



Miss Annie Taylor, an English Missionary, Explores Tibet.

When Rockhill and Capt. Bower returned to Shanghai, from their adventurous trips into Tibet, everyone was amazed at the pluck, endurance, and resources they had shown; but a late despatch says that even the efforts of these famous travellers are cast in the shade by the adventures of Miss Annie Taylor, a member of the China Inland Mission, who has just reached here after over a year spent in the wilds of Tibet. She is a woman of slight physique, but of great nervous energy and rare courage. Much of the secret of her influence over semi-savage people may be seen in her brilliant brown eyes, which light up her face when she speaks of missionary work in Tibet, in which she is greatly interested and to which she proposes to devote her life. She faced perils in her journey that would have daunted most men, and she escaped dangers that were only evaded by the greatest self-control.

Miss Taylor set out from the China side with only one Christian Tibetan, who came with her from Darjeeling and remained faithful throughout all her journeys. In 1887 she tried to enter Tibet from India, but she could get no natives to serve her, and after spending ten months without sight of a European she abandoned the attempt. A little over a year ago, after spending about a twelvemonth on the Chinese frontier and making the acquaintance of many Tibetans, she set out on her journey, her objective point being Lhasa, the city which both Rockhill and Bower failed to reach. She would have entered the holy city had it not been for the treachery of a Mohammedan Chinese servant, whom she engaged in Kansu. He claimed to know all about Tibet, and though he proved valuable as a guide and interpreter, she obtained positive proof that he warned the Lhasa authorities of her intended entrance to the city and thus compelled her to turn back when actually within sight of its walls.

Her introduction to Tibetan territory was not pleasant, as her conveyance of servants and ten horses was stopped by brigands. These fellows killed four of her people, and would have probably cleaned out the expedition had not one of the robbers espied Miss Taylor. He called out, "They are women!" and instantly every robber's hand was stayed, for in Tibet it is esteemed a shameful thing to strike a woman. Soon after this she passed into the Golok district where people are professional robbers, presided over by a woman who permits no bribes to be taken by any of her subjects. These people were very superstitious, and Miss Taylor owed her safety to the popular belief that the box and trunk which she carried contained an armed host who would rush out the moment any one interfered with their place of confinement.

It was now late in the fall, and between the cold and the rarefied air Miss Taylor had great difficulty in preserving her strength. The barley meal that was made into porridge she could not digest, and the air at this great elevation caused palpitation of the heart and difficulty of breathing. The cold was so extreme that tea poured into a cup froze before it could be drunk and the contact of any iron removed the skin and flesh as though the metal had been red hot. To add to her sufferings, her Chinese servant Ngia now began to show his devilry. He tried to dissuade her from entering the Lhasa district by bloodcurdling tales of the fighting that was going on, but she told him she did not believe his romances, and she speedily found that no travellers would be interfered with. Then the treacherous Chinese attempted to quarrel with her, and one day in a transport of rage drew his sword and tried to kill her. She was saved by the Tibetans in her company, and the Chinese fled that night, taking with him the larger part of her supplies. He spread the malicious story that she had money and jewels in her belt. Hence she was forced to travel at night for fear of robbery, and the nights were so cold that the party nearly froze even when in motion. Christmas day they spent in a cave, where a fire saved them from the fearful cold.

On the last day of the year they crossed the Drieh into the Lhasa district. The way seemed now to open to the realization of her hopes of entering the sacred city of the Lamas, but here again her evil genius in the form of the treacherous servant played her a foul trick. This cowardly betrayer by her servants, and a military betrayed by Lhasa halted the party and began a formal trial. The English woman convinced him he had been deceived. From what she had gained from him and others she declares that the Tibetans are favorably impressed with the British and believe that they are honest in their designs. The chief warned her, however, that she could not visit Lhasa, as he would lose his life should she do so. So she was forced to turn about when with glasses she could see the walls and spires of Lhasa in the distance.

