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Church Officers' General Instruction Department

Calendar

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Lessons for the Use of Church Elders

Lesson 65

Hymn.
Scripture Reading.
Prayer.
Lesson: Cleansing from Sin.
Announcements.
Hymn.

Cleansing from Sin

1. Jesus came to save sinners. 1 Tim. 1:15.
2. We are cleansed by the blood of Jesus. 1 John 1:7.
3. Our sins are laid on him. Isa. 53:6.
4. We are made white as snow. Isa. 1:18.
5. Our sins are removed from us. Ps. 103:12.
6. They are remembered no more. Heb. 10:16, 17.
7. They are cast behind the Lord's back. Isa. 38:17.
8. They are cast into the depths of the sea. Micah 7:19.
9. They are blotted out as a thick cloud. Isa. 44:22.
10. We are to triumph in Christ. 2 Cor. 2:14.

Note to the Leaders

"Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim his blessing. But they may claim the blessing of God even now. They must have his grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil. Jesus loves to have us come to him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love, and to bind up our wounds, to cleanse us from all impurity.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is

freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die."—*"Steps to Christ," pp. 56, 57.*

Lesson 66

Hymn.
Scripture Reading.
Prayer.
Lesson: The Judgment.
Announcements.
Hymn.

The Judgment

1. God has appointed a day of judgment. Acts 17:31.
2. A message will announce the opening of this solemn event. Rev. 14:6, 7.
3. The opening of the judgment described. Dan. 7:9.
4. Books will be opened. Rev. 20:12.
5. Every work will be brought into the judgment. Eccl. 12:13, 14.
6. Our words will be considered. Matt. 12:36, 37.
7. Actions will be weighed. 1 Sam. 2:3.
8. There will be a separation between the sheep and the goats. Matt. 25:31-33.
9. Why some are on the right hand. Verses 34-40.
10. Why some are on the left hand. Verses 41-45.
11. The results are final. Verse 46.

Note to the Leaders

"Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone."—*"The Great Controversy," p. 487.*

When all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them.

"The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin."—*Id. pp. 487, 488.*

G. B. THOMPSON.

The Last Call

"THEN said he unto them, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

"So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:16-23.

This is a wonderful scripture and represents God's last and mightiest call to sinners. It seems that those who possess property and wealth and who enjoy the blessings of home and loved ones are largely unappreciative of God's goodness. They have their own plans for enjoyment, and these seem more desirable than the feast the Lord has promised. No greater insult could be given a host than to promise to attend such a banquet and then fail to put in an appearance.

"In the parable, the giver of the feast learned how his invitation had been treated, and 'being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.'

"The host turned from those who despised his bounty, and invited a class who were not full, who were not in possession of houses and lands. He invited those who were poor and hungry, and who would appreciate the bounties provided. 'The publicans and the harlots,' Christ said, 'go into the kingdom of God before you.' However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too low, too wretched, for the notice and love of God. Christ longs to have careworn, weary, oppressed human beings come to him. He longs to give them the light and joy and peace that are to be found nowhere else. The veriest sinners are the subjects of his deep, earnest pity and love. He sends his Holy Spirit to yearn over them with tenderness, seeking to draw them to himself."—*Christ's Object Lessons*, pp. 225, 226.

Still there is room, and this last call is given: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Many jewels are to be found among this class. Many of these are in very humble circumstances, and because of this they are unnoticed by the world. Still they have honest hearts and are living up to all the light they have. They are longing for an increased knowledge of God. They are praying with tears that God will send them the blessing which by faith they discern afar off.

As stewards of the manifold grace of God we are to seek out these souls. We must visit them in their homes, and through the power of the Holy Spirit minister to their needs. We must study the Bible and pray with them. Light will spring up in their hearts, and many a poor, sin-sick soul will find deliverance from darkness.

"Christ will impart to his messengers the same yearning love that he himself has in seeking for the lost. We are not merely to say, 'Come.' There are those who hear the call, but their ears are too dull to take in its meaning. Their eyes are too blind to see anything good in store for them. Many realize their great degradation. They say, I am not fit to be helped, leave me alone. But the worker must not desist. In tender, pitying love, lay hold of the discouraged and helpless ones. Give them your courage, your hope, your strength. By kindness compel them to come. 'Of some have compassion, making a difference: and others save with fear, pulling them out of the fire.'"—*Christ's Object Lessons*, pp. 235, 236.

"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfilment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.' Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for his entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps, and to sing a song of rejoicing that another soul has accepted the invitation to the gospel feast."—*Id.*, p. 237.

The Lord is counting on his church. Each has a place to fill and a part to act in God's great program. Divine aid is offered on acceptance of his conditions.

"Every church should seek for a revival of the missionary spirit. My brethren and sisters, in these times of doubt and unbelief, sinners will be converted only as the result of unusual efforts to give them a knowledge of Bible truth. You will seek in vain to convince others of the preciousness of Christ, so long as you fail to make a wise and diligent use of the agencies placed within your reach for the winning of souls. . . .

