

tack was a piece of retaliation, the Mongols composing the caravan having previously robbed the tribe now attacking them. To prevent their being followed, the assailants took the chief man among the prisoners as a hostage, to be killed if they were pursued. Miss Taylor was amused at the truthful answers returned on all points as to property and as to who was the chief man, but found that absolute truthfulness is part of the etiquette of Tibetan tribal warfare. The people lie terribly in trade or social affairs, but in dealing with an enemy will not stoop to deception.

Meanwhile Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her. Humanly speaking, she was only saved by the vigilance of her servant and the ready help of some native villagers and lamas. At length she had to leave Noga and his wife, and with her servant, Pontso, and another Tibetan named Pategn, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterwards that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body—this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhasa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhasa, she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so—though on the verge of fulfilling her long-cherished idea—she turned back on a terrible return journey to China. The chiefs from Lhasa gave her two horses, an old tent, and some food, as her tents were gone, she being robbed by Noga of two horses, a tent, and nearly all the food, but half-way back the food was finished, and the tent given away, Miss Taylor being misled by the Tibetans.

Sometimes travelling was so dangerous on account of brigands that the escort dare not stop, and travelling went on day and night. On the way to Lhasa, Miss Taylor, with the greatest difficulty, induced them to stay while a tall, strong, servant, a Chinese Mohamedan, lay dying of congestion of the lungs, calling pitiably to Allah to help.

On the return journey another strong man, a Tibetan, died from the effect of the cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice, put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals even ate woollen clothing when they got the chance. A small ration of cheese, mixed with tea and butter, was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Tibet, and they like it. In fact, owing to the absence of grass, Tibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts, made of inflated skins, with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent, and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Tibetan authority, and living entirely by plunder. They go out in irresistible parties of 500 to 2,000, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are

the wealthiest tribe in Tibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures, which will be told in her forthcoming book, Miss Taylor reached Ta Chien Fu, in Chinese territory on April 12th, having left the Lhasa district on January 22nd, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Tibet.

Many readers, profoundly concerned for the spread of the Gospel, will ask what has all this to do with mission work? Much, we reply. As Livingstone by his great journeys opened the way for the Gospel into dark Africa, so our sister expects that God will use her journey to pave the road for missionaries. She believes that the promise stands good: 'Every place that the sole of your foot shall tread upon, that have I given unto you,' and in the name of the Lord God she has taken possession of Tibet, fully anticipating that as soon as the right men arise to go forward and possess the land the way will be made plain, and the Gospel be published in this hitherto inaccessible region.

It must not be forgotten that far away at Leh, on the western side of Tibet, the heroic Moravians are doing good work, and already lives have been laid down for the Tibetans. They have translated the New and part of the Old Testament into the Tibetan language, as well as compiling a Tibetan and English dictionary and a grammar, so making it easy for students of the language. While on the north-east other C.I.M. missionaries, as Mr. and Mrs. Polhill-Turner, are also at work, but in addition to these Miss Taylor pleads for a Tibetan Mission, on the lines of the C.I.M. She asks now for twelve missionaries, six of them medical missionaries, and all, at first, men. Although she, a woman, has penetrated Tibet, she does not think it desirable that women should go at the outset. Few women there are who could stand the hardships. When God raises the men, as she believes He will, she suggests they ought to go to Darjeeling and Sikkim to learn the language, and attempt entrance from that side. Englishmen, she maintains, are greatly respected, and admired in Tibet, and once the official barriers are broken down, the way will be easy, for the Tibetans are willing to welcome those who come to teach and relieve suffering. Communications as to Tibet should be sent to the China Inland Mission, 6, Pyland-road, London, N.—*The Christian*.

DISCOURAGED.

The most consecrated and sincere teacher passes sometimes through dark seasons of discouragement. 'I am so discouraged' is frequently heard from those who, in the opinion of their fellow-workers, have no cause whatever for such a feeling. In a superficial view of Sunday-school work there is that which has a tendency to discourage. One of our most serious faults is that we look at everything from a mere human stand-point, and pass judgment upon results in accordance with this view.

One of the most frequent causes of discouragement to the teacher is a mistaken idea of the nature of his work. His work is one of seed-sowing. The fact is lost sight of. He expects reaping to follow seed-sowing immediately. This is as little the case in the kingdom of grace as in the kingdom of nature. Months of patient toil are sometimes required before the eye of sense sees the first signs of fruit. Zeal pictured to the mind of the teacher bright success, but the colors began to fade in results which fell short of expectation, and his heart was made sick. The nature of the work requires long-continued exercise of faith and patience, and that is very trying to our weak humanity.

Being discouraged unfits the teacher for the successful prosecution of his work. He magnifies the difficulties connected with the work into proportions far above their real size. By yielding to discouragement he wastes strength that should be husbanded for some valuable achievement. A faint heart will dim the eyes and weaken the hands. It is a snare of the enemy of souls, for in this way he can neutralize the best-directed efforts to extend the kingdom of the Lord Jesus Christ.

