

Carlyle, "she is at an age at which a girl can hardly be trusted to choose a bonnet for herself, yet a task is laid upon her from which an archangel might shrink." But although so youthful our young queen was by no means immature. All her life she had been trained by her mother and uncle, Leopold, King of the Belgians, with this end in view, and although now etiquette and necessity demanded that her mother withdraw somewhat from the close companionship in which they had heretofore lived, King Leopold watched her every step and never abated his vigilance, and Baron Stockmar, his friend and private representative, was never far from her. Her young cousin, too, whom she was soon to marry, and who since as the Prince Consort has become so dear to the English people was mindful of her increasing cares, and on setting out on his travels wrote to her in a strain unusual in one so young, "Now you are queen of the mightiest land in Europe, in your hand lies the happiness of millions. May heaven assist you and strengthen with its strength in that high and difficult task."

And heaven did help her, and in no way more than in giving her so wise, so noble a helpmeet as the Prince Consort. Of the future simple, happy, domestic life of the royal pair and their family, there is little need to speak—hardly an anecdote of it all that is not familiar to the English people. The blameless twenty-one years of public life of the Prince in his delicate position as husband of the Queen yet not King, the encouragement he gave to the art, literature and industries of the country, his efforts to secure peace where war seemed impending, his labors in the education of his family, his life-long devotion to all that was pure and good and true are too well known to need any comment.

And then so quickly came the sad, sad end. The news of the death of friends abroad affected him strangely. He was "low and sad" and seemed much of his time to be ailing. Going into harness when only twenty, his toil since had scarcely slackened. In the intervening twenty-one years he had accomplished more than many a man would do in twice the time, and now in the very prime of life the reaction had come and he longed for rest. The Queen in alarm begged those about him to save him as much as possible from the thousand exertions expected of him, but all seemed of no avail. Increasingly weary, he still worked on. "He had no wish to die," his biographer writes, "but he did not care for living." Not long before his last illness he said to the Queen, "I do not cling to life, you do; but I set no store by it. If I knew that those I love were well cared for, I should be quite ready to die tomorrow." And later on he said, "I am sure if I had a severe illness I should give up at once; I should not struggle for life." And the ominous words were only too soon and literally fulfilled. Who does not know the touching details of that last illness, as he lay patiently suffering in the clutches of the terrible fever; how the Princess Alice waited upon him constantly, playing to him from time to time the loved sacred music of his youth; how the Queen went about her state duties "as one in a dream," and spent the rest of her time in reading aloud and talking, and trying to amuse the invalid; how now he would inquire anxiously if a certain important item of state business had been attended to, and again be too weak for more than a word and a smile to his "dear, good little wife." On that sad, last Sabbath, writes one of the Queen's household, after the Princess Alice had been softly playing to him for some time, "she looked around and saw him lying back, his hands folded as if in prayer, and his eyes shut. Presently he looked up and smiled. She said, 'Were you asleep, dear papa?' 'Oh, no,' he answered, 'only I have such sweet thoughts.' During his illness his hands were often folded in prayer, and when he did not speak his sore face showed that the 'sweet thoughts' were with him to the end." As the afternoon drew on he continued to sink. "Good little wife," were his last words to the Queen as he kissed her and laid his head upon her shoulder, and before eleven o'clock the tolling of the great bell of St. Paul's told that, at last, the tired Prince had gone to his rest.

From that moment the Queen's life was entirely changed. Though never for an hour neglecting the business of the state; for the usual gaieties of court life, for many

years after, her courage failed her. As the years slipped by many things were resumed as duties which had formerly been only pleasures, for her people could not be content that their Queen should remain in seclusion. One by one her children having grown up and married, and her children to the second and third generation are growing up around her, and still she lives at the head of her people, loved and honored with a sincerity that few other monarchs can boast. And throughout all her wide dominions, on which the sun never sets, there is not a soul but prays that she may be spared to reign for many, many years to come, and all, as they think of the widowed queen, who for so many years has, all alone, borne the burdens she once so gladly shared, will echo the Laureate's prayer:

"May all love,  
His love unseen, but felt, o'ershadow thee,  
The love of all thy sons encompass thee,  
The love of all thy daughters cherish thee,  
The love of all thy people comfort thee,  
Till God's love set thee at his side again.



THE QUEEN AT THE AGE OF EIGHT YEARS.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VI.—AUGUST 8.

GENTILES SEEKING JESUS.—John 12: 20-30.

COMMIT VERSES 23-25.

GOLDEN TEXT.

And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

CENTRAL TRUTH.

Jesus glorified through his death on the cross to be the Saviour and King of the world.

DAILY READINGS.

