

a barrow and waggon, and the Queen had a special waggon for herself, in which the children often drew her about. The initials of each of the royal children are painted on the back of the implements, with the exception of those of Princess Beatrice and the Duke of Albany, who were then very young, and had to put up with a toy horse and cart, and a very small barrow.

The Dukes of Edinburgh and Connaught were very fond of building stone and brick work, and their handiwork can be seen in another part of the gardens in the shape of a miniature fortress called the Albert Barracks, which was finished the 2nd of October, 1860. It was under the eye of the Prince Consort these fortifications were commenced, and splendid sham battles were fought here by the children, the Duke of Connaught and the Duke of Edinburgh defending their works against the combined attack of their brothers and sisters.

It is an oft-repeated story that sometimes the attack, led by the Prince of Wales, was too much for Prince Alfred and Prince Arthur, who were driven off the battlements into the underground chamber, which was proof against capture, and in which they had a separate store of arms. The fortress is kept in exactly the same order as it was then.

Close to the fortress grows a tree which has one of the most interesting of histories. It is a myrtle, some five feet high, growing luxuriantly, although nipped considerably by last winter's harsh winds. This tree, as the inscription tells us, was grown from a sprig of myrtle taken by the Queen from the Princess Royal's wedding bouquet on the day of her marriage with the late German Emperor. The inscription under the tree states: "Myrtle grown from a sprig of the Princess Royal's marriage nosegay, January 25, 1858. Planted by Queen Victoria, February 18, 1878, in honor of the marriage of her granddaughter, Princess Charlotte of Prussia." The latter was the eldest daughter of the Princess Frederick. Sprays from this tree have since done duty in the bouquets of Royal brides and, to judge by its condition, the tree will provide bouquets for many years to come.

The Swiss cottage, which lies at the back of the myrtle tree, has pretty gabled ends, with a wooden roof, weighed down with white rock boulders to prevent its being carried away by the wind. No one, except Her Majesty's immediate friends, is ever allowed in the cottage. There is a morning and a retiring room, beautifully fitted up with little ornaments, with which the Queen loves to be surrounded as each morning she transacts the business which reaches her at noon from Downing street. Her Majesty often does her family correspondence here, and she is a frequent letter-writer to her children and grand-children.

What might also be called a sacred grove of trees is in another part of the garden, close to the museum, stocked with curiosities collected by the royal family in all parts of the globe; a crocodile from the Nile, shot by the Duke of Connaught; a huge eagle shot by the Prince of Wales in the East; huge tusks of ivory, nearly eight feet long; a mummy in its case, and various shells, butterflies and pebbles. In front of this is the glade of trees, which commemorates the marriage of each one of the Queen's children. First come two splendid firs in memory of the Prince of Wales' wedding, planted there by the Prince and Princess after their honeymoon; then two planted by the Duke and Duchess of Edinburgh, and near at hand the budding trees of the Duke and Duchess of Connaught, Prince Henry of Battenberg and Princess Beatrice, and the Duke and Duchess of Albany. The Queen frequently takes her afternoon tea on the lawn amid these emblems of the happy union of her children, enjoying the beautiful view over the tree-clad slopes of Osborne House Park, of the blue waters of the Solent, and the wooded undulations of the mainland of Hampshire.

LIQUOR IN AFRICA.

Mrs. Amanda Smith, who has been working in Africa for nearly eight years as a missionary, said at a recent meeting:—"Though I have been in Africa, I am not of foreign birth. I was born in a slave country, and born a slave. My father bought himself and bought my mother and five children, and I was one of the five.

I went to Africa to do what good I could, and I found it a beautiful country. It is one that with little help could be made such a country as this nation would be proud of. But the Christian nations of the earth are sending rum there all the time. I do not think you can half understand the dreadful destruction and degradation which it brings upon the people there. Heathenism and superstition are slavery enough, without anything added to them; and when this terrible evil of strong drink is forced upon them, what can we say of it? One day when I was with Bishop Taylor, an old king came to the Bishop and asked him to write a book (meaning a letter) requesting that the sea captains should not pay the crew boys in gin. A vessel will hire a crew and almost invariably pay them off in gin, powder and guns. The men who are paid in that way do nothing but drink and carouse. The King does not desire it, but there is no redress, the men being paid as the captains like. As Bishop Newman has said, rum is the greatest barrier to our missionary work, not only in Africa, but everywhere. If you can do anything, in the name of God save the poor heathen. I do not plead for Africa alone, but for all the nations of the earth. In answer to questions asked her, Mrs. Smith said:

