


DS507

.L72





LIBRARY OF CONGRESS.

Chap. D 387

Shelf L 72

Copyright No.

UNITED STATES OF AMERICA.



THE
ORIENTAL PICTURE GALLERY;

OR, ILLUSTRATIONS FROM

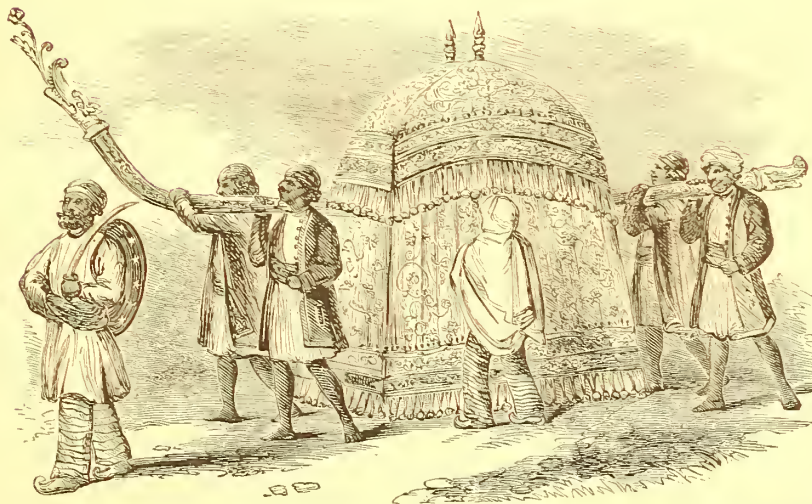
INDIA, CHINA, AND JAPAN.

WITH EXPLANATORY REMARKS, AND MISSIONARY INFORMATION.

EDITED BY

THE REV. JOHN LIGGINS,

MISSIONARY TO CHINA AND JAPAN.



NEW YORK:
PUBLISHED BY HURD AND HOUGHTON.
1867.

Entered according to Act of Congress, in the year 1866, by
REV. JOHN LIGGINS,
in the Clerk's Office of the District Court for the Southern District of New York.

17-1-309
L12

RIVERSIDE, CAMBRIDGE:
ELECTROTYPED AND PRINTED BY
H. O. BOUGHTON AND COMPANY.

INDIA.

MAHRATTA WOMEN.

OUR engraving represents some Mahratta women, clad in the native dress of long

white cloth. There are, of course, classes superior to the above scattered over the land, whose wives and daughters dwell in distinct apartments, whose sleeping cotton mat is a

little more showy, whose waistcloth is whiter and more copious, whose drinking-vessels, instead of being earthen, are of brass, and who dine off real plates of clay. But even under these more advantageous circumstances Hindoo women are usually without education. It is, however, a cause of thankfulness that, under various influences, the prejudice against female education is beginning to give way. Thousands of Hindoo girls now attend the Mission Schools, and those which have been established by the government.



EDUCATIONAL WORK.

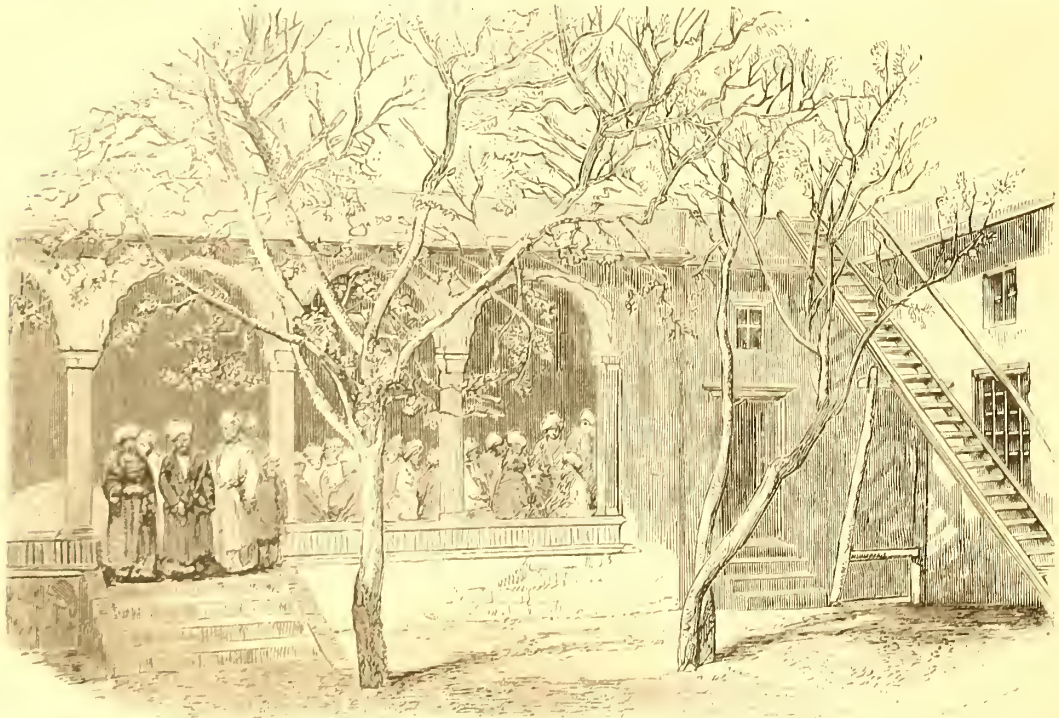
MISSIONARIES were doing a great educational work in India. There were no fewer than 96,000 young people receiving Christian instruction daily; and whenever schools were opened in the rural districts, there was no difficulty in getting them filled. Owing to the degradation of women in

India, it was considered wrong to teach them to read, and consequently the females of high caste had remained almost wholly ignorant

of the Gospel. They also exerted a great influence over their sons, and kept them from becoming Christians. Many of the natives

were now, however, anxious to have their daughters taught. Two years ago we commenced a school in Madras, with four or five high-caste girls, and at the end of last year there were seventy receiving instruction who were then able to read the Gospel in their own language. In the Madras presidency there were, in connection with all the missionary societies, 110,000 professing Chris-

tians, 20,218 of whom were communicants, or members of the Church of Christ. In the South Indian Missions of their own society, there were 25,819 professing Christians, of whom 1808 were church members. There was not a caste that had not its representatives in the native Christian churches.—*Rev. George Hall, Madras.*



CHURCH MISSIONARY SCHOOL,
PESHAWUR.

