

this speech, and declared herself willing to do her duty in the department assigned her, even though no one but sober old farmers should ever read the literature placed in the racks in the stations.

So, through heat and cold, rain or sunshine, dust or mud, she with her assistants regularly placed literature in the racks. But it was discouraging work. People seemed to care so little about it, and as the months rolled by, Mrs. Moody felt as if her time and strength had been wasted, and was almost ready to resign her position, in spite of the promise she had given.

One afternoon one of the members brought a lady visitor to the weekly meeting. She was an earnest temperance woman, and listened with much interest to the various reports made.

Finally, the president asked if she would not tell them something about the temperance work in the town in which she lived.

She arose at once, her face fairly aglow. "I have been hoping to be asked to say something, because I have a report to make concerning the work of the union which will probably be more encouraging than any you have heard this afternoon." She paused, and the members looked at her with surprise and inquiry in their faces.

"The work in Oakland—the village in which I live—six months ago, was almost dead. A few of us held together, but felt ourselves powerless to do any good on account of the cider manufactured in all the surrounding country. Because it was cider nearly every one drank it, and there were more drunkards made by it, than by beer and whiskey together.

"When we tried to persuade people to stop using it, they laughed at us and called us fanatics, until we felt helpless and in despair.

"Then, as if in answer to our prayer, a strange thing happened. Mr. Brown, the wealthiest farmer in our vicinity, who owns the largest orchard, and who made double the amount of cider manufactured by any one else, came down to your little city on business. Two of your ladies came into the station while he was there, and placed some papers in a rack. He took two home with him, but forgot all about them until the following Sunday. Then he read them through slowly and carefully. An article on cider was especially interesting, and after studying it over seriously and prayerfully, he became fully convinced that it was wrong to sell, drink or manufacture it.

"Quite a struggle ensued in his heart. Cider-making was his greatest source of profit, and to discontinue it meant to severely cripple himself financially. But he is a good, conscientious man, and the result was that his apples were made into cider, but not a gallon was sold or used until it had become first-class cider vinegar.

"The other farmers laughed at him at first, but he is a man of great strength of character, strong opinions, a good deal of magnetism and fire in argument, so he usually came off victorious in all wordy contests with his neighbors.

"As a result, a regular crusade against cider was instituted, and we W. C. T. U. women helped forward it by engaging a speaker who gave us several fine lectures, fully explaining all the evils resulting from its use.

"As a consequence of all this agitation, every farmer near us pledged himself to make no more cider, only for vinegar, and a firm from Chicago came down and put up an evaporator for drying apples, for this purpose buying all the surplus fruit the farmers had, and to-day we have a strictly enforced local option law, and one of the happiest, most enthusiastic W. C. T. U.'s you ever saw.

"And this is all clearly and indisputably the work of your committee, who placed those papers where Mr. Brown could get them. It would be a work great enough to satisfy you, even if you had done nothing else, but you cannot tell how many more communities have been similarly benefited by your literature. We shall thank you as long as we live for the good you have done us, and I felt that I must tell you about it."

Then the visitor sat down, and instinctively every eye turned upon Mrs. Moody. Her face seemed illuminated; her eyes were shining with happy tears.

"Praise the Lord!" said the president. "Sister Moody lead us in prayer."

And such a ringing, joyous, thankful

prayer as went up from Mrs. Moody's lips, told that her lack of faith had been effectively removed, and that all through the future she would believe that when seed is sown in good soil, God will send the harvest, even though we remain in ignorance of it.—*Union Signal.*

#### WORK AMONG MISSION BANDS.

What is a band? It is one of the best training schools that has ever been devised. Its regular attendant is gaining continually fresh acquaintance with every phase of life in all lands, hunting up facts in geographies, histories, etc., seeing and making continually the maps of those lands, and learning their construction and political importance,—is becoming a true cosmopolite. When one of our band leaders visited London, she went once to the Kensington Museum with an English cousin, a resident of London, whom she astonished with the amount seen and gained. "How can you know so much? Why, I, who have been here so often, never accomplished what your one visit did!" "Oh, I learned it at my boys' mission band!" was the reply.