The Bible is full of exhortations against this state of feeling. When the Israelites

were about to encounter the Canaanites in battle, the Lord encouraged them by saying, 'Let not your hearts faint, fear not.... for the Lord your God is He that goeth with you.' These words, freighted with tenderness and encouragement, are as applicable to us, however humble our sphere of Christian activity may be, as they were to the Israelites. The Word of God, and the experiences of the past in all ages, teach that the lowest depths of discouragement are sometimes reached when we are on the eve of doing something more for the Master than ever before.

Toil on, pray on, hope on; your work is not in vain. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—*Evangelical Sunday-school Teacher*.

ICELAND has a population of seventy-three thousand, men and women being political equals. The mothers teach the future citizens and in all the island there is not an illiterate after the age of seven; there are no prisons, no police, no extremely rich and no miserably poor.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VIII.—NOVEMBER 19, 1893.

IMITATION OF CHRIST,

Eph. 4: 20-32.

COMMIT TO MEMORY vs. 30-32.

GOLDEN TEXT.

'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'—Eph. 4: 32.

HOME READINGS.

M. Eph. 3: 1-21.—The Love which Passeth Knowledge.

T. Eph. 4: 1-19.—Warning against the Sins of the Gentiles.

W. Eph. 4: 20-32.—Imitation of Christ.

Th. Eph. 5: 1-33.—Walk in Love, as Christ Loved Us.

F. Phil. 2: 1-16.—Christ our Example.

S. John 13: 1-17.—An Example of Humility.

S. Matt. 18: 23-35.—The Punishment of the Unforgiving.

LESSON PLAN.

I. Righteousness and Holiness, vs. 20-24.

II. Truth and Honesty, vs. 25-28.

III. Kindness and Forgiveness, vs. 29-32.

TIME.—Autumn, A. D. 62; Nero emperor of Rome; Albinus, the successor of Festus, procurator of Judea; Agrippa king of Trachonitis, etc.

PLACE.—Written at Rome while Paul was prisoner there.

OPENING WORDS.

Ephesus was a city of Asia Minor, on the river Cayster, about forty miles south of Smyrna. It was celebrated for a magnificent temple of Diana. In this city Paul labored nearly three years. (See Lessons V. and VI. of last quarter.) This epistle, written during the early part of the imprisonment at Rome, is the expression of the love he felt for a people among whom he had labored so long.

HELPS IN STUDYING.

20. *Learned Christ*—Phil. 3: 10. To know Christ is the great lesson of the Christian life. 21. *Taught by him*—Revised Version, 'taught in him.' 22. *Conversation*—manner of life. *The old man*—your old unconverted nature. 23. *In the spirit of your mind*—in your new spiritual nature. 24. *The new man*—2 Cor. 5: 17; Gal. 6: 15. *Created in righteousness and true holiness*—Revised Version, 'in righteousness and holiness of truth.' Rom. 1: 25; 3: 7; 15: 8. 25. *Members one of another*—belong to one body, have one interest. 26. *Be ye angry, and sin not*—by being in anger without or beyond just cause. 28. *The thing which is good*—in a lawful and useful business. 30. *Criev not*—by refusing or neglecting to follow his directions. *Are sealed*—Revised Version, 'were sealed.' *Unto the day of redemption*—kept safe unto complete salvation. 32. *Even as God for Christ's sake hath forgiven you*—Revised Version, 'even as God also in Christ forgave you.' God has shown himself forgiving to you. It is but just that you should be so to your fellow-men, whose offences against you are as nothing compared with yours against God.

QUESTIONS.

INTRODUCTORY.—Where was Ephesus? What have you learned of Paul's labors in that city? When and where did he last meet the elders of Ephesus? What farewell counsels did he give them? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. RIGHTeousNESS AND HOLINESS, vs. 20-24.—What cautions did Paul give in the verses preceding our lesson passage? What was the moral condition of other Gentiles? In what respect were those whom Paul addressed different? What did he exhort them to do? Meaning of *the old man*? What were they to put on? Meaning of *the new man*? How is the new man described? What does the apostle say in 2 Cor. 5: 17?

II. TRUTH AND HONESTY, vs. 25-28.—What is Paul's counsel about truthfulness? What reason does he give for speaking the truth? What is his counsel about anger and wrath? What must the one who has been dishonest do? What is forbidden in the eighth commandment?

III. KINDNESS AND FORGIVENESS, vs. 29-32.—How are we to guard our words? What solemn caution is given in verse 30? How may the Holy Spirit be grieved? What work of the Holy Spirit is here mentioned? What practical duties en-

joined in verses 31 and 32? By what example of forgiveness are they enforced? What do we pray for in the fifth petition of the Lord's prayer?

PRACTICAL LESSONS LEARNED.

