

usual caravan route; and the appearance of a stranger in their midst will doubtless form the subject of conversation for a long time to come. Still, I was in no way annoyed—a little crowded in, perhaps, but that I was beginning to get accustomed to, and the half-hour I spent there was so pleasant that I really regretted having to hurry away. Either there were no women in the place, or at least very few, for I never saw them; the inhabitants appeared to be entirely of the sterner sex, and all of them, from the very youngest, Lamas or Lama students. The effect of the entire population being dressed in red and yellow was very curious. Many of the older men wore massive gold-rimmed spectacles, which gave them a very learned appearance. A couple of large temples of Tibetan architecture, in excellent preservation, seemed the most important buildings in the town, and, besides these, I learned, there was also a monastery. When I got back to the caravan, I found it quite surrounded by visitors, for the news of our arrival had by this time spread all over the place, and evidently a general half-holiday had been taken in consequence.

Nothing of particular interest occurred during the next few days after leaving Tcho-lyr. To the low range of rocky hills surrounding it succeeded a monotonous expanse of endless gravel-covered plain, which was positively depressing to one's spirits. Day after day would find us surrounded by the same unbroken horizon, while, with the regularity of clockwork, at eleven o'clock every morning the piercing cold north-easterly wind would commence blowing, and continue until late in the afternoon, very often with the force of a strong gale. Owing, I believe, to its being some four thousand feet above the sea-level, the temperature of the great plateau of Mongolia is never high, even in summer; but in winter the cold is excessive, almost as great as in any part of Siberia, and the desert is covered with several feet of snow.

#### THE STORY OF "ONE-TENTH."

A young lady had formed the purpose of giving one-tenth of a small income earned during the year by herself to the cause of Christian benevolence. Faithfully, month after month, she had put down her occasional charities with her other expenditures, and when it came to the time for closing up the account and arranging the balance she discovered that the sum of five dollars was due the benevolence column.

Now this person was young in years, and especially in Christian experience and benevolence, and she had never in all her life given so large a sum at one time as five dollars for anything except for purposes of self-gratification. It happened to be a severe lesson for her to learn in the school of benevolence, and she at once entered upon a fierce struggle with her love of self, her sense of duty, and a natural desire to keep her word and promise good. "Perhaps you have made a mistake," whispered self-love. "You had better go all over that account once more, and be sure you do it very carefully this time."

At this suggestion the young girl brightens up a bit and bends again to her task, knitting her brows very severely and comparing carefully the two columns with the cash in her open pocket book. But it is all to no purpose. Figures do not lie, and the stern fact of figures still declares that the five dollars is wanted at the end of the same column. Self-love then gives a long sigh of disappointment, but still whispers, "Five dollars is a large sum for a young girl like you. Other girls do not give as much as that, and why should you? Then think of what that money would buy. What a lot of things you want, and really ought to have, like the other girls! There are some things you ought to have this very moment for the sake of respectability," etc. But the next moment the girl's better nature and the tender uprising of real Christian love in her heart bids her be true and faithful to the vow she had made, and whispers that she will be happier in denying the enticements of self-love than in the indulgence of self-gratification. A long while our brave young heroine endures this hard conflict with self-love, but finally a five-dollar bill is enclosed in an envelope and directed to the treasurer

of the benevolent societies of her church, and she arises from her little writing desk a happier girl than when she sat down, and one much better fitted to enter upon the many other battles in life which may be before her.

In a distant city the treasurer of a benevolent society sits poring wearily over his missionary accounts. For several years he has been bending every energy to the task of paying a long-standing debt on the permanent fund which had accumulated by too frequent borrowing to pay the annual deficiencies in the benevolent income. The year was drawing near its close, and a few hundred dollars yet remained of the old debt unprovided for. It was an anxious and prayerful hour for the good secretary. He had for many months been sending out appeals to the friends of the mission cause, and many had responded with generous gifts; but still there was a deficiency, and the secretary's heart was set on the payment of that entire indebtedness.

The secretary's deep "brown study" was interrupted at length by the postman's ring and the arrival of the noon mail. Eagerly he turned from his desk to open the letters, and scarcely pausing to read their contents, extracted with hopeful expectancy from a few of them those little bank slips which are so welcome to men of his profession. There was one cheque for two hundred dollars, and right then and there, with the cheque in his hand, the happy man sang the doxology with a full and thankful heart. After examining the last bank slip he found that there was just five dollars lacking to make up the full amount of that troublesome old debt. With all his gratitude how could he keep back just that one little sigh of disappointment as he exclaimed, "Oh, why could not that dear, good friend and brother have added just that one five-dollar bill to his contribution?"

The evening mail, however, brought the secretary one more missionary offering; and never, perhaps, was a letter more welcome. The letter was signed with a young lady's name, and read as follows:

"DEAR SECRETARY:—Please find enclosed five dollars. Use it where it will do the most good. M.S."