THIS engraving represents the school premises of the Mission of one of the English societies at Peshawur. If our young readers will look on a map of Asia, across the Indus in the north of Hindostan, they will see the position of this city. It lies in a vast region of darkness; hitherto there has not been much opportunity for the efforts of the Christian missionary. The way, however, is now being opened, and missionaries are encouraged in the hope that here, as

everywhere, the Gospel will soon be freely proclaimed.

The population of the city of Peshawur, where the English Church Missionary Society have a station, amounts to about forty-six thousand.

The missionaries preach in the bazaars and carry on a school. The pupils are often not children, but men, and of different nations, — some Persians, others Affghans, — who come with a desire to learn English, and to whom the missionaries have an opportunity of communicating the knowledge which maketh wise unto salvation.

A GROUP IN A CROWD IN SINDH.

SINDH is a large country in the north of India, where missionaries are preaching



CONVERSATION IN A SHOP IN SINDH.

LAST year, in the month of April, the group sketched in the picture before us might have been seen one morning at seven o'clock, gathered round two of the missionaries; one of whom is engaged in earnest conversation with the Mussulmans, who formed the chief part of the audience.

A RAJAH'S ANNUAL GIFT.

"I VISITED the Rajah of Burdwan," writes a missionary, "and found him sitting in his treasury. Fifty bags of money containing one thousand rupees (£100) each were placed before him. 'What,' said I, 'are you doing with all that money?' He replied: 'It is

the Gospel. The group of heads given in the picture will show what the people are like. They were drawn by a clergyman who is living in that country. One of the figures, the young man with negro features, is a Nubian, from the north-eastern part of Africa, who has, perhaps, been brought over as a slave. Another figure, the old Indian Mohammedan, is very commonly seen, with his white beard, very dark skin, and cunning look.

LEADING THE GANGES.

A MISSIONARY says: "Even the public works are doing a great deal for India, for when the great Ganges Canal was cut by the English, hundreds of Brahmins, on their bended knees, prayed that the Ganges would not go; but it went, and they now say that if England can lead the Ganges where she likes, it is no goddess after all."



for my god.' 'What do you mean by that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river-

side, and many priests who pray for me; another part goes to Juggernaut, and a third to Gaya.' And thus one native is spending £5000 annually from his income upon idle Brahmins."

THE FEMALES OF INDIA.

THE Hindoos must be regarded as in some respects a civilized people living in towns, and engaged in different trades and professions.

The Hindoos are, upon the whole, a handsome people, having intelligent and expressive countenances, with slender, graceful, and well-proportioned figures. It is supposed they belong to the Caucasian race, from which the English and Germans also sprang.

The dress of the women consists of a piece of calico or muslin, several yards in length, which is neatly and elegantly wound about the person, so that it falls over the figure in graceful folds. They are passionately fond of ornaments.

The saddest feature in do-



estic life in India is the degraded manner in which females are treated. Among the higher classes, the women have a separate apartment, and are at all times treated with

less respect than the youngest of their sons. The girls of India are not educated; they are married at an early age, and henceforth become little more than domestic slaves.



AN INDIAN MONEY-CHANGER.

OUR engraving represents the Indian money-changer at his post. His face indicates great shrewdness. Like others of his class, he is sharp at a bargain, and not over-scrupulous. Yet can he become, as in some cases he has become, a useful servant and soldier of Christ.

INDIAN POOJAH TO TOOLS.

AT the festival of Sauri, wife of Seeva, one of the three principal Hindoo deities, which is celebrated for several days in September, and is one of the most solemn of the Hindoo festivals, every artisan, as Dubois states, every laborer, all the world, in short, offer sacrifices and supplications to the *tools and implements* which they use in the exercise

of their various professions. The laborer brings his plow, hoe, and other instruments, piles them together, and offers to them a sacrifice, consisting of incense, flowers, fruits, rice, and other similar articles; after which he prostrates himself before them at full length.

At the festival referred to, the women heap together their baskets, the rice-mill, the wooden cylinder with which they bruise the rice, and the other household implements, and fall down before them, after having offered the sacrifices described.

Every person, in short, in this solemnity, sanctifies and adores the *instrument or tool* he principally uses in gaining his livelihood. The tools are then considered as so many deities, to whom they present their supplications that they would continue propitious, and furnish them with the means of living; and to such a depth does this base idolatry descend.



FIRST LESSONS IN IDOLATRY.

WHAT a sad picture have we here, — a poor pagan Hindoo mother kneeling before a hideous image of Ganesa, the god of wisdom, and teaching her child to worship it. No wonder that the little creature starts back and is afraid to lift up his hands. He may well be frightened by such a monster; but it is not possible that he can ever love it.

Little things should not be despised. Many straws united may bind an elephant.

Let no human being be despised: who can tell how soon even the lowest may be raised? — *Proverbs of Vishna-Shirma, a Hindoo Sage.*



A MOOFTEI ARGUING WITH A CATECHIST IN SINDH.

NATIVES OF COORG, HINDOSTAN.

