Rest House.

**January 9.**—We have been stopping two days at Dharamtool, where there is a Rest house. We stop over a day here so as to visit the villages near by, to talk to the people. We have with us 8 pictures, 3 feet by 3½ feet, illustrating scenes in the Life of Christ. These pictures are colored, and help to interest the people and keep their attention. Also help them to remember what they hear.







found all well. Misses Keeler and Pursell gave us breakfast, as our Bullock cart, with luggage and servant, had not yet arrived. These Assamese Bullocks travel only 2 miles per hour.

**February 15.**—Pitt has gone in Camp again to inspect his 9 village schools. Clara is company for me. She now begins to speak English, with a mixture of Assamese words. Her sentences are rather crooked, as she uses the Assamese idiom, which requires the verbs at the end of the sentences. I keep very busy so as not to get lonesome, and try to answer Clara's many questions.

**March 8.**—Clara's fifth birthday. Gave her a set of alphabet blocks, as she is learning her letters. She speaks English now when talking to white folks, but always Assamese when talking to the natives. A child picks up a language so easily, and gets it so idiomatically.

**April 14.**—Miss Keeler has built a new dormitory, for her 10 Boarding School girls, and will now have them live quite near her bungalow. She will have a Native Christian widow to live with the girls, and look after them.

**July 4.**—Sunday School this morning, and then we went to the river to see the baptism of 3 of our school children. Preaching at 11 A.M., followed by communion. Prayer meeting at 4 P.M.

**July 12.**—The natives are now enjoying Jack fruit. The fruit is as large as small pumpkins, and with a short stem grows out of the trunk of the trees. Inside are large seeds covered with a sweet white pulp. The odor of the fruit when cut open is disagreeable, but Natives don't object to that, and eat large quantities of it. They sometimes make a curry of the seeds, to eat with their boiled rice. A curry may be made of chicken,

fish, or any meat, or vegetables. It is very spicy, and the meat and gravey give a relish to their rice. The natives enjoy Green Peppers along with their rice.

Don't think I have mentioned the dress of Assamese men, it varies according to the rank or caste of the man. A coolie wears a "Dhuti" (long strip of cloth) which serves as pantaloons. A well-to-do man wears the "Dhuti," and a loose shirt or coat. A Babu (Native gentlemen) often wears a coat and pantaloons, like a sahib. Some Natives wear shoes, and carry umbrellas. Servants wear in addition a "pugri" (a sort of turban) made of white cloth twisted and rolled together.

Our cook, who serves also as Table servant, always wears his "Pugri" when he comes into our house. The cook house is a separate building, and I dare say he removes his Pugri when out there at work.

We pay our Cook	Rupees 13, or	\$ 4.	per month.
" " "	Pani Walla (Water Carrier)	2'50	" "
" " "	Sweeper	2.	" "
" " "	Dhobi (Washerman)	3.	" "

In case we have company and require more work done, we should have to pay more. The servants all live in their own homes, and we have no further expense on their account. They get our meals, and then go off home for their own food. The Dhobi (Washerman) carries our soiled clothes to his own house, and returns them to us all ironed and ready for wear, one week from the day he takes them.

It is a luxury to have plenty of clean, white clothes in this hot climate. The heat and dampness at this season are depressing. Am glad to say we are keeping fairly well. Miss Purssell is getting on finely in the study of Assamese. Sophie, one of our school girls, has passed the Upper Primary Government Examination.

Am sorry to say our Native Pastor, Tuni, suffers from heart disease. Several of our native Preachers have been 'crowned.' Wonder if Tuni too will soon be promoted. God can provide for His work.

**July 30.**—Pitt is having his class for Bible study again. It is a great help to the Preachers and Bible women. Clara tries to teach her Ayah the Bible stories she knows. When explaining the Prodigal Son, she told of his return and the father's joy, but when she came to killing the "fatted calf," she said, the father gave a feast of rice and curry. This was all in Assamese for the Ayah's benefit. Clara also told her Ayah about the angels coming and taking Lazarus to heaven. Clara wants to go to visit Grand-ma. I tell her she can go when 10 years old.

**September 1, 1886.**—A short time ago we remembered that it was in 1836 that Messrs. Nathan Brown and O. J. Cutter came to Assam to establish the Mission, and it is proposed to hold a Jubilee Conference of the Assam Mission in Nowgong in December. We want to have it when Mr. and Mrs. Clark return from America. We have written to former Missionaries, now in America, to send letters to Conference. There will be the history of each Mission station.

**November 18.**—Mr. and Mrs. Witter, and their little Volney arrived to-day. So glad to see them.

**November 23.**—The arrangements for Jubilee Conference are progressing. I will close the year with the graphic report of our Conference, for which I am indebted to Rev. W. E. Witter.

**Nowgong, December 19.**—Old Nowgong never welcomed so large a company of the Lord's weary laborers as have enjoyed her pleasant drives and the refreshing shade of her grand, hospitable old trees

during the last two weeks. With equal truth it may be said that the cup of cold water—yea, and the bounteous feast—were never given with more grace than has characterized the attendance for the same time of Rev. and Mrs. Moore, and Misses Keeler and Pursell, upon their brother and sister missionaries in Assam.

The occasion of this gathering was the desire with one heart and one voice to praise God for what he has wrought for Assam since the sainted Browns and Cutters reached here in '36, after their toilsome journey of four months up the dreary Brahmaputra; also to seek guidance for the work that fills our hands, after this half-century's sowing and occasional reaping in what has so often seemed a sterile land.

Every missionary was present, and native delegates from every station; every mercy had attended the tedious journeys which had brought us together; everyone was looking forward to years of uninterrupted service; we were entertaining as guests two of the Lord's most faithful witnesses, Rev. T. Jerman Jones, of the Welsh Calvinistic Methodist Mission, Shillong, and Rev. I. F. Row, of the Anglo-Indian Evangelization Society, whose presence among us was a constant inspiration; we were catching the echoes of sea-travelled prayers; saints who had labored here seemed very near; above all, the Great Shepherd of the sheep was with us. What wonder we were all expectant of great things from God; that in our weakness we felt ourselves strong, and in the unity of the Spirit ready to attempt great things for God? What wonder we are now prepared by faith to say our Jubilee Conference has been epoch-marking in the history of the Assam Mission?

At the dinner table Saturday evening, December 18th, Mr. Moore called his large family to order (we numbered twenty-four, including our two guests and

three children), and by the election of officers the Conference was formally organized for the work of the following Monday.

Rev. I. F. Row, of Bangalore, preached from Luke xii. 34-37. Mr. Row is a man of wide experience in England, America and India. His sermon was an inspiration to all who would regard themselves for service. In the afternoon Rev. A. K. Gurney, of Sibsagor, preached in Assamese. A large audience listened to the Great Commission. In the evening there was a sermon much in the style of Dr. M. B. Anderson's preaching, by Rev. T. Jerman Jones, from 2 Cor. x. 13-16. Mr. Jones said "a place is measured for every man, and every man for his place."

Devotional exercises of from half to three-quarters of an hour, beginning at 8-30 o'clock, preceded the work of each day, and were seasons of great refreshing from the presence of the Lord. Rev. M. C. Mason was moderator Monday and Tuesday; Rev. A. K. Gurney, Wednesday and Thursday; and Rev. E. W. Clark the remaining sessions.

Paper: "Tithes"—Rev. S. W. Rivenburg. The paper was fully discussed. It was the very general opinion that the poorest of the Native Christians be encouraged to give a tenth to the Lord, either in money or in kind, and the more prosperous encouraged to give more; but that no hard and fast rules be laid down by the missionary in this matter—encourage them to give from love, and to Christ rather than to the church.

Following on this discussion was a paper on "The necessity of a missionary spirit in our native churches, and how best developed." The missionary spirit is the church's life. The spirit of missions is the spirit of our Master. If the dominating spirit of our churches is not

missionary, their dominating spirit is not the spirit of Christ, and unless reanimated by the spirit of Christ their history must of necessity be one of disease, decline and death. 1. Thorough instruction in the word. 2. Faithful exemplification of the word. 3. This instruction and exemplification of the word, owned and blessed by the Holy Spirit, are the means for developing this spirit and saving our churches.

In the afternoon, after the opening exercises, and the reading of a telegram of greetings from Rev. and Mrs. Clark, who were returning to Assam from America, and who joined us the following Wednesday, Mr. Mason read a paper on "Methods of work." The importance of unity in our work was emphasized. Our watchword should be, "All Assam for Christ." We should plan for the whole field—for peoples yet unborn. Natives should be dispossessed of the idea that there is a sahib side and a native side in this work. All paid labor should be real labor, and dependence on mission money and the "compound system" discouraged.

Mr. Jones said we should have Christian servants—"I sleep and eat and even smoke with my people. We must love the people. I always have my people about me. We go in large companies from village to village. When a man in preaching begins to ramble, I pull his cloth and say, 'Stop now, that's enough.' We sing a hymn, and another speaks. In this way I keep them to the point. If a man prays too long I say 'Now say Amen,' and we sing again." In the evening Mrs. Gurney read the history of the Sibsagor work, including Sadiya and Jaipur. Two letters were read from Mrs. Whiting, and in the season of prayer which followed this dear sister was specially remembered.

Paper: "Self-Support"—Rev. A. K. Gurney. What we want is not so much self-supporting as self-managing

churches, churches which will perform all their functions irrespective of the missionary. A church may be too poor to support itself financially ; but only ignorance need prevent its being self-managing. We have *no* native helpers to train our churches to self-management. We must have an educated, consecrated native ministry. To this end we must have a Biblical training school, as well as primary schools, as doorways to this higher school. The need of a revival of religion as the foundation for all this work was emphasized in the discussion.

In the afternoon papers were read on "Work among Assamese girls and women," by Miss Keeler, and on "Work among Garo girls and women," by Mrs. Burdette. Mr. Row, who has become familiar with the work of many mission societies in India, believed the boarding school system one specially adapted for the salvation of girls in India. It was thought that the attempts of Government to induce girls to attend boys' schools is in the right direction, and that the missionaries will do well to encourage the system of coeducation—as it will reduce expenses and work happy results in the moral development of the natives. Mechanical work in missions was discussed. The subject will not drop here.

The injunction "Forbid not to speak with tongues" was not forgotten, and on Tuesday evening familiar hymns were sung in nine different languages—English, Bengali, Assamese, Mundari, Garo, Mikir, Aö Naga, Lhota Naga and Khassi. Letters were read from Mr. Neighbor, Mrs. Shaw Dauble Philbrick, and Mrs. Scott. In closing all joined in singing the doxology, each in his own tongue.

Paper: "Work among the Garos"—by Rev. E. G. Phillips. By the way, Mr. Phillips admirably performed the office of clerk during the entire Conference.



Letters were read from Drs. Stoddard and Keith. At the afternoon session Mr. Phillips read a paper on the work of other societies in Assam, Mr. Jones gave interesting incidents in the history of the Khasia work, and Mr. Row spoke for the work of his society. Christian greetings to the societies represented by these brethren were voted, and until the hour for adjournment the character of orthography best adapted for work among hill tribes was discussed. The majority favored the Roman character.

The Conference, including native delegates and Christians, then repaired in a body to the Court-House for an open air service, in Assamese and English. Hundreds of natives gathered about and respectfully listened to the Old, Old Story. These open air meetings were continued through the Conference, and inquirers came to ask for further light.

In the evening we assembled again for an experience meeting, and although twelve different languages were represented in the audience, there was a great unity of spirit and a joyful time in the Lord.

Paper, by Rev. C. E. Burdette, on "The claims and conduct of schools in mission work." Mr. Burdette thought that in the present dearth of native teachers and preachers, the missionary is called upon to spend much time in teaching, and is not warranted in saying he will give no time to secular instruction. In his arithmetic and geography classes he constantly finds opportunity—perhaps the best he could ever hope for—in turning the minds of his pupils Christward. Methods adopted should be adapted to the people, and sanctioned by home authority. Stipends should depend largely upon scholarship. Mr. Clark thought that education, in the general acceptation of that word, is not the

province of the missionary. All substantially agreed to this. It was, however, the general sense of the Conference that Bible instruction must be given, and that by the missionary himself, and to this end we must not shrink, when necessity requires, from teaching the A, B, C of the primer or the 1, 2, 3 of arithmetic. The almost absolute dearth of teachers in some of our fields makes this a necessity. Mr. Clark, Mrs. Burdette and Mr. Witter spoke of the success they had met with in this line.

In the afternoon a paper was read on "The need of a native ministry, and how to supply it." In order to have a supply of native workers we must thoroughly organize our fields. We must have an organized institution whose first aim is to work up the raw material which God supplies into an efficient native ministry, and which will no more turn aside from that single aim to do any other work, than a match factory would turn aside to manufacture ice. We do not know the name of one—except Nidhi Levi, in the Assamese department, who has done a great work—who was not connected with the Nowgong Orphan Institution in the days when religious instruction held a chief place.

Since the Deputation, in 1853, handicapped Rev. and Mrs. Stoddard in this work, all efforts to revive its spirit and methods have been sporadic. The missionary force has been so small, and so frequently changed, that we do not think there has been anything that could be called steady and systematic training work at any of the three stations, Sibsagor, Nowgong and Gauhati, for the last twenty years. We have too long tried the plan of leaving the training of our native helpers to the odd moments which the missionary at each station can snatch from necessary work. That system has been in vogue long enough to show what its legitimate results

are. It is a failure. Let us abandon it. Brethren, let us lay these facts before the Society, and petition them to search out and send us a man suited for this work, and to put into his hands the means necessary for carrying it out. We need this, and nothing short of this will be adequate.

In the discussion which followed, all were agreed that the present arduous duties devolving upon brethren Gurney, Moore and Burdette render it impossible for any one of them to undertake this work with any hope of success, unless relieved by the coming of other helpers.

On Thursday evening the session was filled with tender memories, and fresh inspiration by the presentation of carefully prepared sketches of deceased missionaries, by Mrs. Gurney and Miss Bond.

This was the only session of the Conference characterized by a feeling of sadness ; but the Spirit's leadings seemed very plain, and the vote was unanimous to withdraw our hand of fellowship from one of our native preachers who has long served the Mission, and, we trust, the cause of Christ, but whose conduct for some time past necessitated this action on the part of the missionaries.

In the afternoon Mr. Clark read a paper on "The need of extending our work to new openings," and a committee was appointed to prepare a letter for the purpose of acquainting the Executive Committee and the whole Baptist brotherhood with the present needs of the Assam field.

This letter asks first for a missionary family to be designated at once to the especial care of the Kohl work in the Sibsagor district ; and secondly, for the designation of a family to succeed the Rivenburgs in work

for the Aö Nagas, the Rivenburgs being about to occupy Kohima, just made vacant by the departure of Rev. and Mrs. C. D. King for America. Again, the complexity of the work, the necessity of a station school for Assamese and Garo boys, the present peculiar opportunity for adopting new and highly commended methods of work among the Kacharis, and repeated requests from Eurasians and English-speaking Babus for English services, and the presence of a considerable English population in Gauhati and the immediate vicinity, added to the peril of leaving an important station in the hands of a single missionary, combine to make a strong appeal for the early appointment of a new missionary at Gauhati. With two families at Gauhati, preliminary work might be undertaken also to facilitate the future entrance of missionaries into the vast and populous country of Bhutan. Again, Goalpara should be at once re-occupied, for since the centre of work for the Garos was moved to Tura the multitudes thronging the door of Assam in the district of Goalpara have been without the slightest degree of attention from the missionaries. Dhubri should also be occupied as the head quarters of the Goalpara district. Two families should also be sent at once to Upper Assam, one to re-occupy Sadiya, and the other to be stationed at Makum for work among the Singphos.

The day seems to have arrived when the long familiar plans of entering Tibet and China through Assam can be realized. At the same time persistent efforts should be made further to strengthen the force at Nowgong and Sibsagor, and to put new helpers in training for the Garo Hills. It is confidently believed by the score of missionaries in Assam, that seldom if ever has there been a more promising opening for our Society than is afforded now in the mountains and plains of Assam.

In the evening, Mrs. Phillips read a paper on "The work of missionaries' wives." Rev. S. W. Rivenburg read the history of the work among the Aö Nagas, and Mr. Clark gave reminiscences of his work in the Naga Hills. Mrs. Witter read the brief history of the work at Wokha among the Lhota Nagas, and Rev. W. E. Witter gave a verbal account of the work of Rev. and Mrs. C. D. King among the Angami Nagas.

A Christmas service, with good singing and an excellent address by Rev. I. F. Row. In the evening Miss Purssell read a witty poem descriptive of the present working force in Assam, and praise was again offered in the singing of the Jubilee hymn, written by Rev. W. E. Witter to the grand old "America." We give the last stanza :

"Sea-travelled prayers we hear,  
Saints echo 'Persevere'—  
Grand Jubilee!  
Saved by the great I Am,  
Through blood of Calvary's Lamb,  
Sin-free,—a new Assam  
By faith we see."

Sermon in English by Rev. C. E. Burdette, text: "Be of good cheer, I have overcome the world." In the afternoon sermon in Bengali by brother Thangkan, of Tura, lately returned from America. In the evening a Conference meeting.

The discussion was on "Prevailing vices." At the afternoon session a resolution was passed asking the Rivenburgs to occupy Kohima at once, and a telegram was sent to Boston indicating our wishes in this matter. Rev. A. K. Gurney read a paper on "Translation and Bible distribution." After the discussion a resolution was passed to start a mission press at Gauhati. In the evening letters were read from Rev. and Mrs. M. B. Comfort, Rev. I. J. Stoddard,

Mrs. Bronson, Mrs. Tolman, Mrs. Barker, and the greetings of Mrs. Brandt Maplesden given verbally. Also interesting and heart-cheering letters from Drs. Murdock and Burlingham, Mrs. Gates, and Mrs. Barker.

There was a discussion on "What shall we do with new converts." The remaining sessions, continuing until Wednesday morning, were occupied in miscellaneous business. Several resolutions were passed—one appreciative of the work of Rev. and Mrs. C. D. King at Kohima, another recommending the holding of another Conference some time in 1889.

Although the joyful shouts of the vintage season have been infrequent, and some of the younger missionaries have as yet seen no great season of refreshing from the presence of the Lord, the new half century is begun with hope not a whit daunted by the discouragements of the past. We believe the day of the Lord is at hand. We will labor on, and pray on till the Day-Star from on high shall have filled all this broad valley, and every hill and mountain of Assam with his life-giving light.

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## IX.

## CHANGE AND REST IN SHILLONG.

**January 1, 1887.**—We begin the New Year full of Conference thoughts. All our missionaries have left for their respective homes, except Mr. and Mrs. Burdette, Mr. and Mrs. Rivenburg, and Mr. and Mrs. Witter. The Social intercourse, and the strength and inspiration we have received from the good sermons, papers &c., have done us great good. May we all be drawn nearer to God. We are confident Assam will soon receive a great blessing. We thank God for the past, and take courage for the future.

**January 2.**—Sunday. Babu Tuni preached at 11 A.M. After which we partook of the Lord's Supper. At 4 P.M. Mr. Rivenburg preached from Psalms cxix. 130.

**January 3.**—Mr. and Mrs. Burdette, and Mr. and Mrs. Rivenburg left to-day for their stations. Now only Mr. and Mrs. Witter are left with us. It has been a good deal of expense for all the missionaries to thus get together, and the difficulties of travel are many in Assam. Being carried in a chair by natives in the hills, and riding ponies, or sitting in covered Bullock carts (where there are roads) which move very slowly, is not pleasant for ladies. It has been decided to hold a Conference once in three years. Wonder how many of us will be here three years from now. One unexpected event of the Conference is,—that Mr. Mason

has asked Miss Keeler to become his wife. She has not yet given him a decided answer.

**January 10.**—It seems quiet since the Conference is over. We are getting rested and quieted down again to work. Mr. Moore has 30 coolies, and is beginning the work of re-thatching the bungalows. Overseeing this work will keep Pitt in from camp for a month or more.

**January 13.**—Misses Keeler and Purssell and I are in camp for 10 days. We stopped first at Nonoi rest-house, but found the drinking water so bad there, and Cholera about, that we decided to move on.

**January 15.**—We are now at Kothiatoli, 12 miles from Nowgong.

We have a good rest-house to stop in, and plenty of people all about us. Tuni, our Native Pastor, is with us, and Miss Keeler brought 4 of her school girls to help in the singing. We go out every morning to the near villages, to tell the people of the only way of salvation. In the P.M. we have a good many visitors at our house.

**January 16.**—Sunday. There is a weekly *hât* (market) near here, and as the people were returning from this market a good many stopped for a few minutes, and Tuni talked to them. We made use of Miss Keeler's music box to call them in. We also displayed large colored Bible pictures, and explained their meaning to them. At 1 P.M., the two Christian families and some neighbours came, and Tuni preached a short sermon, and then Miss Keeler conducted a prayer meeting, in which the Christians took part. We felt encouraged. We urged these few Christians to meet together for worship each Sunday.

**January 21.**—One morning this week we went to the house of the Tax Collector, and had an attentive audience. After listening for some time, one man said



to Tuni, "Is the way to Heaven here, or somewhere else?" Tuni replied, "If you have faith it is right here?" He also asked Tuni if the way is *open*.

One morning we were interested in the Hindu priest, as he pretended to make atonement for a family, whose adopted son had left the Hindu religion and joined the Kacharis (a tribe of demon worshippers, who sacrifice to the demons to prevent their doing them harm). This Hindu priest had the family bathe, and sit before him in their wet clothes while he repeated a lot of Sanskrit. The family sat on the ground, which had just been washed over with a mixture of cow dung and water. The cow is a sacred animal. Each person had placed in front of him a little boat, made of a piece of the trunk of the Plantain tree. In these dishes, or boats, they dropped rice, flowers, and the leaves of the Tulsi (sacred plant). There was water in these dishes. They also had some money lying on the ground, which was given to the priest and his followers. It all seemed like child's play to us. After they had finished, we told them of the great atonement made for us by 'Jesu Christo' (Jesus Christ). We afterwards sent them a copy of the Gospel.

**January 22.**—We drove home this morning. Found Clara and Volney Witter had been vaccinated, and were not feeling well.

**January 30.**—Miss Keeler and I are in camp together for the last time. We are at Raha, 15 miles from home. Bapuram and Sekon are with us to preach. We also have our Cook, and a Soyce to care for our pony. The people about here seem inclined to argue a good deal. In the market we sold a number of Gospels and Tracts. The boys and young men seem inclined to read. The Post Master bought an English Testament, and the

Doctor Babu bought an Assamese Testament. May God bless the reading of His Word.

**February 4.**—Miss Keeler and I drove home slowly, stopping by the way to visit some houses.

**February 9.**—Mr. Witter left here to-day for Wokha, Naga Hills. Mrs. Witter will remain here this summer, in order to be near a good physician. Little Volney Witter (14 months old) is a good deal of company for Clara. Mr. Witter will be lonely at Wokha. He took with him, as helper, Daniel, one of our Assamese young men.

**February 10.**—Miss Keeler has written to Mr. Mason, accepting his offer of marriage.

**February 16.**—This is a holiday throughout India, and is to be celebrated in honor of Queen Victoria having ruled 50 years. The Jubilee will be celebrated by a "Durbar" (Reception) and sports in the P. M. In the evening illuminations and fire works.

**March 1.**—Mr. Moore is in camp with his preachers for a month's work.

**March 8.**—Clara's sixth birthday. Our great desire is that she may give her heart to Jesus, and strive to do His will. Clara invited Misses Keeler and Pursell to take dinner with us. We got out our knitting and tried to make it seem like a real home visit. Mrs. Witter and the others made Clara some pretty birthday presents.

**April 15.**—Two of Miss Keeler's girls were married to-day. They marry brothers, Puai and Sekon. As they were leaving the Chapel some mischievous boys tied their clothes together, and when outside these same boys held a long bamboo across the path, and would not let them pass until they gave the boys some money. Tea and biscuits were served at the girl's house, and the usual feast of rice and curry at the brother's house.

After the weddings were over Mr. Moore told the Christians of Miss Keeler's engagement to Rev. M. C. Mason of Tura, Assam. Miss Keeler felt so badly about leaving, that she could not tell them herself.

Miss Keeler has been such an earnest, faithful worker that all will miss her wise counsel.

**April 17.**—There was a Farewell service to-day for Miss Keeler. She said a few parting words. We all love Miss Keeler. We are anxious about Miss Keeler, lest her health give way under this strain upon her nerves. She seems weak and nervous. We hope she may get better. Our prayers go with her. Miss Pursell will accompany Miss Keeler to Calcutta.

**April 27.**—Rev. M. C. Mason and Miss Orrell Keeler were married at 4 P.M. to-day, in the Lall Bazaar Chapel, Calcutta, by Rev. Hook, and left Calcutta in the evening for Tura, Garo Hills, Assam. They have our congratulations.

**May 4.**—Miss Pursell returned to us to-day from Calcutta.

**May 15.**—Mrs. M. C. Mason died in Tura at 11 A.M. to-day, after 10 days illness. This is very sad. We, who knew her weak, nervous condition, are not greatly surprised. Mr. Mason has our sympathy and prayers. May God comfort and strengthen him. Miss Pursell started to go to Tura to see Mrs. Mason, but hearing of Mrs. Mason's death she turned back from Dhubri, and is now stopping in Gauhati for a few days.

