

the other side. Oddly enough the parable of the man who had fallen among thieves and been wounded, and whom the priest and Levite passed by on the other side, flashed into her mind, and she felt irresistibly impelled to give a keen glance. As she looked the surging crowd gave way a little, and to her horror she saw lying flat on his back in the gutter the poor drunkard who had been in her thoughts but a moment ago.

Their eyes met, and she saw that, muddled as his brain was, he still recognized her, and struggled helplessly to regain his upright position.

Recognizing her opportunity, without a moment's hesitation she bravely stepped forward, as one with authority, and in clear, distinct tones said: "Let me help you, Mr. Abbey," and stretching out her daintily gloved hand assisted him to rise, the crowd looking on with curious interest as he staggered up. Then laying his mud besmirched hand on her delicately apparelled arm he calmly walked down the thronged street, she steadying his uncertain footsteps with her youthful strength, nor relinquishing her kindly hold until they reached the door of his humble home.

"How could you do it, Agnes?—you, who are so proud!" said her sister to her, as they talked it over in the privacy of their luxurious bed-chamber, that night.

"I don't know, Grace," she replied with emphasis. "But there was nothing else to do, and so I just did it. You see I had been praying for an opportunity to reach his heart, and—there it was! I saw that if I turned away then I might talk forever and make no impression. But it was worse than death! I so feared strangers would fancy I was taking home my own father. I could not have done it had God not helped me."

"Actions speak louder than words." When the door closed on Agnes Hetherington's stately presence, Nathan Abbey, now thoroughly sobered by the long walk and its unusual circumstances, said solemnly: "God helping me, I will let drink alone from this hour. There must be something worth saving in me, yet, or Miss Hetherington would never have done for me what she has done to-day. God bless her!"

And now, after more than half a score of years, Nathan Abbey, honored and respected, still lives to keep his word.—*Union Signal.*

ANSWERED PRAYER.

I was much struck, some time ago, by a remark which is to be found in one of Rev. W. Haslam's books, that he believed "our experiences as Christians were given to us for others." I am sending an account of the following direct answers to prayer, because I believe that they are a message from the Lord to some one of whom I know nothing. During the past night I awoke with the feeling that I ought to send them to *The Christian*; I was kept awake for nearly two hours with this one thought, and could not sleep until I had made up my mind to do so. They had not previously been in my mind, and I feel that there is something in it more than I am aware of.

Some two years ago my husband had a shop in the city. He was in great perplexity as to how he should meet certain bills that had become due. Business was very quiet, and he daily became more anxious. He had a diamond ring that had been in stock for an unaccountable time. It was marked at a very low price, and he was never able to understand why it did not sell. It had been in the window month after month, until he was tired of seeing it. He tried several times to sell it to trade buyers for what it cost him, but without success. Twice it was sent to the sale-room; but, although it was reserved at a much lower price than he had paid for it, it did not sell.

At last it was laid aside to make room for something more salable. In the midst of his trouble he thought of this ring, and was led to ask the Lord that he might sell it that day. When he dressed the window he placed the ring in it. It had not been there more than an hour, I think, when a gentleman came in and readily purchased it at a small profit to my husband. The sale of the ring did not help him out of his difficulties to any great extent; but it strengthened his faith. He knew by this

that although God saw fit to allow him to remain surrounded by difficulties, yet he had not forgotten him, and his ear was still open to his cry.

Again, my husband was seeking a business, and had been praying earnestly for guidance. One was brought under his notice through the agency of a Christian man, in a way so special and peculiar that he was led to suppose that it must be of the Lord. He made every possible investigation; took a week to consider and pray over it; and finally decided on having it. I, however, did not feel satisfied. I came to the conclusion that it was sent only to test him, and I prayed very earnestly that if it were not God's will he should have the business some insurmountable barrier might be raised. The hour was fixed for my husband to sign the agreement, and he was about to start to do so. Suddenly it flashed through his mind that he must not take it. He could not put the feeling aside, and, quite contrary to his usual habit, he was compelled to change his mind after coming to a deliberate decision. He found shortly afterwards that he had been preserved from a snare, and had escaped overwhelming difficulties. Was this not a very direct answer to prayer?

I come to what would appear to some a very trivial matter. I think that some of us are apt to shut God out of the little things of our lives. I have somewhat delicate health and need good living. The Lord has been pleased to allow misfortunes to happen which have made it difficult to obtain it. A few weeks ago I stood in special need in this matter. For days I pondered over it; I had the money in hand, but felt that it ought to be used for another purpose. I was greatly perplexed; both things were right, and I did not know which was most right. At last I did what I ought to have done before, I asked the Lord to guide me in the matter. I crossed the room to where the "Christian almanack" hangs, to look for the daily text, with no thought of an answer to my prayer in that; but my eye fell on these words, "Take some food, for this is for your safety." It seemed like a voice direct from heaven; and was it not? Under other circumstances, I should have spiritualized the words; as it was, I took them in the literal sense in which Paul uttered them.

