

TALJHARI MISSION CHURCH.

[In connection with the article on the preceding page, it will be interesting to present the accompanying pictures of Taljhari, the principal station in the Santál country, together with the following descriptive notes kindly sent to us by the Rev. W. T. Storrs, who himself had the privilege of baptizing the first fruits of the Santál Mission.]

THE name of the station, Taljhari, is probably derived from *Tál*, a palm-tree, and *jharna*, a spring, and means the spring of the palm-trees; and I always associated the name, though whether truly or not I dare not say, with the spring a little below the Mission station, in which the two first-fruits of the Santál Mission, Bhim and Rám Charan, were baptized; and with two beautiful

palm-trees which crowned the church hill, but of which one was obliged to be cut down during the erection of the church.

The hill, though not very lofty, is in the centre of a large arc of low hills forming part of the Rajmahal range. It overlooks the country for miles in every direction, and is conspicuous from the railway for a long distance. It had, too, on its summit, not only the palm-trees spoken of, but a fine group of old mango-trees. Historically, too, one may say to some extent it had its interest, for, at the base, was evidently an old Pahári burial-ground, and continually we came across the resting-places of their dead. (The Paháris are the race that occupy the summit of the hills of which the Santáls hold the valleys.) The bungalow, too, which stood on the hill during the Santál rebellion in 1855 (when the poor Santáls, exasperated by the grievous wrongs inflicted on them both by the Bengal Native police and the exactions of the Bengali money-lenders, rose and tried to free and to avenge themselves), was occupied by the rebel chief, Sibú, as his head-quarters, from whence he could observe the surrounding country, and threaten the little town of Rajmahal, which is only eight miles off.

With considerable labour funds were raised, partly in England and partly in India, to build a substantial church with a domed roof, so as to make it less liable to need repair, and this has been completed for several years, with the exception of the tower; and now it forms a most conspicuous object, both from the railway and the surrounding country. Up the hill-