1. Receive Christ as your Teacher and learn of him.
2. Seek the renewing, sanctifying influences of the Holy Spirit.
3. Live a new life of righteousness and holiness.
4. Be pure, truthful and honest in all your words and ways.
5. Be kind and tender-hearted, forgiving one another even as God in Christ forgave you.

REVIEW QUESTIONS.

1. What does the apostle exhort us to do in verse 21? Ans. Put on the new man, which after God hath been renewed in righteousness and holiness of truth.
2. What is his next direction? Ans. Putting away lying, speak every man truth with his neighbor.
3. What counsel in verse 26? Ans. Be ye angry and sin not; let not the sun go down upon your wrath.
4. What duties are next enjoined? Ans. Honesty, industry and purity of speech.
5. With what counsel does the lesson close? Ans. Be ye kind to one another, tender-hearted, forgiving one another, even as God also in Christ forgave you.

LESSON IX.—NOVEMBER 26, 1893.

THE CHRISTIAN HOME.—Col. 3: 12-25.

COMMIT TO MEMORY vs. 23-25.

GOLDEN TEXT.

'I will walk within my house with a perfect heart.'—Psalm 101: 2.

HOME READINGS.

- M. Col. 1: 1-29.—'Redemption through His Blood.'
- T. Col. 2: 1-23.—'So walk Ye in Him.'
- W. Col. 3: 1-25.—'The Christian Home.'
- Th. Col. 4: 1-18.—'Continue in Prayer.'
- F. Eph. 5: 19-23.—'Practical Duties.'
- S. Eph. 6: 1-24.—'Be Strong in the Lord.'
- S. Psalm 101: 1-8.—'I will Behave Myself Wisely.'

LESSON PLAN.

- I. The Spirit of Love, vs. 12-14.
- II. The Spirit of Peace, vs. 15-19.
- III. The Spirit of Obedience, vs. 20-25.

TIME.—A. D. 62; Nero emperor of Rome; Albinus procurator of Judea; Herod Agrippa II. king of Chalcis and Trachonitis.

PLACE.—Written at Rome while Paul was a prisoner in that city, about A. D. 62.

HELPS IN STUDYING.

12. *Bowls of mercy*—Revised Version, 'a heart of compassion.' 13. *A quarrel*—Revised Version, 'a complaint'; cause of blame. *Christ*—who had an infinitely greater cause of complaint against us. 14. *Charity*—love. *The bond of perfectness*—as binding together all other graces, and making the Christian character complete. 15. *The peace of God*—Revised Version, 'the peace of Christ.' John 14: 27. 16. *The word of Christ*—which he has spoken and caused to be proclaimed. *With grace in your hearts*—the psalm of love should be in the heart before the lips give utterance to it. 17. *In the name of the Lord Jesus*—his glory should be the aim of all our actions. *By him*—through him, as the channel of his grace to us and of our thankfulness to him. 20. *Unto the Lord*—Revised Version, 'in the Lord.' 22. *In all things*—unless they command you to do wrong. *Singleness of heart*—meaning just what we appear to mean. 23. *As to the Lord*—with an eye to his glory and his command.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE SPIRIT OF LOVE, vs. 12-14.—With what exhortation does our lesson begin? What spirit must we exercise toward one another? How are we to feel toward those against whom we have cause of complaint? By whose example is this duty enforced? With what crowning grace are we to be clothed? How is love the *bond of perfectness*?

II. THE SPIRIT OF PEACE, vs. 15-19.—What counsel is given in verse 15? Meaning of *to the which ye are called in one body*? What parting legacy did Christ give his disciples?—John 14: 27. What is Paul's next counsel? v. 16. In whose name are we to do all things? For what are we to give thanks? Through whom? What duty is required of wives? Of husbands?

III. THE SPIRIT OF OBEDIENCE, vs. 20-25.—What duty is required of children? Why? How far is this duty required? Which is the first commandment with promise? What is the reason annexed to the fifth commandment? What duty is required of fathers? How should they bring up their children? Eph. 6: 4. What duty is required of servants? How should this service be rendered? How are we to do everything? Who will reward faithful service? How shall he that doeth wrong be treated? What is said of God's impartiality?

PRACTICAL LESSONS LEARNED.

1. All our life should be governed by love—love to God and love to man.
2. Children should love, honor and obey their parents.
3. Parents should rule their children with loving authority.
4. Husbands and wives should be governed by the purest affection.
5. Servants must obey their masters, and masters must treat their servants justly.

REVIEW QUESTIONS.

1. What counsel is given in verse 14? Ans. Put on love, which is the bond of perfectness.
2. What is required of husbands and wives? Ans. They must live together in mutual love.
3. What command is given to children? Ans. Children, obey your parents in all things.
4. What command is given to parents? Ans. Provoke not your children to anger; lest they be discouraged.
5. What duty is required of servants? Ans. Obey your masters, not with eye service, but in singleness of heart, fearing the Lord.
6. What rule of conduct is given for all? Ans. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.