**May 16.**—Mr. Moore began lessons with his Bible class. Morning lessons in the Old Testament, and afternoon lessons in the New Testament.

**May 25.**—Miss Pursell returned, and Mrs. Burdette came with her from Gauhati, for a little visit. Miss

Pursell seems very sad since Mrs. Mason's death. When Miss Keeler left us, we had no idea she would so soon be called home to her reward. She was a very earnest Christian worker, and there must be many stars in the crown of her rejoicing.

**June 1.**—Mr. Witter is in poor health, and may soon be obliged to return to America. He is now in Kohima with Mr. and Mrs. Rivenburg, as he was too ill to remain alone in Wokha. Mr. Witter is very busy preparing a vocabulary in Lhota Naga. Government will print the book as soon as it is ready for the Press.

**June 27.**—At noon to-day Mrs. Witter gave birth to a little daughter, whose name is Marjorie Elizabeth Witter.

**July 6.**—Baby Witter is very sweet. She seems well and strong. Volney seems to love his little sister. Mrs. Witter is very patient and lovable.

**July 8.**—We have been married 8 years to-day, years full of joy and comfort. Surely "The lines have fallen to us in pleasant places." We are so thankful for health to labor on here for the Master, in this neglected corner of His vineyard. Mrs. Witter very thoughtfully had our cook make us a cake, and on it Miss Pursell put this inscription 1879. *July 8th 1887.*

**July 27.**—It has been decided that Miss Pursell, Clara and I go to Shillong, a hill station and the Government Head-quarters for Assam, for a little change and rest. We start to-day by the little steamer for Gauhati.

**August 1.**—We stayed over Sunday with Mr. and Mrs. Burdette in Gauhati.

Left Gauhati this morning for Shillong. We three engaged seats in the Tonga (a kind of covered buggy drawn by 2 ponies) for Rupees 60. The distance to

Shillong from Gauhati is 64 miles. As the ponies get changed for fresh ones every 7 miles, we came up the hills at a good speed, and reached Shillong at 5 P.M. Shillong is 5,000 feet above sea level, and the Sanitarium for Assam.

**August 15.**—Shillong is very pretty, with its hills, clear running water, and gravelled roads. Beautiful flowers, both wild and cultivated.

**August 28.**—It is much cooler here than in Nowgong. Miss Purssell has decided to return to Nowgong. Clara and I will remain longer.

**September 15.**—We go frequently to see Rev. and Mrs. T. Jerman Jones, Missionaries of the Welsh Calvinistic Mission, laboring among the Khasias, the natives of these hills. There are 6,000 Christians among the Khasias. Here in Shillong there is a fine new stone church, and their Sunday congregation is about 500. They have also large schools for Khasia boys and girls. Mr. Jones was with us at our Jubilee Conference last year, and he has invited Mr. Moore to attend their Presbytery, to be held in Shillong in November. Both Mr. and Mrs. Jones are very kind and pleasant to us.

**October 10.**—We usually attend the Church of England service here. During the summer there are a good many Europeans in Shillong. The head officials in each department are here, and visitors in search of health. There are 12 boarders at the Hotel, where we are. During the "Durga Puja" holidays there will be more boarders. The rainfall is not heavy here, although Shillong is only 34 miles from Cherra Punji, which has the greatest rainfall in the world. At Cherra Punji, the monsoon first strikes the hills in Assam, and over 500 inches of rain falls annually.

**November 11.**—Am sorry Pitt could not be with me for my thirtieth birthday. Expect Pitt up here next week. He will drive up from Nowgong, 120 miles, doing about 15 miles per day, and stopping nights at the Government rest-houses along the road. Clara and I will go home with him.

**November 17.**—Pitt came this morning. He is looking well, and Clara and I are so delighted to see him. We are all to stay with Mr. and Mrs. Jones for a few days, until after their Presbytery, of the 19th and 20th instants.

**November 20.**—There are 20 Missionaries and about 1,200 Khasias gathered here for the Presbytery, 8 of the Missionaries are new ones, just out from Wales. The meetings, one after the other, take up most of the time. It is mostly in the Khasia language, which we do not understand, but we like to see so many Christians together, and hear them sing. The Khasias can sing.

**November 22.**—The Presbytery is over, and the people returning to their own villages. This social intercourse with these earnest Welsh Missionaries has done us good, and we shall return to Nowgong with new courage.

**November 24.**—We left Shillong at noon to-day. We drive all the way to Nowgong, and will be one week on the road. We have a bullock cart to take our luggage, food, and cooking utensils, and have a man along to cook for us. We stop nights at the Government rest-houses.

**December 2.**—Reached home to-day. It seems so good to be at home again.

**December 4.**—Pitt has gone to Silghat to meet Miss Charlotte Purssell, who has come out from home to be with her sister, Nettie, in the work in Nowgong.

Mr. Witter arrived to-day from Kohima. He took Mrs. Witter by surprise. He is delighted to be with his family again, after ten months absence. He saw his little daughter Marjorie to-day, for the first time. Volney had almost forgotten his father.

**December 5.**—I am having a slight attack of fever. Nothing serious. We must have passed through malarious places in coming from Shillong.

**December 6.**—Miss Charlotte Pursell arrived. The sisters are so happy to meet again.

**December 10.**—Clara is very ill with fever. She was never really ill before, and we are troubled.

**December 15.**—Our Clara is better, for which we are very thankful. Clara's temperature went so high, she was delirious for 36 hours. We thought she might be taken from us, and asked her if she were afraid to die. She replied "If Jesus wants me I am ready to go." We think we have had some evidence during the past year that Clara is a Christian. Our first wish for her is that she may love and obey Jesus.

**December 25.**—Sunday. A quiet, pleasant Christmas for us all. Last evening we had the Pursell sisters to dinner. So glad Mr. Witter is again with his family. Mr. and Mrs. Witter are both in rather poor health, and they will soon start for America, for rest and in search of health.

## X.

## TRIP TO DARJEELING.

January 1, 1888.—A bright and happy new year.

January 7.—We are all well enough to start out in camp. Pitt, Clara and I hope to be out together for 3 weeks.

January 15.—We are enjoying our camping. We stopped first only 7 miles from Nowgong. Then went on to Rongagora. Then to Bura's school. Here we put up in our tent, and spent about one week visiting Mikir villages. Took with us an interpreter, as we cannot speak Mikir, and only a few of them understand Assamese. We camped next at Lomboram's village, and preached among the Assamese and Kacharis.

January 28.—Returned home. We feel more than ever interested in the Mikirs, and wish a Missionary could be sent out to devote his whole time to the Mikirs.

February 7.—Pitt has started out for another three weeks. He will visit Salabor this time. I wanted to go, but didn't like leaving Mr. and Mrs. Witter. They are soon to leave us, and I want to help Mrs. Witter with her sewing for her children

March 6.—Mr. and Mrs. Witter and children left us to-day. They are to sail from Calcutta on the 15th instant, by steamer "*City of Khios*." They all need the change. Hope they will reach home in better health than when they left us. We miss them.



**March 8.**—Clara's seventh birthday. She gave a birthday 'Tiffin' (Lunch) and invited the McNaught children.

**April 1.**—Charlotte and Nettie Pursell take their meals with us, since Mr. and Mrs. Witter left.

**June 22** —We have heard from Mr. and Mrs. Witter, from America. They went at once to Mrs. Witter's home in Morris, N.Y. Hope we may soon hear of improvement in their health.

**July 8.**—Sunday. The ninth anniversary of our wedding. We thank God for his goodness and mercy. Tuni preached from Gal. 6 : 9. "Be not weary in well doing." This was the text of the first sermon I heard Pitt preach. It was in Bath-on-the Hudson, N.Y. in June 1879. Pitt was a supply there for one Sunday, for Rev. R. N. Van Doren.

**July 9.**—There are several trees here which the Hindus consider sacred, they being representative of, or peculiarly dear to, some of the deities. It is a meritorious act to plant and water them, and such is the respect cherished for them, that even their withered branches are not allowed to be burnt. The same ceremonies are observed, or, when they have been taken care of for some time, at their consecration, as are observed at the setting up of an image. The following are the names of some of the sacred trees:—The Peepul, Banyan, Boal, Nim, and Tulsi (*Ocimum Gratissimum*).

This Tulsi plant we often see growing in the yard of a Hindu house. W. J. Wilkins says of it in his "Hindu Mythology"—"The Tulsi is very commonly worshipped by the followers of Vishnu (the preserver, the second person of the Hindu Triad) and the plant is most carefully tended, as his representative. Every morning the ground near it is cleaned with cow-dung and water; at night a lamp is hung near it. During the two hottest

months of the year, a vessel of water is hung over it, so that it can constantly receive moisture. When the plant dies, it is cast into the river, as an idol which has been worshipped would be, when the worship is concluded. When a person is dying it is a common custom to plant a sprig of Tulsi near his head. The origin of the worship of the Tulsi is said to be the following;— A woman named Tulsi engaged in religious austerities for a long period, and asked as a boon, that she might become the wife of Vishnu. On hearing this Lakshmi (the wife of Vishnu) cursed her, and changed her into the plant which bears her name. Vishnu, however, comforted his followers, with the assurance that he would assume the form of Shalgrama (a black stone) and continue near her.”

We very often see this Tulsi plant nicely tended, with flowers strewn about it, near the door of a Hindu house; but we very seldom see any images.

**August 4.**—The Nowgong District (our Parish) is 100 miles long, by 40 miles broad. There are 1,500 villages, and a population of 340,000 souls. Out of the 340,000, there are not 1,000 who could give an intelligent statement of what the Gospel is, or have any adequate idea of its message to them. Perhaps 1 in 100, of the whole population, have a vague (and mostly erroneous) idea of Christianity. While fully half of the 340,000, have hardly heard the name of Jesus. Here is a field large enough for many workers. May God raise up many native laborers.

**August 28.**—We left Nowgong for a little change and rest. Mr. Moore particularly needs the change, as he is run down and hasn't much appetite. We drove 32 miles to Silghat, our steamer landing.

**September 1.**—We reached Darjeeling, the beautiful

hill station and Sanitarium of Bengal. The view of the snow covered Himalayas is beautiful beyond description. We are at a pleasant Boarding-house called "Rosebank." Clara sees so much that is new to her, as this is the first time she was ever out of Assam.

**September 15.**—There are many visitors in Darjeeling now, they come to this cool climate to escape the heat of the Plains. We are all better for the change.

**October 1.**—We left Darjeeling for Calcutta, and spent a few days very pleasantly with our cousins, Mr. and Mrs. C. F. Larmour. Clara greatly enjoyed the sights of the Eden Gardens, and Zoo. Also some big ships which were in sight from the Strand.

From Calcutta we went to Benares, and saw some of the sights of this old city. We went in a boat on the sacred Ganges river. A Hindu thinks if he dies in Benares, and his body (or ashes after cremation) is thrown in the Ganges he escapes transmigration, and he enters at once into bliss, *i.e.*, absorption into the deity. We visited some of the old, dirty Hindu temples and shrines. Clara was interested in the monkeys at the monkey temple. We saw many Fakirs, religious mendicants of every Hindu sect, offering every conceivable deformity which chalk, cowdung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can show.

One day we drove to Sarnath, 4 miles from the city, where Buddhism was first propagated. All there is left there now, is an old tower and bricks scattered about.

We were beautifully entertained in the home of Dr. E. J. Lazarus in the Cantonments, the pleasantest part of Benares. Dr. Lazarus has been for many years an earnest Christian worker in Benares. We returned

to Calcutta for a couple of days, and then started for Assam. We reached home November 4th.

**November 23.**—We started out in camp on a “Mar” on the Kollung river. Clara and I were out for 3 weeks with Pitt, and then came home to entertain Mrs. Gurney. She is visiting us while Mr. Gurney is away for 2 months in Burma.

**December 31.**—Miss Nettie Purssell left here to-day.

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## XI.

## CLARA AND HER MAMA VISIT U.S.A.

**January, 1889.**—We are to have one less in Nowgong, as Miss Nettie Pursell has left us. She is touring in Goalpara District among the Garos with Mr. Mason and his sister, Miss Stella Mason.

**February 3.**—Rev. M. C. Mason and Miss Nettie Pursell were married to-day at the Garo Association, in a Garo village called Nesangram. Rev. E. G. Phillips performed the ceremony. Mr. Moore and Miss Charlotte Pursell went from Nowgong to attend the wedding and Association. There were 7 Europeans, and about 800 Christian Garos at the wedding. Just after the wedding (a part of the ceremony was in the Garo language) the usual Sunday evening service took place. Nettie will go at once to her new home in Tura, Garo Hills.

**February 7.**—Miss Charlotte Pursell returned to-day from attending the wedding. Pitt will remain out in the district a few days, for work between here and Silghat.

Nowgong district is being favored by a visit from Aonotea Gosain, the high priest of the Hindus. He comes from Sibsagar, and has with him about 300 followers. They have built some little huts about 6 miles from here, and are camping for a couple of months, in order to receive offerings from the people. Cart loads of rice and other provisions are given to the

high priest. In return he gives a garland of seeds. The better class make offerings of, from one rupee to fifty rupees. Those who bring the most money are treated to refreshments. The natives prostrate themselves before this Gosain, some worship him as God, and if they receive the slightest recognition from him, and a garland of worthless seeds, they go away happy. The Hindus will do a great deal to gain a little merit, or righteousness. They believe as long as this merit lasts, they will be happy. When the merit has expired they must be born again in the form of some low animal, and pass through various stages of transmigration, each a little higher than the last, until finally they enter bliss, a kind of absorption in the deity.

**February 24.**—We hold our “Week of Prayer” meetings now, to accommodate the village Christians. In January they are reaping their rice and cannot come. Meetings began to-day.

**March 2.**—From the villages we have 12 church members, and 9 persons have come to ask for baptism. “Confession and Penitence,” was the theme for Monday, the 25th February. This subject proved to be the keynote for all the meetings of the week. There has been such searching of heart and confession of sin on the part of the members of the church, as has not been in this church, for at least one decade. It was the work of the Holy Spirit. Various idolatrous and other heathen practices, licentiousness, drunkenness, using Opium, lying, quarrelsomeness, &c., were among the sins confessed. The guilt of hiding such practices in a Christian church seemed to be generally felt, even by those who had not participated in them. The interest culminated Friday eve, in a special service called for 8 P.M. Exodus, 32nd Chapter, from 25th

verse was read, where Moses asks the people, "Who is on the Lord's side?" After which 35 persons, on their knees and with their hands on the Bible, pledged themselves no longer to cover such practices, but each one to confess his sins to each other, to the church, and to God. Nearly all hearts present were tender under the influence of the Holy Spirit. Several in tears, and many in deep emotion, made confession, and took the pledge, henceforth to choose the Lord Jesus and discard sin. At 2 P.M., Saturday, a dozen candidates for baptism were examined. Four were received. The others were considered honest inquirers, but not yet ready for baptism.

**March 3.**—Sunday. At 8 A.M., we repaired to the river, and Tuni baptized the four candidates into the name of Father, Son, and Holy Spirit. The baptized persons, one old woman and three young men, represented four nationalities. At 11 A.M., Tuni preached on "Renewed Consecration." After which more than 40 persons partook of the Lord's Supper. Sunday School took from 3 to 4 P.M., after which was a final service, filled with expressions of thankfulness for the blessings received during the meetings of the week, and prayers that the good influences might follow all to their homes. It has been a week to make the missionaries' hearts glad, and for which they are truly thankful. We all feel greatly encouraged as to the future of the Nowgong Baptist Church.

**March 5.**—Mrs. Gurney left us this eve, as Mr. Gurney has returned from Burma.

**March 6.**—Mr. Moore has gone to Doboka. He will be in camp about 3 weeks. After this month the weather will be too hot for camp work. Pitt has done more camping this year than usual. He has been in camp

most of the time since November 23rd. Clara and I will be very glad to have him at home again. Miss Charlotte Purssell takes her meals with us, so we are not quite alone.

**March 8.**—Clara is 8 years old. She invited some children to a little birthday tea party.

**April 7.**—I have the older women in a class in Sunday School. Among them are Bogi, Aina, and Bukhuli (Bible Women) and some younger married women. We are studying the "Life of Christ." We want to get more of the grown people into Sunday School.

**June 18.**—Clara and I started for America. It has been decided that I should take Clara home now, and Pitt will follow next spring.

**June 23.**—Pitt came with us to Calcutta, and put us aboard the steamer "*Rewa*," of "British India Line." We sailed out of the Hooghly river at 4 P.M. to-day. It seemed to me that saying good-bye to Pitt was the hardest thing I ever had to do.

**July 30.**—After over 5 weeks of sea we have reached London. I have kept well. Clara got seasick twice, and then had a touch of fever. The missionary Agent in London met us, and took us to a good Boarding-house.

**August 5.**—Have done a little sight seeing while waiting for our steamer. Took Clara to Westminster Abbey, Tower of London, Museum, and Art Gallery, and to hear Spurgeon preach. His text was—"The Lord knoweth thy way." We were delighted to meet Mrs. Mix at the Boarding-house. She and her husband, Rev. B. J. Mix, were of our party of 15, who sailed together on October 11th, 1879. Mr. Mix was the first of our party to die. His health soon failed in Burma, and he died on the way home, and was buried in Liverpool.



**August 6.**—We left London to-day for Liverpool.

**August 7.**—At 3 P.M. to-day we went on our steamer, "*City of Rome.*" She is a fine ship of 8,000 tons, counting the ship's crew there are 1,145 souls on board.

**August 15.**—We have made a good voyage. Our longest run was 431 miles. Friday and Saturday were a bit rough, and many of the passengers were seasick. We land to-day at 6 P.M. in New York City.

**August 16.**—Father and Brother Rufus met us. Father knew Clara from the photo. of her, which I sent him last year. He was not quite sure about me. This eve. we take the Boat for Troy.

**August 17.**—We reached Troy this morning. Mother and Brother Charlie met us. Mother cried for joy when she saw us. We soon got our luggage together, and started for home. Home at last, after almost 10 years absence. Reached here at 1 P.M. The old home looks most natural. Father and Mother have not grown old as much as I expected. Wouldn't have known my youngest Brother. Two of my Brothers and my Sister have married while I was away. How kind our Heavenly Father has been to bring us home, safe and well. We thank Him for His goodness and mercy.

**September.**—Have been to visit my Brother and Sister who are away from home, and found them all very happily settled.

**November 1.**—Mother, Clara and I are now in Gloversville, N.Y., to visit cousin Marcia Garnsey.

**December 1.**—Clara and I are still with Marcia. Clara goes to school, and this may be her home. Am glad to be with Clara for a time, until she gets used to the ways of this country. Marcia is willing to keep Clara when we return to India. We shall feel badly at parting

with Clara, but she must remain in this country to be educated, and also to escape the trying climate of India. Clara can spend her summer vacations with mother on the farm at Sand Lake. We are thankful Clara has so many kind friends. We are sure she will be cared for. The Garnsey home has two boys (Willie 8 years of age, and George 4 years of age).

**December 25.**—We have had a pleasant Christmas, Willie, George and Clara had a little tree, all their own, and also went to the Baptist Church to see the Christmas tree for the Sunday School. Clara has received nice presents, a pair of kid gloves, made in Gloversville, books, candy, &c., and is very happy over her first Christmas in America. I too have been happy, except the longing for Pitt. His good letters every week are a great comfort. He expects to start for home in April, and we shall welcome him here in June I hope. Our Assam missionaries are now holding their Conference in Gauhati, Assam. I will close this chapter with a short report of that Conference by Rev. M. C. Mason, which was afterwards printed in the New York Examiner.

### MISSIONARY CONFERENCE IN ASSAM.

While some of your readers may have forgotten, if they ever knew, that the American Baptist Missionary Union has a work in Assam, others, I am sure, are watching our labors and are praying for us. These, at least, will be glad to know that we have had another Conference.

Conferences of the Assam missionaries have in the past been impracticable, and I might almost say impossible. From 1853, when all the missionaries assembled at Nowgong to confer with Dr. Peck, until the

Jubilee Conference in 1886, there was no general gathering. At the Jubilee Conference it was thought wise, notwithstanding the heavy draft upon our time and pockets, to try to meet as often as once in three years. Accordingly we accepted the invitation of Mr. and Mrs. Burdette to meet at Gauhati. And from December 21st. to December 30th. we not only enjoyed their bountiful hospitality, but a constant interchange of views and experiences. We discussed and planned early and late, so that although our hearts were cheered and our faith strengthened, we separated physically tired and worn.

E. G. Phillips was chosen moderator, and S. W. Rivenburg, clerk ; and all were loaded with committee work. Historical accounts of the work for the last three years were given from each of the stations except Molong ; Mr. and Mrs. Clark not finding it convenient to meet with us. Papers were also read, on : "The needs of Assam," by Mr. Phillips ; "Self-support," by Mr. Petrick ; "Self-support in girl's schools," by Miss Bond ; "Bible translation," by Mr. Gurney ; "Training of a native ministry," by Mr. Moore ; "Methods of work," by Mr. Mason ; "The mission of the gospel," by Mr. Clark, read by Mr. Rivenburg. Letters from Mrs. Moore, Mr. Witter, and Mr. King were read ; hymns, written for the occasion by Mr. Witter, were sung. Other subjects were presented and discussed, but I need not particularize, as a report of the Conference, including the historical papers and statistics, will be published in pamphlet form, and I trust your readers will be on the lookout for it and secure copies for reference. Suffice it to say, that although we are few—there are but eight male missionaries, less than one for each language through which we work—yet

never in the history of this mission were there more missionaries than at present, and much less was there ever so many with years of experience. One-half have been fifteen years or more on the field, and the youngest have been six years at work.

The practice of the Missionary Union to wait until the missionary had died or broken down, and then hunt for a successor who must spend years in learning the language, and more years in learning the people, has made it impossible for any man to see his own ideals approximated. In places, therefore, the work has fallen into dangerous ruts, from which it has seemed almost impossible to lift it. But some of the brethren have been struggling with these difficulties, and bearing untold trials and griefs that they might correct these errors.

The Conference, therefore, could hardly be expected to abound with verdant enthusiasm or rash adventures. But I rejoice to say that it did abound with strong convictions of responsibility and earnest desires to continue the labors put into our hands. While it seems to us that the churches at home, unconsciously no doubt, are asking us to bear burdens needing three times the number of men, we believe that God has called us to this field, which of all our Asiatic missions is the most central to this continent. Its location bespeaks for it one of the most important commercial thoroughfares of the Eastern Hemisphere. And its people, including the thousands of immigrants, and the many nationalities represented in the various tribes, warn us of coming changes, and coming opportunities, for sending forth the gospel to every Asiatic land.

We look about us upon the starving multitudes; we look at our supply and say of ourselves, what other

knowing our needs have said of us, "What are these among so many?" The opening sermon, by E. G. Phillips, was from the text, "Give ye them to eat." And it was our constant prayer that God would bless and multiply these few loaves. And notwithstanding the disheartening trials, not a man at the Conference felt disposed to slacken his efforts or change his base. This confidence in our ultimate success was strengthened by a sermon from P. H. Moore, from the text "And let the peace of Christ rule in your hearts." And the daily devotional half hours brought us many lessons and strengthened our faith.

The work among the Garos was also cheering. There had been nearly 500 baptisms, and a net gain of 338 during the three years. As I write wholly from memory I must refer the reader for further statistics to the published report of the Conference, which I trust many of your readers will study, in connection with the "Assam Jubilee Volume," procurable at "The Rooms," and that ere long we shall hear of many asking to come to Assam. One very encouraging omen is the wonderful way in which God has answered our prayers in sending a missionary to the Kolhs. And a pleasant part of our week's work was to listen to his Christian experience, call to the ministry, and views of doctrine; and at the request of the Gauhati Church, to ordain him to the gospel ministry.

Mr. Petrick (the e is pronounced like e in they) came to India seven years ago as a missionary of the "Gossner's Evangelical Lutheran Mission." And he has been laboring for the Kolhs in Central India most of the time since. He discovered the error of his denomination in admitting an unconverted membership. This led to the discovery of other errors, until a little over

a year ago he was baptized into an open communion church in Calcutta, and during the last year, appointed to our work in Sibsagar. At present he seems fully in sympathy with all our beliefs, and he has already been doing good work at Sibsagar. This leads us to hope that if the American churches do not listen to the call for more men, Germany or some other country may.

M. C. MASON.

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## XII.

## P. H. MOORE'S SHORT VISIT TO AMERICA.

**January 1, 1890.**—Here we are still at Dr. W. S. Garnsey's home, in Gloversville, N.Y. Have decided to leave Clara here for a few weeks now, to see how she gets on without me. It will prepare her somewhat for the longer separation when we return to India.

**January 17.**—Clara and I both shed tears to-day at parting. I go to Troy to-day, to meet mother and go with her to New York City to visit some cousins.

**February 1.**—Mother and I are enjoying our visit in New York. We have had the pleasure of hearing Drs. Edward Judson and R. S. MacArthur preach.

**March 1.**—Am at home now with mother, at Sand Lake. We do have such good visits together. Clara writes nice little letters, and seems to be getting on well.

