

The Womanhood of the Queen.

BY H. F. ADAMS.
No. 1.

Now that the glamour of the funeral pageant of our late beloved Queen has passed from our excited imaginations, and we have cooled down to our ordinary selves, let us take a calm view, and render a sober judgment of,

THE WOMANHOOD OF THE QUEEN.

The superstructure of Her late Majesty's character contained in its solidarity, model Wifehood, true Motherhood, and incomparable Queenhood. But at the base of this trio of qualities lay the bed-rock of strong, noble, great Womanhood. On this was builded in splendid proportions that great fabric of human conduct, we call character. And as character is the only thing we take with us into eternity, a careful study of that primal quality, on which this royal personality rested, as on a monolith of granite, will repay us with a rich return.

We have a proverb that "The girl is mother to the woman," and it is doubtless true. The careful and prayerful training which the Duchess of Kent bestowed upon her only child, bore fruit as years passed along. Heredity, environment, and mother-love all contributed elements to the culture of the mind and heart of the child, the girl, the youth of the princess. For the first twelve years of her life, her noble mother poured into her young nature the purest of thoughts, and the loftiest conceptions of conduct. And for power to transmute these into character, she unfailingly directed her to find in the Bible promises of help, and strength in secret prayer.

But if there was one accomplishment that this true Mother wrought, that never failed of expression, and which shone with increasing beauty through her daughter's sixty-three years of reign, it was a deeply fixed tender sympathy with suffering humanity in every sphere and form.

To succeed in transferring a child's interest from self to those in need of help, is at once to perpetuate the spirit of the Cross, and to make a human life a medium of divine blessing to others. And as we are naturally selfish, the Duchess of Kent was used of God when she planted in that young heart so Christlike a seed, as she found in the Apostolic admonition, viz: "Weep with those that weep and rejoice with them that do rejoice."

As an illustration of this Mother's method in teaching look at this incident. When the Duke of Kent was at Gibraltar, the regiment he commanded was inclined to mutiny, but a soldier named Hilman remained faithful. Upon his return to England the Duke provided a cottage for Hilman near his palace at Kensington.

The Duke died at the age of 53 when Victoria was only a year old. Just before his death, his royal highness begged his wife to look after the soldier and his family. This request the Duchess carried out faithfully, taking her daughter with her, on her visits.

Hilman at length died, leaving one son and a daughter. The boy became very ill, and the Princess Victoria visited him at frequent intervals until his death. The daughter also suffered from a complication of diseases. Two days after the princess became Queen, the girl's pastor made one of his regular visits, finding her unusually bright and cheerful. On being questioned as to the cause of this, she drew forth from under her pillow a book of the Psalms. "Look there," she said, "look what the new Queen has sent me to-day, by one of her ladies with the message that, though now Queen of England, and had to leave Kensington, she did not forget me."

The messenger from the Queen, told the sick girl that the lines and figures in the margin of the book, were the dates of the days on which the Queen herself used to read the Psalms, and that the mark, with the little peacock on it, was worked by the princess's own hand. "Was it not beautiful, sir?" added the girl, bursting into tears.

The crown and glory of woman is a great-souled sympathy, born of communion with the unselfish Christ, by which she becomes a ministering angel to others.

During the formative period of those habits that trained her hand to holy alms, prayer was probably the most potent of all the forces. This we see in the very first hour of her Queenship. Having been awakened by the midnight messengers and told of her Royal Uncle's death, she was informed of her accession to the throne. With quivering lips, her first words addressed to the Archbishop of Canterbury were: "I ask your prayers on my behalf," and they knelt down together.

When Victoria was formally proclaimed Queen from St. James's Palace, as she appeared at a window great was the demonstration of the people. A little incident attended the event which shows the true womanhood underneath the new Queen.

On retiring to her mother's apartment she said, "I can scarcely believe, mamma, that I am really Queen of England. Can it indeed be so?"

"You are really Queen, my child," replied her mother, "listen how your subjects still cheer your name in the streets, and cry to God to bless you."

"In time," said the Queen, "I shall, perhaps, become accustomed to this too great and splendid state.

But, since I am sovereign, let me, as your Queen, have to-day my first wish. Let me be quite alone, dear mother, for two hours." And those two first hours the Queen spent in prayer, for herself and her people. Who shall say how much of her royal power in the throne for sixty-three years, is traceable to those two first hours, this girl-queen of eighteen spent at the throne of the King Eternal, Immortal, Invisible, the only Wise God?

