

grown very weary and delicate looking. "She usually sat" says an English paper, "quietly and unobtrusively, in the background; but no one who approached her went away without having received full and considerate attention, or the cheering, sympathetic word, which, coming from one so wise, so good as the head of Newnham College, was valued so much."

"The funeral of no master of a College," says the *Pull Mall Budget*, "has been more impressive than was that of the Principal of Newnham. It was well that the authorities of King's had generously placed their noble chapel at the disposal of the mourners, for no parish church could possibly have contained a congregation that numbered people from all parts of the kingdom, as well as every individual of any note in Cambridge itself. Most funerals are principally attended by men, but this was an assemblage of grief-stricken women. It was significant of the respect accorded to Miss Clough and to Newnham that nearly all the heads of houses attended. The Provost of King's was there; so was the Vice-Chancellor with Mrs. Peile; the Master of Trinity, looking still very weak after his severe attack of the influenza, must have made a great effort to be present, and Professor Seeley, scarcely recovered from another malady, came likewise with his wife. Members of the Clough family were, of course, the chief mourners—Mrs. Clough, the poet's widow, with her son Mr. Arthur Clough, Miss Thana Clough, Miss Florence Clough, and other relatives. Mrs. Sidgwick, Miss Gladstone, Miss Stephen, the Misses Kennedy, and all the women lecturers followed in the procession. The coffin was crowned with splendid wreaths. One of the finest was woven of daffodils (for these are the Newnham flowers) and were sent by thirty old students in Birmingham. A white garland of enormous dimensions was the gift of the little group who found shelter at Merton Hall in the early days before the women's college was thought of."

THE ENTRANCE OF THY WORD GIVETH LIGHT.

A missionary in Japan tells of a young man, living in Yokohama, who had heard of Christianity but had never given it any special attention. Learning that his father had been defeated in a lawsuit, and believing that injustice had been done, he became greatly enraged and determined to take revenge by assassinating the governor, whom he believed to be responsible for the result. While arranging to go home that he might carry out this evil intention he called to say good-bye to a Christian friend, who, not knowing the object of his journey, bade him God-speed and gave him a Bible. He started on the journey, reading the Bible on the way. He happened to turn to the first verse of the seventh chapter of Matthew, and when he read it his conscience was so touched that he gave up his purpose and returned to Yokohama. He continued to read and became a true convert, and then, not satisfied with a mere profession, he gave himself to the study of God's word and is now a faithful worker for the Master in the city of Tokio.—*Bible Society Record*.

A MISSIONARY'S BOYS.

Dr. J. K. Green, who has been laboring for thirty years in Turkey, under the American Board, told this touching incident about one home-coming of himself and wife: "We came to see our two oldest boys, whom we had not seen for eight years. One was fourteen, the other sixteen, when they came to America. They had grown from mere boys to the stature of men in that time. Before we sailed their mother sent them a piece of her travelling dress, and wrote 'We sail on such a steamer. When you board the steamer at New York and see a lady with a dress on like this sample, you may know it is your mother.' When the ship came to port the boys rushed on board. One of them clapped the patch upon his mother's shoulder and said, 'See! The patch is like the dress! The patch is like the dress! This must be our mother!' Yet I think the boys might have recognized their mother without the patch better than she could possibly have known them. We have five boys, and next spring when we sail for Constantinople we shall leave them all in this country."

WHEN WILL IT BE.

Of that day and hour knoweth no man! No, not the Angels of Heaven, but my Father only, Matt. 24: 36.

When will it be!

Just at the nightfall, when all work is done,
And rest comes, following the vanished sun,
Bringing its peace to those who weary grow,
With labor lasting all the long day through;
Will it be Then?

Or will it be at midnight's solemn hour,
When earth seems sleeping as a folded flower?
Then will there come a knocking at the door,
And the soul start at sounds unheard before,
And listen for a voice in terror dumb,
The dreaded voice of Death that says, "I come,
Art thou ready for the journey thou must take
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun
Rises on golden wings to tasks anew begun?
Will it be standing at the plough when he
Whose face we dread so much shall come to me
And say, "Give o'er thy labor; say good-bye
To these, thy comrades?" Will I shrink and cry,
"Oh, spare me yet a little while, I pray.
I am not ready. Wait till close of day?"
Ah, soul! not ready? Will the plea avail
Uttered by lips that terror has made pale?
No! He will say "Thou knowest soon or late,
My feet would tarry at thy soul's closed gate,
Wast thou not bidden to be ready? Lo!
I come and find thee unprepared to go.
Thou askest time. Was not time not given thee?
Too late regret, and all in vain thy plea!"

