

compound with a bungalow was purchased and Dibrugarh became another mission station for the North Lakhimpur district south of the Brahmaputra river.

That same year Mr. Swanson, having seen the possibility of developing the work in Golaghat, decided to make Golaghat his headquarters. A compound was procured, and since Mr. Paul had vacated the mission bungalow at Pathalibam, Swanson wrote that "it was decided by the brethren Firth, Paul and myself that this bungalow should be taken down and transferred to Golaghat and re-erected there." As a result of this decision, the bungalow was dismantled and the usable materials placed on a raft and floated down the Subansiri river and then down the Brahmaputra and again towed up the Dhansiri river to Golaghat where the bungalow was built on the present site and where it stood until 1928, when it was finally torn down and replaced by a new one.

The purpose of the mission at this time was entirely changed from that of the early days. As one looks over the field he discovers that the emphasis was placed not on the Assamese, but rather on the immigrants who dwelt in the tea gardens. Even the enthusiasm for the hill tribes was, for a time, diverted. Once again Assam became the means to an end. The highways and village paths of the plains were traveled by the messengers of God to win those people who were sojourners there. The number of stations had grown from the original three —Sibsagar, Nowgong, and Gauhati— to twelve. Dibrugarh, North Lakhimpur, Goalpara and Golaghat had been established, making seven stations on the plains; and Molung, Kohima, Ukhrul among the Nagas, Tika in the Mikir hills, and Tura among the Garos, making five in the hills. Jorhat, the present educational

center, was organized soon after. It would not be fair to say that the change of plans during these hundred years impeded progress; if anything, it increased the usefulness of the mission. If there is a regret, it is because so few leaders have been raised up. This is largely due to the work having been done mostly among a class of people without a social background, and among a people who are themselves foreigners. One must also understand that while the hills people have gained respect, their social standing in the eyes of the better class Assamese, at least, is still considered inferior; and their leadership is hardly accepted.

In spite of the fact that the period just reviewed could be characterized as the Period of the Judges, when every man did that which seemed right in his own eyes, it was nevertheless a period of progress. The American Baptist Mission established stations in every district on the plains and ministered to the various needs of the people. With the educational center at Jorhat, academic training second to none has been offered the Christians who are able and willing to avail themselves of it. Hospitals and dispensaries which have attracted the attention of India's highest official are controlled and maintained by the Baptists. With a constituency of over 88,000 and with mission centers at thirteen strategic points and with Indian leaders coming to the fore, the future for Christianity in Assam is more hopeful than ever. The paths that have been blazed and the virgin soil that has been tilled will yet bring forth fruit worthy of the efforts put forth.