THE Coorgs are divided into different tribes, of which the Amma or Amma Kodaga is the highest; Amma, signifying

the goddess of the chief river of the country, the Cavery. These are the priesthood of the country, who are called Cavery Brahmins, the Cavery continuing to be a great object of religious veneration.



But the principal place in Coorg idolatry is held by the worship of the dead, in whose honor annual sacrifices are offered by every family, accompanied occasionally with demoniacal dancing. Drums are beaten and verses sung in commemoration of their ancestors, whose spirits are supposed to take possession of the performers and use them as mouth-pieces.

The men of Coorg are described as a "handsome, athletic race, usually above the middle size. The women, although not so tall in proportion, are comely and fair, in comparison of the men. Both sexes are laborious and industrious in the practice of agriculture, their main and almost exclusive employment."

A SEEKER AFTER TRUTH.

IN one of the London Missionary Society's publications, there is an account of the labors of a most devoted missionary lady in India, Mrs. Mullens. She died not long

since. Very interesting accounts are given of incidents which occurred in her missionary life. Among them is a narrative of her being visited by a lady, a native of India, who for years and years was a seeker after truth. The picture here given illustrates the meet-



ing of this person with Mrs. Mullens. The account from which we copy says :

“On Friday, the 28th June, while Mrs. Mullens was sitting alone, taking a hasty breakfast, a singular letter was put into her hands. It bore unmistakable marks of being from a native, though it was anonymous. It ran thus : ‘Madam, I have taken the liberty of introducing to you the bearer of this. She is a Brahmin widow, and belongs to a most respectable and wealthy family at B—.

She has visited all the chief shrines of Hindooism, seeking rest for her soul, and finding none. For rest she now turns to Christianity. Madam, will you receive her into your asylum? Will you teach her what truth is? I will add one word for your encouragement. There are other widows besides this one; ay, and there are married women, too, who are restless in, and dissatisfied with, their own religion. They wish for something better.

“‘Yours, Truth-lover and Truth-seeker.’”

POURING OIL ON THE HEAD OF GANESA.

TRAVELERS along every highway in India may be seen to pause continually to pay homage to some effete monster or

other, which a stranger would probably have failed altogether to notice. The accompanying sketch represents a Brahmin, stopping in the open way, to pour oil upon the head of Ganesa, the god of wisdom, and to make him an offering of flowers. This is a very popu-



lar deity, very hideously shaped, having an elephant's head attached to a body which caricatures the human form. Perhaps the well-known sagacity of the elephant has caused him to be looked upon as wiser than man, and as an emblem of divine understanding. Certainly, no elephant could be found to do so insane an act as this Brahmin is solemnly performing; yet so embruted is the heathen heart, and so dark its mind, that the Hindoo cannot see his folly or know that he "has a lie in his right hand."

TINNEVELLY CHURCH.

THE earliest register of the Tinnevelly Church bears date A. D. 1780, at which time the missions were under the fostering care of the Christian Knowledge Society. This register gives the number of Christians as *thirty-nine*. In 1863, the Church in Tinnevelly numbered 32,341 baptized persons, and about 10,000 or 12,000 Catechumens; and in the Christian schools there were no fewer than 12,482 children!

THE BANYAN-TREE.

EACH tree is in itself a grove, and some are of wondrous size, as they are continually increasing : indeed, unlike most other



plants, they seem to be freed from the curse of decay ; for every branch from the main stem drops down its own roots, at first in small tender fibres several yards from the ground, which grow thicker and thicker, until by gradual descent they reach the surface of the earth, strike in, and become parent-trees, throwing out new branches from the top.



THE COCOA-NUT TREE.



THE PLANTAIN

CEYLON.

BUDDHIST TEMPLE, CEYLON.

THERE are about one thousand millions of immortal souls in the world. Of these, three hundred and thirty millions are Buddhists.

China is the great land of Buddhism; but about a million of these Buddhists live in Ceylon. Their temples stand in the most beautiful situations. Waving cocoa-nut palms, broad-leaved bread-fruit trees, flowering shrubs, with sweet-scented blossoms, surround the temple-court,

and astonish the visitor by their loveliness. But enter the court and what a contrast! What do we see? A long, narrow room, with no light but what struggles in through the door, or sometimes arises from a few dim oil-lamps; a shelf running from end to end of it; a huge image of painted clay, more than forty feet long, lying stretched upon the shelf, with fixed, staring eyes, as if quite unconcerned with all things round about; and a heavy, oppressive smell of smoking lamps and dead flowers, that have been offered to the image, reminding one strongly of the spiritual death and darkness of the blind worshippers. The progress of the Gospel amongst these Singhalese has been but slow; yet here, too, God has not left himself without a witness. About fifteen thousand of them have become Christians; and there are several native ministers.



SIBERIA.

THE TIGER AND HIS VICTIM.

SEVEN years ago, Mr. Thomas W. Atkinson, an English artist and a courageous traveler, made a journey overland from St.

Petersburgh to the mouth of the Amoor River, on the eastern side of the continent of Asia. He had numerous adventures with the wild men and also with the wild animals which live in some parts of Siberia and Mongolia, and his life was often in the greatest danger. He gives the following illustration of the dangers which travelers meet with in those regions :

A chief was returning home with his newly wedded bride, when, of a sudden, he found that a robber band was in pursuit of them. Being mounted on fleet horses, the lovers put them into a gallop, and went over the plain at such a speed that the robbers gave up the chase. After riding several miles, they came to a sheltered spot, where they decided to encamp for the night. While the chief was engaged in making a fire, his wife walked to a secluded spot to offer up her evening devotions. Suddenly the chief was startled by a fearful shriek from his wife. Rushing towards the spot he was quickly



stopped by an object on the sand, — the torn and blood-stained garment of his bride! While she was kneeling in prayer, a tiger sprang forth and killed her before she could utter a second cry. His huge paws were deeply printed on the sand, and the trail was to be seen along which she had been

dragged. Sunk, the chief, seized his battle-axe and dashed into the jungle, but neither that evening nor the next morning could he discover any further trace of his bride, and he returned to his home alone, and in the greatest distress and agony.

