

alien disciples in Europe and America. The nearest approach to a Mahatma that one comes across in these regions is the Skooshok; but from the little I saw of these Incarnations I much doubt whether a European esoteric Buddhist would accept one as his spiritual master.

The monastery of Tikzay is one of those that can boast of having a resident Skooshok as its head. This Lamasery is built on the summit of an isolated peak, and is a most picturesque place, with the usual leaning walls and open overhanging galleries that characterize Thibetan architecture.

When I visited Tikzay I was ushered by several red-robed Lamas into the presence of the Skooshok, whom I found sitting in a gallery at the very summit of his Lamasery. He is much looked up to by all the Lamas of Ladak as being a man of great learning. While completing his education at Lassa he passed the highest examinations, and is an adept in all the Buddhist mysteries. He appeared to be a man of about middle-age and had a gentle, intelligent face. He spoke but little, and had a dreamy, far-off look in his eyes. For most of the time that I sat with him he was abstractedly gazing at the immense landscape that was extended before him—deserts, oases, the far-stretching Indus valley and the great snowy mountain ranges rising one above the other. He pointed out this view to me with evident appreciation of its somewhat sterile beauties. His Incarnations here have been many. He was Skooshok of Tikzay when the British were naked painted savages, and has been—so he himself thoroughly believes—gazing century after century at the same glaring wilderness from this high monastery top. At times he uttered prayers, almost inaudibly, as he sat contemplating the scene with mild, sad eyes. When I had bidden farewell to the Incarnation, some of the Lamas took me over the monastery, where I saw the usual grotesque objects of Buddhist worship. The principal idol here is contained in a dark chamber or chasm in the rock. I peeped into this and perceived dimly the images of many grovelling demons who were being trodden underfoot by a black figure of gigantic dimensions. All that was visible of this figure was one huge foot, together with a portion of the lower leg. The rest of the body was lost in the obscurity, and the likeness of the god was left to one's imagination; but the image is on so great a scale that, were it continued upwards in proper proportion to the foot, it would tower high above the monastery roofs.

A visit to Thibet is apt to destroy some illusions. It is better to read of Buddhism in the glowing pages of "The Light of Asia" than to contemplate it from too near. As it exists in these regions it is a most degraded system of idolatry. The priests themselves have long since forgotten the meaning of the many complicated ceremonies and symbols of their religion, and have corrupted the beautiful teachings of Prince Siddhartha into an unmeaning superstition. Piety here appears to have nothing to do with morals; it is merely a question of the multitudinous turning of wheels, waving of flags and mumbling of syllables that have no sense.

THE BARACA BIBLE CLASS.

BY M. A. HUDSON.

The officers of the Sunday-school said it was hard work to hold a boy in the school after he was sixteen years of age, and some one mentioned the devil's old lie about boys having to sow their wild oats while they were young. That these two statements are false we think we have proved. Make the church the boy's home, centre his interests there, and you have him and his associates also.

A little over a year ago the Baraca Bible Class was without a name or constitution, and I might almost say without a definite aim. Eighteen members, three of them professed Christians, met in an upper room, one evening, amid great confusion and loud talk. The teacher's announcement that he had received permission to use the old storeroom under the belfry for a reading-room was received with applause, and a constitution was adopted, and officers were elected for six months. A committee to select a proper name and badge of membership was also appointed.

By the next Sunday the room had been

cleaned and furnished by the boys themselves, and to it they marched after the opening exercises of the school, returning in military order for the closing service. The name chosen was "Baraca" (blessed), as found in 1 Chron. 12:3, with a slight change in spelling.

This class has always used the daily papers in extending the work, by the way of publishing frequent accounts of the various meetings that were held, social, literary, etc., and in chronicling any new venture, such as the athletic and military departments, which have proved such a feature of the work. By this means, therefore, and with the help of lookout and missionary committees, the growth began at once; and soon there were thirty-five members enrolled. The reading-room was opened, each member giving his favorite book; and games of various kinds being available every evening, there was a good attendance. "Evening prayer" at 9.30 always closed the room. An amateur common council brought out the boys. The motto, "The Baraca Class for Christ," was adopted and hung on the walls.