"When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil-surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. . . . The windows of heaven will be open for the outpouring of the latter rain."—*Review and Herald*, p. 4, Nov. 5, 1914. F. W. PAAP.

Benefits of Church Organization

WHEN an individual member of the church begins to complain about not having his freedom, or liberty, it may safely be concluded that something is wrong with that individual himself. The trouble lies within his own breast, not with the church or its organization. When some local church avers that the conference organization infringes upon its sacred rights and liberties, it may safely be concluded that the spirit of that church (usually found in its leader or in some leading brother or sister) is not right before God. The difficulty is in the church itself, and not with the conference organization that bands a given number of churches into conference fellowship. Nor is organization popedom. Heaven itself is closely organized. Lucifer fell out with that organization as soon as he let the thought of sin into his angel heart. People may fall out with church organization and discipline now by letting thoughts of sin into their human hearts.

It was during the Civil War when disorganization of the United States by certain States seceding from the Union was feared that the organization of the Seventh-day Adventist Church was perfected. It may be profitable to consider afresh those days of formation as given us by Elder J. N. Loughborough, in his little book entitled "The Church," pages 124, 125:

"The summer of 1861 was not only important because of the Civil War in the United States, but many important moves were being considered in connection with the cause of truth. So important were the times that a second general gathering of our people that year was held in October. On the sixth day of the month the Michigan Conference was organized by the election of a chairman, a secretary, and an executive committee of three. By vote the conference recommended that the churches organize, adopting the following as a church covenant: 'We, the undersigned, hereby associate ourselves together as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.' A committee was appointed to prepare an address formulating plans for organizing churches. This address appeared in the *Review* of Oct. 15, 1861.

"The plan and principles of organization set forth in the address mentioned in this chapter, are so well stated in an article from Elder James White, in the *Review* of Jan. 4, 1881, that we quote them here:

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people; he calls them. . . .

"Christ never designed that human minds should be molded for heaven by the influence merely of other human minds. 'The head of every man is Christ.' His part is to lead, and to mold, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of

tion, it must not come in to take the discipline from the hands of the Master. . . .

“Those who drafted the form of organization adopted by seventh-day Adventists, labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

“The General Conference takes the general supervision of the work in all its branches, including State conferences. The State conference takes the supervision of all branches of the work in the State, including the churches in the State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God, and the faith of Jesus.

“The officers of a local church are servants of that church, and not lords, to rule over it with church force. “He that is greatest among you shall be your servant.” Matt. 23:11. These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve, exhibited in the life and teachings of our Lord.”

Since this was written the work has greatly increased, and according to the instruction given by the Lord to Sister White at and prior to the General Conference held in Battle Creek in 1901, it was very definitely pointed out that further organization must be perfected in order that the General Conference might be relieved of some of its responsibility. As a result, union conferences were organized at that meeting, to have supervision of certain groups of local conferences. Thus a simple, effective organization, under the direction of the Lord himself, has been established on earth. First the local church, next the local conference, then the union conference, and finally the General Conference. Thus the believers are banded together in keeping “the commandments of God, and the faith of Jesus,” and in unitedly pressing the triumphs of the gospel into every land, to every tribe and nation.

In this simple organization there is perfect freedom in Christ Jesus for every loyal believer; his liberties are not curtailed. But it is hard for turbulent, restive, self-willed spirits long to maintain connection in a perfect organization like this. It was so in heaven. It is so on earth. But the difficulty is not with the organization. It is found in the trouble makers themselves. The remedy is not a new organization or no organization, but a new conversion, a humbling heart that will enable each to be “kindly affectioned one to another with brotherly love; in honor preferring one another;” and also all to be “subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”

When this is done, there will be found no difficulty with the organization. It would suit the enemy very well indeed for the opposing army to get the notion that organization of his forces was a dangerous and foolish thing to preserve; that it would be better to let every soldier fight as he pleased. Likewise it would suit Satan exactly for the notion to prevail that church organization was of little use, and might as well be abandoned. God has organized his forces for service. Let us preserve the organization sacred, and press the triumphs of the cross into every dark corner of the earth that the end may soon come, when the church triumphant on earth shall all join the church on high in the glad service of the eternal ages to come.

T. E. BOWEN.

How I Organize a Church for Service *

Preliminary Work

BEFORE a church is organized for service, the members should be given a clear view of their responsibilities, and

* Paper read at Home Missionary Convention, 1917. We think that the church officers can profit by this paper, as they see the conference officer's viewpoint, and the work he is trying to do.

have awakened in them a desire to work for others. They should be shown the simplicity of the Lord's work, and the wonderful possibilities before each one who will put self aside and make room for the working of God's Spirit on the heart.

Having only a few days to spend with each church and usually holding few public meetings, I try to accomplish this by personal work; by giving public studies on the life and work of the Saviour, his sacrifice and commission; by presenting the resources of heaven on which we may draw, and our responsibility as stewards, etc.; or by convention work. I prefer the latter, with parts assigned to different members, as individuals give more thought and study to the principles when they have them to present, than when listening to others.

