

## PRINCE GEORGE OF WALES.

Since the death of the Duke of Clarence, public attention is, as a matter of course, directed to Prince George of Wales, his only surviving brother. A greater contrast than these two brothers can hardly be imagined. The Duke of Clarence had all the physical characteristics of the Royal family of Denmark, was slender and elegant in build, and grave and dignified in manner, while Prince George is short and stocky in figure, genial in manner, fond of practical jokes, and regarded generally as the "enfant terrible" of the whole Royal family.

Should he live to ascend the throne he will be the first sovereign of Great Britain who has visited every part of the empire. He was educated along with his elder brother under the charge of the Rev. Mr. Dalton. Later on, the two boys spent two years on board the training ship "Britannia," and were afterwards appointed midshipmen on board the corvette "Bacchante" on which they took their trip around the world.

Prince George is quite devoid of affectation and is decidedly democratic in his ways. He abhors pretence and all hollow forms and conventionalities and with even the mildest type of snobbery has no patience whatever. He is very merry-hearted, and so prone is he sometimes to laugh when etiquette says be solemn, that he is rather the terror of the old court officials, with whom court etiquette is part and parcel of their creed.

That he is a good public speaker was shown in his neat, pithy speech, a couple of years ago, when he was presented at the Guildhall with the freedom of the city of London. The casket containing the document was made from the oak of Nelson's flagship, "Victory." On four generations of the Royal family of England has this honor been conferred, Prince George's great grandfather, the Duke of Kent, his grandfather the Prince Consort, the Prince of Wales and himself. Such a succession of freemen of London has never before been known in England.

## KEPT HER BOY.

"Mamma, may I make some candy?" said Willie Jones to his mother.

"Yes, my son, if you'll clean everything up nicely afterwards, and not make a mess."

So Mrs. Jones measured out a cupful of sugar and a cupful of molasses in the pan in which candy was usually made. Willie had helped her make it a great many times until he knew how it should be done.

"If he spoils it," she said to herself, "a few cents will cover the loss; he'll enjoy his fun."

So Willie washed his hands, put on an apron, and was merry as could be over his frolic. Later he was permitted to make cake in the same way and on the same conditions. Sometimes he made failures, but they are steps in the upward progress of the soul from ignorance to knowledge.

"You must love noise and boys," said Mr. Jones to his wife one evening when he came in and found three or four boys with Willie around the dining table, and having rather uproarious fun with the game they were playing.

"I love Willie," replied Mrs. Jones. "He must have playmates, and if his friends come here and play with him in my presence, I know just what company he is in; and I don't know when he goes off somewhere else."

"Mamma," said Mary, Willie's sister, "do make Willie sit in a chair and read. He's always lying down on the floor and supporting himself on his elbows while he reads."

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"Oh, yes, indeed; it's 'The Boy Travellers in Japan,'" replied Mary.

"Well, don't disturb him; he's happy and well employed. Let him alone."

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been somebody's else son instead of her own only boy. She always said, "please, Willie," do so and so, when she wanted anything done; and she thanked him for his attentions to her, and made him feel that his obedience and good will were appreciated, that she loved him and con-

fided in him and trusted him, and was never so happy as when he was with her.

So Willie adored his mother, and confided in her, and kept close to her. He grew up pure and sweet and happy and polite and intelligent and manly.

We cannot keep our children too near our hearts, if our hearts are as they should be, for their welfare and for our happiness. —*The Christian Advocate.*

## ONE EFFORT MORE TO REACH HIM.

It was a wild, stormy Sunday. Charlie Ashcroft lingered in the church porch as if hesitating to venture out into the brawling, confusing tempest. His teacher, Alice Farnham, came from the Sunday school and noticed her scholar in the porch.