WESTERN MONGOLIA.

A GROUP OF KIRGHIS WITH TWO BRIDES.

THE Kirghis are a people who inhabit the vast plains in Western Mongolia, or (as it is sometimes called) Chinese Turkestan. They are a nomadic race, and with their flocks and herds they wander over the immense plains of Central Asia. They have many a conflict with their western neighbors,

the Cossacks, and among both parties robber bands abound. The musician in the group here represented was the chief of a band of robbers. Mr. Atkinson, the artist and courageous traveler, — to whose interesting work, published by the Harpers, we are indebted for the engraving, — was often in the greatest peril from these robbers. Russia is now occupied in bringing under her yoke these wild tribes; and, with a view to that object,



she has surrounded the steppes with Russian pickets, which are gradually encroaching upon the frontier, and reducing to submission one tribe after another, until at length — their independence being broken — they shall become the subjects of the Czar.

Just to the north of the Kirghis territory is that of the Mongol Buriats, in Southern Siberia. In the reign of the Czar Nicholas, two English missionaries labored among this latter tribe, but the despotic emperor ordered

them to leave the country, as he did all other foreign missionaries in all other parts of the empire. He prohibited also the circulation of the Scriptures in the language “understood of the people.”

His successor, however, encourages the free circulation of the Scriptures; permits, with some restrictions, foreign missionaries to resume their labors, and aids what little missionary spirit there is in the Russo-Greek Church.

CHINA.

TEA GARDENS, SHANGHAI.

THE scene depicted in the engraving is that described by the Bishop of Victoria in his first visit to Shanghai. He says: "We

went this evening to explore the northern parts of the city. Entering by the smaller southern gate, we pursued our way for a mile and a half through a succession of populous streets and lanes, all partaking of the same



general features, and abounding with a greater than usual number of tea-taverns, in which little companies, varying from ten to thirty persons, were generally assembled. For three or four brass cash, — less than one farthing, — the laboring people of the poorest class enter one of these establishments, and indulge in a liquor which re-

freshes but does not intoxicate, while quiet harmony and peaceful order seem to be universal among them. It is a pleasure to contrast the crowded state of these tea-taverns with the generally empty appearance of the *lscw fang*, or wine-shops, in the immediate neighborhood."



STREET SCENE IN A CHINESE CITY.

SAYING OF CONFUCIUS.

ONE of the sayings of Confucius is remarkable, from its resemblance to our Saviour's golden rule. Confucius said, "Do not to others what you would not have others do to you." But the rule which Christ lays down for our guidance is, "Do to others as you would have others do to you." The resemblance is such as does honor to the heathen sage, and yet the difference is almost as great as that between heathenism and Christianity. To abstain from doing evil is a very different thing from active efforts to do good. The rule of Christ would lead his followers to send the Gospel to the heathen. That of Confucius, too generally acted on in the world, even by good men, would permit us to leave the heathen to perish. Confucius and his followers have made two great and fundamental mistakes. One



STYLE OF ARRANGING THE HAIR IN THE SOUTH OF CHINA.

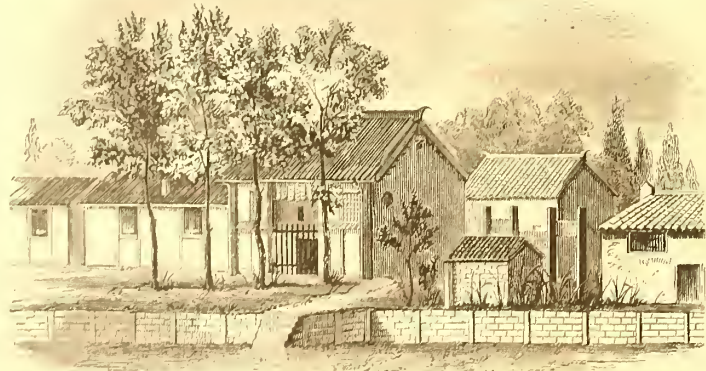
is, that man's heart is originally pure, and that he may attain perfection, by simply following out the impulses of this sinless heart. The other consists in leaving entirely out of view the world to come. — *Culbertson's Flowery Land.*



USUAL STYLE OF CHINESE BRIDGES.

ANECDOTE OF MORRISON.

WHEN Morrison, the Chinese missionary, the man of God who first gave the Bible to China in its vernacular, offered himself to the directors of the London Missionary Society as a missionary to the heathen, his appearance was so uncultivated and unpromising, that, hesitating to accept him as a candidate, they inquired if he were willing to go simply as an *assistant* in one of the missionary schools? "Gentlemen," was young Morrison's noble reply, "while the temple of Christ is building, I am willing to be a hewer of wood or a drawer of water." In a moment they decided that a man who so loved his Saviour, who was willing to undertake *any* service for Christ, was the fittest for the