"Anything can be bought with liquor. It answers for money. If a man owes another man, he will pay him in liquor. You can get anything for gin when you could not get it for the money. They do not have grog-shops there like we have in this country. They sell it with other things, and drink out of anything, a tin cup or a gourd, or broken dish. When they come together for a jollification, everybody, men, women and all, gets drunk together. The very meanest liquors are sent to Africa. The purser on a steamer told me it was the meanest whiskey that could be made, vile, cheap stuff. I said, 'If you must bring it in, why not bring in a good article?' He said that if they did they could not sell it and it would not pay; that they had tried it. There are no laws in regard to the sale of liquors. The natives say it must be good because the people bring it who bring the Bible. There is not a brewery or distillery anywhere in Africa that I know of. There is a place on St. Paul's river where they distil an intoxicant from sugar-cane, called 'St. Paul's lightning.' There is not a black merchant there who imports strong drink. A black man who deals in it must get it from white merchants. I do not know of any black man who ships it there."

THE TEACHERS' RESPONSIBILITY.

The Rev. Dr. Hutton, of Greenock, Scotland, says in a recent paper:—"The adoption of Bands of Hope as an appendage to Sabbath-school instruction does not exhaust the obligations or opportunities of Sabbath-school teachers or societies. Is all done that could be done inside the Sabbath-school, and by the ordinary means and influences, to promote temperance? Were the nearly two million teachers in the world's Sabbath-schools, and the 700,000 of the United Kingdom, and the nearly 60,000 of Scotland to exert the influence of personal abstinence, and to accompany it with 'the word in season,' for which they have so many occasions, could we doubt of a great result? It has been remarked by some that the proportion of abstaining scholars is about equal to that of teachers. Whatever be the proportion, we know in general that where the latter lead the young follow. All this presses home the necessity of considering well how to exert our full influence as Sabbath-school teachers. It is true that we must act with discretion where opinions differ and feelings are tender, but our duty to the young must be fulfilled. Apart from details of method, we need ourselves to be in much sympathy with the general aims of the temperance reform, and our personal example should be clear and known to the children. If it needs a little sacrifice to make it so, and to be able with effect to say to them, 'Come with us,' rather than 'Go with these,' we will not long grudge it in the joy of their well-being.

What is always possible and essential in direct teaching, as well as in indirect suggestions, is to bring out with Scriptural colors the moral aspects of drunkenness as a sin against God. With this basis, illus-

trations of its insidious growth and woeful havoc on the whole nature of man, in the family, and in society, will acquire their proper force, and prepare for the obvious practical appeal and warnings.

Much could be done by societies and teachers using and giving away to scholars suitable temperance literature; by brief addresses in class, based on incidents or texts of Scripture; or fitly improving some passing occurrence; by singing at intervals select temperance hymns; and, not least, by promoting special Sabbath sermons or lectures to the young, explaining and enforcing the practical aims of total abstinence. The more we show our scholars that this theme is not one only fitted for ordinary or week-day occasions, but which claims also to be treated in the most favored circumstances and by our leading teachers, the more we raise it in their esteem and impress it by its accessories. The more also we aid in giving temperance teaching the place which belongs to it in "the right dividing of the word of truth," and in the Christian solution of the solemn social problems arising out of the intemperance of our times.

We have long tried what may be called the neutral and the traditional methods of a moderate-drinking temperance in our Sabbath-schools, a generalized warning and too pointless, "Take care," without practical advice how to do it.

Do we not owe it now to our scholars to teach them a definite method, and to show them the way?

Were we to do so—all to do so of our world-army—were we to rise as Sabbath-school teachers and scholars in our thousands and our millions, extending, with our ever-increasing numbers, the range of our influence, might we not yet hope, by the blessing of God on our labors, to sweep the scourge we deplore and fear from the Christendom of the early future—and from our beloved shores—and from the world yet to be Christ's?

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON III.—JANUARY 17, 1892.
OVERCOME WITH WINE.—Isaiah 28:1-14.
COMMIT TO MEMORY vs. 5-7.

GOLDEN TEXT.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

HOME READINGS.