With the knowledge gained of the state of each country come also knowledge of the needs of its people; as their needs are realized, the desire to help grows. As interest increases mite-boxes grow heavier, and there is a greater willingness to do what each can for the help of these brothers and sisters of ours we visit each month, whose life is becoming so familiar. The contrast is not left to the imagination,—the land without and the land with Christ. The transformation scenes wrought by our missionaries ("not by might, nor by power, but by my Spirit, saith the Lord") deeply impress, cannot fail to impress, the young minds.

Yet when these ardent young people enter our older organizations they do not meet with the recognition of what all this training has done. Never, in many cases, are their trained voices asked to lead in prayer; never are they given charge of a meeting or is their judgment consulted. In some cases I have even known them not to be asked to subscribe to the missionary's salary.

One young leader, when inviting to her band the sons of an active worker, was asked, "Why, does your boys' band still go on?" But that mother did what others might well imitate. She brought her boys to the meeting, and spent the hour with them, at its close saying, "This is splendid! It is geography, and history, and everything." Her boys are good workers in consequence of her personal contact with the band.

Some bands make scrap-books, and do various work, at the meetings, while others find it best to have any such work done at extra times, by special committees. Plants have been raised from seed. One band sold theirs at an informal little reception at the church, lemonade and cake being donated by a few mothers and friends. The reception was a band-worked object-lesson, their maps, pictures, and borrowed curiosities hung around the room on screens demonstrating the boys' studies, interesting and gaining the approbation of the parents, proving satisfactorily to the boys that their efforts were worth while.

One band worker is always collecting pictures from all available sources,—summer guide-books, advertisement books, etc.,—and from their pictures makes charming scrap-books for missionaries, with only the expenditure of time; for she pastes them in some of those books that yearly deluge us with statistical information wanted only by specialists. Folding muslin scrap-books are made by some, and Christmas-cards are collected and sent, to be used as prizes, maybe, in some mission school over seas, whence they may find their way to serve as decorations for the mud walls of an Eastern home,—the first touch of Christian civilization. Many boxes go out with valuable stores of gifts, useful and ornamental.

Never, said a young Japanese lady, could she forget her first Christmas present,—one of these American trifles sent in a box to the missionaries from their friends. "We love our teachers and so we value whatever their friends send."

Some bands are forming circulating libraries. Fine additions to these are such books as the "Boy Traveller Series," "On the Congo," "In Siam," "The Zig-Zag Journeys," "In the Orient," "In the Anti-

podes," "The Vassar Girls in South America and Other Lands," "The Ansons in Asiatic Temples". Such illustrated books will instruct when lent, though but partially read.

Even a postal-card band notification may help. One boy said to his friend and leader, "Miss F—, you are my only regular correspondent." Said a mother, "Tom did not answer your note, but it lay on his bureau, and he thought about it all the more for his not replying, I think." Tom had been losing interest, but, when next he saw this leader, he promised assistance.

We cannot fail to recognize the wonderful power of these bands. The interest is proved by the subscription list to the Mission Magazine, (how many subscribers have you?) by the "Foreign Mission Sunday," when bands unite with the church-members in carrying out some attractive programme.

Will not each of us try to help every one engaged in this work in the many ways possible? Can we not have real co-operation? Are we not forgetting where, after all, is our one confidence and help? Are we remembering the unused power of the church,—prayer? Do we expect the answer?

Let us realize the value of our work. Let us take it up afresh, with new consecration to our Lord, asking that each individual may come closer to him through it, unwilling to waste time, talent, opportunity, in this the only time we possess, the present (for we have neither the past nor the future), confident of the truth of the oft-quoted "Prayer and pains, through faith in Jesus Christ, will do anything."—*Sunday-School Times.*

RECALLING the patience and long-suffering of the Heavenly Father towards us will often restrain the hand moved to punish, and silence the tongue prompt to censure.

#### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON IV.—APRIL 26, 1891.

NINEVEH BROUGHT TO REPENTANCE.

