

# LIST

A Hand-Book 

of

Missionary Information

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LILLY RYDER GRACEY

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# GIST

A

## HAND-BOOK OF MISSIONARY INFORMATION

PRE-EMINENTLY FOR USE IN YOUNG  
WOMEN'S CIRCLES

COMPILED AND EDITED BY  
LILLY RYDER GRACEY



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# GIST.

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## MISSIONS.

THE spirit of Missions is the spirit of our Master—the very genius of true religion.

—DR. LIVINGSTONE.



IF the missionaries sent out by every Protestant society be distributed among the 1,000,000,000 of the pagan world, there is but one missionary to each 200,000.

In the United States there is a gospel minister to every 800 people. But two cents of every dollar contributed for benevolence go abroad, and only two and one-half per cent of the ministers.



THE total number of Christian workers of all kinds in the United States—embracing ordained ministers, lay preachers, women workers, and Sunday-school officers and teachers—is 1,218,025; or one Christian worker to each forty-eight persons. The total number of all authorized workers in the foreign field, whether foreign or native, is 37,704; or one worker to each 31,322 persons.

We have one Protestant Christian to each five persons; in the foreign field there is one Protestant Christian to each 1,566 persons.



“It is clear,” says the *London Times*, “that Missions to foreign lands are at once the most beneficent and the most disinterested institutions known among men.” “Blot out the missionary idea,” says another exchange, “and you lose the key of the Bible. Destroy all other proofs of its Divine authorship, save the effect of the gospel on the degraded African, South Sea Islander, or the Fuegian, and you will need no more convincing argument. We want to read the Scriptures to-day with the addition of the Acts of the Apostles down in Africa, and over in India and China, in Japan, in Korea, and Upper Greenland.”

“I was thinking the other day,” writes a missionary, “whether I could find out one single force, acting for the benefit of the human race, that did not come from the Cross—that had not its origin from the Cross. I can not find one. Who discovered the interior world of Africa, and set in motion the intellect of that people? Who solved the problem of preaching liberty to the women of India? Who first brought into modern geography the hidden land and rivers of China, and opened for the enrichment of commerce the greatest empire of the East? Who first dared the cannibal regions, and

converted men whose appetite was for blood? Missionaries."

We may challenge the history of the world to produce instances of heroism more exalted or more heart-stirring than in many cases of the pioneer missionaries to foreign and savage lands.



EVERY one knows that Missions have made trade possible and safe with many people otherwise inaccessible; that, directly or indirectly, they benefit the world in many ways. Commerce, science, and earthly governments have acknowledged their obligations to the missionary, and secular testimony is seen in the aid given to various branches of knowledge. "Missionary journals are at the bottom of a large part of that multifarious knowledge," says an authority, "which permits the present age to call itself the age of intelligence."

On the ground of statistical data, it has been calculated that the traffic originated by means of mission-work *repays tenfold* the capital expended. Take as an illustration: Among the Kurumans, in Africa, where scarcely a pocket-handkerchief or a string of beads was bought before mission-work began, English goods are now sold every year to the value of half a million dollars.

To the transforming power of Christianity there is not a race but what pays its tribute. Out of the cannibals of the Pacific, the Eskimos of the frozen

zone, the Indians of the American prairies, the Negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Terra del Fuego, it can summon a crowd of witnesses to testify of its power to awaken and develop the man where little more than the brute had for ages manifested itself. "I myself have seen, in different parts of the world," says an English traveler, "something of this transforming power of Christianity. I have watched it in Europe; I have seen it at the Cape of Good Hope; I have seen it in Tasmania; I have seen what Christianity had done in the lovely island of New Zealand; I have seen those whose fathers and grandfathers were savage idolaters and ferocious cannibals; I have seen them worshiping the one true God as devout and humble Christians,—and where homes have been prisons, or have been sunk to a level with pens of beasts, I have seen them transformed into Christian homes."

At the beginning of our century, the Bible could be studied by only one-fifth of the earth's population, and now it is translated into languages that make it accessible to nine-tenths of the world. Said the late Lord Cairns: "We are approaching the end of the nineteenth century, and I am bound to say that, great as has been our progress in arts, in science, in manufacture, in the diffusion of knowledge and of intercourse during this century, the progress of Missions and of missionary enterprise

has not been less. The nineteenth century has been emphatically a missionary one."

The kingdoms of the world are becoming the kingdom of our Lord Jesus Christ. "On the island of St. Helena," says Dr. Gracey, "as I was walking up the street one day, I saw three women sitting under an umbrella by a fruit-stand. As I passed them I heard them chanting the doxology of the English Church, 'Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.' It seemed strange to hear that, seventeen hundred miles out from any continent; but the day is coming when, not only from the islands of the sea, but everywhere that man's foot has trodden, shall burst forth that glad note of praise, 'Glory be to the Father, and to the Son, and to the Holy Ghost!'"



#### RESPONSIVE EXERCISES.

*Question.* How many people in the world are nominally Protestant Christians?

*Answer.* About 135,000,000.

*Q.* How many of these are in the United States?

*A.* Nearly 11,000,000.

*Q.* How many in the world are Mohammedans?

*A.* About 170,000,000.

*Q.* How many are idol-worshippers?

*A.* About 875,000,000.

Q. How many either know nothing of Christ, or are opposed to him?

A. About 1,020,000,000, being three-fourths of the population of the earth.

Q. How much money is raised annually in all Protestant Christendom for foreign missionary work?

A. About \$10,000,000.

Q. How soon could the world be evangelized?

A. Dr. Pierson is authority for saying that "if each Protestant Church member would take thirty-three human souls as his share, and undertake to reach one new soul every day during the average life-time of a generation, the whole world would be evangelized within that time."

"A poor Negro slave from Africa had such compassion for the heathen, such a desire that He who died for the nations might reign over them, that in his mind the duty, the privilege, the blessedness of bearing to them the unsearchable riches of Christ took precedence of everything else. Some one, knowing the old man's love for the heathen, asked him how he came to pray for all the world, and he replied: 'De Lord Jesus Christ put it in my heart. Nobody tell me to pray for all de world. De Savior put it in my heart. He came *no die for one, but for de whole world*; and me mus' pray for de world.'" "

## WOMEN AND MISSIONS.

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ESTIMATING the heathen population at 850,000,000, at least 425,000,000 are women and girls. We 14,000,000 Christian women ought to carry the gospel to 425,000,000 heathen women.

The severe restrictions of the seraglio, the harem, and the zenana forbid a man to approach Eastern wives and mothers, even in the capacity of a physician; and there are perhaps four hundred million women who, if reached at all, must be reached by Christian women.



THERE are said to be 300,000,000 Buddhist women, with no hope of immortality unless in some future transmigration they may be born again as men; there are 80,000,000 women who are confined in Moslem harems,—millions and millions of women depending for the gospel upon the Protestant missions of the world!



THE power behind the veil is a mighty one. "No race," says Dr. Post, "has ever risen above the condition of its women; nor can it ever do so in the history of the world. The boy is father of the man, but the woman is the mother of the boy;

and she determines the whole social state of the generations that are to follow."

The Earl of Shaftesbury said: "The character of the women of a country is of greater importance to that country's nobility than the character of the men. Direct all the power you have to touch the hearts of the women; and if you can get women to take the lead, you will find conversions in all Oriental countries."



IN a company of cultured ladies and gentlemen, the question was recently asked: "What event of this century is most important and far-reaching in its power for good to the human race?"

Answers followed in quick succession: "Discoveries in medical science;" "New interest in sociology;" "Explorations in Africa;" "The application of electricity to the service of man." When there was a pause, a lady said: "The higher education of woman, and her service in giving the gospel to the secluded women of the world; in a word, the organization of Woman's Boards of Missions." The company was at first startled by the audacity of the thought; but a clear understanding of the field, of the nature and scope of the work of women as an evangelizing force, easily vindicated her position.

And the reflex good to us is fascinating. "If nothing else had resulted from woman's work in missions," Dr. Ellinwood says, "its educational influence

in families, the better impulses with which it has enriched and ennobled womankind, the wide-spread altruistic spirit which now shows itself in Zenana Bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred-fold all that has been expended."



THE late president of Wellesley College, Mrs. Alice Freeman Palmer, said, at a young ladies' missionary meeting: "I am so sorry for girls and women who have no great, absorbing interest outside of themselves. In studying faces at any social gathering, one can hardly fail to be impressed with the different expression upon the countenance of those who are accustomed to assemble purely for pleasure, and those whose lives are dominated by any noble purpose. Girls naturally desire to be beautiful; but if the beauty is to be lasting—if at forty and sixty they wish to have that certain something in their personal presence which makes many women of that age so attractive—they must live outside of themselves. Self-culture, sought for its own sake, will never make a girl winsome. Her graces, her accomplishments, her talents of every sort, must subserve some higher good to be really valuable possessions. This is why an interest in foreign missions has such an ennobling effect upon a young person's character. It carries thought and affection to the farthest limit. Therefore, girls, with

all your getting, get an enthusiasm for this branch of Christian work."

The great uprising of young men and women is unprecedented in human history. Bishop Thoburn writes: "The world is open to Christian woman as it never has been before. She can go almost everywhere, and she can engage in almost every kind of work. She is needed everywhere. She must write; for a literature must be created for the women of the East. She must teach; for the convert must be trained, and the heathen won. She must evangelize; for her feet alone can carry the good tidings of peace to her sisters in their seclusion." Dr. Smith writes: "Our colleges and higher seminaries for men and women, our theological schools, are multiplying year by year, and are filled to overflowing with the choicest youth the sun ever shone upon. By the thousands they leave these schools every year to enter the paths of duty and services which God appoints. Never did such opportunities greet the educated and foremost youth of the world. A grand service on a wide arena, reaching on to vaster and more remote results, to-day awaits our noble youth in Turkey and India, in the mightiest empires of the Orient, in the vast continent of Africa."

## MISSION FIELDS.

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### CHINA.

WIN China to Christ, and the most powerful stronghold of Satan upon earth will have fallen. Win China to Christ, and the prophetic voices heard in the sublime vision on Patmos may be quoted, in ringing tones of triumph, as fulfilled: "The kingdoms of the world have become the kingdoms of our Lord and of his Christ." —MR. WONG.



CHINA is a continent in itself. The great bars are gone, and China is open; not the rim of China, but China. China is sure to be one of the dominant world-powers in the future. In working for China, we are working for all nations and for coming ages. —CHAUNCEY GOODRICH.



IN his exile at St. Helena, Napoleon passed his time in watching with keen interest the current of affairs throughout the world, and one of his telling observations was: "When China is moved, it will change the face of the globe."

IN almost any aspect, China presents the greatest of all mission fields. With the single exception of Africa, it is the greatest in area, being one-third larger than all Europe—larger than the United States and half a dozen Great Britains combined. It is the greatest of all mission fields, and its population numbers 400,000,000. It is greatest in the history and character of its people. The history of China runs back uninterruptedly over the rise and fall of all the great nations of earth—of Rome, Greece, Assyria, Israel, Egypt. She was a great nation, with settled government and laws, before Abraham went out from Ur of the Chaldees. Her empire was nearly two thousand years old when Isaiah penned his prophecy of her future conversion to God; and her people were prosperous a thousand years before Romulus dreamed of building Rome.

“We boast of 60,000,000 of people,” says Bishop Warren; “what then must we think of the 400,000,000 population of China—one-third of the human race? The country had its singers long before David, and thirteen centuries before blind old Homer sang. Its history extends over four thousand years; nevertheless the country was but in the dawn of civilization. The Chinese are a nation of poets and rhetoricians. They are comparatively a chaste people, and love their children. They are generous, and contribute much for religious purposes. Why, then, do they need Christianity?”

Because every man in China has at least three religions, and each two of these is worse than the other."



LOOK for a moment at the map of China proper. It is divided into eighteen provinces. Six of these that border on the sea, and one inland province—Hupeh—have been longer and better evangelized than the remaining eleven. A very large majority, therefore, both of existing missionaries and converts, are to be found in these seven provinces. "But passing from these," says Miss Guinness, "glance at the following facts respecting eleven provinces and their surpassing need: At a low estimate there must be considerably over one hundred and fifty millions of souls in the vast cities, busy market-towns, and thickly scattered villages of this region. To get some slight idea of how unreached these millions are, think for the present of cities only—the important walled cities, the governing cities of each province—where the cultured and ruling classes reside. I give them according to the latest statistics. The province of Kansuh has 77 such cities; 72 are without any missionary. Shen-si, possessing 88 such cities, has 86 without a missionary. Shan-si, having 119 of these cities, has 92 without a missionary. Ho-nan has 105 such cities, and not one of them has a missionary. Gan-huei has 58 such cities, and 50 are still without a missionary. Kiang-si has 74 such cities, and 63 are yet without a missionary.

The vast province of Szecheran, out of 140 such cities, still shows 130 without a missionary. Far-off Yunan, having 89 such cities, has 85 without a missionary. Kiver-Chan has 56 such cities, and 54 are utterly unreached by the true light. Finally, the provinces of Hunan and Kwang-si, with 176 such cities, have as yet no missionary within their borders. Nine hundred and thirteen walled cities in these 11 provinces alone, to say nothing of all the other large towns and countless villages they represent—what a sphere!—913 cities without a single missionary! There is no time to lose, because souls are passing out into the darkness continually—men and women for whom Christ died, and who have never heard his name. Fourteen hundred every hour, one million every month, they die in China, without God. Think over it! weep over it! pray over it!”



“WE, in America, are more than 60,000,000, with an evangelical church for every six hundred people in the land. In China not one in four hundred ever heard the name of Christ, or as yet had the opportunity of hearing that name. The rate given is one worker to every 818,000 souls. Consider the one province of Chili,” says the *Missionary Herald*, “which has nearly the same area as the State of Florida, but with a population equal to that of all the States east of the Mississippi, with

the exception of New York, Ohio, and Illinois. The weak Protestant missionary force who are intrusted with its evangelization numbers barely forty, or one missionary to every 675,000 souls! While this appeal is crossing the ocean to you, one and a quarter millions more of China's population will have sunk into Christless graves; and for each minute you delay heeding her needs, twenty-four immortal souls, for whom Christ shed his blood, are passing beyond your power to give them aid. The cry for help comes from the false creeds and no creeds of all classes alike. It is the inarticulate wail of infants coming to an untimely end because perhaps deformed, or because they are of the female sex. It is the sobbing of women, who, suffering as a slave or beast, know not the meaning of womanhood. It is the plea of loveless marriage and cruel concubinage. It is the cry of a nation's outcast poor, lame, halt, and blind. It is the unspoken and undefined longing of myriads of souls, who are feeling after a higher Being, and striving toward him along the road of pilgrimage, idolatry, and asceticism, that they may escape hell. Out of Asia's night comes this cry for the true Light of Asia; and that cry is echoed back from the Judean hills, where long ago a crucified and ascending Savior, not only as his final act stretched out his hands in blessing on the earth, but who also blessed the nation with a great command and promise: 'Go ye, therefore, and make disciples of all the nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo! I am with you alway, even unto the end of the world.'”



ABOUT twelve thousand Chinese women, it is said, pass away each day, having never heard the gospel—without hope, without God.



WE are apt to suppose that the murder of infant girls in China must now be a thing of the past—shamed away by missions and Western civilization. Unhappily this is not the case. It is affirmed by those who have been long in China that at least 200,000 babies are brutally killed, in various ways, every year in that empire to get them out of the way. In every large city in China there are asylums for the care of orphans, supported and conducted by foreigners, which save yearly from slaughter tens of thousands of female infants.

—MESSENGER.



THE moral degradation and spiritual darkness of the women in their heathen homes can not be described. Their social and physical condition is also distressing, especially in those large districts of the empire which have suffered much from rebellion, famines, and destructive floods. Dr. Douthwaite

says: "Men can not reach the women; women must do that. I can not speak much about them; but let me give you one instance that will show you how much they need the elevating influence of the gospel. A woman, who afterwards became a Christian, told my wife that she had herself, with her own hand, destroyed seven female children." "No class of people," says another missionary, "ever needed the comfort of the gospel more than Chinese women,—ground down by hardships and poverty, their homes bare and cheerless, their lives barren and hopeless, their thoughts and affections warped and misdirected." In China, as in all Oriental countries, the idea that woman exists only for the convenience of man, and scarcely shares the same nature, is thoroughly fixed in the national mind. In strict harmony with this historical truth, the present religious systems of Asia all give women an important but debasing position both in their doctrines and their sacred observances.

A girl, therefore, from her birth, experiences the sinister influence of these prevailing ideas, and is consequently tormented by a sense of the horror of inferiority and comparative worthlessness, and prays most earnestly that in the next stage of existence she may be a man. When girls are permitted to live, it is customary for the father almost entirely to ignore them. A father will spare no pains to insure the happiness of a son, but custom prevents his ever showing a daughter any of those attentions

so dear to the heart of a child. In the maritime provinces infanticide is practiced to a fearful extent among all classes. Heathen fathers and mothers love their children; but the necessities of the situation, and the corresponding influences of heathenism, seem so to change and deform their moral nature that the systematic commission of the crime becomes possible. Almost the only reason assigned by the Chinese for destroying their infant daughters is, the expense and trouble of raising such useless beings.

When a Chinese girl escapes the perils surrounding her at birth, she is taught, as soon as her age permits, to weave, spin, sew, to cook, and care for the younger children. After a few years she must be trained for a field-hand or a boat-woman. Her lot henceforth is a hard one. She must dig in the soil, tug at the oar, or stagger along under burdens out of all proportion to her strength.

If the daughter of a man of wealth, she must be trained for a lady. Although she is to be a prisoner for life, she must be a well-trained and well-dressed prisoner. Destined to a life of idleness, or at the best, frivolous occupations, she must be taught to bear the curse in strict accordance with time-honored customs. The hideous wrong of selling young girls to the highest matrimonial bidder, and the sanctioned tyranny wielded over the Chinese wife by parents-in-law and others, have greatly degraded the Oriental woman.

Speaking of foot-binding, a missionary says she has often been asked whether the custom of foot-binding was not dispensed with in China. Some people seem to think that because Christianity has made some small headway there, the practice has been given up. It is not so. The only women who are exempt from it are the Hakka women, and the women of the imperial palace who belong to the dynasty which at present rules over the country. All the rest of the women go upon crippled feet. One little child, who belonged to a very good family, was obliged, by being betrothed into another rich family, to have her feet bound exceedingly small. The mother was a heathen, the father a Christian. The mother sent for a woman who was very skillful in the matter, and the feet of the poor child were bound with a long linen bandage—bound so tightly and in such a way that the bones of the feet were broken. The poor little child was in an agony of pain, and besought her mother to be released; but her mother only scolded her. To her father the child said: "I am suffering so much; do take me up in your arms!" The father took the little one up, and she then asked him to pray to Jesus that she might go to the ladies' school, where the children's feet were unbound. The father did pray to Jesus to soothe the agony of his little child; and he tenderly walked up and down the room with her in his arms. Presently he felt the child's head fall heavily on his shoulder; and when he looked at the

little face he saw that the eyes were closed, and that the Lord Jesus had taken the little spirit to be with him. This is only one case of many. Many children suffer death from this cruel practice.



A CHINESE woman was dying, and a missionary tried to reveal a Savior to her fading vision. "But not for me," she moaned; "no one would care so much for us." Again and again the assurance of salvation was repeated, and at last she grasped the wondrous truth that the Lord Jesus died for her; and then, with one supreme effort, she exclaimed: "Why does n't some one tell the women of my province?" and she was gone. "Ah, no wonder," says the missionary; "the remembrance of millions of down-trodden women rested like a burden upon her newly awakened soul! Shall we feel it less who have known so long the sweetness of God's grace? Absorbed by the pleasures of life, and even by the duties that lie near at hand, we are apt to forget the mute appeal of the heathen world."



THERE are 29,000,000 idolaters in North China, with one missionary to every million. China annually gives a sum equal to \$300,000,000 for idolatry, while the whole world of Protestant Christianity gives \$12,000,000 a year to extend Christ's kingdom.

THE *Mission Field* says: "Twenty thousand dollars are spent, in a certain month of the year, on one temple alone in the Canton province. The people burn up and waste on puerile absurdities enough money to build twenty universities, with an endowment of \$10,000,000 each; and to erect one hundred thousand chapels, with a seating capacity of one hundred millions. Such is the problem that has to be solved in China."



DURING the past thirty-three years the number of Christians has increased eighty-fold; and last year Chinese Christians were reported to have given \$44,000 for the spread of the gospel in their own land; and, encouragingly speaking of the women, one says: "But the dawn is reaching them in their homes—the idol, the amulet, and the written charm are fading in their power; and the all-protecting wing of Him who has made of one blood all nations that dwell upon the face of the earth is gradually extending its benign shadow over the dreary, burdened daughters of the broad East."



PEOPLE do not appreciate what staunch Christians the majority of converts from heathenism make. Scores in China have been persecuted, exiled, cruelly beaten, and partially starved. "I have seen men," says Mr. Taylor, of China, "who have lost

their literary degree; men who have been beaten openly by the mandarins, and put to shame for Christ's sake; men who have lost their property." Another man who had abandoned his idols had to endure great hardships. His relatives beat him unmercifully; they threatened to take from him his house and land, and they said: "If you do not give up this Jesus we will kill you." Said he: "You can take my house, you can take my land, you can take my life, if you will; but I will never give up Christ! I will never give up Christ!"



THE following true story is an illustration of the lives of many women in China, and is taken from "Pagoda Shadows." The heroine, as we may justly call her, says: "I was born at Koi Tau, a village in Po Leng. My father was a storekeeper, and I was the youngest of seven children. When seven years old I was betrothed, for two pounds, to a man at Nam Leng, a village two miles from my home. I had never seen the man, nor any of his family. I took nothing from home with me but the tunic and trousers I wore. My mother and go-between led me to his house, and left me there. I jumped up and down, and screamed to go back with my mother. My husband's mother told me not to cry, for my home was to be with her henceforth, and my husband's grandmother carried me on her back to please and quiet me; but I kept crying, more or

less, for years. Indeed, I never really stopped crying until I had children of my own. In the family there were my husband's grandmother, grandfather, father, mother, uncles, aunts, five brothers, and four sisters-in-law. I was told which man was to be my husband; and, though he was handsome, I immediately disliked him, because he seemed so old to me, being nine years older than I. I did not see my own mother again for three years, for she was afraid I would cry and be discontented if I saw her. During the day I spooled the yarn which the older ones wove into cloth. At this I worked from daylight till dark, only stopping to eat. I had plenty to eat, and was whipped only when I nodded over my spools. Once a year one of my brothers came to see if I was well. He staid but a few minutes when he came, because it might make me homesick if he talked much with me. When I was eleven years old I went to my father's house and staid four months, and did the same each year thereafter until I was married. All this time I never spoke to my betrothed husband, and he only spoke to me to tell me something. At fourteen, when his mother told me to do so, I became his wife. When my husband wanted me to do anything, he said, 'Here, you!' and of course I knew he meant me. When I was sixteen I had a little girl, and then another, and another. The third I strangled when it was born; for I was frightened, and knew I should be hated for having so many girls. My hus-

band was a good-natured man, and he was not very hard toward me. In all the forty years I lived with him, he beat me only four or five times. There are not ten men in a thousand in China who do not beat their wives at all. When I was fifty-four my husband died, and I spent a great deal of time worshipping; but I got sick, and had no strength. My nephew, who had heard of the true doctrine, used to come to see me, and tell me that there was only one God, and he was everywhere. Little by little I believed what he said. As soon as I believed, I destroyed the censers we used in worshipping false gods. My sons saw me taking them out of the house, and asked me if I was not afraid to do it; but I told them that what I had myself set up I could myself take down, and they said no more. Then I prayed that I might have strength given me to go and be baptized; and when the next communion season came, I told my nephew I was going with him to Swatow. At that time he was the only Christian in Po Leng; and his mother and wife beat him for worshipping God, and their neighbors applauded them. He said I was too weak, and must not think of going to Swatow; but I got off my bed, and I walked very slowly the whole forty miles; and when I got here, the people said a dead woman had come. Since then I have been in all the Po Leng villages, speaking the gospel; and can walk fifteen or twenty miles a day."

A BEAUTIFUL story is told of a child in an orphanage somewhere. They were having supper in the dining-hall; and the teacher gave thanks in the ordinary way, before the children began their meals, saying: "Come, Lord Jesus, and be our Guest to-night, and bless the mercies which thou hast provided." One little boy looked up, and said: "Teacher, you always ask the Lord Jesus to come, but he never comes. Will he ever come?" "O yes; if you will only hold on in faith, he will be sure to come!" "Very well," said the little boy, "I will set a chair for him beside me here, to be ready when he comes." And so the meal proceeded. By and by there came a rap at the door, and there was ushered in a poor, half-frozen apprentice. He was taken to the fire, and his hands warmed. Then he was asked to partake of the meal; and where should he go but to the chair which the little boy had provided? And, as he sat down there, the little boy looked up, with a light in his eye, and said: "Teacher, I see it now! The Lord Jesus was not able to come himself, and he sent this poor man in his place. Is n't that it?"

