

like, it is true; but they have a substratum of character, which, if they embrace Christianity, will make them worthy, manly Christians."⁴

The entrance into the Naga hills was in many respects different from that of the Garos. The greatest difficulty which the missionaries had to face was perhaps over-cautiousness on the part of the government officers, as they were opposed to the missionaries' "going into the territories of these independent tribes." The Nagas were not, as yet, under complete government administration, and the officers feared that any intrusion by white people into the hills might cause disruption and tribal war. Clark wrote: "If anything serious should befall me, occasion might be taken to forbid all missionaries going into the hills about Upper Assam." In regard to Dr. Clark's entrance among the Aos, the Rev. W. E. Witter wrote that Dr. Clark entered the Ao land in spite of "the bitter opposition of government officials" and the reluctant consent of the Executive Committee at home.

From 1871 to 1876, Godhula continued to go back and forth between Sibsagar and the Naga hills, and during this period a number of Aos accepted Christianity as their religion and were baptized. As soon as Mr. Clark could conveniently leave the printing press and the Assamese work in Sibsagar to the care of Mr. Gurney, he left for the hills, hence, on the second of March, 1876, Mr. Clark was found trudging along the jungle paths leading toward the Haimung village in the Naga Hills. He was alone save for the servants who were with him. Mrs. Clark was in America on furlough at the time. He wrote concerning this experience: "I left on the first of March expecting to see no more white faces for months and bidding good-bye

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to nearly every earthly comfort, — a leap out of the world, and a plunge into barbarism."⁵ He remained in this village until the following October, when he "went with the first company of Nagas to establish a new village at Molung."⁶ The year following, Mrs. Clark joined him and this became the center from which the Ao missionary work was done for many years.

Mrs. Clark, although not in very robust health, maintained a school for girls while Mr. Clark set his hand to the task of producing literature for the tribe. During the first nine years among the Nagas, he wrote, besides the *Dictionary*, a *Primer*, a *Catechism*, a *Life of Joseph*, a book of about 116 pages, a *Hymn Book*, and translated the Gospels of Matthew and John.

In 1885, Dr. Clark was re-inforced by the coming of Dr. W. S. Rivenburg and wife; and the following year he left Assam for America for his first furlough after having spent seventeen years in the province, nine of which he had spent among the Nagas. In this time he had seen the Christian community grow from nothing to seventy-nine members, and a group of boys and girls eager to learn more of the Christian religion. Most of all, the hostility of the natives had turned into friendship, for they had in this time learned to love and revere him.

Village after village surrendered to Christ. The missionary staff was increased and the work prospered. In 1894, it was deemed advisable to give up Molung as a center and move farther into the hills. From that time greater effort was laid on organized methods of evangelism, both through the schools and in preaching. A station school, serving partly as a training school, supplied teachers for the village schools. The

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