

drawing from him an eloquent and pathetic protest in the name of the liberty and dignity of the House of Commons. In addition to these troubles, he was suffering from a severe cold which made it painful and difficult for him to uplift his voice.

He was bound for Hawarden as soon as the House adjourned, and it might reasonably be expected that he would take the fullest opportunity of enjoying his rest. The House of Commons adjourned on the Thursday, and that same night the Premier slept amid the peace and rest of the woods that encircle Hawarden Castle. On the Sunday next he was standing at the desk reading the lessons as if this duty comprised the full labor of the week.

Whilst in the residence of Hawarden, whether in the long recess or during the briefer intervals at Easter or Whitsuntide, Mr. Gladstone takes what he is pleased to call a holiday—that is to say, he does not within the space of twenty-four hours do more work than an average of two men might think was a fair allotment for them jointly.

Apart from official labor, his correspondence is enormous. People write to him just as if he were the *Times*. He is, perhaps, a little too easily drawn, and is now suffering from indiscretions committed between 1874 and 1880. During that epoch time hung heavy on his hands. He had abandoned the leadership of the Liberal party, and declared that thenceforward he would devote himself to literary work.

But Mr. Gladstone was evidently unhappy. Not knowing what to do with a part of his leisure moments, he commenced a practice which soon provided sufficient work even for him. He began to correspond individually with the British nation.

It is true that with a stern resolve to limit particular opportunities, he did not go beyond the use of post-cards. But these he poured forth in endless profusion, and it is probable that before the Disraeli Parliament showed signs of tottering to its fall, one percent of the population of the British Isles was in possession of a post-card written by Mr. Gladstone.

In the autumn of 1879 his restless energy and his insatiable appetite for work were, it may be supposed, fairly satisfied. It was at this time he embarked upon what is already known in history as the Midlothian Campaign.

It was my fortune to accompany him through that memorable journey, and though long accustomed to witness his *tour de force* in the House of Commons, I was amazed at his tireless vitality. Take it for all in all, that was, I should say, the happiest three weeks of his life.

It was, in its way, almost paralleled during the winter session of 1882. This was specially summoned with the object of elaborating a scheme for the better conduct of Parliamentary proceedings, which threatened to come to a dead lock owing to the untamed activity of the obstructionists. Mr. Gladstone took the series of Resolutions in hand himself, carried them through preliminary stages by the force of irresistible eloquence, and then, night after night, fought word by word, and line by line, till the proposed resolutions were inscribed as Standing Orders.

Mr. Gladstone is, of course, assisted in his official correspondence by private secretaries. As Premier he has two, who find their hands pretty full in the course of the session. His official residence and work-shop are situated at No. 10 Downing Street, an eminently respectable, but somewhat dingy house in a *cul de sac* into which carriage entrance is obtained from Parliament Street. Sir Robert Walpole was the first English Premier who took this for his official residence. George II. offered to present it to him for his private use, but Sir Robert would accept it only upon condition that it should be a heritage for the Premier of the day. It is here the Cabinet councils are held.

At Hawarden the same solid simplicity is observable throughout the house, and in the library where Mr. Gladstone spends most of his time when within doors. But this room is richly furnished with books, a wall-covering for which one would cheerfully dispense with anything upholsterers could do. The large room, with its three windows and two fireplaces, is literally built about with book-cases. There are in this and other rooms over ten thousand volumes. It may be mentioned, in support of the foregoing contention as to what Mr. Gladstone might have

been if he had not been a statesman, that a considerable proportion are theological works.

Mr. Gladstone's correspondence, official and more especially private, seems to increase as the days roll by! He is as methodical as he is energetic, and each day sees its measure of work accomplished. It would, of course, be impossible even for Mr. Gladstone personally to grapple with his correspondence, though he sees everything that is addressed to him. His secretaries open the letters, read them, fold them lengthwise, and endorse on the back the name of the writer, and the purport of his correspondence.

Occasionally he writes a letter in his own hand. But this is less frequent than befell in 1874 to 1880, for Mr. Gladstone's work daily increases, and as he has more than once pathetically reminded an incredulous House of Commons, his capacity for dealing with it is shrinking.—*Henry W. Lucy, in Youth's Companion.*

SUE'S CONVERT.

