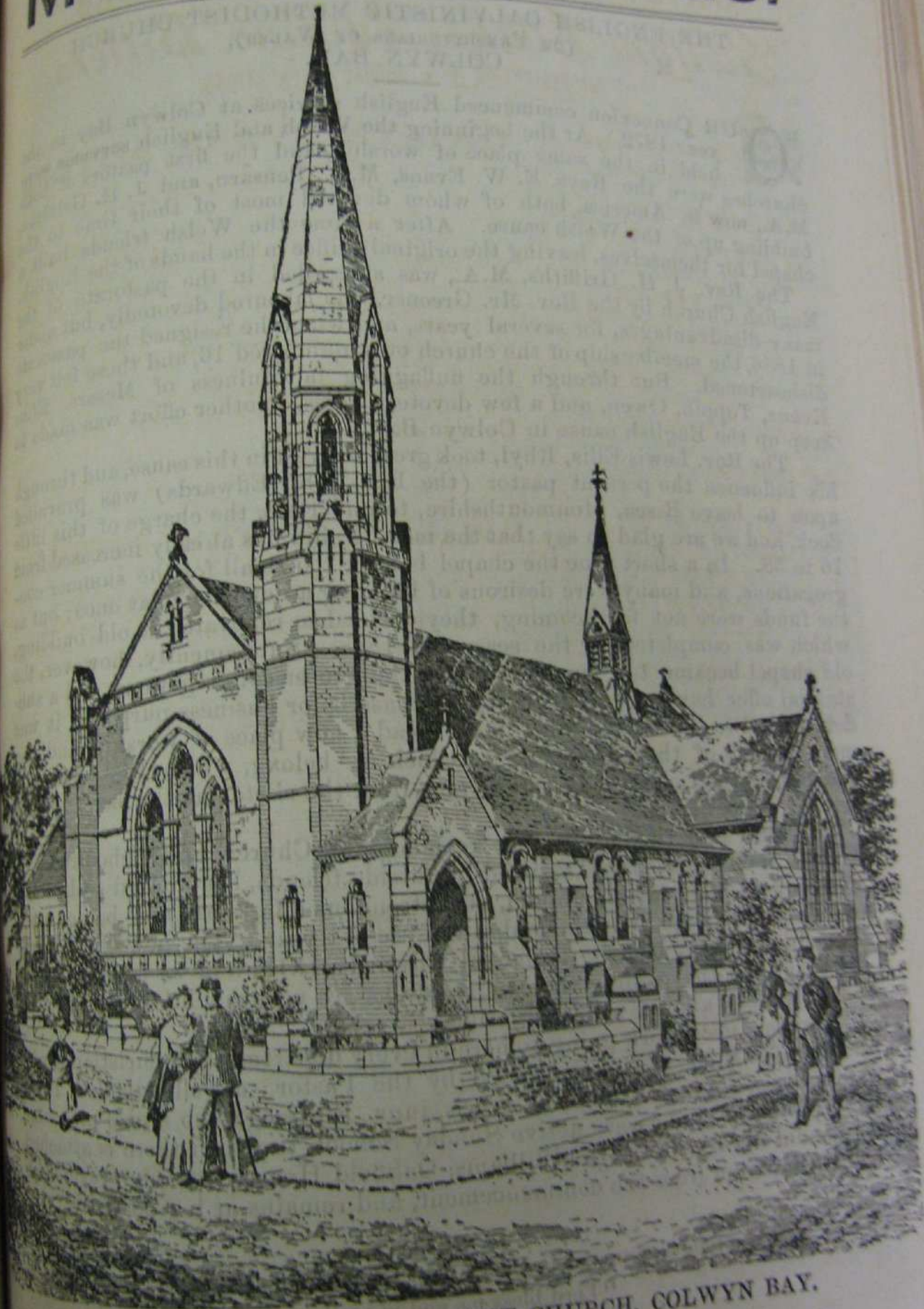


# THE MONTHLY TIDINGS.



ENGLISH CALVINISTIC METHODIST CHURCH, COLWYN BAY.  
AUGUST, 1891.