At the magnificent coronation in the great Abbey of Westminster two incidents occurred that were not on the programme, but which in a sweet way brought out the young Queen's superb womanhood. Each peer of the realm had touched the cross on her crown, then kissed her hand, saying, "I do become your liegeman of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die against all manner of folks. So help me God." Then came the royal Dukes, her blood relations. These kissed her on the cheek. Among them was her old uncle the Duke of Sussex. With feeble frame and faltering step he was with great difficulty ascending the steps of the throne, when the Queen yielded to the impulse of natural affection, flung her fair arms about his neck and tenderly embraced him. This breach of coronation etiquette rather added a simple charm to the service, than detracted from its dignity.

The other incident was the stumble of poor old Lord Rolles. He was about four score years old and nearly blind. "As he started up the five steps leading to the throne he tripped and stumbled up the stairs, falling on his face, over the Queen's gold-covered footstool, and almost buried his head and coronet in Her Majesty's lap."

"Right here the Queen gave an exhibition of that womanliness, which all her succeeding life marked her graciousness of character. With the kindest countenance she started forward to assist the fallen peer. The dignity of her own position, the exalted occasion, everything was forgotten, save that an old man was in distress and that she, a young woman, might aid him."

"She descended a little way toward him, but already the Earl Marshall's assistants were beside him to extricate him and give him help. Bending forward the Queen held out her hand so the aged lord could kiss it."

This touch of nature, this thoughtfulness for others, this opening of a true woman's heart, filled all the thousands in the Abbey with feelings of keenest admiration. And all through her life from 18 to 81 her true womanly heart has ever beat with intense sympathy with the weak, the suffering, and the aged. Without this noble womanhood she could not have become such a wife, mother, Queen.

"Queen, Empress, more than Empress or than Queen, The lady of the world on high enthroned, By right Divine, of duties well fulfilled, To be the pattern to all queens, all kings, All women, and the consciences of men Who look on duty as man's only right."

It was amusing to see her womanhood asserted in the choice of her husband. When Lord Melbourne, Prime Minister, was very cautiously feeling around to ascertain if Her Majesty had set her heart on a man, he asked, "Is there any individual of the other sex for whom you entertain a preference beyond all other men?" After while she told her premier that one person for whom she had a decided preference was the Duke of Wellington, a man 70 and she 20. There must have been a twinkle in her eye when she said this, but it baffled Lord Melbourne for the moment. However, not many months passed before she informed her government that she had selected Prince Albert as her consort.

Just before the wedding the Archbishop asked the Queen if she should omit the word "obey" from the marriage service, and she answered "No, I wish to be married as a woman, not as a Queen." Subsequently history proved that Prince Albert the Good was every inch a true man, as Victoria the Great was in all respects a true woman.

Sanctification in Christ.

BY CHARLES A. HATON.

Paul, in the sixth chapter of Romans, brings us to the side of the baptismal pool in order, by this beautiful symbol, to set forth a profound and mysterious truth. When a man goes down into the baptismal waters, what are the facts there symbolized? First of all we are taught that Jesus Christ lived and died in the world and for the world; that the whole motive and ideal of his life was in hopeless antagonism to every received opinion; that he was crucified by the hatred, and pharisaism, and cruelty and wickedness of his time. He was buried; but he did not remain in the tomb because it was not possible that he should be holden of death. He rose again. Then the risen Lord, set free from the narrow limits of his material body, by his baptism into death, began to make his way, as it were with wings, over the world. The light of his life has battled gloriously with all darknesses and deaths in all the ages and in spite of all difficulties. And today the gospel of Christ girdles the world and the time is within sight when all men shall have heard his precious name.

Now, a man meets this gospel somewhere; perhaps in church, perhaps at home, by the side of his dead child, perhaps in the ruin of his business; in some fragrant memory of sweet days long gone; somewhere or somehow he hears the voice of his Lord. What follows? He is convinced of his sin; he seeks Christ as a Saviour; he believes, he obeys; he follows his Lord into the baptismal waters. He is now dead to sin because Christ has died for sin. But for this the man himself must have died in sin. This dead man like the dead Christ must be buried. He is therefore buried by baptism. Like Christ also he must rise again to a new life, a spiritual life, so, as he rises from his watery grave, he fulfils this necessity

and like his Lord he can now enter closed doors; he becomes a universal man; his powers are made divine.