**May 9.**—To-day I met Mrs. Garnsey and Clara in Albany, and brought Clara out home with me. Clara likes to study, and will get on nicely in school. She has improved a good deal since she went to Gloversville.

**May 23.**—I was made very happy to-day by receiving Pitt's letter of April 15th., which says he will sail from Calcutta on 1st. May. We expect to meet Pitt in New York City in June. Beautiful Spring weather now. The air is sweet with the perfume of apple blossoms.

**June 13.**—Dear Pitt arrived at 3 P.M. to-day. Oh! the joy of meeting again, after almost one year of separation. To God be all the praise. The voyage of two months seems to have done Pitt great good. Am so glad to see him looking well. From New York we go to Hamilton to attend Commencement, as one of my brothers, Rufus M. Traver, will graduate from Colgate Academy.

**July 18.**—Clara and I are at home at Sand Lake. Pitt has gone to Boston to meet the Board of A.B.M. Union, and will then visit some relatives in Massachusetts.

**July 25.**—Pitt returned to us to-day, and seems well and happy.

**August 3.**—To-day my youngest brother, Alvah H. Traver, and our Clara were baptized by Pitt. We do so rejoice at this. We think Clara has been a Christian for about 3 years. There were five others baptized, and two received by letter, at the Sand Lake Baptist Church. Clara is 9 years old. Her Papa was 9 years of age when baptized. I was 13 years old.

**August 25.**—How fast the time flies. Clara's school in Gloversville will soon begin.

**August 30.**—To-day we said good-bye to all at home, and started for Gloversville.

**August 31.**—We are staying over Sunday at Dr. Garnsey's. Heard Rev. A. W. Bourn (a classmate of Pitt's) preach.

**September 1.**—This morning Pitt, Clara and I went to the Photographers, to sit for our photo. group. About 9 P.M. we bade our dear Clara good-bye. God help us to bear this separation. It is for Jesus' sake. We are thankful for the kind relatives, who are so willing to



take care of Clara. May God keep her from all harm, danger and sin.

**September 2.**—We reached Clifton Springs, N. Y., last eve., where I am to remain one month, with Dr. and Mrs. W. S. Witter. This is a good place for missionaries.

**September 8.**—Pitt left Clifton Springs to-day for the West, to visit his three brothers.

**October 2.**—I am starting to-day for Galesburg, Illinois.

**October 3.**—I reached Galesburg this P. M., and was welcomed most cordially by Mrs. A. M. Swift (Brother Penn Moore's mother-in-law). She is very lonely since the death of her daughter Emma (Penn's wife).

**October 9.**—Mr. Moore and Brother Penn have come from Waverly, Iowa. Penn is ready to go with us to Assam. It is hard for Mrs. Swift to let him go.

**October 20.**—We are spending a couple of days at Pitt's old home in Ontario, Knox Co., Ills. It don't seem the same without Father Moore. We visited his grave.

**October 24.**—We left Galesburg for Kansas City, Mo, where we are to visit Cousin Jennie Craig. October 28th., we left Kansas City, and reached Pasadena, California, on the 31st. October. We came the southern route through Colorado, New Mexico, and Arizona. We saw some very barren looking tracts of country. Saw a little of the rocky mountains, and some real, live American Indians.

**November 5.**—We are having a delightful visit with Rev. and Mrs. C. E. Harris, in the Baptist Parsonage of Pasadena. Pitt and Mr. Harris were classmates in College, and chums during their Theological Course, and they are so happy to meet again after 10 years. It is

warm here in the day now, but the nights are cool. Rainy season is in the winter. It is now dry and sandy, but wonders are accomplished by means of irrigation. We have seen Vineyards, and Orchards of Oranges, Lemons, Prunes and Apricots. I never saw such Fuchsias, Geraniums, and Roses. The Roses grow into trees, and are of all colors and sizes. The climbing Rose covers the side of a house, and is one mass of blossoms. Saw a beautiful display of Chrysanthemums.

**November 11.**—My Thirty-third birthday. Have spent the day on the cars, between Pasadena and San Francisco. Brother Penn Moore is with us *en route* for India. We were sorry to say good-bye to Brother Bunyan Moore, who is in Southern California for his health.

**November 13.**—About noon to-day we came aboard our steamer; the "*Oceanic*," of the "Occidental and Oriental Line." Rev. and Mrs. C. H. D. Fisher and two children are fellow passengers. They are returning to their mission field in Tokyo, Japan. The "*Oceanic*" is a fine, big ship, she has on board 1,220 souls. Of these 1,000 are Chinese passengers. The ship's crew consists of 112 persons. There are 50 first class passengers. We average 250 miles per day.

**November 25.**—We are keeping well, except one day, although the ship rolls a good deal. We are to drop one day when we reach the Meridian.

**December 2.**—We reached Yokohama, Japan, this morning, and landed in a little Steam Launch. I then had my first ride in a "Ginrickshaw," drawn by a Japanese man at Ten cents an hour. In the P.M. we visited some shops and saw the beautiful Porcelain, and Lacquer ware, and silks and embroideries. The Japanese

are artistic. Everything seems so picturesque, even the people and the little houses. The Japanese women look like dolls. Their hair is combed in an elaborate style. The educated men wear European dress, but the women very sensibly keep to their national costume. We also spent a few hours in Tokyo, met some of the missionaries there, and visited the school of Misses Kidder and Whitman, and an old Buddhist temple. Saw the outside of the Mikado's Palace.

**December 4.**—This is Pitt's thirty-seventh birthday. We sailed to-day from Yokohama for Hongkong, China.

**December 10.**—Reached Hongkong early this morning. We change steamers here. Hongkong is an Island, belonging to England. Am surprised to see the coast of China so mountainous. Such beautiful islands down here. Hongkong has a fine harbour, and there are a great many ships here. The population of Hongkong is 200,000. We have walked through some of the streets, and watched the Chinamen with their cues. The women dress their hair neatly. I invested in some "Chopsticks" as curiosities. We saw only two women with little bound feet, and they went limping along as if it hurt them to walk. There are a good many Europeans in Hongkong.

**December 11.**—We left Hongkong, and reached Singapore, Malay Peninsula, at 7 A.M., on the 16th. December. We are so near the Equator here it is hot. The population of Singapore is mostly Chinese and Malays. We change steamers here, for the second time.

**December 17.**—We sailed from Singapore, and reached Penang on the 19th. December. The islands about here are so pretty. The vegetation reminds us of India.

**December 20.**—We are started now for Calcutta.

**December 25.**—Merry Christmas. I long to see our Clara. We were too late entering the Hoogly River to get the Tide, and must wait until to-morrow.

**December 26.**—We landed in Calcutta this P.M. and had the pleasure of meeting Cousin Charlie Larmour's family. They do so much to make our stay with them pleasant.

**December 31.**—We left Calcutta this eve. for Assam.

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## XIII.

## AT HOME IN NOWGONG, ASSAM.

**January 1, 1891.**—We are very glad to be nearing our Assam home. It is a joy to have Brother Penn E. Moore with us. He will learn the Mikir language, and work for the Mikirs. Last night we spent on the train, and this morning found the steamer waiting at Goalundo.

**January 4.**—It is quite cold on the river now. Our warm clothing is just right.

**January 8.**—We reached our home at 1 A.M. to-day. We missed one pony on the road from Silghat (32 miles), and had to come 12 miles in a covered bullock cart. There was plenty of straw in the cart, so we could lie down. Although it was in the night, and dark, 6 Mikir boys walked out 4 miles to meet us, and escort us into the station. Our bungalow is in good order. Pitt had it thoroughly repaired and whitewashed before he started for America. Oh! we are so glad to get home.

We shall get settled in a few days. Brother Penn will live with us. Miss Pursell and Miss Amy will come to us for their meals. Miss Laura A. Amy is our new Missionary. She arrived last month, and will be associated with Miss Pursell in the work here. They seem very happy together.

**February 2.**—Dr. H. C. Mabie, the Home Secretary of the A.B.M. Union, made a flying visit to Assam. He stopped off at Goalpara to visit the Garo Association

and then came on up the river to Gauhati, and stopped over one day. Some of our Missionaries met him there, and they had a little visit and Conference. Miss Amy was very glad to meet Dr. Mabie, as he was her Pastor in Minnesota, U.S.A.

**March 8.**—Clara's tenth birthday. Oh! how I want to see her. Am thankful though that she is in America, instead of here. She needs the good climate and Schools.

**June 15.**—Miss Pursell has been in Darjeeling for the past two months. The strain upon her, here alone last year, was too much. She seemed weak and nervous. The cool air and beautiful scenery of Darjeeling we hope will soon put her right. She is likely to become "Sister Charlotte," as Brother Penn and she seem much attached to each other. She is a noble woman, and we shall welcome her into the Moore family most cordially.

**June 18.**—Warm to-day, even with the "Punkah" in motion over our heads. Clara writes such happy little letters. She said "I could not be so happy if I did not love Jesus." All well here. Miss Amy still takes her meals with us. She and Penn and Mr. Moore often sing together in the evening. I am translating into Assamese "Line upon Line," a book of Old Testament Stories for children. This work, with study and a little teaching, keeps me busy. I do not go to school, but a class of 12 little boys and girls come to our house for a Bible lesson. One or two evenings in the week from 4 to 7 P.M. Miss Amy and I go out to visit Assamese women.

The Bengali character, in which our Assamese books are printed, now looks quite familiar to us. Assamese is more soft and musical in sound than the Bengali language.

## THE LORD'S PRAYER

IN

ASSAMESE.

## প্রভুর প্রার্থনা ।

হে আমার স্বৰ্গত থকা পিতৃ, তোমার নাম পূজনীয় হওক ; তোমার রাজ্য হওক ; যেনেকৈ স্বৰ্গত, তেনেকৈ পৃথিবীতো তোমার ইচ্ছা পূৰ হওক । আজির দিনৰ আহাৰ আমাক দিয়া । আৰু আমার ধৰুৱাহঁতক আমি যেনেকৈ ক্ষমা কৰোঁ, তেনেকৈ আমাৰো ধাৰ ক্ষমা কৰা । আমাক পৰীক্ষালৈ নিনিবা, কিন্তু দোষৰ পৰা ৰক্ষা কৰা ; কিয়নো রাজ্য আৰু মহিমা, আৰু প্ৰভাৱ সদা-সৰ্বদায় তোমার হওক । আমেন্ ।

*Transliteration—Assamese.*

He ámár swaragat thaká pitri, tomár nám pújoníya hauk ; tomár rájya hauk ; jenekai swaragat, tenekai pri-thibito tomár icchá púr hauk. Ajir dinar áhár ámák diyá. Aru ámár dharuáhantak ámi jenekai khamá karon, tenekai ámáro dhár khamá kará. A'mák paríkhálai ninibá, kintu dohar pará rakhya kará ; kiyano rájya áru mahimá áru prabháu hadá-harbadáy tomár-hauk. A'men.

Pronounce *i* like *e*.

**October 1.**—It is several months since I have touched this Journal. Have finished translating my little book, and sent the copy to Calcutta, to be printed.

**October 4.**—Miss Purssell is in Tura with her sister, Mrs. M. C. Mason. Brother Penn E. Moore left here on the 28th. September for Tura, where he is to be married to Miss Charlotte Purssell.

**October 17.**—We heard from Penn that he and Charlotte were married at 6 P.M. on the 9th. October in Tura, Assam. Rev. William Carey (grandson of William Carey, the great missionary translator), performed the wedding ceremony. Mr. Carey went to Tura to assist Mr. Mason for one month in teaching his Garo preachers. The work among the Garos is making great progress. In Tura there are 60 or more Garo boys reading in the Mission Normal School.

**October 22.**—Penn and Charlotte came to-day, and will be with us a few weeks.

**November 25.**—Penn and Charlotte have gone in camp. They will be comfortable in their large, new tent. They are 18 miles from the station. Once a week they will send in a man for bread, fruit, &c. They are both studying the Mikir language. Charlotte's knowledge of Assamese will be a great help to them in getting at the Mikir language. Penn has opened a school for Mikir boys.

**December 18.**—Miss Nora M. Yates arrived to-day, she is very pleasant. Miss Amy and she seem like two happy school girls together.

Pitt has spent a couple of weeks in camp, visiting some village schools, and preaching.

**December 25.**—Christmas again. We are quiet here, but very happy. Two years ago to-day I was with Clara in Gloversville, N.Y. A new photo. of Clara is a joy to us.



## XIV.

MESSRS. GURNEY AND MOORE AT  
TRANSLATION WORK.

**January 1, 1892.**—Another new year. Our desire is to love and serve our Master better than ever before.

**January 6.**—Pitt and I started in camp. We drove 12 miles to Kothiatoli, and stopped over night in the Rest-house.

**January 9.**—We have been on to Doboka, 12 miles further, and inspected two small village schools. We are now back at Kothiatoli, where we shall stop over Sunday. There is such pretty jungle scenery between here and Doboka. The hills about are beautiful. Pitt has baptized Boka's wife in a small stream near here.

**January 12.**—We returned to the station. Home seems so pleasant.

**January 19.**—We are having a visit of one week from Miss Ella C. Bond and Miss Stella H. Mason of Tura. Charlotte came in from camp, as she is feeling tired. Penn will perhaps remain out one month longer.

**February 18.**—The Moore brothers are in camp together for a few days. They visited Salabor, to see the Christians there, and examine the school. Penn wanted to see the country.

Rev. A. K. Gurney arrived to-day, and is to remain here one year; for Revision work on his translation of the Old Testament into Assamese. Mr. Moore will

help him in this work. Mr. Gurney has a room in our house, and will board with us.

**February 27.**—We have just held our week of meetings. It has done us all good.

**February 28.**—The Old Testament Revision work began to-day, 4 or 5 hours per day at this work will keep Pitt very busy.

**May 15.**—Our Native Pastor, Tuni, died to-day of heart disease. He died about 1 P.M., soon after the close of our Sunday service. Tuni was a conscientious and earnest Christian. He has been ill a good deal of late, and has seen trouble. We shall miss him.

**July 8.**—We do so enjoy wearing white clothes these hot days. The gentlemen wear white drill coats that button up high in the neck, and they do not bother with stiff collars. "Prickly Heat" is rather troublesome now, and the many insects are a nuisance as soon as the lamp is lighted in the evening. The natives are suffering from fever and bowel troubles. They come to us for medicine. We have learned somewhat how to deal with these two most common diseases.

There is a kind of fever among the natives now, that the Doctors do not know how to treat. It is called "Kalazar" (the black disease). The patient gets fever off and on, for from three months to a year or more. He gradually becomes weaker and weaker. Spleen and Liver very troublesome. He looks rather bloodless and sometimes his skin gets black. Towards the last, Dropsy and Diarrhœa set in. Sometimes dreadful sores. No medicine has yet been found to cure this Black fever. Quinine does not effect it. This Black fever began in the Goalpara district, and after causing a good many deaths there, it has come to Gauhati and Now-gong districts. Wonder if it will gradually go the whole length of Assam.

**July 28.**—Misses Amy and Yates started to-day for Darjeeling. Miss Amy needs a little change and rest. They will remain until October. They are such pleasant girls.

**September 8.**—Mr. and Mrs. Burdette are to sail to-day from Calcutta. They have earned a good rest.

**September 9.**—At about 5 P.M. to-day brother Penn Moore and sister Charlotte were presented with a little son.

**September 19.**—Charlotte has named the baby, Carey Pitt Moore. *Carey*, because this is the Centennial year of Missions, and *Pitt*, because they want him to be good like his Uncle Pitt.

**October 1.**—Part 2nd, of "Line Upon Line" is now ready for the Press. There are so few books for children in Assamese.

Early in November we went to Gauhati for a few days, to meet Rev. and Mrs. C. D. King. They have returned to Assam, after being away for six years. They are very happy to be here again. They have brought out with them little Gladys, about three years old. The two older children they have left with an Aunt in California.

**November 11.**—My thirty-fifth birthday. I don't feel that old. Penn and Charlotte gave me a large clock, as a birthday present. Their little Carey is a fine boy. He now weighs 14 lbs. We have received from America a nice new photo, of our Clara. She is growing very fast.

**November 20.**—Misses Amy and Yates returned from Darjeeling last month. Now Miss Amy and I are in camp for 8 days. We are at Puroni Gudam, only 7 miles from Nowgong. We can be out among the people all the forenoon now, without feeling the sun.

We have opportunity to tell to many of the Saviour who loves them. Frequently boys buy Assamese Tracts and Gospels from us. We have with us Bogi, a Christian woman, to help us. She knows just how to talk to her Assamese sisters. On Sunday we drove to Udmari, to meet with the Kol Christians in their regular Sunday service. Two or three of their number can read. These Kol people are from Chota Nagpur, Bengal. They are brought to Assam to labor as coolies on the Tea gardens. Some of them have heard of Christ from the Lutheran Missionaries in their own country. After working out their agreements on the Tea gardens, some of them prefer to remain in Assam. They settle here as small farmers, grow their own rice, mustard, a few vegetables and fruit. Assam is not so thickly populated as Bengal. Christian work among these Kols has been quite successful. We have one Missionary, Rev. C. E. Petrick, who knows their language, Hindi, and can teach them. Mr. Petrick used to labor in Chota Nagpur, but on becoming a Baptist, he had to leave that mission, and has joined the A.B.M.U. in Assam.

**December 31.**—We close the year with thankful hearts. The Doxology in Assamese.

ঈশ্বৰলৈ স্তুতি ।

নিৰাকাৰ পিতৃ, পুত্র নৰ,

পবিত্ৰ আত্মা, এক ঈশ্বৰ,

স্তুও স্তুতি হওক তেওঁৰ ধন্য নাম,

অনন্ত যুগে সৰ্ব্বধাম ।           ন. ব.

(NATHAN BROWN.)



## XV.

THIRD TRIENNIAL MISSIONARY  
CONFERENCE IN ASSAM.

**January 9, 1893.**—We started for Tura, Garo Hills, to attend the Third Triennial Missionary Conference in Assam. We drove 20 miles, and took the steamer at Dhing (our new steamer landing). Then Tuesday, Wednesday and Thursday we were on the steamer, on the Brahmaputra River. Friday and Saturday we journeyed from the river up to Tura, 34 miles. Some rode elephants, some rode ponies, and others drove. It required a good deal of preparation for the Tura Missionaries to get us up there. Saturday P.M. we reached Tura, the pretty hill station, about 1,800 feet above sea level. The Missionaries there, Rev. and Mrs. M. C. Mason, Rev. and Mrs. S. A. D. Boggs, Rev. and Mrs. W. Dring, Miss Stella H. Mason, and Miss Ella C. Bond, welcomed us most heartily, and made us very comfortable. They were able to house us all in their comfortable bungalows and the school-house. The school-room was used as Dining Hall. The services were held in the chapel. The Conference lasted from the 15th, to 22nd. January. We were 24 in number. Twenty-two of our missionaries, and Mr. James Craighead of the "Arthington Aborigines Mission," and Mrs. Mary P. Gates, who is making a tour of Missions. Mr. Craighead is a Scotchman. He has been carefully examined with a view

to joining our Mission, and heartily accepted. He seems full of zeal in His Master's work. On Sunday morning January 15th, Mr. Petrick of Sibsagar, preached in Hindi. After the sermon, the Christian Garos sang a hymn in the Garo language, which thrilled our hearts. As we looked about upon their clean, happy faces, we thought what wonders the Gospel can do for even these wild, demon worshippers. During the past year 714 Garos have confessed their sins, and put on Christ in baptism. And now in many villages, instead of sacrificing to appease the wrath of the demons, they meet to worship the only true and living God. There are now over 2,000 church members among the Garos. On Sunday P.M. our new Missionary, Rev. S. A. Perrine, gave us just the sermon we needed, from the words, "This is the victory that overcometh the world, even our faith," 1 John v. 4. We, who so seldom hear a sermon in English, felt that it was intended for us, and our prayer is that we may go back to our work with stronger faith in Him, who is able to do all things. Sunday eve. we met for prayer for a special blessing on the work in Assam.

Monday was spent mostly in examining Mr. Craighead with a view to ordination. On Tuesday we listened to the Histories, of the different mission stations in Assam, during the last three years. In the evening we spent a profitable hour listening to Mrs. Gates, as she told us of the Telugu and Bombay Conferences she had recently attended. Wednesday was spent in discussion concerning our placing a missionary, and beginning work for the Rabbhas, a Tribe of Cacháris living near Goalpara. Thursday was the Centenary Service, in which several took part. Also the examination of Mr. Boggs with a view to ordination, and a paper on "Industrial work" by Mr. Dring.

Friday was given to the discussion of several questions relating to the interests of the work. As Brothers Boggs and Craighead had been accepted, an Ordination Service was held on Saturday.

On Sunday a Garo sermon in the morning, and an English sermon in the P.M. Our half hour Prayer meetings each morning were greatly enjoyed by all. One of these meetings was led by Thangkan, a Garo Christian who knows English.

On Sunday eve. a parting service was held in the chapel, with special reference to Mrs. Clark's immediate departure for America. Also a vote was passed expressing our gratification in the fact that Mrs. Gates has come to Assam to visit our fields, and has been present at our Conference. After a precious season of devotion, the Conference adjourned to meet again in three years. The following hymn, composed for the occasion by Rev. W. E. Witter, was sung several times during the Conference.

CONFERENCE HYMN, 1893.

JEWETT 6 S.D.

1. Again Thy face to seek,  
Thy will more fully know,  
As Thou with us shalt speak—  
Thy grace on us bestow,  
For this, O Christ, we meet,  
Thy servants weak and worn ;  
To Thee we would repeat  
The burdens we have borne :
2. To Thee our offerings bring  
Of gratitude and praise,  
For Thou hast made us sing  
E'en in our darkest days.

To Thee we call for aid :  
 O, thrust the toilers forth ;  
 O, let the price be paid—  
 The price these souls are worth :

3. Let others come to lay  
 Their lives with ours down ;  
 Thus haste the joyful day,  
 When all these tribes shall crown  
 Thyself as their true King—  
 Thyself their rightful Lord,  
 And all Assam shall sing  
 The triumphs of thy Word.

Yours faithfully,

W. E. WITTER,

On Monday morning, January 23rd. we said "good-bye" to our friends in Tura, who had entertained us so beautifully, and started for our respective homes. We reached our home in Nowgong on 28th. January. Mr. and Mrs. Perrine have come with us for a visit. We expect Mrs. Gates to come later.

**February 22.**—Mrs. Gates has come to spend one week with us. Then she will make a short visit to Darjeeling, and Calcutta, and return to Burma. She will be in Calcutta to attend the wedding of Rev. James Craighead and Miss Ida Kushmore. Mr. Craighead will take his bride to Dhubri, as he was not able to secure a house in Goalpara.

**February 26.**—Our annual week of meetings began. On Sunday, 5th. March, five persons were baptized. The church has appointed Lucas as preacher, and asked Lomboram to serve as Pastor.

**April 1.**—Lomboram does not want to give up his work at Messa, and so cannot become Pastor. Suppose



different ones will supply the pulpit, as last year. Mr. Moore takes his turn in supplying the pulpit, and also in street-preaching.

**April 2.**—Five more were received yesterday by the church, and Mr. Moore baptized them to-day. Among them was Hanchi, our errand boy, and Guluk from my Sunday School Class.

**April 29.**—Mr. Gurney left us to-day, on his way to America. He goes *viâ* China and Japan, and will visit the World's Fair in Chicago, on his way to his family in Sharon, Mass.

**May 4.**—This is my father's sixty-fourth birthday. Would like to see him.

**May 10.**—Pitt and I are alone in our home since Mr. Gurney left. The natives in Nowgong are suffering much now from Black fever. A good many deaths among the Native Christians.

**June 6.**—At 4-30 P.M. sister Charlotte and her little Carey started for America. Brother Penn goes with them to Silghat to put them on the river steamer.

**August 7.**—The sad news has come from Burma of the death of Mrs. Mary P. Gates. Mrs. Gates was for many years Corresponding Secretary of the Women's Missionary Society, and it was fitting that she should "go home" from Burma, where so many of her girls have labored. Mrs. Gates was such a cheerful, genial old lady, and so well fitted to make a tour of missions, and so competent to tell about what she saw. We felt a little anxious about her when in Assam, as she did not want to wear a "topi," to protect her head from the sun. That may have had something to do with her getting fever in Burma.

A letter from our Clara, by last mail, says she weighs 109 lbs. and measures 5 feet 2 inches. She is our *big*

girl now, but we love her all the same. We are getting through the hot weather as comfortably as can be expected. It rains a great deal. We often have a pleasant sing in the evening by our Missionary Quartette. Miss Yates sings Soprano, Miss Amy, Alto, and the Moore brothers, Tenor and Bass. Miss Amy is Organist.

Miss Yates is getting on nicely in the study of Assamese. She had to begin like every other Missionary with the ক, খ, গ, ঘ, ঙ, (the a, b, c, of Assamese). When a child here learns to read, he has to learn besides 16 vowels and 34 consonants, a number of vowel signs, and combination letters. Then spelling in Assamese varies so at present, that his task is far from easy. Where natives excel is, in committing to memory and saying it off parrot-like.

