

UNEQUALLY YOKED.

Christian wives with unconverted husbands often meet with many discouragements in serving Christ. They lack the active sympathy and co-operation of those on whom they lean in the ordinary duties of life, and who ought to be their leaders and helpers in rendering to God his due. Some of these unconverted husbands are kindly disposed toward the religion of their wives, while others are sullenly indifferent, if not actively opposed. So, too, some of these Christian wives are earnestly and wisely solicitous for the conversion of their husbands, while others are listless and careless as to the fate of those they have sworn to love. Let the Christian wife be true to God and faithful to her husband, praying faithfully for his conversion, and in due time, as a rule, she will see the fulfilment of her desires.

We have read somewhere of two Christian ladies, whose husbands were unconverted, who felt their great danger, and agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years. Then they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death, and, if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer, when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to meet her on the same errand!

Thus, ten years of united and persevering prayer were crowned with the conversion of both husbands on the same day. This glorious result was worth all its cost. Better to engage in so delightful a service as prayer, for fifty years, than to see a husband die impenitent and unforgiven. —*Michigan Advocate.*

HOW TO HELP THE PRAYER-MEETING.

Come. Come early. Come desiring to give as well as to receive. Remember that the meeting is *your* meeting. Remember that the leader alone cannot make the meeting a success. Remember that we are not heard for our much (long) speaking. Remember the meeting during the week, and bring some helpful thought or experience. Remember that all cannot speak last. Remember that if every person would bring another, the meeting would be twice as large and the blessing multiplied many times. Remember that the singing forms an important part. Sing. Sing on time. Sing with the spirit. Let everybody sing. Sing from the heart. Remember to be cordial. Never mind if you haven't been "introduced."

However dark may be the outlook before us in our life course, the upward look is ever a bright one. "It is always daylight toward the Father's face." Why, then, should we doubt or fear, as we go forward, step by step, into the shadows which are as gloom to us, but are only shadows to Him who guides us on our way?

Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp stylus of trial. Such as he would make most eminent in his service he takes furthest with Him into Gethsamane. —*Dr. Wm. M. Taylor.*

International S. S. Lessons.

From the Westminster Question Book.

Jan. 14. ADAM'S SIN AND GOD'S GRACE.
 Les. Gen. 3:1-15. Gol. Text, 1 Cor. 15:22.
 Mem. vs. 13-15. Catechism Q, 82, 83.

HOME READINGS.

M. Gen. 3:1-15 Adam's sin and God's Grace.
 T. Luke 2:8-20 The Promised Saviour.
 W. Rom. 5:1-21 Death by Adam, Life by Christ.
 Th. Rom. 8:1-4 No Condemnation to them in Christ.
 F. Rom. 8:31-39 All Things Freely with Christ.
 S. Psalm 51:1-12 The Need of Forgiveness.
 S. Psalm 32:1-11 The Blessedness of Forgiveness.

Place, the Garden of Eden. Time, about 4004 B.C.

Helps in Studying.—1. *The Serpent*—a real serpent used by Satan. *Subtil—cunning. Hath God said*—Is it really so? He wanted to make Eve doubt. 3. *The tree*—of the knowledge of good and evil, ch. 2:9. 4. *Not surely die*—a flat contradiction of God's word, ch. 2:17. 5. *As Gods*—"as God." *Knowing good and evil*—a lie as it was understood by Eve, yet a sad truth, in that they would know evil by being evil, and good by losing good. 6. *Took of the fruit*—she listened to Satan, then believed him, then disobeyed God. 7. *The eyes of them both were opened*—conscious guilt and an accusing conscience opened their eyes. 8. *The voice of the Lord*—God had before spoken to Adam face to face. *Had themselves*—conscious of their guilt. 10. *I was afraid*—God's question gave Adam a chance to confess his sin, but his answer was not frank and honest. 12. *The woman....gave*—he seeks to throw the blame on the woman and on God himself. 13. *Beguiled me*—deceived me. 15. *Enmity*—hate. *Thy seed*—wicked men and devils. *Her seed*—Christ and His Church. *Shall bruise thy head*—Satan may injure for a time, but his head shall be crushed at last.

QUESTIONS.

Introductory.—What was the subject of the last lesson? How did God create man? What special act of providence did God exercise toward man in the estate wherein he was created? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Temptation.* vs. 1-5.—Who was the tempter? What is he here called? Why? Whom did he first approach? How did he begin his temptation? What did the woman reply? What did the tempter then say? How did the woman understand this answer? What did the tempter mean? What should we do when the devil tempts us? James 4:7. Who can help us? Heb. 2:18.

II. *The all.* vs. 6-8.—What effect had the tempter's words on the woman? What is sin? What were the three steps in her sin? Through whom did Satan tempt Adam? What did Adam do? What was the result? What was the sin whereby our first parents fell from the estate wherein they were created? Whose voice did they hear? What did they try to do? Can we hide from God? Psalm 139:7-12.

III. *The Conviction.* vs. 9-13.—How did the Lord call Adam? What did Adam reply? How did the Lord answer him? Upon whom did Adam throw the blame? What did the Lord say to the woman? How did she excuse her sin?

IV. *The Sentence.* vs. 14, 15.—What sentence was pronounced against the serpent? Who are the seed of the serpent? 1 John 3:8. Who is the seed of the woman? What shall the seed of the woman do? Meaning of *it shall bruise thy head*? Of *thou shalt bruise his heel*? Did all mankind fall in Adam's first transgression? Into what estate did the fall bring mankind? Who is the Redeemer of God's elect? [See next column.]