

themselves. The missionaries felt that the churches were the chief agency in advancing the kingdom of Christ, and their duty was to educate these churches to independent action, both in management and in the development of evangelistic work among the non-Christians. The missionaries did little toward developing methods, but aided to develop the working spirit, leaving the churches to invent for themselves methods of management both financial and disciplinary.¹⁰ There have been periods when the new churches of the Garo hills have gone through periods of severe trial, and there have been times when they have been involved in problems concerning discipline that have not always been conducive to spiritual growth. The problems of intoxicating liquor, immorality, land disputes, and court cases have occupied altogether too much of their time. Certainly not all of their actions have been commendable. Their program in Christian development, nevertheless, is worthy of note. Their Christian accomplishments regarding self-support and self-management rank high when compared with any other group of churches on the foreign field. The constant growth of the Christian community is indicative of that. In 1905 the church membership had grown to 4,340 and 7,326 people had been baptized. They had no less than 109 village schools with 2,221 pupils. Thirty years later this number had been more than doubled. It was reported in 1934 that there were 17,151 church members and 352 organized churches, all of which were entirely self-supporting.¹¹ These figures indicate to some extent the growth of the churches among the Garos and their present status.

The development of education has gone hand in hand with that of the church. From the very begin-

ning the Garos decided to be taught. The non-Christians were so anxious in fact that they built their own school-houses hoping thereby to get teachers. It was not a problem, therefore, of getting students, but rather of securing teachers of the right kind to fill the positions. The government handed over the entire school program with its grant-in-aid; and while that may appear to have been a great opportunity for evangelizing the people, it also presented a number of obstacles which were difficult to overcome. The government divided the district into four sections or *mauzas*, placing over each a *Mauzidar*.^{*} These *mauzidars*, with the exception of one, were non-Christians and were in a real sense a hindrance. Thus the missionary had to supervise not merely the Christian teachers but also the non-Christians.

Soon after the Jubilee in 1886, a new arrangement was effected so that the Hindu-Mohammedan schools of the plains section came under the immediate care of the government, and the Garo schools under the management of the mission. That relieved the missionaries of the unpleasant task of superintending schools taught by heathen teachers. That also made the village schools strong agencies for the gospel. This is proved by the fact that in 1909 the missionaries reported an estimate of two hundred converts, two-thirds of which had come through the Christian schools.¹² Dr. Phillips wrote:

"Our school work has been an efficient agency in evangelization. While, save in exceptional cases, we pay our teachers for the work they do in the school-room, we expect them as Christian men to use their opportunities to preach

* A person appointed by the government to have oversight of a given district and to report all political and social conditions.