We have found some Proverbs in Assamese which are not bad, such as—চাই খাবলৈ আহি বান্ধত পড়িল। (He came only to have a look, but he got tied up). ছল পাই বিয়নি নিতৌ তিনিবেলি। (If the mother-in-law gets a chance, she comes to the house three times a day). তোৰ হলে মোৰ, মোৰ হলে বাপেৰেও নেপায় তোৰ। (What is yours is mine, but what is mine cannot be got even by your father).

**October 17.**—This week occurs the Annual Durga Puja festival of the Hindus. Mr. Moore has prepared a little leaflet for distribution at this time. He takes as his text Deut. xxviii. 58-62, and interprets the disease "Kalazar," which is taking so many natives here, as a visitation of God in wrath on this people, on account of their sins, and urges them to forsake their sins and seek forgiveness through Him, who alone can save them.

**October 20.**—Pitt will have his annual accounts, as

Assam Mission Treasurer, to make out before he can go in camp. Am glad to say we are well, and begin the work of the cool season full of courage. We are glad to hear of new missionaries for Assam, Rev. and Mrs. F. P. Haggard, and Rev. and Mrs. John Firth are expected from America.

Rev. and Mrs. O. L. Swanson have already reached Assam. Mr. A. E. Stephen has joined our Mission, and is with Mr. Craighead. Rev. and Mrs. E. G. Phillips, and Rev. and Mrs. C. E. Burdette will soon return to Assam. Mr. and Mrs. Mason will leave for America as soon as Mr. and Mrs. Phillips return.

**November 17.**—Miss Amy and I have just had a good 10 days in camp at Puroi Gudam. We enjoyed telling out the "Old, Old Story." Oh! that Assam may soon be flooded with the light of the sun of righteousness. We found 25 persons at the Udmari Church, and enjoyed the service, although we cannot understand much of their Hindi language.

**December 13.**—We have all been to Gauhati, to meet Mr. and Mrs. Mason, for consultation as to the needs of the Assam field. They are starting for home, and will do all they can for Assam while in America. We also met our new missionaries, Rev. and Mrs. Firth, and Rev. and Mrs. F. P. Haggard. It was so pleasant to meet them all. On Sunday, the 10th. instant, our Scottish brother, Mr. A. E. Stephen, was ordained. Mr. Haggard preached, and P. H. Moore gave the charge. Mr. and Mrs. Craighead are ill, and may soon have to go home.

**December 25.**—Merry Christmas again, and all is well.

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## XVI.

TRIP TO DARJEELING AND REVISION WORK  
ON ASSAMESE NEW TESTAMENT.

January 1, 1894.—We have spent our new years in camp, in a tent. We were out all the morning visiting near villages, and telling out the Good News of Salvation. Yesterday Pitt had the privilege of baptizing 28 persons. He never before baptized so many at one time. There were 15 women and girls, and 13 men and boys. They are all Kols (people from Chota Nagpur, Bengal), who have come to Assam to work on the Tea gardens. Some of them have worked out their agreements, and have taken up land here, and cultivate, *i.e.*, raise their own rice. A few of them had heard of Christ in their own country, but most of them have come out from heathenism. The youngest one baptized was Jacob, a boy about 12 years old. His father has been a Christian for years, and a leader among the people here at Balijuri. Pitt baptized them in a stream near our tent, and afterwards they gathered in front of our tent; and Pitt preached to them from 1 Thess. i. 9, 10, after which the Lord's Supper was administered. Every evening Pitt showed Magic Lantern pictures on the Life of Christ. We had from 50 to 150 persons to see the pictures. I gave two Christian Kol girls their first lessons in sewing.

Mr. and Mrs. Craighead are starting for home, on account of poor health. Miss Bond of Tura will join Mr. and Mrs. Mason while they are visiting in Burma, and accompany them home *viâ* Pacific. Mr. and Mrs. Burdette are not coming out this winter. Hope they can return to Assam next Autumn.

**January 16.**—Fourteen years ago to-day we first saw Nowgong.

**January 18.**—Miss Amy and Miss Yates have gone to Balijuri, to remain one month, to teach the women and girls. They live in the big mission tent. A little temporary grass hut has been built to serve as cook house. A native cook here can prepare chickens in so many different ways. A chicken stew, roast, cutlet, steak, mince, or curry, are some of the varieties that come on our table. We seem to be always buying chickens, and usually keep a number on hand so they can grow to some size. Rice too they cook several ways. Plain boiled rice is the standby. Vegetables are scarce, and of a poor quality, except in the winter months when English vegetables can be grown. There is too much rain for them in the summer months. Potatoes are grown about Shillong, in the Khasia Hills, and are usually available in Nowgong. Little potatoes, about the size of marbles, will grow here in the plains. Delicious fruit we can indulge in to our hearts content. We never tire of Plantains (Bananas). Oranges, Limes, Papiyas and many native fruits. Fresh fruit in Nowgong station can always be had.

**April 2.**—We started from Nowgong for Darjeeling.

**April 15.**—Four days of travel by steamer and train brought us to Darjeeling, and we hope to remain here until September. Mr. Moore has brought with him Henry and Andrew, two Assamese helpers, from

Nowgong, and together they will work on the Revision of the Assamese New Testament. We board with Dr. and Mrs. G. H. Rouse, of the English Baptist Mission. They have rented a comfortable house, called "Clover Cot." The weather is fine this month. The cool, bracing air is doing us good. Darjeeling is about 7,000 feet above sea level. We had some charming views as the little mountain train brought us up the hills. Since reaching here we have had grand views of the snowy range of Himalayas. Will copy a little description my husband wrote the other day for some home friends.

"Friday Eve. at about 6 o'clock we had a never-to-be-forgotten view of the snows. They are about due north from here. Fleecy clouds had covered them from view, but these gradually settled down and left the snow-covered peaks looming up above them, like icebergs standing up out of the sea. The sun setting in the west lighted up the sky behind them, so that they stood out in bold relief, and seemed nearer than usual. The effects of the sunlight falling on the clouds, and snows, and sky, were constantly changing, and made a scene of wondrous grandeur and beauty—a rare bit of God's fair landscape painting. Its useless for me to try to describe it. Just let your imagination loose. It cannot overdraw the picture, nor make you realize how uplifting and inspiring the reality was. We have also had some very fine moonlight views of the snows, within the past week. Suppose we shall have some of the finest days of the season within the next few weeks."

We attend the Union Church, where Rev. H. Rylands Brown has been Pastor for many years. Dr. Rouse frequently occupies the pulpit. We meet a good many missionaries here from different parts of India.

A reception was given the other day to Miss Annie Taylor. She knows the Tibetan language. Miss Taylor

spent seven months and ten days journeying in Tibet, and almost reached the capital, Lhasa. She has with her now the servant (a Tibetan) who accompanied her on that perilous journey. She wishes to do mission work in Tibet, if Government will allow her to enter the country.

**July 30.**—We hear Miss Yates is very ill, and will have to return to America. She was so ill that Miss Amy and Brother Penn Moore had to accompany her to Calcutta. Miss Yates sailed from Calcutta on the 17th, instant. Miss Amy has come up here for a couple of months. Brother Penn took a run up to Darjeeling, and spent one week with us. He left this morning for Nowgong, and will look after our work there until we return in October.

**August 20.**—A great deal of rain and mist here now, but usually we can get out for a walk morning and evening. Pitt spends about 6 hours per day on the Revision work. Mrs. Boggs and child, and Mr. and Mrs. Stephen, of our Assam Mission, are in Darjeeling.

**October 1.**—We left Darjeeling for Assam, or rather Miss Amy and I did, and Mr. Moore went to Calcutta to get some printing done.

**October 5.**—Miss Amy and I reached home about 5 P.M. Our journey was first one day and night by train, then three days by steamer. We landed at Silghat, 32 miles from Nowgong. We drove 10 miles, and then came slowly (2 miles per hour), in a covered Bullock Cart. We could sleep some on the straw bed in the cart.

**October 7.**—Have so enjoyed this first Sunday at home. This morning Brother Penn baptized three persons in the Kollung river.

**November 1.**—Our bungalow has been whitewashed, and seems nice and clean. Am glad to be home, and shall be much more so when Pitt gets back from Calcutta. He is having the Gospels reprinted in Assamese as revised. He will have them bound up separately, so as to sell them at a nominal price, and get them into circulation. The natives are more likely to read a book they pay a pice or so for.

**November 11.**—My thirty-seventh birthday. Had a good birthday letter from my dear husband. I fear sometimes lest I love him too much. My prayer is, that our mutual love may help us to love and serve Jesus more completely.

**November 20.**—We have just heard of the death of Pitt's Chum, Rev. C. E. Harris, of Pasadena, California. Pitt's Brother, Orson, went to call on Mr. Harris after his illness began. He said Mr. Harris loved Pitt so much, and struck his hand on the table and said "Pitt Moore is the best man I ever knew." Pitt makes many friends, because he is always so ready to help others. I believe it is his love for Christ that makes him always want to help others. I like to say good things about Pitt because he has such a poor opinion of himself, and never says one word in praise of himself.

**November 24.**—A telegram came to Brother Penn last evening saying that Charlotte and little Carey arrived in Calcutta safely yesterday. Suppose they will leave Calcutta on Monday, 26th. instant. Am so glad Charlotte could go to see our Clara in America. Charlotte wrote "Clara is a fine, big girl, very unconscious of self, and like both her Papa and Mama." Mr. Moore writes his printing in Calcutta is almost finished.

**December 2.**—Mr. Moore, Sister Charlotte and her little Carey all arrived to-day. Carey's visit to America



has made a great change in the little boy. He looks so well and happy.

**December 4.**—Pitt's forty-first birthday.

**December 25.**—A pleasant and profitable Christmas. Service at 11 A.M. Text John iii: 16. A Christmas tree in the evening for the children, and then the Christians partook of their feast of rice and curry.



## XVII.

## FOURTH TRIENNIAL MISSIONARY CONFERENCE IN ASSAM.

**January 1, 1895.**—Our Christians had a short New Year's service to-day, at their own suggestion, and Sekon preached. We have heard from Penn and Charlotte, from their camp among the Mikirs. They are about 40 miles from us. Mr. J. M. Carvell, from Iowa, is coming to work with Penn. He and Mr. Gurney are both due here this month. Mr. Gurney will continue work on Assamese Old Testament.

**January 3.**—Received a new photo. of Clara, she now weighs more than I do, and is almost as tall.

**January 11.**—Pitt has started for Dhing to meet Mr. Carvell, and bring him in to Nowgong.

**January 12.**—Pitt sometimes calls me his Private Secretary, as I often copy letters for him. Sometimes he dictates letters and lets me write them. Pitt has so much patience with the natives. They do so like to tell us all their troubles. They come to us on all sorts of errands.

**January 16.**—Just fifteen years ago to-day we arrived in Nowgong. Short, busy and happy years. This evening at 7-30 P.M. Mr. J. M. Carvell arrived. He and Rev. and Mrs. J. Paul are our reinforcements for Assam.

**January 21.**—Pitt and Mr. Carvell started out to-day for Brother Penn's camp. Think Mr. Carvell will make a

good Missionary for the Mikirs. He lives near to God. The natives say he is patient, and will think before he speaks. Natives are good at reading character. A telegram from Mr. Gurney says, he will reach here on the 29th instant. He will live with us, and continue his Bible revision work.

**January 23.**—We hear that Clara can enter Northfield Seminary next year. Our prayer is that God will fit Clara for just the work He wants her to do. It is such a comfort to feel that she is in His hands.

**March 30.**—Two baptisms at Balijuri last Sunday. There is a meeting for our Sunday School teachers every Saturday evening now. In February we enjoyed a visit from Dr. J. L. Phillips, Secretary of "Bengal Sunday School Union." Since then our people have shown much more interest in Sunday School work. They are trying to start another Sunday School for Mohamedan children. Naina has promised to teach the children to read on week days, if the parents will allow them to come to Sunday School on Sundays.

**April 25.**—We have just had a pleasant visit of five days from Mr. and Mrs. Swanson, and their little boy Irvin.

**May 29.**—On the 6th instant, Penn, Charlotte and Carey, and Mr. Carvell came in from camp. They have had some fever since coming in. Hope they may soon get rid of the malaria in their systems. Mr. Carvell seems a good deal pulled down by his fever.

**June 28.**—It is hot here now, but we are all fairly well. Mr. Carvell seems quite strong again. He is studying the Mikir language, and has two Mikir School boys to teach him.

**July 28.**—Mrs. Boggs and child, and Miss Stella H.

Mason are starting for U.S.A., Sister Charlotte coughs a good deal, and may have to go away for a change.

**August 3.**—Married to-day in Nowgong Mission Chapel by Rev. Penn E. Moore, Mr. John M. Carvell and Miss Laura A. Amy. The ceremony was at noon, and a good number of natives attended, after which the Native Christians enjoyed a feast of rice and curry.

**August 10.**—News has come that Brother Bunyan P. Moore died on 26th June, in Redlands, California. He has suffered for years from consumption.

**August 11.**—Mrs. Carvell will continue her school work until some one comes to relieve her. After that she will join her husband in work for the Mikirs.

**August 12.**—Penn, Charlotte and Carey started for Calcutta.

**September 1.**—The Calcutta Doctors say Charlotte has "Chronic Bronchitis." They will go to Almora, a hill station in the North-West of India. It is a dry, healthy place.

**September 15.**—Charlotte is improving at Almora. So dry and pleasant there. We have enjoyed a visit of two weeks from Mr. and Mrs. Stephen.

**October 18.**—Mr. Gurney left to-day for Darjeeling. After about three weeks there, he will go to Calcutta to meet Mrs. Gurney, who is returning from U.S.A. They will go to Sibsagar to live.

**October 19.**—A letter just received from Clara says she is at Northfield Seminary. She has been examined, and enters the Junior Class. About 400 girls there.

Mr. Moore spent Sunday, 13th instant, at Balijuri, and had the joy of baptizing 31 Kols. They represent 14 house-holds, turned from darkness to light. The baptizing was at 10 A.M. Then followed the morning meal of

rice. At noon they met at the little chapel (17 feet by 34 feet) and the services lasted until about 4 P.M. The right hand of fellowship was given to those baptized in the morning. They all partook of the Lord's Supper. Pitt said his camp box, with a clean cloth spread over it, served as table. The floor in this chapel is the ground swept clean. Walls are reeds, plastered over with mud. The roof is thatching grass.

**November 8.**—Mrs. Carvell and I have just spent a week at Purohi Gudam, 7 miles from here. We lived in the Government rest-house. We took with us stretchers, bedding, dishes, food and cooking utensils. Mrs. Carvell's cook and his wife went with us. They are Christians, and she, Ahini, went about with us to visit native houses, to tell the women and children of our Saviour's love and power to save. We carried with us the large Bible pictures which always interest them. The picture of the Crucifixion, makes Christ's suffering more real to them. It is hard for them to understand that Christ suffered for *them*, and on account of *their* sins. The last day we were there two women came to the rest-house to talk to us. They said they want to be Christians. One of the women is a widow, with two small children. The other woman has a husband, but they do not get on well together, and she wants to leave him. Of course we could not advise her to leave her husband. We told her to try to win her husband by good conduct. We shall pray for these two women. I feel very sorry for some of the suffering women of this land. Such early marriages (girls at 12 years old are often married) lead to suffering. Mohamedans often keep two or more wives. Sometimes even Hindus have more than one wife. Mutual affection is often found between husband and wife, though perhaps the parties met for the first

time at their own wedding. At the annual festivals, and on wedding and betrothal occasions, the social life of the people is in full play, and they seem to get as much pleasure in these, as do people of other countries on similar occasions. They seem content and happy with their lot. They know how to extract a maximum of pleasure from a minimum of resources. A chew of "Tamil pan," or a few whiffs at the "hubble-bubble" satisfy the claims of hospitality for the casual caller. The friends or strangers sit down, and talk over the gossip of the day, with a pleasure that is unalloyed by concern about unfinished tasks, or unfulfilled duties. Usually a great respect is shown for the aged. Parents generally love their children with a love that is fond and often unwise. Children drink in falsehood and deception from their earliest days. Obedience is uncommon. Cruel and undeserved punishment is alternated with a fondling love, that is so tender it cannot bear to hear the child cry, until the child has no idea of right and wrong conduct.

The giving and taking of bribes is very common among the people.

**December 6.**—We started for Sibsagar Conference. We, Mr. and Mrs. Carvell and ourselves, left here in the evening by bullock carts. We had also three cart loads of luggage, as we are taking two tents for use in Sibsagar during the Conference. Also some lamps, cooking utensils, &c., that will be needed at Conference. We went 20 miles Friday night in our covered carts Saturday and Sunday we stopped near Messa, where Lomboram's family live. On Sunday we had a service in the little chapel, and one man was baptized. Monday morning we took the steamer at Silghat, and went right up to Dibrugarh, as we had long wanted to see that

station. Dibrugarh is a large station, three miles from the river. A kind native gentleman lent us his pony and buggy, and we drove all about the station. There is a railroad from Dibrugarh to some coal mines, about 60 miles. From Dibrugarh we returned by the same steamer to Desang Mukh, where we landed for Sibsagar. We drove 10 miles to the station, and found some of the Missionaries had arrived before us. To give an idea of the meetings I will copy the "Report" Mr. Moore has written for the Boston "*Watchman*."

#### THE FOURTH TRIENNIAL CONFERENCE OF THE MISSIONARIES OF THE "A.B.M. UNION" IN ASSAM.

The Conference held at Sibsagar, Assam, from 15th to 22nd December, 1895, was the realization of many hopes, and plans, and prayers. Including wives of Missionaries and single ladies, thirty-two Missionaries of the A.B.M. Union were present. Only three of our number now in Assam were not at the Conference. In place of these three, we had three visiting brethren from another Mission. So we numbered thirty-five adults, besides six children. To understand what this gathering means to us in Assam, remember that we are so scattered that several of our number were on the road about a week to reach Sibsagar, and that for most of us, an occasion of this kind offers only once in three years. The word Sibsagar signifies Siva's Ocean, and the name comes from an artificial lake, nearly half a mile square, on the banks of which are situated, along with other European dwellings, Government buildings, and three of the most renowned Hindu temples in Assam, two modest Mission bungalows (houses), a school-house and a meeting-house. Clustered about one of these Mission

houses might have been seen, during the week of the Conference, several tents, in which were tabernacled such of the Missionary company as could not find shelter in the Mission houses. The placid lake (or tank) reflecting on its bosom the oriental architecture of temple, court-house, and dwellings, and the Tropical foliage that adorns its banks, and at night the twinkling stars, is a gem, fair indeed in its emerald background even in December.

Space will not allow a detailed account of the Conference here.

A preliminary organization was effected on Saturday, the 14th December, by the election of Rev. C. D. King as Chairman, and Rev. E. G. Phillips and Rev. F. P. Haggard as Clerks. Each day was begun by waiting on God for 45 minutes in a prayer and devotional meeting. These 8 o'clock prayer meetings gave the key to the whole Conference. A deep hungering and thirsting for spiritual blessings, which had revealed itself in correspondence even before we met, here found expression. To know more of Christ, to be wholly conformed to his will, and to be led by the spirit were the key notes of all these sittings together in His presence. The regular Sunday School of the Sibsagar Church met each Sunday at 10 A.M. At 11-30 was a sermon in Assamese; at 2-30 P.M. a sermon in English; at 4 P.M. open-air preaching in the market place, in several languages, and participated in by Missionaries and native brethren, and at 7 P.M. a Praise Service—six services in a day. You see we meant to improve the time and the rare opportunity. We in Assam seldom hear a sermon in English, so we anticipated the preaching in English, with special zest. We were not disappointed. The Missionary sermon by Rev. C. E. Bur-



dette, from the words in John xvii. 18. "As Thou didst send me into the world, even so sent I them into the world," reminded us of the honor that is conferred on us in being Christ's sent ones. There are three key words in the Gospel of Jesus, '*Come*,' is His word of invitation, of love. '*Follow*,' is His word of command, of authority. '*Go*,' is His word of trust, of confidence. God sent forth the Christ as His loved and trusted representative, to reveal Him to the world. Jesus sent forth us as His trusted Ambassadors to the world. This inspiration of being Christ's trusted ones should abide with us in all our work.

Mr. William Pettigrew of the "Arthington Aborigines Mission," who has been in Manipur for about two years, and who applied some months ago to join the A.B.M. Union was present at our Conference. As his application had been referred to the Missionaries in Assam for consideration and recommendation, most of Monday was given to the consideration of his case, and the Conference unanimously and enthusiastically recommended that he and his work in the Manipur State be taken up by our Society, Manipur is on our direct route between Assam and Burma, and we have long wanted to see Mission work taken up there. The present seems to us a Providential opportunity, and should not be allowed to pass.

Historical reports, covering the work of the past three years in our eight separate fields in Assam, were read, and various points in the work were discussed. Rev. E. W. Clark, our veteran in Assam, and the only connecting link with the early Missionaries to this Province, read a sketch of the work of those early Missionaries. Mrs. Carvell told us of "Work for Women by Women." Rev. A. K. Gurney read a paper showing

what has been done up to date in translating the Bible into the languages of Assam. Rev. C. E. Burdette made a statement concerning the Mission Press. "The Holy Spirit" was the subject of a paper by Rev. W. Dring. A devout and earnest longing for the spirit's presence and power characterized this paper; while Rev. F. P. Haggard, in a discriminating paper on "spirituality," cautioned us against a vague and mistaken use of that term. A paper on "Mission Schools" by Rev. S. A. D. Boggs, was followed by a general discussion of the subject of training native workers. The need of native helpers thoroughly trained in scripture lies very heavily on our hearts, and it was voted to ask the Society to send us a man, who will make this training his special work.

In looking over the field of Assam we find that fifteen mission families, and two single ladies, are urgently needed to enable us to press on the work, and a representation to this effect was sent by the Conference to the Rooms in Boston.

The Church in Denison, Iowa, of which our Brother Carvell is a member, had asked the Conference to ordain him. He was accordingly examined on Saturday the 21st, and showed himself to be well instructed in the Scriptures. On Sunday, the 22nd, Rev. A. K. Gurney preached in Assamese, contrasting the claims of Christ and Krishna. Christ is the true World-Master, and rightly claims our allegiance. At 2-30 P.M. was the Ordination Service for both brethren Carvell and Pettigrew. The sermon was preached by Rev. John Firth from Acts xiii. 47, pointing out that they are commissioned to be 'a light of the Gentiles,' and 'For salvation unto the uttermost part of the earth.' The whole service was a delight and joy. A Praise Service.

again in the evening, gave opportunity for the expression of the gratitude that welled up in all our hearts for God's manifold grace, and brought the Conference to a fitting close.

P. H. MOORE.

CONFERENCE HYMN, ASSAM, 1895.

TUNE :—*America.*

BY REV. W. E. WITTER, M.D.

I.

O Holy Paraclete,  
Christ's other Self, we meet  
Thy power to know!  
Omnipotent art Thou,  
And omnipresent now :  
As we before Thee bow,  
Thy might bestow.—

II.

Might of our Saviour's Love—  
All other loves above,—  
Assam to win.  
For this we toil and pray ;  
O help us from this day  
To make Thy will our way  
To gather in—

III.

The harvest bounteous  
Our God hath promised us  
In this fair land.  
So may all doubt give place  
To Thine abounding grace :  
In numbers, Lord, increase  
Our feeble band.

IV.

Till the glad Gospel call  
On every ear shall fall  
All hearts to thrill.  
Eternal praise be Thine !  
Here shall Thy glory shine ;  
Triumphs of love divine  
Assam shall fill.

The subject of Mr. Moore's Assamese sermon at Conference was "Brotherly love." Text 1st. Thes. iii.: 12, 13. Mrs. Gurney has returned to Assam. She and our new Missionaries, Miss Henrietta F. Morgan and Miss Isabella Wilson, arrived just in time for Conference, Mrs. Clark was delayed by illness, and will come a little later. We had three visitors of the "Arthington Aborigines Mission." Rev. H. G. E. De St. Dalmas, the Superintendent of that Mission, and Mr. David

Cherret, who is to work for the Singphos at Ledo, near Dibrugarh. Mr. Robert Arthington is a wealthy old gentleman in Leeds, England, who gives his money to start mission work among Aboriginal Tribes, among whom no mission work has been done. Mr. Pettigrew left that Mission to join the "A.B.M. Union." Mr. Pettigrew has been in India for 5 years. He desires to labor for the Tangkhul Nagas, in Manipur.

We greatly enjoyed the social part of Conference. Mr. and Mrs. Swanson are so hospitable. They built a temporary dining room for the occasion. The table was a hollow square. Each mission family took a servant.

Mrs. Swanson was able to hire a good native cook. Our khansamah, Jueram, was head table servant. We took our three Rochester lamps, which served to light up the dining room and Chapel. During Conference we lived in our big tent. Penn, Charlotte and little Carey came from Almora in time to attend the Conference. Charlotte seems stronger, but still coughs. While in Sibsagar, Mr. Dring took a photo. group of all the Missionaries. I was able to help some by copying reports of committees, ready to hand them to the clerk of Conference, for his Report of Conference which is soon to be printed. We hope to get this "Conference Report" printed in time for the May Anniversaries at home. Several of us are writing short reports for the Baptist papers. We want our friends at home to be in sympathy with our work, so that they will give of their prayers, and their money, and some of their best men and women. We are calling for 17 new Missionaries for Assam.

