

HOW MISSIONARIES TRAVEL.

The children and youth in our Sabbath-schools would no doubt feel much deeper interest in the work of missionaries if they could visit them in their homes, and experience some of the changes which must be adopted by those living in heathen lands. The homes of the missionaries are made as much like our own as possible in their furniture and arrangements.

But in other things, for example that of travelling, they are obliged to do very much as the natives do. It would be interesting to try, just for a little, the endless variety of vehicles in which our missionaries travel in prosecuting their work.

The young lady who goes out to Japan to teach, finds her very first experience in being trundled along the streets to her new home in a *jinrikisha*, a big baby carriage drawn by a coolie, who perhaps has the figure of a dragon tattooed on his back. Soon this *jinrikisha* comes to be looked upon as a matter of course, and to be greatly enjoyed. In China it is different; a stiff cart without springs and with the driver seated on the thills behind the horse, is the common vehicle in Peking; though in the country, missionaries are generally obliged to resort to the *shenza*, or mule litter.

In India the early missionaries travelled extensively upon the Ganges, the Jumna, and the Nerbudda rivers in a style of boats which had been unchanged for ages. It is hardly necessary to say that these boats proceeding slowly up the windings of the river under the hot India sun, made hotter still by the reflection from the naked banks of sand, were far from being comfortable; and the missionary of the present day who can travel up and down the India thoroughfares in a shady, comfortable railway car, has an immense advantage. Back from the main routes, however, a resort must still be had to the *dak* or *ekka*. In the rough mountain districts, where roads are impossible, the only resource is the *dandi* or some other form of chair borne by Hindu coolies. Occasionally among the foot-hills of the mountains,

the *howda* or elephant saddle is the vehicle. And in a "tiger country" one feels far safer when perched high on the back of a strong elephant.

When Dr. Moffat and others went to South Africa years ago, about the only mode of travel over the great wastes of Cape Colony or Namaqua Land, was by ox-wagon. Frequently a train of two or three of these huge vehicles advanced together for the sake of mutual protection against the attacks of men or wild beasts. In the remoter regions of South Africa the ox-wagons are still used both by missionaries and by traders. Long lines of oxen are attached to these vehicles, which sometimes have to be drawn up steep hills or through rivers. At night it is customary to gather the oxen within a circle formed by the wagons and other camp materials, and the travellers are encamped within a still smaller circle, while fires are lighted and guards are placed to prevent the sudden attack of lions.

When the interior lakes of Tanganyika and Nyassa were first visited by missionaries, the only means of transport were little sail vessels. But now steamers are found not only on these lakes, but upon the rivers Congo, Ogove, Niger, and Zambesi.

The Roman Catholic missionaries of Algeria in their journeys to the interior stations, resort to the camel and travel in caravans. Some of the Catholic missionary sketches give a sad account of the way in which the first company of missionaries, after setting out from Algeria chanting the *litany* as they rode out through the gates of the city on camel's back, were soon cut off on their approach to the desert, none surviving to tell the tale.

In Syria, Persia, and Turkey most of the travel is done on horseback, and sometimes very little children are deposited in paniers, or in baskets hanging on either side of the horse. In Madagascar also, "horseback" is the common method of travel; though sometimes, in Madagascar and in New Zealand, journeys must be made over very rough roads on foot, while the streams are crossed on the backs or in