

think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers.

The Queen kept the religious instruction of her children largely in her own hands. A story is told that when the Archdeacon of London was catechising the young Princes, he said, 'Your governess deserves great credit for instructing you so thoroughly.' At which the boys said, 'Oh, but it is mamma who teaches us the catechism.' It is not generally known that the Queen occasionally taught a Bible class for the children of those in attendance at Buckingham Palace, and that, it having come to her knowledge that the children of the servants and attendants at the Palace were without the means for ordinary instruction, she commanded that a school should be started for them at Pimlico, and herself showed the greatest interest in its management.

When the children were young, all goods purchased for their wear were submitted to the Queen, and it was at her command that only the plainest fare was sent to the nursery; 'quite poor living—only a bit of roast meat, and perhaps a plain pudding,' one of the servants told Baron Bunsen, adding that the Queen would have made 'an admirable poor man's wife.' As the Princesses grew older they were taught to take care of their clothes. One of the Queen's chief anxieties was that they should be kept free from the enervating influences of rank and power, self-indulgence and flattery. They were taught consideration for the feelings of others, and to be universally polite.

In the beautiful glimpses which the Queen, in her writings and letters to relatives, has given of the home life of herself and children, no one can fail to see how thoroughly healthy has been their mental and moral training. In the earlier years of the Princess Beatrice the world heard more of the elder members of the Royal Family than of herself. She was but a baby when her eldest sister became the wife of the late Prince Frederick William, father of the present German Emperor, and but a child six years of age when her brother, the Prince of Wales, was married to the Princess Alexandra of Denmark.

As the youngest, it is only natural to suppose the Princess has received that special love which a mother is believed to cherish for her latest-born without in the least robbing her other children of that affection to which they may fairly lay claim. She is highly gifted intellectually, and the graces of face and figure are but the faint reflex of a mind more than ordinarily well cultivated. The Princess is said to excel not only in the usual feminine accomplishments, but in some of them to have marked out a path for herself, of which, perhaps, the world would have heard more had she filled a less exalted position. This is believed to apply especially to music and painting, the Princess not only being an accomplished musician, but also a good composer. Her lamented father's gift in this direction will not be forgotten by any who have heard some of the tunes composed by him, two or three of them being special favorites in many places of worship.

In the heavy sorrow which fell upon the Queen in the year 1878, by the death of her beloved daughter, Princess Alice, while comforted and sustained by the love of all her children, it will not be forgotten that it was the Princess Beatrice who was constantly with the Queen, doing her utmost to sustain her under so severe a trial to all the members of the Royal house, but especially to the mourning monarch. When, during the same year, it was deemed advisable for Her Majesty to seek a temporary change of scene and to travel abroad, the nation at large heard with satisfaction that the Queen would be accompanied by the Princess Beatrice. During this trip the newspapers from time to time described, with interesting particularity, the pleasant walks and drives, the shoppings at Bayona, and the visits to the lovely islands

that dot the surface of the lake, suggesting the picture of calm enjoyment.

Since their marriage Princess Beatrice and her late husband have been the devoted companions of the Queen. They might have taken the words of Ruth to Naomi and applied them to themselves: 'Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: the Lord do so to me, and more also, if aught but death part me and thee.' Death has now parted them, and the mother and daughter are left to mourn over the son-in-law and husband. The spirit of tender compassion for the sufferings and sorrows of others which has characterized both these ladies is now being bestowed on them by a nation; but human sympathy can do but little to assuage the grief of the broken-hearted. This is the office of One who, as the Man of Sorrows, was tempted like as we are, but is now exalted to be a Prince and a Saviour, to bind up the broken-hearted; and this One it is their blessed privilege to know.

Messages of condolence to the Queen and Princess Beatrice have poured in from all parts, and in such numbers that Sir Arthur Bigge remarked on Friday, Jan. 24, that they were coming in in shoals, and that it was taking all their time to answer them.

The remains of the Prince were brought to England by the first-class cruiser 'Blenheim,' Captain Poe, which left Portland at nine on Saturday night, Jan. 25, for Madeira, under an order from the Admiralty. Upon its arrival at Portsmouth harbor the body was transferred to the Royal yacht 'Alberta,' and thus brought over to Cowes.

The funeral, in accordance with a testamentary wish on the part of the Prince, was in Whippingham Church, and was a military one, conducted under the direction of the Commander of the Southern District, Gen. Davis. The Isle of Wight Volunteers—of which the late Prince was honorary colonel—troops from Portsmouth, and the Cameronian Rifles took part in the procession. The Princess Beatrice herself drew up the programme of the funeral music. Arrived at the church, a solemn and affecting service was held, after which the remains were placed in a vault, specially constructed, near the Royal pew.