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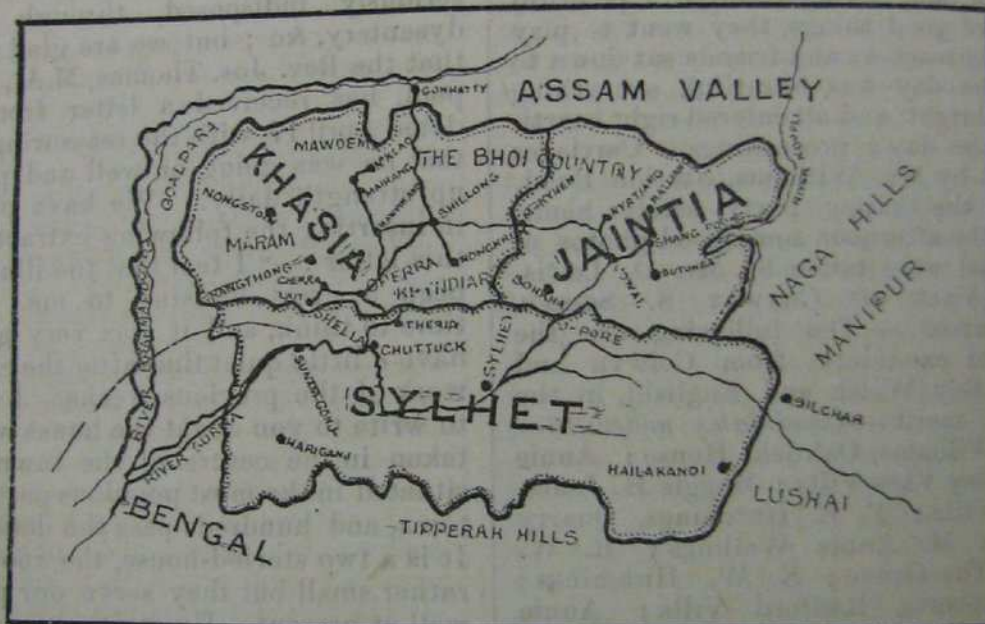
addresses, but this is not so easy. Gour Babu's son, who—by the way—has passed his entrance examination, and will soon be leaving us for Calcutta to study for his degree—has been of great help. Our Evangelist, Miss Dass (Miss Shusshila Dass) always speaks well, but she is so busy, between Zenana and schoolwork, that she has but little time for preparation. Hitherto, we have done very well. I find it rather hard, for it takes more time to prepare addresses in Bengali than in English. I shall try to get a small room in another crowded district by and by. I believe this will be, under the Lord's blessing, a successful way of making known the Gospel to the people.

Daniel, our Evangelist, I think, will make a useful man in time; he likes the work and takes interest in it; but needs

looking after, and roused up sometimes. It would not be well for him just yet to be far away from the Missionary's eye. He is now working well with classes and Meetings at Duldely, and I hope he will be blessed.

I cannot end this letter without referring to a sad trouble which Miss Shusshila Dass has passed through lately. In the recent Manipuri insurrection, the young man to whom she was engaged, and to whom she was to have been married shortly, was taken prisoner with his Superintendent, and both were beheaded by the Manipuris. It was a sad blow to her, but she has stood it as a Christian, going on with her work, and throwing her burden on the Lord. With very kind regards,

Yours very sincerely,  
JNO. PENGWERN JONES.



FROM A PHOTO BY DR. A. D. HUGHES, JIWAI.

## A VISIT TO THE LUSHAI HILLS.

BY THE REV. W. WILLIAMS, SHELLA.

*Translated from the "Goleud."*

[At a meeting of the Missionaries held in connection with the Presbytery at Shella February 16th, the following resolution was passed. "At Mr. Williams' request we agree to his absence from his Missionary Station for six weeks, in order to visit Lushai. We understand that Mr. Williams pays his own travelling expenses, but that he purposes reporting to the Home Executive as to its suitability as a mission field." The Lushai Hills are to the south of Manipur, which has now become notorious as a scene of terrible carnage.]

I have for several months felt a strange desire to see Lushai. I wrote for information to Major Maxwell of Cachar. Cachar is the door to Lushai, from the direction of Assam. I received from him a most encouraging reply, promising to make all necessary arrangements for me. It is no easy matter for an ordinary person to itinerate through a country like Lushai. There has been a war there of late, and the least rumours of a war strike terror in the people, and raise the price of attendants and means of transit, &c. It is a difficult thing to secure Coolies to carry provisions &c.

I started from Shella on the 18th of February for Sylhet, with Mr. Pengwern Jones, Misses Williams, and Brownlow,

who were returning from Cachar. Miss Brownlow is the first of our first mission to the Lushai. I spent Sunday in the morning in the chapel. In the evening I gave a singular meeting in the open place in the camp. It had just been taken. Aiken, sub-editor, who takes missions, and I met me, in Lushai. In the sermon, delivered in the name of Khasia Plains, who was Lushai. He is and of missions.

After making for the journey boats for Cachar in the boats nights. In the ashore several the people dwelt the banks of the in Hindoostani company from Khasinath, in understood one. We circulated which the people.

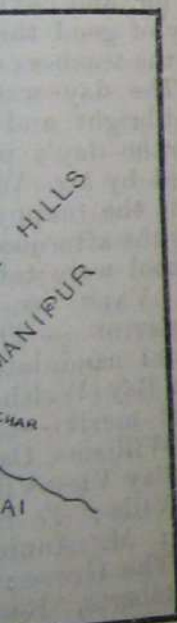
Having reached (called Silchar) well, and spent Sermons were place, and the man asked us Arrangements copy of the News said, "My wife is void, but it I please, and it whereto I sent.

