

doubtedly came under the influence of the missionaries and the Christian workers in Sibsagar. In 1851, the Rev. S. W. Whiting, then the missionary in charge of the work at Sibsagar, baptized a Naga from Morangkong village of the Ao tribe. This man evidently lived at Sibsagar, became connected with the church there, and remained as a member for two or three years. In the course of events, he returned to the hills to get himself a wife, but while he was there an attack was made upon his village and he was killed. If he were able to do any teaching in the short time he was visiting the village of his youth, his instructions made no lasting impression.¹

Mr. Dauble had also become interested in the hill tribes, and Mr. Bronson spoke of him as a prospective missionary among the Nagas. It was even thought that Nowgong would be a station from which to work. Bronson wrote:

"From Nowgong, as a first stopping place, a missionary could work his way into the Naga hills. Step by step the future would open before him."²

Evidently the Christianization of the Nagas weighed heavily upon Bronson because he complained, saying, "When I look at all those fields, I wish that I might be young again; but here I am, only able to write and tell these things." None of the plans to reach the Nagas from Nowgong materialized.

Soon after the Rev. E. W. Clark had arrived in Assam he became interested in the Aos. He was, in fact, from the very first strongly drawn to them. In 1871, in referring to the hills people, he wrote:

"I am assured that, for some ten or twelve years past, there has been very little proclamation of the gospel to the heathen in this part of Assam, by a missionary. Tribe upon

tribe of Nagas are accessible to the gospel. It is certainly painful for us at Sibsagar to be unable to lift our eyes without seeing these hills and thinking of the men on them who have no knowledge of Christ."³

His interest in the Ao tribe finally became so strong that he induced one of his Assamese workers, Godhula, to acquire the vernacular of the Nagas who were at that time living at Sibsagar. Godhula consequently spent most of that rainy season with a teacher and in October, the same year, he took him with him and went to Dick Haimund village in the Naga hills. During this first journey Godhula remained for only a short time. Upon his return to Sibsagar, he reported a very friendly reception. He made several trips during that cold season, and in April, 1872, he, with his wife, left Sibsagar for this Naga village.

His labors during the following summer were not in vain. When he returned to Sibsagar the following November, he brought with him nine Nagas who had declared their desire to become Christians. Following examination of their Christian faith and experience, they were baptized and received into the fellowship of the church at Sibsagar. Those Ao men did not remain on the plains, but soon returned to their village where they immediately began Christian services and constructed a chapel. The following month, December, Mr. Clark and Godhula went to this same village and found that fifteen more men were ready to be baptized.

The work among the Nagas seemed as promising as that among the Garos, and Clark was eager to enter the field. He had great confidence and faith in the people; which is evident from a letter written at that time in which he said: "The Nagas are wild and war-