This, however, is only one step; for we read that “all the preaching in the world will not make men feel deeply the need of perishing souls around them. Nothing will so arouse in men and women a self-sacrificing zeal as to send them forth into new fields to work for those in darkness.”—“*Testimonies for the Church*,” Vol. IX, pp. 117, 118.

Instruction that is not crystallized into action is about as effective as a clear description of a book with no effort to take an order; so our next step is:

Effecting an Organization

Each church usually has its corps of officers elected for the year, but some do not have a missionary secretary. As we consider the work to be done, it is clearly seen that there must be leadership, reports, records of business transactions, etc. This is a good time to set before the church some of the necessary qualifications of these leaders: spiritual experience; a willingness to work; agreeableness; ability to plan and execute, to teach, to handle business, etc. Then ask the church to elect a leader and a missionary secretary. If desired, the elder may be chosen to act as leader of this department.

The need of good leaders is seen more forcibly as we read in “*The Desire of Ages*,” page 250: “In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses the powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skilful hand is needed to arouse those dormant faculties.”

As we get more thoroughly into the work, we usually find that we can form bands to take different parts, and leaders are to be chosen for these bands. We can sometimes help persons to decide which band to join. When a campaign is on for some special work, I assist in districting territory and in assigning to individuals the part they can do.

Comparatively little can be done by any organization without a system of reports and records. The business of the world, through costly experience, has demonstrated their necessity, and in many lines they are required daily; the larger the business the more keenly the need is felt. Our work is world-wide, so we must have reports of how many are at work, the kind of work being done, and the results obtained. I try to impress the necessity of reporting. I encourage the use of the Morning Watch Calendar for a record as well as its spiritual uplift, and regularity in reporting to the secretary.

There should be a regular time set apart to meet together to seek the blessing of the Lord, to plan for the work we have to do, to compare experiences, to study methods, to report our work, and to transact business. Very few churches hold meetings at any other time than Sabbath. Usually the fourth Sabbath services can be planned for; in some cases a regular hour weekly can be devoted to a missionary meeting; in others a few minutes may be taken from the regular services for the collection of reports. Some secretaries, however, prefer to receive them monthly. I encourage verbal reports as well as written, and lend my influence to the question of *doing something*.

(Continued on page 7)

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 26)

OPENING SONG: "Hymns and Tunes," No. 611; "Christ in Song," No. 628.
Prayer.
Song: "Hymns and Tunes," No. 635; "Christ in Song," No. 811.
Bible Study: Grace and Its Fruits.
Reading: The *Signs* Weekly.
Song: "Hymns and Tunes," No. 1204; "Christ in Song," No. 476, or Special Music.
Reading: Successful Ways of Using the *Signs* Weekly.
Opportunity to order individual or church clubs of *Signs* weekly.
Offering for Literature Fund.
Closing Song: "Hymns and Tunes," No. 1245; "Christ in Song," No. 683.
Benediction.

Note to the Leaders

Many subscriptions and clubs for the *Signs* weekly will expire at this time, and these should be renewed and additions made to the clubs, for we cannot afford to neglect an agency which the Lord so greatly blesses to the salvation of souls. The opportunity to renew these clubs may be given by having slips handed to all the members, for them to write their names and addresses, and the number of copies they desire. The missionary secretary can collect these, and later arrange about the payment for these orders. If this plan is followed, there will be no confusion, and only a short time will need to be taken for this purpose.

Grace and Its Fruits

2 Cor. 6:1-10.
Gal. 5:22, 23.
Gal. 5:1-14.
Phil. 2:12-16.

Note to the Leaders

We suggest that the above Scriptures be read aloud and carefully considered in connection with the day's program. They clearly set forth the experience of all who have received the grace of God in the heart. Note the natural outcome of this divine illumination.

The Signs' Weekly

WE are sure that our dear people everywhere will be pleased to join in another big drive to put our pioneer missionary paper, the *Signs* weekly, into the hands and homes of at least 100,000 people each week. This evangelizing medium is well spoken of everywhere, and is worthy of a big boost at this time. The publishers have always claimed that the *Signs* weekly is a soul-winner, second to none. We are sure none will dispute this. The following expressions of appreciation of this periodical will speak for themselves:

"A lady sent a friend the *Signs* weekly. She had not seen the friend for a long time. The friend had backslidden and married a worldly man; but when she received a copy of the *Signs* she was deeply impressed, and as she read the paper she made up her mind to return to the Lord, and at once began the observance of the Sabbath again. In a few months her husband joined her, and they are now a united family in the service of the Lord."

"A gentleman said to me, 'Mrs. —, I wish you would send the *Signs* weekly to a lady at —; I believe she would read it.' I did so, and gave her name and address to one of the church members of that city. Later I visited that church and met the lady. About six months later I again visited there, and learned that this lady had joined the church, and is now a leader there, and zealous for the distribution of our literature, especially the *Signs of the Times*."

"A friend sent me your paper, which we are reading each week with great interest. We believe that your teaching and religion is right. We want to move into a Seventh-day Adventist settlement so we may join them, and also get church and school privileges for our children, that we may educate them in this truth."