During the revival meetings of the Rev. B. Fay Mills the class attended in a body, one evening, with marked spiritual results, many being converted. A Bible trainers' class and a class prayer meeting were at once organized and graduates began to leave us for Christ's work.

A successful lecture course was given, and finally a baseball club was organized, which has been a general favorite and almost uniformly successful. At the Sunday-school picnic the class held a "field day," with events, and with prizes donated by the business men of the city. A camp was held for a week. Later, a military company was formed, whose weekly drill in the lecture-room has led many strangers to the rooms and the class. This Company A is one of the most promising things in the Church.

The first president has felt a call from God to preach to the Freedmen, and a way has been opened for him to prepare himself for the work. We bade farewell to our first preacher and asked God for more.

The first anniversary was celebrated in the remodelled church, which has a reading-room on the ground floor, open every day and evening in the year. At this time it was found that the class had subscribed \$600 towards the new building, and that there were sixty-seven members.—*Golden Rule.*

ALL HE WOULD ASK.

The late Rev. Dr. S. H. Tyng, sr., one of the most successful pastors who ever labored in this country, said: "The devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grown-up members of his congregation, while some one else was to look after the children."

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON XIII.—MARCH 26, 1893.

ISRAEL AFTER THE CAPTIVITY.

Ezra, Haggai, Zech., Neh.

REVIEW.

GOLDEN TEXT.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

HOME READINGS.

M. Ezra 1:1-11; 3:1-13.—Lessons I., II.
T. Haggai 2:1-9.—Lesson III.
W. Zech. 3:1-10; 4:1-10.—Lessons IV., V.
Th. Ezra 4:22; Neh. 1:1-11.—Lessons VI., VII.
F. Neh. 4:9-21; 8:1-12.—Lessons VIII., IX.
S. Neh. 13:15-22; Esth. 4:10-5:3.—Lessons X., XI.
S. Prov. 23:15-23; Isa. 44:9-20.—Lessons XII., 1, 2.

REVIEW EXERCISE.

Superintendent.—What proclamation did Cyrus make?

School.—Thus saith Cyrus king of Persia, the Lord God of heaven hath charged me to build him a house at Jerusalem.

Supt.—What did he say to the Jewish captives?

School.—Who is there among you of all his people? Let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.

Supt.—How many of the captive Jews returned?

School.—About fifty thousand.

Supt.—What did they do as soon as they came to Jerusalem?

School.—They built the altar of the God of Israel, and offered burnt offerings thereon, morning and evening.

Supt.—What did they do when the foundations of the temple were laid?

School.—The Levites, the sons of Asaph, sang

together by course in praising and giving thanks unto the Lord. And all the people shouted with a great shout, when they praised the Lord.

Supt.—What did Haggai predict for the encouragement of the people?

School.—The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace.

Supt.—What encouraging prediction did Zechariah give?

School.—The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

Supt.—What effect had the prophecies of Haggai and Zechariah on the Jews?

School.—They prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished the temple according to the commandments of the God of Israel.

Supt.—What was done when the house was finished?

School.—The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with great joy.

Supt.—What feast did they observe?

School.—They kept the passover, the feast of unleavened bread, seven days with joy; for the Lord had made them joyful.

Supt.—What commission did Nehemiah receive from the king of Persia?

School.—The king sent him to Jerusalem with authority to rebuild the walls.

Supt.—Who attempted to prevent the building?

School.—The Samaritans and other neighboring people conspired together to come and fight against Jerusalem and hinder it.

Supt.—What did Nehemiah do when he heard of this?

School.—He set a watch, and armed the laborers.

Supt.—When was the work completed?

School.—The wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

Supt.—What did Ezra do at the request of the people?

School.—Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding.

Supt.—What did he and his assistants then do?

School.—They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.

Supt.—What measures did Nehemiah take to prevent the profanation of the Sabbath?