BY MRS. JULIA P. BALLARD.

Roger and Sue were excellent friends, but there was one point on which they differed, and just now the earnest discussion came near spoiling their afternoon's pleasure. They were both invited to a lawn tea-party, or lemonade-party, on the other side of the little river which separated them from Floy Garnett's home. Roger wished to take Sue in the "Arrow," in which they had more than one pleasant row together; but Sue, after stepping into the boat, insisted that Roger should take her to gather pond-lilies at a point in a directly opposite direction to Floy Garnett's.

"I told you I should not go to her party, and I shall not," she insisted. "I declined when she invited me, and she does not expect it. I shall get out and leave you to go alone, if you wish."

"That would spoil the party for me," said Roger.

"Well, it seems it has to be spoiled for some one. I told Floy if she persisted in having wine I could not come. 'Just as if you are obliged to take any!' she said. And when I told her it was not on that account, she said she should not alter her plan on any account."

"Don't you think you would show your firmness more by going and refusing wine than by staying away?"

"No. I have taken my stand never, never to have anything to do, in any way, with wine or any spirits. If I have any influence, no matter if ever so little, what I have shall be against it. And I wish you felt as I do about it."

"I don't expect to touch any," said Roger.

"No, but your presence sanctions it, so far as that goes. There is no one thing I fully believe, in this world that is to-day the cause of as much sin and sorrow as drink. And to hear good men talk, even some of them I've heard in prayer-meeting, you would think there was no help for it. Now I think there ought to be a law against selling and against drinking just as much as against murder. For it is the very same thing, often and often. And the only way I see is for those who do see the evil to stand like a rock against it. So I say I will never give my influence in any way or shape toward it."

"That's a good temperance lecture, Sue. Pity you hadn't a larger audience."

"I should have if I could convert you. The influence of one boy would count more than you can tell, if you were strong, and always strong, against it. I don't see how any one who reads the daily papers can fail to believe and act as I do."

"Let us go for water-lilies," said Roger. And they did.—*National Temperance Almanac.*

PARENTS AND THE SUNDAY-SCHOOL.

The Sunday-school teacher's work is, as a general thing, a free gift from love to Christ and souls, and all the more of a blessing for such a reason.

Very frequently there are parents who seem to think they confer a favor upon the teacher when they allow their children to attend school; and very, very frequently it is that parents simply permit, and that is all; they take no interest in and give no aid to the school or teacher. This ought not to be! Parents should help the teacher. The Sunday-school teacher but supplements the work of the Christian home. Therefore,

Parents should cultivate a personal interest in and acquaintance with the teacher of their children. Such a course will both encourage and strengthen teacher and scholar.

Parents should interest themselves in the lessons of their children, enquire about them, talk about them, so far as possible, study them, and show to their children that they are watching their course. It is a most excellent plan for parents to question their children about the lesson, and thus help fix in the child's mind what the teacher has sought to impress.

The parent should provide the child with all needed helps, books, maps, etc. Every parent should give his child a good, well-bound reference Bible, for his own. One of the small evils of the "International Series" is the formation of the habit of bringing question books or quarterlies or lesson leaves, instead of the Bible, to the school. Let the boys and girls all have Bibles, and bring them to church and Sunday-school.

Parents should avoid all criticisms of the teacher in the presence of their children.—*Rev. Smith Baker.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VIII.—AUGUST 22.

WARNING TO JUDAS AND PETER.—John 13: 21-23.

COMMIT VERSES 30-33.

GOLDEN TEXT.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

CENTRAL TRUTH.

Under the best influences men may fall.

DAILY READINGS.

M. John 13: 18-33.
T. Matt. 26: 21-35.
W. Mark 14: 18-31.
Th. Luke 22: 21-35.
F. 1 John 3: 1-24.
Sa. 1 John 4: 1-21.
Su. John 13: 1-27.

TIME.—Thursday evening, April 6th, A.D. 30. The same time as the last lesson.

PLACE.—An upper room in Jerusalem.