M. Isa. 28:1-13.—Overcome with Wine.
T. Isa. 5:11-25.—The Evil and the End of Intemperance.
W. Prov. 23:29-35.—Look Not upon the Wine.
Th. Hab. 2:5-15.—Woe to the Drunkard Maker.
F. Gal. 5:16-26.—The Works of the Flesh.
S. Eph. 5:8-21.—Be not Drunk with Wine.
S. Rom. 13:7-14.—Not in Rioting and Drunkenness.

LESSON PLAN.

I. The Wasting of Drunkenness, vs. 1-4.
II. The Depletion of Drunkenness, vs. 5-8.
III. The Stupefying of Drunkenness, vs. 9-13.
TIME.—B.C. 721, about four years before the fall of Samaria and the final captivity of Israel; Hezekiah king of Judah; Hosea king of Israel, tributary to Assyria; Shalmaneser IV, king of Assyria.
PLACE.—Jerusalem.

OPENING WORDS.

Our lesson passage belongs to the time of which we have the history in 2 Kings 17:1-23; 18:1-10; and a parallel account in 2 Chron. 29 and 30. It is especially appropriate for our Quarterly Temperance Lesson, since the sins of drunkenness, sensuality and debauchery so sternly denounced by the prophet are fearfully prevalent in our day.

HELPS IN STUDYING.

1. The crown of pride—Samaria, the beautiful capital of the kingdom of Israel. To the drunkards of Ephraim—Revised Version, "of the drunkards of Ephraim." Samaria was in the territory of Ephraim. The fat valleys—Samaria was built on a hill of oval form which rose in the midst of a fertile valley shut in by mountains. Drunkenness is here mentioned as a prevalent iniquity, contributing to many others. Overcome with wine—"wine-smitten." 2. A mighty and strong one—the Assyrian power. 4. The hasty fruit—Revised Version, "the first-ripe fig"—the first rich, ripe fruit, eagerly seized and eaten. So Assyria would look upon Samaria and consume it—a prophecy fulfilled only a few years after. 5. The residue—Judah. 7. But they also—Judah no less than Ephraim. Have erred through wine—rather, "reel with wine." Arouse of the way—or "stagger." The priest and the prophet—who were bound to set a better example. 9, 10. The mocking reply of drunkards over their cups. 11. For with stammering lips—Revised Version, "nay, but by men of strange lips;" the prophet's reply; the Lord would speak to them by the stammering lips of foreign invaders.

QUESTIONS.

INTRODUCTORY.—To what period does the prophet in this chapter refer? What was the state of Israel at this time? What the state of Judah? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. THE WASTING OF DRUNKENNESS, vs. 1-4.—Upon whom does the prophet denounce woe? How was this woe to be brought upon them? Who is meant by the mighty and strong arm? Under what figure is the destruction of Samaria represented? What does this teach about the

sin of drunkenness? What can you tell of the wasting of drunkenness?

II. THE DEPLETION OF DRUNKENNESS, vs. 5-8.—What promise is made to Judah? What sins are charged upon Judah? Who are especially charged with these sins? What effects of strong drink are here portrayed?

III. THE STUPEFYING OF DRUNKENNESS, vs. 9-13.—What contemptuous reply is made to the prophet? How does the prophet answer these scornful? How will God answer their drunken questions? How shall the word of the Lord be to them? Explain verses 12 and 13. What can you say of the stupefying of drunkenness?

PRACTICAL LESSONS LEARNED.

1. Drunkenness is a most fearful sin.
2. It is loathsome and disgusting.
3. It wastes the substance, weakens the intellect, stupefies the conscience and ruins the souls of men.
4. It brings down upon its victims the wrath of God, and slits them out of heaven.
5. We should resist every temptation of self-indulgence and abstain from the use of all intoxicants.

REVIEW QUESTIONS.

1. Upon whom does the prophet pronounce a woe? Ans. Woe to the crown of pride, to the drunkards of Ephraim.
2. What does he predict? Ans. The crown of pride, the drunkards of Ephraim, shall be trodden under feet.
3. What charge does he bring against Judah? Ans. They also have erred through wine, and through strong drink are out of the way.
4. What is Solomon's counsel about wine? Ans. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. Prov. 23:31.
5. What does he say to enforce this counsel? Ans. At the last it biteth like a serpent, and stingeth like an adder.

