

## THE QUEEN OF DENMARK AND HER DAUGHTERS.

With the Queen of Denmark among her daughters,—beautiful daughters of a more beautiful mother,—says a recent writer, the humblest home-keeping woman in the land is in touch. In the royal family of Denmark as in no other royal family in Europe, the loveliest elements of domesticity have flourished and come to happy fruition.

The story of the three royal girls brought up on the wind-blown shores of the German ocean, and, though living in a palace, taught by a wise father and mother to practise frugality and learn the value of small economies, has brought them very near to all the other girls of Christendom.

That Princess Alexandra made her own bonnets, and Princess Dagmar and Princess Thyra darned their laces and did their own clear-starching, are stories more delightful to hear than any that may be now told of their regal authority and magnificence. That royal wooers should ride up to the palace gate and change the thimbles of the poor Danish princesses into wedding-rings is as happy and suitable rounding off of the story as that the prince carries away Cinderella in a coach made from a pumpkin by the wand of an old fairy. Thus should industry and virtue be always rewarded.

Worldlier mothers, burdened with the fates of marriageable daughters, will agree that the Queen of Denmark ought to wear the young and sunny face she bears. Few mothers have seen their daughters so early and advantageously settled in life. Her eldest and most gracious daughter, Alexandra, is Princess of Wales, the most beloved woman in all England, and yet to be Queen of the United Kingdom and Empress of India. Her second daughter, Dagmar, who leans caressingly on her mother's knee, is the wife of the autocrat of all the Russias. Her youngest daughter, the wilful, capricious, fitful Thyra, has missed a crown, but as Duchess of Cumberland is mistress of one of the finest fortunes in Europe. And in addition to this happy disposition of daughters, her eldest son is Crown-Prince, and her second son has set up a successful business on his own account as King of Greece.

For the rest of the world the most pleasing circumstance in this royal procession of marrying and giving in marriage is not in connection with thrones and trappings, principalities and powers, but that, brought down to our own standards of living, while the royal girls are not exempt from all the trials and pains of life, they are happy, prosperous, devoted wives and good mothers, and that the hearts of their husbands do safely trust in them.

Every summer it is the custom of all these royal and princely households to gather at the summer palace of the King and Queen of Denmark. Year by year the group has widened; babies have become girls and boys; these have merged into young men and women, who now return, bringing new members as husbands and wives. Every thanksgiving reunion, every gathering of married girls and boys with their broods about the Christmas log, is eloquent of the same sort of joy that attends the Danish princesses' home-gathering each year. The roof-tree is the roof-tree, whether of palace or farm-house; the haunts of childhood and its memories take no account of rank or power. It is not three princesses surrounding a queen that we see; it is three loving daughters clustering around their mother.

## THE STORY OF ISAI DAI.

Many years ago a missionary in India baptized a convert from idolatry, calling him Isai Dai, which means the servant of God. Isai Dai afterwards became an active preacher of the gospel, suffering many things because of his renunciation of his paternal religion.

One day when he was journeying on foot he was attacked in a forest by robbers.

"Who are you?" they asked him abruptly.

"I am a preacher," replied the man.

"And you, friends, who are you?"

"That's none of your business," was the rough reply. "And don't say 'friends' to us; we are all your enemies. Where is your money?"

"I have not much, only five annas."

He gave them what money he had, and a watch which a missionary had given him

a year before, adding, "You have not found my most precious treasure."

The robbers, surprised at this, commanded him to give it up at once.

"In one minute," was the reply, and then Isai Dai began to sing a Christian hymn.

The robbers listened in attentive silence. When the hymn was finished he began to tell them about Jesus Christ, the Son of God, saying that he was the greatest treasure in the world. When he ceased the head robber said,

"Friend, you have found the key to our hearts. You have conquered us; but you must come with us."

Then, giving back his coat and his watch and mounting the preacher upon a horse, they hastened away to their home, where the head robber was mayor.

Arrived there he said to the preacher, "You must stay here. My wife is sick, and if you are a man of God you must cure her."

"By the grace of God," replied Isai Dai; "I can do it no other way."

