

to those who teach them, but, on the contrary, are ready to take anything which they can obtain from others."

This is only natural, because of necessity at first every thing was done for the converts and little demanded of them. The lesson must yet be learnt, and there are signs of a beginning. The people do help to support their clergy. In one pastorate the people themselves have lately subscribed a large proportion of the sum necessary for repairing village chapels. In Takra over Rs. 200 were raised in the village towards building their church. Two Native Church Extension Societies have been started, at Ranchi and Maranghadi, but they seem to be in a state of suspended animation.

Last year the total of native church offerings amounted to Rs. 1,997.

Since the tea industry was started in Assam, some forty or fifty years ago, there has always been a demand for laborers from Chhota Nagpur. The natives of this district are able to stand the climate of Assam better than people from other parts of India. So it happens that there is a constant flow of population from here to the tea districts. There must be thousands of Mundas and Oraons in the Assam valley, from Gauhati right up to Dibrugarh.

Many Christian families have joined the emigrants and settled in Assam, and thus formed a peculiar bond of union between the Chhota Nagpur Church and scattered Christian communities among the tea gardens. The Church has tried to follow up these emigrants, to provide them with the means of grace and prevent their lapse into heathenism.

There are at present two centres of this work: *Solabari* in Tezpur, and *Attabari* in Dibrugarh.

At *Solabari* a catechist, Prabhudayal, has been working for the last fifteen years. Laborers who have served the term of years for which they contracted have settled in large numbers about the district. Rich soil, abundant crops, and the government as landlord, all these form strong inducements to people to settle. Such settlements where the people are their own masters form the most satisfactory field for work. Catechists like Prabhudayal hold Sunday services, and visit the various settlements of colonists, and also the laborers on various tea estates.

The S.P.G. missionary in Tezpur, the Rev. S. Endle, supervises Prabhudayal's work. There are about 150 Christians settled in *Solabari* itself.

At *Attabari* similar work is carried on. Here some 500 Christians are settled. The Rev. M. E. Rainsford, of the S.P.G., supervises the work. There is also a pastor, the Rev. P. Sarwan, who is doing good work. He is the first Chhota Nagpuri clergyman settled in

Assam, and studied in the divinity class at Ranchi, where he was also ordained deacon and priest. There are also school-masters from Chhota Nagpur working here. The missionary and pastor visit many settlements, such as Moriani, Jorhat, Sibsagar, Lakhimpur, etc. There are Baptist Missions working at Nowgong, Sibsagar, etc., and a good many Assamese and Chhota Nagpuris belong to their congregations.

The attitude of *planters* is on the whole favorable to mission work, and in some cases they actively assist in the work of the Church, and encourage the establishment of schools and chapels on their estates. It is to the interest of planters to treat their laborers kindly, and on the whole they certainly do so. A free-laborer settled on the garden is of permanent value to the estate, and if he is enticed away to another garden there is a corresponding loss. So that naturally planters are prepared to do a good deal to render the lot of their laborers and colonists as pleasant as possible.

This emigration movement has its drawbacks. Wives desert husbands, or husbands desert wives and families and go off to Assam under feigned names. All this leads to sin and confusion; but things are better now in this respect than they were twenty years ago. The work in Assam is one capable of great extension, and full of opportunities for drawing people to Christ and to His kingdom, especially from amongst the laborers and colonists who have emigrated from Chhota Nagpur.

Of the general character of native Christians, it is difficult to speak. What sweeping assertion will include truthfully nearly fourteen thousand people? They are much as the Church has ever been, full of good and evil, from the days of St. Paul and St. John to the present.

In this connection we ought not to omit the clergy, who are, as we have already pointed out, of the people. It is a matter for great thankfulness that by God's grace we have had the assistance of such excellent men. They have not the energy and method that characterize so many European parish priests; but one may truthfully say that they are on the whole an earnest, God-fearing set of men, and have labored faithfully amidst many difficulties and hardships to keep the charge committed to them: much good result that may be manifest is due to their work. The Rev. W. H. Bray wrote of them in 1875: "Their simplicity and unsophisticated manners were characteristic. What the Society has long been trying to do in Bengal, but has so largely failed in doing—to raise up native pastors who shall retain their original simple manner of living—has been done to perfection in Chhota Nagpur." These words may seem over-appreciative, but they