

anted, each one usually enshrining a huge image representing in a more or less hideous form the great founder of the Buddhist faith. In one of the great temples is the statue of Buddha, thirty feet in height. The posture is sitting, and the countenance is designed to express the complete abstraction which is the aim of the faithful Buddhist. On entering the temple the lower part only of the image is visible, as the head and shoulders pass through a flooring, to which it is necessary to ascend in order to obtain a view of the face. Buddha is not looked upon as a deity who has had aught to do with the origin or creation of the universe; he is merely the founder of the doctrine, the highest saint, though endowed with all the qualities of supreme wisdom, power, virtue, and beauty, which raise him above all others who have ever lived.

In the "Lamaseries," or temples, the prayer-wheels resemble small painted barrels turning on vertical axes, and ranged along the wall in rows. Inside each cylinder is a roll of paper some hundred feet long, on which is repeated many thousand times the mystic sentence, "Aum Mani Padme Houn." The words are Sanskrit in origin, and the literal translation would be, "O!—The jewel—lotus Amen!" Each syllable is, however, supposed to contain a charm of mysterious power; but although scholars learned in Sanskrit have made every effort to discover the occult meaning of the terms, convinced that, from the tenacity with which they have been preserved, and the faith that all Buddhists have in their potency, they must embody some truth of great significance, the mystical sentence has not yet been interpreted, and it is doubtful if it ever will be. The people carry small cylinders about with them, so as to have the paraphernalia of devotion accessible at any moment; but, as if this were not enough, larger cylinders are placed in the neighborhood of streams, and turned by water-power like the wheels of a mill. Outside the villages are also series of long mounds covered with flat stones, and on these the mystic sentence again appears. On the road-side and even in uninhabited wastes these stones amaze the traveller by their frequency. A solution of the problem may, however, be found in the fact that they are engraved by the lamas and sold to the people, who look upon the placing of such stones as an expression of devotion, or perhaps as a votive offering to the saints they worship.

The public services of Lamaism consist chiefly in the recitation of prayers and sacred texts, and the intonation of hymns, accompanied by a kind of music which is a chaos of the most inharmonious and deafening sounds of horns, trumpets, and drums of various descriptions. During this worship, which takes place three times a day, the lamas, summoned by the tolling of a little bell, are seated in two or more rows according to their rank, and on special occasions and holy days the temples and altars are decorated with symbolical figures, while offerings of tea, flour, milk, butter, and others of a similar nature are made by the worshippers, animal sacrifices or offerings entailing injury to life being forbidden, as in Buddhism. Baptism and confirmation are the two principal sacraments of Lamaism. The former is administered on the third or tenth day after birth, the latter generally when the child can walk and speak. The marriage ceremony is not a religious but a civil act; nevertheless, the lamas know how to turn it to the best advantage, as it is from them that the bride and bridegroom have to learn the auspicious day when it should be performed; nor do they fail to complete the act with prayers and rites, which must be responded to with handsome presents. A similar observation applies to the funeral ceremonies. Properly speaking there are none, for Lamaism does not allow the interment of the dead. Persons distinguished by rank, learning, or piety are burned after their death; but the general method of disposing of dead bodies is to expose them in the open air to be devoured by birds and beasts of prey; yet a lama must be present at the moment of death in order to superintend the separation of body and soul, to calm the departing spirit, and to enable it to be re-born into a happy existence. He must determine the auspicious place where, and the auspicious day

and hour when, the corpse shall be exposed. The most lucrative part of his business, however, is the masses which he has to perform until the soul is released from Yama, the infernal judge, and ready to re-enter into its new existence. When so important a person as a lama dies there are various ways of disposing of his body. One is by burning, after which the ashes are collected and put into curiously shaped receptacles called "chortens." These are found in great clusters round the villages, and make them appear from a distance to be much larger than they really are. Should a lama of exceedingly great sanctity die, his ashes are gathered up and mixed with clay, out of which small images are molded, and placed on shelves in some one of the many temples.