Ay, that is just it! The Lord Jesus is n't able, according to his plans for this world, to come personally yet among us, but he has sent these Chinese and heathen to make appeal in his behalf to us; and who among us will set a chair for him?

## RESPONSIVE EXERCISES.

*Question.* How far back does Chinese history extend?

*Answer.* It extends to 2,500 years B. C.

*Q.* When did the Chinese begin to write books?

*A.* Probably before they first moved to China from the region south of the Caspian Sea.

*Q.* What are two of their largest literary works?

*A.* A dictionary, in 5,020 volumes; and the encyclopedia, in 22,937 volumes.

*Q.* What religions have the Chinese?

*A.* Confucianism, Buddhism, and Taoism.

*Q.* What is the real and one universal religion of China?

*A.* Ancestral worship. At the ceremonies observed in this worship, candles and sticks of incense are lighted, and cooked rice, meat, and vegetables are placed on tables before the ancestral tablets.

*Q.* What does the Bible say about future life?

*A.* There shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light; and they shall reign forever and ever. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.

Q. Describe the religions.

A. It is difficult to describe the belief and practices of heathen people. But there are two things connected with the Chinese religion which make it to differ from that of most other pagan nations. The Chinese do not offer human sacrifices, nor make vice a part of their religion. In the State religion, the emperor is the worshiper. He confesses, once a year, his sins and the sins of his 400,000,000 people. In the worship of Confucius, all the officers, scholars, and school-boys have a part. There are 1,560 temples dedicated to this sage, and 2,700 pieces of silk, and 62,000 pigs, rabbits, sheep, and deer, besides fruits and vegetables, are sacrificed annually upon their altars. The people generally, and especially the women, bow in fear to the many Taoist and Buddhist gods. But everybody, from the emperor on his throne to the poorest coolie in the empire, shares in the precious "ancestral worship;" and the most serious charge that can be made against a Chinaman is to say that he has given it up.

Q. What institutions are found in China that are exceptional in heathen lands?

A. Benevolent institutions; as, asylums for old men; orphan asylums; asylums for foundlings, where cast-off girl-babies are cared for, and finally sold to the poor for wives. There are also asylums for animals, where they are supposed to rise in the scale of beings, so as probably to be men in the next birth.

Q. Give some account of progress made.

A. Fifty years ago it was a capital offense for a Chinese to be a Christian; now the gospel can be preached with more liberty than in many parts of Europe. Twenty-five years ago there were not, perhaps, more than 100 missionaries in China, from all societies in Europe and America, all told; and not more than 3,000 converts. During that period they have increased more than twelve times; and there are now nearly 1,400 missionaries, and over 100,000 Christians—men and women who have abandoned idolatry, and serve Christ, and him only.

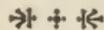


## INDIA.

INDIA has thousands of towns and cities, with a population ranging from 5,000 upward, that have never had a single missionary.

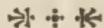
Only one Protestant missionary is found to every 250,000 of the population. Of the entire population—allowing a generation to pass away every third of a century—twenty thousand die each day, over eight hundred each hour, fifteen every minute, one every four seconds, of the year. These, for whom Christ died, are born, live, and die, without hope in him.

IN *Medical Missionary Record*, Miss Wilder writes: "With our present staff of missionaries, we have only one worker to every 135,000 of the population. In Kolhapur State alone there are 1,097 villages, many of which have a population of several thousand. Preaching thrice daily in three different villages, it would take a missionary a whole year to proclaim the gospel to the village population of that single State, to say nothing of the thousands of villages within the bounds of the field. Rutuagiri contains a population of at least one million, all without a single missionary. Apportion one to every 50,000, and the field would require twenty missionaries. In adjoining States we have over 2,500,000 people, humanly speaking, dependent upon three missionary families for the 'bread of life.' Within the limits of our field there are five large towns, varying in population from 8,000 to 24,000 each, and unoccupied by any missionary. One hundred and fifty souls are passing into eternity from this field every twenty-four hours—dying without Christ. Even if we may lawfully say that there are 500,000 native Christians in India to-day, we have to remember that these are but a five-hundredth part of the 250,000,000 people."



IN India only one man in 42 and one woman in 858 can read or write. Only about sixteen per cent of the boys and *one* per cent of the girls, of school-age, are in school. —GOSPEL IN ALL LANDS.

THE Government has prohibited infanticide, yet there is a regular system secretly maintained, for the purpose of concealing it, which so far baffles detection, that there is scarcely a village whose shrine is not desecrated by this form of murder. The author of "Women of the Orient" says: "As the result of careful inquiry, while in India, I am certain that, at the very lowest estimate admissible, fully *one-third* of the girls born among the natives of that country are still secretly murdered."



INDIA has an area as large as that of the United States east of the Rocky Mountains. It is calculated that its population is about one-fifth of the whole human race. The country contains more people than all Africa and South America combined; more than all Europe, excluding Russia; nearly ten times the population of England.

India boasts of a literature that dates back a thousand years before the revival of letters in modern Europe; of sacred books and epic song of an antiquity not surpassed by the Pentateuch or the Book of Job. The results of its religious and educational systems are seen in the ignorance, poverty, and wretchedness of the mass of the people. If there are a few men in the country whose wealth vies with that of the Vanderbilts and Rothschilds, it has 40,000,000 so poor as to lie down hungry at night on the bare ground. The enterprise of the

country has been so stifled that the average income per individual is less than that of any other civilized race. Such is the heathenism in one of the richest countries of the world.

Out of the whole population, which is put at 250,000,000 in round numbers, not more than five or six per cent can read or write. There the overwhelming mass of the population are still steeped in ignorance, and are living as their forefathers did.

The city of Calcutta has a student population of 15,000, and its college men are peers of their American brethren. From this cultivated class you can descend until you find whole villages where no person can read a word of any language.

The inhabitants are, without a doubt, the most religious people on the earth. From the highest to the lowest, all are worshipers. The mosques and temples are as numerous in proportion as churches are in Christian countries. Everything, even the most minute act in the lives of Hindus, is connected with their religion. Their simplicity and earnestness in their religious rites, and their devotion to their false gods, are a constant reproach to infidelity, and the indifference of people who profess to believe in and worship the only true God.

The people are sunken in idolatry. The country has 50,000,000 Mohammedans, and many of the gross vices of native society owe their strength to the social usages of this part of the population.

THE "Orient and Its People" gives some of the customs prevalent in India to-day, and says:

"The first act of Hindus, on awaking in the morning, is to pray; and another of the earliest duties of the day is to cleanse the teeth, which they do with a twig broken from a tree on their way to the well. Their religious books contain special instructions as to the kind of twig to be used, its length, and the manner of using it. The more rigid and scrupulous Brahmins never eat without bathing, and all good Hindus bathe at least once a day. The morning routine of purification, sacrifice, and eating being complete, they set forth on the day's business, ready to lie and cheat as the needs of their purses may dictate.

"When Hindus of wealth make calls, they take with them as many servants as their means will allow. As they approach the house, one of the servants runs on in advance, and informs a servant of the house that his master is coming. The head-servant of the establishment goes into his master's presence, and informs him; then returns, and says: "The door is open; the master says, 'Salaam!'"—that is, "Peace!" It is a mark of great impoliteness for a visitor to leave before the host signifies that the call is long enough.

"The methods of working and living seem most wrong-handed and unnatural. Tailors hold their work with their toes; cooks sit on the floor, hold a butcher-knife erect in their toes, and, grasping the

piece of meat with both hands, cut off a beef-steak or a mutton-chop. Shoes are never worn in the house, and seldom in dry weather; on a long journey they are carried under the arm. Children are never praised, lest some bad spirit should desire their destruction. Helpless baby-girls are often ruthlessly murdered; while it would be considered a crime to shoot a monkey or kill a cow.

“Lying is no reproach to a man, only a matter of business; perjury and bribery a matter of course. Deaths and funerals are the occasion of some peculiar customs. The Hindu’s ambition is to die by the river Ganges; and such a history as it has could be revealed by no other stream in the wide world. Running a course of 1,500 miles, it receives at every point the most devout adoration. The touch of its waters—the sight of them—is supposed to take away all sin. When a man’s life is despaired of, he is carried on his light bamboo bedstead to the Ganges or the nearest sacred river. When the river is reached, the bedstead is placed so that the feet of the sick person are in the water. When the poor fellow is nearly gone, the holy water is poured down his throat. After death, the body is anointed; and oil and pitch are poured on a pile of wood, and the body burned on it. The next best thing to dying in the Ganges is to die with a living cow’s tail in the hand.”

SAID a converted zenana woman to a missionary: "I can not believe Christians in America really know the position of women in India. Do they know that more than two-thirds of Hindu devotees to our sacred shrines are women; and that but for our ignorant, superstitious faith in our heathen gods and goddesses, these places of pilgrimage would, many of them, be left desolate? Do Christians in America really know that we are treated as chattels, and not as human beings; caged in our houses; destined to drag out a weary, aimless life, and die a dreary, sunless death? O, can Christians in America know all this, and not help us?"

There are 120,000,000 of women in India; and it is apparent, says one, that the foundations of heathenism are planted in the zenanas, for fully one-third of that number are shut in behind their walls. If we set ourselves to fathom this zenana life, what is it? Try seriously to contemplate ourselves within the doomed circle. All day long, and every day, for years in and years out, in one room; four bare walls, and nothing more to look at but a square patch of sky occasionally. What should we think about?

Twenty-one million one hundred and sixty-three thousand nine hundred and fifty-two women in the Northwest provinces alone are in absolute illiteracy; in all India there are 111,000,000 of women who can neither read nor write. Let no one think that there is a lack of latent mental force among them;

for it is granted that their intellectual activity is very keen, and that it seems to last longer in life than that of men. In a few cases, when permitted, women have shown great accomplishments and strong talents for business.

The rigors of seclusion fall heaviest upon the women of high-caste families. The middle-class are accorded more liberty, and are allowed on the streets closely veiled. The women of the laboring classes perform outdoor work; but never converse with men, not even their own relations, in public. Notwithstanding all the gloom of their surroundings, some rays of joy gladden the Hindu wife's heart, and all her love goes out to her husband and her children. Much might truthfully be said in praise of the chastity and beauty of the Hindu women. "Even if of the common class, she usually has the step and carriage of a princess," says Dr. Houghton, "and, especially if she be young and vigorous, is a beautiful sight to look upon as she comes walking down the street, perhaps with a water-jar or a basket balanced skillfully upon her head. The women of the higher caste are often very beautiful; and if to her gentle manners, elegantly formed feet and hands, low, sweet voice, were added symmetrical mental and moral culture, the Hindu woman would have no equal."

"When in the presence of her husband, the woman must keep her eyes upon her master, and be ready to receive his commands. A woman has no

other god than her husband. Though he be aged, infirm, a drunkard, or debauchee, she must still regard him as her god. If he laughs, she must also laugh; if he weeps, she must weep; if he sings, she must be in ecstasy; she must never eat till he is satisfied. If he abstains from food, she must fast; and she must abstain from whatever food he dislikes." Under such bondage, is it any wonder that there are millions of women to whom the words "love" and "home" have no meaning? In health, their condition is pitiable; dying, they know nothing of a bright beyond. "That idea," says Dr. Valentine, "of the future, in which the highest Christian truth has been wedded to poetry of exquisite sweetness—

‘There’s nae sorrow there, Jean;  
 There’s neither cau’d nor care, Jean;  
 The day’s aye fair, Jean,  
 In the land o’ the leal’—

has never been sung by any sad heart in India."

With entreaties, said a young Hindu wife to a missionary returning to her native land: "You will come back to us, M'em Sahib? Say you will come back! O, promise me!" Very earnestly this entreaty fell from her lips, and the pleading look in her dark eyes and her caressing gestures gave touching power to the soft Urdu words. "But why, M'em Sahib, why are you not certain to come back? And why do not many ladies come from America to teach us? Are not all American people Christians?"

Are they not all rich? Why do not many of them come?" "Alas, poor Radi! How could I explain to her," says the missionary, "that, of the millions of American people, comparatively few were Christian except in name; and that even among those who do own Christ as their Lord, not one in a hundred thinks of carrying out his last command?" "Promise me one thing, M'em Sahib," said Radi; "tell every woman that you see to send out hundreds of ladies to tell about the Lord Jesus to our people. How can we ever know about him unless you teach us?" "It was the simple echo of Paul's great question floating down the ages, unanswered still: 'How shall they believe in Him of whom they have not heard?'"



"WIDOWS are the greatest sufferers of India," says Ramabai, "and their treatment surpasses description." How many are there? Over 21,000,000—more than the entire female population of the United States above three years of age. Of these, 78,000 are under nine years of age; 207,000 are under fourteen; and 382,000 are under nineteen. Practically, every Hindu girl of good caste is either a wife or a widow before she reaches the age of fourteen. In hundreds of thousands of cases the child has never known what it is to be a wife. It is essential for the honor of the family that it should contain no unmarried daughters of mature years. When, therefore, a female infant is born,

the first idea in her father's mind is how to find a husband for her. She is betrothed in infancy, and if the man dies before they are married, she is even then regarded as his widow. At his funeral she is dragged along, wild with grief, aghast at the indignities heaped upon her, her eyes full of bitter tears, afraid to utter a sound, lest she should receive a more heartless treatment. Soon after the party reaches the river—near which the cremation takes place—the widow is pushed into the water, and there she has to remain in her wet clothes until the dead body has been burned to ashes. The custom is rigidly observed in all seasons and in all circumstances. It matters not whether she is scorched by the burning rays of the midday sun of Indian summer, or chilled by piercing winds blowing from the Himalayas in winter, the widow must be dragged with the funeral party in that manner. Afterwards she is deprived of comforts, and treated with contempt and cruelty. Despised, reproached, living apart from the family, denied all festivities, she finds naught left to her but tears, prayers, sacrifices, fastings, and servitude to her husband's family. At whatever age she is left a widow, though she may be a prattling infant, the rules and restrictions are none the less severe. She must be content with only a very scanty meal once a day, and frequently abstain from all food and drink. If a widow be the mother of sons, her lot is a little better. Occasionally she receives a little more humane treat-

ment if she lives with her own parents; but if she has to pass her life under the roof of her father-in-law, she then knows no comfort. She is the slave, and knows no alternative, unless she rushes into a life of shame, or ends her miseries by suicide.

In some cases, among the poorer classes, it is not necessary that the girl should become a wife in our sense of the word. It suffices that she should be given in marriage, and go through the ceremony; and to that end there is the revolting practice of aged Brahmins going about the country, and marrying, for a pecuniary consideration, female infants, whom, in some cases, they never see again. Gray-haired men, half-blind and decrepit, will go the round of their beat each spring, and go through the ceremony of marriage with such infants as are offered, pocketing their fees, and perhaps never return to the child's house. So long as he lives she can marry no other man, and when he dies she becomes his *widow* for life.

There are hundreds of thousands of these sad beings who have acquiesced in their cruel lot. They accept, with a pathetic faith and resignation, the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come. Only the Hindu widows know their own suffering; it is impossible for another mortal to realize or reveal them.

THE empire of India is the standing miracle of modern history. The great results of missionary effort there for the last fifteen years, and especially for the last ten years, no statistics can measure. The history of the work in its zenanas is the most wonderful, interesting, and touching chapter in the annals of modern missions. Christianity has abolished some cruelties, it has stamped out the murderous work of the dacoits, and it has given a marvelous uplift to the oppressed women and the toiling, half-starved millions of the poorer classes.

The people have learned something of Christianity through various channels, so that non-Christian communities, recognizing its excellence and power as compared with other religious systems about them, are pervaded with the conviction that Christianity is destined to become the religion of India. There are nearly one hundred colleges and three universities that are educating a thousand students, and 75,000 educational institutions besides that are contributing their force to the intellectual activity of the age. The country has a number of daily and weekly newspapers in English, and nearly one thousand papers in the vernaculars. The Government has constructed railways, so that the remotest part of the empire is speedily reached.

Of spiritual progress, such reports as these are coming over to us: One denomination reports over 1,500 converts for the year, in places lying not remote from each other. Of work among women, in

one district alone, it reports that there are more than three hundred intelligent native Christian women, five hundred Christian girls in high-grade schools, and nine hundred in schools of all grades. In various stations there are altogether more than ten thousand women who are receiving instruction.

Another denomination sends word that, within six months, sixty thousand people have turned from idols in Tinnevelly and the Telugu country. In connection with this latter fact it is interesting to recall to mind the origin of the Telugu Mission, which is one of the most successful in the world. Its beginning can be traced to the act of a young Sunday-school teacher, a poor seamstress, who one day gave a rough street-boy a shilling to go to Sunday-school. The boy—Amos Sutton—was converted, became a missionary to India, and was the means of leading the Baptists of America to begin the Telugu Mission.



#### RESPONSIVE EXERCISES.

*Question.* What is the area of India?

*Answer.* One million four hundred and twenty-five thousand seven hundred and twenty-three square miles.

*Q.* What are the five principal mountain ranges?

*A.* The Himalayas, along the northern border, 29,000 feet at the highest point; the Sulaiman

Mountains, between Hindustan and Afghanistan, on the northwest; the Vindhya, extending east and west, between Hindustan and the Deccan; and the Eastern and Western Ghats, running north and south, on each side of the Deccan.

Q. What are the principal rivers?

A. The Indus, 1,800 miles long, and the Brahmaputra about the same length; the Ganges, 1,500 miles long, and five or six smaller streams.

Q. What are the principal occupations of the people?

A. More than two-thirds follow agriculture; all the useful arts and trades are carried on with rude appliances and little ingenuity. The introduction of English manufactures has nearly destroyed the production of fine textile and metallic work, for which India was once famous. Priests, beggars, and jugglers are numerous. Nearly all occupations are regulated among the Brahmins by caste.

Q. What religions prevail?

A. The aborigines practice a modified form of a primitive devil-worship; about 187,000,000 are Hindus; nearly 3,500,000 are Buddhists; 50,000,000 are Mohammedans; about 100,000 Parsees are Zoroastrians; there are also Jews, Sikhs, and Jains, and some other smaller sects; 1,862,634 are Christians—of whom over 600,000 are natives, and 600,000 are Protestant Christians.

Q. How many gods have the Hindus?

A. Three hundred and thirty millions.

Q. What is the style of the houses?

A. The typical Hindu family house is built in the form of a quadrangle, with an open court-yard in the center. The men have their apartments and the women theirs. In the court is often some tree. Such a tree by its surroundings is shielded from the fury of the dust-storms, and is carefully watered and cherished by the inhabitants of the house. When the natives read in the Psalms, "I am like a green olive-tree in the house of God," they well understand how secure in God's favor is that man; they know how beloved he is of God.

Q. Do any of the habits of the people illustrate customs spoken of in the Bible?

A. In the lives of the people are seen many illustrations of the customs alluded to in the Bible. No illustration could more forcibly impress the mind of a Hindu that the destruction of Jerusalem was to be sudden and terrible than the prophecy: "Two women shall be grinding at the mill; the one shall be taken, and the other left." The flour is ground daily by the women of the family. The women rise early in the morning to grind during the cool of the day, as it is hard, heavy work. If there is but one woman in the family, she must grind the flour; if there are two women, they sit down on either side of the mill-stones, each turning the handle with the right hand, and each putting in the wheat with the left hand. Were they suddenly alarmed, their chances of escape would be

equal; but Christ prophesied that, in the day of terror, one should be taken and the other left.

Every evening, as the poor women go to the wells to draw water, one is reminded of Abraham's servant, who, with his camels, rested by the well, so that at evening time, when the women came out to draw water, he might see the maids, and choose a wife for his master's son.

The command, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy ground," is followed every day by the Mohammedans. A devout Mohammedan, wherever he is or whatever his business, at the setting of the sun takes off his turban, or cotton shawl, and spreads it on the ground. That spot has become holy ground. He takes off his shoes, washes his feet; then, stepping on the consecrated place, and, bowing to the West towards Mecca, prays.



## AFRICA.

THE United States include a population of 60,000,000 souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa.



INTO the heart of the Dark Continent plunged Henry M. Stanley. When he came out, it was to

declare the fact that 40,000,000 of people were to confront the Christian Church. —DR. ASHMORE.



THERE are 192,000,000 people living on the Dark Continent, of whom it is said that only 2,000,000 have ever heard the gospel.



SOUTH of the great African Sahara there is a stretch of 4,000 miles without a single missionary amongst the multitudes of people to be found in the villages and great cities.



THINK of the 90,000,000 in the Soudan region without a single evangelical witness, and the 40,000,000 in the Central African lake districts sitting in heathen darkness! —DR. PIERSON.



WHEN Stanley made his memorable journey of 999 days across the continent of Africa, in the course of 7,000 miles he never saw the face of a Christian, nor of a man who had had an opportunity to become one.



WHAT Columbus and Vespuccius did for America in the sixteenth century, Livingstone and Stanley have done for Africa in the nineteenth. A new

world is opened to us, with an area equal to North America and Europe combined. And this world has, for eighteen hundred years, been allowed to sit in darkness and the shadow of death! Think of 200,000,000 of human beings, even now compact together, and never having heard of the love of God! Has not Africa, at this time, the strongest possible claim upon the energies of the Christian Church?

—MRS. GUINNESS.



THE first convert in the Upper Congo Valley was baptized recently, and the valley contains 30,000,000 people. All things being considered, the Congo Valley is said to afford the grandest opportunity for fresh missionary enterprise which the world has to offer to-day.



AS AN illustration of the vastness of Africa, it is stated: "Connecticut has 4,700 square miles, Dakota and Japan are each forty-seven times larger, India is ten times larger than Japan, China is nearly three times larger than India, and yet out of Africa you might construct China and two Indias. In Northern Africa, Morocco is equal to five times the size of England, while Algeria is three times its size. Tripoli is a province several times as large as England. The number of missionaries in North Africa is few compared to its vast extent and population.

Little groups of workers are to be found, two or three hundred miles apart, in a line from east to west, from Tunis to Tangier; but farther south there are none for from 1,200 to 2,000 miles. In between these groups are large stretches of country, with millions of souls, who have never yet heard the gospel. Tripoli is at present without a witness for Christ, to tell its 1,200,000 souls of his atonement. In Tunis, among 2,000,000 Moslems, there are but half a dozen missionaries. In Algeria the population is increasing at the rate of nearly 100,000 a year, and is now nearly 4,000,000.\* About 3,300,000 of these are Mohammedans, among whom are laboring but twoscore missionaries. Morocco is the most populous country in North Africa, and is estimated to contain from six to eight millions of people, among whom less than twenty missionaries are working. The Sahara has a population of probably 2,000,000 or 3,000,000, and no missionaries are among the Sahariens at present.

“In Algeria alone, if missionaries were planted ten miles apart, 1,500 would be needed; and this would give each a parish of 100 square miles, with a population of over 2,000 people. It will be seen that fifty missionaries for the whole of North Africa is entirely insufficient, both for area and population. Again, out of these 16,000,000 Moslems, probably about 33 per 1,000 die every year, or 528,000 souls annually—10,000 every week. . . . With all our facilities at home, to how many different per-

sons does an ordinary minister preach in the course of a year? Suppose his congregation to number about 500 persons. He gets the same persons Sunday after Sunday, and in the year possibly does not reach more than 2,500 souls. Suppose each of the fifty missionaries to reach 5,000 Mohammedans, they would still only reach 250,000, or one out of sixty-four of the population. Count them, as they hurry past—sixty-three who have not heard, and one who has!”



THE extreme northern part of Africa was, in ancient times, the seat of civilization and great political power; but the most of it has relapsed into a state of semi-civilization.

The extreme southern portion possesses a good state of civilization, because the great majority of the people are colonists from Great Britain or Europe.

The central portion, stretching across the continent, with the exception of small portions of the coast territory, is peopled chiefly by heathen, many of whom are very superstitious and degraded.

In the center, on both sides of the Congo River, stretching from the Atlantic Ocean nearly to the Indian Ocean, is the Congo Free State.

The population of the entire continent is estimated at 200,000,000. The Arabs predominate in the north, the Negroes in the center, and the Hot-

tentots in South Central Africa. The religion of the majority of the natives in North Africa, and in the central part to a great extent, is Mohammedanism. The lowest form of religion, called Fetichism, is believed in and practiced by the people of South Central Africa. Polygamy is allowed both by Mohammedans and pagans, and is generally practiced by all the native tribes of Africa; and the wives are generally the principal means of support for men and children.



