

that such an act will meet with the hearty consent of the brethren at Boston."¹²

Mr. Moore remained in Sibsagar to help the Witters pack and get started up the hill. On March 31, 1885, "the dear, first home with its pleasant memories of work among the Assamese was reluctantly left behind."¹³

April 7, Mr. King came from Kohima to the Wokha tea estate at the foot of the hills to help Mr. and Mrs. Witter on their long and tedious journey to Wokha. On April 9, they reached their new abode among the mountains. The rest house at Wokha had been placed at their disposal by the Deputy Commissioner; and this served as their home for a considerable time.

The missionaries immediately set to work acquiring the language; and Mr. Witter produced in a comparatively short time *The Outline Grammar*, which for many years was the only attempt to reduce the language to writing and which constituted for a long time the sum total of Lhota literature. Unfortunately, Mr. and Mrs. Witter were, because of ill health, compelled to leave, and with their departure all organized effort to evangelize the Lhotas ceased. Since that day no missionary has attempted to live among them, but the work of Christianization has been carried on spasmodically from various stations — Impur, Kohima, and Furkating.

It was only for a short time in recent years that Mr. Longwell was designated to become a full time missionary to the Lhota Nagas and to be stationed at Furkating, a place on the plains deemed to be a terminal for the Lhotas. Other duties, however, soon made his primary task secondary, and the Lhotas had to be satisfied with such time as the missionary was able to give. Later Mr. Longwell was transferred to Gauhati, and the Furkating station was abandoned as a Lhota center.

In 1931 and 1932, Mr. Anderson, although living at Kohima, made an attempt to re-establish the station at Wokha. A small rest house was erected where the missionary could remain for prolonged periods, and the Lhotas themselves built a school house where a large number of Lhota boys came for training. This school is entirely in charge of Lhota leaders and little supervision is given to it by the missionary.

The introduction of Christianity among the rest of the Naga tribes is of comparatively recent date. Suffice it to say that the growth of the Christian community among some of these tribes has been phenomenal and has in fact been one of the most outstanding revivals ever recorded. The Sema Nagas are particularly worthy of note. Without the work of a missionary or the preaching of a native evangelist, people became Christians and organized themselves into churches. Without proper guidance it was but natural that much of their pagan superstition should be incorporated into these early churches. It has been reported in one village the illness of a certain woman was the deciding element whether the villagers should become Christians or not. The woman had been sick for some time and all methods of healing had been exhausted, when it was decided to try prayer to the Christians' God. It was agreed that if she became well, they would all become Christians and if she died they would remain in their former state. The woman recovered; and in consequence, and in accordance with the former pledge, they accepted Christianity as the true religion.

It is easily understood that people becoming Christians in such conditions and without any previous teaching whatsoever were in dire need of a guiding