Jon. 3:1-10.

COMMIT TO MEMORY vs. 9, 10.

GOLDEN TEXT.

"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—*Luke 11:32.*

#### HOME READINGS.

M. Jon. 1:1-17.—Jonah's Flight.  
T. Jon. 2:1-10.—Jonah's Prayer.  
W. Jon. 3:1-10.—Jonah's Preaching.  
Th. Jon. 4:1-11.—Jonah's Anger.  
F. Luke 11:29-36.—A Greater than Jonah.  
S. Luke 13:1-9.—Repentance Enforced.  
S. Ezek. 33:1-16.—"Why will Ye Die?"

#### LESSON PLAN.

I. Jonah's Preaching, vs. 1-4.  
II. The People's Repentance, vs. 5-9.  
III. The Lord's Mercy, v. 10.  
TIME.—Probably about B.C. 810; Jeroboam II. king of Israel; Rimmon Nirari king of Assyria.  
PLACE.—Nineveh, the capital of Assyria, on the Tigris, opposite the modern town of Mosul.

#### OPENING WORDS.

For three days and three nights Jonah remained in the belly of the great fish by which he was swallowed up, but upon his praying to God he was cast forth upon dry ground. After his deliverance he was again commanded to go to Nineveh. He obeyed the command, and our lesson to-day records the effect of his preaching in that great and wicked city.

#### HELP IN STUDYING THE LESSON.

V. 3. *Arose and went*—obedient and seeking to fulfill his mission. *An exceeding great city*—twenty-five miles long by fifteen broad, surrounded by high walls and castles and supposed to contain about six hundred thousand people.  
V. 4. *A day's journey*—going hither and thither, proclaiming the message. V. 5. *Proclaimed a fast*—fasting, sackcloth and ashes were ancient symbols of humiliation and penitence. *Sackcloth*—course cloth made of goats' hair. V. 8. *Everyone from his evil way*—from his every-day actual sins—injustice, violence, oppression—with hearty repentance. V. 9. *Who can tell*—faith was mingled with his fear; while he fears the threatened wrath, he hopes for mercy. V. 10. *Repented*—turned from his purpose and spared the city, because they changed their conduct.

#### QUESTIONS.

INTRODUCTORY.—Whither did the Lord send Jonah? What do you know about Nineveh? What did Jonah do? How did the Lord punish him? How was he saved? What effect had this upon him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. JONAH'S PREACHING, vs. 1-4.—What new commission did the Lord give Jonah? What did Jonah do? What did he proclaim? What does every sin deserve?

II. THE PEOPLE'S REPENTANCE, vs. 5-9.—What effect had Jonah's preaching upon the people of Nineveh? How did the people show their repentance? What did the king do? What proclamation did he make? How was the fast observed? From what did the king call the people to turn

away? What hope of mercy did the king express in his proclamation? What is repentance unto life?

III. THE LORD'S MERCY, v. 10.—What did God see? What did these works show? What did God do? Why did he spare the city? What should this teach us? When does God show mercy? What does God require of us that we may escape his wrath and curse, due to us for sin?

#### WHAT HAVE I LEARNED?

1. That God does not punish transgressors without first warning them of their danger and calling them to repentance.  
2. That we should humble ourselves in times of distress and danger.  
3. That we should show our sorrow for sin by forsaking it.  
4. That God will forgive our sins if we confess and forsake them.  
5. That our guilt will be far greater than that of Nineveh if we repent not, because we have far more knowledge of our duty than they had.

#### QUESTIONS FOR REVIEW.

1. What new commission did the Lord give to Jonah? Ans. Arise, go to Nineveh, and preach unto it the preaching that I bid thee.  
2. What did Jonah do? Ans. He arose and went to Nineveh according to the word of the Lord.  
3. What proclamation did he make in the city? Ans. Yet forty days, and Nineveh shall be overthrown.  
4. What effect did his preaching produce? Ans. The king and all the people repented, and turned every one from his evil way.  
5. What did God do? Ans. He saw their works, and spared the city.