The return journey was made far more speedily, as she exchanged her horses for yaks. These cattle made good time on the road, although it was covered with twenty feet of snow. Her sufferings from cold and hardship were so great, however, that few men would have survived them.

and she is now in feeble health as a result of bad diet, exposure, and worry. Miss Taylor will return to England to raise funds for conducting mission work in Tibet. While she admits that the Tibetans are born liars and that they have very few virtues, she seems the more determined to give them the benefits of Christianity. She thinks much can be hoped for a people whose vices are open and who do not add hypocrisy to their other evil habits.

TRINITY CHURCH NEW YORK.

Its Beautiful Bronze Doors and The Stories They Tell.

The South Door, by Mr. Niehaus, has six panels, dealing with historical subjects connected with New York and Trinity parish says Harper's Weekly. The lowest panels show the deck of the Half Moon. Henry Hudson is passing in 1609 along Manhattan Island under the Dutch flag; Dr. Barclay is preaching to the Indians in 1738. To fit the mission among the redskins more closely to this church, Mr. Niehaus has passed by the earlier efforts of Dutch dominions in the same field. The middle panels show Washington entering St. Paul's, the chapel of Trinity, after his inauguration in 1782; and the scene of a consecration of four bishops in the same chapel in 1832. The upper panels contain the procession in 1846 through the porch of New Trinity, as we now have it, soon after its completion; and the dedication of the reredos in memory of William B. Astor in June 1867.

The North door, by Mr. Massey Rhind, is entirely different in connection and executed in quite another style. It also has six panels, but the subjects are from the Old and New Testaments and the legends of the church. The lowest panels give a scene of the passover in Egypt, with a Hebrew household anointing their feet and door-posts with the blood of a lamb, that the Lord may pass over the house and spare the first-born. And the gateway of one of the three cities of refuge in the Promised Land, which were ordained for those who had slain a man without intention. The middle panels have the scene at the gate of the Temple when Saints Peter and John make the miraculous cure of a man lame from his birth; and the prison scene, in which Paul issues from his jail after the earthquake and console the jailer, whom the miracle has converted. The upper panels have a scene from Revelation; also a legend of St. Peter about to leave Rome for fear of persecution Christ appearing to him, he says "Lord, whither goest Thou?" and, to shame the saint for his timorousness, the vision answers that he goes to Rome, where there is need of him.

Perils of Missionary Life.

The two Umali Hospital sisters, belonging to the Bishop of Masbomanland's mission, Miss R. A. Blennerhassett and Miss Lucy Sleeman, have recently had a narrow escape, writes a correspondent from Umu. Both sisters were most seriously ill with malarial fever, lying helpless in a hut, waited on by native boys, there being no native women available. On the night of April 16 they were so bad that Dr. Wilson decided on sitting up all night with them. In the middle of the night a strange sound, as of an animal bounding on the roof of the hut, was heard; shortly afterwards the door of the hut, a cottage door, the upper half of which was partly open, rattled, and Miss Blennerhassett called out that there was "a great black thing" on the top of the door. The doctor looked up, went hastily to the door, and slammed the top rather violently. He easily persuaded the sisters that nothing was there, as Miss Sleeman was nearly insensible, and Miss Blennerhassett delirious. In point of fact, a large leopard had tried to get through the roof, and not succeeding, had sprung upon the open upper half of the door. The creature's head and claws were on the top of the door, and he was drawing himself up to drop into the hut when the doctor's presence of mind saved the situation. What would have happened had the sisters been alone and helpless, as they were for so many nights, it is dreadful to imagine. I hear that both are recovering.

Tracts that do Harm.

London is flooded with religious tracts, according to The Christian Worker. The enormous quantities are distributed by the 490 London city missionaries alone. Now, nearly all the tracts intended for gratuitous distribution amongst working-men, and some more pretentious periodicals meant for their reading, do as much harm as they do good, so feeble, commonplace and unsuitable are they. The managers of our large tract societies are no doubt godly, well-meaning gentlemen, but they do not know the enormous masses, many of whom, whatever we may think of them, deem themselves too intelligent to accept popular Christianity, or are confirmed in this opinion by the feebleness of the only religious agencies which reach them. Broken English or shipboard thinking, because it assumes that the reader is a dullard, disgusts him, and moves him to exclaim, "Tell that to old women!" The characters upon whom the narrative tracts are founded too often consist of the very young, the aged, the decrepit, the imbecile, and the like; or the tracts make much of the late conversion of the notorious profligate, and seem to the moral reader to make a virtue of debauchery.