EVERYWHERE and always, heathenism means for women degradation and humiliation, although it takes different forms in India, China, Turkey, and Africa. "Her lot in Africa," says "Woman's Work for Woman," "is perhaps not so hard as in some other lands. The struggle for the necessities of life is less sharp, and pangs of hunger are less often felt, than in parts of Asia. She is not confined like a prisoner for life in a zenana or harem, but has the fullest liberty to go and come; and does come to hear the gospel as freely as the men. But in other respects her lot is a hard one, and ought to appeal powerfully to the sympathies of sisters in Christian lands. Take a very common sight in Africa: On a forest path you meet a family returning home from the plantation; in advance stalks the man, a stalwart fellow, carrying a gun; next come the women, panting and staggering under the

loads they carry, looking like pack-mules rather than women. You say to the man: 'Why do you make your wives carry such heavy loads?' In surprise, he answers: 'Why, they are my women!' 'I know they are,' you reply; 'but why do n't you carry the baskets?' 'Me? I'm a man!' It is the work of the women to carry the loads.

"And so women are the burden-bearers, and they age rapidly under it. As a rule, youth is past at twenty-five; and at thirty or forty a woman looks sixty or seventy."

When the missionary steamer was to be placed on Lake Nyassa, the leader of the expedition applied to the chief of the tribe for reliable help to carry the craft around the cataract. The chief responded by sending eight hundred women—a compliment at least to the trustworthiness of the sex, if nothing more. Some of them came fifty miles, bringing their provisions with them. These women were intrusted with the whole, when, if a single portion of the steamer had been lost, the whole scheme would have failed. They carried it in two hundred and fifty loads, in five days, and under a tropical sun, seventy-five miles, to an elevation of eighteen hundred feet, and not a nail or screw was lost. They received for their wages six yards of calico, and as a gift were given one extra yard.

"Every now and then," says a missionary, "one comes unexpectedly on some of the horrid customs of heathenism. A short time ago a woman died,

leaving a baby a week or two old. The poor little thing was put to the dead mother's breast, and then buried alive with her. This is a Sechuana custom, practiced to this day." Of the custom of making human sacrifices, Bishop Crowther told what he had seen of them. "We walked," he said, "to visit two mausoleums—the first being in honor of a rich man, and the other of a rich woman. A horrible sight met our view. There in the house lay the skeleton of a woman. The body was in a sitting posture. It was a depressing sight. The gloomy and damp surroundings, the stillness around, and the sad object before us, directed our minds to the prayer, 'Lord, have respect to thy covenant, for the dark places of the earth are full of the habitations of cruelty.' This woman was a human sacrifice, offered to the dead rich woman."

Another glimpse of heathenism he gives in the proceedings of a burial: "When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on a mat, on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on, and dressed up with clothes and coral beads. They were paraded about the town, to show the public the servants of the rich dead mistress, whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of

the grave, and their limbs were smashed with clubs, and their bodies laid on the corpse of the mistress, and covered up with earth while yet alive." Can there be any doubt of the urgent need of sending Christian teachers among this poor people?

Of other inhuman customs and atrocities perpetrated, a secular paper states that where prisons exist, they are horrible, and the way the prisoners are manacled and chained together with rough iron collars is dreadful. The "bastinado" and flogging are common punishments. Even women are subjected to it, the law providing that when a female is to be bastinadoed, she must be seated in a basket, with only her feet exposed; the punishment inflicted must be of a light character; but the pashas pay little attention to the law, and women are sometimes thrown down on their faces, and mercilessly flogged. Theft is punished in a barbarous manner, the right hand being chopped off, and the mutilated limb dipped in pitch or tar to cauterize it and stop bleeding.



SLAVERY is as rampant as ever, and broods like a curse over the continent. "I am not alone," writes one, "in thinking that in this wretched traffic in human life there are horrors sufficient to cause the most devout to question the existence of mercy. It seems cruel that men should be begotten and should live with hearts as cold as winter's icy wind,

and just as pitiless; and whose malignant oppression shows, in the saddest form, the dismal truth of 'man's inhumanity to man.' Hard it would be to show the slave that his life was anything beyond that of a beast."

A strong young man brings forty yards of calico; a young, unmarried girl, fifty-six yards of calico; a young mother, thirty-six yards of calico; an elderly man or woman, four yards of calico; a toothless old man, two yards.

It is no uncommon thing to see dense throngs of unhappy wretches, chained together, with open and undressed wounds on their shoulders, stand waiting to be sold; while here, there, and everywhere, keen-eyed Arabs jostle each other in their eager bargain-making. Now and again an overdriven prize sinks where he or she stands, and expires through weakness or fever incurred during the long and fearful marches across deserts and swamps; while at frequent intervals a sob or wail can be heard, coming straight from the heart of some one whose powers of endurance have given away.

To prevent escape, the strongest and most vigorous men have their hands tied, and sometimes their feet in such fashion that walking becomes a torture to them; and on their necks are placed yokes which attach several of them together. In this way they are made to walk all day, bearing heavy loads, and at night-fall a few handfuls of raw rice are thrown to them. A few days of their hardships begin to

tell even on the strongest. The weakest soon succumb, and the weakest are naturally among the women. But terror sometimes nerves even a weak frame to almost superhuman efforts; and the Arab slave-driver adopts a summary method of striking terror into the hearts of the laggards. The conductors, armed with a wooden bar, approach those who appear to be most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death. The terrified troop immediately resumes its march.

“The women? I can hardly trust myself to think or speak of them,” says Mr. Stevenson, in his last essay on “The Arab in Central Africa.” “They were fastened to chains, or thick bark of ropes; very many, in addition to their heavy weight of grain or ivory, carried little babies, dear to their hearts as a white woman’s to hers. The double burden was almost too much; and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver’s ivory, but the living child, would be torn from them, and thrown aside to die. One poor old woman I could not help noticing. She was carrying a big boy, who should have been walking; but whose thin, weak legs had evidently given way. She was tottering already; it was the supreme effort of a mother’s love, and all in vain; for the child, easily recognizable, was brought into camp, a couple of hours later, by a

hunter, who had found him on the path. We had him cared for; but his poor mother never knew. Already death had been freeing the captives. We could not help shuddering as, in the darkness, we heard the howl of hyenas along the track, and realized only too fully the reason why."

"I was often permitted to see human harvests of slaves," says Mr. Stanley, "and such slaves as they were! They were females and young children. Every second, during which I regarded them, the clink of fetters and chains struck upon my ears. My eyes caught sight of that continual lifting of the hand to ease the neck in the collar, or as it displayed a manacle exposed through a muscle being irritated by the weight or want of fitness. My nerves were offended with the rancid effluvium of the unwashed herds within that human kennel, and I was annoyed by the vitiated atmosphere."



TO-DAY there are thirty-four missionary societies at work in Africa. Of David Livingstone and his labors, Mr. Stanley eloquently says: "In 1871 I went to him as prejudiced as the biggest atheist. I was there, away from a worldly world. I saw this solitary old man there, and asked myself, Why on earth does he stop here? For months after we met, I found myself listening to him, and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others be-

came contagious; mine was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he went about his business, I was converted by him, although he had not tried to do it."

"Many times in traveling," writes a missionary, "I have heard, in the evening, hymns rising up from the mountain-side, beautifully sung; and I have ridden over to hear whence they came, and have come to a kraal, and there were the people sitting together, not knowing that any white man was near, and I have found them earnestly praying and singing. An African Christian woman said to me, one time: 'The Jesus, of whom you speak, is no stranger to me, although I have never heard his name before. He is so like the Friend I have long felt I needed.'"

Passing through the country, and stopping at a mission-school, a traveler says he was struck with the holy, happy influence of the place. It was touching in the extreme, he says, to hear the children, one after another, plead with God that they might have the talent of language given to them, so that they might ere long be able to tell the natives of Jesus and his love.

In one of the missionary settlements in South Africa the converts are accustomed to seek retirement and opportunity for prayer in a thick clump of bushes. It has become a common practice among them, when either of their number does anything inconsistent with his profession, to say: "O, he has

not been to the bush!" It is readily seen that just in proportion as the path from the hut to the bush is well trodden, so great is the power over the weaknesses of human nature.

Africa's night draws to a close, but the mists are still low; yet here and there do we discern the rays of the coming morn.

"At all hours of the day," writes a missionary, "you may hear Baralong men and women singing the songs of Zion. Women and children, as they bring water from the Molopo, sing the hymn, 'Shall we gather at the river?' and men, journeying about the country in their bullock-wagons, may be heard singing, 'O, think of the home over there!' Surely,

'Out of the shadows of night,  
The world breaks out into light;  
It is daybreak everywhere.'"



#### RESPONSIVE EXERCISES.

*Question.* What are we told in the tenth chapter of Genesis?

*Answer.* That Africa fell to the share of Ham and his sons.

*Q.* Where are Africans mentioned in the Bible?

*A.* The man whom Philip met and baptized was a man of Ethiopia. In the Psalms, David says: "Ethiopia shall stretch out her hands unto God."

Speaking of our Lord's toilsome walk to Golgotha, Matthew says: "As they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross." Cyrene was at that time an important place in Northern Africa. Simon was probably either a Greek and a Jewish proselyte, or the son of Jewish parents and born in Cyrene. The Apollos mentioned in the Acts was said to be "a Jew from Alexandria," in Egypt; while Egypt recalls a host of incidents, and the story of Joseph and of the cruel bondage of the Israelites.

Q. Why is it so difficult to explore this country?

A. The chief difficulties arise from its deadly climate and its savage inhabitants.

Q. What more can be told of this country?

A. It is two and a half times greater than North and South America combined, and its gold and silver mines are exhaustless.

Q. Is Africa a beautiful land?

A. Its immense trees are clad in emerald green the entire year; there are beautiful flowers, majestic rivers and lakes.

Q. What religion has spread over part of the northern and eastern coast of Africa?

A. Mohammedanism.

Q. What are the mass of the people?

A. Debased heathens, believing that all sickness, accidents, or death are caused by witches, who are human beings inhabited by an evil spirit.

Q. What do the huts of the natives look like?

A. Hay-stacks, covered with grass, with a hole in one side large enough to crawl in on hands and knees.

Q. What has been done for the improvement of the African?

A. The Bible has been translated into many of their languages; about two thousand missionaries are at work among them; and in noting the facilities now afforded to commerce and mission-work, it should never be forgotten that Protestant missionaries gave to both the first impulse.



## SOUTH AMERICA.

THERE are vast spaces in Africa without a single Christian missionary. So there are in South and Central America.

—DR. PIERSON.



“INTO the heart of Africa, throughout the Chinese Empire, over the sacred hills of Syria, across the plains of Persia, and among the millions of India, send the gospel; but do not forget the neighboring South American lands. A Christian literature must be given to these people; Christian preachers and teachers must be provided.”

THERE are no people in the world more entirely neglected and unknown than the Indians of South America. To every one who has a heart to labor and a will to choose, South America says to-day: "Study my needs, my future, and then weigh my call; my destiny rests on your shoulder."



THE West Coast of South America has 12,000,000 of people whose religion is a degraded form of Romanism.



THROUGHOUT all the valley of the Amazon, which extends in length 3,300 miles, there is not to be found an evangelical missionary; and it is stated that the gospel has never been preached in all that territory. There are 12,000,000 of souls in Brazil who are almost without any true knowledge of the gospel, and on its plains there are a million of wild Indians ignored as yet by the Christian world.



THE Republic of Venezuela has a population of 2,121,988. There is no Protestant mission-work, yet the Government tolerates freedom in worship.



THE Paraguayans are an interesting but neglected people, said to number over 300,000, and are virtually without any religion.

THE natives of South America are much similar to each other in appearance, except in the extreme south. They are fond of liberty and independence; slavery has never been brooked by them as by the Africans. Polygamy is common in most of the tribes, and it is very customary for a man to bring up a young girl from childhood to be one of his wives in due course. The first wife by no means approves of this "too much marrying," and not infrequently rebels and wins the day against any rival being introduced into the family lodge. Wild dances of all sorts are very popular; while at great merry-makings and feasts, wrestling and trials of strength are popular amusements of the younger men.

One writer says: "The Guianaian Indian is hospitable according to his means; every visitor gets the best he has in his house. In his turn, he is fond of paying visits; indeed, a full fourth of the year is occupied by going about, so that, in course of time, he gets well acquainted with the country. Time to him is nothing. When he goes off on a journey, and requires to be at home on a certain date, he will leave a kind of calendar with his friend, consisting of a knotted string, each knot representing a day. A knot is untied on the morning of each day he is absent, and, if he is well, he will arrive on the day the last knot is untied. Theft is unusual among them, though each tribe accuses the other of being addicted to pilfering."

Of the Patagonians, the same writer says: "Their faces are ordinarily bright and good-humored, though in the presence of strangers they assume a sober and even a sullen demeanor. Paint is worn on the face and on the body as a protection against the effects of the wind and sun, and on high occasions the men adorn themselves with white paint."

There is a large class of so-called "tame Indians," whose condition is wretched almost beyond description. The condition of the wild Indian is simply that of a wild animal—naked, and unspeakably filthy. The frontiersman shoots him without compunction; and the work of the Government is a farce, so far as any serious attempt to evangelize the Indians is concerned.

The Chilano is the Yankee of South America—the most ingenious and thrifty of the Spanish-American race; quick to perceive, but cold-blooded and cruel.

The women do the street cleaning, occupy the markets, keep fruit-stands, and are employed as street-car conductors; for it must be borne in mind that Chilians take the front rank in intelligence and enterprise of any of the South American races; and Chili may justly be ranked with other civilized nations, her upper social and intellectual life being largely patterned after French ideas. Nevertheless, her people are given to deception, and some do purloin. It is the common rule to put away from the parlor pretty little ornaments, lest they disappear.

Yet not all the people are untruthful, nor do all steal; but public sentiment is exceedingly loose on some things. The Protestant idea of Sabbath-keeping is almost wholly unknown as a theory, and almost universally disregarded as a rule of life. The Chilians need the gospel; they need Christian education.

Brazil is one of the largest empires in the world. Its natural resources are equal to those of the United States, and its physical condition such as to offer great inducements to the crowded and distressed millions of Europe. Numerous rivers and lofty mountains make it a beautiful land; but the customs and the manners of the people, their superstitions, morals, and religion, make the country anything but a safe and restful habitation for missionaries.

In portions of the country the aboriginal Indians have, to a large extent, become amalgamated with the settled population; but in the vast interior they remain to a great extent in a savage condition. It is estimated that there are still a million of Indians in Brazil. It is a mere estimate. We have no means of ascertaining the exact truth. Indeed, a vast part of the territory has never been explored. Only recently, German explorers, going up a confluent of the Amazon River—the Xingu—found tribes of Indians of which there had never been notice even; not nomadic, but agricultural in their habits. It has been said that the Indians of

Brazil are inferior in some respects to those of North America; yet they have the same qualities physically. They show the same strong sense, the keen perception of truth and justice, which has been revealed frequently in the "poor Indian" of our own country. The eastern provinces of Brazil are different; primary education is gratuitous, and is compulsory in some. Their customs are peculiar. It is not thought the proper thing for the women to eat with the men. Women never appear outside their houses without a male escort or slave. Domestic animals have perfect freedom of the house; and dogs, pigs, and cows even, are a common sight upon entering a house.



THE wife of Professor Agassiz wrote of Brazilian women: "Among my own sex I have never seen such sad, sad lives—lives deprived of healthy, invigorating happiness; intolerably monotonous, inactive, stagnant." A Brazilian woman contributed to a Brooklyn magazine the following very readable article on the characteristics of her country-women. She says: "Consanguineous marriages in Brazil are the rule, and not the exception. There are very many, not only of the first cousins, but also of double first cousins. It seems ludicrous to the stranger to hear a man and his wife address each other as cousin, as they generally do when such was their relationship. One reason for such marriages

is, that young people have little chance for becoming acquainted excepting with relations. A young man never visits a family he is not related to unless to make a brief ceremonious call—perhaps when about to leave town, or for some other like purpose—unless it is clearly understood that he comes with matrimonial intentions, when he always asks, not for the girl, but for her parents and guardians, who take her into the reception-room with them, all remaining until the visit is concluded. Relatives often meet under less restricted circumstances, until they, as a matter of course, ‘fall in love.’ Still, occasionally, flirtations are inaugurated by the gentleman frequently passing the house of some girl between whom and himself there springs up a sort of understanding, when she will make it a point to be at a window or in the garden the hour he is in the habit of passing; and finally he will ask her hand of her guardians, and, if the match be approved, they will become engaged without perhaps ever having exchanged a word, unless at some party where they chanced to meet he may have asked her for a dance or two, or on some other like occasion they may have exchanged the barest civilities. But whether the betrothed couple are cousins or not, they are never allowed to sit in a room by themselves, much less to take a walk unaccompanied, until they are married, which generally follows a short engagement—long ones not being in favor. A girl is never permitted to go out, not even to

Church, unless chaperoned by one of the family, or some other lady, generally of mature age. Nothing could be more colorless than the life of a young Brazilian woman; she has no taste whatever for reading—her education is of the most meager description, it not being considered worth while to educate girls. The necessity of educating boys is understood by parents, and those who are able, do so; but a girl—what need has she for an education? They are even ignorant of some of the most important historical facts relating to their own land, and of the thousand-and-one other topics that the women of America and other countries are generally conversant with. They embroider, crochet, and study music; but usually lack the patience and application necessary to excel in the latter. If they want a drink of water, or their shoes changed, they call a slave to do it. Many can sew and do their own dress-making, being very convenient with the needle, their natural antipathy to work being overcome by their love of dress. Their conversation is utterly frivolous; they talk very loud and in the most animated manner, gesticulating and beating the air with their hands and arms, all talking at once.

“If the Brazilian girl does not marry at the age when she ought to be playing with her dolls, she frequently continues to play with her dolls until she does marry. The writer remembers seeing a young woman, apparently about eighteen years of age, in a street-car in the city of Bahia, with a doll in her

lap, which she cared for and handled the same as a little girl would do; and it is no unusual thing for young married women to own and play with these and similar fixtures of the nursery.

“Books are scarce and expensive, leading one to infer there is but little literature in the language. What books there are, are mainly religious, and filled with accounts of miracles, both of olden and recent times. In the large cities women go to parties and entertainments; but those living in the country rarely go out, and when they do, it is an event to be prepared for and talked of for weeks in advance. It is not, therefore, to be wondered at that Brazilian women, with so little to do, should be proud of the sound of their own voices and of gossip. It is not uncommon to hear a Brazilian woman talking so loudly to herself as to lead one passing her room to suppose that she was entertaining a company of friends in conversation. The most prolific subject is their religion; and nearly all holidays have some connection with the Church. The women usually do evince a deep interest in all religious matters, and these oftentimes form an entire conversation for hours at a time.

“It must not be inferred that all the women of Brazil are possessed of the dispositions and habits above described. There are a few thoughtful women, mostly self-educated, who have yearnings for a life less intolerably dull and narrow—women who, in spite of all difficulties, study and read, and

despise the aimless, dreary, cramped existence that they are condemned to, and which suffices for so many others."

Another writer fittingly says: "In the name of the Brazilian people that need so much help, in the names of the souls that will perish unless we carry them the light, in the name of our solemn duty to them, in the name of our blessed Savior who bought them and us with his most precious blood, let every Christian in the United States of North America do all he can for the United States of Brazil!"



"TELL me," said a young Spaniard at Buenos Ayres, "are there no Christians in North America?" "Yes," answered the missionary, "hundreds of thousands." "Then," with a most sad face, he continued, "why do not they come out here? Do you know that Buenos Ayres is so ready for the gospel that you have only to announce a meeting, and the people crowd in until there is not room to stand?"



THE people of Terra del Fuego are thus described by an English missionary: "They are nomadic in their habits, moving about from place to place in their bark canoes, in the center of which a fire is always burning. Each canoe contains a family; the wife rowing, while the husband is on watch with his javelin. On landing, the woman has, first

of all, to carry her husband ashore, he holding the fire carefully above the water. When everything is ashore, the woman at once begins the erection of their primitive hut. The men are rarely able to swim; but the women are, as a rule, expert swimmers, and this, together with their constant work at rowing, gives them extraordinary muscular power.

Polygamy is practiced to the extent of each man usually having two wives—an older and a younger one. Without writing of any kind, they yet preserve many rules and customs, more or less traditional, and mainly relating to the chase. They are good-natured and helpful, but tenacious in the defense of their rights. They delight in long stories and conversations, and in these a good part of their time is spent. Of all religious ideas and duties, they have a vague idea of the spirits of the departed wandering about in the world, and as greatly to be feared. Everything about the Fuegian is disgusting, and almost brute-like. The spectator turns away from him in the belief that surely no man, created in the image of his Maker, has reached the lowest type, or brute ascending to the highest stage. He moves about in a crouching, stooping posture; his person is covered with the filth of generations, and his long, mane-like locks are repulsive. Though living in a country where sleet, snow, and rain are almost every-day occurrences, the male Fuegian wears no clothing, except a small piece of seal-skin thrown over his shoulder, and removed now and

then so as to shelter his person in the direction whence the blast may be blowing. The women have quite as little clothing. The skins of this race seem to be insensible to cold, and though they seem to strangers to be always shivering, yet this must have become a second nature with them; for they may be seen moving about from place to place, or sitting in their canoes, with the whirling snow beating against their nude persons, seemingly without caring.

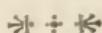


AMONG the most interesting missionary records is the account of Captain Allen Gardner's labors, who gave his life to South America. His story is simple. He was an officer of the English navy, who lost early his young and accomplished wife. He then consecrated himself to missionary services. He spent time and much out of his private resources in visiting various parts of the world. To be a pioneer missionary to the most abandoned heathen was his aim in life. He especially set his heart on South America. He did not live, suffer, nor die in vain. In Terra del Fuego his special efforts were made, and as a result there is now a Christian Church, a district with schools, an orphanage, Bible and mothers' meetings.

The great naturalist Darwin said that the first time he visited Terra del Fuego the people were the most degraded he had ever seen—they were worse

than brutes. He visited the island again before his death, after mission-work had been carried on there for years, and he wrote: "The success of the Terra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure." A missionary went to the bedside of an injured Fuegian. "What is the matter?" he asked; and the man replied: "Sick—eye; man throw snowball hard, hit me." Directly he added: "Me walk straight home—say nothing; no hit man back."

"There are times of depression," says the relator of this story, "when the thought of the ignorance of this people is borne upon the mind heavily; but then again come blessed flashes of light like this incident, slight as it seems, which gives me strength to go forward with renewed courage."



#### RESPONSIVE EXERCISES.

*Question.* Who are the natives of South America?

*Answer.* Indians, many of whom are in a half-civilized state. Three-tenths of the population of South America are put down as pure white, and one-tenth Negro; others are mixed-blood.

*Q.* How many languages are spoken among the Indians?

*A.* Over four hundred; as many as among all the seven or eight hundred millions of the Old-World inhabitants.

Q. Who were the first European settlers?

A. The Portuguese.

Q. What European nations have founded settlements in South America?

A. The Portuguese, Spaniards, French, Dutch, and British.

Q. Are Protestant missions permitted?

A. They are permitted in all the republics, but with restrictions in some, and in all are much opposed by Romish priests.

Q. What was the first Protestant work in South America?

A. The first Protestant Church was formed by a colony of French Huguenots on an island near Rio Janeiro, in 1554, and survived until 1567, when it was dispersed by the inhabitants. To-day over half a dozen different missionary societies are working in various portions of the continent.

Q. What is the proportion of Protestant missionaries to population?

A. It is said that there is one Protestant missionary to 600,000 persons in South America.

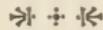


## MEXICO.

THERE are at least 8,000,000 people in the United States of Mexico who have never seen a copy of the Holy Scriptures. In that population of 11,000,000, there are just about 400 Protestant

workers. What parishes! Every worker caring for some 28,000 souls! We can not afford to have a Christless and Churchless neighbor. Let us visit her, and carry with us Christ.

—GOSPEL IN ALL LANDS.



MEXICO is as much a field for Protestant missions as China or Africa.

—DR. PIERSON.



It is absolutely heart-rending to think of a nation of people right by our door, in as fair a province, in some parts of it, for climate, for soil, and for wealth of resources in all manner of production, as the sun shines on in all his course, living and dying in this deplorable state for hundreds and possibly thousands of years—generation following generation, and century following century—and the same pall of worse than death still hanging over them.

Has their redemption dawned at last? We would fain hope so. Surely there is enough humanity in man, not to mention Christian sympathy, now that the door is open, to send healing influences of Christianizing and civilizing agencies into this Dead Sea of semi-heathen misery. But it is said Mexico is a Christian land; and how can this wretchedness be explained? Has Christianity done nothing for this people? We have to answer: Yes, Mexico is a so-called Christian nation. She calls herself

“a most Christian nation.” It is not the want of Christianity, but the kind of Christianity it has, that is its bane. A type of Christianity must be given to it that will purge those golden mountains and wealth-bearing plains, and give it a different kind of homes and peoples; that will transform those sad and wretched hordes into men and women, and make their hearts and homes bloom with the hopes and loves and refinements such as grow on the stem of the Christianity of Christ.