Having already had some experience in sickness, he made a medicine, and praying to God with all his heart, the woman in time recovered.

After twenty days the mayor said, "Now you are free to return to your own home. But you have benefited us much, therefore take these two liras (eight dollars and twenty-five cents) and go." And the preacher went in peace to his home.—*Stavaky Dimosthenou, in American Messenger.*

## MODERN METHODS OF BIBLE STUDY.

BY REV. J. B. KANAGA, A. M.

We may, and each day should, take up the Bible for the sole purpose of Christian edification. Christian life can not come to much which does not draw its inspiration from the highest source. We are to grow in the knowledge of our Lord Jesus Christ. "You shall know the truth and the truth shall make you free." In the high-priestly prayer of Jesus we have this petition: "Sanctify them through thy truth." Begotten by the Spirit of God, our spiritual life is to be developed, perpetuated and perfected in the truth. It is a general principle which the Apostle illustrates in the historic statement that "They of Berea were more noble than they of Thessalonica, because they searched the Scriptures daily" for personal profit. But this is not the fact to which we desire to call special attention, but rather to qualify and set in right relation what may follow.

My recollection of the method of Bible study in the Sunday-school of twenty years ago, in the old home church, is like this. The superintendent would himself read a chapter chosen at random. After singing and prayer the school, in the several classes, would take up a chapter—always a whole chapter—so much and no more. "What does this verse mean?" was the monotonous question. So the teacher went on, on—drearily on. Monotony, hop-skip-and-jump superficiality, and frequent diversions from the theme of the lesson—these are some prominent characteristics of the methods thus employed.

Then we arrived at the era of the international lesson series; of abundant well-prepared "lesson helps" issued under the various denominational auspices, and furnishing the teacher ample equipment. Thus, by the improved and multiplied facilities for systematic Bible study, correspondingly more satisfactory results are assured in popular biblical instruction. On this point it is unnecessary to dwell in argument or illustration. The fact will be universally conceded.

But at present it is not considered sufficient to have method in our study of the Scriptures. It is insisted that these methods should be modern in all that the method indicates of progressive thoroughness. Scientific methods are now employed in every legitimate sphere of inquiry. The results secured are amazingly magnificent. By the magic touch of prevailing scientific methods the boundary lines of ascertained truths are constantly extending. The Bible, as the embodiment of saving truth, has nothing to fear but much to hope for from the application of modern methods of study. The painful spectacle of the centuries has been a loose and incompetent

handling of the word of God. The inborn passion of cultivated intellect is to know the truth and to systematize that knowledge. At the impulse of this passion, in the use of approved scientific methods, the Sunday-school may yet, to a credible degree, become a sort of theological seminary instead of a mere weekly sitting down to a repast of pious, common-place comments. Our Bible study must not be less devout in spirit or purpose, but with better system and broader scope.—*Living Epistle.*

## OUR DAILY LIFE.

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or ennobled thereby.—*George Macdonald.*

## Best in the Lord, and wait patiently for Him.

PSA. 37: 7.

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XI.—MARCH 15, 1891.

GEHAZI PUNISHED.—2 Kings 5: 15-27.

COMMIT TO MEMORY VS. 15-17.

## GOLDEN TEXT.

"Be sure your sin will find you out."—Num. 32: 23.

## HOME READINGS.

M. 2 Kings 5: 15-27.—Gehazi Punished.  
T. Num. 12: 1-12.—Miriam's Leprosy.  
W. Num. 32: 1-33.—Your Sin will Find You Out.  
Th. Prov. 15: 20-33.—Greed of Gain.  
F. Josh. 7: 16-26.—Achan's Sin.  
S. Prov. 30: 1-10.—Neither Poverty nor Riches.  
S. 1 Tim. 6: 1-11.—The Love of Money.

## LESSON PLAN.

I. Naaman's Gratitude. vs. 15-19.  
II. Gehazi's Covetousness. vs. 20-24.  
III. Gehazi's Punishment. vs. 25-27.

TIME.—B.C. 891; Jeroboam, the son of Ahab, king of Israel; Benhadad II. king of Syria.  
PLACE.—Samaria, the capital of the kingdom of Israel.