The women of Scotland are evidently not going to submit tamely to the overthrow of their National Church. They are coming to the rescue under the banner of the "Scottish Women's Church Defence Union," a society recently founded through the plucky endeavors of a talented young Inverness lady, Miss Cecilia Mackenzie. The movement is extremely popular, and is spreading rapidly.

"Progress" in Boston.

PROGRESS is for sale in Boston at the Kings Chapel News Stand, corner of School and Tremont Streets.

NEWS AND NOTABILLIA.

At St. Paul's cathedral are still to be seen two books in chains.

He wore a crown of thorns which we deserved, that we might wear the crown of glory which He merited.—Henry.

Use sin as it will use you; it is your murderer and the murderer of the whole world. Kill it before it kills you.—Baxter.

A massive silver bracelet, of Indian workmanship and much value, was recently found on the collection plate of a congregational church in the Scotch capital.

Queen Elizabeth's prayer book, which was printed in 1574, has been sold recently. It is bound in gold and enamelled, and was worn by the Queen, suspended from her girdle.

An unusual item appears among the expenses of St. Peter's, Wisbeach, England. It is for "driving the bats out of the church," 200 of them having ultimately been got rid of after annoying the congregation for the last year or two.

Chautauqua has a rival. It is the summer school of Mr. Moody, the evangelist, and is held at Northfield, Mass. It is particularly for Christian young women, and is to be for their mental, moral and physical upbuilding. Tennis, teaching, and theology is the Rule of Three at Northfield.

A committee of Convocation in England recently reported that the number of benefices with net incomes between £100 and £200 a year appears to be about 4,300. To raise them all to £300 a year would require, at an average of £30 a year for each, an income of £129,000 a year, or a capital sum of £7,000,000.

Holman Hunt painted his famous picture of Christ standing knocking at the door as a result of his conversion. The original was taken out of its frame lately, and these words were found on the margin in the artist's handwriting, "Nec me praetermittar, Domine" (nor pass me by, O Lord.) No wonder the canvas preaches a powerful sermon.

Appropos of territorial designations as a means of distinguishing between literary namesakes, a well known case in point in the musical world is mentioned. Dr. Bridge of Westminster Abbey and Dr. Bridge of Chester Cathedral, are habitually spoken of by their colleagues as "Westminster Bridge" and "Chester Bridge" respectively.

A rich and religious Princeton woman, who had given dormitories to the college, made it a condition that she might give as many tracts as she choose to the students living in her building. Accordingly every morning, the junior brings up several tracts in each scutcheon of each building. It is understood that the tracts are a permanent institution, and that endowment will be left to furnish them to the students in these buildings for all time to come.

Charles Hodge, D. D. say: As far back as I can remember I had the habit of thanking God for everything I wanted. If I lost a book or any one of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not offend if children talked to him.

A pax, such as Pistol, in "Henry V.," stole from a French church, in a small building, on which is a representation of some Christian scene or symbol. Originally it was used at the celebration of mass in Roman Catholic churches, when the celebrant kissed it himself, and gave it to an acolyte, who offered it to be kissed by all the ecclesiastics within the sanctuary, and to some members of the congregation. Nowadays, however, it is used only at special masses. The tablet was of wood or metal. Pistol's booty was of silver, and he was put to death for the theft.

A congregation has lately been organized at Alberni, in the Presbytery of Vancouver. It is the most Western Presbyterian church in Canada. Seven years ago Alberni was a mission station, and on May 1st, 1892, a church was opened. Last fall the Rev. R. J. Adamson entered the field, a successful pastor of a Presbyterian church in England. He is still in charge. Not long ago Mr. Adamson received a call to a Congregational Church in the United States offering a salary of \$3,000. This he refused and remains in one of the most secluded and remote parts of the earth on a salary of \$700. For six months he toiled in his present field without receiving one cent to meet his current expenses.