HEALED BY A HUSBAND'S PRAYER

About the year 1885 the wife of Mr. Paddock Small, a hardware dealer in Harwich, Mass., exhibited symptoms of hereditary pulmonary disease, being tormented by a racking cough and profuse expectoration. She could not rest on her left side, and on lying down at night she would cough for a long time, her side also being sore and painful.

One day when she was absent from home visiting her father, who lived some three miles away, her husband was feeling very sad in expectation of her probable fate, from which he saw no way of deliverance. He had been reading from the Sunday-school lesson, which dealt with the subject of believing prayer, and the question finally occurred to him, "Why cannot I pray that my wife may be healed of this cough?" Locking his shop door, he went upstairs into his bed-room, and there for a long time prayed and wept and besought the mercy of the Lord on his wife's behalf.

Suddenly he felt that his prayer was answered, and the work done, and he shouted glory to God, and came down into the store filled with peace and joy. An hour later his wife came in. He said nothing to her of the prayer, but in the evening when she said, "I suppose I have got to go to bed and cough, as I have to every night," he said, "I think you will not cough to-night."

She looked at him with a meaning glance, and said, "You have been praying for me; I know it." He replied, "When you retire for the night we shall know if God does hear and answer the prayers of us poor weak mortals here below."

She retired to rest, turned on her left side, and said, "I can lie on this side as well as ever I could in my life." He inquired, "How is the sore place in your side?" She put her hand there, and striking it quite hard said, "It is all gone."

She then told him how during the afternoon she had walked out in the woods a little way to gather a few berries, and had returned to her father's house faint and exhausted, and sat down discouraged, feeling that there was no help for her, when all at once a light flashed into her soul, and she felt better, and knew in her own body that she was healed. She noted the time when the change occurred, and it corresponded with the time when his strong crying and tears were ended by the assurance that all was well; and from that time, notwithstanding her previous settled cough, and profuse expectoration, she never had a cough for a year!

This account was received by the writer from an aged and experienced physician in a neighboring town, who was personally acquainted with Mr. Small, and received the narration from his own lips.—*Christian Herald.*

ILLUSTRATE IT.

Illustrate your teaching in your daily life. You inculcate faith in God; evince it when trials come to you. You insist upon conformity to Christ as the only perfect model of living; show that you are growing like him day by day. You magnify the excellence of grace; manifest it in the home and in society. You extol the beauty and power of forgiveness; let those who have injured you enjoy the benefit of a practical illustration of your forgiving spirit. You dwell much upon fidelity in the performance of duty; see that you neglect not the obligations resting upon you. In a word, be an example in all things of what a Christian should be.

A MUSICAL SPIDER.

A gentleman in California has been trying experiments with a spider, and he seems to think that the spider enjoys certain sounds, even after he finds they are not caused by the buzzing of a fly caught in the web. This is what a San Francisco paper says about it:

"A gentleman was watching some spiders when it occurred to him to try what effect the sound of a tuning fork would have upon them. He suspected they would take it for the buzzing of a fly. He selected a large, ugly spider which had been feasting on flies for two months. The spider was at one edge of its web. Sounding the fork the man touched a thread at the other side and watched the result.

Mr. Spider had the buzzing sound conveyed to him over the telephone wires, but how was he to know on which particular wire it was travelling? He ran to the centre of the web very quickly and felt all around until he touched the thread against the other end of which the fork was sounding, then, taking another thread along, just as a man would take an extra piece of rope, he ran out to the fork and sprang upon it. Then he retreated a little way and looked at the fork. He was puzzled. He had expected to find a buzzing fly. He got on the fork again and danced with delight. Evidently the sound was music to him."

LIVING ON \$200 A YEAR.

Goldsmith's Vicar was "passing rich with 40 pounds a year." An English magazine writer says that her annual income is just that and no more.

She rents one neat, pretty room in the suburbs of London for eight pounds, does her own cooking, and her dietary costs but five shillings a week. She puts aside a pound for sickness, which she knows almost nothing of, 55 shillings for charity, 60 for travel, literature and stationery; six pounds for dress, which includes a tennis suit and evening dress; goes one year to Scotland and the next to Belgium, besides an annual visit to a brother at Nottingham.