## OPENING WORDS.

Naaman, grateful for his cure, returned to Elisha and pressed upon him a reward. But the prophet refused to take anything. Gehazi his servant determined to turn the opportunity to his own advantage. Of his sin and its punishment we have a record in to-day's lesson.

## HELP IN STUDYING THE LESSON.

V. 15. *He returned*—Naaman went away in a rage, he came back full of thankfulness. *Take a blessing*—receive the gifts I have brought. V. 16. *He refused*—so Christ's cleansing, saving work is without money and without price. V. 17. *Two mules' burden of earth*—Naaman still has no notion of Jehovah but as a God of one country. He thinks therefore that by carrying with him a quantity of the soil of Israel he may provide a place for acceptable sacrifice for him in his own country. V. 18. *The Lord pardon thy servant*—he will offer no more sacrifices to Rimmon. But the king his master worships in Rimmon's temple, and Naaman must be in attendance, and must bow when the king bows down, or he will give offence. *Rimmon*—a god of the Syrians, nowhere mentioned in the Bible but in this passage. V. 19. *Go in peace*—we are not to consider this answer as implying that the service of God and the service of Rimmon might be combined. But the prophet appears rather to be willing to leave the good seed already sown to bear fruit in due season. V. 21. *The tower*—Revised Version, "the hill"; either that on which Samaria was built or that on which Elisha's house stood. V. 26. *Is it a time*—Gehazi's conduct would tend to weaken or destroy the impression made upon Naaman. V. 27. *A leper as white as snow*—in punishment not only of his avarice and lying, but most of all for the scandal brought upon Elisha, who had solemnly refused to take any gift.

## QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Who was Naaman? How was he healed? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. NAAMAN'S GRATITUDE. vs. 15-19.—What did Naaman do after he was healed? What had his cure led him to think concerning the God of Israel? What did he ask the prophet to take? Why did Elisha refuse his presents? What did Naaman then request? What declaration did he make? What farther did he say? What was the prophet's reply?

II. GEHAZI'S COVETOUSNESS. 20-24.—What did Gehazi determine to do? What tempted him to this sin? What commandment did he break? What lie did he tell to Naaman? What present did he receive? What did he do with it? What did Elisha say to him? What led Gehazi to commit this sin? How had he dishonored the prophet?

III. GEHAZI'S PUNISHMENT. vs. 25-27.—How did the prophet know what Gehazi had done? How did Elisha reprove Gehazi? What sentence did he pronounce upon him? What followed this sentence? Why was he thus punished? How does this lesson illustrate the Golden Text?

## WHAT HAVE I LEARNED?

1. That undue love of gain leads to deception and falsehood.  
2. That lying is very foolish as well as wicked.

3. That fraud and deception are sooner or later detected.

4. That sin and folly often bring great and immediate suffering.

5. That persons possessed of the greatest religious opportunities may be rebels against God and fall under his wrath.

## QUESTIONS FOR REVIEW.

1. What did Naaman do after he was healed? Ans. He returned to the prophet and asked him to accept the presents he had brought.

2. What was the prophet's reply? Ans. As the Lord liveth, before whom I stand, I will receive none.

3. What great sin did Gehazi commit? Ans. He received a present from Naaman, by falsely telling him that Elisha had sent him to ask for it.

4. What sentence did Elisha pronounce upon him? Ans. The leprosy of Naaman shall cleave unto thee and unto thy seed for ever.

5. What followed this sentence? Ans. Gehazi became a leper as white as snow.

## LESSON XII.—MARCH 22, 1891.

ELISHA'S DEFENDERS.—2 Kings 6: 8-18.

COMMIT TO MEMORY VS. 15-17.

## GOLDEN TEXT.

"Fear not; for they that be with us are more than they that be with them."—2 Kings 6: 16.

## HOME READINGS.

M. 2 Kings 6: 1-7.—The Borrowed Axe.  
T. 2 Kings 6: 8-23.—Elisha's Defenders.  
W. Psalm 46: 1-11.—God our Refuge.  
Th. Psalm 68: 7-20.—Chariots of God.  
F. Psalm 76: 1-12.—The Stout-hearted Spoiled.  
S. Psalm 91: 1-16.—Angelic Guards.  
S. Heb. 1: 1-14.—Angelic Ministry.

