

This earlier portion of the writings is distinguished as the Zend. The Avesta is of more recent origin, but it, too, dates back to a common Indo-Iranian source, while its mythology is far more ancient than even the Zend, carrying us back to the worship of Mithras the sun-god. Some of this old mythology has been treasured up in the Avesta, and in our estimate of this latter it is necessary to bear in mind that it is an importation.

The utmost care is enjoined to guard against the pollution of the three sacred elements, fire, water, and earth, hence it is that the bodies of the dead may be neither burnt, buried nor thrown into the river, but must be exposed on the Towers of Silence to be disposed of by birds of prey.

The Parsi creed includes the doctrine of a judgment day, when the battle between good and evil will be fought to a close, the evil banished into darkness, and the world, being renewed as a kingdom of light, will endure in the sunshine of Ahuramazda's presence forever.—*Nord und Süd, Breslau.*

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.—PART II.

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We have looked at the dwellings where Christ is not known, but the condition of the house determines the condition of woman, for she is the housekeeper, and when several generations cook, eat, and sleep in one room, such as has been described, and when wood is so scarce that dried manure is often the only fuel, the influence of such homes on neatness and morality need not be told. Think of family prayer being observed by one of several families in such an abode ! And if such homes are full of discomfort in health, what are they in sickness ? Woman in her hour of sorrow often has no other sick-room than Mary found in Bethlehem. Many are born, and many mothers die every year among the cattle. If the child is a daughter it is not counted with the family, but is matter for mourning and lamentation. Think of the mother in such circumstances ! Then mothers who toil in the fields all day carry home their babes and heavy hoes at night, where they prepare food for their husbands, and wait till he has finished before they think of eating. If in Mosul a missionary had taken his wife's arm in the street a mob would have gathered at once ; and when in Bühtan Dr. Grant found a dormitory separated by a curtain from the rest of the apartment for the use of his host and hostess, he entered the fact in his journal as a very rare refinement. In the homes of the wealthy the visitor is entertained in the divan khanch or guest-room not only with coffee, but also with fragrant sherbets and costly perfumes, but no woman is to be seen, and no allusion to the ladies of the household would be tolerated for a moment.

On the country roads the fellah rides his donkey smoking his pipe,