She is a teacher of French and drawing, entertains a Sunday-school class, gives treats to an association of working girls and two musical evenings to friends.

All this within \$200 a year. Let wasteful Americans learn a lesson!

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VIII.—MAY 24, 1891.

CAPTIVITY OF ISRAEL.—2 Kings 17:6-18.

COMMIT TO MEMORY VS. 16-18.

GOLDEN TEXT.

"Because ye have forsaken the Lord, he hath also forsaken you."—2 Chron. 21:20.

HOME READINGS.

M. 2 Kings 15:23-38.—The Last Kings of Israel.

T. Hos. 8:1-14.—Israel's Impurity and Idolatry.

W. 2 Kings 17:1-12.—Three Years' Siege.

Th. 2 Kings 16:13-23.—Captivity of Israel.

F. 2 Kings 17:24-33.—Strange Nations in Samaria.

S. 2 Kings 17:34-41.—The Worship of God and Idols.

S. Rom. 7:1-25.—Captivity of Sin.

LESSON PLAN.

I. Walking in Heathen Ways. vs. 6-11.

II. Worshipping Heathen Idols. vs. 12-17.

III. Made Captives by the Heathen. v. 18.

TIME.—B.C. 721; Hoshea king of Israel; Hezekiah king of Judah; Sargon king of Assyria.

PLACES.—Samaria; Assyria.

HELP IN STUDYING THE LESSON.

This lesson records the fulfillment of the prophetic utterances of former lessons. V. 6. *Hoshea*—the last king of Israel. He reigned nine years (B. C. 729-721). *Assyria*—then including Mesopotamia, Media, Elam, and Babylon. The name of the king who conquered Samaria was Sargon, as shown by their own historical tablets, but Shalmaneser began the war. *Halah*—in the north of Assyria. *Harbor by the river of Gozan*—a branch of the Euphrates. V. 7. *For so it was*—here follows a black catalogue of the sins of Israel for which the nation was now destroyed. V. 13. *Let the Lord testified against Israel*—with reproofs, warnings and long-suffering forbearance. *Prophets and seers*—Elijah, Elisha, Amos, Hosea and a host of others. V. 14. *They would not hear*—became worse and worse in their sinful rejection of Jehovah. V. 16. *The host of heaven*—the sun, moon, and stars. V. 17. *Pass through the fire*—according to the horrid rites of heathen worship. (Compare 2 Chron. 28:3; Jer. 19:5.) V. 18. *Therefore*—because of all these abominations, and in punishment of them.

QUESTIONS.

INTRODUCTORY.—Of what prophets have we been studying? What did they predict concerning Israel? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. WALKING IN HEATHEN WAYS. vs. 6-11.—When was Samaria taken? By whom was the war begun? What did he do with the people of Israel? Where did he place them? Against whom had they sinned? In what ways had they walked? What had they secretly done? How had they provoked the Lord to anger?

II. WORSHIPPING HEATHEN IDOLS. vs. 12-17.—What had they served? By whom had the Lord testified against Israel? What had he commanded? How had they treated his commands? What had they rejected? What idols had they worshipped? What awful sins had they committed in this heathen worship?

III. MADE CAPTIVES BY THE HEATHEN. v. 18.—How was the Lord affected by their sins? What punishment did he inflict upon them? Who alone were left in their land?

WHAT HAVE I LEARNED?

1. That God punishes nations in this world.
2. That he overthrows nations when they utterly forsake and cast him off.
3. That mercies despised harden the heart.
4. That mingling with corrupt people corrupts and degrades.
5. That God uses bad men and mighty armies as his scourges.

QUESTIONS FOR REVIEW.

1. How did the kingdom of Israel come to an end? Ans. The king of Assyria took Samaria and carried Israel away into Assyria.
2. Why did this calamity come upon them? Ans. Because they had sinned against the Lord their God.
3. How had they sinned against God? Ans. They served idols and sold themselves to do evil in the sight of the Lord.
4. How had God warned the people? Ans. By all the prophets, saying, Turn ye from your evil ways.
5. What was the consequence of all their sin? Ans. The Lord was angry with Israel and removed them out of his sight.