Rise, soul, and set thy house in order, lest
At any moment Death shall be thy guest.
Be ready for the journey thou must go.
At morn or midnight. If he finds thee so,
Brave with a faith in things thou canst not see,
What does it matter when he comes to thee?
—*Advance*.

THE SUNDAY-SCHOOL TEACHER'S PREPARATION.

An excellent paper on this subject appears on the local cover of the *Uddington Free Church Record* written by the Rev. W. M. Clow, B. D. Mr. Clow says:—

"Always begin early in the week. Anything cooked in a hurry is never well cooked, except perhaps pancakes—but there is not very much staying substance in a pancake. Let the lesson simmer in the mind, for the mind has a wondrous power of unconscious work. Sometimes we take up our lesson, look it over, and make almost nothing of it. Let us shut our book and go about our ordinary work. The lesson may not again recur to our mind; yet when we next tackle it, we see more in it—the mind has been working unconsciously. Besides, when we begin early, the whole week's incidents are still in the future, and they will often throw light upon it. I have sometimes been in despair for a text for the children's sermon: There did not seem to be a single word in the portion which fell to be read, suitable for them. But keeping the passage in my mind, I have again and again found some incident, some slight remark, lay hold of a clause and make it live. Look at next Sabbath's lesson before you go to rest on Sabbath evening. Read it over once or twice during the early days of the week. Give it half-an-hour on Wednesday. Question it resolutely on Friday. Give it your spare time on Saturday. By Sabbath, you will find it to be as kindly, as full of meaning, as eloquent of truth as the face of an old friend.

"Let me say one word about the technical fashion of preparing. There is one thing which all who have tried have found beneficial, i. e., writing. This may seem pedantic. But if you ask any successful teacher, whether of men or of children (unless an exceptional genius here and there), you will find that they all write, and that not with pencil but with ink. The writing with ink seems to have the same effect upon the memory as upon the paper, and, besides, one is chary of putting down trivialities in ink. Do not write essays, or, worse still, sermons on the lesson, but put down key-words, and write the truth to be taught in full, and add to it a few words to lead you to its illustration and enforcement. You would be surprised how much you would be helped by sitting down and writing out notes on the lesson. You would be humbled at your own want of knowledge—you might be strongly tempted to resign. But you attack your work with new energy, and if you had grace to persevere, you would find

your hour of teaching the most delightful of the whole week. By-and-by it would become easy, for you would learn how to write. Compression would become a method, and teaching so fascinating to yourself that the secretary's bell would be as the awakening from a pleasant dream. You would not need to hunt for stories, although you would not despise one if it came in your way. You will find your children fully as much interested in the lesson as in a story. Children soon see through a mere story-teller. They can discern the honest teacher when they get a chance, and hold him in high respect. But, remember, never take the notes to the class. You may have some mortifying failures at first. Splendid notes at home, worth engrossing in vellum, and garbled, bungling stupidities at school. But go on. Those who succeed best in the end are those who fail at first, but who still go on."
—*Presbyterian Messenger*.

THAT'S ONE IMPROVEMENT.

"I've noticed one thing," confessed a maiden aunt, who had been cool to the plan of forming a Christian Endeavor Society in her church; "and I'm willing to speak it out; you young folks" (looking around the Sunday noon dinner-table) "don't come home carping and picking at Mr. Bassett's sermons as you used to before you started your Endeavor Society. You seem to think you've got something to do yourselves, and that's one improvement."—*Golden Rule*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VIII.—MAY 22, 1892.

DANIEL AND HIS COMPANIONS.

Daniel 1: 8-21.

(Quarterly Temperance Lesson.)

COMMIT TO MEMORY vs. 17-19.