#### LESSON V.—MAY 3, 1891.

ISRAEL OFTEN REPROVED.—Amos 4:1-13.

COMMIT TO MEMORY vs. 6-8.

GOLDEN TEXT.

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—*Prov. 29:1.*

#### HOME READINGS.

M. Amos 3:1-15.—God's Judgment against Israel.  
T. Amos 4:1-13.—Israel Often Reproved.  
W. Prov. 29:1-16.—Sudden Destruction Threatened.  
Th. Amos 5:1-15.—"Seek ye Me, and ye shall Live."  
F. Amos 6:16-27.—Captivity Foretold.  
S. Amos 6:1-14.—"I will Deliver up the City."  
S. Amos 7:1-9.—The Sanctuaries shall be Laid Waste.

#### LESSON PLAN.

I. Given up to Idolatry, vs. 4, 5.  
II. Chastened but not Returning, vs. 6-11.  
III. Warned of Final Judgment, vs. 12, 13.  
TIME.—About B.C. 787; Jeroboam II., king of Israel; Uzziah king of Judah.  
PLACE.—Probably Samaria, the capital of Israel.

#### OPENING WORDS.

The prophet Amos, though a native of Judah, exercised his ministry chiefly in Israel. In the chapter from which our lesson passage is taken he foretells the coming captivity of Israel, recounts the reproofs and chastisements under which they had not returned unto the Lord, and then calls upon them to meet their God in fierce and final judgment soon about to come upon them.

#### HELP IN STUDYING THE LESSON.

V. 4. *Come to Bethel*—the prophet, having foretold the captivity of Israel (vs. 1-2), now with indignant irony bids them go on in their self-willed idolatry, and see how unable these idols were to save them. *Bethel*—the place where the calf-worship was set up by Jeroboam. *Gilgal*—between Jericho and the Jordan. An idolatrous form of worship was there practised. Hos. 4:15; 9:15; 12:11. V. 6. The Lord now recounts his several reproving chastisements—famine (v. 6), drought (vs. 7, 8), blasting and mildew (v. 9), pestilence (v. 10) and earthquake (v. 11)—inflicted with a view to reclaiming them, but adds to each the same sad result, "Yet have ye not returned unto me." V. 11. *As a fire-brand plucked out of the burning*—a phrase proverbial for a narrow escape from utter destruction. V. 12. *Therefore*—since all chastisements and reproofs have failed. *Prepare to meet thy God*—in judgments fierce and final. V. 13. *For lo*—a sublime description of the God whom Israel must meet.

#### QUESTIONS.

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

I. GIVEN UP TO IDOLATRY, vs. 4, 5.—What ironical direction did the prophet give to Israel? Of what worship were Bethel and Gilgal the seats? In what respects did these idolaters imitate the true worship of Jehovah? Why were they thus given up to idolatry?

II. CHASTENED BUT NOT RETURNING, vs. 6-11.—What reproving chastisements had the Lord sent upon Israel? What had been their conduct under each of these chastisements? Why did the Lord remind them of these things?

III. WARNED OF FINAL JUDGEMENT, vs. 12, 13.—What warning did the Lord now give? Why was this warning given? For what was Israel to prepare? How was this warning enforced? What is threatened against those who neglect God's warning reproofs? Prov. 1:24-31; 29:1.

#### WHAT HAVE I LEARNED?

1. That men continue in sin because they love the ways of sin.  
2. That God warns the wicked by his word, his Spirit and his providences to forsake their sins.  
3. That many neglect these merciful warnings, and do not return unto the Lord.  
4. That those who continue in this neglect must meet the Lord in judgment.

#### QUESTIONS FOR REVIEW.

1. To what sins had the Israelites given themselves up? Ans. They had forsaken the Lord and given themselves up to idolatry.  
2. How had the Lord chastened them for their sins? Ans. He had sent severe judgments upon them.  
3. What had Israel failed to do under all these judgments? Ans. Yet have ye not returned unto me, saith the Lord.  
4. What final warning did the Lord give them? Ans. Prepare to meet thy God, O Israel.