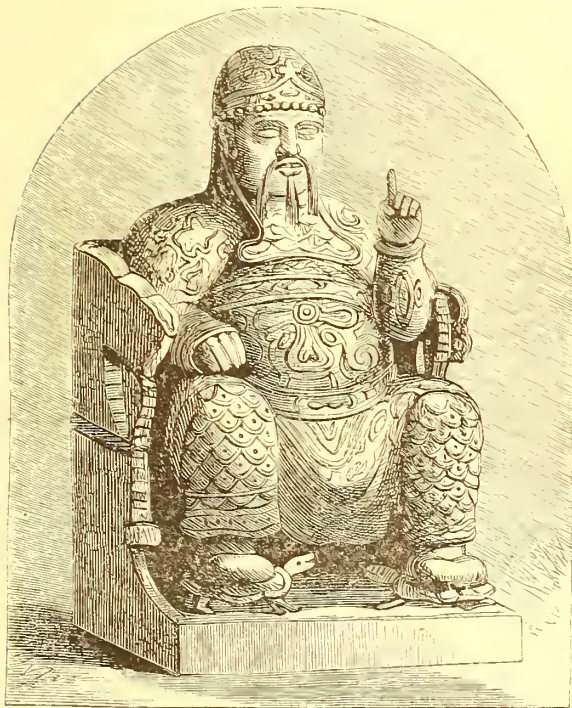
RESIDENCE OF REV. J. LIGGINS AND REV. C. M. WILLIAMS, IN THE INTERIOR OF CHINA.

higher office of a missionary to the heathen. They accepted him as such, and the result proved that they were not mistaken in their judgment. If you love Christ you will be willing to undertake *any* service your Lord and Master may appoint you.



THE CITY OF NINGPO, CHINA.

NINGPO is one of the five ports which were opened by the treaty of 1842. The English Church Missionary Society, and the American Presbyterian Board, have flourishing missions at this city.



CHINESE IMAGE OF BUD.

— ◆ —

TRUTH FROM FOLLY.

THE heathen had a notion that the gods would not like the service and sacrifice of any but such as were like themselves. And therefore to the sacrifice of Hercules none were to be admitted that were dwarfs; to the sacrifice of Bacchus, a merry god, none that were sad and pensive, as not suiting their genius. An excellent truth may be drawn from their folly; — he that would please God must be like God.



AN ITINERANT BARBER.

IN the picture is a street-barber attending to a customer. Street-barbers are common in China. On the left is the barber's boy, carrying his master's stock in trade, as water is carried in India. Then there is a blind beggar. These, too, are common. They have a sort of *right* to alms, and stand at one's door, beating two pieces of wood together, till they get the little coin they look for. Seated on the ground is a fruit-seller. A lady and gentleman, in the centre, complete the group.



A CHINESE BABY IN ITS WINTER CRADLE.

ON GIVING.

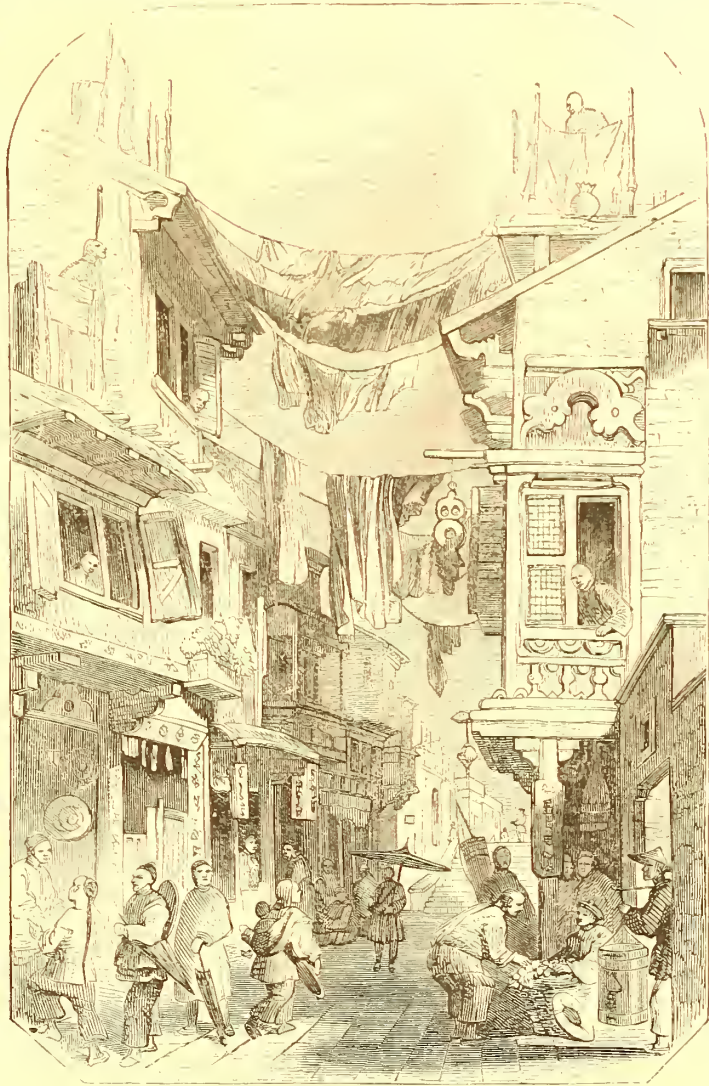
THIEVES may break in and bear away your gold,
 The cruel flame may lay your mansion low,
 Your dues the faithless debtor may withhold,
 Your fields may not return the grain you sow,
 A spendthrift steward at your expense may live,
 Your ships may founder with their precious store;
 But wealth bestowed is safe — for what you give
 And that alone, is yours for evermore. — *Martial*.

BAPTISM OF A CHINESE LEPER.

IN South Africa, Calcutta, and Fuhchau, China, there are leper hospitals, where the missionaries go and preach the Gospel, and administer the consolations of religion to the pitiable objects who inhabit them. Though the leprosy is not, generally speaking, infectious, yet the odor from the bodies of the lepers is exceedingly offensive and sickening; and we can conceive of no greater proof of devotion to the Master, and love for the souls for whom He died, than a willingness to labor in these lazar-houses.

