

chester, Plymouth, Devonport, and the Eddystone Lighthouse. On the homeward voyage the yacht ran foul of a hulk, causing the mainmast to spring. The sail and a heavy spar were about to fall exactly on the spot where the princess was standing, when happily the pilot, seeing the danger, caught her up in his arms, and put her in a place of safety; but the crash of the rigging sent a shudder through all who saw the near escape of the child.

The Isle of Thanet was, however, the favorite resort. It was during some of their earlier visits to Ramsgate that they had the society of the venerable champion of the much-injured negro race, Mr. Wilberforce. One day a visitor to Ramsgate saw the little princess running about on the sands, dressed in a muslin frock and straw hat trimmed with a white ribbon. Her mother, walking with their aged friend, suddenly caught sight of the little dancing queen getting her shoes wet in an unmannerly breaker. She beckoned to her, and the child came. Mr. Wilberforce looked down benevolently, and taking the princess's hands in his own, was observed to say something which made the child fix her eyes on him in a wondering manner, the duchess, meanwhile, looking on with evident interest. Was the philanthropist striving to drop into that budding mind a germ of pity for suffering humanity? It is more than probable, for he might well have thought it a golden opportunity. Before August, 1833, he was gone.

They were again at Ramsgate in 1834, neighbors of Mr. Moses Montefiore, who gave them a special key to his grounds at East Cliff Lodge. When, in the first year of her accession, the queen was called upon to knight Mr. Montefiore as the first Jew who had filled the office of sheriff, the Duchess of Kent reminded him of "the happy days spent at Ramsgate."

This residence at Ramsgate was broken by visits to London, and to the seats of various noblemen. In August, 1834, they were at Tunbridge Wells. In September of the same year they made a journey to the North, to visit the Archbishop of York at Bishopsthorpe, and on the way home they were guests at Harewood House, Wentworth House, and Belvoir Castle. Towards the end of the month they returned to Kent, where the duchess received the King and Queen of the Belgians, and in October they paid a visit to the Duke of Wellington, at Walmer Castle. These journeys were spoken of by those who had no good will to the duchess as "royal progresses," addresses being occasionally offered and accepted. Perhaps they were, as in her plan of education the Duchess of Kent evidently kept in mind the fact that the life of the princess would above all things be a public one. We have little detail as to this plan, the reason probably being that it was not a cut and-dried system, but the unconscious influence of an enlightened mind, animated by a high sense of duty.

#### PARENTS' LOVE IN MAORI.

A very pathetic story of suffering love comes from Maori, New Zealand, being told by the Rev. Mr. Fairbrother, a missionary at Wairoa. When the eruption commenced a Maori named Mollie, with his wife Mary and their two little boys, were in a chief's house. They were driven out by the falling boards of the house, seeking shelter in their own where or hut. Then Mollie said: "Well, Mr. Fairbrother has taught us to pray to God and Christ of the Cross," and they knelt down and prayed. Soon the roof was smashed in with the lava, heated stones and mud. To save the life of the elder boy the father wrapped him in a shawl and placing him on the ground, knelt over him so that the lad should not receive any hurt from the falling lava and stones. The drift, however, gathered so quickly round his body that the little one was soon covered, so the father had to keep throwing it aside with one arm to keep it away. All through the early morning the Maori had his hands on the ground, and was also on his knees, so as to provide an effectual shelter for the little one; he did not mind the lava which found a resting-place on his back so long as his boy was safe. At the same time the mother was trying to protect the other little boy, but her efforts were in vain, and in the silent struggle with the elements the lava overpowered mother and child, killing both. Mollie, finding it getting dark, and the lava very heavy on his back, made a desperate effort to fling it off, and taking up his little one, called to his wife to be quick and fol-

low, when, to his horror, he found that both his dear ones had silently died by his side. They were afterwards dug out. The mother was in a sitting posture, with her arms extended over her babe to protect it from the sand drift.—*N. Y. Observer.*

#### AUNTIE HOWARD.

When Auntie Howard was converted she was a young widow with a large family of little children about her. They were very poor. She had no Bible, but the colporteur, whose visits and prayers at a time of illness and bereavement were the means of her change of heart, gave her one. She began at the beginning to read it through. In the eighteenth chapter of Genesis she paused over these words: "For I know him (Abraham), that he will command his children and his household after him, and they shall keep the way of the Lord." "Why may not any one in these days so live as to be worthy the Lord's confidence?" she thought as she looked about the poor little room of the poor little house, at the group of poorly clad, but healthy and bright-faced little boys and girls. The thought seemed to take possession of her, and she said,

"With this Bible for my guide and by the power of prayer just awakened in my heart I can bring up these children to keep the way of the Lord, and thus to become a power for good in the world, and from this moment I will make that object my purpose in life," and she did so.