M. John 12: 17-36.  
T. John 12: 37-50.  
W. V. 21; 1 Cor. 15: 24-49.  
Th. V. 25; Matt. 10: 21-42.  
F. V. 27; Matt. 26: 36-41.  
Sa. V. 31; Matt. 25: 31-46.  
Su. V. 32; 1 Cor. 1: 13-31.

Time.—Tuesday, April 4, A.D. 30. Two days after the last lesson.

Place.—Jerusalem, probably in the Gentile court of the temple.

INTERVENING HISTORY.—Matt. 21: 12 to 23: 39; Mark 11: 12 to 12: 41; Luke 19: 45 to 21: 4.

INTRODUCTION.—After the triumphal entry, our last lesson, Jesus returns to Bethany for the night. Monday morning he goes again to the temple, cleanses it from those who were desecrating it by merchandise, and again goes back to Bethany for the night. Tuesday morning he returns to the temple, and has a very busy day, in the midst of which occurs the lesson for to-day.

HELPS OVER HARD PLACES.

20. GREEKS THAT CAME UP TO WORSHIP: proselytes, who adopted part of the Jewish religion; 21. SAW JESUS: in a private interview,

like Nicodemus. 23. THE HOUR THAT THE SON OF MAN SHOULD BE GLORIFIED: by his death and resurrection. His crucifixion and atonement were necessary to his work of saving men, and causing the kingdom of heaven to come, which was his glory. 25. HE THAT LOVETH HIS LIFE, etc.: he that makes the things of this world first will lose them. 27. WHAT SHALL I SAY: read the next sentence as a question. Shall I say FATHER, save ME FROM THIS HOUR? the hour of his death agony. No, for his whole mission had been preparing for this hour. 28. I HAVE GLORIFIED IT: by all he had done for the Christ, in sending him to the earth, in the power of working miracles, etc. 31. NOW IS THE JUDGMENT OF THIS WORLD: the hour that determines the conflict between good and evil, and by which evil is condemned to overthrow.

QUESTIONS.

INTRODUCTORY.—Where did Jesus go Sunday evening after his triumphal entry? (Matt. 21: 17.) What did he do the next day? (Mark 11: 12-19.) What did he do on Tuesday? (When and where did the events of this lesson take place?)

SUBJECT: JESUS GLORIFIED.

I. BY THE ACCESSION OF GENTILES (vs. 20-22.) Who came to see Jesus? How far had they gone in the new religion? To whom did they apply? Could they not see Jesus anywhere without asking permission? What did they want? Was this the beginning of the calling of the Gentiles to Christ's kingdom?

CENTRAL TRUTH.

The Christian should imitate his Master in humble service for the good of men.

DAILY READINGS

M. John 13: 1-17.  
T. Matt. 22: 1-18.  
W. Matt. 25: 1-12.  
Th. Luke 22: 1-13.  
F. Luke 22: 14-30.  
Sa. Matt. 23: 1-13.  
Su. 1 Pet. 5: 1-11.

Time.—Thursday evening, April 6; at the Passover feast.

Place.—An upper room in Jerusalem.

INTERVENING EVENTS.—Matt. 24: 1 to 26: 20; Mark 13: 1 to 14: 17; Luke 21: 5 to 22: 30; John 12: 37-50.

ORDER OF EVENTS AT THE SUPPER.—(1) Strife for seats of honor (Luke 22: 21-30); (2) Passover meal begun (Luke 22: 14-18); (3) washing the feet (John 13: 2-20); (4) Jesus declares who should betray him (John 13: 21-26); (5) Judas departs (John 13: 27-30); (6) the Lord's supper.

INTRODUCTION.—Soon after the last lesson Jesus left the temple, and declared that it was to be destroyed. He goes toward Bethany, and on the Mount of Olives foretells the destruction of Jerusalem. (Matt. 24: 1); utters the parables of Matt. 25. He spends the night (Tuesday) at Bethany, and also the next day (Wednesday). Then he sends his disciples to the city to prepare for the Passover, and Thursday afternoon they all go to the city, and celebrate the Passover.

HELPS OVER HARD PLACES.

I. NOW BEFORE THE FEAST: just before. HE LOVED UNTO THE END: He did not stop in his work of atoning love, though agony and death stood in the way. 2. SUPPER BEING ENDED: better, supper being in progress; during supper. It was at the very beginning, JUDAS TO BETRAY HIM: even the traitor's feet he would wash, so great was his love. 3. JESUS KNOWING, etc.: while conscious of his greatness and power, he did the work of a servant. 4. HE KISSETH FROM SUPPER: the occasion was the strife of Luke 22: 21-30. GARMENTS: outer garments or cloak. 5. POURETH WATER: into a basin. The feet were not put into a basin, but the water was poured over them. WASH... FEET: this was the servant's work, but they, having no servant, should have done it for one another; but each one was unwilling to take this lowly place. The feet could be easily washed, because they reclined at the table with their feet outward from the table. 8. IF I WASH THEE NOT: (1) If you do not yield to my judgment; (2) if you are not cleansed from your pride and self-seeking. NO PART WITH ME: in my kingdom, my character, my work. 10. HE THAT IS WASHED: bathed, a different word from the other "washed" in these verses. He that is bathed at home needs only to wash off the stains the feet have gained by walking here, and he is all clean. He that is truly converted, born of water and the Spirit, needs afterwards but to have the stains of daily life washed away. 14. WASH ONE ANOTHER'S FEET: imitate the spirit of this command, and do the humblest service for others.