PARALLEL ACCOUNTS.—With vs. 21-26.—Matt. 26: 21-23; Mark 14: 18-21; Luke 22: 21-23. With vs. 36-38.—Matt. 26: 30-35; Mark 14: 26-31; Luke 22: 31-38.

INTRODUCTION.—After the washing of the disciples' feet Jesus reclines again at the table, and the Passover supper continues, while Jesus converses with his disciples.

HELPS OVER HARD PLACES.

21. JESUS TROUBLED IN SPIRIT: indignation and grief that one for whom he had done so much should be so wicked, and lose his soul—a type of many others. 22. LOOKED ONE ON ANOTHER: and asked, "Lord, is it I?" Luke 22: 23; Matt. 26: 22. Each one thought of himself, not his neighbors. 23. WHOM JESUS LOVED: John himself. 24. TO WHOM I SHALL GIVE A SOP: some of the unleavened bread dipped in a sauce of bitter herbs. The head of the table was accustomed to give this to all, and so John only knew what this giving the sop to Judas at this moment meant. 31. NOW IS THE SON OF MAN GLORIFIED: his death, by which he was to have the glory of redeeming the world was to be the next morning, and he would soon be with the Father, on his throne in heaven. 33. WHETHER I GO YE CANNOT COME: they must stay in the world a little longer to do their work. But in time he would take them to himself, v. 31 (14: 3). 36. THOU SHALT FOLLOW ME AFTERWARDS: he not only went to Jesus, but by way of the cross. 38. See the fulfillment in John 13: 16-27.

QUESTIONS.

INTRODUCTORY.—When and where was our last lesson? How is the present lesson connected with it?

SUBJECT: TWO FAILURES.

I. THE TRAITOR.—A TOTAL FAILURE (vs. 21-30).—Why was Jesus troubled in spirit? Which one of the disciples was a traitor? What had Jesus done for him that should have made him good? If people become bad now, must it be against many good influences? What are some of them? How did the disciples receive the announcement of Jesus? (v. 22; Matt. 26: 22.) How did Jesus point out to John who it was? Who entered into Judas after this? What does this mean? What were the effects?

Who is mentioned in striking contrast with Judas? (vs. 23.) In what way may we be disciples whom Jesus loves? With what spirit are such persons filled? (John 16: 7, 13.)

II. THE NEW COMMANDMENT (vs. 31-35).—How was the Son of Man to be glorified? What commandment did Jesus give his disciples? Why is it called a new commandment? Is it easy to obey? What things does it forbid? What things would it lead you to do? What mark distinguishes Christians from the world?

How was God glorified in Christ? Why did he call his disciples little children? Is love the only badge that marks Christians as different from the world? Would it be good to have them distinguished by dress or badges? Had there never before been a commandment to love one another. (Lev. 9: 18.)

III. THE IMPETUOUS DISCIPLE.—A PARTIAL FAILURE (vs. 36-38).—Where was Jesus going that his disciples could not follow him? (vs. 36, 38.) Would they follow him there some time? (John 14: 3.) What did Peter think he could do? (v. 37.) How could he be so mistaken about himself? What did Jesus say to him? When did he do as Jesus said? (John 13: 1-27.) Did Peter repent of his act? Did Judas act prove that he was not a Christian? Did Peter's prove that he was not? What was the difference? Who alone can keep us from falling?

PRACTICAL SUGGESTIONS.

I. The sins of God's professed people bring sorrow to his heart.

II. Men may grow bad under the best influences.

III. It is blessed to be a disciple whom Jesus loves.

IV. We may be such, (1) by loving him; (2) by living near him; (3) by cherishing a lovely character.

V. We can put ourselves under the influences of Satan or of the Holy Spirit, and the choice will be followed by corresponding results and rewards.

VI. Love is the great law of the Christian life. VII. True Christians sometimes fail, but they quickly repent and do deeds meet for repentance.

LESSON IX.—AUGUST 29.

JESUS COMFORTING HIS DISCIPLES.—John 14: 1-14.

COMMIT VERSES 1-6.

GOLDEN TEXT.

Let not your heart be troubled; ye believe in God, believe also in me.—John 14: 1.

CENTRAL TRUTH.

Jesus Christ gives comfort and strength to those who believe in him.