They lived on a rugged, isolated mountain farm, with nothing inviting to eat or wear. The children went irregularly to school, but she taught them at home to read and spell out of the Bible. Theo learned to write with the charred ends of small sticks on the broad stone hearth before the great open fire. All their rules of equity and of good breeding were taken from the Bible, but they learned them so well that when the proprietor of the great general store in the village wanted to hire a boy and knew he could have the pick of the boys in the township, he took his horse and chaise and wife and drove up to the little mountain farm.

The widow made them welcome to her neat kitchen and regaled them with rye bread and butter, sour-milk cheese, and a cup of sage tea so daintily served that not only was the boy hired to work in the store, but the oldest girl was taken back to the village in the chaise to become one of the merchant's family while she attended the village school.

Soon after this the little, low farmhouse was burned to the ground one autumn night, and these new friends provided a tenement in the village for the little family, who soon became a necessity in the church and in society. As the children grew older they were each in turn given places of trust.

The old lady, "Auntie Howard," as every one called her, lived to be nearly one hundred. She saw her grandchildren and great-grandchildren prosperous and respected through keeping the way of the Lord. To the end of her days she continued to pray for her posterity and to teach those who were coming after her to do the same, and she was fond of saying that if Christians had faith to take the Lord at his word and show him that he might have confidence in them as he had in Abraham, there was, even in this world, no limit to the beautiful things the Lord had prepared for those who love him and keep in his ways.—*Illustrated Christian Weekly.*

#### A MISSIONARY'S STORY.

BY MRS. PORTER.

During a famine in India, some years ago, a group of little Hindu girls, belonging to an orphanage, came to me one evening, before the evening meal was prepared, and said—

"Salaam, Amah! May we tell Nargoma not to cook our supper?"

"Why, dear children? do you not like what is given you for supper?"

"Oh, yes, Amah! we like it very much, but Catechist Moses has been here to-day, and he says the children at Ventoola are many of them almost starved. Some of them have only one meal in three days, and we have three meals in one day; and we are sure we could manage to be satisfied with two meals a day, if we might have a little rice-water before we lie down to sleep; and then, ma'am, if you would give what our supper costs to Catechist Moses, he would buy a little food for the poor children at Ventoola. We have no money, but then

we are fed and clothed, so please, ma'am, will you allow this?"

It was a request that could not be refused, and the cost of their supper, with something added, was sent to the poor starving ones, while the dear children in the school had their "rice-water," with a plantain.

#### SCHOLARS' NOTES.

(From International Question Book.)

##### LESSON II.—APRIL 10.

JOSEPH EXALTED.—GEN. 41: 38-48.

COMMIT VERSES 38-40.

##### GOLDEN TEXT.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Ps. 37: 5.

##### CENTRAL TRUTH.

Faithfulness in adversity is the way to prosperity.

##### DAILY READINGS.

M. Gen. 39: 1-23.  
T. Gen. 40: 1-23.  
W. Gen. 41: 1-38.  
Th. Gen. 41: 37-57.  
F. Ps. 105: 1-22.  
Sa. Prov. 3: 1-23.  
Su. Matt. 25: 14-29.

TIME.—B.C. 1716; thirteen years after the last lesson.

PLACE.—Heliopolis, the ancient On, was the scene of Joseph's slavery, imprisonment, and life as a prince. It was then the capital of Lower Egypt, and situated on the Nile near the head of the Delta.

RULERS.—Aphophis, the last king of the fifteenth dynasty, was the Pharaoh or king of Egypt.

EGYPT.—Egypt was at this time the most flourishing kingdom the world had known. It was exceedingly fruitful; writing, painting, architecture, weaving, mathematics and learning were cultivated very extensively. Heliopolis, Memphis, and Thebes and Zoan (Tanis) were its chief cities and capitals.