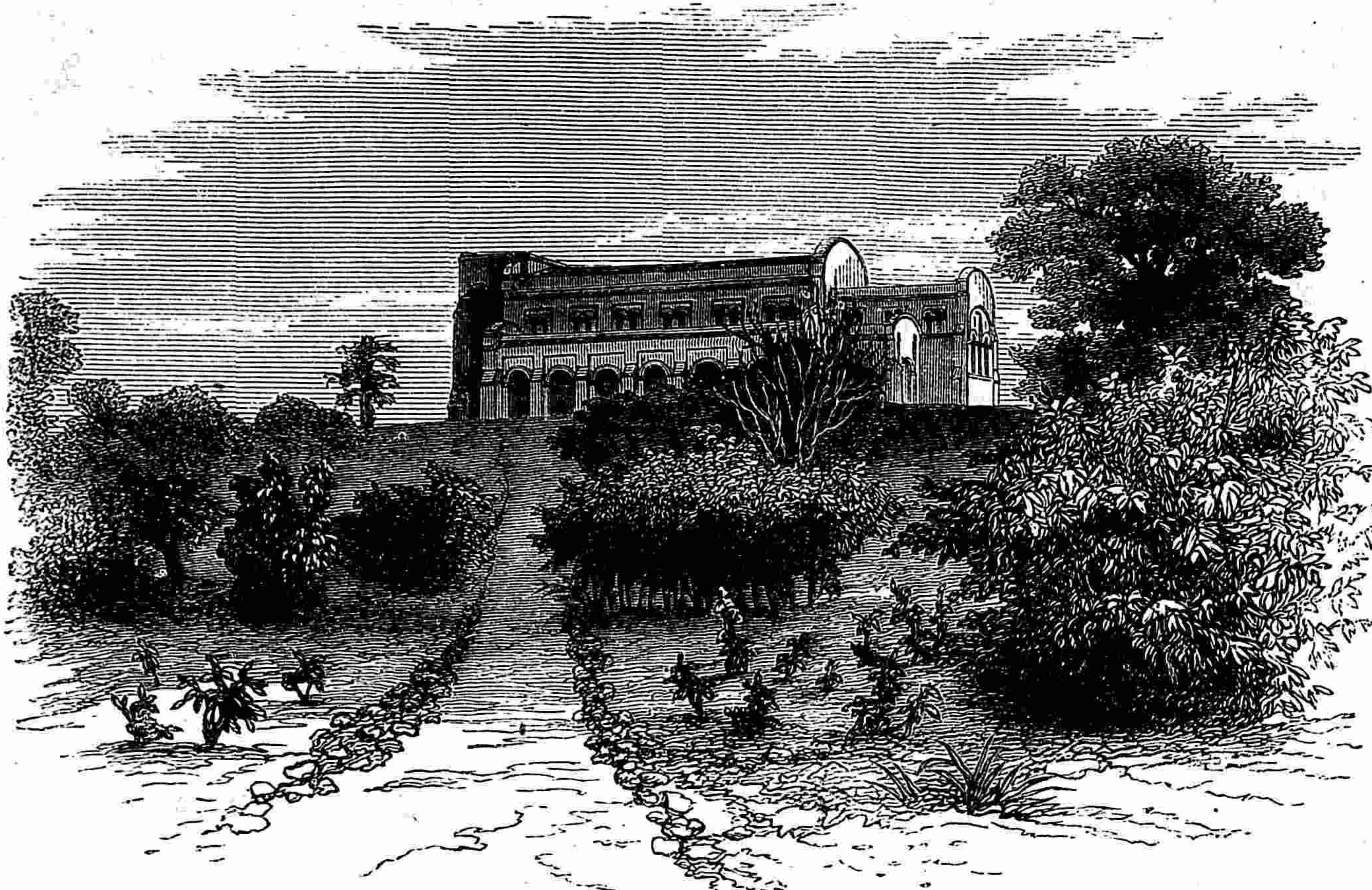
side to the house of God on the summit may be seen numbers of Santál worshippers, no longer half-naked, as they were a few years back, but clad in simple white, wending their way with their wives and little ones. The church holds about 800, and on more than one occasion it has been quite full; and sometimes more than 150, perhaps nearly 200, have at one time within its walls met to partake of the Lord's Supper.

Below the church hill stand the simple, unpretending bungalows of the missionaries, rows of trees leading up to them, and the whole place looking in its sweet rural quietness a most charming spot. Round the bungalows, at a little distance, are grouped