I could tell of many more, but these are the only instances that are specially laid on my mind, therefore I refrain from mentioning others. We are just now in doubt as to our future course. Will Christians as they read this pray that we may be kept trustful. My husband desires to engage in active Christian work, but we pray that we may follow God's leading only. Please ask that, if it be his will, he will open a door.—*The Christian.*

MRS. MOFFETT'S CLASS.

BY MRS. A. E. C. MASKELL.

"I was a stranger, and ye took me in."—*Matthew 25:35.*

Mrs. Moffett had by far the largest class in the Second Church Sunday-school, and many wondered how it was, for Mrs. Moffett was a plain little lady, in a very plain garb, the wife of a hard-working mechanic. She had come a stranger to the city of B—two years ago, and when she asked for a class in the Sunday-school the superintendent looked at her doubtfully and assigned her a seat in the back part of the church before two timid, rather awkward looking girls, with the remark, "They have just come in, and I hardly know where to put them. Suppose you take charge of them for to-day?"

"Then there is indeed a bond of sympathy between us, for I too am a stranger," said Mrs. Moffett, shaking the girls warmly by the hand while she smiled upon them.

"Why can't we have her for our teacher all the time?" said the bolder of the two. "Indeed I should be pleased," said Mrs. Moffett. "Suppose, Mr. Lanning, you turn over all your strangers to me as fast as they come in. We will gladly take them in, won't we, girls?"

The girls nodded approvingly, but the superintendent added, "I trust any of the classes would gladly take them in; however, you shall have the first ones until your class is filled," and then he left Mrs. Moffett with her class; and in some way she enthused those two girls to seek out strangers and bring them into the school. Accordingly the very next Sunday she had

four girls instead of two, and her class grew very rapidly after that. Strangers were glad to come into a class where they were so beautifully welcomed and appreciated, not only by Mrs. Moffett, but by each member of the class; and then they all became so thoroughly acquainted in such an amazingly short time that the other teachers began to wonder how Mrs. Moffett managed.

Any one of her twenty girls could have answered the question. Mrs. Moffett not only visited each one of her girls, but she gave them one evening in two weeks at her own home for social enjoyments, and appointed two girls each month to visit all the other members of the class, until there was a continual interchange of calls and visits; and best of all, when one was converted to God she prayed for the others. And then they had a system of giving. Mrs. Moffett herself gave ten cents every Sunday—ten cents that she felt—for it meant cooking at home with half the usual amount of eggs. One of the girls saved up all the family rag-money; another saved her candy-money; another gave one-tenth of her wages; another made and disposed of paper-flowers; and so on until the end; there are so many ways for strong healthy girls to pick up a few pennies.

A few of them did not understand at first, and went to their teacher with their trouble. But she always had some plan that was eagerly seized upon, and the result was that the largest collections in Sunday-school came from Mrs. Moffett's class.

"I can't understand," said the superintendent to the pastor of the church, "how Mrs. Moffett gets along so nicely with all those girls. Very humble, without any special talents, where does she get her influence?"

"From God, my brother. She is a true child of God, and the Spirit cannot be quenched in such as she. Only the other day she said to me, 'Think how much God has honored me in giving me all those dear, precious girls to teach.' Superintendents too often make the mistake that the learned and wealthy are best fitted for Sunday-school teachers. God knows better than that, for he works through whom he will."—*American Messenger.*

ALL THAT IS NEEDED.

BY ELIZABETH P. ALLAN.

The two friends walked home together from the evening lecture, but the brow of the one was clouded, as if the mists creeping up the village street had crept into his heart, while the other lifted his face joyously to the stars that shone high above the vapors.

"The pastor's rapturous conclusions were but sounding brass and tinkling cymbals to me," sighed the first.

"But why?" exclaimed the other. "We have, in that precious eighth of Romans, seven glorious reasons for the Christian's joy. In the first place—"

"Oh, ay, the first place!" interrupted his friend, bitterly. "That's just the difficulty. Dr. P—'s eyes glowed, his face shone, as he looked around upon us to-night and read, 'There is therefore now no condemnation to them who are in Christ Jesus.' 'But, man,' I felt like crying back, 'how can I know that I am in Christ Jesus? I, weak, sinful, cold, unloving, unfaithful,—how can I know past a peradventure that to me belongs this priceless gift of freedom from condemnation?'"

The passionate voice ceased, and after a little space of absolute silence, the other said in a low tone, unsteady with strong emotion: "When the devil comes to me, John, along that track, I make a feint of yielding, like Joshua's thirty thousand at Ai. 'You do not know that you are Christ's the tempter says. 'No,' I answer; 'perhaps I do not know it.' 'What then?' says the tempter. 'What then?' I replied,—and here the speaker's voice unconsciously rang so clear that passers-by turned in surprise,—"why then, I will give myself to him this minute! Nothing then shall keep me back. I will give up my home, and friends, and life itself, if necessary; but I will be his, who died for me." You could say that, John?"

"I think so; oh, yes, I know I could say that!" he answered.

"Then, John, that is all that is needed. It is just that surrender that makes you Christ's. When you can say that, you are already his, and none can pluck you out of his hand."—*Sunday School Times.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON XIII.—MARCH 29, 1891.