—BISHOP FOSTER.



THE country of Mexico is, from every point of view, one of the fairest and most interesting in the world. Lay it on our Republic, and it would cover one-third of our territory.

The towns and hamlets look very much as they have looked for the past three hundred years—bits of old Spain dropped into the New World soil amid the moldering ruins of its ancient civilization. Its population is said to number 11,000,000, and it is generally agreed that about one-third of the whole number are pure Indians, the descendants of the proprietors of the soil at the time of its conquest by the Spaniards; a people yet living in a great degree by themselves, though mingling in the streets of the cities with the other races, and speaking about one hundred and twenty different languages or dialects.

They are slow workers, but faithful and persevering; they often live to be a hundred years old, and the women are especially long-lived. Nearly one-half of the white population are of mixed blood. The Mestizos, whose maternal ancestors were Indians, and their fathers of Caucasian blood, constitute the dominant race of Mexico.

These people are industrious, easily managed, and contented. Poverty does not imply extreme suffering from either cold or starvation, because of the mildness and productions of the country. When their simple wants are satisfied, money with them has but little value, and quickly finds its way into the pockets of priests or lottery-sellers. Lottery-offices are everywhere.

Many of the hospitals and other charitable institutions are sustained by this sort of gambling. The religion of the people seems to have been absorbed by their vices, or their vices by their religion—either way—for even the lotteries and gambling-dens sail under the name and patronage of the saints.

The moral condition of the people is extremely low. Perhaps half of the population living together as man and wife are not married. The exorbitant marriage-fees of the Church have had much to do with this.

Ignorance is rife. It is still said to be true that six-sevenths of the people can neither read or write.

Lacking a river system and having few harbors,

Mexican commerce naturally floats to our ports. Awaking to the superiority of our civilization, Mexican society begins to court closer fellowship with our institutions. Whether avarice and ambition shall conquer Mexico in the interests of trade and traffic, or the spirit of the gospel shall impel laborers to till those fields for Christ, is the issue of the hour.



WHILE habits and customs which are wrought into the very life of the people are fast giving way before American ideas, yet there are immense districts where foreign wares and ways are unknown. Husbandry is still carried on as it was when Joseph was Pharaoh's overseer in Egypt.

Men and women both share in the burdens of caring for the family; a woman may work in the fields, but the heaviest part of outdoor labor comes on the man. Those who are too poor to own one of their little ponies, will all day carry on their own backs a load of from seventy-five to a hundred pounds. They take short steps, and go on their long journeys, up and down hill, at a jog-trot, returning satisfied if they have earned a dollar or two at most.

For love of wife and children, Mexicans of every class are unexcelled anywhere. If a man is at work on a new road, thither he transports his wife and babies. He has a shelter for them somewhere among the cactus or palms, or he burrows in a hill-

side, or has a little thatch amid the brush. Here the little brown children roll in the sun with the pigs, which have accompanied the family on their migration. The pony, if they have one, is tethered close by; and the inevitable donkey goes hobbling about, as long-suffering as the Indian, and with something like his history.

The ordinary homes of the common people are built of adobe or logs, and branches of trees. A heap of stones in the corner serves for a fire-place on the earthen floor.

Large, costly, and often elegant stone edifices, public and private, are not wanting in the principal towns and cities.

Servants are cheap and plenty, and you are pretty sure to have several descendants of the Aztec kings about the house if you hire one; for it is the rule that the whole family go with the father or mother when they go out to service. The cook brings her husband and her children, and they are fed from your table and sleep under your roof. The husband may be a shoemaker or a hackman, but he lives where his wife works. There are usually rooms enough in the house for them all, and the only food they want is plenty of beans and what is left from one's table.



A MEXICAN girl is born and grows up amidst quarrels, laziness, and blows. While but a baby herself she becomes a nurse for the next comer, and

often she may be seen in the street staggering under the weight of an infant almost as large as herself. What does she wear? Rags. The skirt, once put on, stays on till it drops off; she lives in it—she sleeps in it. Her head and shoulders are covered with the national reboza. Where is she educated? In the streets—growing very wise in this world's craftiness. So the years go on, and at the age of perhaps fourteen she marries a boy of sixteen. Is her condition bettered? By no means. From this time she is probably the bread-winner of the household, receiving as her only reward blows and curses. Children are born to her, to be reared as was she herself; and while she is comparatively young in years she is an old woman. But has religion no comfort for her? The priest gives comfort only to those who give money, and her pennies are few. She goes regularly to the church; but can Latin prayers soothe her troubled heart? Sickness enters her door; will the priest come, and, with kindly words and deeds, strengthen and help? If she pays well he will come, mutter a few meaningless prayers, sprinkle the sick with holy water, and go. At last she lays down her burden; her body, without funeral rite, is hurried to the grave, perhaps on the shoulders of men; her soul—where is it?

Do you think this is overdrawn? The picture scarcely gives you an idea of the miserable, aimless, godless lives of the women of Mexico among the lowest class. Naturally as you ascend you find the

temporal wants better supplied, and consequently less and less bodily suffering.

Of courtship, among the better class, a correspondent writes: "The beginning of it consists in a young man passing up and down the street where the object of his admiration resides, between the hours of five and eight o'clock every afternoon, with his eyes fixed on the balcony, where the young woman is standing if she wishes to encourage him. Then he goes to the same church and the same mass as she does, and looks at her all the time she is praying, and he ought to do the same. He walks after her in the street when she goes out shopping accompanied by some elderly lady; in fact, he follows her everywhere, without ever speaking to her unless he happens to dance with her in a ball-room. If he receives a great amount of encouragement, then he passes up and down the street where she lives, not only in the afternoon, but at other hours of the day. He will make signs to her; and when he can not express all he wants to say by signs, then he writes notes to her, and, when it is dark, throws them upon the balcony, tied to a small bouquet. Before visiting the house, some person of influence proposes the young man to the father as *fiancé* for the young lady; and if he is accepted, then he is allowed to visit, and only sees his intended wife in the presence of the entire family until their marriage."

A recent visitor to Mexico was struck by the

sad expression on the faces of the Mexican women; there seemed to be no joy or mirthfulness in their lives. They are plodding and industrious; they weave, with their old Aztec looms, just such cloth as their ancestors gave to Cortez by the bale. "As woman is naturally more religious than man," says an author, "when she kneels at the shrine, and yields obedience to a false religion, her servitude is more abject, her condition more deplorable. Woman in Mexico, as in all Catholic countries, is a pitiable slave. From childhood she is taught to yield herself implicitly, body and soul, to the will of the priest. In the confessional she must tell everything. There are no family secrets, no conjugal confidences, but must be poured into the ear of the father confessor. The priest, knowing all family affairs—its incomings and outgoings, even to the minute, every-day occurrences—has it wholly in his power, and this power is used for the basest purposes."



WHEN once converted to Christianity the women become ardent, loving followers of the blessed Jesus. One missionary tells us of women he has known who have worked in the sun all day, and traveled miles at night, carrying their children in their arms, to attend a prayer-meeting, and walking back in time to begin work at five o'clock the next morning. Another tells us of an old woman, who never saw the Bible until she was seventy years old, and

who, at a special Conference meeting recently, walked five miles to attend the service and give her testimony, though then over eighty years old.



WITH all that makes Mexico one of the most fruitful of mission-fields, it has been called, with truth, one of the most difficult and dangerous. Scarcely one of the Protestant Churches but has had its martyrs, and sometimes many of them. One missionary writes: "More than once I have looked out on a sea of maddened creatures, ready to tear me limb from limb, almost succeeding in forcing an entrance into the house, but held back by the unseen Hand."

Never in any nation has human sacrifice been carried to so frightful an extent as it was among this people. Human sacrifices, and the sacrificial eating of human flesh, formerly prevailed to a monstrous and cruel degree.

"Mexico, Past and Present," from which we have made copious extracts, says: "There are sad memories haunting almost every corner of Mexico. In the square in which stands the Convent of San Domingo were the Inquisition buildings, under the care of Dominican friars; these buildings are now occupied by the Methodist Mission. One of the gilded rooms, of which they took possession, had in its walls a door which had been plastered up. This was knocked open, and a room was found in

which were many human skeletons. The hapless victims had evidently been let down through a well-like opening overhead, and left alone to die, the living among the dead. From the court-yard of this terrible prison, thirteen cart-loads of human bones were taken before it could be made suitable for the purposes of the mission."

But all classes of people in Mexico are being aroused a little. Those who used to beg or starve, because they had nothing else to do, can now earn an honest living with pickax and spade along railroad routes. In the educational institutions several thousand students are now pursuing their studies. Besides these are asylums for the blind, the deaf and dumb, and some other charities.

It is not yet a hundred years since the streets of the City of Mexico were lighted at night, and scarcely twenty-five since a moonlight walk was safe for either ladies or gentlemen. They are now as orderly as those of any city in America. The policemen stand with lanterns, about a hundred yards apart, all over the city.

"I wish you could be in our church some Sunday night," says a Mexican missionary. "You would see over five hundred Mexicans, many so poor that they can get only one miserable meal per day; many sitting there, trying to stretch a ragged old blouse or shirt so as to make it conceal their bare backs and shoulders; many taking turns—when they have not clothes—the mother wearing the only de-

cent dress to one service, the daughter to the next. Five hundred Mexicans, four-fifths of them with no better clothing than a single, thin, muslin suit, when it is so cold that we Americans are cold with all our thick clothing and our overcoats on! All this to hear the gospel!"



### RESPONSIVE EXERCISES.

*Question.* To what race do the people of Mexico belong?

*Answer.* There are about 6,000,000 native Indians; 3,000,000 mixed Indian and white; 1,500,000 Mexican-born Spaniards; 150,000 pure white, of whom 50,000 are natives of Spain; 10,000 Negroes; 45,000 mixed Negro and Indian; and 50,000 mixed Negro and white.

*Q.* What is the present Government?

*A.* A federal republic of twenty-seven States, one Territory—Lower California—and the federal district of the City of Mexico and vicinity. The structure and administration of the Government are modeled after that of the United States.

*Q.* What is the state of education?

*A.* Until 1857 there was none worth the name. Since that time more than 5,000 public schools have been established and maintained by the State, including universities and technical schools.

Q. What is the religion?

A. The majority of the people are Roman Catholics, and are ignorant and superstitious. It is estimated that still from one-third to one-half of the real estate is owned by priests. The Church collects from the people throughout the Republic \$20,000,000 a year, and she has left the people poor, ignorant, superstitious, and immoral.

Q. What of some remnants of public buildings and instruments of torture in preservation in the museums?

A. In the National Museum may be seen the sacrificial stone of the Aztecs, all begrimed with stains, just as when thrown down by the Spaniards, still stained with the life-blood of their countrymen. There is the terrible stone yoke, that used to hold fast the victim while the heart was torn from the quivering body; and also the obsidian knives, with which the priests, with solemn pomp, made the incision between the ribs of the doomed victim.

Q. Who was the pioneer lady missionary from America?

A. Miss Rankin, who fearlessly, quietly, and zealously worked for years on the Mexican border; many times she was persecuted, and the history of her mission labors reads like a romance. Thousands of Bibles were carried into the country through her influence; among the first was one which she baked into a loaf of bread, and sent to Matamoros.

Q. What can be said of the silver-mines of Mexico?

A. Doubtless Mexico has produced one-half the existing stock of silver in the world. There are mines which yield \$13,000,000 annually, and no silver-mines have ever been known to give out. The mines which the Aztecs worked before Cortez came are profitable yet.



## TURKEY.

OSMAN BEY said: "During my stay in America I was often overwhelmed with questions about the Orient and Turkish life in general. The intensity of the American desire for information about our 'Land of the Crescent' was most flattering."

The two great divisions of Turkey are: Turkey in Europe, with a population, including Bulgaria and East Roumelia, of over seven millions; and Turkey in Asia, with a population of sixteen millions.

Except in the poorest parts of the Koordish Mountains and in some northern portions, the people of Turkey live in comparative comfort. To be sure, what is ample for them seems to the foreigner a very meager supply; but it is still true, as a rule, that they are in comfort so far as the supply of

bodily needs is concerned. Their food is simple, but wholesome. Their homes are rough, and furniture scanty. It is when sickness and old age bring weakness and distress that discomforts principally appear.

In manners they are sedate and dignified; and their leading traits of character are pride, indolence, and self-indulgence, coupled with the redeeming virtues of hospitality to strangers, and strong domestic affection.

The custom of the country allows boys and girls to play together until about eight years old, and after that the girl wears a veil whenever she goes visiting or shopping, and lives in the harem with the women; the boy, from being altogether among women up to this time, must henceforth be the companion of men only, and probably does not speak to a woman till he is married to some unknown girl, bought or chosen for him by his parents.

In a missionary point of view, Turkey is the key of Asia. Nowhere has the providential guidance of the missionary work been more remarkable. The Divine hand has alike prepared the minds of the Armenian people in Turkey for Christian influences, directed attention thither, blessed the missionaries with wisdom, interposed continually for the protection of their work, and led them forward to a success already so broad and deep as to be silently molding the destinies of the empire.

IN "People of Turkey," the author says: "I have often been asked what a Turkish lady does all day long. Does she sleep, or eat sugar-plums, and is she kept under lock and key by a Bluebeard of a husband, who allows her only the liberty of waiting on him? A Turkish lady is certainly shut up in a harem, and there can be no doubt that she is at liberty to indulge in the above-mentioned luxuries should she feel so disposed; she has possibly at times to submit to being locked up, but the key is applied to the outer gates, and is left in the keeping of the friendly attendant. In her home she is perfect mistress of her time and of her property, which she can dispose of as she thinks proper. Should she have cause of complaint against any one, she is allowed to be very open spoken, holds her ground, and fights her own battles with astonishing coolness and decision.

Turkish ladies appreciate to the full, as much as their husbands, the virtues of the indispensable cup of coffee and cigarette; this is their first item in the day's program. The *hanoums* may next take a bath; the young ladies wash at the *abtest* hours; the slaves, when they can find time. The *hanoum* will then attend to her husband's wants, bring him his pipe and coffee, his slippers and pelisse. While smoking, he will sit on the sofa, whilst his wife occupies a lower position near him, and the slaves roll up the bedding from the floor. If the gentleman be a government functionary the official bag will be brought in,

and he will look over his documents, examining some, affixing his seal to others, saying a few words in the intervals to his wife, who always addresses him in a ceremonious manner, with great deference and respect. The children will then trot in to be caressed, and ask for money with which to buy sweets and cakes. The custom of giving pence to children daily is so prevalent that it is practiced even by the poor.

The children, after an irregular breakfast, are sent to school, or allowed to roam about the house.

The Mohammedan woman, no less than her father or husband, is in duty bound to pray seven times a day; and in the women's apartments there is every convenience for frequent ablutions required by their religion. The women, in general, are too indolent to undergo much exertion; they embroider a little, or else toy with the guitar.

The women of Armenia display the same disregard to neatness as Turkish women, without possessing their redeeming point of cleanliness. Of the life in the harem we get an intimation from Miss West's "Romance of Missions," in which she says: "The inmates of some of the Turkish harems in the palaces, who, between the bars of their gilded cages, catch glimpses of the gay life of the outside world, pine for the freedom, if not the culture and honor, enjoyed by their sister-women of Christian lands. And who can describe the wretchedness and wrong, the untold degradation and corruptions, hid-

den in the harems of Turkey? Denied all intellectual culture, all improving intercourse with the outer world; shut in completely to themselves, the prey of jealousy, envy, and every evil passion; cruelly crushed in all her higher instincts and intuitions,—what wonder that the Moslem mother mourns when a daughter is born to her, as she traces its future in the light of her own past and present ignominy! For these are the inevitable evils of a system so inwrought in the very warps of Moslem social life.”

Concerning the women, an extract from the Turkish penal code reads: “In all cases of involuntary, accidental killing, the price of blood, for a man, is about \$1,500; half that for accidentally killing a woman; and for slaves, according to their value, about one-fifth or one-sixth of the penalty for a woman.

“If two persons are together guilty, the two shall receive each the full penalty; but if they be husband and wife, the wife alone shall be punished.”



“THE darkest hour in Turkish missions,” says Dr. Pierson, “was reached in 1851, when a sultan issued a decree that all missionaries were to leave the land, and missions were to close. Dr. H., one of the American missionaries who tried in vain to get the decree revoked, called on Dr. B., and told him the sad news. But the Doctor, calmly rocking

himself in his chair, remarked, 'The Sultan of the universe can reverse it;' and down they went before God. All night they prayed. *The next morning the sultan died!* His successor never mentioned the decree, and the missionaries are still carrying on their good work; and Turkey now is planted with churches from the Golden Horn to the Tigris and the Euphrates, and the Cross is beginning to outshine the Crescent."

In his fascinating book, "Among the Turks," Dr. Cyrus Hamlin says: "You can anywhere converse with Mohammedans on religious subjects with a freedom impossible thirty years ago. I once overheard, in a steamer on the Bosphorus, some Turks discussing this point; and, to my amazement, they attributed the change to the influence of American missions, wholly unaware that an American was sitting behind them. By their books, schools, newspapers, translations of the Scriptures into all languages, missions have had their influence—a very wide and extended one—outside of their direct labors."

As an illustration of missionary results, we read: "At Harput, on the Euphrates, one little mission Church, in less than twelve years, and at a cost not exceeding the expense of one modern church edifice, has multiplied itself into fourteen mission Churches."

In a recent incident that comes from Turkey, the fellowship of Christians with each other and

with Christ is touchingly illustrated: Rev. Mr. Boolgoorjoo, of Marash, writes of a village, some seventeen miles from that city, which he visited on a recent Sunday, where the people are all poor; their main occupation being the bringing of guano to the city. One day they go to the mountain and bring back a donkey-load to the village, and on the next day they go to the city and sell the load for from ten to fifteen cents, thus earning this small sum for two days' work for man and beast. To these poor people Mr. Boolgoorjoo preached a sermon from 1 John i, 3: "That ye also may have fellowship with us," etc. The duty of so acting that they might have fellowship with the millions in China and India and Africa was dwelt upon, and these poor people responded cheerfully. One gave two cents, another, five cents; another, two quarts of beans; another, a donkey-load of wood; and so the sum of one dollar was raised, and the pastor sends it to be expended as an expression of their fellowship for the needy ones in Africa. Hardly one of these people had a whole suit of clothes; and the pastor says that they were so poorly clad that it would not be suitable for any of them to attend Church in any place in America.

## RESPONSIVE EXERCISES.

*Question.* What places in Turkey were noted in apostolic times?

*Answer.* Philippi; the seven cities—Ephesus Smyrna, Pergamos, Laodicea, Philadelphia, Sardis, and Thyatira—“where the seven Churches of Asia” were; Tarsus, and Antioch.

*Q.* What eminent early Christians lived and wrought there?

*A.* Paul, Timothy, John, Polycarp, and many of the early fathers of post-apostolic days.

*Q.* What kind of people are found in Turkey now?

*A.* About two-thirds of them are Turks, a few Jews, Greeks, Armenians, Arabs, and individuals from almost every known country.

*Q.* What is the government of Turkey?

*A.* A religious despotism, based on the precepts of the Koran.

*Q.* What other religions are professed?

*A.* Those of the Greek, Armenian, and Nestorian Churches, and still others. There are three million Armenians in Turkey. They are active and enterprising. They are the bankers and merchants of the country. The Greeks are the remnant of the old Byzantine Empire, of which Constantinople was the capital.

*Q.* What kinds of missionary schools are there?

A. Common schools, boarding-schools, colleges, and theological seminaries.

Q. What has been done for woman in Turkey?

A. Wherever the gospel has gone she has been trained to respect herself. She has been taught to read and to teach. As she rises, all classes of society will rise with her. "Turkish women, as yet, have scarcely been touched by the gospel," says one.

Q. What can be said of one very remarkable Turkish woman?

A. A very extraordinary woman was living, a short time ago, at Constantinople—Kara Fatma, the Eastern Joan of Arc—who was known as "the Maid of Kurdistan." At one time she commanded the brave but savage Bashi-Bazouks; and, at the beginning of the Crimean War, she offered her services to the French general, Yusif, who, however, refused to see her. She then went back to Asia, where she fought perpetually in the small tribal wars. She was tall and dark, and, when seventy years of age, she still fought whenever she could find an opportunity. Her costume resembled, as closely as possible, that of a Turkish captain. Her breast was covered with military medals, and her insignia embroidered on her coat. The sultan, from whom she received a large pension, granted her private audiences, and made no secret of his opinion that he considered her the best officer in the Turkish army.—*Englishman*.

Q. What glowing tribute does the author of

“The People of Turkey” pay to missionary work amongst the Turks?

A. “A wish for instruction is everywhere shown, and it has received a strong and most salutary impulse from the numerous American missionaries now established throughout Armenia. The untiring efforts of these praiseworthy and accomplished workers in the cause of civilization and humanity are bearing fruit. They are working wonders among the uncultivated inhabitants of this hitherto unhappy country, where mission-schools, founded in all directions, are doing the double service of instructing the people by their enlightened moral and religious teaching, and of stimulating among the wealthy a desire to do for themselves—by the establishment of Armenian schools—what American philanthropy has so nobly begun to do for them.”



## SYRIA.

“SYRIA has figured prominently in history, both profane and sacred. Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Here was unrolled the ancient Revelation of the true God. Patriarchs wandered here. Prophet and apostle lived and labored here. Highest of all, here occurred the life, the

toils, the sorrow, the death, the rising again, of our Lord. It was here that Barnabas and Saul were sent forth as the first missionaries to the Gentile world. Of what other land is the evangelization so imperative, so interesting?"

"Of the morals of the Syrians, the less said the better. The Druses, though courteous, are cruel, fanatical, and, to strangers, deceitful. The Nusaireeyehs are blood-thirsty. Polygamy is common. Divorce occurs at the will of the man. The Bedouins, though hospitable and often maguanimous, are fierce, revengeful, and depraved. The non-Mussulmans are idolatrous and debased. In general, the population is ignorant and corrupt; and, as in all Mohammedan countries, woman is held in low esteem."

Syrians are polite in the extreme; delight in neighborly chat; have joyous feast-days; and live a happy, rather indolent, life. They are very fond of music. Shepherd-boys still picturesquely play the simple reed as they wander with their flock. Among the middle and upper classes there are many home comforts. The reverence of son for father, and many Syrian characteristics, are admirable. Syria is a land of homes, and in this center lie the hopes for the country.



"HOW FEW of the hundreds of thousands of women in Syria know how to read! How few are the schools ever established there for teaching

women! Any one who denies the degradation and ignorance of Syrian women would deny the existence of the noonday sun."



CALLS for more schools come from every part of Syria; and the demand for trained workers from Palestine, Northern Syria, and the Egyptian missionaries is far larger every year than can be supplied.



A MT. LEBANON proverb reads: "The threshold weeps forty days when a girl is born."

Layyah Barakat, a Syrian woman, says: "The only difference between the American and Syrian woman is, that one has lived under the shadows of the gospel of Jesus Christ, and the other under the Mohammedan Koran. I have been in Egypt and in Syria, in France and England, and nowhere have I seen women so happy, so blest, as in your own beautiful America."

The mass of the Moslem men are bitterly opposed to the instruction of women; and, furthermore, we read, in "The Women of the Arabs:" "When a man does decide to have his wife taught to read, the usual plan is to hire a blind sheikh, who knows the Koran by heart. He sits at one side of the room, and she at the other, some elderly woman being present also. The mass of the Mo-

ammedans are nervously afraid of intrusting the knowledge of reading and writing to their wives and daughters, lest they abuse it by writing clandestine letters." From Dr. Jessup we learn that the poetesses of the Arabs are numerous, and some of them hold a high rank in cases where education has been extended them.

No Mohammedan ever walks with his wife in the street; and in Moslem cities very few, if any, of the men of other sects are willing to be seen in public in company with a woman. The women are closely veiled; and if a man and his wife have occasion to go anywhere together, he walks in advance, and she walks a long distance behind him. The scourging and beating of wives is one of the worst features of Moslem domestic life. It is a practice which has the sanction of the Koran, and will be indulged in without rebuke as long as Islam, as a system and a faith, prevails in the world. Happily for the poor women, the husbands do not generally beat them so as to imperil their lives, in case their own relatives reside in the vicinity, lest the excruciating screams of the suffering should reach the ears of her relatives and bring the husband into disgrace. But where there is no fear of discovery, blows and kicks are applied in the most merciless and barbarous manner. Women are killed in this way, and no outsider knows the cause. In most parts of Syria to-day the murder of women and girls is an act so insignificant as hardly to de-

serve notice. Mt. Lebanon and vicinity constitute an exception perhaps; but woman's right to life is one of those rights which have not yet been fully guaranteed.