In this symbol of baptism Paul gathers up the argument of the first five chapters of the epistle as to justification and chapters six, seven and eight as to sanctification. Justification removes the guilt of sin; sanctification breaks its power. Both of these processes are symbolized in the rite of baptism. The part played by the two in the spiritual development of the believer may be best understood by a series of illustrations. Godelet in his excellent commentary on Romans uses this illustration: A man is sick unto death. At a certain point the remedies successfully neutralize the disease and he turns back to life. That moment is regeneration. His progress back to perfect health is sanctification. By his proclamation of emancipation Abraham Lincoln freed the American slaves; that was justification. The hard and slow development to citizenship and manhood which they have since passed through is sanctification. A convict is pardoned; that is justification. He is accounted righteous; the guilt of his crime is removed. He comes out into the world. The law declares him to be no longer a criminal but in his heart the same old feelings are at work. He begins to struggle for betterment against his downward tendencies. He plants his foot on the firm ground of honesty, sobriety and industry, and slowly and with the utmost pain and difficulty he battles his way back to manhood and honor. This is his sanctification. Justification removed the guilt; sanctification overcomes its power. In the former God proclaims the sinful man righteous because that sinful man has accepted through faith the righteousness wrought by the death of Jesus Christ—a righteousness which is of God himself and not of man. In the latter the Holy Spirit in heart and spirit gradually develops the God-life that is implanted in the human life by regeneration until the child grows to the full strength and stature of a man in Jesus Christ. Justification is a declaration of God. Sanctification is growth in grace, a process of life. Under law a man's life is made. It does not grow. Under grace it grows.

This growth is both negative and positive. One by one the tentacles of sin are broken from the soul and at the same time the character goes on enlarging and expanding. The Christian must grow if he is a Christian. It has been acutely said by Dr. Clarke, in his fascinating treatise on theology, that sinlessness is not necessarily perfection; that after a man becomes sinless the eternal capabilities that develop in his character may have only been awakened into their first thrill of life. In this positive sense sanctification is a process that may go on, that must go on through eternity.

The sanctified life is spiritual in essence and moral in expression. Paul founded, for the first time in the history of the world, morality upon life and love and not upon law as an external compulsion. He makes morality the fruit of the tree of life. He puts the spiritual first. Faith, in the Christian system, has a moral energy sufficient to save the world.

Sanctification, if it means anything, means a life of enlarged service, of deepening knowledge of experience growing rich with the tears and toil of life. The measure of Christian greatness is service, and unless a man is doing more to-day for his fellow men than he did when he became a Christian he is not growing. He is deceiving himself; the root of the matter is not in him. With the passing of the years the dross is burnt away from our being in the fires of affliction; we taste the heights and depths of sorrow and of joy and life becomes rich and beautiful and instinct with a purpose divine.

"The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality."

And with the passing years knowledge both of God and of man, of time and eternity, deepens and grows. The new life is a strenuous struggle of character towards Christ as the ideal; never a passive indifferent, passionless experience. We need an awakening on the subject of sanctification, not as an abstract doctrine; not as a shallow mumbling of fetch phrases, but as a rational and real necessity in the higher life. Sanctification is the only pledge of the reality of the new birth. If a child is born and never cries, or grows, we say the child is stillborn. It knows naught of life. A Christian who never struggles, who makes no contribution to the life of others, bears no cross, finds no burden, he is not living. He deceives himself. He is a branch to be cut off and cast over the wall. The church is too peaceful. "Woe unto them that are at peace in Zion." We are too satisfied—we are on too good terms with the world. Ruskin in his "Modern Painters" draws a sad picture of the atheism of the English-speaking people. When the Greeks lost faith in their gods they decked them with beautiful phrases and forms of art and laughed them off the stage cheerfully. When the French became atheists they cursed their gods and sternly dismissed them. But the English say: "We believe in God; we believe in religion; we believe in the church; we believe in the Bible; it is all right, but it won't work." This paralyzing infidelity is responsible for much of the failure of the English-speaking Christian church to do the work to which it is called. We can claim the infinite resources of God, but only on one condition. If we are in the field fighting for him we are entitled to the Christian armor and to claim the promise, "Lo, I am with you always." If we have faith to fight, to give, to sacrifice, to suffer, eternity is behind us for our support. The soldier has the whole resources of his country at his back. The citizen seeking his own profit is in a different case. So is the Christian; if he is following in the pathway of Christian progress, which we call in theological phrase sanctification; that is to say, if he is doing the work for which he was called when he believed in Christ, he will have back of him the authority and power and within him and about him the presence of God. He will go forth conquering and to conquer. Without this he is deceiving himself; he is yet in his sin.—The Standard, Toronto, Ont.