The rubric in the Church of England prayer-book directs this etiquette—that the man shall stand on the right hand and the woman on the left hand—that is, the man on the right hand of the woman and the woman on the left hand of the man. The reason given is a very fanciful one—namely, because the rib out of which woman was formed was taken out of the left side of Adam. Another reason is that the place at the right hand is the more honorable. It is, therefore, both by the Latin and Greek and all Christian churches assigned to the man, as being head of the wife. The Jews act otherwise, placing the woman on the right hand of the husband, in harmony with that phrase in Psalm xiv: "Upon thy right hand did stand the queen in gold of Ophir."

Prof. Campbell, of Toronto, whose recent sermon bid fair to add to the cases of heresy, was born in Edinburgh, is a son of the late James Campbell of Toronto, proprietor of one of the largest printing and publishing houses in Canada. His literary and clerical studies were continued in Knox College, Toronto, and in Edinburgh University, from which schools he obtained the degrees of B. A. and M. A. He was ordained on Nov. 3, 1868. In September, 1870, he married Miss Mary Helen Playfair of Toronto, and resided in this city as minister of the Charles-street Presbyterian Church from 1868 till 1873. In that year he was appointed to the position he now holds as Professor in the Montreal Presbyterian College. He is the author of "Sundays at Yoko," a complete history of the Hittites and numerous articles in the reviews. He has spent many years in biblical and anti-quantarian research, especially with regard to the old testament, and is regarded as one of the most thorough Oriental scholars of this age.

Messages of Help for the Week.

Sunday.—Psalm 87, 2: "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

Monday.—Psalm 107, 8, 9: "Oh, that men would praise the Lord for his greatness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness."

Tuesday.—James 5, 16: "Confess your faults one to another, and pray one for another, that ye may be healed."

Wednesday.—"The effectual fervent prayer of a righteous man availeth much. Elias prayed, and the heaven gave rain, and the earth brought forth her fruit." Thursday.—Deuteronomy 22, 6: "If a bird's nest chance before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, thou shalt not take the dam with the young; that it may be well with thee, and that thou mayest prolong thy days."

Friday.—Matthew 11, 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Saturday.—Job 1, 6: "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan whence comest thou? Then Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it."

THINGS OF VALUE.

It is as great a point of wisdom to hide ignorance as to discover knowledge.—Selden.

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Pride is a vice which pride itself inclines every man to find in others, and to overlook in himself.—Johnson.

"Mother, what shall I do for this dreadful cough?" "Take Putter's Emulsion, my dear, it always helps our family."

The future destiny of the child is always the work of the mother.—Bonaparte.

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No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.
Oct., 1882, 480	\$1,145 07	July, 1891, 20,450	\$204,814 80
Jan., 1883, 1,134	2,780 58	Jan., 1891, 24,400	283,977 20
July, 1883, 1,737	7,582 80	July, 1891, 28,804	337,718 71
Jan., 1884, 13,979 85	13,979 85	Jan., 1892, 36,203	408,798 15
July, 1884, 2,280	10,815 28	Feb., 1892, 33,155	411,648 39
Jan., 1885, 2,540	20,992 30	March, 1892, 34,106	418,084 58
July, 1885, 3,046	28,036 93	April, 1892, 35,118	423,285 63
Jan., 1886, 3,648	31,082 52	May, 1892, 37,171	435,691 78
July, 1886, 4,250 73	44,239 73	June, 1892, 38,714	452,204 27
Jan., 1887, 5,804	60,325 01	July, 1892, 39,550	462,085 45
July, 1887, 6,921	71,384 40	Aug., 1892, 39,945	470,810 40
Jan., 1888, 7,811	86,102 42	Sept., 1892, 40,714	500,637 51
July, 1888, 9,848	96,104 83	Oct., 1892, 40,256	520,611 74
Jan., 1889, 11,908	117,000 11	Nov., 1892, 41,002	538,032 42
July, 1889, 14,286	160,110 76	Dec., 1892, 41,925	557,822 34
Jan., 1890, 17,027	188,130 48		

Membership May 1st, 1893, about 52,000. Balance in Bank, \$680,000.

The total number of applications considered by the Medical Board for the month of April, 1893, was 1500; May, 1800, and for the year ending 31st December, 1892, was 15,247, of whom 17,025 were passed, and 1,219 rejected.

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