On Monday of Lushai; the had been sent on horseback for the Jhalnacharra, and On the way we whom we found nacharra, and Changal in boats and pushed up but the bed of the coeds that we found.

Early on Wednesday we reached Changal in boats and pushed up but the bed of the coeds that we found.

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Shella on the 18th of  
st, with Mr. Pengwern  
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who were returning home from the Presby-  
tery. Miss Brownlow is the grand-daughter  
of our first missionary, the late Rev.  
Thos. Jones. She had accompanied Miss  
Williams to the Presbytery, being full of a  
missionary spirit, and anxious to devote her  
life to the Lord's service. She is able to  
speak the Khassi & Hindoostani languages,  
and has a fair knowledge of Bengali also.

I spent Sunday the 22nd in Sylhet, and  
in the morning preached in the mission  
chapel. In the afternoon we held an in-  
augural meeting in the Welcome Hall, a  
place in the centre of the town which has  
just been taken to hold services. An ex-  
cellent address was given on Moses by Mr.  
Aitken, sub-editor of the Calcutta English-  
man, who takes a great interest in our  
missions, and who had come to Sylhet to  
meet me, intending to accompany me to  
Lushai. In the evening we had a Bengali  
sermon, delivered by a young man of the  
name of Khasinath, a native of the Assam  
Plains, who was also going with us to  
Lushai. He is a young man full of promise  
and of missionary zeal.

After making all necessary arrangements  
for the journey, on Monday, we started in  
boats for Cachar at 10.30 p.m. We were  
in the boats for three days and three  
nights. In the course of the days we went  
ashore several times to speak and preach to  
the people dwelling in the villages near  
the banks of the river. Mr. Aitken spoke  
in Hindoostani, U Khassia, another of our  
company from Shella, in Manipuri, and  
Khasinath, in Bengali, and all the people  
understood one or other of these languages.  
We circulated hundreds of Bengali tracts,  
which the people received gladly.

Having reached Cachar (the town is  
called Silchar) we stayed with Major Max-  
well, and spent Sunday, March 1st, there.  
Sermons were preached in the Market-  
place, and tracts distributed. One young  
man asked us for a copy of the Gospels.  
Arrangements were made to procure him a  
copy of the New Testament, and God has  
said, "My word shall not return unto  
me void, but it shall accomplish that which  
I please, and it shall prosper in the thing  
whereto I sent it."

On Monday we started in the direction  
of Lushai; the baggage, carried by oxen,  
had been sent on before. We travelled on  
horseback for three days until we reached  
Jhalnacharra, the frontier Police Station.  
On the way we met with the Tea Planters,  
whom we found very hospitable.

Early on Wednesday we reached Jhal-  
nacharra, and from there we made for  
Changsil in boats. We started at 6 p.m.  
and pushed up the river as far as we could,  
but the bed of the river was so full of strong  
reefs that we failed to make much progress

that night. We made a move again early  
next morning, and by ten o'clock came  
upon wild-rushing rapids. We were com-  
pelled to remove all the contents of the  
boats before we could venture to shoot  
through them.

Not far from this place a Mahometan  
Monk (Fakir) lived in complete isolation,  
near the river, surrounded by a wild desert.  
He lives on the charity of his fellow be-  
lievers who journey back and fore between  
Changsil and Jhalnacherra, they supply him  
with a little rice, salt, fish, &c., and he gives  
them his blessing. People of this sort ex-  
ercise a wonderful influence upon Maho-  
metans and Hindoos. They are "Men of  
God" in their estimation, and they pay  
them great reverence.

Soon we ourselves were isolated from all  
signs of civilisation. Bamboo jungle of the  
worst description abounded on both sides  
of the river, unknown birds of every kind  
were round about and making noises of a  
non-descript character, singing, chirrup-  
ping, whistling, screeching, semi-groaning,  
&c., &c. There was one bird with a most  
peculiar voice, and it reminded me strongly  
of the American "Whip poor Will." But  
instead of saying "Whip poor Will," it  
continually asked us, "Where you go?"  
"Where you go?" The following is a part  
of Mr. Aitken's description of the district  
which appeared in the Calcutta *Englishman*.

"If I had Stanley's pen I could match  
'Darkest Africa' with the forests of these  
Lushai Hills, here the dense foliage of  
towering trees, the interminable bamboo  
jungle, and the tangled brake and thicket  
make an impenetrable shade—

'Where things that own not man's  
dominion dwelt; and mortal foot hath ne'er  
or rarely been.'