“In the reformation of a nation, then, the first step in the ladder is the education of the women from their childhood; and those who neglect the women and girls, and expect the elevation of a people by the mere training of men and boys, are like one walking with one foot on the earth and the other in the clouds. They build a wall, and woman tears down a castle. They elevate boys one degree, and women depress them many degrees.”



THE *Christian Alliance* has the following on Syrian customs, as illustrating Bible truths: “Let me tell you a little of the life of an Oriental girl,” says the writer, “and to give you a picture of her as she enters into the marriage relation. A girl in an Oriental family of high rank must be a bride at the age of nine, ten, or twelve years. A girl who lives to be fifteen years old without being married is an old maid. When she is married she becomes the slave of her mother-in-law. A young man in that country can not marry until he is able to earn a bride. If he belongs to the lower class he can buy a good one for seven or eight dollars. If he is in the higher class he may have to pay five, six, or seven thousand dollars for her. He never goes

to court her himself, but when he is ready to buy a wife he employs a friend to go and look up one for him. This friend will send a female relative to the home of a young woman of whom he has been told, and there will be a great hand-shaking. A cup of coffee is always brought to the visitor, but she refuses to take it; she is not ready. When a visitor stays too long, it is customary to bring her a second cup of coffee, to let her know the time has come for her to depart. So they bring her a second cup, but she will not take it; her mission is not yet performed. Finally, she tells them they have a daughter whom she would like to see. They go for her; but she is hidden away in her room, and has to be called several times before she will answer. When she finally is coaxed out, she immediately hands the visitor another cup of coffee, as a signal that she had better go; but the visitor gets hold of her, lifts her veil, and examines her carefully. If she is pleased, she goes back and praises her to the groom, who will sit for hours and listen to the description. Then he gets an influential friend to bargain for her with her father. If he does not pay this friend sufficiently, he will advise the father not to consent to the arrangement, that this man will treat her badly and beat her. If, however, the arrangement is satisfactory, the father will say, 'My daughter is a slave to your friend;' she is no longer the property of her father. In preparing for the wedding, the father is expected to spend a great deal

of money on her jewels; and when the marriage-day comes, her dress is heavy with gold and jewels, and she is fairly loaded down with them. But she has never seen her groom. She has been told wonderful things about him, yet she has never seen him. As the time arrives, the friends of the groom form a procession, and, with their lamps filled with olive-oil, go out with him and parade the streets. Only those of their own rank are invited. At last the bride comes, and her maids are singing joyfully, and all the people in the street can see her. Then they go into the house, and the marriage ceremony is performed; but she has never yet seen him. After the ceremony is over, he lifts her veil, and she beholds him for the first time in all his glory."



IN spite of great difficulties, however, Syria has for seventy years been the scene of most faithful missionary effort. If there were times of quiet, there were also times of persecution. More than once has the land seen massacres, and the mission has produced more than a few martyrs. In all Syria, with Palestine, some thirty societies are engaged, doing preaching, teaching, and hospital-work.

Beirut is to-day a Christian city. Stately churches; hospitals; a female seminary; a college, whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological sem-

inary; a common-school system; and steam printing-presses,—all tell of its prosperity.

Jerusalem has its streets lighted, and clocks are seen on its public buildings, and sanitary science is being respected.

Bethlehem has paved streets, and over all the land the light begins to shine. “The King cometh; and a voice is heard again, as of old, Prepare ye the way of the Lord.”



#### RESPONSIVE EXERCISES.

*Question.* What people inhabit Syria?

*Answer.* The people are Arabs in race and language.

*Q.* Who are the Bedouins?

*A.* The Bedouins live in the desert. They have fine horses and camels, live in tents, and are nomads, roving from place to place.

*Q.* What is the religion of the people?

*A.* The people are divided into Mohammedans, Druses, and the nominal Christian sects; the latter are the remnants of the early Oriental Churches, now known as Maronite, Greek, and Greek Catholic. The Druses have a weird, mystical religion, of which little is known. The Bedouin Arabs are Moslems, but may be said to have no religion.

*Q.* What is the language of Syria?

*A.* Arabic, the language of the Koran—the re-

ligious book of the Mohammedans—and familiar in that way to 185,000,000 of the human race. It is spoken by 60,000,000 of people.

Q. What is the condition of the women?

A. Among the Mohammedans they are degraded and ignorant; abused by their fathers, husbands, and sons; made to labor in the fields like animals; and treated as slaves. They are thought to have no minds, and to be incapable of learning. Great sorrow is manifested when a daughter is born, and a man never counts his daughters when speaking of his children.

Q. What obstacles had to be overcome in the first effort to educate the girls?

A. It was almost impossible to induce parents to allow their daughters to be educated.

Q. What has been gained in this respect?

A. Wonderful progress has been made in the last thirty years. A large number of girls have been educated in mission-schools who are now heads of Christian families, and there are 7,000 girls in evangelical schools in Syria and Palestine.

Q. What is the dress of the women?

A. They wear wide trousers, with a loose, long garment over them. The hair is generally worn in many long braids, hanging down the back, with a cap on the head. In the cities they never go out without wrapping themselves from head to foot in a large white sheet, and veiling their faces closely. In the villages they wear long white veils, which

they draw across their faces, leaving one eye exposed.

*Q.* How are the houses built?

*A.* The houses are all built of stone. In the cities the universal style of architecture is a central court, with rooms around it. The houses in the mountain villages generally consist of but one room, with a mud-floor, no windows, and a small door. The roofs are flat, and are used for spreading fruit and wheat to dry, and the family often sleep there during the hot season. The Mohammedans pray on their house-tops.

*Q.* How are the houses furnished?

*A.* The houses have mats and rugs on the floor; along the walls are low divans and cushioned backs. They have no chairs, or tables, except a small one at which they eat. Their beds are spread on the floor at night, and during the day are rolled up and put away in closets.

*Q.* How do the funeral customs differ from ours?

*A.* As soon as death comes, the air is filled with the noise of wailing and shrieking by women—often hired for the purpose—and the funeral takes place almost immediately. The Mohammedans use a bier which is carried on the shoulders of men, and each one in the procession is desirous of bearing it for a short distance. The Mohammedans do not use coffins, as their dead are buried in a sitting posture.

*Q.* What are some Bible customs still in vogue?

A. The placing of the blind and crippled by the wayside to beg; praying on the house-tops; the salutations; and the customs in buying and selling, in building, traveling, in agriculture, in dress, and food.

Q. How many children are there in all the Protestant schools in Syria and Palestine?

A. Over 15,000.

—ANNA H. JESSUP.



## PERSIA.

PERSIA constitutes one of the most interesting mission-fields in the world. That which gives to the Nestorians, in particular, a peculiar interest is the missionary character which they have once borne, and which it is to be hoped they will bear again. Persia is ruined by despotism, misrule, and cruel feudal oppression. No lover of humanity can regard such a land but with feelings of profound pity. "We long for the day," says a missionary, "when civilization will build highways and railways by which charity, at least, can be conveyed to the famishing. A proper system of roads, and one or two railroads, in Persia would make famines impossible. The country has natural resources which only need developing, to make her, as in ancient times, a great nation."

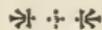
FROM Karachi to Bagdad; among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates; throughout Arabia, throughout South and Southwest Persia,—not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan, at a height of 7,000 feet, with 680 villages, craving medical advice, never visited—scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads that have never been touched!

—MEDICAL MISSIONS.



“WHEN I think of all I have seen and heard in Persia, I sometimes think I have almost seen into hell.”

—MRS. RHEA.



PERSIA, the land of Cyrus, and of the great empires of the Euphrates; the land in which Daniel prayed and prophesied,—with a written history dating from 1900 B. C., though now much reduced in size, is yet twice as large as the German Empire, having 450,000 square miles. The author of “Persia; Eastern Mission,” says: “All the people feel the result of the defects of their civilization and habits of life. All the people, without exception of race or religion, are extremely poor, save a few men

who have inherited titles or been especially favored by the Government. These men of wealth do not usually reside in the districts in which their estates lie, but resort to the capital and the large cities. The people live in villages, composed of hovels constructed of sun-dried bricks or of mud. The dress and appearance of the inhabitants of these villages are in keeping with the aspect of the hovels in which they live. The garments of the women are tattered and dirty. The apparel of the men is not much better. It could not be expected that such a people would be examples of cleanliness. In this particular they may compare well with the poor of other countries; but no European or North American country presents such a continuous, unmitigated pest of vermin as belongs to all places, persons, and things in Persia. The peasants and masses of the people are covered with vermin. The beggar and tramp may lie down to-night on the earth and floor in the room where, to-morrow night, the prime minister or the shah may have to spread his carpet. Places of public resort are free to all. In the mosques the people sit upon the floor. The public baths are underground dens, reeking with filth."

The Persians are more liberal than other Mohammedan nations; and it is almost an unheard-of thing for an Arab or a Turk to discuss his religion with a Christian, but the Persian enjoys it.

“OF the long chain of Moslem lands from the Pillars of Hercules to India and China, the two links that are weakest,” says Dr. Shedd, “are Egypt and Persia. If strong Christian influence prevail in either of these, the chain is broken. The hope in the case of Persia is growing brighter; there are more signs of progress in opening the country to commerce and to Christian influence than in centuries before.” The ruling shah feels the touch of modern ideas, and, through a ministry on the European model, has introduced banks, gas, telegraphs, and street-railway. There has never been any objection to Bible teachings in the country, and those in authority desire to grant religious toleration. The mission-schools are permeating the country with their uplifting influences, and the Churches are developing men and women of most Christ-like character. Many of the converted natives show an admirable spirit of self-sacrifice and generosity. There are native members of Churches, many of whom get but three dollars wages a month, and who cheerfully give a tenth of that sum to their Churches. Speaking of a woman converted to Christianity, and of the spotless life she afterwards led, a missionary says: “She was the best theologian among the Nestorians; and often have I said that if I wanted to write a good sermon, I would like to sit down first and talk with her, and then be sure she was praying for me.”

THE women of Persia! We imagine them queenly beings—dark-haired, dark-eyed houris—capable of the fondest and most passionate attachments, and faithful until death. We think of them in palatial harems, reclining on silken cushions, sipping their nectar drinks, singing the loves of nightingale and rose to the gentle tones of the soft guitar, which vibrates to the skillful touch of the snowy fingers, flashing with costly gems! Such is the Persia of romance, and so often pictured to us in song and story.

But alas! alas! the woof and web of the weaving is all fancy, and we find in the real Persia of to-day nothing desirable, nothing romantic, nothing attractive, except as the love of Christ draws us to the neediest, the vilest, the lowest, and the most repulsive of our fellow-creatures. If you could look upon the women of Persia, that look would suffice, and I should not need to add another word in their behalf. Your hearts would melt in pity, your prayers ascend to God, and your hands reach out to help them.

Let us look more closely at the women of Persia. They come into the world unwelcome. No father or mother rejoices at the birth of a female child; but, on the contrary, sorrow is openly expressed, and the friends come to condole with them. But when a boy is born the father gives presents, and the friends come to offer congratulations, and “bless the foot of the lad;” a feast ensues, and happiness

prevails. It is told far and near, as the best of news, that a son is born to such a house. When the people wish to say the kindest and most polite things possible, it is always in one form—"The Lord give thee a son!" Even the beggars in the streets return their blessing for a crust or a cent.

A parent in counting his children, even when you ask their number, mentions only the boys, the girls being unworthy of note. The little girl, if she is able to survive the hardships of a neglected and unloved infancy—which often crush out the tender life—grows up neglected and unloved still. As soon as she can work and bear burdens, the heaviest are laid on her young shoulders, and fastened there by cruel blows. She learns to share with her mother in menial toil, and soon sinks down naturally and uncomplainingly to her level with the donkeys.

Donkeys are universal beasts of burden, and women are classed with them. Sometimes a woman and a donkey are harnessed together in the same plow; and even if this is not done, exactly the same kinds of burdens are put on both.

I have seen the Koordish women often carrying, up and down the mountain, great loads of hay and fuel, many times larger than themselves; so large indeed, and so covering them up, that at a little distance they look like trees walking. Perhaps a heavy load was on their backs and a baby in their arms, and at their sides their lords would walk or

ride, unable to support more than their own dignity. Every Persian woman expects to be her husband's slave, and to be tyrannized over by him without restraint. She obeys him to the last degree of servility; waits while he eats; veils herself closely and oppressively from the time of her marriage; and, lest she should speak above a whisper, bandages her mouth up tight. Mohammedanism, the religion of Persia, sanctions polygamy. Its victims endure lives embittered and degraded by its influence, or die of broken hearts, and make no sign. Thus treated and degraded, it seems as if there were no opportunity left for woman in Persia to do aught but to sink to the level of the beast. Almost every word that has been touchingly said of the women in India can be truthfully said of the women of Persia, and no one can reach the women but women.

—MRS. RHEA.



#### RESPONSIVE EXERCISES.

*Question.* What interesting historical association has Persia?

*Answer.* History and science combine with the testimony of Scripture to point out this region as the cradle of our race. Persia is notably a Bible land. To it belonged Cyrus the Great; Darius, his son; Xerxes—the Ahasuerus of Ezra; Artaxerxes; Esther; Mordecai; and the “wise men,” who were

the first of the Gentile world to greet and worship the Messiah. When Assyria had led the Jews captive to Babylon, it was Persia which humbled the power, and restored Judah to her native land.

Q. What is the population?

A. The census is not accurate, but late estimates give the population at 8,000,000. Of this number, 23,000 are Nestorians; 19,000 Jews; 43,000 Armenians; 675,000 Koords and Sikhs. The remainder of the population comprises Arabs, Turks, Patsees, and Persians.

Q. Describe the Persian houses.

A. The houses of the poor people contain one long room, with a door in one end, no window, and a conical opening in the roof for the smoke to escape and the light to enter. The roofs are flat, and in summer time the people sleep upon them. Some houses have an upper room built on the roof, which is reached by a ladder on the outside. The rich live in well-built two-story houses. One and a half-million of the population live in tents during the summer. The Persians use no furniture; they eat, sit, and sleep on the floors, which are made of hard, smooth earth, covered with matting and carpet.

Q. Describe the Persian men.

A. They are fond of dress and show; very polite, hospitable, and obliging. They are kind to their children; respectful to their parents, particularly the father, in whose presence they rarely sit.

Respect is paid to the aged, and the support of the parents is never looked on as a burden. But as a race they are very untruthful and procrastinating.

*Q.* Is polygamy common?

*A.* Not among the poorer classes, but it is general with the rich. Divorces are frequent, and easily obtained by all Mohammedans.

*Q.* Tell something about education in Persia.

*A.* Every city or town has its school for boys, held in the mosques, and taught by the Mullahs. The children study aloud, and can be heard a half a block away. They are all taught to read in Persian and Arabic; some of them learn to write, and learn the use of figures.

*Q.* Have the Persians any literature?

*A.* There are few books of any kind. The ancient poetry is the principal literature, and the quoting of poetry is universal, being frequently introduced into conversation.

*Q.* Are the women educated?

*A.* There are no schools for girls, but the daughters of the rich are sometimes taught to read and write and to recite poetry.

*Q.* What is the form of government?

*A.* The shah of Persia is regarded as the viceroy of Mohammed, and as such demands implicit obedience.

*Q.* Who are the Koords?

*A.* They are the mountain tribes of Koordistan, and are a wild, lawless people, much given to rob-

bery, and making raids on the other tribes or villages of the plain. Over 1,000,000 of the Koords are subjects of the sultan of Turkey, and about 750,000 are under Persian rule.

*Q.* Who are the Nestorians?

*A.* The Nestorians derive their name from Nestorius, patriarch of Constantinople, who lived about A. D. 428. The Nestorians of the present day are settled on Turkish soil—mainly in Koordistan—and on Persian soil in the fertile plain to the west of Lake Oroomeeyah.

*Q.* Who are the Armenians?

*A.* They are a Christian sect, and are found in ancient Armenia, with Tabriz as their center. They adhere to the seven sacraments of the Romish Church, perform baptism by immersion, and believe in the mediation of saints and the worship of images.

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBY-  
TERIAN CHURCH.



## BURMAH.

BURMAH is about equal in area to New England, the Middle States, Ohio, Indiana, and Illinois combined. Its population is about 10,000,000. There are said to be forty-two different races, and between the three principal nationalities—the Burmans, Shans, and Karens—marked differences exist. The Burmans are intelligent, haughty, and indolent.

The Shans are equally intelligent, less proud, more diligent and active. Both tribes are Buddhists. The Karens are by far the most docile and lovable. They have been crushed by oppressive Burman rule, and there is an element of sadness in their disposition. They worship spirits, and seem more susceptible to the gospel. The people of Burmah are a hardy race, and are capable of greater things as a whole than the people of India. Education to some extent is common, as most of the men can read and write. They have acquired some of the arts of civilization, which they practice in rather a crude manner. The people are courteous, and rather prepossessing in appearance. They are contented with little, and much more inclined to sport and idleness than to labor. They can not be called an industrious people. The resources of the country are being rapidly developed. Merchandise is now packed on mules, and carried for a distance of a thousand miles; but greater railway facilities are projected, and, when done, Burmah will rise higher in commercial importance.

Writing of the Karens, and of the treatment they receive from the Burmans, Mrs. Armstrong says: "Their crops and cattle were stolen, and they were caught and sold as slaves, so that they lived in constant terror. They hid themselves in the jungles and the mountain-sides, concealing the paths to their bamboo houses, and constantly moving from one place to another to avoid detection. Their re-

ligion was peculiar to themselves. They lived honest, truthful lives, were hospitable in their way, and had no idols. They made offerings to propitiate evil spirits, whom they feared. They had no books; but they had carefully preserved legends, which were carefully handed down from father to son. Their traditions told that once they had God's Book; but they were disobedient, and their younger brother carried it away. Some day their white brother would come across the sea in a ship, and bring back the Book which told of the Great Father and the life to come. They must watch for its coming. No wonder such a people should receive the gospel when it came. No people have ever been discovered who were so prepared for it, and whose very prejudices were on its side. When missionaries came among them, their old men said, 'This is what our fathers told us of!' Their simple faith took Christ at his word. They did not question, but believed."



SOCIAL life in Burmah is freer, happier, and more comfortable than in many parts of Asia. Young people marry earlier than in America; and are not fettered for life by marriages made by their parents in their childhood, as in some countries.

The appearance of Burman houses evinces the indolent and aimless life of their occupants. Often built of bamboo and thatch—which a few days' labor may cut in the neighboring jungle—without a

single nail or screw, and without the expenditure of money, it suffices for their comfort. Three rooms constitute the house, which is built upon posts, and underneath are kept any animals the family may have.

Children go without clothing until about eight years old. Babies learn to smoke and chew the betel-nut, and other herbs, before they are two years old.

As a people the Burmans are very musical, and music enters largely into all matters of social importance; and the love of it finds expression in the manufacture and employment of a variety of instruments.

They have no Sabbath; but every eighth day from the new moon is a worship-day, and special offerings are carried to the pagodas. The social element enters largely into the religious observances. At their holy festival they make costly offerings to the priests and idols, the men decorating the idol-houses with images, and the women giving robes to the priests. They give always of their best to their gods.

Children, even, are trained to give to the idols some of their pretty things that they would much rather keep for themselves. Oriental children, as well as their seniors, are carefully taught in the great lesson of giving, and they practice it always and everywhere—to their gods, their friends, the priests, the poor, and the stranger. Hospitality to strangers is the cardinal virtue of the East; and al-

most any Oriental, rich or poor, would rather starve himself than suffer his guest to want.

While the Buddhist priests claim to be learned, they are shamefully ignorant. They pose as the educators of the people; but really keep them in ignorance, and teach men to abhor work and contract habits of indolence.

The expense in the matter of beautifying their temples is never considered with the Buddhists. The description of one of many we give: "The vane is about three by one and a half feet broad, and thickly crusted with precious stones and fans of red Burmese gold. One ruby alone is worth \$3,000, and there are several hundred rubies on it. On the tips of the iron rod on which works the vane is a richly carved and perforated gold ornament. It is a foot in height, tipped by an enormous diamond, encircled by many smaller ones. All over this exquisite object are similar clumps of diamonds, no other stones being used for that part."



IN Burmah, women occupy a more independent position than is usual in heathen lands. They manage their household, go about freely, and even engage in trade and accumulate property. It is not considered necessary that women should know anything but their housework, so they are not given the education that men are; yet they are said to be about as intelligent as the men.

Among young girls, the boring of the ears for ear-rings is quite an important ceremony. A sooth-sayer fixes upon a fortunate day, and at the appointed time a feast is prepared. The professional ear-borer is promptly on hand, with his gold and silver needles; and amid the shrieks of the young lady victims and the shouting of the older women, who hold them down, the holes are made, and pieces of string are inserted. This is but the first stage of the process. Day by day the piece of string is pulled, and drawn backward and forward, until the sides are healed; and then the process of widening the hole is commenced. This is done by means of plugs. Then the *na-doung* are inserted, which are tubes or cylinders of colored glass, or precious stones and metal. A Burmese girl is not considered marriageable until her ears are bored.

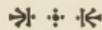
When a young man wishes a girl for his wife, he goes to her house, and makes known his wishes to her parents. If he is accepted, the girl is called, and makes an examination of the youth's back, to see if he has been tattooed according to custom. If not, she will not marry him.

If they marry, the marriage-feast lasts three days; after which the newly married pair remain with the bride's parents a few days, while the people of the village are building a house for the young couple. As soon as this is done, they get a rice-pot, and set up for themselves.

In the worship of her religion, woman in Bur-

mah, as elsewhere, is most zealous. Old women may be seen tottering up to the pagodas, and, unrolling old, soiled handkerchiefs, depositing upon the idols a precious stone or some gold, perhaps the savings of years.

A fond mother will fasten her babe upon her back, and toil on foot over mountains and valleys, fording streams, pillowed by night on the ground and canopied by the sky, in the hope that sometime during his life her child may make the requisite number of pilgrimages to the pagoda, and that this may be counted as one of them; though she fail, she trusts that he may attain the desired haven. If she herself has led a meritorious life, she may hope to exist as a man in the other world.



THE entire history of mission-work in Burmah constitutes one of the most thrilling romances of modern times.

Men who were once ignorant and debased savages have been transformed into earnest, God-fearing husbands and fathers, whose brave, active lives of self-sacrifice are constantly bringing in harvests of souls. Their wives are leading sweet, Christian lives, and their daughters are being educated in all that develops and crowns a true womanhood. About thirty years ago, at Mandalay, when King Theebaw was inaugurated, seven hundred people were massacred to celebrate the event. Recently, a Baptist

church was dedicated in the same city, and \$4,000 of the church-debt was paid for by Burmese converts.

One-third of the Karens are now said to be Christians. They tithe the produce of their land for the support of their pastors, and also send missionaries to Siam. A marked characteristic of their piety is their enthusiasm in foreign mission-work. They have their foreign missionary society, and send out their young men north and east to distant countries, supporting them there, and re-enforcing them as the need arises. These have established Churches among those tribes, and have done a grand evangelistic work, independent of other missionaries, in the face of persecution and long separation from homes, and from privileges of Christian intercourse with those they love. "When I was in charge of a mission station," says a missionary, "an old Karen pastor came one day with a large contribution for the foreign missionary work. I said to him: 'How can your people give so much? I know they are very poor, the overflow of the river has swept away your crops, your cattle are dying of disease—it is the famine time with you!' 'O,' he replied, with such a contented smile, 'it only means rice without curry!' They could live on rice and salt, but they would not live without giving the Bread of Life to their brethren."

One evangelist alone, near Rangoon, supported at a cost of only sixty dollars a year, has scores of

converts yearly. Some one asks if that is not a paying investment?

Among the first converts was a man who helped to translate the Bible into the Karen tongue, and for fifteen years guided the missionaries through the jungles, and then himself began to preach and to plant new Churches. In one year he had formed nine, with over 700 converts; in less than three years the nine had grown to thirty, with 2,000 converts. He did his work without salary, and when offered positions with large compensations he at once declined. This one man, whom no bait of money or position or personal ease could win to leave his holy and unselfish work, is an unanswerable proof that a higher power than man works in Christianity.

Christianity continues to spread, and the Christian communities are distinctly more industrious and better educated than other Burman villages around them. The Government Report says: "The Karen race and the British Government owe a great debt to the American missionaries, who have wrought this change in Burmah."



#### RESPONSIVE EXERCISES.

*Question.* What can be told of the inhabitants of Burmah?

*Answer.* It is thought that there is no country

in the world whose people are more varied in race, language, and customs than Burmah.