TEMPERANCE LESSON.—Isa. 5:11-23.

COMMIT TO MEMORY vs. 11, 12.

GOLDEN TEXT.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isa. 5:22.

HELP IN STUDYING THE LESSON.

This chapter begins with a parable setting forth the peculiar privileges, guilt and doom of Israel, vs. 1-7. Then follows an enumeration of six sins of which Israel has been guilty, on each of which woe is denounced. Our lesson begins with the second. V. 11. This second woe is uttered against drunkenness. Wine, made of grapes. *Strong drink*, made of dates, pomegranates, apples; honey, barley and other ingredients. V. 12. *And the harp*—riotous mirth follows drunkenness. V. 13. *Therefore*—the sin is followed by its punishment, captivity, hunger, thirst and general mortality. V. 18, 19. The third woe, against presumptuous perseverance in sins in defiance of God's judgments. V. 20. The fourth woe, against those who confound the distinctions of right and wrong. V. 21. The fifth woe, against those who were so wise in their own eyes as to reject the counsels of the prophet. Vs. 22, 23. The sixth woe, like the second, is pronounced against drunkenness, with special reference to intemperate judges.

QUESTIONS.

With what parable does the chapter begin? What was represented by this parable? By what is the parable followed? Against what sin is the first woe pronounced? vs. 8-10. What sin is denounced in the second woe? vs. 11, 12. What punishment is threatened against it? vs. 13-17. Against what sin is the third woe uttered? vs. 18, 19. The fourth? v. 20. The fifth? v. 21. What connection is there between these sins? Against whom is the sixth woe uttered? vs. 22, 23. How does it differ from the second?

WHAT HAVE I LEARNED?

1. That intemperance is a most fearful sin.
2. That it is the fruitful source of other soul-destroying sins.
3. That it will be severely punished, both in this life and that which is to come.
4. That we should abstain from the use of all intoxicating drinks and discountenance their use in others.

SECOND QUARTER.

STUDIES IN KINGS.

LESSON I.—APRIL 5, 1891.

SAVED FROM FAMINE.—2 Kings 7:1-16.

COMMIT TO MEMORY vs. 8, 9.

GOLDEN TEXT.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Ps. 107:8.

HOME READINGS.

M. 2 Kings 6:24-33.—Afflicted with Famine.
T. 2 Kings 7:1-16.—Saved from Famine.
W. Gen. 41:46-57.—Famine in Egypt.
Th. Psalm 33:1-22.—Life in Famine.
F. Psalm 111:1-10.—Meat to them that Fear Him.
S. Psalm 146:1-10.—Food to the Hungry.
S. Psalm 107:1-15.—God's Providence over all.

LESSON PLAN.

I. Plenty Foretold. vs. 1, 2.
II. Plenty Discovered. vs. 3-11.
III. Plenty Enjoyed. vs. 12-16.

TIME.—B.C. 822; Jehoram king of Israel; Benhadad II., king of Syria.

PLACE.—Samaria, the capital of Israel.

HELP IN STUDYING THE LESSON.

Study Home Reading for Monday. V. 1. *A measure*—"a seah," equal to a peck and a half. *Shekel*—"about sixty cents. *In the gate*—the usual market-place. V. 2. *A lord*—a chief officer of the king. *Answered*—in sneering unbelief. V. 3. *Why sit we here*—it was death out of the Syrian camp; it would be no worse in it. V. 9. *We do not well*—it is neither safe nor right to use our knowledge for our own advantage and not tell it to the city. V. 13. *As all the multitude*—those who go out to spy the camp can fare no worse than those who remain. V. 14. *Two chariot horses*—Revised Version "two chariots with horses."

QUESTIONS.

INTRODUCTORY.—What great calamity came upon Samaria? (See ch. 6.) Whom did the king of Israel blame for this suffering? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PLENTY FORETOLD. vs. 1, 2.—What prophecy did Elisha make? Who disbelieved it? What sneering remark did he make? What was Elisha's reply?

II. PLENTY DISCOVERED. vs. 3-11.—Who were at the gate of the city? What did they do? What discovery did they make? What had caused the flight of the Syrians? What selfish act did the lepers first perform? What better thoughts came to them?

III. PLENTY ENJOYED. vs. 12-16.—What trick did the king suspect? What steps were taken to find out the truth? How was Elisha's prediction of plenty fulfilled?

WHAT HAVE I LEARNED?

1. That God's plans never fail of their accomplishment.
2. That want of faith shuts out the benefit of God's provision.
3. That we who know the good news of salvation should tell it to others.

QUESTIONS FOR REVIEW.

1. What great calamities were the Samaritans suffering? Ans. Siege by the Syrians and famine.
2. What prediction did Elisha make? Ans. He declared that the city would be relieved within a day.
3. How did one of the king's captains reply to this prophecy? Ans. With words of mocking unbelief.
4. How was Elisha's prophecy fulfilled? Ans. The Lord filled the air with the noise of a great host, and the Syrians fled.