Sibsagar is a much older station than Nowgong. On Saturday P.M. Mrs. Stephen and I walked about three miles to see an old Native Palace, occupied by the Assam King before the English took Assam in 1824. This

Palace is built of very hard, narrow bricks, like the Hindu temples in Sibsagar station. The temples are round, high towers, with a gilded ball or trident on the top of each of them. The old Palace, now in ruins, consisted of 19 small rooms, with brick archways between them. There is also an old brick building, in which the Assam King and followers used to sit to view the native sports. Bhadram, one of the older Christians, went with us to see these old buildings. When Mrs. Stephen and I sat down to rest he produced some oranges from his pockets, which tasted very good after our long walk.

The Mission compound of the early missionaries in Sibsagar was back of the station, and some of the ground has been washed away by the Dikhoo river. It was there the Mission Press used to stand. We visited the old cemetery, where Dr. William Ward was buried. Dr. Ward was Missionary, Translator, and Hymn maker for many years. We often sing his good hymns in Assamese. Here also was buried Nedhi Levi Farwell, who will long be remembered as Poet, Preacher and Translator.

In our last prayer meeting at the Conference, the children of our missionaries were remembered by name in prayer. Good letters were read from the absent, missionaries, Mr. and Mrs. Mason, Dr. and Mrs. Witter, Mrs. Boggs, Miss Stella H. Mason, Mr. and Mrs. Craighead, Miss Ella C. Bond, and Miss Nora M. Yates. Am sure they were all with us in spirit. God did answer our prayers to be with us, and bless us.

On Monday, P.M. December 23rd., we left Sibsagar for Nowgong. On Tuesday evening our steamer reached Silghat. We landed and found our covered bullock carts waiting for us. That night and Christmas day, with the exception of two hours when we stopped at a

rest-house to eat some breakfast, we were travelling towards home, at the rate of two miles per hour. We could lie down in our carts and sleep some. Christmas night about 7 P.M. we reached home, rather tired, but happy. We found letters, and papers and Christmas Cards, from dear ones in America, waiting for us.

On the 29th. December was our Annual Examination in Sunday School. Dr. J. M. McNaught gave money for the Sunday School Prizes. Most of the older children could repeat the "Golden Texts" for the year. The little children were examined in Catechism.

In Naina's little Sunday School there are 17 children. They can repeat most of the little First Catechism in Assamese. Bogi, our Bible reader, goes to Naina's house to help her to teach these Mohamedan children.

**December 30.**—Brother Penn Moore and Mr. Carvell, and their cook started for their Mikir camp to-day.

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## XVIII.

## NEW MISSION STATION IN THE MIKIR HILLS.

**January 3, 1896.**—Our regular covenant meeting to-day. Three received for baptism.

**January 5.**—Sunday. At 9 A.M. Mr. Moore baptized the three persons received by the Church.

**January 10.**—Pitt has gone in camp for a couple of weeks. He goes to Raha and other villages, and will preach and sell Gospels and Tracts in the weekly markets.

**January 25.**—Pitt returned from camp to-day. He reports an unusual willingness among the natives to buy the single Gospels in Assamese at one pice (less than one cent.) each. During the two weeks he has been out, he has sold over 800 copies of the Gospels. On the return journey he visited one of the *hâts* (markets) a second time, but the people did not seem inclined to buy more Gospels. Whether all who could read were supplied, or whether the Hindu Priests forbade their buying more Gospels, we know not.

**January 28.**—The "Upper Primary Examination" is being held this week, thirty boys and five girls are in attendance. The girls are all from our station school. The Examination is held in the Government English School building. Mrs. Carvell and I take turns in going over to the Examination, to sit in the room with the

girls. It is a written Examination. Questions come from Shillong, Government Head Quarters of Assam. At the "Lower Primary Examination" there were over 300 boys. They came in from all the Government village schools.

Last week there was a little excitement in Nowgong among the Musulmans (Mohamedans). A Turk came here, claiming to be sent out by a Society in Liverpool. This Turk lectured on "Islam." The Musulmans received him gladly, and entertained him, and raised a sum of 400 Rupees for him. He has gone on to other stations in Assam, and we are glad to get rid of him.

**February 20.**—We have each had a touch of "Influenza," or something of the sort. Had to give up work for three days on account of fever. Am glad to say we are well again.

**February 23.**—Would like to be with Pitt to-day at Udmari, where there will be several baptisms.

**February 26.**—We are having meetings daily from to-day, for five days. Our "Week of Prayer."

**March 8.**—This is dear Clara's fifteenth birthday. How we would enjoy spending the day with her. I know she longs for us sometimes. She writes "I weigh 150 lbs., and measure 5 feet, 5½ inches." We can hardly realize she is now a young lady. She seems well and happy at Northfield Seminary. We are thankful she can have such good advantages to learn. She will spend her vacations with her Grandma Traver, at Sand Lake, N.Y.

**March 19.**—Clara's old "Ayah" (Nurse) died this morning. We believe she died a Christian. She was a most faithful servant, unusually neat and trustworthy for a native. Clara and her Ayah used to play together so nicely, and were very fond of each other. Clara used



to pray for her Ayah's conversion. I believe we shall meet her in Heaven.

**March 24.**—Mr. Moore has been in camp for three weeks. From 1st. April he will resume work on the Revision of Assamese New Testament.

**April 5.**—Two more boys were baptized from our school to-day. There have been 20 baptisms already this year.

I am busy making an "Assamese Harmony of the Gospels." Have unbound Gospels to cut up as required, and paste them into a large blank book. The printed Conference Reports have come, and we will send them to friends at home.

**May 12.**—There were 13 converts baptized at Udmari on Sunday. Hope there may soon be a Missionary here for the Kols (a better name for these people would be Mundas), one who can learn the Hindi language and devote his whole time to work among them.

**May 20.**—We sent off a number of copies of our Conference photo. group with the printed Conference Reports. Now come replies acknowledging with thanks the receipt of Conference photos, but no mention is made of the printed Reports of Conference. I mentioned this to Pitt, and he replied "That is quite natural, we are all more interested in personal matters. That is why we have a Personal Christ."

**June 21.**—Suppose this is really the longest day in the year. I didn't mean to have it seem so, and got out our photos of home friends, and spent an hour in looking at them. A new photo., or book from home always pleases us. Had my Sunday School Class in the morning. Attended Assamese service at 11 A.M. and English service at 5 P.M. I don't usually attend English service when there is any, as that is the time I go to

teach my class of little Musulman children by the roadside. They are learning the little catechism and Bible stories. Pitt went to Balijuri for Sunday. He reports two marriages and six baptisms. There have been baptisms each month since January, 39 baptisms so far this year.

**June 30.**—The month of June has been unusually hot. The rays of the sun are so vertical here, that we have to be very careful. Mercury seldom goes higher than 95° in the shade in Nowgong, but the continuous heat makes it trying. Next month we shall get more rain, and then for steamy, muggy weather. Good weather for making Tea, so the Tea Planters are pleased. Books, shoes, and various things about the house get mouldy. We read of heavy rain in some parts of India. When the "Monsoon" broke, there were 56 inches of rain in three days on the Malabar Coast, near Bombay. Heavy rain in Darjeeling has caused a number of land-slides. The worst time for malaria is at the end of the rains, in September and October, when the water is drying up, and there is so much decaying vegetable matter, which causes the malaria.

**October 3.**—A new photo. of Clara came to-day. Her face is getting more thoughtful. Clara's letters show that she is developing finely at Northfield. In her last letter she said, Mr. D. L. Moody asked the girls to write him in what way they had found help during the year at Northfield. Clara said "I wrote him a short letter. I am learning to overcome self somewhat, and am less indifferent than I used to be." May our Father help us all to be more like Jesus.

About a year ago I think I wrote something to the "Helping Hand" about my little Sunday School by the roadside. It still continues. Last evening when taking

my evening walk I went that way, and to my surprise found there was a nice, long bench, built near the log, where I am in the habit of sitting to teach the children. The frame of the bench is made of bamboo, and the seat is several beetel-nut trees split in halves. I asked one of my brightest little boys, who built this bench? He replied, "We (*i.e.*, the men of our house and another man.)" Then this little boy said, "the sun shines here." Suppose he had noticed me keep up my umbrella when the sun shines, and he was so thoughtful as to notice there would be more sun on the bench than on the low log.

You know we have to look out for the sun in the hot weather here.

Now what I want most, is to get the Native Christians interested in this Sunday School work. So to-night, when on my way to the children, I asked Sekon (our young Assistant Pastor) to go with me. I introduced him to the children, and gave him the little catechism and some large Bible pictures and told him to teach the children awhile, and then explain the pictures to the passers by. This is a good corner for preaching, as people are constantly passing. I went back to the three houses where there are large girls who can read. These girls are not allowed to go out as the little children do. They are reading "Peep of Day" in Assamese, and are beginning to have a somewhat connected idea of the Life of Christ. Next Sunday I want to introduce Bogi, our Bible Reader, to these large girls, hoping she will enjoy teaching them as much as I have. They are all Musulmans on that side of the station. If our Christians get interested in the work on that side I will start out in a new direction. Have my eye on a Hindu street where I want to gather the children, and tell them of

Jesus, and get them to commit to memory the little First Catechism. Little picture cards and picture papers attract them. One little girl frequently asks for a hair-pin, and thinks that worth more than a picture. I am surprised sometimes at the memory of these little children. On questioning them, after explaining a large picture, they can give answers that are very encouraging. I believe more and more in the work for children. Pray for the children of Assam.

**October 27.**—Mr. Moore has gone out to the Mikir Hills with his Brother Penn and Mr. Carvell, to help them to select the site for their new houses. They want to decide where to have the head-quarters of the Mikir Mission.

**October 30.**—Word came last evening of my father's death. He died from a stroke of Paralysis on 23rd. September. He was ill only 3 days, and did not suffer much. It is all so sudden, I cannot realize father has gone to be with Jesus. We shall greatly miss his letters. His last letter, dated September 15th. was most cheerful. Mother will be lonely now. This notice appeared in our home paper "Died at his home in Sand Lake, N.Y., September 23rd., 1896. Alvah Traver, aged 67 years." Mother will continue to live with my eldest brother, and every kindness will be shown her.

**November 7.**—Pitt came in from camp to-day. Mr. Carvell and Brother Penn E. Moore have decided to build their houses on a ridge of the Mikir Hills. They will be about 1,500 feet above sea level, and think it will be a fairly healthy place. There is a mountain stream of water near them. They will be about 40 miles from us. The name of the hill is "Tika." They will see many Mikirs, as they go to and from the weekly markets. Scattered Mikir villages all about there. Mr. Carvell and

Bro. Penn will each build a cheap house, for Rupees 500, or so. Some of the material can be had for the labor, such as trees, bamboos and thatch grass. The path to their hill is so jungly they will require an elephant. There is tall grass jungle (elephant grass 25 feet high), through which only an elephant can beat a path. Also dense tree jungle. Then a steep climb of half a mile up the hill, at the end of the journey. Another way of getting to the foot of their hill will be by river boat. The Mikirs are good climbers. They have some curious customs. The Mikirs sacrifice chickens, goats and pigs to the demons to gain their favor, and to keep them from doing them harm. They believe in both good and evil spirits, but sacrifice more to the evil spirits, as they think they can cause them sickness, failure of crops, and all sorts of trouble. The Mikirs believe there is a happy city, to which they will finally go if they are good. But they believe in transmigration, and must first pass through successive births, each a little higher than the last. When a Mikir man dies, the family keep his remains in the house until they can get friends and relatives together, and the necessary food for a feast; such as rice, and curry stuff, beetle-nut, and maud (native liquor made from rice which has undergone fermentation). They thus sometimes keep the body for weeks while preparing for the feast. After the feast they cremate the body, the same as the Hindus.

When a Mikir young man wants a wife, he takes a quantity of maud (rice liquor) and goes to the father of the girl, and falls at his feet as if in worship, and begs the hand of his daughter. Sometimes a young man must work a year before he can obtain permission to marry the girl. Having obtained the consent of the parents of the girl, there is a wedding feast, if they

can afford it, at the girl's house, and then a second feast at the bridegroom's house, after he has taken home his bride.

The Mikir custom is to build the house up on posts 10 or 12 feet high, and allow the chickens, cows and pigs to stop under the house as they like. Now many of the Mikirs have come down from the hills, and when they build in the plains, they adopt the Assamese custom of building down on the ground. They are always more or less afraid of wild animals, as the leopards, bears and tigers are frequent visitors in their villages.

One sad result of the Mikirs coming to the Plains is that they are fast learning to take Opium, which very soon does its work with these weak-minded people. The Mikirs near Tea Gardens, often work as day laborers in the gardens, and there get their first taste of Opium. The Mikirs are a timid class, but easily influenced, if once they could be started in the right direction.

**November 24.**—This morning we had the pleasure of welcoming sister Charlotte and little Carey back. They have been for a change to Darjeeling and Calcutta. Charlotte and Carey will join Brother Penn in a few days, out among the Mikirs. Charlotte is anxious to see "Tika," their future home. They can live in the big tent a couple of months while building their house. While in Calcutta, Charlotte attended the wedding of Rev. William Pettigrew and Miss Alice Goreham, on 13th. November. Miss Goreham came out from England with Rev. and Mrs. M. C. Mason, who were returning to Assam. Also our new missionaries, Miss Alberta Sumner and Miss Lolie Daniels, and Rev. and Mrs. I. E. Munger.

**November 30.**—Miss Daniels and Miss Sumner have come to Nowgong to take Mrs. Carvell's work, so she can join her husband in work for the Mikirs. Miss

Sumner has been telling us how frightened they were when nearing Calcutta. They were only 40 miles from Calcutta when their steamer got fast on the sand, and there was great danger of her going over. The passengers left the steamer at 11 P.M. by boats, as one side of the steamer began to sink. However she did not go over, and the Tide next morning took her off the sand.

**December 11.**—The new Chief Commissioner of Assam, H. J. S. Cotton, C.S.I., is visiting Nowgong. His Personal Assistant is with him. They will inspect the various offices, and look about the station, &c.

**December 22.**—Have just been with Pitt in camp for one week. We were only 6 miles from home, on the road to Raha. We lived in our tent, 10 by 10 feet. The tent was pitched near a clump of bamboos, which gave us considerable shade in the P.M. There was a gentle breeze blowing usually, which kept us cool. The mornings are so pleasant now, we could be out in the villages talking to the people from 8 to 12, and again from 3 P.M. until dark. Some had heard before, others heard it for the first time. Their minds are so full of superstition, and so perverted by sin, that they are ready to call light darkness, and darkness light. Only the Holy Spirit can bring the truth home to their hearts. On Saturday we went three miles to a large weekly market. We hung the large Bible pictures, a little to one side of the noise and confusion of the buying and selling (the natives are slow in making a bargain and argue a good deal), and soon had a crowd about us, listening to the "Wonderful Words of Life." There is joy in being able to tell it to these people in their own language. We sold several Assamese Gospels at one "Pice" each. I will have my Christmas in Nowgong station, with Mrs. Carvell and Misses Daniels and Sumner. My husband will remain out in camp until New Years.

## XIX.

## THE GREAT EARTHQUAKE IN ASSAM.

January 1, 1897.—We have New Year's company, Misses Morgan and Wilson of Gauhati, are visiting us. They came out from America one year ago, they can make themselves understood in Assamese considerably.

On the 30th. December, 1896, our oldest Christian, Jurimon Gogoi died. Suppose he was at least 80 years old. Natives very seldom know their own ages, as they do not usually keep any family record. Jurimon delighted in telling of our early Missionaries, and how he helped Dr. Bronson to build the Mission bungalow. He could see to read his Assamese Testament until last year. He was very happy to attend service on Sunday as long as he was able, for a year or more now he has been growing feeble. He was able to speak until the last, and asked to see Mr. Moore. Jurimon's children have all died except Anunda.

January 27.—Last Sunday Mr. Moore baptized four persons at Udmari. He will be in camp for three weeks. Am sorry to say there is not a good spirit manifested in the Balijuri Church. Nehemiah caused a quarrel among the members, and then went away leaving things in a bad state. They need a good leader among them. May they be led of the Spirit is our prayer. Wish we knew the Hindi language, and could do more to help them.



**February 25.**—I started for Calcutta, 700 miles from Nowgong, to consult an Oculist, as I was having pain in my head and eyes. Had my eyes examined at "Lawrence and Mayos'." The Oculist says I have "Astigmatism," and must wear spectacles all the time to correct the focusing of my eyes. He also said my sight is not impaired. All this made me feel quite happy, and I started for Darjeeling on the 4th. March. Only 24 hours by train from Calcutta to Darjeeling.

**March 10.**—My spectacles, gold bows, have come from Calcutta. They seem to be just what I need. Everything looks so clear to me now, and I can read and write, &c., with more comfort.

**April 1.**—I am with Dr. and Mrs. Rouse at "Clover Cot," where Pitt and I were three years ago, when in Darjeeling. It is quite cold up here now. We must have a fire in the grate every evening. I go for a long walk every morning. The snowy range is often in sight these days, and it is grand to see these mountains of snow as they glisten in the sunlight. The range seems longer now, and there is snow on the nearer hills. Kunchinjinga, 45 miles away, as the crow flies, is most prominent. To see Mount Everest one must go a few miles higher up. On the 22nd. March there was a hail storm. It was fine hail and covered the ground. I have enjoyed the cold, and feel as if I were having a winter away from Assam. Mercury is at 46° some mornings in the house, and 42° outside the house.

Visitors from Calcutta are beginning to arrive in Darjeeling. In May the place will be crowded. Rev. H. Rylands Brown is still Pastor of the Union Church. Some Sundays the church is nearly full. Several soldiers attend church there.

**April 5.**—I left Darjeeling for Nowgong.

**April 8.**—I reached home, and found all well. Nowgong is looking fresh and green from the few showers. I had a pleasant journey, and have learned some things about travelling alone in India. Enjoy travel much better when with my husband. From Gauhati I came to Chapar Mukh by train. The new "Assam Bengal Railway," comes to within 15 miles of Nowgong.

**May 10.**—Pitt has very patiently taught me to ride the Bicycle. Pitt goes all about in camp on his Bicycle, where there are roads.

**May 20.**—This is our day in the "Missionary Prayer Calendar." Under our names are these words—"somewhere in time's distant blue, we gain more than the cost." Many prayers are ascending to our Father for the work in Assam. May 16th. to June 12th. is given to the Assam field in the Calendar. We are expecting rich blessings on Assam. Suppose our "Baptist Anniversaries" are being held in Pittsburg, Penn. this week. We are praying that great good may result from these meetings, and all efforts to raise the debts of our Baptist Societies.

**May 23.**—Mr. A. J. Parker of the "Arthington Aborigines Mission" is in Nowgong this Summer, with three other young men, to study Assamese. As soon as they get a fair use of Assamese, they will go to some Hill Tribe, and work according to Mr. Arthington's wishes. Mr. Parker and Mr. T. M. Johnson take turns in conducting a service in English on Sunday afternoons. We don't usually have any English service in Nowgong. Dr. McNaught's family and some native gentlemen attend, besides the Missionaries. We have begun our Missionary Prayer Meeting again, and meet at our house every Wednesday eve. There is quite an interest awakened among the children in our Sunday

School. Pitt has them come to our house on Sunday afternoons for a little meeting. May they truly love Jesus, and grow strong, to work for Him.

Mr. Rhys W. Williams and Mr. T. M. Johnson, of the Arthington Mission, are amateur photographers. They took a photo. of our Sunday School Teachers ; Bapuram, Sekon, Bogi and Lizzie. Henry, who is helping in Revision of Assamese New Testament, is also in the photo. Sushila, one of Bogi's daughters, who has been studying medicine in Calcutta at Government expense for some years, has finished her course and received her diploma. She has received an appointment in Dhubri, Assam, at Rupees 60, per month.

**May 24.**—This is Queen Victoria's seventy-eighth birth-day, and next month will be her Diamond Jubilee.

**May 27.**—I want to tell you of Amironesa, my little Mohamedan friend. We will call her Ami for short. More than a year ago, as I was passing her house to go to my little Sunday School by the roadside, her mother called me in. I found Ami a girl about 11 years old, and as she could read I asked her if she would commit to memory our little First Catechism. She replied "Yes." Her mother and sister, both widows, did not seem to object, although they are Musulmans. The next Sunday I called again, as Ami is so big her mother would not allow her to go out where I taught the other children. I found she was learning the First Catechism. The second Sunday she could repeat it all. I showed her my "Peep of Day" book in Assamese, and she seemed to want to read it. Thus encouraged I have continued to call on Sunday afternoons, and she has each time read a chapter or two. After her reading I frequently showed her large pictures on the Life of Christ, and explained them to her. Think she now has a somewhat connected'

idea of Christ's life on earth. Oh ! that the spirit may bring the truth home to her heart.

Two or three weeks ago, Ami's mother told me there would soon be a wedding at their house. Her Ami is to be married to the son of the richest Musulman in Nowgong. The wedding came off yesterday. The mother urged me to go and have a look at the little bride, and Ami wrote me a letter saying she wanted to see me. I went about 5 P.M. The mother met me outside and led me through the house, and out to a large awning behind the house. There I found the Musulman élite of Nowgong. I never saw so much jewelry and fine clothes (native style) before in Nowgong. The bride, a sweet girl of 12 years, wore a white satin "Mekila" (skirt). Her jacket was beautiful white satin, flowered with pink rosebuds. She then had a gauzy long cloth wound around her body with one end loose, which could be thrown over her head. The amount of jewelry she wore must have been a burden. There were 5 gold necklaces about her neck. Two pairs of gold earrings. Two pairs of gold bracelets. One pair of silver anklets, and a sort of gold filigree wreath for the head. The bride was seated on a pretty mat spread on the ground. All about her were seated her girl friends, in clothes and jewelry almost as fine as her own. Some older women were finely dressed in the long silk "sari," and satin jackets. I found they had eaten their feast, of rice and curry. Those who could stay all night with the bride would be fed again. The next morning the bride was carried in a covered Palanquin to her new home. They told me their Teacher (Moulvi they call him) would read some from the Koran, and give the young couple some good advice, and also announce the amount of the bridal dowry, and see that it was agreed to by both parties.

I did not see the bridegroom. On passing his house I saw there were decorations in front, and I suppose his friends were being feasted there. I shall try to keep track of Ami. Hope her husband loves her, and will make her as happy as her mother and sister did. I told Ami to keep the little books I had given her. Hope she will remember to read them, and think of what she has learned of Jesus.

**May 31.**—Bapuram, our Native Pastor, is greatly interested in the branch churches at Balijuri and Udmari. He often goes out there to instruct them, and sometimes the brethren from there come in to ask advice of Bapuram and the Padri Sahib. They are getting to understand and speak Assamese somewhat, although their mother tongue is Hindi. These Kols (or “Mundas,” as they prefer to be called) are very fond of giving their children Bible names, such as Jacob, Joseph, Samuel, David, &c.

**June 5.**—We are having a visit from Bro. Penn Moore. He came to the station to attend to some business, and to buy some things they need in their new home among the Mikirs. He seems well, and hopeful about the work. They have two Christian Mikirs as servants. Also a promising Mikir boy, who has started a school for the Mikir children about them.

**June 11.**—Rev. C. D. King is visiting us. Mr. Moore wants to talk over with him, some points in the Revision work of Assamese New Testament. There being no fixed standard for spelling in Assamese, makes extra work. We expect to follow the Bengali Bible in the spelling of Assamese proper names.

**June 13.**—Yesterday (Saturday, June 12th.) at 5-15 P.M. we experienced the most severe earthquake that has probably ever been known in Assam. We had just finished

our meeting with the Sunday School Teachers when we noticed a trembling of the earth. In a moment or two we rushed out of the house. The ground shook so we felt like falling over. Our house was swaying back and forth so we thought the walls would fall in. As soon as the big shake, of perhaps two minutes, was over, the water in many places came boiling up through the surface of the ground. In places great cracks were made, and in other places the ground settled from one to six feet. The natives here never saw anything of the kind, and thought the world was coming to an end. The Christians rushed to our compound, some screamed and others prayed. Bushels of plaster fell from the walls of our old bungalows, but they stand, although the walls and some of the posts are wrenched out of place, and it will take several hundred rupees to make them as good as they were before the earthquake. All through the night there have been slight shocks every half hour or so, and frequently to-day. The half dozen wells in the place are filled up with sand. One well has been dug out to-day, and is found badly cracked. The Court House, Circuit House, Deputy Commissioner's House, and one of the English School buildings are so injured they will have to be torn down and rebuilt. All brick buildings have suffered greatly. There was not much sleep here last night. Our Christians all gathered in the Mission Chapel, and after a little prayer meeting, they lay on the floor and tried to sleep some between the shocks. We do not anticipate any more severe shocks, and expect the frequent trembling motion soon to stop. We do not yet know how widespread the earthquake has been. The Telegraph wires are all out of order. The new railroad is in such a condition, rails thrown out of place and bridges gone, that trains are stopped, and no mail has come yet from Gauhati. We

hear of many villages that are injured. It will make the natives realize the power of our God. Oh! that they may put their trust in Him. Am thankful to say we are all well, and no lives are lost in this district. Our Chapel was not injured. There are great gaps in the earth along the river road. Several small tanks about the place are filled up with sand.