School.—He caused the gates of the city to be closed on the evening before that Sabbath, and not opened until after the Sabbath, that there should be no buying and selling on the Sabbath day.

Supt.—What took place when Esther went in unto the king?

School.—It was so, when the king saw Esther standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Supt.—What is Solomon's admonition about wine-drinking and gluttony?

School.—Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty.

Review-drill on titles, Golden Texts, Lesson Plans, Questions for Review.

LESSON I.—APRIL 2, 1893.

I. THE AFFLICTIONS OF JOB.—Job 2:1-10.

COMMIT TO MEMORY vs. 2, 3.

GOLDEN TEXT.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21.

HOME READINGS.

M. Job 1:1-22.—Job's First Trial.
T. Job 2:1-10.—Job Smitten with Disease.
W. Ezk. 14:14-23.—"Noah, Daniel and Job."
Th. Gen. 3:1-19.—Satan and our First Parents.
F. Matt. 4:1-11.—Satan and our Saviour.
S. James 5:7-20.—The Patience of Job.
S. Luke 22:1-6; 31-34.—Satan and Judas; Satan and Simon.

LESSON PLAN.

- I. Satan's Sneer. vs. 1-5.
- II. The Lord's Permission. vs. 6-8.
- III. Job's Trust. vs. 9, 10.

TIME of Job between B. C. 2000 and B. C. 1800; the age of the patriarchs, Abraham, Isaac and Jacob.

PLACE.—Where Job lived. The land of Uz, west of the Euphrates, in the region of Damascus, on the borders of the desert.

HELPS IN STUDYING.

Study Monday's Home Reading as introductory of this lesson. 1. Satan came also—not for any good purpose, but by the overruling power of God. 2. Escheweth evil—turneth away from it with abhorrence. Moved me—1 Sam. 26:19; compare 1 Chron. 21:1 with 2 Sam. 24:1. 3. Skin for skin—a proverbial expression. 4. Put forth thine hand—Satan had failed in his first attempt but it does not prevent him from making another. Curse—Revised Version, "renounce." 5. He is in thine hand—afflict him as thou wilt. But save his life—Revised Version, "only spare his life." 6. Smote Job with sore boils—supposed to be a malignant species of leprosy. 7. Sat down among the ashes—an emblem of the deepest mourning (Jonah 3:6) and humility. 8. Then said his wife—Satan makes use of her to tempt him to despair and blasphemy. 9. Thou speakest as one of the foolish women—Job rebukes his wife, but it is in the spirit of meekness. In all this did not Job sin with his lips—Job did not murmur, repine or blaspheme.

QUESTIONS.

INTRODUCTORY.—Who was Job? In what terms did the Lord commend him? Why was Satan permitted to afflict him? What was his first great trial? Job 1:6-19. How did he stand his trial? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SATAN'S SNEER. vs. 1-5.—Who came to present themselves before the Lord? Who came among them? What did the Lord say to Satan? What did Satan answer? What testimony did the Lord give concerning Job? What was Satan's reply?

II. THE LORD'S PERMISSION. vs. 6-8.—What permission did the Lord give Satan? What did

Satan then do? With what disease did he smite Job?

III. JOB'S TRUST. vs. 9, 10.—What did Job's wife say to him? What was his reply? How did this reply show his trust in God? What did Job say in chapter 13:15?

PRACTICAL LESSONS LEARNED.

1. Satan is still the accuser and persecutor of God's people.
2. When he fails to overcome by one temptation, he prepares a stronger.
3. When God puts any of his servants into Satan's hand, he keeps them in his own hand.
4. To look upon evil as coming from God will enable us to bear it patiently and submissively.

REVIEW QUESTIONS.

1. What did the Lord say to Satan about Job, after the failure of Satan's first assault. Ans. Still he holdeth fast his integrity.
2. What did Satan reply? Ans. Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.
3. What did the Lord then say to Satan? Ans. Behold, he is in thine hand; but save his life.
4. What did Satan then do? Ans. He smote Job with sore boils from the sole of his foot unto his crown.
5. What was Job's reply when his wife urged him to curse God? Ans. Shall we receive good at the hand of God, and shall we not receive evil?