We suggest that every church study carefully this fourth Sabbath program in the light of the following statement from Volume IX of "Testimonies for the Church," page 61, and then proceed to act:

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the stand; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that here are they that keep the commandments of God and the faith of Jesus.' Rev. 14:12. Let our literature give the message as a witness to all the world."

If we could persuade each member to take a club of the *Signs* and use them systematically, either by mailing or distributing to friends and neighbors, or both, we should pass our goal, and a wonderful work would be accomplished.

It might be well also for churches to supply clubs of the *Signs* weekly to Bible workers and tent companies, so as to greatly strengthen their hands.

"Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side."—*Id.*, pp. 126, 127.

"We are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page."—*Id.* p. 87.

Shall we not each one this day do our duty, and by ordering a club of the *Signs* weekly set in operation influences that will lead souls to a knowledge of the truth? We suggest a goal of at least two copies a week for each church member. Many churches will order as high as ten or even twenty. We hope that this united effort will result in winning many precious souls to Christ and his truth. F. W. PAAP.

Successful Ways of Using the Signs Weekly

THERE are many ways of using the *Signs* weekly. One of the most helpful methods seems to be to call at the homes and leave a copy of the paper, directing special attention to some particular article,—an article that has helped you. Call again a week later with another copy, and make inquiry regarding the former copy. Insist that they read some particular article, and inquire especially regarding that. Follow this method for a few weeks. Some who receive the first copy will decline the second. In that event, you will, of course, look up a new reader.

We are confident that before you have carried this on very many weeks, your readers will begin to make inquiry; in fact, it has been demonstrated that this is usually the case. Then you know just where to begin your studies with them, in what line they are interested, how their minds are running, and what studies to bring before them to get their full confidence. It is best sometimes to begin in different ways with different individuals, and you appreciate the fact that it is not always necessary to begin your studies with a topic like "God's Word and Its Authority." Neither is it essential to carry on these studies in just the same order each time. But with the *Signs*, you can begin your studies at just the place where the reader is interested. This, you realize, is the only logical thing to do. Then you can go to other studies as you feel the situation warrants.

Another splendid way is to take subscriptions for one month, at say 10 cents each, and deliver the same from week to week out of your own personal club. At the end of the month endeavor to secure a reader's subscription for six months, and the brethren will mail the paper from the *Signs* office for 90 cents. If five or more six months' subscriptions are sent in, the rate for each will be 70 cents. A year's subscription will cost \$1.50, but to five or more names the price will be \$1.15 a year. You can then go on in the good

work of interesting new readers, occasionally calling on the regular subscribers to keep in touch with the interest created.

The following experience illustrates the splendid influence of this important house-to-house work. One of our lay brethren who, like many others of our people, spends a little time each week in the circulation of our literature in the homes of the people, wrote us recently regarding his experiences in this work. Here is a portion of his letter:

"I rejoice to tell you that I can now count four Sabbath keepers who have been brought out by reading the *Signs of the Times*. It is true that 'the *Signs* does bring people into the truth.' It tends to break down prejudice and to lead people to attend our meetings, and to receive home Bible studies from our workers. This is the work the Lord would have done. I want to say for your encouragement that I do not remember when I have had so many interested persons on my list as at present. Last Sabbath, the heads of three families consented to receive Bible studies from one of our sisters engaged in this work. These new readers are among those who are receiving the *Signs*. From the families that I visited yesterday, I heard only words of praise for the *Signs of the Times*. One lady subscribed for a year. I believe that the Lord is with us in this work."

While the *Signs* does not hold out the denominational work most prominently, yet we know of individuals, all the way from working people to business men of strong influence, and professional men, reading themselves right into the message through the *Signs*. In fact, we would call your attention to cases that we know of where influential men have, after reading the *Signs* two years, begun paying tithes to this office. They were at once referred to our conference organization, and immediately joined the church. So one need have no fears regarding that feature, as the *Signs* is demonstrating every day its ability to reach hearts and bring them into the truth just as a pioneer should do.

Our pioneer missionary paper—the *Signs*—has been called by one of our leading men "the greatest evangelistic factor in printed form put out by the denomination." It is the "silent preacher" that today is going into more than 60,000 homes throughout the land, and at least 40,000 of these homes are those not of our faith. Think of it!—40,000 preachers calling every week at those homes and giving the message for the hour in a strong, appealing manner. The result?—Souls, many of them, coming into the light. Remember today: "More *Signs*—more souls." And don't put off increasing your own personal club.

ERNEST LLOYD.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song, Season of prayer, Minutes, Song.

Reports of Work Done.

Scripture Lesson: Matt. 28: 19, 20; Mark 16: 15, 16.

Testimony Study: Home Missionaries.

Plans for Work.

Closing Song.

Note to the Leaders

Until probation closes and our work on earth is done, our lives and our works will testify to the grace of God in our hearts, and inspire in those about us the desire to be children of God. Let us remember that we are "known and read of all men." Before the meeting, cut out the paragraphs taken from the Testimonies, number them, and pass them out to different ones to read as the questions are called.