JOSEPH.—Now thirty years old; ten years had been spent in slavery, and three in prison.

JACOB.—121 years old, and still living at Hebron.

INTRODUCTION.—Joseph, after reaching Egypt, was sold by the Midianites to Potiphar, captain of the guard at Heliopolis. Now begins a long series of preparations for the life-work of Joseph. He was soon made to be the overseer over all Potiphar's estate. Everything prospered under his hand. Then he was, on an unjust accusation, cast into prison, where he remained three years. Here his good behavior and kindness gave him favor. He interpreted the dreams of two high officers, and through that fact, when Pharaoh dreamed some marvellous dreams, he was called on to give their interpretations.

##### HELPS OVER HARD PLACES.

42. HIS RING—the royal signet-ring, with which all orders and decrees were signed. VESTURES—the second insignia of his rank. 43. SECOND CHARIOT—the one next to Pharaoh. 45. ZAPHNATH-PANEAH—either "Governor of the Living One," or "Bread of Life." ASENATH—"devoted to Neith," i.e., the Goddess of wisdom. PRIEST OF ON—i.e., Heliopolis. The priests were the very highest rank. 46. WENT THROUGH ALL THE LAND—to see what was needed, and make preparations.

SUBJECTS FOR SPECIAL REPORTS.—Joseph's conduct in adversity.—The divine element in his life.—His own part in his success.—How his adversity prepared him for prosperity.—Pharaoh's dreams.—The steps to Joseph's advancement.—"A man in whom the spirit of God is."

##### QUESTIONS.

INTRODUCTORY.—To what country are we now taken in our studies? How much time between the last lesson and this? What was the condition of Egypt? Where were Jacob and his sons?

SUBJECT: THE WAY TO A SUCCESSFUL LIFE.

I. THE DIVINE AND THE HUMAN ELEMENTS IN LIFE.—What became of Joseph when he reached Egypt? How long was he a slave to Potiphar? What kind of a life did he live? Why did prosperity attend his labors? Why was he sent to prison? How long did he remain there? What was his conduct? Whom was he enabled to help? What do we know about the severity of his imprisonment? (Ps. 105: 17-18.)

In how many places in this narrative do you see God's hand in matters that influenced Joseph's life, and which yet were beyond his control? Could he of himself have attained success? What part had he in his success? Are these two elements in all our lives?

What can you tell about Egypt at this time? Are the Bible accounts confirmed by the monuments? What should we learn as to our lives by tracing the divine and human elements in them?

II. LONG PREPARATION FOR LIFE'S WORK.—How many years was Joseph being prepared for his great work in Egypt? How would his experience aid him in understanding the Egyptians? In strengthening his character? In increasing his faith in God? In imparting skill in managing affairs? What does Jesus say in Matt. 25: 29?

What strange dreams came to Pharaoh? How did it come to pass that Joseph was called to interpret them? What was their meaning? What wise advice did Joseph give?

III. THE SUCCESSFUL LIFE (vs. 33-48).—Would Joseph's life have been a success if he had only gained character and experience, and had not been exalted to be ruler? What was Joseph's outward success? Why did Pharaoh choose him to be ruler? Why is one "in whom the spirit of God is" sure to be both wise and good? What four marks of high office were given to Joseph? Whom did he marry?

What was Joseph's great work to be? How did he accomplish it? Was this greater success than his honors and wealth?

Was Joseph right in marrying a heathen wife? Were his plans statesmanlike and wise? Why did he not let his father know that he was alive? What are the elements of true success? What is the way to success as taught by this lesson? Does true success include heaven? Will the same principles apply to that as to success in our earthly life?

##### LESSON III.—APRIL 17.

JOSEPH MAKES HIMSELF KNOWN.—GEN. 45: 1-15. COMMIT VERSES 13-15.

##### GOLDEN TEXT.

Overcome evil with good.—Rom. 12: 21.

##### CENTRAL TRUTH.

Our duty and privilege, to overcome evil with good.

##### DAILY READINGS.

M. Gen. 42: 1-17.  
T. Gen. 42: 18-38.  
W. Gen. 43: 1-17.  
Th. Gen. 43: 18-34.  
F. Gen. 44: 1-34.  
Sa. Gen. 45: 1-16.  
Su. Rom. 12: 9-21.