#### LOVE YOUR BOYS.

Not long ago a lady who is a teacher of about a dozen boys in a Sunday-school said to her superintendent, 'I love my boys, and I enjoy teaching them.' That was enough to account for the fact that she is in her place every Sunday in the year, and is a worker that can be relied upon. There is nothing like a love for one's work to make it pleasant and successful.

#### SCHOLARS' NOTES.

LESSON XIII.—March 29, 1896.  
Luke 1-12.

#### REVIEW.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

#### GOLDEN TEXT.

Whosoever shall confess me before men I will confess him before my Father who is in heaven.—Luke 12: 8.

#### HOME READINGS.

M. Luke 1: 1-80, Lesson I.  
T. Luke 2: 1-3: 38, Lesson II., 111.  
W. Luke 4: 1-5: 39, Lessons IV., V.  
Th. Luke 6: 1-7: 50, Lessons VI., VII.  
F. Luke 8: 1-9: 50, Lessons VIII., IX.  
S. Luke 9: 51-10: 42, Lesson X.  
S. Luke 11: 1-12: 59, Lessons XI., XII.

#### REVIEW EXAMINATION.

Who was the forerunner of Christ? Who announced this forerunner's coming? To whom? By what prophet had it been foretold? Where was Christ born? By whom was his birth announced? To whom? What happened then? Repeat the angel's song. Where did

Jesus live in childhood? Where did he go when he was twelve years old? Why? What happened? Where was he found? Where did he then go? What trade did he learn?

How did John the Baptist fulfil his mission? Who came to him to be baptized? What happened at his baptism? Repeat the words spoken from heaven. How old was Jesus at this time? Luke 3: 23.

While on a visit to Nazareth what did Jesus do? What prophet's words did he read? Whom did they describe? What did Jesus say about them? How did the people treat him? Where did he then go? While Jesus was preaching in Capernaum, who was brought to him? How? What did Jesus say to the sick man? How did he prove his power to forgive sins? Whom did Jesus choose as companions and helpers? Name them. What great discourse did he then deliver? Which gospel has the fullest account of this sermon?

Who had a very sick servant? How did he show faith in Jesus? What did Jesus say about this faith? How did he reward it? Whose son did Jesus now bring to life? Who was healed by touching Jesus's garment? What did he say to her? Luke 8: 48. Whose daughter did Jesus raise from the dead?

Who did the disciples say the people said Jesus was? What did Jesus then ask? What did Peter reply? What did Jesus foretell? What did he say about self-denial and cross-bearing? About saving life and losing it? About being ashamed of him? What did a certain lawyer ask Jesus? What did Jesus say? What did the lawyer then ask? What story did Jesus tell in reply? What practical lesson does this story teach us? What prayer did Jesus teach his disciples? What promises did he make about prayer?

What kind of servants did Jesus say would be blessed? How did he describe unfaithful servants? How does intemperance make a servant unfaithful? What will be the unfaithful servant's punishment? What the faithful servant's reward?

LESSON I.—April 5, 1896.

Luke 24: 1-12.

#### THE RESURRECTION OF CHRIST.

#### EASTER LESSON.

Commit to Memory vs. 6-8.

#### GOLDEN TEXT.

He is not here, but is risen.—Luke 24: 6.

#### THE LESSON STORY.

It was the third day since Jesus died on the cross. The light of the new morning was beginning to steal over the dark hills of Moab when some women who loved Jesus came to the tomb where he lay. They brought sweet spices and ointments to anoint his body.

As they came near the tomb they saw that the great stone was rolled away from the door, and they wondered and were afraid. They thought the body had been stolen, and they hurried into the grave, which was a room cut in the solid rock. The body of Jesus was not there! But two shining angels were there, and they asked the trembling women, 'Why do you seek the living one among the dead?' Then they told the wonderful, glorious news, how the living one had risen from the dead, to die no more forever. The angel asked if they did not remember how Jesus told them when he was in Galilee that he must die, and that on the third day he would rise again. They had forgotten it, but now they remembered his words, and their hearts were full of joy and hope.

They hurried away from the tomb to tell the other disciples about it, but they could not believe such wonderful news. Peter ran to the tomb and saw the linen clothes folded and lying there, and he went away wondering what it all meant.—Berean Lesson Book.