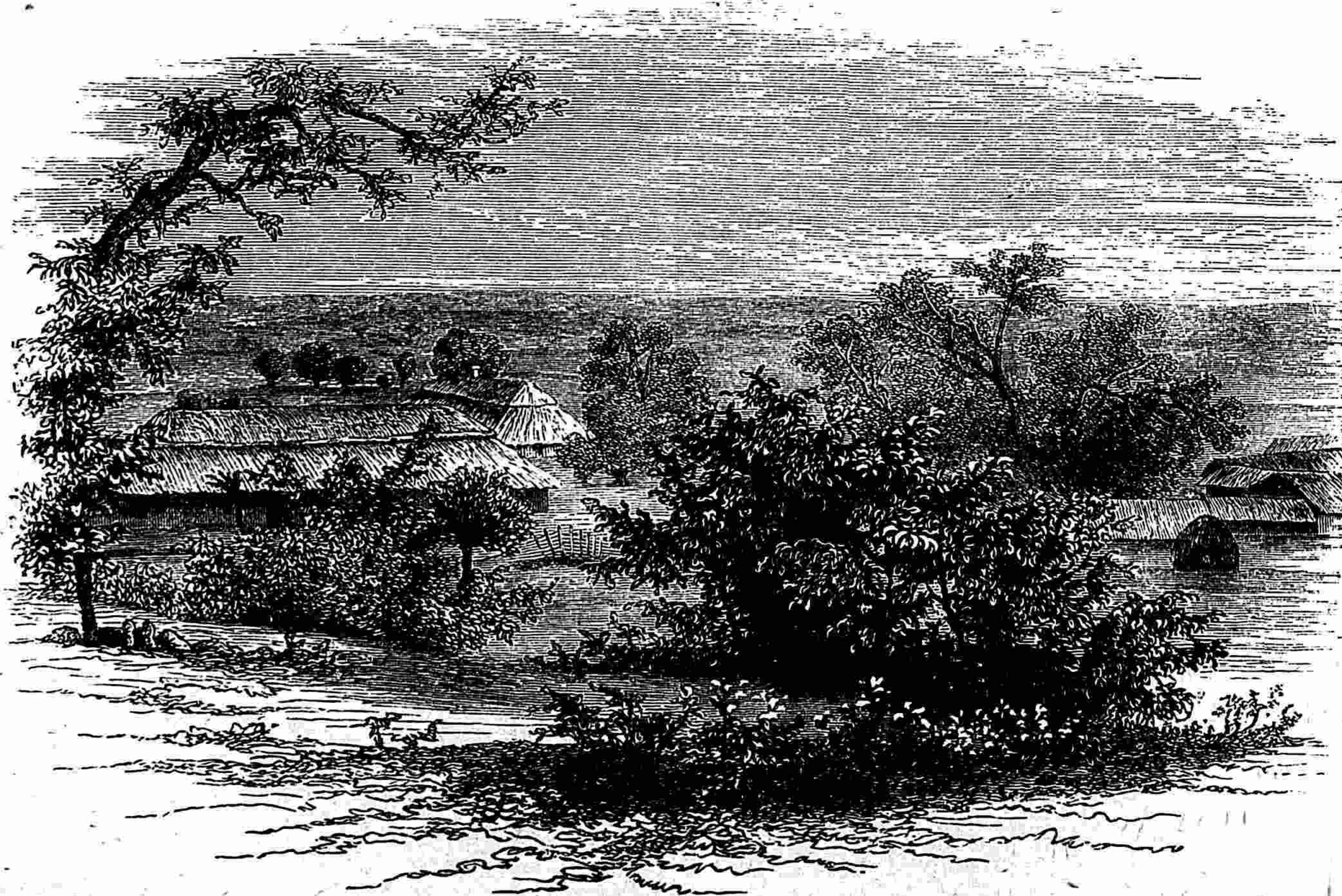
the Training and Practising Schools, Girls' and Infants' Schools, and the houses of the Native Christians. From the top of the church hill many Santál villages may be seen half-hidden in the jungle and underwood, and two or three of these villages are almost entirely occupied by Christians; indeed one is a comparatively new village, where, of their own accord, to be near the means of grace, many Christian families from other parts came and settled. Yet these people gain nothing in a worldly point of view by residing near the mission, unless it be medical attendance in

times of sickness: but rather from their being so under the eye of the mission, some restraint is put upon them, and more frequent calls are made upon their liberality.

A few years ago this spot of ground was the haunt of the wild elephant and rhinoceros, and no feet had trodden it but those of the wild freebooting Paháris. Sixty years ago, Bishop Heber expressed a hope that something might be done to make known the Gospel to the dwellers among the Rajmahal hills, and now indeed his wish has been most nobly accomplished. And in that beautiful and, no doubt in some measure, true story of *Henry and his Bearer*, by Mrs. Sherwood (written fifty or sixty years ago), there is a very



TALJHARI MISSION CHURCH, SANTÁL COUNTRY, NORTH INDIA.



VIEW OF TALJHARI FROM THE CHURCH.

touching passage, where the child is with his bearer on the banks of the Ganges at a point very near the place where the Taljhari Mission now is, and says to his bearer how delightful it would be to see the people of those lovely hills going up to the house of the Lord, and worshipping the true God, and that surely some day it will be so. And so this picture, which almost reads like a prophecy now, has been fulfilled.

W. T. STORRS.

COME OVER AND HELP US!