EASTER LESSON (OPTIONAL).

LESSON I.—APRIL 2, 1893.

2. THE RESURRECTION OF CHRIST.

Matt. 23:1-10.

COMMIT TO MEMORY vs. 6, 7.

GOLDEN TEXT.

"But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:20.

HOME READINGS.

M. John 19:31-42.—The Burial of Christ.
T. Matt. 27:50-66.—The Guard at the Tomb.
W. Matt. 28:1-20.—Christ Risen.
Th. Psalm 16:1-11.—The Resurrection Foretold.
F. Acts 2:22-36.—"Whom God hath Raised Up."
S. 1 Cor. 15:1-27.—Christ the First-fruits.
S. 1 Cor. 15:28-58.—Death Swallowed Up in Victory.

LESSON PLAN.

- I. The Women's Visit. vs. 1-4.
- II. The Angel's Comfort. vs. 5-8.
- III. The Lord's Appearance. vs. 9, 10.

TIME.—Early Sunday morning, April 9, A. D. 30.
PLACE.—The tomb in the garden near Calvary, in the vicinity of Jerusalem.

OPENING WORDS.

Christ was crucified on Friday and was buried the same evening. A guard of Roman soldiers was placed around his grave. On the morning of the first day of the week an angel announced his resurrection to certain women who came to the sepulchre. Study carefully the parallel words in the other gospels.

HELPS IN STUDYING.

1. In the end of the Sabbath—after the Sabbath. As it began to dawn—at day-break. Magdalene of Magdala. See Mark 16:9. The other Mary—the mother of James and Jesus. Matt. 27:55, 57. 2. There was—before the coming of the women. Mary Magdalene, beholding the sepulchre open, and supposing the Jews had removed the body, ran to tell Peter and John. John. 20:1, 2. The other women went to the sepulchre and saw the angel. 5. Fear not ye—let the soldiers fear, but not ye. I know—he came to help them, not to frighten them. 6. As he said—Matt. 12:40; 16:21; 17:23; Luke 18:33. See the place—to assure yourselves of what I have told you. 7. He goeth before you into Galilee—has had been foretold in Matt. 26:32. 9. They—the women. Then followed the visit of Peter and John, and the return of Mary Magdalene, to whom Jesus first appeared. Mark 16:9; John 20:3-10. 9. Meet them—his second appearance, mentioned by Matthew only. Worshipped him—not mere reverence, but religious worship, is meant. 10. Tell my brethren—Hebrews 2:11.

QUESTIONS.

INTRODUCTORY.—By whom was our Saviour buried? Who witnessed his burial? How was the sepulchre guarded? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE WOMEN'S VISIT. vs. 1-4.—Who came to the sepulchre? When? For what purpose? What had taken place? How did the angel appear? How did his appearance affect the keepers?

II. THE ANGEL'S COMFORT. vs. 5-8.—What comforting word did the angel speak to the women? What did he know about the object of their visit? What had become of the crucified Jesus? What were the women asked to do? To whom did the angel send them? With what message? What did the women do? What shows their eager obedience?

III. THE LORD'S APPEARANCE. vs. 9, 10.—Who met them? How did Jesus salute them? What did they do? What message did Jesus send to his disciples? By what name did he call them? What is said in Hebrews 2:11?

PRACTICAL LESSONS LEARNED.

1. We have a risen and a living Saviour.
2. We should live for him who died and rose again for us.
3. His resurrection is the pledge and pattern of his people's resurrection.
4. We should be glad to tell others of this living Saviour?

REVIEW QUESTIONS.

1. When did Jesus rise from the dead? Ans. Early in the morning on the first day of the week.
2. How was his resurrection first made known? Ans. An angel told the good news to some women who came to the sepulchre.
3. What did the angel tell the women to do? Ans. Go quickly, and tell his disciples.
4. What took place as the women went to tell his disciples? Ans. Jesus met them, saying, All hail.
5. What further did Jesus say to them? Ans. Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.