There is no leper hospital at Shanghai; but sometimes lepers are among the hearers when the missionaries hold open-air services in the neighborhood of that city. When we held such a service at a village about two miles from our mission premises, a leper, about twenty-three years of age, was one of the most regular attendants. After a time he manifested a deeper interest, and came to me to be more fully instructed in the truth. I went through the Gospel of St. Matthew, and various catechetical books with him, and at his earnest request, I baptized him; not doubting of his trust in the Saviour, and his sincere desire to lead a Christian life. The disease had already made fearful inroads upon his physical frame, and it was evident that he could not live long. Soon after his baptism I went on a journey into the interior of China, being absent four weeks. On my return I found that his spirit had been called to leave its corrupted tenement, I did not doubt, to enter the abode of the blessed;

and I took delight in thinking of that time when even his corruptible, yea, already corrupted body, should put on incorruption, and his mortal put on immortality; when his body, freed from every taint of sin and dis-



STREET SCENE IN CANTON.

ease, and made pure and spotless, yea, "fashioned like unto our Saviour's own most glorious body," should be a fit habitation for his redeemed and sanctified spirit. Oh! the wondrous efficacy of the Saviour's redeeming grace, and of his sanctifying and exalting power!

CHINESE PEDDLER EXHIBITING HIS WARES.

THIS engraving represents a Chinese peddler exposing his tempting wares to a

lady of rank. In our own country such peddlers carry only inferior articles, and no lady of position is a purchaser; but in China the reverse is the case.



RUSSIAN ECCLESIASTICS IN PEKIN.

THE Russian ecclesiastics now in Peking have commenced an active propaganda, and their converts already number three hundred. They have built a chapel at a village near Tien Tsin, with money subscribed by the people. All this has been done during the five years that have elapsed since the treaties were made, securing the toleration of Christianity. This is a decided step in advance, as previously the Greek Church in Peking had taken no active measures to bring the Chinese and Manchu people among whom they dwelt, within the pale of the Christian Church. We would therefore give the priests composing the present mission-staff full

credit for their zeal and success. They no doubt are acting under authority, and perhaps have been provoked by the presence and activity of the Protestant missionaries to take aggressive steps upon the heathenism around them. It is to be hoped they will not indiscriminately receive all who offer to join their communion, without examination and careful testing of motives and character. The Roman Catholic missions, by the neglect of this careful dealing with professed converts, and by exercising no vigilant care and proper discipline, have swelled their numbers with worthless materials. *Such* converts become a scandal and a reproach to the Christian name, and so put stumbling-blocks in the way of sincere inquirers.

ORDINATION OF A NATIVE PRESBYTER AND DEACON IN CHINA.

THE Rev. Wong Kong-Chai, of the American Episcopal Mission in China, having for several years "used the office of a deacon well," was ordained presbyter by Bishop

Boone; he being the first Chinese ever advanced to this order in the Protestant Episcopal Church.

We give below an engraving, from a photograph, of the first Chinese ever ordained to the diaconate by an English bishop.



PORTRAIT OF A CHINESE DEACON.

WELL, how do the mild-eyed, phlegmatic Chinese suit your notion of the true, beautiful, and good? Is it possible to penetrate behind the skin, and really find a human heart? I always think of a Chinaman as inclosed in a sort of porcelain wrapper, smooth enough, but forbidding any but the most gentle handling. Is there any thing to *love* there? or do you have to suppose a substratum really lovable, but imperceptible to mortal ken? The Chinese seem a class thrust aside from other mortals, differing *in toto caelo* from all others of the human race. Such an unenth language, such a singular polity, such an unexampled *pot-pourri* of religious faiths, where one may take his pick or swallow the whole. They certainly are an interesting study. By the way, do you expect to save your shreds of time for study of the people? Some of your celestial

missionaries have brought the world under their circle? Which rule of faith appears to you to have strongest hold upon the people?

Do Buddhists look toward India with any thing of veneration as the birthplace of their faith? Do they hold at all, nowadays, to their old metaphysical dogma of annihilation as the blessed end of all four evils? *Nirvana*? I have looked into Indian Buddhism a little, and have found a good deal to interest; certainly its system of ethics is far beyond any thing that Brahmanism has ever been able to propound.

What a beehive must be constantly buzzing about your ears! We have no such swarms of people here, I fancy, as you describe. Indeed, the country does not seem to be overpopulated, though hamlets are scattered thickly here and there. I am glad you take so kindly to your adopted tongue. Forgive me my cruel aspersions upon its character. I can hardly believe yet that Hindoo children can whisper and laugh and chat as readily in Tamil as I can in English. Are there any such things as native Christian lyrics among you? A great step for Christianity has been taken here by bringing forward native Christian poetry. The people sing native melodies with a will, but foreign importations with difficulty. Do any



A CHINESE TEACHER IN WINTER DRESS.

of your missionaries speak Chinese as fluently as they do English? Such is not an uncommon thing here. I find my previous study of Tamil a solid help. . . . A spirit of benevolence has come upon us, new here, and

evidently from above. But the work of conversion is slow in progress, and the people are deplorably low in their state. It is utterly disheartening to labor among them, if one does not look for help beyond himself. The Christianization of a people who for genera-

tions upon generations have been descending in the stage of morality and religion, must itself be a work of many generations. God moves slowly, but time is nothing to Him. We can only watch and adore. — *Letter from a Missionary in India to one in China.*



APPEALING TO THE ORACLE.