Home Missionaries

1. WHAT work is given to every follower of Christ?

"Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light."—"*Testimonies for the Church*," Vol. II, p. 632.

2. What do God's people seem to be waiting for?

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—"*Id.*," Vol. I, p. 261.

3. What is the great work that must now be accomplished?

"The great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers. With wisdom, caution, and love, they should labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers. The harvest is great, and the laborers are few."—"*Id.*," p. 368.

4. In view of what Christ has done for us, what should we do?

"In view of what Christ has done for us, and what he has suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master."—"*Id.*," Vol. II, p. 115.

5. How should our works accord with our faith?

"Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ shall give us life."—"*Id.*," p. 114.

6. How will a godly life do service for the Master?

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of the worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—"*Id.*," Vol. IX, p. 21.

7. How may one learned or unlearned act a part in carrying out the great commission?

"The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads. . . .

"By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."—"*Id.*," pp. 40, 41.

8. What is one of the most successful ways of giving the message to those around us?

"Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. There are many ways in which church members may give the message to those around them. One of the most successful is by living helping, unselfish, Christian lives."—"*Id.*," p. 30.

Suggestive Program for Second Week

Opening Exercises : Song, Prayer, Minutes, Song.
 Reports of Work Done, with some practical suggestions by the leader.
 Reading : Walk in the Light.
 Plans for Work.
 Closing Song.

Note to the Leaders

At the close of the reading let there be a free discussion of the main features.

Walk in the Light

"I WAS shown that God's people dwell too much under a cloud. It is not his will that they should live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and so also are they that follow him. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy; but their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

"I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern, when we have a sure, unerring Pattern. We should not measure ourselves by the world, nor by the opinions of men, nor by what we were before we embraced the truth. But our faith and position in the world, as they now are, must be compared with what they would have been if our course had been continually onward and upward since we professed to be followers of Christ. This is the only safe comparison that can be made. In every other there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light, which have been conferred upon them, they are weighed in the balance, and angels make the report, *Wanting*. . . .

"There are some who profess to be Christ's followers, yet put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, as though another were playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for himself, each must act well and faithfully his part in the game of life. Satan watches his opportunity to seize the precious graces when we are unguarded, and we shall have a severe conflict with the powers of darkness to retain them, or to regain a heavenly grace if through lack of watchfulness we lose it. . . .

"The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fulness."—*Testimonies for the Church*, Vol. I, pp. 405-409.

Suggestive Program for Third Week

Opening Exercises : Song, Prayer, Minutes, Song.
 Lesson : How to Win Those Opposed to the Truth.
 Reports of Work Done.
 Plans for Work.
 Closing Song.

Note to the Leaders

As an introduction to the study read responsively Luke 8:22-40. Combining this scripture with the extracts from the Testimonies, the leader can draw some practical lessons that will be profitable to all in their soul-winning work.

How to Win Those Opposed to the Truth

"If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down.

"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."—*Testimonies for the Church*, Vol. VII, p. 11.

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Matt. 18:19."—*Id.*, pp. 21, 22.

Suggestive Program for Fourth Week

Opening Exercises : Song, Sentence Prayers, Minutes, Song.
 Reports of Work Done.
 Lesson : "Lord, What Wilt Thou Have Me to Do?"
 Plans for Work.
 Closing Song.

Note to the Leaders

Several days before the meeting, write out the references to the Bible and Testimony Study and hand them out to different members, requesting them to come to the meeting prepared to read the verses and make a few comments on them. Copy the quotation from the Testimonies and hand that to another, with the same request.

"Lord, What Wilt Thou Have Me to Do?"

1. The inquiry. Acts 9:6, first part.
2. The reply. Acts 9:6, last part. "Arise."
3. Surrender to God.

"You can be a blessing to the church at—. You can be a pillar there even now, if you will come to the light and

walk in it. God calls after you again. He seeks to reach you, girded about with selfishness as you are, and covered with the cares of this life. He invites you to withdraw your affections from the world, and place them upon heavenly things. In order to know the will of God, you must study it, rather than follow your inclinations, and the natural bent of your own mind. 'What wilt thou have me to do?' should be the earnest, anxious inquiry of your heart.

"The weight of the wrath of God will fall upon those who have misspent their time, and served mammon instead of their Creator. If you live for God and heaven, pointing out the way of life to others, you will go onward and upward to higher and holier joys. You will be rewarded with the 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.' The joy of Christ was that of seeing souls redeemed and saved in his glorious kingdom. 'Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"—*Testimonies for the Church*, Vol. IV, pp. 53, 54.

4. Work for others. Job 29:11-16.

5. "All things to all men." 1 Cor. 9:19-23.

"Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

"Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

"Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

How I Organize a Church for Service

(Continued from page 3)

It is well to lay some stress on the importance of the churches' making an offering on the fourth Sabbath for local work,—to purchase the necessary record books and for running expenses and literature,—otherwise the society is handicapped in its work.

