

on with the government advance in those days of turbulence in the Angami tribe, when government officers had been treacherously killed. . . . King made considerable headway with the language and published something by way of a beginning. No trace of it can be found, however. On the whole, that initial missionary effort, — though in some way unknown to us, it may have served as a foundation for the work that followed — seems to have left no permanent impression in the consciousness or memory of the people."<sup>10</sup>

When Mr. King went to Kohima, he took an Assamese teacher, Punaram, with him as an associate. A station school was soon under way, but since neither Mr. King nor Punaram could speak Angami, and since there were no Angami books, the school was conducted in Assamese. Later the teaching force was augmented by the coming of Henry Goldsmith and Sarby, both Assamese men from Nowgong. In spite of the handicap of having to use Assamese the school grew; and the station school here, as well as in all other mission centers, became a great evangelizing agency. Students from the various tribes attended so that Dr. Rivenburg reported a number of years later that "in the school we have pupils from the Sema, eastern Angami, Kegamia, Kecha Naga, and Kuki tribes besides our Angamis."<sup>11</sup>

In 1883, Mr. and Mrs. King, with four Assamese Christians, organized themselves into the Kohima Baptist Church; and in July, that same year, the wife of an Assamese was baptized, and in 1885 the first Angami was baptized. Two years later, Dr. Rivenburg reported that the church had seven members.

Illness in the family finally drove the Kings to the home land, and in February, 1887, Dr. and Mrs. Rivenburg, who had come to Assam the previous year and had spent a year at Molung among the Aos, were designated to Kohima. Dr. Rivenburg continued his

work among the Angamis until 1922 when he retired from active service. In that time he succeeded in establishing a Christian community, producing a literature, and maintaining schools that were of such quality that the government saw fit to honor him before his retirement with a *Kiser-i-Hind* medal. The development and progress of the work under Mr. Tanquist and Mr. Supplee belongs to another chapter. Suffice it to say that the most skeptical is impressed as he worships with the Angami Nagas on a Sunday morning in Kohima.

Again, the influence of the intrepid and self-sacrificing work of Dr. Clark was evident, and again his prayers and his zeal were rewarded by the coming of a missionary family, Mr. W. E. Witter and his wife. This young missionary couple was designated to Sibsagar, but it soon became evident that the Sibsagar climate was too taxing for them. It was then suggested that they move to Wokha, a station located 4,700 feet above sea level and in the midst of the Lhotas, one of the most needy tribes of the Nagas. The Lhotas were at this time none too friendly toward the white man, for, some time before the Witters arrived at Wokha, the English officer, Captain Butler, was killed.

Mr. Witter describes his transfer to Wokha in the following words:

"Brother Clark, however, believing that God by unmistakable providence was calling upon us to enter this new field, and that there should be no delay in hastening to these people with the gospel, after taking a few rapid, nervous paces across the drawing room of his rude Naga house at Molung, suddenly turned to Mr. Moore and Mr. Witter who had sought for a brief visit his mountain eyrie, and said, 'If the Witters will occupy Wokha at once, I will give the Missionary Union a special gift of Rs. 500 to cover the expense of their transfer, and I feel thoroughly convinced