THE Chinese, like all the people of Asia, is a fatalist, and he finds in his priest the interpreter of destiny. The mode of appealing to the oracle is shown in the engraving, and is at least ingenious. One of the inquirers takes a sort of quiver containing a number of small strips or laths of wood, each of which is inscribed with certain characters. This he shakes violently, watching anxiously the laths which, as he thus dislodges them, fall to the ground. If there be more than one inquirer, the others prostrate themselves with their faces in the dust, while a bouze

notes down in a book the characters inscribed on each of the fallen pieces as they escape from the quiver. Meanwhile, perfumes are kept burning in the sacred urn, and circular pieces of gold and silver paper are east into the fire to propitiate the genius of the temple. During the ceremony, a number of crackers are fired off to keep the presiding divinity awake and attentive to the proceedings. When the rite is finished, the priest informs the devotees of the success of their prayers, but he takes care to be sufficiently ambiguous in his declarations not to compromise the reputation of the idol he serves, whatever may be the result.

MAN'S WEAKNESS, GOD'S
STRENGTH.

I NEVER in my life felt so strongly the utter inefficiency of human means toward the accomplishment of the object of

our coming here. Put where I could see for myself the surface appearance, the first impression was one of utter despair. I can't convey the grounds of my feeling; but look at a crowd of native men and women,— see their dull, passionless faces, their staring,

stupid, blank looks, with the marks of devotion to a false faith patent,— and you ask yourself unconsciously, Can these stones speak? But I believe a Christian cannot long remain in this mood; at least I did not, and it was with a positive sense of exhilaration that I looked upon them. There was the massive wall, built by the prime wisdom of the wicked one, appearing to grow larger and more portentous as I gazed upon it. I felt indeed my impotence as never before, but there came over me such an exalted view of the simple might of God that the obstacle seemed already gone. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." I be-



SENDING WRITTEN PRAYERS TO HEAVEN BY BURNING THEM.

lieve this is the natural feeling of one placed as I was; certainly I felt thankful for it, and the hour passed pleasantly as I thought

how the bare Word of God, if accompanied by the Spirit, could prevail against the whole force of Satan.

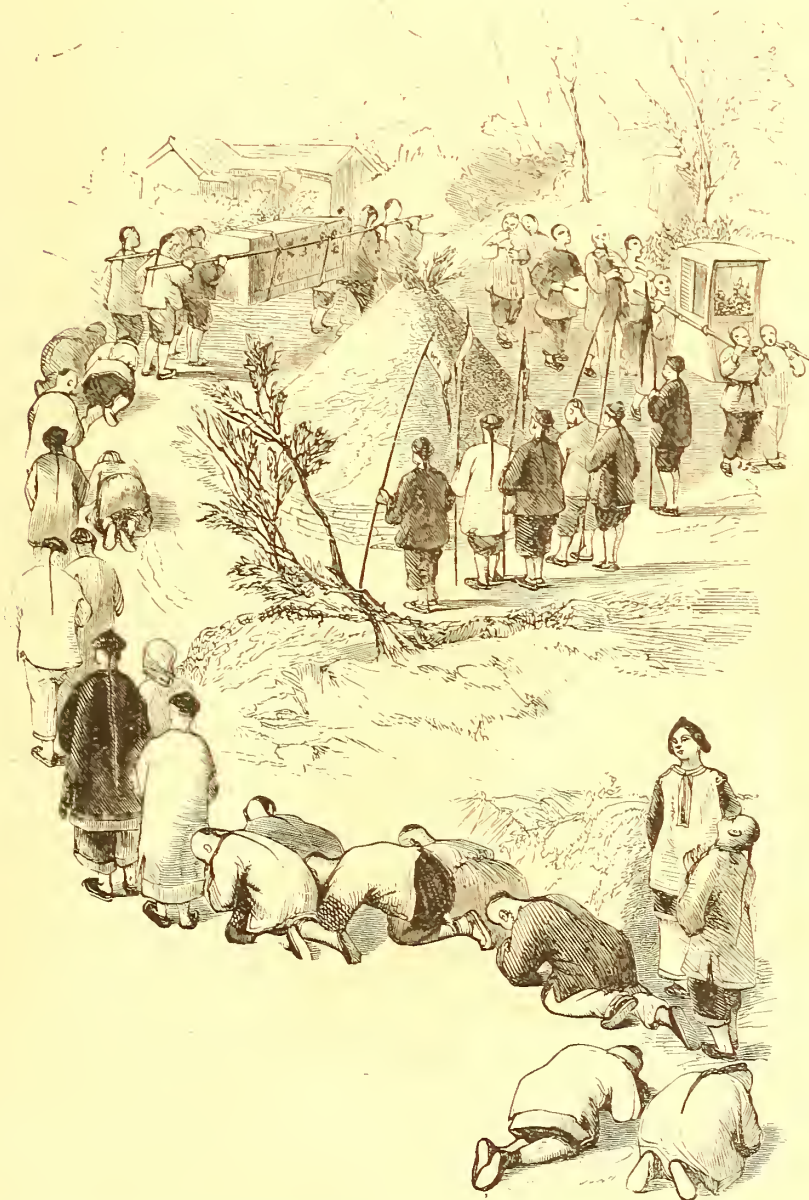
A CHINESE FUNERAL PROCESSION.

(FROM A NATIVE PICTURE.)

IN the picture you see a train of Chinamen in a funeral procession, which, in most cases, takes place in the night. The coffin, which is thick and heavy, is borne on the

shoulders of four men to the cemetery; a man goes before it with a basket in his hand, containing paper money, which he throws on the ground as a sign that he is paying toll to the spirits of the earth, for the dead one which is coming after; behind the coffin, follow the

friends and relatives of the deceased, who are clad in white, (their mourning color.) If you examine the picture closely you will find on the background of the right side, some priests, who are beating gongs and other instruments. When the train reaches the cemetery, the bearers stop, and the coffin is placed on the ground. Every one then steps forward, and, kneeling before the dead, makes a number of bows to pay his last respects, while, meantime, the priests are saying prayers in a low tone. It is also customary, on such occasions, to offer sacrifices to all the spirits, who, they believe, are staying near the earth, and beg them to be kind to their new companion who is going to join them. After performing all these ceremonies, the coffin is let down into the grave amidst the loud cries of the living.