No church is equipped for its work until the officers have access to the GAZETTE, and if a club, or at least one copy, is not coming, we collect the money at once to send for it. To illustrate its value, I will mention one experience: In a certain church we elected a secretary who had ordinary qualifications, but said she had no experience in the office and wanted help. We not only put the current numbers in her hands, but secured the back numbers also, and in a short time the church was having some very interesting missionary meetings, and members were becoming more and more active.

Training for Work

How to fold and wrap a paper, a suggestive form of letter to accompany it; how to lead an ordinary conversation into channels where some feature of present truth can be introduced in a natural way; how to give a simple Bible study; how to sell the Home Workers' books and hand out tracts and papers, are more easily followed by seeing them done than by being told that others are doing them.

If these methods can be brought into convention work, it is well to do so. Have them demonstrated by some one of experience. Generally it can be arranged to have some field experience, which is better.

To a large degree the missionary activity and success of the church is in the hands of the local leader and secretary, and it is important that they be given as much help as possible to enable them to do their part in training the members, and keeping the work on the upgrade. I usually place a set of the Home Missionary Series in their hands, and encourage their use in educating the people.

Many who have little inclination to work regularly will lend their efforts to help in some special issue, with the thought that it will not last long. If we can bring special

efforts forward at frequent intervals, some such persons can be encouraged to do regular work. In my follow-up work I try not only to give reminders and suggestions of other work, but to drop seed thoughts that will pave the way, so that in future visits advanced steps can be taken, and better work done.

C. J. DART.

"Suffer the Little Children to Come unto Me"

(Continued from page 10)

emaciated little children in the picture with those of my own plump little girls, I simply had to send you 'my bit.' We are poor, but *they* are destitute."

Oh, America is not hard-hearted. America will answer—nay, thank God, is already answering the call. Her eyes are opened. Her ears unstopped. . . .

Not from the rich alone—not merely from those who gave from their abundance—the very poor themselves have shut their eyes and have given that which they needed for their own sustenance and support. Listen!

"I am only a crippled barber with a wife and three children," this is from a letter to the Armenian Committee written in a penciled, ill-spelled scrawl on a scrap of yellow paper, "but I have plenty to eat, so accept this donation. I don't believe in church, but I do believe in humanity." This dollar should be blessed indeed. The unspoken prayer expressed by the act of sacrifice of this poor barber may be answered in an unexpected way. Possibly it may inspire some other man of wealthier estate who professes belief in the church, to sell his goods and to give to these poor, these wretched poor, who are perishing like sheep from their want.

"I, too, am poor," writes another, a woman, who contributes a single dollar to the fund. "I am poor, but I cannot let another week go by without sending some money to the Armenians. I know the amount is pitifully small, but it is all I can afford just now. God knows my prayers go up to him for these dear children. . . . I shall ask him each night that this dollar may do some good to some poor children. May his presence be with them is my one desire." Was it not of such a woman that Christ said: "She of her want did cast in all that she had, even all her living.?"

These are but two brief paragraphs from the scores—the hundreds—of letters that have come from men, women, and children, big in heart and purpose, rich in the real treasures of life, but poor in this world's goods, who read the Armenian appeal in the *Digest* and responded to it. Such touching acts of genuine self-sacrifice as these fortify the heart, quicken the spirit, renew and strengthen the faith that we hold. They draw back the veil of eternity for an instant and reveal the invisible and glorious kingdom that lies behind this visible and sorely troubled world.

What moved these people to give their mites? What moved the wealthy to send their great and generous checks? We have told you the story, and it is one that would move a heart of stone—one that, God willing, will move your heart also. Your sympathy has been stirred many times during these dark and tragic months. A score of worthy and merciful causes have claimed and received your bounty. But you are here called upon in the name of humanity, in the name of all you hold most dear, in the name of God the Father, to give again. . . .

Five dollars will keep the body and soul of one Armenian together for one month. Sixty dollars will give him life for a year. How much will you give? How many children will you save?—ten? fifty? one hundred? Every dollar you give for relief will go for relief without the diversion of a single penny for any other purpose. . . .

You will not—you can not—refuse. You will give ungrudgingly, generously, with a heart full of thanksgiving that your own beloved children are safe, happy, and well fed, and with a prayer perhaps for the innocent sufferers of this war-racked world. You will give for the sake of Him who said: "It is not the will of your Father which is in heaven, that one of these little ones should perish."—*Literary Digest*.

Missionary Volunteer Department

Program for Week Ending October 5

Subject: The Plea of Armenia and Syria.

Blackboard Motto: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Joint Meeting

Opening Hymn.
Introductory Remarks by the Leader.
Shepherd Psalm, in unison.
Prayer for Armenia.
Dialogue: Presentation of Map. See note.
Stories to be told by Juniors (see note):

Through the Streets Where Jesus Walked.
A Six-year-old Heroine.
The Little Shepherd of the Hill Country.

Talk by a Senior: Moorshek Vorperian's Escape. See "Syria of Today — Moorshek Vorperian's Escape," *Instructor*, September 10. See note.

Solo: Somebody Did a Golden Deed.

A Challenge to Our Society. By a Senior Missionary Volunteer. See "Suffer the Little Children to Come unto Me." See note.