LESSON IX.—MAY 31, 1891.

THE TEMPLE REPAIRED.—2 Chron. 21:4-14.

COMMIT TO MEMORY VS. 8-10.

GOLDEN TEXT.

"God loveth a cheerful giver."—2 Chron. 9:7.

HOME READINGS.

M. 2 Chron. 22:1-12.—Ahaziah and Athaliah.

T. 2 Chron. 23:1-11.—Joash Crowned.

W. 2 Chron. 23:12-21.—Athaliah Slain.

Th. Psalm 76:1-12.—God Known in Judah.

F. 2 Chron. 21:1-14.—The Temple Repaired.

S. Psalm 81:1-14.—The Tabernacle of the Lord.

S. 2 Chron. 21:15-27.—Joash Slain.

LESSON PLAN.

I. The King's Devout Desire. vs. 4-7.

II. The People's Generous Gifts. vs. 8-11.

III. The Temple's Speedy Restoration. vs. 12-14.

TIME.—B. C. 856; Joash king of Judah; Jehoahaz king of Israel; Hazael king of Syria; Shalmaneser king of Assyria.

PLACE.—Jerusalem.

OPENING WORDS.

Thus far our studies since the revolt of the ten tribes have been confined to the kingdom of Israel. To-day we go back to the city of Jerusalem. A period of one hundred years has passed, during which six kings and one queen have reigned over Judah. Ahaziah, the sixth king, was slain by Jehu. His mother, Athaliah, the daughter of Ahab and Jezebel, then usurped the throne. After six years Athaliah was slain and Joash, the son of Ahaziah, then only seven years old, began to reign, B. C. 877. The repairs on the temple were completed B. C. 856. Parallel passages 2 Kings 12:1-15.

HELP IN STUDYING THE LESSON.

V. 5. *Joash*—or Jehoash. 2 Kings 12:1. He alone of all the royal family escaped when Athaliah usurped the throne. *Was minded to repair the house of the Lord*—the temple had become ruinous from neglect and the plundering of invaders and idolaters. V. 6. *Jehoiada*—who was responsible for the neglect of those under him. V. 9. *They made proclamation*—from 2 Kings 12:4 we learn from what sources the money was collected. V. 13. *Set the house of God in his state*—made complete and substantial repairs. V. 14. *The rest of the money*—only the surplus after all was finished, and what was given later, was used for temple-vessels.

QUESTIONS.

I. INTRODUCTORY.—What was Athaliah? What did she do on her usurpation of the throne? How did Joash escape? How did Athaliah's usurpation end? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE KING'S DEVOUT DESIRE. vs. 4-7.—What did Joash desire to do? What command did he give the priests and Levites? Did they obey him? (Compare 2 Kings 12:7.) What did the king say to Jehoiada? Why were these repairs necessary?

II. THE PEOPLE'S GENEROUS GIFTS. vs. 8-11.—What was done at the king's command? What proclamation was made? What did the princes and people do? Who had charge of the chest? Who counted the money? Was there any lack? What caused the change?

III. THE TEMPLE'S SPEEDY RESTORATION. vs. 12-14.—What was done with the money? What did the workmen do? What was done with what remained after the repairs were finished? How does this lesson illustrate the Golden Text?

WHAT HAVE I LEARNED?

1. That places of worship should be kept in good repair.
2. That we should give liberally and gladly for religious purposes.
3. That we should be willing workers in God's service.
4. That those in public office or employment should be faithful to the trusts committed to them.
5. That faithful workmen should be promptly paid.

QUESTIONS FOR REVIEW.

1. What had been done to the temple? Ans. It had been plundered to build and enrich the temple of Baal.
2. What did Joash wish to do? Ans. He was minded to repair the house of the Lord.
3. What was the first plan to raise the money? Ans. The priests and Levites were directed to collect it and make the repairs.
4. What was done when this plan failed? Ans. A chest was placed at the door of the temple, and the money put into it.
5. How did this plan succeed? Ans. The money was soon raised, and the repairs were made.