QUESTIONS.

INTRODUCTORY.—How much time between the last lesson and this? Where did Jesus spend this time? What were some of the things he said? (Matt. 21 and 25.)

SUBJECT: HUMBLE SERVICE FOR OTHERS.

I. THE LAST SUPPER.—Where did Jesus and his disciples eat their last Passover meal together? (Luke 22: 8-13.) On what day of the week was this? How long before his crucifixion? How were people arranged at an oriental supper? What chapters of John were spoken by Jesus at this meeting. (Chap. 14-17.)

II. THE STRIFE WHO SHOULD BE GREATEST.—What contest arose among the disciples when they came together? (Luke 22: 21-30.) What was the occasion of this strife? What other contest something like this had occurred a few months before? (Luke 9: 46-48.)

How could they think of such things at such a solemn time as this? May one occasion have been that none were willing to perform the customary washing of feet for one another, and so take the place of servants?

III. JESUS REBUKES THEIR SPIRIT BY WASHING THEIR FEET (vs. 1-5).—How did Jesus "love his own unto the end"? How should "supper being ended" be translated? What trial did Jesus have now? (v. 2.) What comfort? (v. 3.) What did Jesus do for the disciples? How could this be done while at the meal? What was the need of washing feet at such a time?

IV. PETER OPPOSES (vs. 6-11).—Who objected to what Jesus was doing? Why? What was Jesus' reply? Does Jesus often say the same words to us when he gives us hard duties or trials? Why could he have no part with Jesus unless he was washed? What did Jesus mean in v. 10? Do we need daily cleansing, even though our hearts have been cleansed in Jesus' blood?

V. JESUS EXPLAINS HIS ACT (vs. 12-17).—In what relation did Jesus stand to them? What did he tell them to do? (v. 14.) Are we literally to wash each other's feet? In what ways may we follow this example of Jesus? In what ways do many break his command here given? What is the promise to those who humble themselves? (Matt. 5: 3; Luke 14: 14.) Why are those happy who do as he here bids them?

LESSONS ON HUMBLE SERVICE

I. Self-seeking is one of the commonest occasions for strife.

11. Seeking for honor and the highest places is one of the greatest temptations.

111. Jesus' whole life sets us the example of humility and lowly service for others.

IV. Our usefulness and power as Christians depends on following our Lord in welcoming the poor, in ministering to the wants of the needy.

V. We should continually be looking out for opportunities to do good, and rejoice in the lowliest work for others.

VI. Love transfigures and ennoble the lowliest service.

VII. We should do our smallest duties from the highest motives.

Why did not Philip go direct to Jesus? Was the interview granted? Was what follows spoken to these Greeks or the disciples?

II. BY HIS DEATH ON THE CROSS (vs. 23-25.) What did Jesus say to them? What hour had come? How was Jesus glorified by his death on the cross? How had the people tried to glorify him? (See last lesson.) Could they understand how he could die on the cross and yet be glorified? (v. 31.) By what illustration did he explain his meaning.

What is meant by "loving life" and "hating life"? In v. 25? What would be the results of these two courses? What is it to follow Jesus? How will his followers be rewarded? What comforts and help in the fact that we shall be with Jesus? (Rom. 8: 17; Rom. 8: 2.)

III. BY A VOICE FROM HEAVEN (vs. 27-30).—What troubled Jesus? What two prayers were suggested to him? Which one did he make his own? Why was this difficult? How were his words confirmed? How had God glorified Jesus? What opinions did the people have about this voice?

IV. BY THE ATTRACTIVE OF THE CROSS (vs. 31-36).—How had the judgment of the world come? What is meant by the "prince of this world" being cast out? What was it to "be lifted up"? What would be the effect? What is there in "Christ crucified" to draw men to him? What warning did Jesus give the people? How was it applicable to them? How to us?

LESSON VII.—AUGUST 16.

JESUS TEACHING HUMILITY.—John 13: 1-17.

COMMIT VERSES 13-16.

GOLDEN TEXT.

If ye know these things, happy are ye if ye do them.—John 13: 17.