**June 17.**—Telegraphic communication with Gauhati is now established. Telegrams have come saying that Gauhati and Shillong are wrecked, and other places greatly injured. In Gauhati the houses were mostly brick, and are fallen to the ground, only heaps of brick left. Mr. King is hurrying back to Gauhati, as the three Mission bungalows there, and the Chapel, are in ruins. Fortunately it was at a good time of day, when people could rush out of the houses quickly. Besides rebuilding the houses in Gauhati, our 'Missionary Union' will have to spend considerable to repair houses in Nowgong, Goalpara and Tura. Upper Assam has not suffered much in the earthquake.

**June 23.**—We hear the fine stone buildings in Shillong are ruined. Two Europeans were killed in Shillong by the falling houses, and many suffered from exposure to the weather. Heavy rain in the night of 12th. instant, in Shillong. The Welsh Calvinistic Mission, in Shillong and villages in the Khasia Hills, has lost very heavily. They had stone dwelling houses, Chapels and Hospitals, which are ruined. Hundreds of Khasias and Garos were killed in the earthquake. Some villages went sliding down the hills, and others were swallowed up in the great gaps caused by the earthquake.

**June 24.**—Miss Morgan and Miss Wilson, of Gauhati, have come to Nowgong for shelter. They will live here a few months with our Miss Daniels and Miss Sumner.

The Gauhati Missionaries lost most of their household crockery, furniture, &c. Nearly everything was broken by the falling brick.

**June 28.**—All preparations for the celebration of the “Queen’s Diamond Jubilee,” in Assam and Bengal, were put a stop to by the fearful earthquake of June 12th. Many walls were cracked and houses injured in Calcutta, but the shock was not so severe there as in Assam. Darjeeling too felt the shock somewhat.

**July 2.**—A good covenant meeting this afternoon. Three boys and two girls asked for baptism.

**July 8.**—Am sure my dear mother will think of us to-day. Just 18 years ago to-day we were married. The years have been so happy, it seems but a few months.

**July 10.**—I am reading “Queen Victoria, Her Life and Reign.” It is a great thing to have ruled so long and so wisely. Her “Diamond Jubilee” was duly celebrated in London. The great event was celebrated in some parts of India. Simla, the Government Headquarters in Summer, did its best.

**July 20.**—Mr. Carvell writes that they have baptized three young Mikir men at their new station.

**July 23.**—There is a good deal of sickness, Dysentery and fever. We are getting plenty of rain as usual, and there is prospect of a good rice crop.

**August 1.**—We hear Mr. and Mrs. Carvell, and Charlotte, have each had an attack of fever. Am afraid the month of August will be trying for them in their jungle home. So much jungle about must cause Malaria. Wish they could find a place, among the Mikirs, free from jungle.

**August 4.**—Word has just reached us that Mrs. Carvell died last Sunday, at 5-30 P.M. (August 1st.). We are so



sorry for them all, especially Mr. Carvell. It will be a sad blow for Laura's mother in U.S.A., who is in poor health. Laura had many friends. I loved her, and she helped me in many ways. She was a delightful person to work with. She accomplished much for the Assamese Christian women and children, although here only a little over six years. She was a ready speaker, and musician, all of which helped her to get a fair knowledge of Assamese in a short time. We know our God doeth all things well. We hear Laura was unconscious for nearly 12 hours before her death, and did not realize her end was so near. Mr. Carvell writes "Laura is crowned." Mr. Carvell seems to have implicit trust in his Heavenly Father.

**August 22.**—Pitt preached in Assamese to-day. His texts were Romans viii. 9, and Philippians ii. 5. "But if any man hath not the spirit of Christ, he is none of his." The spirit is the connecting link between Christ and us. Seek to know the mind of Christ.

We have to-day received the sad news of the death of Mrs. I. E. Munger of Tura, Garo Hills, Assam. Her lonely husband has our sympathy. We heard last week that Mrs. Munger had fever. To-day we received a telegram saying she died on the 19th. instant. It is hard to understand why two should be taken from our Mission within one month. God never makes any mistakes. It is less than one year since Mr. and Mrs. Munger came to Assam. She left Des Moines, Iowa, a bride last summer. Her parents will mourn their loss.

**September 1.**—Miss Sumner has received a box of good things from her mother. Some pretty and useful clothes for herself. She gave us a taste of the good things to eat, such as Cookies, Baked Beans, and Jelly, &c. Dried apples too were a treat.

**September 21.**—One year to-day since my father's death. I want to write some comforting words to mother. May our loving father keep her in perfect peace is our prayer. How gently God has led us all these years. We are so thankful for health to labor in this part of His vineyard.

**September 24.**—Such a good letter received from Dr. Duncan, Foreign Secretary of A.B.M.U. He first writes of the appropriation of Rupees 2,080, for printing 1,500 copies of Revised Assamese New Testament, and says to go to Calcutta, and proceed with the work as fast as possible. Then Dr. Duncan writes some words of appreciation of Pitt, which I feel inclined to copy, as Pitt never utters one word of self-praise. Dr. Duncan writes—"I am bearing in mind your need of an associate, and shall hope to supply this need in good season. We have no man on the field who has wrought with more untiring fidelity, or shown sounder judgment than you have, and we hold you in the highest esteem, and shall do everything in our power to sustain you. It is evident that we have one more year of restricted expenditure. It is, however, our hope and confidence that the movement has begun in our land, which will bring larger offerings into the Lord's treasury. May the Lord grant this, for we are suffering on all our fields from the limitations that have been laid upon us. Assuring you of my steadfast sympathy, and affection for all associated with you.

I am, very sincerely yours,

(Signed) SAMUEL W. DUNCAN."

There is also mention of Rupees 1,200, for rethatching, and to do repairs on Mission buildings in Nowgong, made necessary by the earthquake of June 12th. Mr. Burdette will get Rupees 6,000, to rebuild in Gauhati.

**October 6.**—The noisy days of the Annual Durga Puja Festival are just past. Yesterday it began raining at 2 P.M. and the images were not carried to the river until 4-30 P.M. However the crowd of people was there, and we had a good chance to preach to them, and distribute tracts and leaflets. During the rain we stood under some sheds near by, and found the people more willing to listen than they usually are at such times. We sold some Assamese Gospels, and gave away hundreds of leaflets. The new Assamese leaflets are on "The Earthquake," "Worship of False Gods," and "The Durga Puja Festival." "The Earthquake" leaflet is most popular. The natives seem to think there may yet be another severe earthquake. Every slight shock reminds them of it. I don't suppose the Hindu Priests will like these leaflets, especially the one on "Worship of False Gods." We hope the people will have read them before the priests get hold of them.

**October 7.**—We have been reading Rev. F. B Meyer's "Light on Life's Duties." How important that we should yield ourselves wholly to God, "Whose we are and whom we serve." Last evening at our Missionary Prayer Meeting there seemed to be a strong desire to do just as God would have us. Miss Morgan and Miss Wilson will leave us next week. They are to work in Sibsagar for a time.

**October 11.**—To-day we were saddened by the sudden death of Mr. Edgar Grout, of the "Arthington Aborigines Mission." He was ill on Saturday and Sunday of fever, and to-day at 11-20 A.M. his temperature rose to 110 degrees, and he passed quietly away. On Saturday Mr. Grout heard his little girl in England was ill. His wife died before he came to India. He has seen a good deal of trouble. Mr. Grout was an earnest Christian,

and we know he is now happy with his Lord. We buried him in the Mission corner of the Nowgong Cemetery at about 6 P.M. A corpse must be buried within 24 hours in this hot climate. Mr. Grout's case was unusual, it seems as if there must have been some weakness of the head.

Two of our missionaries, Rev. E. P. Scott and Rev. C. G. Dauble were buried in this cemetery years ago. Also some of Dr. Bronson's children. The cemetery is looked after by Government Officers, and a "Mali" (Gardener) is employed to keep it in order.

This evening Mr. Johnson and Mr. Williams left Nowgong. After a little change in Darjeeling they will go to Ledo, Upper Assam, to work for the Singphos, a Hill Tribe. Now only Mr. Parker is left in Nowgong of the Arthington Missionaries.

**October 16.**—Mr. Carvell came at 10 A.M. to-day, just in time for breakfast. He came by boat until within 16 miles of Nowgong station. He was one whole day, and half a night, in the boat. He is looking well, and after ten days with us he will return to his work among the Mikirs.

**October 18.**—On Sunday Mr. Moore baptized 8 persons at Balijuri. He went out there just for the day.

**November 11.**—My 40th. birthday. May our Father give us many years to labor here. My birthday present from Pitt is a new Columbia Bicycle. A large painting from Penn and Charlotte. Also received a silver thimble.

**November 13.**—Pitt started for Calcutta to-day. He will stop at Messa for Sunday, and hold service with the Christians, and get the steamer at Silghat on Monday. Pitt will remain in Calcutta for three months or more, to attend to the printing of Revised Assamese

New Testament. I remain here with Miss Daniels and Miss Sumner. They have been in this country only one year, and cannot yet understand everything the natives say to them. I can often interpret for them. I shall have to keep very busy while Pitt is away, so as not to get lonesome.

**December 5.**—Have just received a sample of the printing being done. The Revised Assamese New Testament will be 8×5 inches. It will be in Pica type, and have some references and explanatory notes. We are so anxious to get it completed and in use. Pitt has with him Henry and Andrew, two Assamese helpers, to do proof reading. Pitt is boarding with Rev. J. W. Thomas, Superintendent of English Baptist Mission Press, Calcutta.

**December 25.**—Christmas mail to-day. Our home mail comes once a week, and to our delight it arrived on Christmas day, and brought me a letter from Clara. Hope Pitt has enjoyed his Christmas in Calcutta. I took dinner this eve. with Misses Daniels and Sumner. They are such pleasant girls, and so congenial to each other. When we said “good night” we concluded we had enjoyed a very happy Christmas, and thanked our Father for all his gifts.

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## XX.

ON HOMEWARD JOURNEY A SHORT VISIT TO  
PALESTINE.

**January 1, 1898.**—Another year has begun with many blessings from our Father. Mr. Moore is keeping well, and working hard at the printing in Calcutta. He finds proof-reading trying for his eyes.

**January 16.**—Eighteen years ago to-day we first saw Nowgong. The longer we stay here the better we enjoy the work. I do so long to see the children about us converted, before their minds are filled with superstition and sin. I love to sit down by the roadside and tell them of Jesus, and get them to commit to memory the little catechism. By going over and over this, they will get some truth fixed in their minds.

Mr. Moore writes the Revised Assamese New Testament is about half printed. Six weeks longer will be required to finish it. How happy we shall be to have it finished, and in the hands of the people. We have been having some cold mornings for Nowgong. It was 48° one morning in our front verandah.

We received a good letter from Brother Orson Moore. He has gone East recently, and ere this Clara has probably met her Uncle Orson.

**January 22.**—Saw the great eclipse to-day. It was not total here, about three-fourths. The shadow on the sun began at the right hand lower side, and moved

off at the right hand upper side. The left side was not darkened, and looked like the moon when only a few days old. We watched the sun through smoked glass for nearly an hour. It was darkest at about 3 P.M. The natives are glad it is over, as many of them expected a great earthquake to-day. A good Hindu on the road told me, his religion prohibited his looking at the eclipse.

**January 29.**—Calcutta papers say the eclipse was total at Buxar, and other places on the line. The sky was clear, and observations and photographs of the eclipse are a success.

**February 2.**—Have been reading in "*Northfield Echoes.*" One sermon on "Kept by the Power of God," made me realize how weak we are without His help. "Christ in us the hope of glory," is another text which has a new meaning for me. Oh! that some of our English neighbors in this district could understand what an enemy liquor is to them, and look to Christ for strength to overcome.

**February 5.**—I had rather an interesting conversation with a young Hindu gentleman the other day. I was returning from teaching my little class by the roadside when a shower came, and I went into this Hindu house (the outer reception room) to escape the rain. The Babu said to me, "We are having a feast to-day which is like your Christmas, we eat very much during this feast." I did not wonder at his idea of Christmas, as some people seem to make eating the principal thing at Christmas time. After trying to give him the true meaning of Christmas, he repeated several times "If Christ died for *all*, then why are not *all* saved, no matter what they do?" After trying to correct this idea I insisted that Christ is the only sinless one, and therefore the only one who can save us. The Hindu idea is, "Whatever is written on my forehead, that will be."

**February 7.**—We have had two rainy nights, and some showers in the day. Never knew it to rain like this in February. It will start the grass which was looking rather burnt.

On the last Sunday in January we held our Annual Sunday School Examination. Dr. McNaught gives Rs. 12 each year, for Sunday School Prizes. Dr. came and distributed the money. Native children can commit verses to memory very nicely.

**February 8.**—Mr. Arthur J. Parker of the “Arthington Aborigines Mission” is engaged to Miss Alberta Sumner. They will not be married until September. Mr. Parker wants to leave his Society, and join our A.B.M.U.

**February 19.**—Misses Daniels and Sumner have gone for a little trip on the Brahmaputra River. After 16 miles in a covered Bullock Cart, they took the train from Chapar Mukh to Gauhati. They will go to Sib-sagar to visit Misses Morgan and Wilson.

**February 28.**—Thirty-five of our Station Christians have been out to Udmari, to attend our “Association,” which takes the place of the “week of prayer” meetings we used to hold. There was an attendance of 225, including the Udmari Christians. They report good meetings.

**March 3.**—Misses Daniels and Sumner returned. They seem well and happy. Some addresses in “*Northfield Echoes*” are so helpful. “God is light, and in Him is no darkness at all,” struck me as a beautiful definition of the holiness of God. Another address on “Fellowship with Jesus,” was very impressive. As the branches must abide *in* the vine in order to be fruitful, so we must abide *in* Jesus, in constant fellowship with Him.



**March 15.**—A letter from Pitt, dated on the 8th. instant, says—"How time flies, surely it is as a weaver's shuttle. Seventeen years ago to-day a great joy came into our home. How good God is to us." Then Pitt writes how thankful he is that health and strength have been given to complete the Assamese New Testament. The printing will be finished by the 20th. instant. I expect to welcome Pitt home by the 26th. instant. So glad he is coming so soon. On the 13th. instant it was four months since he left Nowgong for Calcutta.

**March 20.**—Pitt finished proof reading on the Revised Assamese New Testament. In the evening Pitt and his Assamese helpers, Andrew and Henry, left Calcutta. A night on the train brought them to Goalundo. Four days by steamer to Gauhati, and then home on the 26th. March.

**March 30.**—Mrs. Firth is making us a little visit. She brought a little Bengali girl, to give to Misses Daniels and Sumner, for the Boarding School.

**April 3.**—After the morning Sunday School we went to the river to see three of our school girls baptized. They were examined and received by the church at the Quarterly Covenant Meeting yesterday.

**April 16.**—Pitt has been in camp for one week. He spent Sunday (10th. instant) with the little Udmari church. He baptized 6 persons, and married 3 couples. On Monday he went to Balijuri, and held evening service with the Christians there. On Tuesday he went to Kondoli market, and preached and sold Gospels and Tracts. On Wednesday he went to Kampur Railway Station to see Penn, Charlotte and Carey, as they were returning from Tura to their Mikir Hill home. After a little visit they left by Elephant, and Pitt remained at Kampur until Friday, when he came home on his Bicycle, 15 miles.

On the 12th. instant, the Assamese celebrated their New Year. The cows, the sacred animal of the Hindus, are taken to the river and bathed. Then each cow gets a wreath of flowers around her neck, and is tied with a new rope.

**May 1.**—Am alone for ten days, as Mr. Moore has gone to Golaghat, Sibsagar District, to meet Mr. Swanson, and help him select a new Mission Compound in Golaghat. Mr. Paul is now working in Dibrugarh.

Last eve. we received, from the Press, our first two copies of the Revised Assamese New Testament. We are pleased with them. The paper is good, the print clear and large, and the binding excellent. We pray this 5th. Edition of Assamese New Testament with brief notes and references, may be blessed of God to the salvation of sinners. May our Christians study the Word of God more.

There has been one case of small-pox on our Mission Compound. I reported it to Dr. McNaught (Government Civil Surgeon) and he had the boy removed to a house built for such patients.

**May 18.**—Pitt returned from his trip to Golaghat, and Sibsagar. The new Mission Compound was selected in Golaghat, and Mr. Swanson will build a house there. I started for Darjeeling for a little change and rest.

On the 20th. June I left Darjeeling, after a pleasant month there. I boarded with Mrs. S. E. Wernicke and daughter at "Glöven." Mrs. Wernicke is almost 80 years of age. She has spent 50 years in Darjeeling, and can tell many interesting things about the place. I had several fine views of the "snows." There is something very exhilarating about a walk in Darjeeling on a fine day. I called at the Dentist's and had some necessary work done on my teeth. Also had some little photos

taken to send to Clara. An occasional photo. helps to keep us acquainted. I reached home on 24th. June and found all well. No place like home, when Pitt is here.

**July 4.**—Our last home papers tell of commencement of Rochester Theological Seminary, and Baptist Anniversaries held in Rochester. I found the name of Brother Rufus among the graduates of Theological Seminary. Dr. Duncan's address at the Anniversaries was fine. I can imagine Pandita Ramabai, and her six little widows from India, would make an impression. Ramabai knows English well, and is a good speaker.

Misses Daniels and Sumner gave a little 4th. July Tea party, which we enjoyed. Our flags were on the wall, and we sang "My country 'tis of thee." Miss Sumner has received a box of new dresses, &c., from her mother, and the wedding will take place as soon as Mr. Parker hears he is accepted by the A.B.M.U. So hot and rainy now we have to stay in the house. When the weather will permit, a lively set of Lawn Tennis does Pitt great good. We are sorry to hear that Dr. G. H. Rouse must leave India for England, on account of his eyes. His knowledge of the Bible makes him a very efficient worker.

**July 29.**—Pitt isn't given to paying compliments, but yesterday I said to him, "I have just read in the 'Ladies Home Journal' that the Pink Carnation is President McKinley's favorite flower." A little later I said "What is your favorite flower?" He replied so sweetly, "You are," and looked up so mischievously. We have given ourselves to each other, but also given each other to God. We would be used of Him.

**August 21.**—This morning a Cablegram came from Boston, saying Mr. Parker is appointed a Missionary of A.B.M.U. We do rejoice, as that means a worker for

Nowgong. Mr. Moore has long wanted an associate worker for the Assamese.

**September 1.**—Mr. Arthur J. Parker and Miss Alberta Sumner are to be married on Thursday, September 8th. at 3 P.M., in the Mission Chapel.

After the ceremony they will come to our house for Cake and Tea. The latter part of September, they, and Miss Daniels, will go to Darjeeling for a month or so. Preparations for the wedding are causing quite a ripple of excitement in quiet Nowgong.

**September 9.**—The happy event took place yesterday. Our Chapel was prettily decorated in green and white. Big Palm leaves on the wall, and the posts wound with fine green leaves. The white flowers were furnished by Mrs. McNaught. Mr. Boggs and Mr. King of Gauhati, and Mr. Williams of Ledo, came to attend the wedding. Mr. Moore performed the ceremony, and Mr. Boggs offered prayer. We sang one English, and two Assamese hymns. The Native Christians were there. The Bride gave them Rs. 10, so they could have a little feast of tea and biscuits, &c. We numbered 14 Europeans, including our three guests, Mr. Boggs, Mr. King and Mr. Williams, and the English Officers in Nowgong. All came to our house for Cake and Tea. As this is an "Anglo-American Alliance" (Mr. Parker is English), we sang before parting "My country 'tis of thee," and "God save the Queen." All enjoyed the occasion. Fortunately it did not rain in the P.M., and was not very hot. Alberta's white satin dress was sent out by her mother from U.S.A. Arthur and Alberta are now nicely settled in the North Mission bungalow. Miss Daniels has one side of the house. The large centre room they use in common, as sitting and Dining room.

**October 1.**—Our Quarterly Covenant Meeting was

to-day. Three school girls asked for baptism. Isaiah xxx. 21, expressed my desire.

**October 2.**—This morning we all went to the river, and Mr. Moore baptized Denamoni and Sanori. Denamoni is an orphan girl we took from the Nowgong Hospital. Sanori used to be a Musulman. She ran away and came to us. As no one claimed her, we let her live with our ten Boarding School girls. Sanori has learned to read in one year, and now she believes in Jesus, and has confessed Him before the world. The improvement in these girls gives us great encouragement. Bapuram preached at 11 A.M. Then we partook of the Lord's Supper. Our Sunday School is now changed to 3 P.M. for the cool weather.

**October 3.**—Mr. and Mrs. Parker, and Miss Daniels left this evening for Darjeeling. Miss Daniels will stay there one month. Mr. and Mrs. Parker may remain a little longer, as Mr. Parker wants to meet his sister (Miss Alice Parker) in Calcutta. It has all been arranged by letter that Miss Alice Parker is to marry Mr. Carvell. She will come from England, and perhaps reach Calcutta by 1st. December. Her brother will meet her there, and bring her to Nowgong, where Mr. Carvell will await her arrival. They will soon be married, and then Mr. Carvell will have Alice to share his loneliness in the work for the Mikirs. We wish them much joy.

**October 14.**—I left Nowgong, Assam, for America. It cost me some tears. Pitt cannot go now. My mother has been ill and wants to see me. Clara too thinks it is time for me to make a visit home. The first 32 miles of my journey were in a covered Bullock cart, at the rate of two miles per hour.

**October 15.**—Took Steamer on the Brahmaputra river for Calcutta.

**October 18.**—Reached Calcutta.

**October 10.**—Went to office of Thomas Cook and Son, about ticket on “Peninsula and Oriental Steamer *Malta*.” Mr. Sykes took me to the American Consul, General R. F. Patterson, to get my Passport. In Port Said this passport will get translated into Turkish, and then I can enter Palestine. Expect to have a ten days’ tour in Palestine. I am to sail from Calcutta on Monday, October 24th.

On the 22nd. October I visited Kalighat in Calcutta, where the Hindus sacrifice to the goddess Kali. As it was the time of the Durga Puja Festival, the goats were being sacrificed to gain the favour of the goddess.

**October 13.**—Sunday. I went to the Lall Bazaar Chapel. There is a tablet on the wall to the memory of Carey, Marshman and Ward. Dr. Judson was baptized there.

**October 14.**—This is the big Puja day, when the images of Durga are thrown into the river. At 4 P.M. I went to the steam launch which conveyed passengers to the Steamer *Malta*.

**October 15.**—I am in a good cabin (Second Class) and have a pleasant lady as room mate. There are twenty Second Class passengers, and only six in the First Class.

**October 30.**—Colombo, Ceylon, was reached at 10 A.M. Mrs. Pope, my cabin mate, and I went on shore. Colombo is so pleasant, not so hot as Calcutta. While on shore I went to the English Church. There was a Regiment there in uniform. The scripture portions were read by an Officer. The text was Daniels v. 25. Music fine. The service closed with “God save the Queen.” Then we drove to Mount Lavinia, six miles, and had a delicious Lunch. Then back by train, and then by boat to steamer. I shall carry away pleasant

memories from Colombo. Foliage lovely. Monsoon about over here. A cool breeze on shore. Don't think Ceylon Tea as good as Assam Tea. Oh! how the cocoanut trees grow here, great groves of them. The Salad tree attracts attention, because of its light green foliage. Never saw such a fine Dining room as at the "Great Oriental Hotel," Colombo. The Singalese men in Colombo are rather short and stout, and darker than Assamese. They wear round combs on their heads.

**November 1.**—We left Colombo at 10 A.M.

**November 3.**—So rough last eve. that all the ladies, except one, were seasick. Some rain has fallen.

**November 4.**—Smooth again this morning.

**November 5.**—Beautiful weather, just cool enough to be pleasant. Water blue and smooth now.

**November 6.**—Sunday. A quiet, pleasant Sunday at sea. The Captain read the English service in the Dining room. In the eve. Mr. Bruce, a Scotch Missionary, conducted a short service. His text was Gal. vi. 14. Have been reading most of the P.M. Think we passed the island of Socotra. Also passed a steamer.

**November 8.**—Yesterday we passed Cape Guardafui. It looked a bleak, rocky mountain. To-day we shall see the coast of Arabia, and pass Aden. We are to signal at Aden, but not stop.

**November 9.**—We are now in the Red Sea, a pleasant breeze, and not uncomfortably hot. How much we have to be thankful for.

**November 13.**—Sunday. Such a lovely sunset last eve. We saw many little rocky islands in the Red Sea. Yesterday the coast of Arabia on one side, and Egypt on the other side, were frequently in sight. Reached Suez early this morning. We are having our

Sunday in the Suez Canal, and go very slowly. Did not have to tie up to pass other steamers. Dredging machines are at work clearing out sand. Great sand banks on the sides of canal. Sometimes the "Mirage" is seen as one looks out over the stretches of sand.

**November 14.**—Reached Port Said early this morning. After breakfast I landed, and went at once to the office of Thomas Cook and Son.