#### HOME READINGS.

M. Luke 24: 1-12, The Resurrection of Christ.  
T. Matt. 28: 1-10, Matthew's Record of it.  
W. Mark 16: 1-11, Mark's Story.  
Th. John 20: 1-18, The Beloved Disciple's Account.  
F. 1 Cor. 15: 1-20, The Great Apostle's Testimony.  
S. 1 Pet. 1: 1-25, The Witness of Peter.  
S. Rev. 1: 1-20, 'Alive for Evermore.'

#### LESSON OUTLINE.

I. The Coming of the Women. vs. 1-3.  
II. The Ministry of Angels. vs. 4-8.  
III. The Carrying of the Message. vs. 9-12.

Time.—April 9, A. D. 30, Sunday morning, the third day after the crucifixion.  
Place.—A garden outside the walls of Jerusalem, near the place of the crucifixion.

#### HINTS AND HELPS IN STUDY.

Our regular course of study in the Gospel of Luke gives us a lesson upon the Risen Lord, on June 21, another subject being allotted to to-day. But in order to meet what is believed will be the general preference, this Easter Lesson has been substituted for the lesson for to-day in the regular course. That nothing may be missed, however, from this important course of study in Luke's Gospel, the omitted lesson and its connections are given in the Home Readings for next week. The Home Readings for this week should be carefully read. They embrace the account of Jesus's resurrection, as given in all the gospels; Paul's testimony that the risen and ascended Saviour actually appeared to him; Peter's glowing words about the resurrection of Christ; and the word spoken to John in Patmos by Jesus who was dead but is alive for evermore and has the keys of hell and of death. In studying the lesson, compare it step by step with the three other accounts.

#### QUESTIONS.

Upon what day was Jesus crucified? When was he buried? Who witnessed his burial? What did they then do? Luke 23: 50-56. How was the tomb secured? Matt. 27: 62-66. Who went to the tomb early on the first day of the week? What did they find? Vs. 2, 3. Who appeared to them? What did they say? Vs. 5, 6, 7. What did the women then do? How was their story received? What did Peter do?

#### WHAT THE LESSON TEACHES.

1. Love lives on even when hope is dead.
2. We should bring the spices of love to the living Christ.
3. Christ rose, thus conquering the last enemy and lives evermore.
4. If we would remember Christ's words, it would save us from much darkness.
5. We may all be messengers of the resurrection to others.

#### ILLUSTRATION.

'Risen.' V. 6. There are 'many infallible proofs of the resurrection.' Acts 1: 3.  
1. The twelve appearances of Jesus after his resurrection.  
2. The repeated references to the resurrection as a well-attested fact in the midst of the generation familiar with the incidents and not a single denial can be found. Acts ii., 32, 36; iii., 13; iv., 10; v., 31, 32. 3. The declaration made in the most public places, Jerusalem, Corinth, Athens, Rome. 4. The statement of Paul that Christ is not our Redeemer if he did not rise. 1 Cor. xv., 14. A man never risks everything on a single argument unless absolutely certain of his position. 5. The holy lives of the men who proclaimed the doctrine of the resurrection and who persisted in their statement in the face of suffering and death. They gave their lives in defence of the doctrine. 6. Their phenomenal success in establishing the Christian church on the basis of resurrection. 7. The establishment of the first day of the week as the Lord's day in commemoration of the event. The first six observances of the Lord's day was among primitive Christians a badge of discipleship. We must believe God's word before we can understand it. Beside the grave of Lazarus Jesus said to Martha, 'Said I not unto thee that if thou wouldst believe thou shouldst see?' Jno. xi., 40. Christ's resurrection is the only proof we need of the fact but there are many things in our daily lives that illustrate the resurrection. The phonograph reproduces the tones of the beloved voice long after the one who uttered the words has gone. The worn, rejected, soiled rag comes from the mill a pure white sheet of paper. The old battered cup, so black it is impossible to tell its original metal, appears again a golden chalice. If man can do such things as these, is not God equal to the resurrection? Our Father has not left us without analogies of the resurrection in nature. Light dies, darkness shuts us in, but morning dawns again bright and beautiful. The tiny brown acorn, dead for many a century, planted, springs up and becomes a tree of life and beauty. The corn dropped into the soil soon waves in the summer breeze above the black earth, once its grave. The shrouded, coffin'd worm reappears a gorgeous, animate butterfly. If Almighty power can do such things as these, why should it be thought a thing incredible with you that God should raise the dead? Acts xxvii., 8. But our faith in the resurrection should be practical and experimental. Not a dead Saviour but a risen Christ is the believer's joy. The world saw Jesus on the cross, none but believers ever looked into his face after his resurrection. The cross is the beginning, not the end, of Christian experience.—Arnold's Practical Commentary.