It had been a very small attendance that day, but somehow there had been a quickening interest in the lesson, emphasizing repentance and forgiveness through the Saviour. The very thought of the divine mercy beckoned like a light in the window shining out on a storm beset traveller in the night. Then all the exercises of that brief hour in the Sunday school, like a sheltering spot within, while a vexing tempest was without, carried the subject still deeper into the heart.

To her three scholars present, Alice briefly had said, and in general, that she wished all her class personally might know about the depths of comfort to be found in the subject of the lesson. "I have done my duty," she complacently thought, and at the hour of dismissal wrapped herself in her long, thick cloak with the air of a very profitable servant of the Lord.

Out in the entry though she changed her mind when she saw Charlie. He was a careless, impulsive fellow of fifteen, and Alice asked herself whether he had not probably shed the special influences of the hour as easily as a slated roof does the rain.

"I advised them all to make Christ a refuge," she reflected. "I said nothing to them separately, but Charlie is not easy."

She stayed that thought and looked at him.

"They say he hasn't a very pleasant home," reflected the teacher. "I pity him! I have a great mind to—"

She hesitated again.

There are moments when heaven seems to descend upon our human hearts, and it presses them to action. We should be like iron on the earth side, when it is the tempted side, but toward heaven let there be a door ever ajar, swingingly readily on its hinges.

Alice yielded. She stepped up to Charlie, laid her hand upon him, said gently, sympathetically, "Charlie, don't forget the lesson! Do—do—"

Suddenly, she was embarrassed. Why, she expected to find it very easy to make an appeal to Charlie. It had been easy in the class. Then, she talked officially. Now, urged by a profound personal interest in this boy's soul, she was trying to influence him. She continued to stammer, "Do—do—do—"

The next word would not come. Almost saucily, grinning as he spoke, he replied, "Do what?"

His rudeness hurt her feelings. She was in no mood for banter. She was very seriously in earnest. The tears came into her eyes, and with them words came also.

"Charlie—I wanted—to tell you—I wished—you would make—Christ your refuge."

"Did try once," he sulkily replied. "Do it—again—"

She was crying now so that she could only sob. "Only—trust—him."

She could say no more, but hurried out into the storm that seemed to rage harder than ever. She was overwhelmed with too violent emotions to notice any details of the storm, or she would have seen that the river was swollen angrily by a freshet. She would have noticed, too, that Charlie had taken the street leading to the bridge crossing the river.

That very afternoon all the town was violently disturbed by the tidings that the bridge had been swept away. Something else was reported. An older brother of Alice brought the sad news.

"Alice," he said, looking up eagerly as he entered the house, his cheeks flushed, his eyes flashing, "Alice, bad—news!

They say Charlie—Ashcroft was—going—across the bridge when it—was carried—away!"

"And he wasn't drowned?"

"They say he—was—rescued—but jammed—between the timbers."

"Oh, my poor Charlie! I must go to him now."

Yes, rescued after the fashion of a ship that has reached the shore, but lies not in a harbor, only on the beach, bruised, battered, hopelessly torn by the mangling breakers. Alice could not see her scholar. "She must wait," said the doctor.

When he had his moments of consciousness, Charlie fastened his eyes on his mother and said: "Teacher—told—me to trust—him."

"Would you like to see her, Charlie?" asked his mother.

He nodded his head. When Alice came at his bidding she was shocked to see the shadow of the end that was darkening his face.

But there came a light into it. "Teacher—you—told—me," he spoke slowly, wearily, gasping for breath—"to trust him—only—trust him—and I am trying—I hope—I—do—trust him."

As he spoke he looked up, reached up his hands, smiled, and was gone! He had taken hold of the tender hands wounded for our salvation, and let down alone for our grasping. He had died, clinging.

What was the feeling in Alice Farnham's heart as she recalled the experience of her after-school talk with Charlie?

In that moment when all things human were swept away as a refuge, when the things sure and divine were grasped, did that Sunday school teacher regret those words of faithful, affectionate pleading? —*Rev. E. A. Rand, in Pilgrim Teacher.*

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VI.—MAY 8, 1892.