Special offering.

Closing Hymn: Faith of Our Fathers.

Notes to the Leaders

Today's meeting is to be given to a consideration of the needs of the millions suffering in Armenia and Syria. After the presentation of this program, which should be very carefully prepared beforehand, plans should be laid by which our Missionary Volunteers may help these stricken peoples. Your conference Missionary Volunteer secretary has no doubt written you stirring letters in regard to the work, and has supplied you with promotion plans and material to use in gathering money for this worthy cause. At this meeting give out the giving-up stamp books, the banks, etc., and present the plan for "adopting" orphans. Five dollars a month, or seventeen cents a day, will save one child from starvation. No society, however small, should be content to give less than five dollars to these starving children. The plan for "adopting" orphans will appear in the special Armenian *Instructor*, dated September 10. Study it carefully, and be prepared to present the plan to the society with enthusiasm. It would be well to take up pledges in the meeting, as to what each one will endeavor to do.

The offering taken in the meeting will go for the relief work. The Missionary Volunteers will be given until Thanksgiving time to pay the pledges which they make in the meeting. All money received for this special work, should be turned over to the church treasurer and clearly specified as a fund for Armenian and Syrian Relief.

Map Presentation.—The map to be used should be sent free to each society by the conference Missionary Volunteer secretary. These maps are furnished to us by the Armenian and Syrian Relief Committee of New York City. If you do not receive your map at least one week before the program, write for one at once either to your Missionary Volunteer Secretary or to the Relief Committee, whose address is No. 1 Madison Ave., New York City.

Talk: Moorshek Vorperian's Escape.—This talk should be given by a boy. Let him speak in the first person, as if the experience had been his own. No notes should be used by the story-teller.

The child who is assigned the story, "Through the Streets Where Jesus Walked," should also speak in the first person, and may begin like this: "I want to tell you what we saw recently as we walked through the streets of Jerusalem." Then he may proceed with the story.

Select the ablest speaker you have to present the last number on the program, "A Challenge to Our Society," for this appeal should be the climax of the meeting, and should reach every heart. No notes should be used, but the speaker should be so full of his subject that every one present will be stirred by his earnest words to give to this needy cause.

Prayer

OUR Father, we thank thee that thou hast placed us in a land where we are free to worship thee. We pray that thou wilt look in mercy upon those who are in peril in Bible lands, who, for their faith in thee, are passing through sorrow and suffering. Fulfill unto them the promises which thou hast spoken to their fathers. Sustain and protect them in their need. Give thy comfort to all who sorrow, and healing to all who are in pain. Grant unto us thy grace of sympathy. In the need of those who suffer may we hear thy call to us. Make us willing to share with them the blessings with which thou hast enriched our lives, and hasten the day when peace and good will shall reign among all men. We ask it in Jesus' name. Amen.

Presentation of Map

Vahan: I am sure that you have talked about our homeland many times. But we thought you would like to see just where we lived, and so we have brought this map. [Unrolls map.]

Have you ever seen a map like this?

A Junior: That looks like the map in our Bibles. Do you mean that you come from the country in which Christ lived?

Vahan: Yes, we come from Bible lands. My people, the Armenians, have a tradition which tells us that we are descended from Noah. Long, long ago, we lived in the region of Mt. Ararat. [Vahan points to Mt. Ararat on the map.]

Another Junior: This is the same country through which Paul traveled when he took his missionary journeys. One of his journeys was made especially to carry relief to the Christians at Jerusalem. [Point out Paul's route of travel, Acts 11:28-30, adding some of the interesting incidents.]

Olympia: When you hear that my name is Olympia, I need not tell you that I am a Greek girl. My home is near the ancient city of Smyrna. [Points to Smyrna on the map.] There are many Greeks scattered throughout this country, just as there were in the days when our Lord lived there.

Farid: I am an Armenian too. Our country is north of Syria. My people have been Christians for many, many generations. We have another tradition which tells us that Thaddæus, who was one of the seventy sent out by Christ, preached to the Armenians. Most interesting of all, is the fact that we were the first nation to accept Christianity. But now many people are suffering in my country because they are Christians. In this free land it is hard to realize the condition in my country. The suffering there has never been so terrible as it today!

Through the Streets Where Jesus Walked

WE were leaving Jerusalem on the morrow, and for the last time we turned our steps toward the city and then out again across the country to the Mount of Olives. The cry of hungry people had been in our ears all day, all of every day for the past eighteen months.

As we came out of the American church a woman touched my shoulder; her face was drawn and haggard, her large brown eyes sunken in their sockets. "Can't you give me something for my baby? he is dying for food," she pleaded.

We passed along the Joppa road, to our left the city dump heaps, to our right the city wall, and over the heaps groveled dozens of people searching for food. A little boy came toward us carrying in his hand a crust that he had secured, and gave it to his starving sister who lay in the shadow of the wall.

Outside the Joppa gate four little girls sat — a patient, silent row. In their tiny faces was gathered the sorrow and suffering of ages. They were only children. They did not beg. They simply sat and waited. Home was gone; mother and father were gone. They were cold and starving.