A Call to the Women of England.
BY AN INDIAN SISTER.

NEAR English sisters, hear
An Indian sister's plea,
For those in her own land
Across the sea.

They are your sisters true,
One Father have ye all,
Yei Satan's cruel chains
Their souls enthral.

One home was meant for them;
For them the Saviour died,
That they as well as ye
Might be His bride.

Rise up, dear sisters, rise;
Forsake all for His sake:
Unto those dying souls
The good news take.

She who will leave for Him
Loved ones, and home, and all,
And with humility
Obey His call,

Shall hear the LORD's "Well done!"
And crown'd with honour be,
And, as the stars, shall shine
Eternally.

Go on your mission, go,
Enter those darkened homes,
Say how to give them light
The Saviour comes.

Weep o'er them, sisters, weep,
In heathen bondage tied,
Think how to rescue them
The Saviour died.

Work nobly, sisters, work,
Bright gems all hidden lie;
The Master shed His blood
Those gems to buy—

Gems which He longs to wear
In His bright home above,
As trophies, in the crown,
Of His great love.

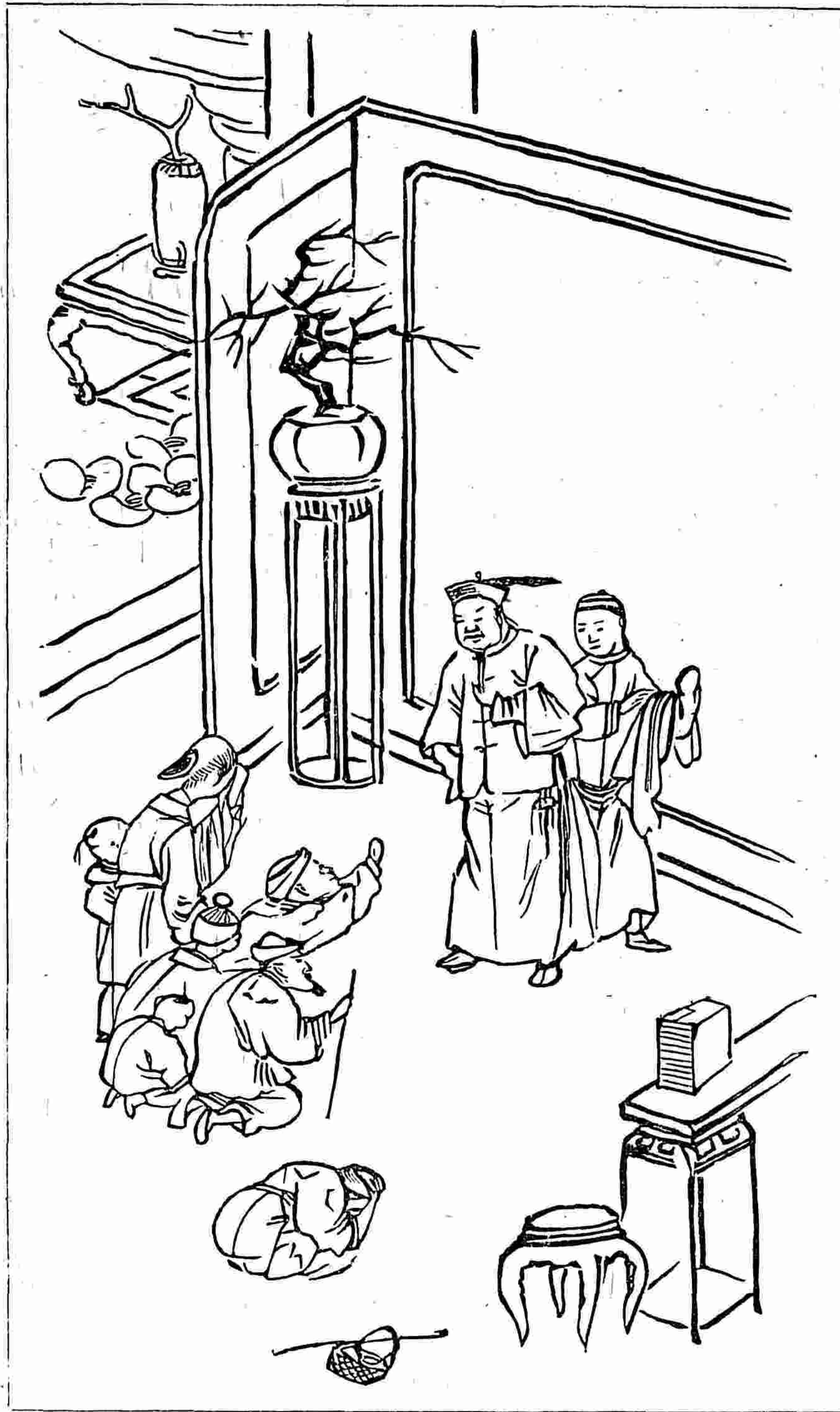
Mind not the burning heat,
The LORD shall be your shade;
Hard though the task, ye need
Ne'er be dismayed.