Q. How long has Buddhism prevailed in Burmah?

A. For more than five centuries before Christ.

Q. What are some of the changes made since Christianity was introduced?

A. Besides Churches, excellent schools and colleges, for both boys and girls, have been established. The exports of the country yield millions of dollars more; and the country now imports annually about \$35,000,000 worth of various goods, which are said to consist largely of luxuries, rather than necessities.

Q. What is said in "Miracles of Missions" about Burmah?

A. Burmah has not only taken her stand among the *givers*, but a few years ago ranked third in the list of donors to the Baptist Missionary Union—only Massachusetts and New York outranking her! Fifty years ago in idolatry, now an evangelizing power! Their liberality puts to shame the so-called benevolence of our Christians at home.

Q. What was one of many cruel experiences that came to Dr. Judson, the first missionary to Burmah?

A. He was cast into prison, and part of the time was during the hottest season of the year. He was shut up, with some hundred Burmese robbers, in a cell that had no window, and they were so

jammed together that he could not find room to stretch himself. It was a rare luxury when he obtained the reversion of a lion's cage, after the poor animal had been starved to death. The head-jailer, himself a branded murderer, was an incarnation of cruelty. After a time, Mrs. Judson contrived, partly by presents and partly by appeals, to have the rigor of his bondage somewhat relaxed; and she kept up secret communications with him by writing on flat cakes, which were concealed in bowls of rice, and by stuffing scraps of paper into the mouth of an old coffee-pot. Mrs. Judson had managed to secrete the manuscript of his translations of the Bible in the earth beneath the mission-house; but the rainy season came on, and they were likely to be ruined with the dampness. In his dungeon he was anxious about them, and he arranged with her to sew them up in a pillow, so mean in its appearance, and so comfortless withal, that the covetousness of even a Burman jailer should not be excited by it. When he was sent to another prison-house, at Oung-pen-la, which he reached with bleeding feet, the ruffian jailers seized for themselves the mat which covered the precious pillow, and threw the apparently useless article away. Mounng Ing found the relic, and carried it to the mission-house, and so Burmah afterwards obtained the Bible in her native tongue.

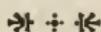
## SIAM AND LAOS.

IN Siam, with its ten million inhabitants, there are only about a score of missionaries working among the native Siamese and Laos people, every minister having an average parish of a million souls. There are cities with a population of two hundred thousand which have not even a Bible-reader or native teacher.



NO MISSION-FIELD stands in greater need of workers than Siam. Life in that land is not an exile, nor a dreary, lonely burying of one's self away from the rest of the world. In all the wide kingdom of Siam, with her open ports, her doors ajar—inviting missionary effort from all Christian lands—and her ten millions of Buddhist heathen, there is but a handful of workers who can teach and preach in the native tongue. Think of it! And America is full of Christian men and women who profess to have given themselves to God, and to have consecrated all they have to his service!

—M. L. CORT.



OLD women in Siam, whose religion has done nothing for their welfare in this life, and which promises absolutely nothing for them as women in

the future, are still the most zealous adherents of Buddhism in the land. If the women of Siam would to-day cease to believe in and practice Buddhism, it would soon drop from its already tottering throne, and woman could at once assume and maintain a higher and nobler position.



SIAM is as large as New England and all the Middle States; it is larger than Japan; and its population equals that of Persia or Burmah, Sweden or Belgium. In area it is four times as large as the State of New York. Few lands are more open to the gospel. Her millions are all accessible to the Christian missionary, whose right to travel and build school-houses and churches anywhere is not disputed.

As a people the Siamese are pleasant, good-natured, hospitable, kind to their children, but indolent to the utmost degree, and deceitful. Their greatest vices are lying, gambling, immorality, and intemperance. Some of the young men and women are quite handsome, and the little children beautiful in features as a rule. The Siamese and their near kinsmen, the Laos, make up three-fourths of the whole population; the other fourth is composed of Chinese and other nationalities. The Chinese, in many cases, marry Siamese women, and the children of such unions make one of the most promising elements in the population, combining the superior

energy of the Chinese with the vivacity and quickness of the Siamese.

The prevailing religion and the education of a country usually stand side by side, and aid each other. Their united influence is sometimes to spread sunshine and prosperity over the land, and sometimes to fasten the chains of superstition and blight the moral feelings of the entire nation. Siam is no exception to the general rule. For centuries the Buddhist temples have been the only temples of learning, and the country abounds in priests. It would seem as if Siam ought to be a highly educated country, when these mendicant teachers form one-thirtieth part of the entire population, and when the custom of the country is such that parents usually require their sons to spend all the years of boyhood and youth under the care of these teachers in the temples.



IN their social customs the Siamese present several points of interest to the student of missions. The rich Siamese have many of the comforts and luxuries of life. They have numerous slaves and attendants. But polygamy fills the houses with immorality, bitter jealousies, and strife, and thus there are *no homes*.

The nobles have erected many handsome houses, which are planned by European architects, and some are furnished with English, French, and Chinese furniture.

The middle class dwell in houses built of wood, usually unpainted teak, and roofed with earthen tiles. They are small, and in them the people huddle together, from the parents to the children of the third and fourth generation. They have very little furniture. On visiting them first you might think they had just moved in, and that the furniture would come along presently; but if you called ten years later you would find it had not yet arrived. The lower class live in huts, made of bamboo and thatched with leaves. Nearly all dwellings are built on posts or pillars, which elevate them a few feet from the ground; and are reached by ladders, which at night are often drawn up to prevent dogs or thieves from coming in the house.

All ordinary houses must have three rooms; indeed, so important is this considered to the comfort of the family that the suitor must often promise to provide three rooms, ere the parents will let him claim his bride.

There is the common bedroom; an outer room, where they sit during the day and receive their visitors; and the kitchen. Thus it will be seen that house-life among the Siamese is very simple and primitive.

As for wearing apparel, they scarcely have on any; and, as a nation, do not know what shame is. As the climate is mild and pleasant, and the majority of the people poor and careless, their usual dress consists of a waist-cloth. When foreigners

first arrive they are shocked almost beyond endurance at the nudity of the people.

They are great bathers, and several times daily they may be seen splashing in the rivers or canals. There is no privacy—eyes are everywhere; and they think no more of bathing themselves and their children in the open street than of buying a bunch of lettuce from the market-woman.

The parents have a great love for their children; but the latter are allowed to do just as they please until the parents become angry, and then are punished. The hand of a little one is sometimes bent back until the child writhes in agony. Reverence for parents and for the aged and for those in authority is most universally taught over the kingdom.

—SIAM AND LAOS:

Presbyterian Board of Publication.



WOMEN in Siam enjoy greater liberty than in almost any other Oriental land. You meet them everywhere; and, in the bazaars and markets, nearly all the buying and selling is done by them. As servants and slaves they are seen performing all sorts of labor in the open streets, for they are deemed inferior to men. While there have always been schools for boys, there have been no native schools for girls. The daughters are not supposed to need any education, and are trained from childhood to help their mothers with all kinds of work. Thus it

comes to pass that the girls grow to be the "hewers of wood and drawers of water." If you ask a woman how she makes her living, she usually has some answer ready; you very seldom find one who has nothing to do. But if you ask a man the same question, he will often look at you in blank amazement; tell you he lives with his father or mother or wife; and then try to recall the last time he did anything, and give that as his work.

Although the Siamese do not kill their daughters, still the sons are a privileged class. The mere fact of being a boy is a peculiar mark of merit. The country girls have a particularly hard life. While their brothers or husbands may be idling in the temples, or off gambling or sleeping, they are plowing and planting in the fields.

A fondness for jewelry seems to be a passion with the young girls, and they will deny themselves needed food and clothes to buy a gold ring or chain for their dusky bodies. Many a girl refuses to wear a jacket because it would cover up her chains, which are worn as a hunter carries his game-bag—over one shoulder and under the arm. All the people are fond of jewelry, which many times is the only adornment that the body can boast.

Many Siamese men have several wives at a time, but they do not marry all in the same way. They pay a sum of money for each; but often all ceremony is laid aside after the first marriage, save paying the money. They build a little house for each,

or assign her a small suite of rooms in the mansion, if men of wealth and position. Polygamy is not as common among the lower classes, because of inability to support more than one wife at a time; but a wife can be put away or left at will.

Motherhood is considered honorable, and infanticide is rare.

Many old women are reduced to abject slavery, and they have to serve their masters to the utmost of their strength by working in the field or going out to beg.

Notwithstanding her degradation and the scorn she has to bear, the woman exerts a mighty influence. It is true that "woman keeps the idol on its pedestal," and it is the mother who trains her children to idolatry. Therefore the real conversion of one heathen woman, says one, "will do more towards the advancement of Christianity than that of ten men;" and yet it is more difficult to win the women to accept the truth than the men, not because they are less religious, but more so, and are more wedded to Buddhism.

—M. L. CORT, Siam and Laos.



THE extent of territory covered by the Laos provinces is supposed to be one-half as great as Siam, and the population as dense. If so, it is a country almost as large as Italy, and containing from four to five millions of people. It is an in-

land country, and only reached from the south by small boats or elephants. Although bound in a common interest to Siam, they have a certain independence of each other even yet.

The Laosians are a kind, affectionate people, caring much for their family life, and morally superior to the races around them. They are a finer, hardier-looking race than the average Siamese, and possess many qualities of attractiveness; yet have some semi-barbarous customs. They are Buddhists and devil-worshippers, and are full of superstitious fears. They believe that nearly all illness is produced by witchery, and their treatment of the supposed witches is most cruel and inhuman. They banish them from their families, from their towns, and burn down their houses, and hundreds yearly are banished in that manner; or, many times, their bodies are tortured to a sickening extent. "We have attempted to aid individual victims," says one missionary, "by making our premises places of refuge, and enabling those who had been driven from home to find work and protection; but we are helpless before this wide-spread and degrading prostitution of the human intellect."

When a person dies, a precious stone or coin is sometimes placed in the mouth of the corpse to pay the spirit-fine into the next world.

Life in Laos is exceedingly monotonous. There are no fine houses or palaces for the most part, and princes and peasants build much on the same plan.

The women do much of the hard work in the field, as well as in the household. Rich and poor women alike spend much time in making garments for the priests. Many are skilled in embroidery. The dress of the Laosian women is very unlike that of the Siamese; it is more complete and modest. Unmarried women wear a flower in the hair, and the asking for this flower by a young man is equivalent to offering his heart and hand.

The habits of social and domestic life present some striking contrasts to those of most heathen natives. Women are kindly treated, and the baby daughter is cared for as tenderly as the little son; child-marriage is unknown, and old age is respected. Marriage is not as much a matter of trade as it usually is among heathen people.

The great need of Laos is a better outlet for trade. At present those little kingdoms are practically shut in from the outside nations. Missionaries laboring there are more isolated from the rest of the world than at most stations.



#### RESPONSIVE EXERCISES.

*Question.* What is the government of Siam?

*Answer.* It is an absolute monarchy.

*Q.* What is the religion?

*A.* Buddhism. One-third of the population of the whole earth are Buddhists. Buddhism teaches

that the world and all things in it came into being without a creator; that the soul at death passes into the body of some human being, or some animal; that it may be thus born thousands of times; that the thing most to be desired is, to make so much merit that the soul will at last go where Buddha has himself gone, into "Nepon," which is a kind of eternal sleep or annihilation.

Q. Are there many idols in the country?

A. The land is full of them. They are everywhere—in the homes, in the temples, on the hill-tops, and in the caves.

Q. Do the Siamese practice polygamy?

A. Among the higher classes polygamy is universal. The late king had 120 wives.

Q. What of some of the characteristics of the Laos?

A. They resemble very much the Siamese in customs and religion, but are more industrious and less deceitful.

Q. What are some of the changes in Siam?

A. "We can not tell when Siam's rivers first ran to the sea, nor for how many centuries the stream of humanity, which had its rise in the North, has been flowing through the kingdom; but we do know that only a few years ago was the gospel introduced, and a little stream of the gospel floods, which are yet destined to cover the whole earth, began to trickle into the hearts and lives of these poor benighted ones, bringing light and refreshment

with every drop of its life-giving waters. Not one-half century ago, Siam was sealed against the entrance of all foreigners; but now, next to Japan, she is perhaps the foremost heathen nation in the march towards Western civilization. To-day she is in treaty relation with all Christian countries; and the present king has been classed among the most humane and liberal of heathen monarchs, doing much for the improvement of his country. Large mercantile transactions mark the period of progress; telegraph and postal systems are in full operation; and all the change in the country is said to have been effected by the influence of Protestant missionaries, who have established schools for girls and boys, introduced the printing-press, and have translated the Bible and other books into the native language. Some of the material results brought about by their work is shown in the item that, in one year, \$16,000 worth of hats and caps were imported into the city of Bangkok alone, for the king's courtiers."

—MRS. S. R. HOUSE.



## KOREA.

THERE are 358 cities in Korea, of from 10,000 to 350,000 inhabitants, only two of which—Seoul and Fusan—are said to be occupied by Protestant missions.

FOR Korea's 12,000,000 people the total supply of missionaries, of all denominations, ordained and unordained, men and women, is thirty-two workers, or one missionary to 375,000 people.



KOREA in size is equal to Virginia and North Carolina. "It is altogether a strange country, this Hermit Kingdom," says an English writer. "The pale, monotonous colors affected by the common people in their dress, the noiseless way in which they move about, the total lack of wheeled vehicles, the absence of street-cries, or, indeed, of shouting of any sort, have a most weird effect; and, as one passes through the white-clad, silent multitude, one almost finds himself wondering whether it is all real, and whether one has not been suddenly transported into dream-land."

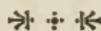
The Koreans are more allied to the Chinese than to the Japanese; yet in language, politics, and social customs, they are different from both. They are less conservative than the Chinese, and not so progressive as the Japanese. They are generous and hospitable. As a race they are strong and vigorous, with natural talent and wit. Their educational and commercial methods are very primitive. They attach themselves with almost child-like confidence to strangers and foreigners, when once they begin to trust them.

Like the Chinese, the people worship their an-

cestors; but there seems to be no one distinct religion.

The country is pagau—pagan in its life, its religion, its morals. One says: “Heathenism in India is vile; in China, defiant; in Japan, desperate; in Korea, indifferent; in Africa, triumphant. No better term can be used to describe Korea than ‘indifferent.’ While fervor and zeal may be found in the monasteries, the great mass of the people seem skeptical and indifferent.”

The educated classes are Confucianists; the common people are nominally Buddhists. Hence it follows that, not being bound down by a long slavery to any religion, they are more open to the gospel than other Eastern people. None among the races of the Asiatic continent, it is maintained, can more easily be rendered accessible to a true and sincere religious feeling than the Korean.



KOREA gave religion, letters, and art to Japan; and in one of their invasions into Korea, the Japanese carried away many of the best workmen—artists, designers, scholars, teachers, astronomers, and priests. Now Korea seems poor and uncivilized compared with Japan. The two nationalities differ so much from each other as to have hardly a single feature in common, though at the nearest point they are only forty miles apart. In manners the Koreans are rude among themselves and rude to for-

eigners. They are indolent and dirty, and they will not work if they can help it. A lack of neatness and cleanliness is manifest about everything.

Sleeping apartments are used for every purpose. The bed is on the hard floor, and the head rests on blocks of wood. The principal food, as in other Oriental countries, is rice; mustard and pepper are used in abundance; and some one has said: "What a Korean lacks in rice or fish, he makes up in cayenne-pepper." Among gentlemen of high rank it is the custom when one visits another to take with him, not only presents, but all the food he will require, and food for the family he visits.

The lumber merchants of this little kingdom sell an interesting red-and-black wood, a kind of oak, that will remain under water a hundred years without decaying.

The Korean language has many proverbs and pithy sayings in it that surprise and entertain one: Beaconsfield's "Critics are men who have failed in literature and art," has this Korean echo, "Good critic, bad worker." "I am I, another is another," is a formula of selfishness, and Korean for *Ego et non ego*—"I and not I."



A CORRESPONDENT writes thus of Korean women: "All their life is lived in the few rooms assigned them; cooking, sleeping, washing their clothes, with not the slightest bit of mental culture, make up

their daily routine. There is little beauty among them; their faces are pallid, and sadness and weariness mark their countenances. The apartments among the higher classes resemble, in most respects, the zenanas of India. A Korean woman is an instrument of pleasure or of labor, but never man's companion or equal. The women below the middle class work very hard. Farm labor is done chiefly by them. Women are not allowed upon the street until after sunset. At about nine in the summer, or half-past eight in the winter, the bell is tolled, and no man must be seen abroad. Then women walk out to take the air. They are sometimes seen in the day-time walking in the streets, but covered all over with a long cloak, with a hood closely drawn over the head and face, so that their features are hidden from the gaze of men; but only elderly women are allowed this freedom. The very poor women, old or young, can go with their faces uncovered. Younger women, except of the very poorest, are scarcely ever seen in public. In the streets a man will step aside to let a woman pass him, and hold a fan before his face lest he should catch a glimpse of her. Dr. Allen said he was called one day to see the king's mother, who was ill; but he only saw about one square inch of the old lady. She was screened by curtains, and her hand was completely bandaged except the place where he was to feel her pulse."

Infanticide is forbidden by law, and scarcely

ever practiced. In "Korea, the Hermit Nation," we read: "In the higher classes of society etiquette demands that the children of the two sexes be separated after the age of eight or ten years. After that time the boys dwell entirely in the men's apartments, to study, and even to eat and drink. The girls remain secluded in the women's quarters. These customs, continued from childhood to old age, result in destroying the family life. In the higher classes, when a young woman has arrived at marriageable age, none of her relatives, except those nearest of kin, are allowed to see or speak to her. After marriage, women are inaccessible. They are nearly always confined to their apartments, nor can they even look out into the streets without permission of their lords. So strict is this rule that fathers have, on occasion, killed their daughters, husbands their wives, and wives have committed suicide when strangers have touched them even with their fingers. The common romances or novels of the country expatiate on the merits of many a Korean Lucretia.

"Marriage is a thing with the arrangements for which a woman has little or nothing to do. The father of the young man communicates with the father of the girl whom he wishes his son to marry. This is often done without consulting the tastes or character of either. On the wedding-day the young bride must preserve absolute silence. Though overwhelmed with questions and compliments, silence is her duty. She must sit mute and impassive as a

statue. If she utters a word or makes a gesture she is the cause of gossip in her husband's house. The female servants place themselves in a peeping position, to listen or look through the windows, and are sure to publish what they see.

“It is not deemed proper for widows to remarry. In the higher classes a widow is expected to weep for her deceased husband, and to wear mourning all her life. But second marriages among the lowly are quite frequent. The men must have their food prepared for them, and women can not and do not willingly die of famine when a husband offers himself.”

Though counting for nothing in society, and nearly so in their families, yet the women are surrounded by a certain sort of respect; and, habituated from infancy to their yoke, most women submit to their lot with exemplary resignation.



A LITTLE almond-eyed Chinese boy stood swinging the silken cradle of a beautiful baby. As it swung to and fro, so did the long queue of Ah Fung. But there was no music in his heart by which to time the steady and monotonous swinging. It was a sad little face that looked wistfully ahead; and the child's thoughts were far away in Ningpo with his father, from whom he had been cruelly stolen and sold as a slave. Homesick tears were in his eyes, and his wide, loose jacket-sleeve was now

and then drawn across his wet cheek; for boy-nature is the same there as here.

“What is the matter with you, Ah Fung? Do n't you see my beautiful baby? I was unhappy, too; but now”—and the sweet young mother, into whose face a new light had lately shone and banished the deep-seated unhappiness and discontent, bent over and caressed her treasure.

She was the unloved wife of a rich officer, and from the time her husband had presented Ah Fung to her, she had made a pet and companion of him. On account of her own loneliness, they had become sympathizing friends.

Ah Fung dried his tears, and looked seriously at the baby and mother.

“Shall I tell you about my Jesus?” he asked.

“O no, Ah Fung! Tell Ah Fung mamma does not need Jesus now—she has her baby,” cooed the poor mother. “He shall tell her about his Jesus by and by. By and by, Ah Fung, by and by,” she said.

But by and by the delicate blossom began to fade and droop. Paler and thinner the little face became, till by and by the mother, in the extremity of her grief, saw the only thing she had to love pass into the dark, mysterious eternity.

Ah Fung was the child of a converted Chinese. His father had come over to Seoul, Korea, to trade, and brought the little boy with him; but in a crowd the child was separated from him, stolen, and sold.

He was old enough to commit his way to the Lord, and know that it was all right somehow.

And now he saw, as Naaman's little maid did, that he had come there for a purpose; and he forgot his own great grief in his desire to minister true comfort to the mother.

He was awed and silenced by her sorrow; but one day she remembered how often he had tried to tell her of "Jesus and his love."

"Ah Fung," she said, "tell me about your Jesus."

And Ah Fung, with the true tact of a child, began where he knew it would mean the most to her, and told her of Jesus' love to children, and the beautiful home where he took them to keep and make happy till the parents should come.

Day after day he talked about it till the mother's yearning heart made her lips frame the question:

"Did He love my baby? Are you sure she is with him?"

"I am sure he did love her and that she is with him," replied Ah Fung. "Our missionary said he has many, many little children there, and he makes them very happy. He will give her back to you if you go there."

"But where is it? How can I get there?" eagerly asked the tearful mother.

"I do n't quite know," said Ah Fung; "but if we love him and trust it to him, he will take us somehow. He said so. Won't you let Jesus be

your Savior, too?" asked Ah Fung. "And then we'll both go there, and he will give our darling back to us."

"A little child shall lead them." Ah Fung's preaching was not in vain. This mother was the first convert to Christianity in Korea, which was so long shut up to foreign nations. It is now open to the preaching of the gospel.

Many efforts have been made to carry the truth into Korea; but Ah Fung, the little captive, has the honor of having sowed the first fruit-bearing seed.

—WORD, WORK, AND WORLD.



#### RESPONSIVE EXERCISES.

*Question.* What is Korea often called?

*Answer.* The "Hermit Kingdom," because it was so long shut away from other nations. It was unknown even by name in Europe until the sixteenth century. There are records of its history extending back for four thousand years, but its more reliable history commences about A. D. 200.

*Q.* What is its size?

*A.* It has an estimated area of 82,000 square miles.

*Q.* To whom has Korea been partially subject?

*A.* To China, for over 1,800 years.

*Q.* What is its government?

*A.* An absolute monarchy.

Q. What is the language of the people?

A. It is intermediate between Mongolo-Tartar and Japanese; but the Chinese system of writing is used. The Koreans have possessed the art of printing since the eighth century.

Q. In what kind of houses do they live?

A. They are small; generally built of stones and mud; but one story high, with a garret over it where they lay up their provisions.

Q. How do the people dress?

A. The ordinary dress is white, and that of the officials blue. The women also wear blue garments, and have a green border to the cloak, which is worn over the head, and with which they conceal their faces from the gaze of the foreigners. The mourning color is yellow.

Q. What is said of their appearance?

A. They are tall. In complexion they are lighter than the Japanese; some are even ruddy, and have clear skins.

Q. What is the character of the people?

A. They are very superstitious. They believe the air is filled with malignant spirits, who must be propitiated by prayer, gifts, or penance.

Q. What five things are taught the children?

A. To obey their father, respect their elder brothers, be loyal to the king, respectful to the wife, and true to their friends.

Q. How long since Korea was open to Christian nations?

A. As late as 1882 mission-work was prohibited. To-day Korea presents a striking illustration of the irresistible advance of the kingdom of Christ, and presents another miracle in modern missions. The king is liberal in his views, and seeks the true interests of his country. He favors education, and is willing to let missionaries teach girls; and is enthusiastic over medical missionaries and their skill—a Christian medical lady now being physician to the queen.



## JAPAN.

JAPAN has a population of about 40,000,000 people. About 40,000 of that number are Protestant Christians; or, one Christian to every thousand inhabitants.



JAPAN has some 263,207 temples for the worship of false gods, and 70,755 priests. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are 10,000 more head-priests of Buddhism than Protestant Christians; and for every single Christian, of every denomination, at least two Buddhist priests. Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries.

AFTER the muddy rivers, dreary flats, and brown hills of China; after the desolate shores of Korea, with their unlovely and unwashed people,—Japan is a dream of Paradise, beautiful from the first green island off the coast to the less picturesque hill-top. The houses seem toys, their inhabitants dolls, whose manner of life is clean, pretty, and artistic. One recognizes the Japanese as the flower of the Orient—most polite, refined, light-hearted, friendly, and attractive. This is what we read in “Jinriksha Days in Japan,” by Miss Bacon.

The Japanese have a written history which stretches in uninterrupted tale over 2,550 years; and their first ruler, of the still reigning family, was contemporary with Nebuchadnezzar. In this unbroken dynasty, seven of its one hundred and twenty-three sovereigns have been women.