DELIGHT IN GOD'S HOUSE.—Psalm 84:1-12.

COMMIT TO MEMORY vs. 9-12.

GOLDEN TEXT.

"Blessed are they that dwell in thy house."—Psalm 84:4.

HOME READINGS.

M. Psalm 84:1-12.—Delight in God's House.  
T. Psalm 20:1-9.—Help from the Sanctuary.  
W. Psalm 27:1-14.—One Thing Desired.  
Th. Psalm 42:1-11.—Longing for Zion.  
F. Psalm 63:1-11.—Thirsting for God.  
S. Psalm 87:1-7.—The Gates of Zion.  
S. Psalm 122:1-9.—The House of the Lord.

LESSON PLAN.

I. Longing for God's House. vs. 1-4.  
II. Strength in God's House. vs. 5-8.  
III. Happiness in God's House. vs. 9-12.  
TIME.—Probably B.C. 1023; during Absalom's rebellion.

PLACE.—Probably written by David during his exile from Jerusalem, perhaps at Mahanaim.

OPENING WORDS.

It is uncertain who was the author of this Psalm. According to some it was written by David, and dedicated to the sons of Korah as musical performers in the public service. Others suppose that it was written by one of the sons of Korah to express the feelings of David in a particular juncture in his history.

HELPS IN STUDYING.

1. *Amiable*—beloved, dear to my heart. *Tabernacles*—dwelling. Compare Psalm 27:1-6.  
2. *Soul*....*heart*....*flesh*—mark the whole man, with every faculty and affection. *Longest*....*faintest*....*crieth out*—express the greatest intensity of desire. 3. *The sparrow*—the meaning is, "as the birds fail not to find resting-places for themselves, so I would make my dwelling and resting-place in the house of the Lord." 5. *Are the ways of them*—Revised Version, "are the highways to Zion?" the highways to the house of God are his delight. 6. *The valley of Baca*—Revised Version, "the valley of weeping." *Make it a well*—"a place of springs." In lands where water is scarce throughout the summer, as in Palestine, a spring is welcomed by the traveller as the source of refreshment and delight; so the grace of God, by the exercise of worship, revives and refreshes the hearts of his people, so that for sorrow they have "rivers of delight." Psalm 36:8; 46:4. 9. *Thine anointed*—David. 10. *I had rather be a doorkeeper*—occupy the lowest place. 11. *A sun*—to enlighten. *A shield*—to protect. *Grace*—all spiritual good. *Glory*—all eternal good. Grace here; glory hereafter.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. LONGING FOR GOD'S HOUSE. vs. 1-4.—Repeat the first verse. What strong declaration is made? What striking comparison is used? Who is declared blessed? Why should we love the sanctuary?

II. STRENGTH IN GOD'S HOUSE. vs. 5-8.—What declaration is made in the fifth verse? What figure is next used? vs. 6, 7. What prayer does the Psalmist offer? How may we find strength in God's house?

III. HAPPINESS IN GOD'S HOUSE. vs. 9-12.—

What prayer does the Psalmist next offer? Who is here meant by *thine anointed*? What was the Psalmist's choice? How may we find happiness in God's house? What may we expect if we serve him faithfully? What is the closing declaration of this Psalm?

PRACTICAL LESSONS LEARNED.

1. We should love the house of God and prize its sacred privileges.
2. Those who have the strongest desires for God and his house receive the greatest blessings there.
3. True Christians grow in grace—they go from strength to strength.
4. God will withhold no really good thing from those that walk uprightly.

REVIEW QUESTIONS.

1. How does the Psalmist express his longing for God's house? Ans. My soul longeth, yea, even fainteth for the courts of the Lord.
2. Whom does he pronounce blessed? Ans. Blessed are they that dwell in thy house.
3. What further does he say of them? Ans. They go from strength to strength, every one of them in Zion appeareth before God.
4. How does the Psalmist express his happiness in God's house? Ans. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
5. What will be the portion of those that walk uprightly? Ans. The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

LESSON VII.—MAY 15, 1892.