DAILY READINGS.

M. John 14: 1-14.
T. John 14: 15-31.
W. Rev. 21: 1-27.
Th. Rev. 22: 1-21.
F. Rom. 10: 1-15.
Sa. Eph. 3: 8-21.
Su. Matt. 7: 7-11.

TIME.—Thursday evening, April 6, A.D. 30. Directly after our last lesson.

PLACE.—An upper room in Jerusalem.

PLACE IN THE OTHER GOSPELS.—Matt. 26, between vs. 29 and 30; Mark 14, between vs. 25 and 26; Luke 22, between vs. 38 and 39.

INTRODUCTION.—Just after the close of our last lesson Jesus instituted the Lord's supper, and then held a long confidential talk with his disciples at the table. To-day's lesson is a portion of this discourse.

HELPS OVER HARD PLACES.

1. TROUBLED: by his death soon to follow, and the power of their enemies, and their own weakness, IN MY FATHER'S HOUSE, i.e., heaven, God's home. Perhaps it includes the universe. MANY MANSIONS: dwelling-places, enough for all; a variety suited to all. I GO TO PREPARE A PLACE FOR YOU: he will be still working for them though they do not see him. 4. YE KNOW: by remembering what he had taught them. 6. I AM THE WAY: to the Father, and to his heavenly home. He is the way: (1) his life and character revealed to them; (2) his words taught them about the Father; (3) his atonement prepared the way, so that all can go; (4) his character drew men to himself to love and obey him; and thus drew them to the Father; (5) by giving spiritual life. 9. HE THAT HATH SEEN ME HATH SEEN THE FATHER: because he was the express image of the Father. Whatever he was, or did, or said was from the Father. 12. GREATER WORKS THAN THESE SHALL HE DO: more healing of sickness; more sight to the blind. More help to men has come through Christianity than Christ gave on earth; more disciples are made than he made. His Gospel has made greater triumphs, wonderful conversions, nations brought to Christ. BECAUSE I GO UNTO MY FATHER: by his atoning death he makes these triumphs. He is the mighty Prince in heaven working in all his church, abiding with his disciples, and not a humble teacher. Men now see him in his glory, and are drawn to him. 13. IN MY NAME: as my representatives, in my service, as my loving friends seeking my will.

QUESTIONS.

INTRODUCTORY.—What was our last lesson about? Where were Jesus and his disciples? What great sacrament of religion was instituted between the last lesson and this?

SUBJECT: SOURCES OF COMFORT AND STRENGTH.

I. COMFORT THROUGH FAITH (v. 1).—What troubles were threatening the disciples at this time? How would faith in God give the comfort? How would faith in Jesus bring comfort?

II. COMFORT FROM AN ASSURANCE OF HEAVEN (vs. 2, 3).—What was his Father's house? What are the many mansions? What comfort in the knowledge that they are many? To what does Jesus refer when he speaks of going? How did he prepare a place for us? What is meant by his coming again? How do these things comfort us?

III. COMFORT FROM CHRIST AS THE WAY TO THE FATHER (vs. 4-11).—Where was Christ going? What is meant by his being the way? The way where? How is he the truth? How the life? Show how it is that those who have seen Jesus have seen the Father. (Heb. 1: 3.) What is his argument in v. 13? What do we learn about God's character and works from Jesus?

IV. COMFORT FROM THE POWER OF JESUS WORKING IN THEM (v. 12).—What works are referred to here? What promise does he make to those who believe? Why is it only to believers? How has this promise proved true? What comfort to us is this?

V. COMFORT IN THE PROMISE TO ANSWER PRAYER (vs. 13, 14).—What promise does Jesus make? On what conditions? Is all true prayer answered? In what ways? How is this a comfort?

SOURCES OF COMFORT.

I. Faith in God as the good, wise, loving comforter of all things.

II. Faith in Jesus as our Teacher, Guide, Saviour, and King.

III. The assurance of a home in heaven.

IV. A Saviour who is the Way, the Truth, and the life.

V. A knowledge of God's character and works in Jesus Christ.

VI. An ever-present Saviour working in us mightily.

VII. The assurance of an answer to our prayers.