Forty and more millions of people, in less than thirty years, have, in this empire, undergone the greatest possible revolution in matters of government, commerce, education, and social and religious systems.

Japan, from a state of absolute exclusiveness for ages, has come to be the most progressive of Eastern nations. Christianity has exerted the most powerful influence in bringing about this change, and the Japan of old is not the Japan of to-day. The empire is growing commercially, intellectually, and spiritually; recent statistics show surprising results. Now, every morning, the streets of the cities and

villages are alive with boys and girls, clattering along with their books to the kindergarten, primary, grammar, high, or normal school. Every rank in life, every grade in learning, may find its proper place in the new school-systems.

The reports of the progress of Christianity that have been given are not overstated. One noticeable feature is, that its converts are numerous among the young people, and comparatively rare among the older people. This is accounted for by the fact that the old religions have taken deep root in the minds of the older people.

The type of Christianity now growing up is intensely missionary. During the past year native converts, with average wages of twenty-five cents a day, gave \$27,000 for mission-work. The promise for the future is full of cheer; and yet this does not mean that Japan is Christianized, nor does it mean that she does not still need missionaries; for Japan never needed the presence and guidance of the Christian missionary more than now.



EVERYWHERE in Japan, youth is delightful. The country is a realm of babies, and young mothers who delight in the romping games of their children. The homes are attractive, and always clean; in the poorest house, one can sit down with the same careless pleasure as in the finest. The cleanliness of the Japanese is one of his most commendable qualities.

It is apparent in his body, in his house, in his workshop, and no less in the great carefulness and exemplary exactness with which he looks after his fields. They are great bathers. Among the lowest classes the sexes bathe together, but with a modesty and propriety that are inconceivable to a foreigner until he has witnessed it. While in the bath they are absorbed in their work, and, though chatting and laughing, seem utterly unmindful of each other. The sexes, except among the lower classes, do not intermingle in a friendly way as we do; and to a Japanese, Professor Morse says, "the sight of our dazzling ball-rooms, with girls in *décolleté* dresses, clasped in the arms of their partners and whirling at the sound of exciting music, must seem the wildest debauch imaginable."

The Japanese are a people of muscle and of great physical endurance. The diet of the working classes is entirely of vegetables and fish, and the amount of manual labor they perform is prodigious. Although there is poverty, there are few beggars; for both strong and weak find some occupation. The blind men of the country follow the profession of massage, and become adepts in giving the treatment.

Infanticide, and other cruel practices peculiar to Eastern countries, are unknown. Aged parents are never a burden, but are treated with greatest love and tenderness; and if times are hard, and food and other comforts are scarce, the children

deprive themselves and their children to give to their old fathers and mothers. Old age is a time of peace and happiness for both men and women.



NO ONE who has seen or known anything of Japanese women can deny that they are essentially womanly. Sir Edwin Arnold, in speaking of them, said that, taken altogether, they seemed so amazingly superior to their men-folk as almost to belong morally and socially to a higher race. Gentle and courteous, sympathetic and womanly, one can not fail to love them. They leave the effect on a traveler's mind, says one, that Japan is a fairy-land of grown-up children; and it is only when one becomes well acquainted with the customs of the people that one realizes that those bright little creatures, more like humming-birds or butterflies than human beings, have to bear any of the trials and abuses that are the common lot of all mankind. To the casual observer they are the happiest and gayest-hearted people in the world, who, though charmingly gentle and naturally well-bred, give one the impression that they are almost incapable of the power of thinking or have character enough for self-control. They are taught self-control from the very first. The duty of self-restraint is taught to the little girls of the family from the tenderest years; it is their great moral lesson. The little girl must sink herself entirely; must give up always to others; must

never show emotions, except such as will be pleasing to others,—this is the secret of true politeness, and must be mastered, if the woman wishes to be well thought of and to lead a happy life. The effect of this teaching is seen in the attractive but dignified manners of the Japanese women.

We quote further from "Japanese Girls and Women," in which the author says: "As she passes from babyhood to girlhood, and from girlhood to womanhood, the Japanese woman is the object of much love and care. She is taught the management of a house; and is given instruction in books, which is coming to be regarded more and more a necessity for the women as well as the men."

Under this discipline she is, at eighteen, a pure, sweet, amiable girl, who has reached the marriageable age. Usually she is allowed her own choice in regard to whether she will or will not marry a certain man; but she is expected to marry some one, and not to take too much time in making up her mind. If she positively dislikes the man who is submitted to her for inspection, she is seldom forced to marry him; but no more cordial feeling than simple toleration is expected of her before marriage. The quiet, undemonstrative love on the part of husband and wife, though very different from the ravings of a lover in the nineteenth-century novel, is perhaps truer to life.

The idea of a wife's duty to her husband includes no thought of companionship on terms of

equality. She rarely appears with him in public; and in all things the husband goes first, the wife second. If the husband drops his fan or his handkerchief, the wife picks it up for him.

Unlike other Asiatic women, she goes without restraint alone through the streets, and is not barred out from intercourse with the world.

Journeying through rural Japan, one is impressed by the important part played by women in the various bread-winning industries. They enter bravely into all the work of the men; and the peasant and his wife work side by side in the field, eat together, and whichever happens to be the stronger in character, governs the house without regard to sex.

One can not speak of the conditions of women in any country without mentioning the children, and the most characteristically Japanese of all Japanese sights are the little children. Babies are carried about tied to the mother's back, or to that of their small sisters. They sleep with their heads rolling helplessly round, or watch all that goes on with their black beads of eyes, and seldom cry. As soon as she can walk, the Japanese girl has her doll tied on her back, until she learns to carry it steadily and carefully. After that, the baby brother or sister succeeds the doll; and flocks of these comical little people, with lesser people on their backs, wander late at night in the streets with their parents, and their funny, double sets of eyes shine in every audience.

The patience of the mother is remarkable. She seems to govern her children entirely by gentle admonition; and the severest chiding that is given them is in a pleasant voice, and accompanied by a smiling face. Nothing, in all one's study of Japanese life, seems more beautiful and admirable than the influence of the mother over her children—an influence that is gentle and all-pervading, bringing out all that is sweetest in the feminine character. The higher part of her nature, however, is little developed. No great religious truths have lifted her soul above the world into a higher and holier atmosphere.



#### RESPONSIVE EXERCISES.

*Question.* How large is Japan?

*Answer.* The land area of the numerous islands which comprise the empire is very nearly 150,000 square miles.

*Q.* What are the religions?

*A.* The two great religions are Shintoism and Buddhism. Buddhism was introduced from Korea. Japan is a country of wayside shrines, images, and temples without number. Some of the great temples in Kioto are capable of holding 5,000 persons, and some contain as many as 3,000 life-sized gilt images of saints and gods.

*Q.* What reforms have been carried out by the mikado?

*A.* Encouragement of the press, there being hundreds of periodicals—political, literary, and scientific—dailies, weeklies, and monthlies; establishment of a national post; reform of marriage laws; adoption of railways, telegraphs, light-houses, steamships, arsenals, and dock-yards; a civil service of foreign employees; and the legal observance of the Christian Sabbath.

*Q.* Do art and science flourish?

*A.* In science, the Japanese have cultivated medicine, astronomy, and mathematics. In chemistry and botany they have considerable knowledge. In the art of design they show great taste. All the people are fond of reading, and circulating libraries are carried on men's backs from house to house. Their dramas are largely founded on national history and tradition. They are fond of the theater; the actors are regarded as a very low class.

*Q.* How far is Japan from China?

*A.* Four hundred and twenty miles.

*Q.* How far from California?

*A.* Five thousand miles.

*Q.* How has the door of Japan been so widely opened to Christian influence?

*A.* Because of the eagerness of the people to adopt foreign customs.

*Q.* What is the sacred mountain of the empire?

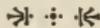
*A.* Fusiyama; and every year hundreds of pilgrims travel, sometimes hundreds of miles or more, to pay homage to the mountain god.

## THE ISLAND WORLD.

THERE are said to be only three Protestant churches on the island of Cuba, and the population is estimated at nearly 2,000,000.



THERE are about 2,000,000 people in Madagascar who are Christians, or nominally so; but there are also 3,000,000 living in darkness and cruelty, having no conception of a god beyond a fetich.



NOT only Java, but the whole of Dutch India—including Java, Sumatra, Borneo, and Celebes—has a strong claim, not only on Europe, but on Christian America, for the gospel. Twenty-seven millions of people, and only sixty-nine Christian missionaries to tell them of the Way and the Truth and the Life!



UPON the Hawaiian Islands, among the foreigners, are found 12,000 Portuguese, 13,600 Japanese, and 20,000 Chinese. Though Christianized themselves, the Hawaiians find a large amount of missionary work to do among these different peoples.

IN Ceylon the Protestant Christians of all sects are together estimated at about 35,000, out of a population considerably in excess of 2,760,000. In a district about the size of Wales there are 180,000 Singhalese, besides many Tamils; and in this district there are about a dozen schools, and these are for boys only, there not being even one for girls in that district.

A missionary from Ceylon told, a short time since, of a dying Singhalese woman. He had baptized her as a recent convert from Buddhism, along with his own daughter, only twelve months or so before. Her last words were: "How beautiful God is!" Charles Kingsley's daughter heard her father use these very words during one of the last nights of his life. We see how there was that in God which delighted and astonished the highly cultured, gifted Englishman, and his simple, unlettered Singhalese sister. God's goodness and character satisfy all alike.



THE earth's islands have never been numbered, nor has any accurate census of the inhabitants ever been taken; but they doubtless hold from thirty to forty millions. The islands of the Pacific have stood for the lowest type of barbarism and shocking savagery, for the unspeakable horrors of cannibalism and endless war. Fiji, New Zealand, New Hebrides, and Raratongā have long been names

with which to conjure up scenes most loathsome. Infanticide and cannibalism flourished in even darker forms than in other savage lands. Two-thirds of all the infants were killed at birth, and every village had an executioner appointed to carry out this deed of blood. Dead bodies were handed over to young children to hack and hew. No marvel if we read that sick and aged parents were put out of the way by the clubs of their own offspring. The sick were buried alive; widows were deliberately strangled on the death of any great man; living victims were buried beside every post of a chief's new house, and had to stand clasping it while the earth was gradually heaped over their heads; and canoes were launched by making rollers of living human bodies. Human language has no terms to express the former debasement of that people.

*The Gospel in all Lands* gives the following account of the state of the inhabitants of the islands of Melanesia and Polynesia, who are yet unreached: "Crimes of all degrees and of every kind are of constant occurrence. Treachery and inhumanity are among the traits of character. Theft is not at all disreputable, and parents will teach their children to steal. Cruelty and bloodshed excite no more horror than events of the most common occurrence. There are few places where the female sex are more degraded."

"If we did not beat our women," said the men of some islands, "they would never work—they

would not fear and obey us; but when we have beaten and killed and feasted on two or three, the rest are all very quiet and good for a long time."

Amongst the heathen in the New Hebrides, woman is the downtrodden slave of man. She is kept working hard, and bears all the heavier burdens; while her husband walks by her side, with musket, club, or spear, ready to strike her if she does anything to offend him.

I knew of one chief, says a missionary, who had many wives, who were always jealous of each other and violently quarreling amongst themselves. When he was off at war, along with his men, the favorite wife—a tall and powerful woman—armed herself with an ax, and murdered all the others. On his return he made peace with her, and, either in terror or for other motives, promised to forego all attempts at revenge. One has to live amongst the Papuans, or the Malays, in order to understand how much woman is indebted to Christ.

Fourteen islands in the New Hebrides group are still without missionaries. "One of the finest sights that I have ever seen, I saw recently at Tongoa," writes Mr. Annaud; adding, "On a grassy hillside were assembled fully six hundred natives, nearly all clothed gayly, and joining most heartily in singing sacred songs and reverently bowing their heads in prayer. Fifteen years ago I happened to be one of three missionaries who were on Tongoa, seeking to open that island for teachers or a missionary. On

the Sabbath we spoke briefly to the people on that same hillside; but what a different congregation! Then we addressed a company of naked, painted cannibals, that were almost constantly at war, killing and devouring one another. Now, what a changed scene! Up in the western parts of the islands we missionaries are still laboring, amidst the gloom of heathen barbarism. In Malekula, Malo, and Santo we are still unable to point to our converts; yet the attendance at our Sabbath service is fairly good. So the truth must eventually make its way through the thick darkness that surrounds and fills their souls."



AUSTRALIA, nearly as large as the United States, has a population of about 2,250,000, one-half of whom are Christians. Tasmania is a beautiful country, but has a dreadful people. England makes use of it as a penal colony, and missionary work is largely among these convicts and their children.



THE results of mission-work in the island world have never been surpassed anywhere. The Hawaiian Islands, everywhere recognized now as a Christian nation, seventy years ago were sunk to almost as low a pitch of degradation as the Fiji Islands. Their Churches are nearly self-sustaining

now, and are engaged in sending missionaries from their own numbers to other islands.

The Society Islands tell the same tale. The Samoan Islands repeat the history and renew the wonder. Some 34,000 cannibals have professed Christianity. Two hundred native pastors minister to Churches whose members are noted for liberal giving. In the Sandwich Islands there are places of almost holy associations. The missionary Coan baptized, in one day, 1,705 converts; and others have had similar encouragements. In New Zealand missionaries toiled eleven years for their first convert, but soon after could tell of an entire nation being converted; and now we read that ninety-five per cent of the whole population of New Zealand professes religion. About 1,000 islands, embraced in the Gilbert, Marshall, Caroline, and Ladrone groups, constitute Micronesia; and when the first missionary went to the Carolines, forty years ago, there was not a book in that island-world. The people who read and are members of Churches can now be numbered by hundreds.

What dismal tragedy was enacted for a generation in Madagascar, after thousands had chosen the Way of Life! To-day, Madagascar shines in the Light, revealing the power and reality of the Christian transformation.

Think of 70,000 Fijis converted, and having a thousand churches on their islands! In "At Home in Fiji," Miss Cummings says: "You may now pass

from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a church and a good house for its native minister."

Can you realize that there are 900 Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations, and that schools flourish?

On the New Hebrides groups more than 12,000 of the natives have professed conversion, and by their godly lives and their self-sacrificing gifts have showed themselves to be true disciples of the Master.

Writing of the death of his first Aniwan convert, Mr. Paton says: "My heart felt like to break over him. There we stood, the white missionaries of the Cross from far distant lands, mingling our tears with Christian natives of Aneityum, and letting them fall over one who, only a few years before, was a blood-stained cannibal, and whom now we mourned as a brother, a saint, an apostle, amongst his people. Ye ask an explanation? The Christ entered into his heart, and Namakei became a new creature. 'Behold, I make all things new!'"



AN affecting story is told of a beggar of the South Sea Islands, known as Buteve. There are stone seats occasionally along the roads which are

formed by two smooth stones, one of which serves as a seat and the other as a support for the back; and here, in the cool of the day, would be found certain persons ready to chat with any passer-by. The missionary's attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the center of the "parent path," shouting: "Welcome, servant of God, who brought light into this dark island! To you we are indebted for the Word of Heaven." The missionary asked the cripple what he knew about heaven, and found his answers to be exceedingly intelligent about Jesus Christ and his atonement, the future life, and the approach of the soul to God in prayer. "Buteve, where did you obtain all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken," said the missionary; "and, besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees." Buteve answered: "As the people return from the service, I sit by the wayside, and beg from them, as they pass by, a bit of the Word. One gives me one piece, and another another, and I gather them together in my heart; and thinking over what I thus obtain, and praying to God to make me know, I get to understand." This poor cripple, who had never been in a place of worship himself, had thus picked up the crumbs which fell from the Lord's table, and eagerly devoured them.

## RESPONSIVE EXERCISES.

*Question.* What is a necessary feature of missionary work in the island-world?

*Answer.* The use of missionary ships.

*Q.* Are there many of them?

*A.* Quite a fleet. They make yearly trips among the islands—taking supplies and carrying missionaries from island to island—and carry native workers to new fields.

*Q.* How do the results of missionary work compare with those elsewhere?

*A.* They are greater for the same labor bestowed; for the reason that the people are more susceptible to the truth, not having been chained down by false creeds.

*Q.* What is the best missionary intelligence to stir enthusiasm?

*A.* The story of a true missionary's life and labors among the heathen. Such a story is to be found in the life of John Paton, missionary to the New Hebrides. Livingstone's self-denial for the African made England think of Africa. The story of Tanna and Aniwa would never have thrilled all Christendom, had not Paton first lived it, and then told it in his simple narrative. No field ever produced more martyrs to missions than the pioneer work among the islands of the seas, and in "Modern Heroes of the Mission Fields" we may read of

several. Rev. John Williams, when he first went to Raratonga, found the people all heathen, and when he left them they were all professed Christians. A dark and bloody idolatry, with all its horrid rites, gave way to the triumphs of the gospel, and island after island successively embraced Christianity, until not one group or island of importance could be found within two thousand miles of Tahiti, in any direction, to which he had not carried the gospel. This hero was run into the sea, clubbed, and his life ended by a flight of arrows from some savages. The Bishop of Ripon laid down the story of Williams's missionary career, exclaiming: "I have now been reading the twenty-ninth chapter of the Acts of the Apostles!"

To the missionary John Hunt belongs the honor of giving the New Testament to Fiji in its native tongue. He made known everywhere the story of peace, traveling eleven hundred miles in a single twelve-month, organizing schools, and training promising converts—of whom he had hundreds—as native teachers. This man of strong character and fearless will, when asked in England to go as a missionary to the Fijians, was startled by the question, and begged time to consider it. He burst into the room of a fellow-student at college, and in quick, excited tones told him of the unexpected proposal. His friend, thinking only of the hardships and perils, began to sympathize with him. But he had not read the secret of Hunt's deep emotion. "O,

that's not it!" exclaimed the impassioned youth. "I'll tell you what it is: that poor girl in Lincolnshire will never go with me to Fiji—her mother will never consent to it." The truth was, that that strong, noble heart of his had been linked in love, for the last six years, with the heart of a beautiful girl; and he, whom neither cannibalism nor paganism could affright, felt dismayed at the possibility of being parted from her forever. He sat down instantly and wrote to her. His heart was distressed, and he moved in and out amongst his fellow-students with an anxious air. But as quickly as posts could travel, came back the reply of that noble girl; and Hunt burst once more into his friend's chamber, and, with beaming face and cheery voice, exclaimed: "It's all right! She'll go with me anywhere!"

Bishop Patteson, of Melanesia, met death by the hand of a native traitor. His body—there it lay; and his face wore its own sweet smile of love. There were five wounds—no more; and the frond of a cocoanut-palm was fastened on the lifeless breast. It was all unconsciously that his murderers had adopted for him the emblem of Christian victory. "To have known such a man," writes Max Müller, "is one of life's greatest blessings. In his life of purity, unselfishness, devotion to man, and faith in a higher world, those who have eyes to see may read the best, the most real 'Imitatio Christi.'"

## NORTH AMERICAN INDIANS.

“WHILE we send our missionaries to Africa, Asia, and the islands of the Pacific, let us not forget the poor heathen Indian of our own land.”



“I KNEW that my people were perishing,” said an American Indian chief, who had walked three hundred and fifty miles to find a missionary. “I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit; and I have often gone to the woods and tried to ask him for help, and I only get the sound of my own voice. You do not know what I mean; for you never stood in the dark, and reached out your hand, and took hold of nothing.”



THE total Indian population of the United States is 247,761. The number of Indian Church members in the United States is 28,663. There are only 81 missionaries to 184,000 Indians. Sixty-eight tribes have neither church nor missionary. Seventeen thousand Navajos are yet untouched by Christians. Five thousand Apaches, in Arizona, are absolutely destitute of all Christian influence. There are seventeen thousand in Wyoming Territory still heathen.

THE 250,000 Indians of the United States are divided into a hundred different tribes, having as many languages, and settled on seventy or eighty reservations. The most prominent nations—the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles—number about 70,000, and are known as “the civilized tribes,” they having made great advances in civilization during the seventy years of mission-work among them. They wear ordinary dress, live in houses, and are engaged in farming and stock-raising; and support schools of their own. Perhaps from one-fifth to one-half of the whole number of Indians in the United States may be called civilized.



BISHOP WHIPPLE related, at the American Missionary Association, the following narrative: “I can tell you the story of Indian missions by relating one incident. Some years ago Bishop Charles Hervey went with me to the Indian country. We had delightful services. After the holy communion we were sitting on the green sward near a house. The head chief said: ‘Your friend came across the great water; does he know the Indian’s history?’ I said, ‘No.’ He said: ‘I will tell him. Before the white man came, the forests and prairies were full of game; the rivers and lakes were full of fish; the wild-rice was Manitou’s gift to the red man. Would you like to see one of these Indians?’ There stepped

out on the porch an Indian man and woman, dressed in furs, ornamented with porcupine-quills. 'There,' said the chief, 'my people were like those before the white man came. Shall I tell you what the white man did for us? He came and told us we had no fire-horses, no fire-canoes. He said that if we would sell him our land he would make us like white men. Shall I tell you what he did? No, you had better see it? The door opened, and out stepped a poor, degraded-looking Indian—his face besmeared with mud, his blanket in rags, no leggings, and by his side a poor, wretched-looking woman, in a torn calico dress. The chief raised his head, and said: 'Manido, Manido, is this an Indian?' The man bowed his head. 'How came this?' The Indian held up a black bottle, and said: 'This is the white man's gift.' Some of us bowed our heads in shame. Said the chief: 'If this were all, I would not have told you. Long years ago, a pale-faced man came to our country. He spoke kindly, and seemed to want to help us; but our hearts were hard. We hated the white man, and would not listen. Every summer, when the sun was so high, he came. We always looked to see his tall form coming through the forest. One year I said to my fellows: "What does this man come for? He does not trade with us; he never asks anything of us. Perhaps the Great Spirit sent him." We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for

us?" The door opened, and out stepped a young man—a clergyman—in a black frock coat, and by his side a woman neatly dressed in a black alpaca dress. Said the chief: 'There is only one religion in the world which can lift a man out of the mire and tell him to call God Father, and that is the religion of Jesus Christ.' —SPIRIT OF MISSIONS.



FAR-OFF Alaska, with a territory one-sixth as large as the United States, stretches out her hands to us for help. Her daughters—despised by their fathers, sold by their mothers, ill-treated by their husbands, cast out in their maidenhood, living lives of toil, untaught and uncared-for, crushed by a cruel heathenism, with no hope for this world and no hope for the world to come—have nowhere else to turn for sympathy and help than to their Christian sisters. "I would give the whole world," cried an Alaskan woman—hiding her face in her blanket—when she heard of heaven, "if I could only have such a hope on my dying bed." Unwelcomed at her birth; unclean and uncared-for during the first year of her life; rolled up in a padding of grass and skin, and exposed to the inclemency of the weather,—the little Alaskan girl has a hard struggle for life. Female infanticide is prevalent. If the parents think the children are too numerous, the mother murders her babe, or else steals away into the woods at dusk, and leaves it there to the

mercy of wild animals. It is cruel treatment; but it is more kind than permitting the child to live and be despised and brutalized, and to lead a life of degradation and misery, such as her mother lives. "Slavery, vice, misery, abuse, and often violent death and horrible denial of burial—these are an Alaskan woman's portion," says Mrs. Julia McNair Wright, in her book "Among the Alaskans." "She expects nothing else; hope is dead. For her child there is nothing better."

The wife, persevering and industrious, goes fishing and to the hunt with her husband, not as his companion, but as the drudge. For the man there is a bright hereafter, but the woman has no hope. The heart sickens at the tortures of the women who are accused of being witches.

In erecting their houses, the four corner-posts are planted on the bodies of four women, slaughtered for that purpose. Dr. Sheldon Jackson says: "If the houses had a voice, to rehearse the scenes that had passed before them, the whole world would stand aghast and be horrified at the cruelties which it was possible for human nature to gloat over. When those great corner-posts were placed into position, a slave was murdered and placed under each. When the houses were completed and occupied, scores of slaves were butchered, to show the power and wealth of the master, whose slaves were so plentiful that he could afford to kill some and still have plenty left. Founded and dedicated with

human sacrifices, who can conceive of the aggregate of human woe and suffering in those habitations of cruelty, year after year, at their wild drunken orgies, their cannibal feasts, their torture of witches, their fiendish carousals around the burning dead, the long despairing wails of lost souls as they pass out into eternal darkness!"