Have the Turkish attachment to my passport now, and expect to take steamer for Jaffa on Wednesday, 16th. instant. Am stopping at the "Continental Hotel" (French). Food good and rooms comfortable.

**November 16.**—Went on board the Austrian Lloyd Steamer at 4 P.M. A fine little coasting steamer. Had a good night, but awoke the next morning (17th.) feeling queer, and before I could get dressed I was seasick. Found it was raining hard, and the sea rough.

We reached Jaffa about noon. The sea was rough, and the prospect not pleasant. However, when Cook's big boat, and great strong boatmen came out to the steamer, I felt more courageous. The sea was so rough, they would not let me go down the steps. Two men lifted me over the edge of the deck, and when the boat came up on a big wave, the boatmen seized me, and I was soon seated in the boat. Landed safely and went at once to the Railway station. Had to show my passport. No trouble with luggage, as the Police passed it without opening. Took train about 1 P.M. Reached Jerusalem about 6 P.M. It was dark. Cook's Guide took me at once to the "Grand New Hotel Jerusalem."

**November 18 and 19.**—I spent in sight seeing *in* and *about* Jerusalem. On the 18th. after breakfast, I went to Cook's office and engaged a "Dragoman" (Guide) at 8 shillings per day, and saw and learned all I could.



The Guide took me first to see the "Church of the Holy Sepulchre." So much Romanism saddens one. "Skull Hill" outside the City wall, seems more likely to have been the real Calvary. There is a rock-tomb near by, which may have been our Lord's tomb.

Then the Guide showed me the Church of St. Ann, and also took me to a Convent, the "Ecce Homo," which is on the supposed site of the house of Caiaphas. After lunch, the Guide and I each hired a Donkey, to carry us over the Mt. of Olives to Bethany. We stopped to see the Garden of Gethsemane, and the old Monk in charge picked me some leaves and flowers. Some very old Olive trees in this garden. A few flowers and shrubs are growing inside the stone wall.

On our way up the Mt. of Olives we visited the "Pater Noster," where the Lord's Prayer is engraved on the walls in 30 different languages. Also passed the Church of the Ascension. From the top of the Mt. of Olives, near the Russian Church, we had a fine view of the Jordan Valley, the Dead Sea, and the Mountains of Moab. On the other side, the city of Jerusalem. Then we rode our Donkeys down to the quiet, little village of "Bethany, where Christ could talk of things Divine to Mary, Martha and Lazarus, whose hearts were knit with His, and whom He so much loved." The site of the house of Mary, Martha and Lazarus was shown to us, and also the supposed sepulchre of Lazarus. Only a very few old stone houses in Bethany.

We returned to Jerusalem by the cart road, and visited the "Jews Wailing Place." Some 30 or more Jews stood with their faces to the wall, and read or repeated Hebrew. The older ones looked sad as they wailed over the destruction of Jerusalem.

**November 19.—Saturday.** In the morning the Guide took me to visit the “Mosque of Omar.” We were accompanied by a Turkish soldier. There is a regular fee (6 shillings) for entering this Mosque. At other places only “backshees” is required, *i.e.*, the persons in charge, and the beggars near by, ask alms and usually get some small coins. The Mosque is built over the highest point of Mt. Moriah, and the virgin rock was left here when the rest of the summit was levelled.

“The Mosque of Omar stands to-day where the Temple of Solomon once stood. Within this building are marble pavements, wonderful carvings, and pillars of fabulous value; while in the centre, just beneath the mighty dome, is a bare, rough rock 56 ft. in length, and 40 ft. in breadth. Here Abraham and David knelt in prayer.”

Saturday afternoon was pleasant and the Guide engaged a carriage, and we drove to Bethlehem, 6 miles. On the way we stopped at the tomb of Rachel. Bethlehem is a good sized town, population about 8,000. We went into the church of the nativity. There is some reason to think the *site* genuine. There were Turkish soldiers stationed inside the church to keep peace between conflicting Christians, Greeks and Romanists. Romanism here too is saddening. A Greek service was going on in the main body of the church. No Jews and few Moslems in Bethlehem. Many of the people in Bethlehem are said to be descendants of the Crusaders. The women are rather fine looking. We frequently saw blind men, women and children. We saw strings of camels, carrying burdens, driven along by Arabs. We looked over the fields, where the angels appeared to the Shepherds.

**November 20.**—Sunday. I attended service at the English church. Also saw the German church, where the German Emperor attended service when there in October.

The Guide took me down to see the Pool of Bethesda; and showed me the level of the *old* city of Jerusalem, some 12 or 15 feet below the present level of city.

Jerusalem is a small city, not more than one mile across it. Population is about 40,000, of whom half are Jews. Houses are built of stone, many houses outside the city wall. Some of the smaller houses have curious little vaulted places in the roofs. The streets of the city are narrow and dirty. The Jewish women often wear shawls over their heads. The Mohamedan women wear a thin cloth over their faces, so they cannot be seen.

Met some pleasant Americans at the Hotel in Jerusalem. Dr. Selah Merrill, the American Consul, was very kind.

**November 21.**—Monday, I left Jerusalem. First we descended the hills about Jerusalem. These mountains around Jerusalem looked bare, in the spring there will be much more vegetation I was told. Then we crossed the Plain of Sharon. Train called at Lydda and Ramleh. About five hours by train brought us to Jaffa, a place of 5,000 inhabitants, mostly Moslems. Visited the house of Simon the Tanner, near the sea. Saw some Orange groves, the fruit was just turning yellow. We had some delicious Grapes. Saw many Olive trees, the fruit was ripe, and men shaking the trees, and women under the trees picking up the fruit. Also saw Fig trees. The climate of Palestine is good. Rainy season is in the winter, therefore the spring months are the most favorable time for visiting Palestine. Beautiful wild flowers are then found I am told.

**November 22.**—Tuesday, at 3 P.M. we were allowed to go on the steamer. There were 12 passengers. Cook's big boat and strong boatmen (20 of them) took us safely to the steamer. The steamer steps were lowered half way down. The boatmen lifted me up, and the men on the steps pulled me up, and I landed on my feet on the lowest step, and clambered up to the deck. In the spring the sea is not so likely to be rough at Jaffa. The ships stop a long way out, because of the rocks near the landing place. Jaffa is on a hill, and looks pretty from the sea.

**November 23.**—Reached Port Said safely.

**November 26.**—Am stopping quietly at the "Continental Hotel." Am having some washing done, and getting my luggage ready for the remainder of the voyage. Also writing letters.

**November 28.**—The "Peninsula and Oriental Steamer," *Sunda*, arrived in the night, and I came on board her at daylight this morning. Cook's men were on the lookout, and called me early, and took me and my luggage to the steamer. Coaling was all done, and we started by 7-30 A.M. There are only 10 second class passengers, and no first class passengers. I have a fine large cabin all to myself.

**December 1.**—We passed Malta to-day. Our steamer stopped for three hours. I went on shore and drove to the church of St. John, and the palace. At the palace I went into the armory. The women of Malta interested me. They wear black capes, with the end of cape thrown over the head. Some new passengers came on the steamer at Malta. I have two room-mates now. It is getting cold.

**December 2.**—So cold now we are glad to close the port holes. Rain this morning.

**December 4.**—A beautiful, bright day. Not too cold on deck.

Reached Gibraltar at 10 P.M. I had gone to bed, but got up and looked through the port hole to see the great rock. The guns are pointed through the holes in the rock, ready to fire on an enemy were she to enter the Mediterranean.

The Coast of Spain looked pretty. Snow on the highest hills. Three soldier passengers came on at Gibraltar.

**December 5.**—Coast of Portugal in sight. Passed Cape St. Vincent this evening.

**December 6.**—Weather fine. Not much swell on. It is really getting cold.

The passenger, Mr. Martin, who has been so ill with consumption, died at about 5 P.M. to-day. He was a Scotchman.

**December 7**—At 8 A.M. this morning Mr. Martin was buried at sea. The coffin was covered with the Union Jack flag. The English service was read, and the coffin pushed over the edge of the lower deck. All was done decently and in order, and nothing dreadful about it. All the ship's officers and stewards and passengers stood on the deck, with bare heads, during the service.

**December 9.**—At 4-30 P.M. yesterday we reached Plymouth. After two hours we started again. The Bay of Biscay and the English Channel were a little rough. We anchored for the night near Gravesend.

**December 10.**—The Tide took us in to the Albert Docks about noon. London again. A representative of the "Foreign Missions Club" met me, and took me to their boarding house.

I am to sail by *Teutonic* of "White Star Line" on the 14th. December.

**December 11 and 12.**—Spent in London.

**December 13.**—Left London at 10 A.M. and reached Liverpool about 2-30 P.M. Stayed over-night at "Shaftesbury Hotel," a Temperance house.

**December 18.**—Sunday. The *Teutonic* left Liverpool on Wednesday, 14th. December. Smooth sea on the 15th. and 16th. A little rough on the 17th., but very nice to-day. Rev. George Lloyd of Chicago conducted service in our dining room.

**December 19.**—A bit windy and rough, and many of the ladies are seasick. Am thankful I have escaped seasickness on the Atlantic.

**December 20.**—The weather gets colder each day now. I find it warm and comfortable in the Library room. I go on deck for walks. Am feeling real well. The *Teutonic* is a very fine steamer. She pitches some, but seldom rolls. Second class accommodations are very good. We have had delicious New York Ice Cream twice for dinner. Seventy-five second class passengers. The *Teutonic* brought the Christmas mails from England. So many bags.

**December 22.**—All yesterday P.M. and this forenoon we were delayed by the dense fog, when only 18 miles from New York. Landed at 6 P.M. this eve. Was met at the Dock by Bro. Orson W. Moore. Am staying over one day in New York to visit, and get my luggage through the customs. No duty to pay on my things.

**December 24.**—Left New York at 10-30 A.M. Reached Troy at 2-30 P.M. Bro. Alvah and Clara met me at the Troy depôt. I knew Alvah because he looks so like my eldest brother. Clara put out her hand and said "Mama," and then of course I knew her. Clara is so happy she can hardly contain herself. She has grown some in 8 years. By 6 P.M. I was in the old Sand

Lake home, with *our Clara* and *dear Mother* and my niece, Edna Traver.

**December 25.**—Such a beautiful Christmas in the old home. How gently our Father has led us all the way. Psalms ciii. 1, 2. Only father's chair is vacant. Mother has been telling me about his last days. We know he is happy in the Heavenly home. Shall visit my brothers and sisters when I get stronger, and the weather gets warmer.

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## XXI.

## RETURN TO NOWGONG, ASSAM, INDIA.

January 1, 1899.—*Happy New Year.* So cold to-day we all keep near the fire and visit. Am well, and have not frozen yet. Bro. Charlie and wife and little Mary have returned. Ada knew me at once, and spoke my name before Charlie had a chance. Good letters received from Pitt.

January 3.—Clara left for school at Northfield. She will come again for ten days at Easter time. We feel well acquainted now, and very happy to be near together, after over 8 years of separation. I am very pleased with our Clara.

February 15.—Recent letters received from my husband tell of the conversion of a Hindu young man, Nishi Kanta (night splendor). His Hindu friends objected so to his coming out and joining the Christians, that they put a false case into court about him. They charged him with cheating—that is with borrowing Rs. 50, on false pretenses. They did it simply to harrass the young man, because he has turned a Christian. Later the Native Assistant Commissioner decided the case against Nishi Kanta, and then Nishi had to appeal the case.

In the meantime Nishi was married to Hanti, one of our Christian girls. There was a large attendance to



witness the wedding at our Chapel. Besides the Christians both Moslems and Hindus came, as Nishi has been the subject of a good deal of talk. Nishi thinks his Hindu friends will not make any further efforts to get him back to Hinduism, now that he has married a Christian girl.

Still later word from Nowgong is, that Nishi's father and an elder brother have come all the way from Dacca (300 miles) to try to win Nishi back to Hinduism. My husband writes—"They were here yesterday, and we had a long talk over the matter. Nishi seems very firm in his determination not to go back. The father is a respectable looking old man of about 65 years perhaps. His son's apostacy from Hinduism is a great grief to him. He says that when Nishi's mother heard the news she attempted to hang herself, but I don't know how much of oriental exaggeration there is in the statement. After talking here at the bungalow for about an hour, we all went down to Sekon's house, as the old man wanted to see his daughter-in-law, and her mother. Everything was conducted in oriental fashion. There was the usual delay in the ladies making their appearance. The old man and elder brother, and a couple of friends they brought with them, and Sekon and Neyai and I were all sitting in the front porch. After sufficient delay Henduri (the mother of Hanti) made her appearance, and salaamed to the old man. Later on Godhuli brought him a present on one of their brass dishes, covered with a cloth, and set it down at his feet. Finally Hanti came out (after two outside men had been sent away) with her face all covered with her cloth. She kneeled before the old man, prostrated herself and kissed his feet, then remained kneeling before him. She did not speak, or utter any sound. The old man wished to see her face, and Godhuli tried to pull away

the cloth from her head, but she persisted in keeping her face hidden, and presently went back into the house. The old man was disappointed not to have a look at her face. So after a lot more persuading, and sending away all outsiders again, she came out and he had a look at her. Afterwards he talked a little with Henduri, and asked that Nishi might be sent to see his old mother at Dacca. If he would only go for a few days, and see the old mother before she died, he could then come back. If Nishi did not go back, the old lady would die when she saw them come back without him. Nishi is the youngest of 7 children (3 boys and 4 girls) and his mother's baby, and she would kill herself, or die of grief, unless Nishi went back with them. Why should he bring her gray hairs with sorrow to the grave? &c.

After about an hour of this sort of thing the father and brother went away taking the present, which was Rs. 5 in silver, and 3 new cloths worth Rs. 3 or Rs. 4 more. When he started to go Nishi made him a deep salaam, and stooped down and touched each of his feet. I think he went away as well satisfied as he could be without getting Nishi to go with him.

To-day they sent the old man a present of some rice, Ghee (clarified butter, made from Buffaloes' milk), fish, &c., and he accepted them, which is taken as a token of reconciliation.

**March 1.**—Have kept well except when I had the "Mumps" last month. My eyes have given me some trouble. Went to see Oculist Merrill in Albany, and he ordered stronger lenses for reading and all close work.

**March 28.**—This is dear mother's sixty-sixth birthday. She seems better now than when I came in December. Clara came from Northfield on the 24th. instant. I met her in Troy, and we came together to visit

Bro. Rufus and wife in Hilton, N.Y. On Sunday the 26th. instant, I had the pleasure of hearing Rufus preach for the first time.

**April 2.**—Easter Sunday. Rufus' text was "If a man die, shall he live again?" It was a good sermon. Sister Maie had drilled the children very nicely for the Sunday School concert, on Easter night, and it was a pleasant service.

**April 3.**—Clara left Hilton for Northfield. I remain 10 days longer.

**April 9.**—Miss Ben Oriel, from Jerusalem, gave an entertainment at the Baptist Church. She showed some of the costumes seen in Palestine, and made some of the New Testament Parables seem very real, by acting them out, such as the lost coin, the measure of grain pressed down and running over, &c. She is an interesting speaker.

Since coming to Hilton I have received, from my husband, the report he wrote of the Conference held in Assam in February. It reads as follows:—

*Fifth Triennial Conference of the Missionaries of  
the A.B.M.U. in Assam.*

Would that I could photograph on the heart of each reader a true picture of this Conference, which was held at Dibrugarh, Assam, from the 12th. to 19th. February, inclusive.

We were not a large company. Only 33, of our 40 Missionaries now in Assam, attended. There were a dozen children and two guests. To you in America this may seem a small gathering, but to us in the isolation of the jungles of Assam, it was a great occasion—one to which we had long looked forward, praying that a special blessing might be granted to us there.

Dibrugarh is at the head of steamer navigation on the

mighty Brahmaputra River, and is 7 days journey by steamer, up stream, from Calcutta. It has a population of 12,000, and is the Head-quarters of the Lakhimpur District with a population of 260,000, for whom it is the seat of Civil Government.

Our first Mission station in Assam was opened at Sadiya, in this Lakhimpur District in 1836, but strange to say, we have not hitherto permanently occupied Dibrugarh, than which there is no more important town in the Province. Providence now seems to have thrust us in here, and it was partly with a view to consider on the spot, our duty to this place, that it was decided to hold our Conference here this time.

Rev. Joseph Paul and wife are our Missionaries here, and were our host and hostess for the occasion. As accommodation on the steamers is limited, the Missionaries arrived in instalments. By Saturday eve. the 11th. February, nearly all were in their places, and the Conference was organised by the election of Rev. F. P. Haggard as Chairman, and Miss H. F. Morgan and Rev. S. A. Perrine as clerks.

Sunday morning the key note of the Conference was struck. We were led into the presence of God in the morning devotional meeting, of which "Prayer" was the topic, and the sermon preached by Rev. F. P. Haggard from the text Luke v. 11, dwelt on the thought that it is only as, and in the degree, that we leave all and follow Christ, that He reveals himself to us in ever increasing fulness. At 1 P.M. Rev. A. K. Gurney preached on the theme, "The Greatest Treasure," at 4 P.M. two groups of Missionaries and Native Christians might have been seen wending their ways to the two chief markets of the town, where Christ was set forth as the sinners' best friend.

At our daily devotional meetings at 8 A.M. God's presence was felt in a marked degree. It was repeatedly said that the spiritual profit and uplift of these services, and of the evening gatherings, which were devoted to prayer, praise, and social joy, were worth more than all the time and expense of the Conference. To understand how much these meant to us, you need to realize the isolation in which most of us live nearly all the time. We were brought anew into touch with each other, and bound closer in fraternal love. A mother in Israel remarked "We love each other all the time, but we shall love each other more for these meetings."

The business of the Conference was done in daily morning and afternoon sessions. Reports, from the several fields, covering the history of the past 3 years, were read, and the various aspects of our work discussed. More than 2,000 have been baptized, and at several points the work has been materially strengthened. A tone of quiet hopefulness pervaded all the reports.

An important item on our programme was the consideration of the question of making Dibrugarh a permanent Mission station. 'Mr. and Mrs. Paul seem to us to have been providentially thrust in here about a year ago. Consideration of health drove them from Pthalipam, and a Physician's certificate forbids their return there. Mr. Paul's health has improved here, and the work has so prospered in his hands that 4 churches have been organized, and more than 100 Christians gathered into them in this short time. A devoted friend of Missions, whose modesty forbids us disclosing his name, has together with his wife given Rupees 2,000, for purchasing a house for the Pauls, on the understanding that the Mission be permanently established here. A welcome has been given to Mr. Paul and his work from unexpected sources, and there seems to be every

prospect of fruitfulness. In view of all these facts, what else could we do than recommend to our Executive Committee to station Bro. Paul here permanently. This was done unanimously, heartily, and in the assurance that we were following the Divine leading.

Another item was the ordination of Mr. A. J. Parker to the Gospel ministry. On Tuesday morning, at the request of the Dibrugarh Baptist Church, of which Mr. Parker is a member, the Conference organized itself into a Council, by electing Rev. E. W. Clark as moderator, and Rev. S. A. D. Boggs as clerk. Two delegates from the church sat in the Council. Mr. Parker was examined at length on his Christian experience, call to the ministry, and views of Christian doctrine, and the Council voted unanimously to recommend his ordination. On the following Sunday morning in a solemn service, Bro. Parker was ordained. Rev. S. A. D. Boggs preaching the sermon on the theme "Ambassadors for Christ."

When we planned this Conference we were expecting that our beloved Dr. Duncan would be with us, and that we should spend much time listening to his counsel and learning his plan of campaign for Assam. It is not strange therefore that we could not entirely divest ourselves of a sense of vacancy and loss. A tender tribute was paid to his memory in a number of personal testimonies, and his family and the Missionary Union were especially remembered in prayer.

It was our privilege to have with us on several days, the Rev. P. R. Mackay, the Secretary of the A.I.E. Society, and to hear words of fraternal greeting and fellowship from him. On Sunday, the 19th. at 1 P.M. he preached before us a helpful and strengthening sermon from Matt. xi. 6. We shall long remember this strong and delightful servant of Christ.

On Sunday eve., at our final meeting, nearly all testified to the help received in our thus meeting together. It had been as a veritable feast of fat things to famished souls ; and we separated in a spirit of bouyant hopefulness and renewed consecration, to carry back to our several fields, to the perishing multitudes about us, the message of the Grace of God, of which we had received a new realization that we have become partakers.

May I say that a Report of the Conference will soon be published, and can be obtained by applying to any of the Secretaries of the A.B.M.U. or the Woman's Societies.

P. H. MOORE.

To absent members was sent the following—Moved that this Conference send its warm Christian greetings, to all the absent members, both those in Assam and those who have returned to America, and would have them know that God has answered their prayers for this Conference, in giving us a blessed sitting together in the Heavenly places in Christ Jesus, and guiding us, as we believe, according to His will. We very much regret that all could not share these delightful privileges with us.

## CONFERENCE HYMN, 1899.

TUNE *webb.**By Rev. W. E. WITTER, M.D.*

## I.

DEAR Lord, our hearts are thirsting  
 For new, deep draughts of thee ;  
 We need a larger blessing  
 More like thyself to be.  
 Our love seems often waning,  
 Our grace to guide is small,  
 We weary oft in waiting ;  
 Dear Lord, thou knowest all.

## II.

Extend thy hand of blessing,  
 And help us now to sing  
 New songs of glad thanksgiving  
 That through Assam shall ring  
 As forth we go to gather  
 New sheaves for thy renown,  
 New stars to shine forever,  
 Resplendent in thy crown.

## III.

Thus will we sing, dear Master,  
 If thou wilt now impart  
 Fresh strength to serve thee better,  
 More love to fire each heart ;  
 Assam shall be thy treasure,  
 Redeemed through toil and pain,  
 Thine own peculiar pleasure  
 And our eternal gain.



## A GENERAL VIEW OF THE ASSAM MISSION, FIELD.

(As printed in the Report of Conference.)

### THE MISSIONARIES.

At our Conference in Sibsagor three years ago, there were 32 members present. At the Dibrugarh Conference we have had 33 present. This might seem to indicate a gain of just one on the field. But at that time there were present at the Conference all except two of those actually on the field. Whereas at the Dibrugarh Conference we have sent greetings to seven members who though on the field have failed to attend the Conference. At the time of the Sibsagor Conference the whole force on the field consisted of 17 male missionaries, 15 wives, and 3 unmarried ladies,—a total of 35. Now, there are on the field 20 male missionaries, 17 wives, and 3 unmarried ladies,—a total of 40.

At that time six of our present force were off the field, *viz.*, Mrs. Clark, Mr. and Mrs. Petrick, Mr. and Mrs. Mason, and Mrs. Boggs.

Of those then present six are now off the field. These are Mrs. King, Mrs. Dring, Mr. and Mrs. Phillips, Miss Rood, and Mrs. P. H. Moore.

The accessions during the three years have been:—Rev. I. E. Munger and wife, Rev. W. Pettigrew and wife, Rev. A. J. Parker and wife, Miss Lolie Daniels, and the present Mrs. Carvell (*née* Parker).

Death has been among us, and two women of beautiful character, and rare, consecrated talents, have passed beyond these scenes. These are Mrs. Laura Amy Carvell, who died in her new home among the Mikirs, on the 1st. August, 1898; and Mrs. Helen A. Munger, whose death occurred only a few weeks later, in Tura.

Mr. Munger, who with his accomplished wife came to us in the latter part of 1896, has now been obliged to go home, very ill.

### THE STATIONS.

Reports have come in from twelve stations, in which our work is now being carried on. Three of these have been established within the last three years. These are: Ukrul, in Manipur, where Mr. Pettigrew is working among the Tangkhul Nagas; Golaghat, where Mr. Swanson has opened up work and built a bungalow; and Dibrugarh, where Mr. Paul has begun work, and where a bungalow was purchased during Conference week with funds specially contributed, then and there, by one man and his wife.

From the Mikir field also there comes for the first time a separate report of what is being done for the people of that tribe. Work for Mikirs has for many years been a part of the scheme undertaken by the missionaries in Nowgong. But never until within the last three years have missionaries actually established themselves in the jungle wilds inhabited by the Mikirs, lived among them, and preached to them daily.

### THE WORK.

In all these twelve stations, or rather in the fields worked from these stations, the work is in a fairly prosperous and encouraging condition. Our hearts have been filled with gratitude to God for many tokens of his favor and for the outpouring of His Spirit. Souls have been gathered into His kingdom. Advancement has been made in self-support and other lines of development in the churches. New churches, not less than 24 of them, have been formed. Work has been opened on new soil, and has quickly become well-

established and fruitful. Schools and school work are better in hand than was the case three years ago. In Goalpara and in Ukrul school work has began, and is being carried on.

*The Formation of new Churches* has occurred in the new fields where work is being done among tea garden coolies, also in the Ao Naga field, and the Tura field.

The reports show that in the North Lakhimpur field 7 new churches have been organized; in the Golaghat field, 4; in the Dibrugarh field, 4; in the Tura field, 3; in the Ao Naga field, 4; and in the Sibsagor field, 2.

Some of these new churches are of course very small, being composed of the few first ingatherings on different tea gardens. "Some one among them who can read" is in some cases the most that can be provided as pastor for a newly-formed church on a tea garden.