How oft the rarest gems
Most toil and patience cost!
Think not your strength ill-spent,
Your labour lost.

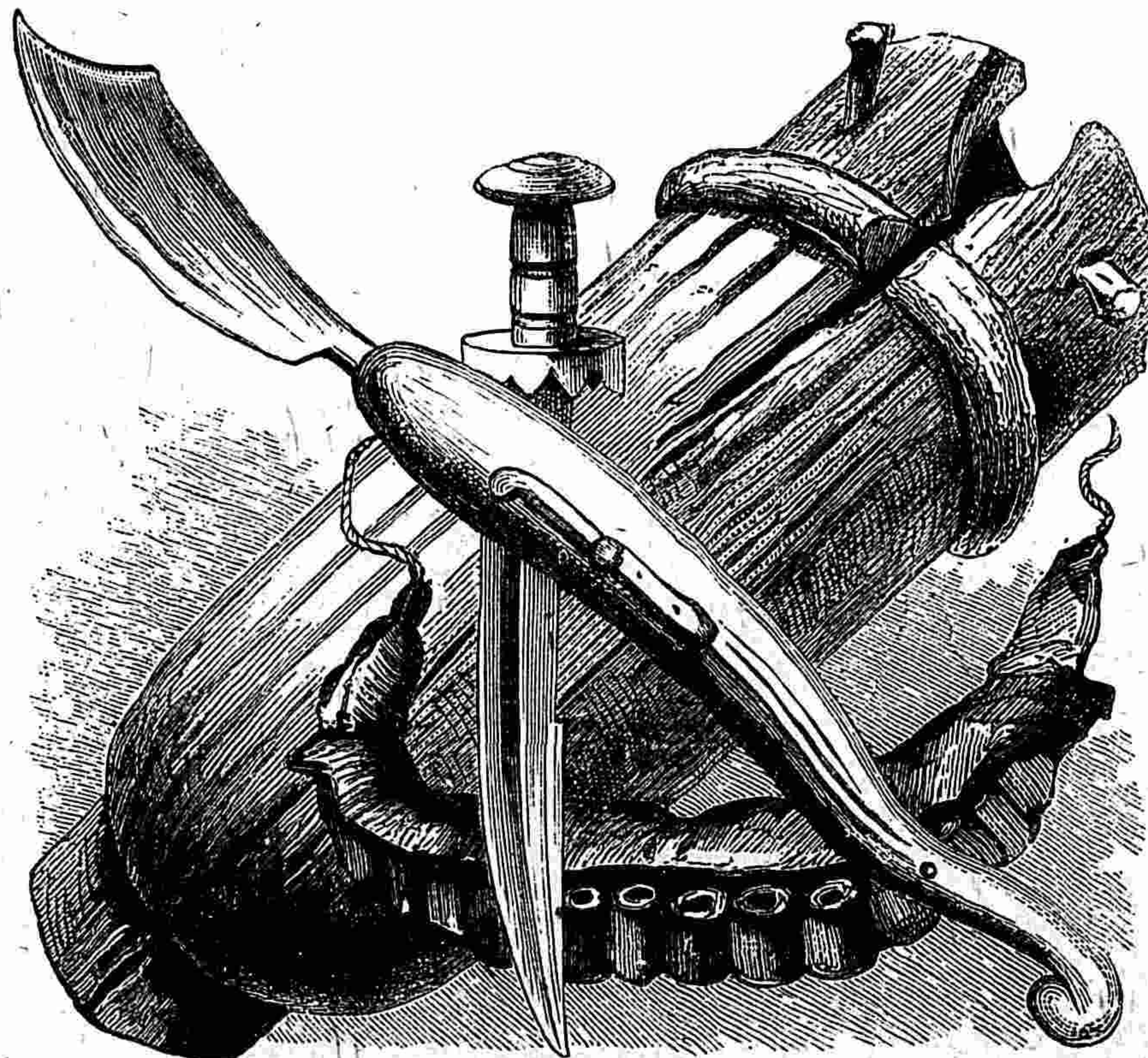
Work bravely, sisters, work;
Toil hard and labour late:
Sweet will your welcome be
At Heaven's gate!