THE hardships of the women among the Cree Indians in British America are not much less than those of their Alaskan sisters. A missionary says: "When I have visited the wild men, I have seen the proud hunter come stalking into the camp, and, in imperative tones, shout out to his poor wife, 'Go back on my tracks in the woods, and bring in the deer I have shot; and hurry, for I want my food!' Seizing a long carrying-strap, she rapidly glides away on the trail made by her husband's snow-shoes, perhaps for three miles. Fastening one end of the strap to the haunches of the deer and the other around her neck, she succeeds in getting the animal, which may weigh from a hundred to two hundred pounds, upon her back. Panting with fatigue, she comes in with her heavy burden. The poor woman, although almost exhausted, quickly seizes the scalping-knife, and deftly skins the animal, and fills a pot with the savory venison. While the men are rapidly devouring their meal, the poor woman has

her first moments of rest; but gets nothing to eat until the men have finished their meal."

When the poor women get old and feeble, very sad and deplorable is their condition. When aged and weak, they are shamefully neglected, and often put out of existence!

In delightful contrast to these sad sights among the degraded savages are the kindly ways and happy homes of the converted Indians, where woman occupies her true position, and is well and lovingly treated.



IN his book, "By Canoe and Dog Train," Rev. E. R. Young is a most fascinating narrator of his missionary life among the Cree and Salteaux Indians. "At times," he says, "we were surprised by seeing companies of pagan Indians stalk into the church during the services, not always acting in a way becoming to the house or day. I was very much astonished, one day, by the entrance of an old Indian, called Tapastonum, who, rattling his ornaments and crying 'Ho! ho!' came into the church in a sort of trot, and gravely kissed several of the men and women. As my Christian Indians seemed to stand the interruption, I felt that I could. Soon he sat down, at the invitation of Big Tom, and listened to me. He was grotesquely dressed, and had a good-sized looking-glass hanging on his breast, kept in its place by a string hung around his neck.

To aid himself in listening, he lit his big pipe, and smoked through the rest of the service. When I spoke to the people afterwards about the conduct of this man—so opposite to their quiet, respectful demeanor in the house of God—their expressive, charitable answer was: ‘Such were we once, as ignorant as Tapastonium is now. Let us have patience with him, and perhaps he, too, will soon decide to give his heart to God. Let him come; he will get quiet when he gets the light.’



MR. YOUNG tells of heroic hearts among the converted men and women of the Cree Indians. At one time, on account of pestilence, many isolated missionaries and traders, and other whites who had gone into remoter parts, were suffering dire privations. Ringing his church-bell, and assembling his people, Mr. Young said to them: “I know your race on this continent has not always been fairly treated; but never mind that. Here is the opportunity for you to do a glorious act, and to show that you can make sacrifices and run risks when duty calls.” After further hearing the sad circumstances, the Indians agreed to go; and three days after, twenty boats, well loaded with supplies, each manned by eight men, started. They were gone ten weeks, and very long seemed the summer. All returned well but the leader, Samuel Papanekis, and on him the strain was too great.

Pathetically, Mr. Young recounts a visit made the next winter to this man's widow, to whom he said: "Nancy, you seem to be very poor; you do n't seem to have anything to make you happy and comfortable." "Very quickly came a response," Mr. Young says, "and it was in a very much more cheery strain than my words had been: 'I have not much; but I am not unhappy, Missionary.' She had no venison, no flour, no tea; I asked if she had potatoes. When this last question of mine was uttered, the poor woman looked up at me, and this was her answer: 'I have no potatoes; for do n't you remember, at the time of potato-planting, Samuel took charge of the brigade that went up with provisions to save the poor white people?' With my heart full, I said: 'What, then, have you, poor woman?' She replied: 'A couple of fish-nets?' 'And what do you do when it is too stormy to visit the nets?' 'We go without.' To hide my emotion and keep back the tears, I hurried out of the house to get her some supplies. I had gone but a few steps when the word 'Ayumeaookemon' (Praying-master), arrested my hurrying steps. It was Nancy, who had read her missionary's heart, and said: 'Missionary, I do not want you to feel so badly for me. It is true I am very poor; it is true, since Samuel died, we have often been hungry, and have often suffered from the bitter cold,—but, Missionary, you have heard me say that as Samuel gave his heart to God, so have I given God my heart; and

he who comforted Samuel and helped him, so that he died so happily, is my Savior; and where Samuel has gone, by and by I am going too; and that thought makes me happy all day long.'”



### RESPONSIVE EXERCISES.

*Question.* What is the total Indian population of British America and the United States?

*Answer.* In British America there are 100,000 Indians; and about 280,000 in the United States, including Alaska.

*Q.* What is their religion?

*A.* They are believers in some kind of a Great Spirit, and in an inferior evil being who is hostile to man. They believe in a future life; in the transmigration of souls; and also in demons, magic, and witchcraft.

*Q.* What one good trait seems universal among them?

*A.* They are liberal, giving many times to those who are poorer than themselves, until it seems as though they had about reached the same level.

*Q.* What does one writer say of the poetic element, which has preserved an interest in the Indian among lettered peoples?

*A.* “There is no other uncultured race which could have furnished the basal structure of so beautiful a poem as ‘Hiawatha.’”

Q. How have the Indians been treated by white people?

A. They have been robbed of their lands, and pushed gradually from the Atlantic Coast almost to the Pacific; they have been cheated, massacred, left to die of starvation, and have been the victims of dishonest and cruel traders and agents who were set over them, until they have come almost to consider the white people their enemies.

Q. What does Bishop Hare say of Christianity among the Sioux Indians?

A. "There are over nine Sioux Indians nobly working in the sacred ministry. They have about forty Sioux Indians as their helpers. There are forty branches of women's auxiliary societies among the Sioux Indian women. There are seventeen hundred Sioux Indian communicants. Sioux Indians are contributing nearly \$3,000 annually for religious purposes! But what impression have these cheering facts made upon the public mind as compared with the wild antics of the heathen Sioux Indians, which excited the attention of the country, and daily occupied column after column of the newspapers for weeks?"

Q. What is the hope for the continued improvement of the Indian?

A. The Christian Churches are the hope of the "red" race. The marked improvement and wonderful progress of the Christian Indians over the others are something very marvelous.

*Q.* Can the Indians yet do without our aid?

*A.* By no means. Besides the 100,000 who may be called civilized, there are 98,000 that are wild, only coming to the Government agent for rations and blankets; and about 14,000 more are called roamers or vagrants, as they have no settled home. There are 40,000 wild Indian children in our country, of whom but 12,000 are gathered in the Government and mission schools; leaving 28,000 children to whom no school opens its doors, and to whom no missionary goes.

## GIFTS.

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THE Protestant Churches in the United States spend annually for home work, \$80,000,000; for foreign work, \$4,000,000—one-twentieth. While the need is from 300 to 680 times greater in the foreign field, twenty times as much is spent in the home field.



THE sum of \$80,000,000 is expended for the evangelization of 60,000,000 people—\$1.33 each; \$4,000,000 is expended for the evangelization of 1,181,000,000 people—one-third of a cent each.



NINE-TENTHS of the contributions to foreign missions are given by one-tenth of the Church membership, while only one-half of the membership give anything. The average amount of each member is fifty cents per annum—only the seventh part of a cent a day for the conversion of a thousand millions of heathen. An average of five cents a week from every member of the Protestant Churches of the United States would bring into the treasury, during a single year, \$16,500,000. Ninety-eight

per cent of the Church's contributions for religious purposes is spent at home, while only two per cent is sent to the foreign mission-field.



A RECENT sermon of Canon Farrar applies to America as well as to England. "What shall I say of the rich?" he asks. "I say there are scores of men in London who could save our hospitals and Christian enterprises from anxiety almost without feeling it. Look at the recent art sales! Ten thousand dollars for one dessert-service; \$6,000 for two flower-pots; \$15,000 for a chimney ornament; \$50,000 for two vases; \$1,500 for a single dress; \$5,000 for flowers for a ball! If there be such a Pactolus of wealth for these things, can there be by comparison only a drop or two to heal the bodies and ameliorate the souls of men?" Fifteen million dollars' worth of cut diamonds per annum are required by the United States. One who is face to face with heathenism, and often passes through villages of from 100 to 500 inhabitants, where a little prayer-house, although much needed, can not be built for want of only \$10 or \$15, must feel deeply the needless expenditures in Christian countries.



DION BOUCICAULT said: "More than \$200,000,000 are paid every year by the American people for their theatrical entertainments." All the

Churches in the world are spending less money for foreign missions annually than the theaters of the single city of New York receive every year from their patrons.



MRS. JOSEPH COOK has said: "A true zeal for missions will lead any one to do something, or do without something, for Jesus' sake. It seems to me that the only money worthy to be given to missions is that which has been sacredly laid aside for that purpose, and laid aside at some cost."



#### SUCH GIFTS AND GIVERS AS GOD LOVES.

IN the beautiful island of Ceylon, many years ago, the native Christians, who had long worshiped in bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But to the amazement of all, Maria Peabody—a lone orphan girl, who had been a beneficiary in the girls' school at Oodooville—came forward, and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more—it was her marriage portion; and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this al-

ternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria, "I have given it to Jesus; and as he has accepted it, you must." And so to-day the first Christian church in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for years contributing twenty dollars annually for the support of this young Hindu girl, but the donor was unknown. The Rev. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, New Hampshire, preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated: "Peabody! What Peabody?" "Mrs. Maria Peabody, who resides here, the widow of a former professor," was the answer. "O, I must see her before I leave!" said the earnest man, about to continue his journey.

The first words after an introduction, at her house, were: "I have come to bring you a glad

report; for I can not but think that it is to you we, in Ceylon, owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Louisa Osborne, my poor colored cook. Some years ago, in Salem, Massachusetts, she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name, and I have come, Mistress, to ask you if you would object to my sending yours?' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much, for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded I would rather give what I can while I am earning; and then if I lose my health and can not work, why there is the poor-house, and I can go there. You see, they have no poor-house in heathen

lands, for it is only Christians who care for the poor.’”

In telling this story, Dr. Poor used to pause here, and exclaim: “To the poor-house! Do you believe God would ever let that good woman die in the poor-house? Never! We shall see.”

The missionary learned that the last known of Louisa Osborne was, that she was residing in Lowell, Massachusetts. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related among missionary incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America has been developed, matured, and well-nigh eclipsed by her faithful *protégée* in far-off, benighted India. His heart glowing with zeal, and deeply stirred by the fresh retrospect of the triumphs of the gospel over heathenism, he exclaimed: “If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I will be greatly obliged.” The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming, in tones of suppressed emotion: “I believe that this is my sister in Christ,

Louisa Osborne?" "That is my name," was the calm reply. "Well, God bless you, Louisa! You have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes, and in a low and trembling voice, she replied: "Well, I do not know, but I guess it was my Lord Jesus!"

They parted, only to meet in the streets of the New Jerusalem.

The humble handmaiden of the Lord labored meekly on awhile, and is ending her failing days, not in a poor-house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable old ladies' home. "Him that honoreth me, I will honor."

—INTELLIGENCER.



THE teacher of an African school, wanting her girls to learn to give, paid them for any work they would do for her, so that each one might have something of her own to give towards any little benevolence. Among the pupils was a new scholar. "Such a wild and ignorant little heathen," she says, "that I did not try to explain to her what the other girls were doing. The day came for the gifts to be handed in. Each girl brought her piece of money, and laid it down. I thought all the offerings were given; but there stood the new scholar, hugging tightly in her arms a pitcher—the only thing that

she had in the world. She went to the table, put it among the other gifts, kissed it, and turned away. That story reminds me of another, about One who watched and still watches people casting gifts into his treasury; and I wondered if he might not say of the little African, too, 'She hath cast in more than they all.'"



#### JIM AND THE MISSIONARY MEETING.

THE sun had already set when Harrow, the cowboy, rode into the main street of the little village of Blue Stem, tied his pony to the windmill derrick at the town-pump, and hurried over to the store, just opposite, to buy some bacon and other articles of food, such as the rough life of the cowboys demanded. He was cook for the gang; and after spending some time in laying in as much as he thought he could get trusted for, he walked slowly out of the store, and turned up the street in the direction opposite to that taken an hour or more before by his fellows in work and revelry.

Jim did not want the company of the other herders to-night. The pain in his head, and his disgust as he thought of the last night's carousal—which had ended with a demand from the saloon-keeper for money due him as he thrust Jim into the street—did not bring any wish for the fellowship which would probably repeat his experience for

him. He was sober now, and he wanted to keep sober, for a time at least. He strolled heavily and moodily along some distance over the dilapidated board-walks, thinking about his debts—when his aching head would let him think at all—and trying to study out some plan for relief, when the thought came to him to run off a few of the cattle to a distant point, sell them, and then, when questioned by the owner, swear they had died of black-leg. This was risky, but he had seen it done once or twice successfully. Just then he stepped down suddenly from the sidewalk, and nearly pitched over on his face; and was thereby reminded that the sidewalk had ended, that his head was still aching, and that the burden of his debt was not yet lifted.

“I mought have known, by the sidewalk stopping, there was a church here,” said Jim to himself, as his eyes fell upon a plain white building, that stood in the middle of an unfenced lot, before which he was standing. “She’s lighted for business, too. An’ now they are at it,” as the strains of a hymn came through the open door. “I ’most b’lieve I’ll go in. I’d rather be in there, if ’t is church, than with the boys, getting drunk and playing the fool again.”

Jim did not know that the Broad Valley Association of Central Nebraska was in session at the Blue Stem Church, and that the good people of Blue Stem and the surrounding country had been gathering there three times a day for the past three

days. If he had known this fact, bold as he was, he might have been a little shy about entering such a condensed moral atmosphere alone. At this time, however, the church was a haven in which none other of his kind was liable to anchor. He walked up the steps, stood by the door until his eyes caught sight of a vacant seat near him, and then shuffled in as quickly as possible, and sat down. The only other occupant of the pew—a little girl—eyed him and his pistols a minute or two, and then moved a little further along toward the other end of the seat.

After the singing was over, the chairman gave out as a topic for discussion, "The Pew as Seen from the Pulpit," adding that "after the leader had finished, all would be invited to take part."

Jim thought he could tell them a thing or two about how the pulpit looked from the pew, the Sunday morning he shot his pistol through the church-door at Slippery Hollow; but he simply drew up his feet, stretched his legs out upon the seat, and prepared for a good comfortable time of it. "I'm corraled now, an' I may as well take it easy," he thought. The speaker began with a few crisp sentences, and then launched into his subject, striking right and left at the sleepy heads, the noisy inquisitive ones, and the loungers, with such raciness that Jim was soon sitting bolt upright, and listening with all his might. "The boss preacher, and no mistake," was his mental comment; and, when the little man sat down, he

could not refrain from giving, by way of approval, several vigorous thumps upon the floor with his heels, much to the consternation of a few in the audience who knew him.

A little further discussion of the subject followed, and then it was given out that the remainder of the evening would be given up to the "Women's Missionary Society." A band of little girls, under the direction of a lady seated at the organ, filed upon the stage. Each represented a flower, and spoke a piece; then all distributed through the audience the flowers which they carried. The very smallest of them all gave one to Jim. This was a feature of Church entirely new to him, and something seemed to smite him as he took the flowers in his great clumsy fingers. Nobody here owed him any favors, and why should he be noticed as others were? His very roughness appeared to him, and made him sensitive; and what to another would have been an insignificant happening, touched him where he thought there was no feeling.

While he was thinking soberly of this incident, a lady stood up to read—an earnest-looking, clear-voiced woman it was—who began: "How much owest thou unto my Lord?" The room was very quiet as she read; for it seemed as if some one were being arraigned, so direct and personal was the question. She asked in her pleasant way again: "How much owest thou unto my Lord? Have you never thought of it—the debt to my Lord, your

Lord, the Lord who bought us? Have you paid this debt of gratitude?"

Nothing was said about making money, no mention of what are usually called debts; but "how much do you owe for the things which money can not buy—the life you enjoy, the loving kindness and tender mercies with which you are crowned? Have you given but the cup of cold water in His name when you had the chance?" A little more, and she finished; but the effect of the few simple words was felt; and when the speaker sat down, one after another arose to speak. Each owed more than he could pay, and each felt his poverty.

The same impulse which made them humble was lifting them upon a higher plane and into a purer atmosphere. It was hardly a surprise to them when the cowboy rose from his seat, and took advantage of their invitation to speak; for who could have been there and not felt the striving of the Holy One? They turned to look at him as he began.

"I'm not straight like the rest of ye. I have n't been as white as I had orter been. I'm a cowboy. I've this to say, though: I want to pay my debts. The lady has told me o' One I did n't know about; and Jim Harrow's not the boy to sit still when he's in debt."

The meeting was soon over. They tried to get at him, and talk with him; but the cowboy was gone. The message had reached him, and was in-

terpreted. It was not for them, at that time, to hear the answer; but out upon the prairie, with none but his pony and his God, the cowboy knelt, for the first time in his life, and uttered his broken petition:

“O Lord, I’m owin’ many, but I’ve gone ag’in’ ye worst of all. I’ve nothin’ to pay ye with, but I’ve come to ye. She said ye was merciful. Amen.”

As the wind whispered to the grassy wilderness, so the “still, small voice” breathed upon the soul of the cowboy, and there was peace. The problem of debt and credit was settled. —THE OBSERVER.



### THE GIVING ALPHABET.

ALL things come of thee, and of thine own have we given thee. (1 Chron. xxiv, 14.)

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. iii, 10.)

Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate. (1 Tim. vi, 17, 18.)

Do good unto all men, especially unto them who are of the household of faith. (Gal. vi, 10).

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity. (2 Cor. ix, 7.)

Freely ye have received, freely give. (Matt. x, 8.)

God loveth a cheerful giver. (2 Cor. ix, 7.)

Honor the Lord with thy substance, and with the first fruits of thine increase. (Prov. iii, 9.)

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii, 12.)

Jesus said, It is more blessed to give than to receive. (Acts xx, 35.)

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (Eph. vi, 8.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. vi, 19, 20.)

My little children, let us not love in word, neither in tongue, but in deed and in truth. (1 John iii, 18.)

Now concerning the collection for the saints . . . upon the first day of the week let every one of you lay by in store as God hath prospered him. (1 Cor. xvi, 1, 2.)

Of all that thou shalt give me, I will surely give the tenth to thee. (Gen. xxviii, 22.)

Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (Luke xii, 33.)

Quench not the Spirit. (1 Thess. v, 19.)

Render unto God the things that are God's. (Matt. xxii, 21.)

See that ye abound in this grace also. (2 Cor. viii, 2.)

The silver is mine, and the gold is mine, saith the Lord of hosts. (Haggai ii, 8.)

Unto whomsoever much is given, of him shall be much required. (Luke xii, 48.)

Vow, and pay unto the Lord your God. (Psa. lxxvi, 11.)

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John iii, 17.)

'Xcept your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v, 20.)

Ye know the grace of our Lord Jesus Christ. (2 Cor. viii, 9.)

Zion that bringest good tidings. (Isa. xl, 9.)

## BIBLE RULES FOR GIVING.

*Question.* What did the Lord Jesus say about giving?

*Answer.* It is more blessed to give than to receive. (Acts xx, 35.)

*Q.* What kind of a giver does God love?

*A.* God loveth a cheerful giver. (2 Cor. ix, 7.)

*Q.* How have we received, and how should we give?

*A.* Freely ye have received, freely give. (Matt. x, 8.)

*Q.* How much should we give?

*A.* Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee. (Deut. xvi, 10.)

*Q.* What is the least that we should give?

*A.* Of all that thou shalt give me, I will surely give the tenth unto thee. (Gen. xxv, 22.)

*Q.* How are our gifts accepted?

*A.* If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii, 12.)

*Q.* How should we honor the Lord?

*A.* Honor the Lord with thy substance, and with the first fruits of thine increase. (Prov. iii, 9.)

*Q.* What promise does God make to such?

*A.* So shall thy barns be filled with plenty, and

thy presses shall burst out with new wine. (Prov. iii, 10.)

Q. What is said of him that pities the poor?

A. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. (Prov. xix, 17.)

Q. How shall we give?

A. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. (2 Cor. ix, 7.)

Q. From whom does God accept offerings?

A. Of every man that giveth it willingly, with his heart, ye shall take my offering. (Ex. xxv, 2.)

Q. What promise is given to those who consider the poor?

A. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Psalm xli, 1.)

Q. What measure shall be given to those who give liberally?

A. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. (Luke vi, 38.)

Q. What command does God give about the poor?

A. Thou shalt open thine hand wide unto thy

brother, to thy poor, and to thy needy in thy land.  
(Deut. xv, 11.)

*Q.* What about the first fruits?

*A.* The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God.  
(Ex. xxiii, 19.)

—MRS. W. E. KNOX.

## CONCLUSION.

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ELOQUENTLY Dr. Judson Smith writes in the *Missionary Herald*: "From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand millions that know not God, the cry of despair—its inarticulate cry for help—goes up. This weary world, in all its continents, with all its nations, wants to know more of Christ's message, and of that love which stoops from heaven to cleanse sin and chase away sorrow. China has no sorrow that his message can not cure; India has no problem it can not solve; Japan, no question it can not answer; Africa, no darkness it can not dispel. The cry of the pagan world for help has resounded in every generation since history began. It ascends—a pleading, pathetic cry—resistless in its very helplessness. No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity. If we love Him, we shall go in person, or by our gifts, to every land and city and home whither his feet are moving, with him to plead and pray and win to life."

"On the Ganges one night," said a missionary, "I saw a Hindu pushing a number of little bam-

boo boats out on the water, each with a little light in it, and I asked him what they were for. 'O,' he replied, 'they are each for a relative who has died, that he may have some light in that dark world he has gone to. This one is my light. We have all got to go, and so we push these lights out on the river that we may have a little light beyond.'"

God has given each of us a little light, and he means that we shall put it out, in our little earthen vessels, all over the sea of life, to show others the path that leads to him.



A TOUCHING story comes from Madagascar. The people of a place named Tankay, who had never received instruction in Christian things, but had simply heard the word "praying," and knew that people who did that met together, agreed among themselves to meet in one place. No one of their number was able to read or tell anything about the gospel. They had bought a New Testament in Imerina; but that lay unopened, since no one could read it. On Sunday they met in one house, and placed the Testament in their midst. No one could read, no one could sing or pray; and so they sat for a time in silence. When all were assembled, one of the chief men stood up, and asked: "Have all come from the north?" "Ay," answered they all. "Have all come from the

south?" "Ay." And so on from the east and the west. "Then let us break up, for we have all done our duty," said the chief; "but be sure and come early next Sunday."

It has passed into a saying in Madagascar—to describe assemblies in which there is no teacher, but where the people meet for religious service like the worship of the Tankay people—"Let us go home, for we have all done our duty." These men, groping so pitifully in the dark, may have done their duty. What of ours to them?



"MISSIONARY," said a savage, stalwart-looking Indian, "gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, Missionary; tell us much of these things; and when you have to go away, come back soon; for I have grandchildren, and I have gray hairs, and may not live many winters more."

He turned as though he would go back to his place, and sit down; but he only went a step or two ere he turned round, and faced me, and said:

"Missionary, may I say more?"

"Talk on," I said; "I am here now to listen."

“You said, just now, ‘Notawenan’” (“Our Father”).

“Yes,” I said, “I did say, ‘Our Father.’”

“That is very new and sweet to us,” he said. “We never thought of the Great Spirit as Father. We heard him in the thunder, and saw him in the lightning and tempest and blizzard, and we were afraid. So, when you tell us of the Great Spirit as Father—that is very beautiful to us.”

Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said:

“May I say more?”

“Yes,” I answered; “say on.”

“You say, ‘No-tawenan’ (“Our Father”). He is *your* Father?”

“Yes, he is my Father.”

Then he said, while his eyes and voice yearned for the answer:

“Does it mean he is my Father—poor Indian’s Father?”

“Yes, O yes!” I exclaimed; “he is your Father, too.”

“Your Father—Missionary’s Father—and Indian’s Father, too?” he repeated.

“Yes, that is true,” I answered.

“Then we are brothers?” he almost shouted out.

“Yes, we are brothers,” I replied.

The excitement in the audience had become

something wonderful. When our conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

The old man, however, had not yet finished; and so, quietly restraining the most demonstrative ones, he again turned to me, and said:

“May I say more?”

“Yes, say on; say all that is in your heart.”

Never can I forget his last question. It is the question that millions of weary, longing souls, dissatisfied with their false religions, are asking:

“Missionary, I do not want to be rude, but why has my white brother been so long time in coming with that Great Book and its wonderful story?”

—EGERTON R. YOUNG.





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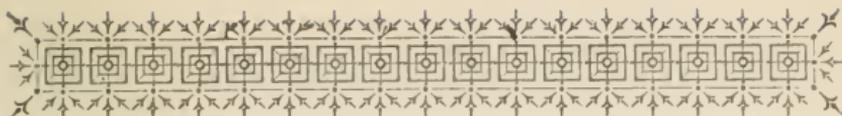
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Strive not; for life is care,  
And God sends pain.  
Heaven is above, and there  
Rest will remain.”

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