GOLDEN TEXT.

"Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."—Dan. 1: 8.

HOME READINGS.

M. Dan. 1: 1-21.—Daniel and His Companions.
T. 1 Cor. 8: 1-13.—Meat Offered to Idols.
W. 1 Cor. 10: 16-33.—"Do all to the Glory of God."
Th. Rom. 14: 7-23.—"None of us liveth to himself."
F. James 1: 1-17.—Wisdom Asked.
S. 1 Kings 3: 5-15.—Wisdom Given.
S. Gen. 39: 1-6.—Favor from the Lord.

LESSON PLAN.

I. A Pledge of Temperance, vs. 8-10.
II. A Test of Temperance, vs. 11-16.
III. A Blessing in Temperance, vs. 17-21.

TIME.—B.C. 606-603. Daniel's life extended from about B.C. 620 till after B.C. 536.

PLACE.—Babylon, whither Daniel was carried captive in the fourth year of Jehoiakim, B.C. 606.

OPENING WORDS.

Daniel was carried captive to Babylon in the fourth year of Jehoiakim, B.C. 606, or about eighteen years before the fall of Judah and the captivity of Zedekiah. He was chosen with other youths to be trained for special service, and received the name Belteshazzar.

HELPS IN STUDYING THE LESSON.

8. *Defile himself*—portions of the king's food and wine were at each meal offered to idols. This rendered the rest an abomination to the Jews. Acts 15: 20, 29; 21: 25; 1 Cor. 10: 18-21.
10. *Worse liking*—less healthy. *Endanger my head*—risk my life. 11. *Melzar*—Revised Version, "the steward." 12. *Prove*—test. *Pulse*—vegetables. This kind of food was not offered to idols. 16. *Took away the portion*—doubtless the steward understood that this would be approved by the king. 17. *Children*—youths from fifteen to twenty. *Gave them knowledge*—helped them to acquire knowledge. Their strict temperance tended to health of body and vigor of mind, and enabled them with God's blessing to make more successful advance than their self-indulgent competitors. 18. *At the end of the days*—the three years of preparation (v. 6). 19. *Communed with them*—examined them. *Stood before the king*—were assigned places in the king's service. They received honorable admission into the ranks of the Magi, or wise men of Babylon. 21. *The first year of king Cyrus*—B.C. 536.

QUESTIONS.

INTRODUCTORY.—When was Daniel taken to Babylon? For what service were he and his companions chosen? What provision was made for their support? How long were they in training? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A PLEDGE OF TEMPERANCE, vs. 8-10.—What purpose did Daniel form? What made the king's meat and drink a defilement? What request did Daniel make? In what esteem was Daniel held? Why did the prince deny his request?

II. A TEST OF TEMPERANCE, vs. 11-16.—What test did Daniel propose to the steward? How did the steward treat the proposal? What was the result? What did the steward then do?

III. A BLESSING IN TEMPERANCE, vs. 17-21.—What did God give these four youths? What special gift to Daniel? What was done at the end of three years? What did their examination show? What honors did they gain? How long did Daniel continue in honor? What effect has temperance on bodily strength? On mental

vigor? Why should we make an open pledge of temperance?

PRACTICAL LESSONS LEARNED.

1. We should not defile ourselves by any kind of intemperance.
2. A pledge of temperance may be a great help to us.
3. The advantage of temperance has been fully tested.
4. Temperance promotes health of body and vigor of mind.
5. In the performance of duty we may expect God's favor.

REVIEW QUESTIONS.

1. What purpose did Daniel form? Ans. Not to defile himself with the king's meat and wine.
2. What did he propose to the steward? Ans. To supply him and his three friends with pulse and water for ten days.
3. What was their appearance at the end of that time? Ans. They were fairer and in better condition than those who had eaten the king's meat.
4. What did the steward then do? Ans. He took away the king's meat and wine, and gave them pulse.
5. What did God give them? Ans. Knowledge and skill in all learning.

LESSON IX.—May 29, 1892.

NEBUCHADNEZZAR'S DREAM.
Daniel 2: 36-49.

COMMIT TO MEMORY v. 44.

GOLDEN TEXT.