A SONG OF PRAISE.—Psalm 103:1-22.

COMMIT TO MEMORY vs. 1-5.

GOLDEN TEXT.

"Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:2.

HOME READINGS.

M. Psalm 103:1-22.—A Song of Praise.  
T. Exod. 15:1-19.—The Song of Moses.  
W. Exod. 37:1-9.—The Lord's Name Proclaimed.  
Th. Psalm 101:1-23.—A Song of God's Power.  
F. Psalm 145:1-21.—A Song of God's Goodness.  
S. Luke 1:46-55.—Mary's Song.  
S. Luke 1:67-79.—The Song of Zacharias.

LESSON PLAN.

I. Remembering God's Benefits. vs. 1-7.  
II. Recounting God's Goodness. vs. 8-18.  
III. Calling to Praise. vs. 19-22.

TIME.—Uncertain, probably about 1020.  
PLACE.—Written by David, at Jerusalem.

OPENING WORDS.

This Psalm was probably written by David late in his life, after his experience of sin and its chastisement, and of God's infinite loving-kindness. While we study it let us call to mind all God's benefits to us, and then we will be ready to make the words of the Psalmist our own: Bless the Lord, O my soul!

HELPS IN STUDYING.

1. *All that is within me*—all my powers and affections. 4. *Redeemeth*—saveth at cost to himself. *Life from destruction*—our temporal life in this world and our eternal life. 5. *Renewed like the eagle's*—referring to the new feathers which come to the eagle every year, making it seem young. 8. *Slow to anger*—bears long with his children. 9. *Will not always chide*—will pardon as soon as the sinner repents. 13. *As a father*—always ready to receive an erring son. Luke 15:11-24. 15. *Grass*....*flower*—short-lived, easily destroyed. 17. *From everlasting to everlasting*—in strong contrast with man's frailty is God's everlasting mercy. Psalm 90:6; 102:27, 28. 18. *Keep his covenant*—keep the promises made to obey his laws. 19. *Prepared*—Revised Version, "established." *Over all*—Psalm 47:2. 21. *Ministers*—Heb. 1:14. The Psalmist now returns to himself, and ends as he began: Bless the Lord, O my soul!

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. REMEMBERING GOD'S BENEFITS. vs. 1-7.—With what call does the Psalm begin? For what personal benefits does the Psalmist bless the Lord? What besides God's benefits to himself does the Psalmist remember? How did God make his ways known to Moses?

II. RECOUNTING GOD'S GOODNESS. vs. 8-18.—How does the Psalmist recount God's goodness? What is said of God's anger? Of his forgiveness of our sins? How is his mercy described? How his fatherly pity? How is our frailty described? What is contrasted with man's frailty? To whom does God show his mercy?

III. CALLING TO PRAISE. vs. 19-22.—What is the extent of God's kingdom? Whom does the Psalmist call to praise? How are angels his ministers? What is said of them in Heb. 1:14? How do God's works praise him?

PRACTICAL LESSONS LEARNED.

1. God has crowned me with loving-kindness and tender mercies.
2. All his benefits call me to praise.
3. His love for his children is greater than that of the most tender and loving father.
4. He will give everlasting glory to all who fear him and keep his commandments.

REVIEW QUESTIONS.

1. What does the Psalmist call upon himself to do? Ans. Bless the Lord, O my soul; and all that is within me, bless his holy name.
2. What benefits does the Lord bestow upon us? Ans. The pardon of our sins and all the blessings of life.
3. How has he made himself known to us? Ans. As the Lord, merciful and gracious, slow to anger and plenteous in mercy.
4. How does he show his love for his children? Ans. Like as a father pitieth his children, so the Lord pitieth them that fear him.
5. How does this song of praise end? Ans. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.