"The Lushais are upon the hill-tops.  
Down in the lower ranges solitude reigns.  
All day long, but chiefly in the cool of the  
morning, the woods ring with the call of  
countless birds which neither naturalist nor  
feather-hunters has yet disturbed. The  
musical mimicry of the bhimraj leads the  
chorus; hill bulbuls roll out their liquid  
note as they frolic among the bushes;  
thrushes and warblers sing their own songs,  
wild finches, chats and pippets, titmice and  
flycatchers, pipe and whistle in every key  
till there seems no end to their melody.  
Less musical, but not less joysome, parrots  
of strange wing shriek and chatter as they  
fly between the hills; wood-peckers of gay  
plumage screech with their harsh voices;  
the grating call of the giant hornbill, al-  
ways in pairs, comes from the tallest trees;  
the hoot of the crow pheasant is followed  
by the spread of its red wings as it sails to  
a further thicket; jungle cocks crow on  
every hand, and as the boat draws near

cock and hen fly across the river with a loud cackle; kingfishers squeak, and wag-tails and sandpipers twitter on both banks as they flit from reach to reach before the boat; overhead a grim hawk quits its station with a scream to dive into a shadier tree; the azure-winged king-hunter utters its shrill soliloquy in some dark recess; while sweetest of all the unknown calls and cries that make up the general Babel is the 'Where you go? Where you go?' of some cuckoo or mocking-bird.

"Meanwhile the prospect is made up of scene after scene of enchantment. At one spot the banks attract the gaze with their grassy fringe alternated with rock and pool; then a clear stretch of bamboos display their feathery screen to the beholder's sight, to be followed by a grove of forest trees down to the water's edge, their boughs almost meeting aloft and forming a canopy of shade and silence over the dark stream."

We travelled on day after day and on the Saturday we caught the first glimpse of the houses of Lushai. They were built on the brow of a high hill, in the midst of rice fields, though perhaps the word field as used in Wales does not convey the right idea. They clear a large plot of ground annually of bamboos and coppice wood which abound round about, and as soon as these become sufficiently dry, they set them ablaze, and after the fires have subsided, they sow rice thereon, and generally reap an abundant harvest.

On Sunday morning Khasinath preached in Bengali to the boatmen. About mid-day we came in contact for the first time in our life with some of the Lushai people. There were eight or nine of them, mainly boys from ten to fifteen years of age. They were interesting creatures and we had a happy time together for a couple of hours. We made the best of the few Lushai words we had learnt, and rejoiced to find that they understood us. It seems that they were wont to come down to this spot daily to traffic with the boatmen who might pass that way. They brought yams and bananas to sell or rather to barter in exchange for a little salt and tobacco. The Lushais do not yet understand the value of money. They thought more of a copper halfpenny than of a silver piece worth twopence. These halfpennies become very useful in times of war. When bullets are scarce, they convert the halfpennies into bullets. In speaking of this, one of the officers in Lushai said, "We have been paid back in our own coin by the Lushais."

We presented the children with a number of scriptural pictures, which were highly appreciated by them. We sang several times to them, and they listened with wide-opened mouths. We completely fail-

ed to get them to try to imitate our songs, but after we had gone down to the boats we heard them making the attempt to sing one of our tunes. Some of the boatmen gave them boxes of matches which pleased them greatly. One old man, with hair and whiskers commencing to turn grey, begged for a box to take home to his children. These Lushais belonged to Lingkoonga, and the village is about five miles to the left of the river. It consists of about 500 houses. Lingkoonga himself is one of those chiefs who is at present incarcerated in Téspur for the part he took in the attack of Changsil last September, when Captain Browne was slain. The Indian Government burnt their village, but by this time they have built a new one. And the road which has been lately made from the plains to the Hills passes close to it. This, says our friend Mr. Aitken, should be one of the first places in which to start a mission to the Lushais. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all generations; and then shall the end come." May God through His Spirit touch the hearts of His people to send the Gospel to these people. The door is open—

"Can we, whose souls are lighted  
With wisdom from on high.—  
Can we, to men benighted  
The lamp of life deny?"  
"God forbid."

(To be continued.)

#### THE LATE REV. W. LEWIS, WREXHAM.

The friends of Mr. Lewis and of our Indian Mission will be glad to read the following extract from a letter received by Mrs. Lewis from one of the Missionaries now labouring in Khassia. He says, Mr. Lewis's death is not only your loss, but ours also. It is a loss to the work here which outsiders cannot understand as we do. What a lot of work he did with the translations when here and after he went home. We are blessing his memory to this day for the firm foundation upon which he placed church discipline from the beginning. It has made the work of his successors so much easier than it otherwise would have been, and enables everybody to contrast the conduct of the Khassi Christians with converts in other parts of India greatly to our advantage.

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