In the Ao Naga field and the Tura field the increase in the number of churches and in membership is the result of growth and of something like revival interest and awakening.

*Self-support.* Aside from one or two very small and periodically decreasing grants to weak churches, and the personal contributions of missionaries, no church in our whole field now receives financial aid, unless the Mission money and Government funds that go to help out the school work in the Tura field, and the Government grant-in-aid to schools in other fields, can be regarded as aid to the churches.

A study of the reports from the various fields reveals the fact that some churches support their own pastors separately from their school work, while others depend on a man who is both village school teacher and acting pastor. These pastors and these teachers are as a rule doing their work among their own class of people and in their own part of the country; and the conditions are

favorable for them to live very cheaply. Some of them help themselves by cultivating or other enterprise. And all of them serve the churches for what would in some quarters be regarded as very small financial consideration, usually considerably less than a cooly laborer could earn.

All school houses and chapels, these Christians of course build for themselves, unless it be in the case of a station chapel or a station school house, built on the Mission compound and used as a part of the Mission plant. In the Mikir field, where there is as yet no church organised, posts and contributions for a meeting house are being got ready by Mikirs.

Self-support is gaining ground in Assam. In one field (Sibsagor) stipends to pastors or churches have been discontinued during the last three years. In the Nowgong field stipends to evangelists have been discontinued. It is felt more and more widely and more and more deeply, that the churches must support their own institutions, and that they must in all the older fields carry on needed evangelistic work within their own districts, and beyond. Native Christians more and more recognize the fitness of all this. And they more and more cheerfully assume the burdens that rightfully devolve upon them.

*The Evangelistic Work of the Churches.* In the Gauhati field, one, and in the Tura field, not less than a dozen evangelists are supported by the churches, and sent forth to preach among the heathen. In addition to this the churches of the Tura field are supporting one man (a Garo) as a missionary to the Duphlas, a hill tribe in upper Assam among whom no other Christian agency is, or has been, at work.

*The Contributions of the Churches to School Work* have been considerable. The exact amount cannot be here

stated. In the Ao Naga field direct contributions to the amount of Rs. 126, and indirect contributions to the amount of Rs. 313, are reported as coming from Naga sources for educational work. And in other fields, notably among Garos, the Christians besides all they do to keep up their village schools, contribute to the support of certain schools of higher grade, and take an active part in preparing men for the work of preachers and teachers.

*The Printing Press* in Gauhati is supported by the Garo Christians of that district. They find both the money and the men to run the press.

*The Evangelistic Work of the Mission* as distinct from that of the churches, includes of course all direct evangelistic work done by the missionaries themselves, and that done by native preachers paid by the Mission.

In the older fields where there is much organized work to supervise, the missionaries usually find it difficult to give very much time to persistent direct evangelistic work among non-Christians. In several of the reports regrets are expressed that time for more of this work could not be found.

In the newer fields much direct preaching to non-Christians is done by the missionaries; and native helpers are employed.

Missionary tours are a part of the cold season programme in nearly every field.

*School Work* is a very necessary part of our work in Assam; for we labor among very ignorant people. As a rule it is true that among tea garden coolies, among Garos, among Nagas, among Mikirs, among Rabhas, to say nothing of Duphlas,—there are no schools except our Christian schools.

In all our newer fields there is a scarcity of men in the churches who can even read. And in our older fields there is a constant demand for more educated preachers and teachers, and for those better equipped for their work.

The very life and continuance of our work demands the fostering of schools.

Where the people are all ignorant it is something to get them to sustain village schools and begin to educate their young children. It is still another step in advance when they begin to sustain with their contributions a few schools of higher grade, and when some of their young people are sustained in school for years to prepare them for usefulness.

Besides all our village schools we have station schools in Tura, Goalpara, Gauhati, Nowgong, Sibsagor, Impur and Ukrul.

*Literary Work* also demands attention. And in this branch something is being done.

Mr. Gurney is giving his time to the revision of his translation, of the Old Testament, in Assamese.

Mr. P. H. Moore has within the last year completed and printed the revised New Testament, in Assamese.

Mr. Clark has made progress in preparing his English Ao Naga Dictionary for the press. He has also enlarged the Ao Naga Hymn Book, and prepared a translation of Broadus's Catechism.

In the Tura field a monthly 16-page periodical is maintained, and has 650 subscribers. Some additional books for use in Garo schools have been prepared, also translations, into Garo, of the Mirror of the Heart, and Broadus's Catechism.

Mr. Pettigrew has translated and printed the Gospels

of John and Luke in Manipuri. He has also prepared and printed several school books.

Mr. Burdette has since April, 1898, been preparing and printing Lesson Leaflets on the International Sunday School Lessons, in Assamese.

*Sunday School Work* has received an impetus, notably in Tura, Gauhati and Nowgong, from affiliation with the India Sunday School Union, and the visits of its General Secretary.

*Building Operations* have consumed a great deal of time and energy. To mention the new bungalows alone would require us to go over nearly the whole field.

In Impur one new bungalow has been completed within these three years,—making three within a short period.

In Ukrul a comparatively cheap Mission house has been built.

In the Mikir field two such have been built, largely with funds specially contributed by the missionaries themselves.

In North Lakhimpur a new bungalow and a chapel have been built.

Mr. Paul built a bungalow in Pathalipam. This was afterwards taken down, and much of the material was transported to Golaghat, where Mr. Swanson has now erected a bungalow.

In Gauhati one new, permanent bungalow has been built; and another is being built.

In Goalpara a new bungalow has been built, and after the earthquake again put into good condition.

And last but not least interesting, is the case of the bungalow at Dibrugarh which was purchased for the

Missionary Union, in Conference week,—a contribution of Rs. 2,000 having been made, then and there, for this purpose.

The building of school houses, etc., and the extensive repairs necessitated by the earthquake, have helped to make this a period in which the energies of missionaries have to an unusual extent been diverted to the material side of mission work.

#### HINDRANCES TO THE WORK.

The natural depravity of the human heart is of course that which makes our work difficult. But to mention here some of the incidental hindrances that have received mention in the various reports we may well begin with the earthquake. Gauhati suffered most. Here three bungalows and a brick chapel were totally destroyed. And the shock to the work has been seriously felt. Considerable damage and much interruption to the work occurred also at Goalpara, Nowgong, Tura, and elsewhere.

The death of two of our number has been felt as a great loss to the work, as well as to those of us who remain.

The work has also suffered, especially in the Tura field, from the frequent changes and interruptions occasioned by the serious illness of missionaries.

The death of prominent native workers, such as Bakal and others in the Tura field, and Zilli in the Ao Naga field, has been felt as a serious loss.

The drinking customs of the animistic tribes, such as Nagas, Garos, Rabbhas, Mikirs, Miris, and Duphlas, are, like certain social customs of the Assamese, a chief barrier to their embracing Christianity.

The ignorance of the people, the lack of qualified



workers, the low spiritual condition of some of the churches, the mercenary spirit of some of the preachers and others, are also mentioned as hindrances.

Church quarrels have not been specially prevalent. But the Balijuri church in the Nowgong field has, because of dissension, been a heavy burden to the missionaries. And the Derek church in the Tura field has been engaged in a suit at law. They lost their case. The costs on each side were about Rs. 3,000. Coldness, lack of harmony, and the departure of their pastor, have followed.

#### HELPS AND ENCOURAGEMENTS.

Under this head may be mentioned such causes of rejoicing as the following :—The deep revival spirit in Molung, the zeal of Naga young men in that village, Zilli's consecration; the widespread spirit of inquiry and the large ingathering in the Tura field; a more cheerful acquiescence in our efforts to establish our work on a self-supporting basis; the growing confidence, in the missionary and his mission, manifested by Tangkhul Nagas, and others; the readiness of many among the immigrant population on tea gardens to listen to the Gospel and obey its call; and last of all, our Conference, which has been "a delightful sitting together in the heavenly places in Christ Jesus."

#### OUR STATISTICS.

If complete these would, no doubt, be to some the most interesting part of our Report. But the data for anything like a complete table of Statistics for the whole field are not at hand. The following very incomplete table is given, with the hope that efforts will be made in anticipation of the next Conference, to make this feature of the Report complete and accurate.

## Statistics, 1896-98.

FIELDS.	Membership, at end of 1895.	Baptisms.	Deaths.	Exclusions.	Restorations.	Present Member- ship.	Contributions, 1896-98.
							Rs.
Sibsagor ..	544	181	36	19	..	652	..
Nowgong ..	165	85	29	18	2	205	..
Gauhati ..	674	..	..	..	..	..	..
Tura ..	2,400	1,499	104	236	145	3,600	8,690
Ao Naga ..	32	..	..	..	..	177	..
Angami Naga ..	..	7	..	1	1	10	..
Goalpara ..	..	..	..	..	..	..	..
N. Lakhimpur ..	73	270	5	28	7	312	390
Tangkhul Naga ..	..	..	..	..	..	..	..
Dibrugarh ..	..	82	..	..	..	..	..
Golaghat ..	..	104	..	..	..	..	..

The Statistics for Assam, for 1899, as given in the new *Assam Folder* are as follows:—

Churches ..	..	69.
Native Helpers ..	..	218.
Communicants ..	..	6,243.
Baptisms ..	..	711.
Schools ..	..	120.
Number of Pupils ..	..	2,638.
Sunday Schools ..	..	105.
S.S. attendants ..	..	4,148.

To return to my journal. On the 12th. April I left Hilton, N.Y., for Gloversville, N.Y., to visit Mrs. W. S. Garnsey. I found her very ill with Cancer. She is not likely to live more than a couple of weeks. She is happy and peaceful in mind, and not afraid to die. She sent her

gold watch and a loving farewell to Clara. Mrs. Garnsey has been a good friend to us.

**April 15.**—This is a late Spring. Frost is only just now out of the ground in New York State. In a letter from my husband a few weeks ago, the wedding was announced of Rev. J. M. Carvell and Miss Alice Parker. The happy event took place in Nowgong on the 13th. December, 1898. Much joy to them. Rev. and Mrs. F. P. Haggard and three children are on their way home *viâ* Pacific. They hope to attend the Baptist Anniversaries in San Francisco next month. Mr. Munger has returned to U.S.A. on account of poor health.

**May 24.**—Mother and I have spent a very pleasant two weeks with Bro. Ed. and wife in Upton, Mass. While there we went to Boston, 40 miles. Mother and I visited the Missionary Rooms in Tremont Temple, Boston, and shook hands with Dr. H. C. Mabie, Dr. T. S. Barbour (the new Foreign Secretary of A.B.M.U.), Mr. E. F. Merriam, and Mr. E. P. Coleman. We attended the noon prayer meeting, held in the room where the Executive Committee meets. From Boston mother and I went to Jamaica Plain, 4 miles, to visit Dr. and Mrs. W. S. Witter. We found Mrs. Witter and the children at home, and stayed with them until the next day. Then Mrs. Witter took us into Boston, and after looking about some we took the train for Upton.

On the 20th. May, mother and I left Upton for Northfield, Mass. We reached Northfield at noon, and Clara met us at the depôt. She was so delighted to have us visit her in school. She found us a pleasant boarding place, in a private family near by. Northfield is in a valley, beautiful hills all about, and the Connecticut river in the distance. The fresh grass, and the new leaves

and fruit blossoms, made all nature most beautiful. Saturday P.M. Clara showed us about the Seminary Campus (200 acres). We looked into the big Auditorium, where the Summer Conferences are held. Then Clara took us through the Library, Gymnasium, and Stone Hall (where recitations are held). Sunday we went to the village church and heard Dr. R. A. Torrey, of Chicago, preach an excellent sermon on "Secret Prayer." In the evening we heard an address by a Missionary who has labored in Micronesia. Mt. Hermon school for boys is 4 miles from Northfield, across the Connecticut river. We feared we should not see D. L. Moody, as he had gone away to preach; but Monday morning while at the station, we had a glimpse of him as he drove by. He has such a kind, pleasant face, and is so loved by the pupils in his schools. We left Northfield at 10 A.M. on Monday, and returned by Fitchburg road, through the Hoosac Tunnel to Troy, and electric cars to Sand Lake.

**June 3.**—I am getting so homesick to see Pitt, and our home, and work in Nowgong, Assam, India.

**June 9.**—I have to-day decided to return to Nowgong. Our Heavenly Father seemed to tell me very plainly that I can go *now*. Since I have His assurance I fell no doubt about its being right for me to start at once. Blessed be His holy name.

**June 10.**—I left Sand Lake.

**June 11.**—I spent at Bro. Alvah's new home in Albany, N.Y. Mother is keeping house for Alvah a few days. On the 29th. instant. Alvah expects to be married to Miss Bertha Gibbons, and he will bring his bride at once to the new home in Albany.

**June 12.**—I went to Walton, Del. Co., N.Y., to visit Sister Mame McKenna and family. Did not tell mother

where I was going, as I did *not* want to say good-bye to her. I find it so hard to say good-bye to loved ones as I grow older. I left a letter for Clara, which will tell them I am starting for India. Clara will come from Northfield on Thursday of this week. I took my Sister Mame by surprise. She knew me at once. Mame has a very pleasant home and three very nice children. Her little Traver, 2 years old, is mother's only grandson. Florence and Jessie are sweet little girls.

**June 14.**—I left Walton for New York city. Was in New York from the evening of 14th. until Tuesday June 20th. Bro. Orson W. Moore is in New York studying music, and he called to see me every day. On Sunday Eve. Orson took me to Dr. Edward Judson's church.

**June 20.**—Bro. Orson saw me on board the Steamer *Servia*, of the "Cunard Line." We sailed from New York Wharf, Pier 51, at 2 P.M. Have received good letters from mother and Clara. They feel all right about my returning to India.

**June 25.**—Sunday. We are having a good voyage. Weather fine, and sea not rough. The Captain read the service in the 1st. Saloon. Including the ship's crew, there are 800 souls on the *Servia*.

**June 28.**—There has been a birth, and a death on board steamer. Only one accident. A young lady fell in a faint and injured her collar bone. A stow-away passenger on board has created a little excitement. He will be made over to the Liverpool Police. Reached Queenstown at 2 P.M.

**June 29.**—Reached Liverpool at 8 A.M. Took train for London at 9 A.M. A ride of 4 hours brought me to London. England looks so pretty now. The small fields with their hedges are so green. Daisies, Buttercups

and Red Poppies are in blossom in the fields. Hay making in places. London seems cooler than New York. London, for the 4th. time, was reached at 1 P.M. Took a cab from Euston Station to Boarding place, 151 High-bury New Park, N. The Agents of our Missionary Society here, will arrange for me to sail for India. Found Mrs. Dr. J. E. Clough at the Boarding house. Later Dr. and Mrs. John McLaurin of Telugu field came. Also Miss H. E. Hawkes and Miss Kate Knight of Burma came. Am having a pleasant time, but want to get on to Assam.

**July 6.**—Dr. and Mrs. McLaurin and Miss Baskerville and I went to Crystal Palace. Heard a chorus of 5,000 voices sing, and attended a Temperance meeting in the palace. On Sunday Eve. we went to hear Thomas Spurgeon preach. The basement of the new Tabernacle is ready for use.

**July 8.**—The 20th. Anniversary of our wedding. Twenty years crowned with the goodness and mercy of God.

**July 11.**—Sailed from London at 1 P.M. by British India Steamer *Mombassa*. Have a whole cabin to myself and am very comfortable. Am now really on my way to my husband. Mrs. Paterson and I are the only 1st. class passengers. It is too early in the season, and too hot, for many passengers. Captain Stevenson is very pleasant.

**July 19.**—Smooth sailing, and all are well. We reached Marseilles early this morning. Mrs. Paterson and I went on shore. We drove to the palace, and saw some fine paintings in the Museum of the palace. The principal street of the city is broad, the other streets seemed narrow and dirty. Fortunately Mrs. Paterson can speak French. Have enjoyed this first glimpse of France.

It is such a pleasure to step on land after weeks on the ship.

**July 22.**—Yesterday we had such pretty scenery as we passed through the Straits of Messena. The islands were made by volcanic eruptions, and seem fertile. Some of the hills are green, and cultivated almost to the top. Mt. Etna seemed to be smoking a bit in the distance. Such a pretty sunset near Mt. Etna. Beautiful moonlight nights now. Usually a breeze, although the weather is hot.

**July 23.**—The island of Crete was passed this morning. We were perhaps 20 miles from it. The winds do blow softly here.

**July 25.**—Port Said early this morning. Mrs. Peterson and I took a walk on shore, and went to the Post Office and some shops.

**July 26.**—Last night we were in the Suez Canal. We had electric search lights, and pilot and boatmen from Port Said. Canal 50 miles long, and about 24 hours required to pass through it. We had to tie up 5 times to let steamers pass us. We reached Suez at 7 A.M. Now we are in the Red Sea. The hills along the coast look bleak. Heat trying, but not unbearable. Delicious Syrian Grapes and figs to eat since we left Port Said.

**July 30.**—Sunday. A nice breeze this morning. It seems selfish for us to have so much room, and the 2nd. Class passengers are so crowded and uncomfortable. If I could have come on a "P. & O." Steamer, I would have come 2nd. class.

**July 31.**—Aden was reached at 6 A.M. The whole day was spent in discharging cargo. This is such a barren looking place, almost no vegetation. Our Steward brought some good Zanzibar oranges, which we shall enjoy.

**August 2.**—We are getting into the “monsoon,” and our Steamer does roll.

**August 3.**—Still rolling, I was a bit seasick for a short time. The tin ware, buckets &c., made a great racket, very little crockery broken.

**August 4.**—Calm again, and all are glad.

**August 8.**—Tuesday. Colombo, Ceylon. After breakfast I went on shore in a “catamarand” (boat.) At the office on shore I found a Post Card from Nowgong. Was so delighted to hear Pitt is well.

**August 11.**—One month to-day since we left London.

**August 12.**—We reached Madras. We have more passengers now. At 4 P.M. I went on shore and had a pleasant drive. On returning to the ship I met Dr. D. Downie and wife and daughter. They came to select a cabin for some ladies. In the evening Dr. J. E. Clough came on board, as he wants to go to Calcutta for a little change and rest. Have received this telegram from Pitt—“All well here, and joyfully anticipating your coming.” It was such a sweet surprise to get this message from Nowgong. Have had many pleasant experiences on this voyage. Surely our Father has answered prayer, and cared for me most tenderly. Am feeling so well and happy.

Had a good visit with Dr. Clough this eve. He has such faith, and has done such a grand work for the Telugus of Madras Presidency.

**August 17.**—My voyage is ended. We reached Calcutta Jetties at noon to-day. Mr. Sykes, our Calcutta Agent, met me, and gave me good letters from Pitt and others. Did a little shopping and at 9-30 P.M. took the train for Goalundo.



**August 18.**—Reached Goalundo at 7 A.M. Went on the River steamer at once. Steamers on the Brahmaputra river are faster now, than last October.

**August 20.**—Sunday. Reached Gauhati at 3 P.M. Mr. Boggs met me. Found all fairly well on the Mission compound in Gauhati. Mrs. Boggs entertained me in their nice, new house. Mr. Burdette's house is not yet finished. Attended Assamese meeting, and did enjoy it.

**August 21.**—Monday. Took train at 8 A.M. for Chapar Mukh (15 miles from Nowgong). Reached Chapar Mukh at noon, and there stood dear Pitt ready to welcome me. We are so happy and thankful to be together again, after 10 months and one week. Pitt seems well. We rode two miles on an Elephant, over some bad, muddy road. Then 8 miles in a covered Bullock cart, and ended with 5 miles in Dr. McNaught's buggy. Reached Nowgong at 6-30 P.M. Miss Lolie Daniels came over at once to give me a welcome. Then came our Dinner, and I felt as if I had not been away at all. So nice to be at home again. Pitt has made the house so good. The walls are better than before the great earthquake, all so nicely plastered and whitewashed. New matting on the floor in three rooms, pictures hung, and furniture and all arranged so nicely. Servants are glad to see me.

**August 23.**—Have been to call at the Christian houses. All are so pleased to see me back, and tell me I look so well.

**August 24.**—Every time I go to walk I meet old acquaintances. All seem so glad to see me. May our Father make me useful in His vineyard.

**September 1.**—Nice letters from U.S.A. which tell of Brother Alvah's wedding. Clara was one of the

bridesmaids. After the wedding Mother and Clara visited Sister Mame McKenna.

**September 3.**—Sunday. Pitt is so fond of children. Every Sunday P.M. he has the children of the Christians come to our house for a good sing, and a little prayer meeting. Some of these children are inquiring the way of life. The children feel free to ask questions, and some of them have learned to pray in these meetings.

**September 8.**—One year ago to-day Mr. A. J. Parker and Miss Alberta Sumner were married in Nowgong. A couple of months ago they were transferred to Dibrugarh, to look after Mr. Paul's work, while he goes on furlough to U.S.A. We are so sorry to lose our Nowgong workers. Miss Daniels is still here. She comes to us for Breakfast and Dinner while she is alone in her house. Mrs. Carvell will soon come in to stay with her this winter, while Mr. Carvell goes touring in the Mikir Hills. Brother Penn, Charlotte and Carey keep fairly well. To-morrow will be Carey's 7th. birthday. I find my Assamese is all coming back to me. Feel nicely settled now, and we look forward to a good winter's work.

**September 19.**—Mr. and Mrs. Carvell came to-day. Miss Daniels will enjoy having Mrs. Carvell's company.

**September 26.**—The little paper *Assam Burma News* came to-day, and has a notice of the death of Rev. W. I. Price of Burma. Of our party of 15 Missionaries, who sailed together from New York on October 11th., 1879. Mr. Price's is the 4th. death. The others are Rev. B. J. Mix, Rev. F. E. Morgan and Mrs. E. A. Stevens. We are thankful for health and strength to labor in Assam. Pitt always sets me such a patient, loving example, I ought to be better than I am.

**October 1.**—This has been a full and blessed sabbath. Sunday School at 7 A.M. Baptism at 8-30 A.M. in the river. Two school girls and one boy. It was an impressive service. Pitt explained in Assamese the meaning of baptism, Bapuram prayed, and we sang. Several Babus (native gentlemen) stood quietly and listened. Also several children about, besides the Christians. At 11 A.M. preaching service. Pitt took as his text James i. 12. I hope the sermon was as helpful to others as it was to me. After the sermon 30 persons partook of the Lord's Supper. Bapuram usually conducts the 11 A.M. service.

**October 11.**—The 20th. Anniversary of our sailing from New York city. We are so thankful to be here, and pray God to strengthen us for His work.

**October 14.**—Darjeeling has been suffering from landslides. The rain was very heavy (15 inches in one night), and it washed down portions of some of the hills. Several houses were greatly injured. Four school children, of the Methodist Girls' School, were killed by the falling timbers in one house. Five Lee children were carried down the hill inside the house, and were all killed except one. This one was rescued, but lived only a few days. We read of great damage done to Tea gardens in the vicinity of Darjeeling, and great loss of life among the natives.

**October 15.**—The Annual Durga Puja Festival is just over. Two big images of Durga were sacrificed to, for 4 days. Many a Goat lost its head. Only the heads and blood were placed before the images. Last eve. the images were thrown into the river. The Hindus think they have gained the favor of the goddess by their offerings. Our Christian men were out distributing Christian literature and preaching.

**October 30.**—Miss Lolie Daniels has passed her 2nd. Examination in Assamese. She obtained 86 per cent, out of a possible 100. We congratulate her on being so thorough in her study, and having done so well in her Examination.

**November 3.**—Pitt is starting out in camp this P.M. He will spend Sunday at Balijuri, and work on to Udmari for the next Sunday.

**November 21.**—Pitt returned from camp, and reports 14 baptisms at Balijuri and Udmari. We are having a visit from Mrs. Parker of Dibrugarh. Alberta and Lolie are so happy to be together.

**November 24.**—Mr. Moore and two native helpers are starting in camp. They will visit the weekly markets, and tell out the glad message of salvation.

**December 6.**—Mrs. Carvell is staying with me for one week, while Miss Daniels and Mrs. Parker are in camp at Purni Gudam.

**December 9.**—The camp party, Mr. Moore and two helpers, have returned and report good listeners. They sold 100 scripture portions and Tracts, and gave away many leaflets in the 8 weekly markets visited. It is a joy to tell these people of God's love and power to save. Our new Missionaries, Dr. and Mrs. G. G. Crozier have reached Tura. Miss Stella H. Mason and Miss Ella C. Bond have returned.

**December 25.**—My first thoughts this morning were to wish Pitt and Clara were here, so I could wish them a "Merry Christmas." Pitt is away in camp, telling of Jesus. May we live near our Master, and grow more like Him. Last Christmas I was with mother and Clara in the old home at Sand Lake, N.Y. Have asked our Father to make them very happy there to-day.

Our Nowgong Christians held a Christmas Service at noon. Their feast was out-of-doors as usual. In the evening we sang Christmas hymns.

I suppose it was Twenty years yesterday since we first stepped on Assam soil. Keeping this journal all these years has often afforded me recreation and pleasure. If it will serve to interest any in Mission work in this corner of God's vineyard, and bring honor to His name, I shall feel repaid. Adieu.

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