When, a few weeks later, our young friend took up her religious paper and read the inspiring account of how the "back of that old mission debt had been broken at last, and that the honor of laying on the very last straw must be attributed to her own five dollars, which came at the last moment," her astonishment and joy and gratitude can be imagined. Did she not feel paid and honored a thousand times over for the slight self-sacrifice the giving of that money had occasioned? Who can trace the subtle connecting link in the spiritual cord between the secretary's prayers and the young lady's self-denial? He who notes the sparrow's fall regards as well the slightest transactions of his children, and no true and unselfish desire or act of theirs can escape his attention and Divine guidance.—*Ida H. Fullerton, in the Morning Star.*

#### MISSIONARY LUXURIES.

Rev. Dr. Marshall replying to the objection sometimes made that the missionaries spend too much of the church's money on themselves—that they travel in first-class conveyances, and take up their quarters in first-class hotels, he gave a description of what such hotels and conveyances are, and of the amount of money lavished on the missionaries for their entertainment. The first-class vehicles in which they travel, as he did, consist of two poles, each some twenty feet long, and fastened to the sides of two mules that are some ten feet apart, one mule before the other, and on these poles, a wooden box or platform covered with coarse canvas or branches of trees, on which the traveller is seated; or, as another vehicle for this luxurious travelling, the missionary rides on a wheelbarrow drawn by a native, either vehicle being about as comfortable, probably, as riding in a box waggon without springs, jolting its way over a stony or corduroy road. This is the "first-class" travelling conveyance!

As for first-class, luxurious hotels, Dr. Marshall describes one in which he spent four weeks, outside of the walls of Pekin—

for no hotels are allowed in the city. It was some fifteen feet long by five or six wide and four or five feet high, built of stone and plastered on the inside with mud, with a second coat of mud over the first, probably for ornament. The beds were of stone, with a single cover of something like an old coffee sack spread over them, and with no covering over the sleeper unless he brought it with him, and for a pillow a triangular-shaped stone which he had to make level with his boots and overcoat. The inside of the roof overhead was filled with spider-webs and dirt, and one of the missionaries, lodging in such a "first-class hotel," in a single night killed several scorpions before he ventured to go to sleep! The cost for supper, lodging, and breakfast was fifteen cents! So much for the "first-class hotel" and its extravagant charges!

As for food, the best was dog meat, and another kind, not quite so good, was cat meat, and lest the traveller should be imposed upon, and have something still worse set before him, the dogs and cats when skinned, had the hair left on the end of their tails to show that they were really dogs and cats, and not some animal the very name of which would be disgusting. And even this dog and cat meat had sometimes been kept so long as to be offensive both to sight and smell, and the missionary, when almost suffering from hunger, has been seen to throw away the food he had paid for because it was unfit to be offered to a dog. Such is the "first-class" travelling equipage, the "first-class" hotel accommodation and food, as to which, travellers who, perhaps, have never even gone to see a missionary, write back that the missionaries are spending the church money in extravagant living! As to the cost of sending money to the missionary stations, it is less than six cents for every dollar sent. What commercial business is transacted for the same distance at so small a cost as that?—*Presbyterian Observer.*

#### PRAY FOR YOUR SCHOLARS.

We may learn much from Christ's habit of prayer. In this, too, he is our model. Christ began, carried on and followed all his work with prayer. If God's own Son felt the need of prayer in his work, how can we, poor, weak creatures, expect to succeed without it? How often we read of his going to the mountains, or to the desert places, or somewhere, alone to pray! Then, too, Christ's habits of prayer suggest not only prayer for ourselves in time of need, prayer as needed communion with the Father, prayer to fit us for our own work, but also the importance of personal prayer for others. In that night when his disciples were in the storm on Galilee Christ was praying. Do you suppose he forgot his afflicted disciples in his prayer? Then recall his personal prayer for Peter. "Simon, Satan hath desired to have you . . . but I have prayed for thee." Who can doubt that he prayed often in this way for all his disciples?

As Christian teachers are there not dear ones we long to see rescued from the hands of Satan? Then let us learn from Christ to pray for them. Every teacher should pray for each member of his class personally. Learn of Christ to pray for each scholar by name. "Simon, I have prayed for thee." Unite your loving, sympathetic words to them, with earnest, importunate prayer to God for them, and you may rest assured God will not long deny you the desire of your heart. Such prayer is important because God alone can give the increase, because our only strength is the power of the Holy Spirit. If the Christian in the ordinary business of life has need to be instant in prayer, how then should this spirit concentrate and deepen when we come to the performance of duties that have to do with the salvation of immortal souls! The good Dr. Payson, writing to a brother minister, said, "If we would do much for God, we must ask much of God; we must be men of prayer; we must almost literally pray without ceasing."

Think of the success of Robert Murray McCheyne in winning souls to Christ! It is said that he had constantly on his lips the prayer, "Master, help! Master, help!" Such a spirit will not only secure results for those who preach the gospel, but it is the secret of success for every Christian teacher.—*Rev. G. B. F. Hallcol.*

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XI.—MARCH 13, 1892.

PROMISE OF A NEW HEART.

Ezekiel 36: 25-38.

COMMIT TO MEMORY vs. 25-27.

GOLDEN TEXT.

"A new heart also will I give you, and a new spirit will I put within you."—Ezek. 36: 26.