"All things are naked and opened unto the eyes of him with whom we have to do."—Heb. 4: 13.

HOME READINGS.

M. Daniel 2: 1-12.—The Dream Unknown.
T. Daniel 2: 13-23.—The Dream Revealed.
W. Daniel 2: 24-35.—The Dream Declared.
Th. Daniel 2: 36-49.—The Dream Interpreted.
F. Isaiah 35: 1-10.—The Joyful Kingdom.
S. Isaiah 65: 17-25.—New Heaven and a new Earth.
S. Matt. 13: 31-50.—The Kingdom of Heaven.

LESSON PLAN.

- I. The Kingdoms of Earth, vs. 36-43.
- II. The Kingdom of Heaven, vs. 44, 45.
- III. The Lord of Kings, vs. 46-49.

TIME.—B.C. 603; Nebuchadnezzar king of Babylon; Jehoiakim king of Judah. Prophets; Daniel, Jeremiah, Ezekiel.

PLACE.—Babylon.

OPENING WORDS.

Nebuchadnezzar had a dream which made a deep impression on his mind, though he had forgotten its details. When his wise men could not tell him the dream and its interpretation, he condemned them to death. The Lord revealed the secret to Daniel, and he gave the dream and its interpretation to the king.

HELPS IN STUDYING.

37. *King of kings*—a great monarch, with other kings as subjects. 38. *Thou art this head of gold*—as the king of Babylon. Compare Isa. 14: 4. This kingdom was overthrown when Cyrus took Babylon, B.C. 539. 39. *Another kingdom*—the Medo-Persian, which lasted from B.C. 538 until its overthrow by Alexander the Great, B.C. 333. *Third kingdom of brass*—the Macedonian or Grecian, under Alexander and his generals, which reached from B.C. 333 to B.C. 66. 40. *The fourth kingdom*—the Roman empire, according to some interpreters; the kingdom of Alexander's successors, according to others. 41-43. *Clay... iron*—these were intermingled; elements that could never blend. This denoted the different races of people whose various laws and customs weakened, rather than strengthened, the government. 44. *In the days of these kings*—some time before the end of these kingdoms. *Set up a kingdom*—the kingdom of Christ. Psalm 2: 9; Isa. 60: 12. 1 Cor. 15: 24, 25. *Shall not be left to other people*—shall never change hands. 45. *Thou sawest that the stone, etc.*—from small beginnings Christ's kingdom shall fill the whole earth.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Give an account of Nebuchadnezzar's dream? Who made it known and interpreted it? What did Nebuchadnezzar see in his dream? Of what was the image composed? What became of it?

I. THE KINGDOMS OF EARTH, vs. 36-43.—What did Daniel call Nebuchadnezzar? What did he say the God of heaven had given the king? What part of the great image did he represent? Of what empire was Nebuchadnezzar ruler? What were destined to follow his kingdom? v. 30. What nations were here represented? What was the character of the fourth kingdom? To what nation does this refer?

II. THE KINGDOM OF HEAVEN, vs. 44, 45.—By whom did Daniel say a fifth kingdom should be set up? How would this kingdom be different from the others? How was it represented in Nebuchadnezzar's dream? To what kingdom does this refer? How doth Christ execute the office of a king?

III. THE LORD OF KINGS, vs. 46-49.—What did Nebuchadnezzar do when Daniel had interpreted his dream? What confession did he make? How did he honor Daniel? Who were promoted in office at Daniel's request?

PRACTICAL LESSONS LEARNED.

1. The kingdoms of earth shall pass away.
2. The kingdom of heaven shall endure forever.
3. It shall overcome all opposition, and rule over all.
4. For its progress and triumph we are to labor and give and pray.

REVIEW QUESTIONS.

1. What gave Nebuchadnezzar great trouble? Ans. A dream, the particulars of which he could not remember.
2. Who told and interpreted the dream of Nebuchadnezzar? Ans. Daniel.
3. What was Daniel's interpretation? Ans. The dream foretold five great kingdoms which would rule the world.
4. What further was foretold? Ans. Four kingdoms of earth would, one after the other, rise to great power, and then be overthrown.
5. What was predicted about the fifth kingdom? Ans. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.