LESSON IV.—JANUARY 24, 1892.

HEZEKIAH'S PRAYER AND DELIVERANCE.—Isa. 37:14-21; 33-38.
COMMIT TO MEMORY vs. 15-17.

GOLDEN TEXT.

"The righteous cry, and the Lord heareth, and delivereth them."—Psalm 34:17.

HOME READINGS.

M. 2 Kings 18:1-12.—Hezekiah's Good Reign.
T. 2 Kings 20:1-11.—Hezekiah's Sickness and Recovery.
W. Isa. 36:1-22.—The Assyrian Invasion.
Th. Isa. 37:1-20.—Hezekiah's Prayer.
F. Isa. 37:21-35.—Hezekiah's Deliverance.
S. Psalm 46:1-4.—God Our Refuge and Strength.
S. Psalm 76:1-12.—The Stout-Hearted Spoiled.

LESSON PLAN.

I. The King's Prayer, vs. 14-21.
II. The Lord's Deliverance, vs. 33-38.
TIME.—B.C. 698; Hezekiah king of Judah; Sennacherib king of Assyria; Isaiah the prophet in Judah.
PLACE.—Jerusalem and the kingdom of Judah.

OPENING WORDS.

Hezekiah, the thirtieth king of Judah, succeeded his father, Ahaz, and reigned twenty-nine years (B.C. 728-699). Sennacherib, king of Assyria, invaded Judah in 701, and Hezekiah was compelled to purchase peace by the payment of heavy tribute. Two years later Hezekiah refused to continue the tribute, and the Assyrian king renewed his attack on Jerusalem. While he was carrying on military operations south-east of Judah, he sent messengers with a threatening letter to Hezekiah demanding immediate and unconditional surrender. Parallel accounts, 2 Kings 19; 2 Chron. 32:1-23.

HELPS IN STUDYING.

1. Received the letter—sent by Sennacherib, demanding surrender. 2. Chron. 32:17. Spread before the Lord—as the occasion and subject of his prayer. 19. Dwellest between the cherubim—the cherubim were placed, one at each end of the mercy-seat, and the shechinah, the fiery symbol of Jehovah's presence, with the name Jehovah in written letters, was in the intervening space. Exod. 25:22. 18. Of a truth—the fact that Sennacherib had triumphed over other nations and other gods is urged as a reason why he should be taught the difference between them and Jehovah. 35. For mine own sake—to vindicate my name and honor. For my servant David's sake—because of my promise to David (Psalm 132:17, 18) and to Messiah, the heir to David's throne (Isa. 9:7; 11:1). 36. The angel of the Lord—what-ever the means used, they were directed by a celestial agent sent to accomplish the purpose.

QUESTIONS.

INTRODUCTORY.—What do you know about Hezekiah? By whom was his kingdom invaded? What message did Sennacherib send to Hezekiah and his people? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE KING'S PRAYER, vs. 14-21.—What did Hezekiah do with Sennacherib's letter? Who prayed with him? 2 Kings 19:20; 2 Chron. 32:20. How did he plead for a hearing? How had Sennacherib reproached the living God? Why were the gods of the nations unable to help them? What was the king's prayer? With what plea did he enforce his prayer?

II. THE LORD'S DELIVERANCE, vs. 33-38.—How did the Lord answer the king's prayer? By whom was the Assyrian host destroyed? How many were slain? What did Sennacherib then do? How did he die? Who succeeded him?

PRACTICAL LESSONS LEARNED.

1. Prayer is the best refuge in time of trouble.
2. If the Lord be our Helper, we need not fear what man can do.
3. God will humble the pride of those who exalt themselves against him.
4. God's power, justice and holiness are displayed in the destruction of his enemies.

REVIEW QUESTIONS.

1. Who invaded Judah? Ans. Sennacherib, king of Assyria.
2. Whom did Sennacherib send to Hezekiah? Ans. Messengers demanding the surrender of Jerusalem.
3. What did Hezekiah do? Ans. He went to the house of the Lord and prayed for deliverance.
4. What was the Lord's answer? Ans. I will defend this city to save it for mine own sake, and for my servant David's sake.
5. How was this promise of deliverance fulfilled? Ans. The angel of the Lord smote one hundred and eighty-five thousand in the camp of the Assyrians.