Oh! how ye will rejoice
When ye the Master meet,
If ye some ransomed souls
Bring to His feet!

ELLEN LAKSHMI G.



THE PHARISEE'S ALMSGIVING.
(Fac-simile of an Original Design by a Chinese Christian Artist.)



DAHOMIAN ARMS.

THE PARABLES SEEN THROUGH CHINESE EYES.

No. 3.—"I give alms of all that I possess."

THE third of Matthew Tai's pictorial designs represents a scene implied in the Parable of the Pharisee and the Publican. "I fast twice in the week; I give alms of all that I possess," says the Pharisee proudly. The almsgiving is the subject selected by our brother of Hang-Chow. Mr. G. E. Moule's note on the picture is as follows:—

No. 3.—A rich man's hall. Triptych screen at back, with flower-pot on high stand containing dwarf apricot. Behind angle of screen a door leading into a strong room, where ingots of metal lie on the ground. In front, a long narrow table; on its end a pile of books. The rich man in official cap and full dress, with his page, receiving applicants for alms. A woman weeping, her young boy in left hand.

ILLUSTRATIONS OF DAHOMEY.

I.

DAHOMEY, as most of our readers know, is a country in West Africa, between Ashantee and Yoruba. The King of Dahomey and his ferocious warriors, male and female, are the terror of the surrounding countries. At present British ships are blockading Whydah, the Dahomian seaport, in hopes of bringing the king to reason, but so far with little success; and at this very time it is feared that one of the regular Dahomian raids upon Abeokuta, where there are nearly 2,000 Native Christians, is impending. But the Lord of Hosts has thrown His shield over Abeokuta before, and will doubtless do so again in response to the prayers of His people.

Mr. G. Townsend, of Exeter, has favoured us with some sketches illustrative of Dahomey, and one of them is annexed. It represents articles actually picked up by his brother, the Rev. H. Townsend, who was for so many years a missionary at Abeokuta, after the defeat on one occasion of the Dahomian army. The ugly-looking weapon in front is a *decapitating razor* used for cutting off the heads of the slain by a corps of female Amazons called "razor-women." Next is an Amazon's short sword; then an Amazon's cartridge-belt; and behind, a war-drum, which is now in the Royal Albert Museum at Exeter.

** In the letter printed in our last number, the Rev. B. H. Skelton stated that Azimghur was not marked in the map of North India in the *Church Missionary Atlas*. We ought to have corrected this remark by adding that Mr. Skelton must have had an old edition before him, and that Azimghur is marked in the edition of 1873. We take this opportunity of saying that a new edition, with much enlarged letterpress and several new maps, will shortly appear.