HOME READINGS.

M. Ezek. 36: 1-24.—The Captives Comforted.  
T. Ezek. 36: 25-38.—Promise of a New Heart.  
W. Ezek. 37: 15-28.—An Everlasting Covenant of Peace.  
Th. Ezek. 39: 21-29.—Gathered to their Own Land.  
F. Isaiah 52: 1-15.—"Shall Sprinkle Many Nations."  
S. 2 Cor. 5: 10-21.—In Christ a New Creation.  
S. 1 Thess. 5: 12-28.—"Sanctify you Wholly."

LESSON PLAN.

I. A Change of Heart. vs. 25-28.  
II. A Putting away of Sins. vs. 29-32.  
III. A Return of Prosperity. vs. 33-38.  
TIME.—B.C. 587, after the tenth month of the twelfth year of the captivity of Jehoiachin, and a year and a half after the fall of Jerusalem; Nebuchadnezzar king of Babylon; Pharaoh Hophra (Apries) king of Egypt.  
PLACE.—Written in Chaldean, on the river Chebar.

OPENING WORDS.

Ezekiel was of priestly descent, and was carried away from Jerusalem by Nebuchadnezzar in the captivity of Jehoiachin, B.C. 599. From that time he lived with a community of Jewish exiles on the banks of the river Chebar. He was called to the prophetic office in the fifth year of Jehoiachin's captivity (B.C. 595), and exercised it for more than twenty-two years. The prophecies of this chapter were delivered a year and a half after the downfall of Judah. They foretell the restoration of the people to their land and the greater spiritual blessings which the Lord will bestow upon them.

HELP IN STUDYING THE LESSON.

26. *I will sprinkle clean water upon you*—a token of spiritual cleansing. Heb. 9: 13, 14; 10: 22. Compare Jer. 33: 8; Eph. 5: 26. 26. *A new heart . . . a new spirit*—Psalm 51: 10; Jer. 31: 33; 2 Cor. 5: 17. *Stony heart*—(Zech. 7: 12)—the natural heart of every man. *Heart of flesh*—tender, humble, obedient—all that is vile taken away. God's renewing grace will work a change as great as the turning of a lifeless stone into living flesh. 27. *I will put my Spirit within you*—as a Teacher, Guide and Sanctifier. *Cause you to walk*—incite and enable you to be obedient. Psalm 33: 12. 31. *Then shall ye remember*—God's mercy in the pardon of your sins and the restoration of his favor shall melt you into penitence and self-abasement. Psalm 130: 4; Ezek. 16: 63. 32. *Not for your sakes*—not for any merit in you. Deut. 9: 5, 6; 2 Tim. 1: 9; Titus 3: 5. 33. *I will cause you to dwell in the cities*—to these exiles in their captivity the Lord promises restoration to their own land and a return of prosperity, so that the land then barren and desolate, without cultivation or inhabitants, should become fertile and fruitful as the garden of Eden, and filled with a happy and prosperous people. 36. *Then the heathen . . . shall know*—shall be constrained to acknowledge that Israel's more than renewed blessedness is the Lord's own work, and a ground for glorifying his name. *I the Lord have spoken*—what the Lord has spoken he will certainly do. 37. *I will be inquired of*—I will incite them to pray and will give them gracious answers. Psalm 102: 13-17; Zech. 12: 10-14; 13: 1. 38. *They shall know that I am the Lord*—mighty in power and faithful to my covenant.

QUESTIONS.

INTRODUCTORY.—Who was Ezekiel? Where did he exercise the prophetic office? For how long a period? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A CHANGE OF HEART. vs. 25-28.—What does the Lord promise his captive people? From what will he cleanse them? What will he give them? Meaning of a new heart and a right spirit? What was the Psalmist's prayer? Psalm 51: 10. What will the Lord incline them to do? What promise of restoration does he give them?

II. A PUTTING AWAY OF SINS. vs. 29-32.—From what will the Lord save them? What will be the effect of his renewing, restoring love? What is repentance unto life? On what ground will the Lord do these great things? Verses 32, and 22, 23.

III. A RETURN OF PROSPERITY. vs. 33-38.—What does the Lord promise to his renewed and sanctified people? What change shall there be in their desolate land? What pledge is given for the fulfillment of these promises? What does he yet require of his people?

PRACTICAL LESSONS LEARNED.

1. God gives his people every needed blessing.
2. He cleanses them from the defilement of sin.
3. He gives them a new heart and a right spirit.
4. He puts his spirit within them and causes them to walk in his statutes.
5. He finally brings them to the heavenly Canaan.
6. He will be inquired of to do these things for them.

REVIEW QUESTIONS.

1. What does the Lord first promise to his people in this lesson? Ans. I will sprinkle clean water upon you, and ye shall be clean.
2. What is next promised? Ans. A new heart also will I give you, and a new spirit will I put within you.
3. What is the third great promise? Ans. I will put my Spirit within you, and cause you to walk in my statutes.
4. What promise of temporal good is added? Ans. Ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
5. What duty does the Lord require of those to whom these promises are made? Ans. I will yet for this be inquired of by the house of Israel, to do it for them.