WHILE the heathen have their gods of wisdom, gods of battle, gods of beauty, &c., they have no god of holiness, nor are their sacred laws holy laws.

SALE OF PRAYERS IN A CHINESE TEMPLE.

THE five priests in the picture who are seated are engaged in writing. They are filling up the blanks of the printed pray-

ers to suit the wishes of purchasers. A crowd of eager applicants gather around this stand. Some purchase but one of these prayers, others eight or ten, or even twenty or thirty. They purchase not only for themselves but for some of their neighbors, by whom they



have been commissioned, and who are perhaps unable to attend themselves. The priests derive a handsome revenue from the sale of these prayers, as well as from the candles and incense sticks. A prayer that costs but a single *cash* they sell for eight or ten.

Those who cannot afford to pay for these necessary articles of worship must not expect the favor of the god, and therefore need not look for courtesy from the priests. Here a poor beggar woman is soliciting money to help her to offer her prayers with the rest. There is a wretched man in rags, crawling about under the feet of the crowd, on his hands and knees, soliciting alms. He is

ordered off the premises by the compassionate priests.

A CHINESE MARTYR.

A CHINESE missionary says: "There was a noble man in the south of China connected with Dr. Legge's church, who preached the Gospel to his fellow-countrymen, and God gave him some fifty souls as his hire. The man was called upon by the heathen to give up Christ or die. He said: 'I can but die, but I cannot forsake Christ.' They plunged a knife into his heart, and threw his body into the stream."

JAPAN.

JAPANESE HOUSES.

THE houses of the Japanese are as singular as the people themselves. They consist of a house within a house.

And first, as to the outer house. Of the better classes, the houses are of stone, or are constructed of a frame-work of bamboo, or lath, covered with tenacious mud; this, being covered with a coat of plaster, is either



A JAPANESE HOUSE OF THE BETTER CLASS.

painted or becomes bleached by exposure. Mouldings are often arranged in diagonal lines over the surface of the building, and these being painted white, and contrasting with the dark ground behind, give the houses a curious piebald look. The roofs are often of tiles, colored alternately black and white, the eaves being extended low down in front of the walls, so as to protect the inmates from the sun, and the oiled paper windows from the effects of the rain. There are, besides, movable shutters, which by night are fastened to the posts which support the verandas.

The inner house is a large frame-work

raised two feet above the ground, and divided into several compartments by means of sliding panels. The raised floor, which extends over the whole area of the house, is covered with white mats, made soft and thick by being lined at the bottom with straw. These are very neatly woven and bound with cloth, and are all of the uniform size prescribed by law, being three feet by six, and placed in rows upon the floor so neatly as to have the appearance of one piece. Upon these mats the people sit to take their meals, to converse with their friends, and lie down at night to sleep, having then a quilted mat for a cover, and a hard box for a pillow.

JAPANESE WOMEN.

THE condition of females in Japan is far less degraded than in most heathen countries. They are not subject to so much seclusion as in other Eastern countries, but

have almost as much liberty as American females. Girls are educated as well as boys; and foreigners in Japan are favorably impressed with the intelligence and graceful manners of the Japanese ladies.

At home, the wife is mistress of the family; but in other respects she is treated rather as a toy for her husband's pleasure, than as the loved companion and the confidential partner of his life. The first lady a Japanese marries is considered the principal wife, but he may have as many secondary wives as his means will allow him to support. The husband may put away his wife on a most trifling pretext; but under no circumstances, and upon no plea whatever, can a wife demand a separation from her husband.

Woman is without legal rights, and her testimony is not received in a court of justice. The female sex in Japan stands greatly in need of the Gospel, which, wherever it becomes the standard of public opinion, restores woman to her proper position in the social scale.



THE JAPANESE VILLAGE BEAUTY.

—♦—

THOU whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray,
And where the Gospel day
Sheds not its glorious ray,
Let there be light.



SINTU TEMPLE AT YOKU-HAMA.

THE two religions systems in Japan are Sintoism and Buddhism. The Sun goddess, Ten-sio-dai-zin, is the chief deity of Sintoism; but there are thousands of inferior ones, called kami, of whom the greater number are deified men. It inculcates the worship of the kami, both in temples and private habitations, and pilgrimage at certain seasons. The principal decorations of their temples consist of images of the kami; a mirror, the emblem of the purity of the soul; and various strips of white paper, called go-hei, also an emblem of purity. On festivals, the worshiper visits a temple, performs his ablutions in a reservoir provided for the purpose, kneels in the veranda, from whence, through a grated window, he gazes at the mirror, offers up his prayers, with his sacrifice of rice, fruit, tea, drops his coin into the money-box, and retires.



A SHRINE OF THE GODDESS OF MERCY



WOMEN OF SIMODA, JAPAN.

JAPANESE WEDDING PARTY.



ON the night appointed for a wedding in Japan, the bride's father, having invited all his kinsfolk, entertains them previous to the bride's departure. About midnight the bridal party sets out in palanquins, the bride first, then the bride's mother, and finally her father. The bride is attended by two servants, and the whole party proceed to the house of the bridegroom, accompanied by men bearing torches and lanterns.

On arriving at the house, the bride, accompanied by two of her chosen friends, enters the room where the ceremony is to be celebrated.

The formality of the marriage consists in drinking wine after a particular manner. The marriage is afterward consecrated by the prayers and benedictions of the priests of the temple to which the young couple belong, and who there register it.





LIBRARY OF CONGRESS



0 028 345 128 8