TIME.—B.C. 1707, two years after the famine began; nine years after the last lesson.

PLACE.—Heliopolis, the capital of Lower Egypt. About 250 miles from Hebron, Jacob's home.

RULERS.—Probably Aphophis, fifteenth dynasty, shepherd kings. Egypt flourishing as a kingdom.

JACOB.—About 130 years old, still living at Hebron with eleven sons.

JOSEPH.—Thirty-nine years old, of which he had lived 22 years in Egypt. He has a wife and two children. Benjamin, 24 or 25 years old.

HISTORICAL CONFIRMATIONS.—The pictured tombs and monuments of Egypt are each year throwing new light and confirmation upon the Bible history of these times.

INTRODUCTION.—The famine extended to other countries besides Egypt, and was felt severely in Canaan. Jacob and his sons endured it for two years, and then the sons, all but Benjamin, went to Egypt to buy grain. Joseph knew them, but they did not recognize him. He tested them in various ways to see whether they had become better, and loved their father and were worthy of his confidence. He found his brethren better. They who before had sold Joseph from envy, were willing to be slaves for the loved Benjamin. Read the history in chapters 42-44. When he had proved them sufficiently, he made himself known to them, and took the whole family under his care.

##### HELPS OVER HARD PLACES.

1. CAUSE EVERY MAN TO GO OUT—they must not witness this scene, and they must not know how these men once treated their brother. 2. HOUSE OF PHARAOH—household, the people in the palace. 5. GOD DID SEND ME—this was right for Joseph to say. It would have shown a wrong spirit for them to have said it, as if they were not to blame. 6. EARING—old English for ploughing. 8. A FATHER TO PHARAOH—one who has taken care of him and his kingdom. 10. LAND OF GOSIEN—extending along the eastern branch of the mouths of the Nile to the Mediterranean. 13. TELL OF ALL MY GLORY—not from pride, but to comfort his father, and to convince him that Joseph could do what he promised. It was safe to accept his invitation.

##### QUESTIONS.

THE STORY.—How long had Joseph been in Egypt? How old was he? Where were his father and brethren living? How far away was it? How wide did the famine extend? How long after the famine began was the first trip of the brothers into Egypt. Give an account of this expedition. Tell the story of the second expedition?

SUBJECT: OVERCOMING EVIL WITH GOOD.

I. BY GOD'S WORK OF DISCIPLINE IN THOSE WHO HAD DONE WRONG.—Name the various events in this story which would bring to the mind of the brothers their past evil deeds? How would this help them to grow better? How long was it since they had sold Joseph? Point out in the narrative the proofs that they remembered their crime. How would their father's sorrow lead them to repentance? What proofs do you find in the narrative that the brothers had grown better?

Why do the results of sin make the guilt more deeply felt? Why is it necessary to feel our sins before we will deeply repent? Is all God's discipline intended to make us better?

II. BY RETURNING GOOD FOR EVIL (vs. 1-4, 9-15).—How did Joseph treat his brothers at first? Why was he so harsh to them? How did he test them to see whether they had repented, and had become good enough for him to trust? Did they stand the test?

Describe how Joseph made himself known. How did he show that he had forgiven them? What good did he return for their evil? Did this overcome the evil in them? How does Jesus tell us to treat those who have injured us? (Matt. 5: 39-48.) What does Paul tell us to do? (Rom. 12: 14, 17, 19-21)

How was it that the brothers did not know Joseph while he knew them? Why does not returning evil for evil overcome evil? Is proper punishment a returning evil for evil? Does God conquer sinners by his love and goodness? If we do good to those who have wronged us, for the sake of "burning them up as with coals of fire," will it accomplish its purpose?

III. BY GOD'S OVERRULING PROVIDENCE (vs. 5-8).—By what assurance did Joseph comfort his brethren? How could God be said to have done it? Did this lessen their sin? How would it help them to forgive themselves? Does God overrule the sins of men? What comfort to us in this assurance? What promise do you find in Rom. 8: 28?

IV. GOSPEL APPLICATIONS.—In what respects have we treated Jesus, our Elder Brother, as Joseph's brethren treated him? What do you find in Joseph's treatment of his brothers that will illustrate Jesus' feelings and actions toward us? What should such treatment lead us to?