## LESSON PLAN.

I. The Baffled King. vs. 8-12.  
II. The Alarmed Servant. vs. 13-15.  
III. The Angel-guarded Prophet. vs. 16-18.

TIME.—B.C. 893; Jehoram king of Israel; Benhadad II. king of Syria; Shalmaneser king of Assyria.

PLACES.—Samaria, the capital of Israel; Dothan, twelve miles north of Samaria.

## OPENING WORDS.

After the healing of Naaman, Elisha, in behalf of a poor member of one of the schools of the prophets, wrought the miracle of causing the iron axe-head to float on the waiver of the Jordan into which it had fallen, 2 Kings 6: 1-7. Then follows the lesson of to-day, probably in its true chronological place; but its exact date is not certainly known.

## HELP IN STUDYING THE LESSON.

V. 8. *Warred against Israel*—the inroads here described appear to have been made by bands of plunderers, of course with the knowledge and under the direction of the king. *Servants*—officers of his army. *In such and such a place*—to surprise and ensnare the Israelites. V. 9. *Are come down*—Revised Version, "Are coming down"; they were lying or intending to lie in ambush ready to capture any that came in their way. V. 11. *Sore troubled*—vexed to find that all his plans were made known and defeated. *Will ye not show me*—he suspected that there were traitors among his own people. V. 12. *In thy bedchamber*—in the greatest possible secrecy. V. 14. *By night*—so as to take the city by surprise, and Elisha in it. V. 15. *Servant*—minister; probably a young man from one of the schools of the prophets. V. 16. *They that be with us*—God's angels ever guard those who love him. Ps. 34: 7; 55: 18; 91: 11; Heb. 1: 14. V. 17. *Opened the eyes*—only spiritual sight can see the things of God. *Horses and chariots of fire*—symbols of the protecting powers of heaven. They were there before, only not seen. *Round about Elisha*—an inner circle of heavenly guards within the outer one of Syrian besiegers. V. 18. *Smote them with blindness*—perhaps not with a total blindness, but with such an illusion as prevented them from recognizing Elisha, or understanding where they were or what they were doing, thus putting them wholly in the prophet's power. This prayer was offered and answered to show the Syrians that it was useless to fight against the God of Israel.

## QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Of what sins was Gehazi guilty? How was he punished? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE BAFFLED KING. vs. 8-12.—Who made war against Israel? How were all his expeditions defeated? How did Elisha know of them? What did the king of Syria suspect? How did he find out the truth?

II. THE ALARMED SERVANT. vs. 13-15.—Where was Elisha? How did the king of Syria plan to take him? Who discovered that the Syrians had surrounded Dothan? What did Elisha's servant say to him?

III. THE ANGEL-GUARDED PROPHET. vs. 16-18.—What encouraging reply did Elisha give his servant? For what did Elisha pray? How was his prayer answered? How did this host protect the prophet from the Syrians? What did the Lord do to the Syrians in answer to the prophet's prayer? Whether did Elisha lead them? v. 19. How was their blindness removed? v. 20. What did they see when their eyes were opened?

## WHAT HAVE I LEARNED?

1. That God knows every secret plot against his people.  
2. That he guards and defends them by silent and unseen agencies.  
3. That his hosts are stronger than armies and horsemen.  
4. That all who trust in him are kept in perfect safety.  
5. That we need spiritual eyesight to see God's protecting care.

## QUESTIONS FOR REVIEW.

1. Who made war upon Israel? Ans. The king of Syria.  
2. How were his plans defeated? Ans. Elisha the prophet revealed them to the king of Israel.  
3. What did the king of Syria do? Ans. He sent an armed host to take the prophet prisoner.  
4. How was Elisha defended? Ans. A host of angels encamped about him.  
5. How were the Syrians brought into the power of Israel? Ans. The Lord smote them with blindness, and then Elisha led them to Samaria.