Then we entered the gate and turned down David Street, jostled by camels and donkeys, crowded against the wall by the tradesmen. For a little way through the market things seemed as usual, but as we went farther, shop after shop was closed. On a street corner we came to a woman offering the remaining pieces of household furniture for sale; behind her was an empty home, and two babies tugged at her

torn dress. "I must have food for my little ones," the woman said. Her husband had been a prosperous merchant before the war.

We turned down the street through which Jesus used to walk, through the Jewish and Mohammedan markets, past Pilot's judgment hall and the *ecce homo*, always they were with us — the people who needed a crust of bread to keep them alive. We turned out into the country — at the place of the pool of Bethesda, a group of five children huddled about their mother. The children were in the last stages of starvation. We stopped to speak to the mother. She did not answer. Her body was still warm, but she was dead — starved to death.

At the gate of the garden of Gethsemane leaned an old man, blind from starvation. We quickened our pace, for we had nothing to give, hurrying on to the Mount of Olives. There on the steps of the Russian church we watched the sun sink, the shadows of the twilight hiding from sight the scene of human suffering in the valley below.

As we turned down again, skirting the north wall of the city, past the corner of Gordon's Calvary and the Garden Tomb, we saw crowds carrying tin pails, earthen jars, cooking pots and vessels, and taking their place in the waiting line before the doors of the American Relief Colony. Many of them had walked miles and turned back again to carry the small portion of food to their waiting families. The odor of hot soup reached our nostrils, and we hurried on so that we could not see the numbers who would have to be turned away without food.

We reached our supper and sat down to it. At the windows gathered a hungry crowd, mostly little children, who pressed their faces against the pane. The meal upon the table was meager; we pulled out our chairs. The plaintive singsong cry outside grew into a wail, "We are hungry, we are hungry." We gave to them what we had, but it would go only a little way among the crowd, and we were leaving Palestine on the morrow.

And think, dear friends, Palestine is the *least needy* of all the Bible lands! What can we do to help these starving millions?

A Six-year-old Heroine

"I WON'T become a Moslem; I won't, I won't!" A little golden-haired girl of six stood surrounded by four officers. Her feet were bare and only a rag of a garment covered her body. It was cold outside the rude building which afforded some protection from the chill.

"It is warm and comfortable inside the Moslem school," one of the men said, touched, perhaps, by the beauty of the child. "You will have food and clothing there."

"I won't become a Moslem," the child repeated, shaking loose from the hand that had been laid upon her shoulder, and stamping her foot upon the hard floor for emphasis. Christiana was a Christian, and to become a Moslem was to deny Jesus.

"But your mother and father and brother are gone; your home is gone. You have no food. Surely you would rather become a Moslem than starve to death."

"I won't, I won't!" Christiana repeated.

The man who had spoken before made ready to speak again, but the officer in command cut him short. "We have had enough of this nonsense. The brat refuses to come with us. We haven't time to fool with her. Throw her into the stable with the fierce Kurdish dogs — unless —"

"I won't become a Moslem," the child again repeated, and she was rudely pushed inside the stable door.

In the dim underground hovel were huddled half a dozen hungry dogs, who leaped forward the instant the door was opened.

"Ha! ha!" laughed the men outside, angry at the child, and content that one piece of Armenian impertinence had been punished.

No one will ever know just what happened inside the stable, for little Christiana was too small to tell the story, but when the officers opened the door the next morning expecting to find her torn into bits by the fierce dogs, they found her sleeping on the floor, her head resting upon the great shaggy back of one of the animals. She had not escaped without injury, for two great gashes in her arm showed where long, ugly teeth had been embedded.

The officer who opened the door pulled her up angrily, "Wake up, wake up, and this time if you won't become a Moslem you shall be sold in the market place to the highest bidder."

Little Christiana rubbed the sleep out of her eyes, and looked about the room filled with dogs and angry men. "I won't become a Moslem," she repeated almost automatically.

The men hustled her out of the stable and into the road, driving her before them to the market place in L—.

There in the warm sunlight she was placed upon a block, and the officer in charge began to call his sale. An indifferent group gathered about the auctioneer, stopping in their lazy Eastern way on their various errands, but the sale of Armenian refugees had already become a common thing in the market place. Christiana was only a little child, and no one wanted to buy a child even if she were pretty. Tomorrow the auctioneer might offer a pretty maiden, and it would be a better bargain.

Finally, when the auctioneer had almost given up hope of selling her, she went for a small sum to a purchaser, who having no place to keep her, took her into a home which happened to be a Christian home. An American woman cared for her until a place with four other children in a tumble-down house was found. She is now being supported by American relief funds.—*Selected.*

The Little Shepherd of the Hill Country

VENDEK leaned his back against a rock on the hillside and closed his eyes. It was mid-afternoon of a hazy day, the sun beat upon the rock and its warmth made him drowsy. About him the flock grazed contentedly.

In the valley below him Vendek could see the smoke from the houses in the village; through his half-closed eyelids he could almost distinguish the outlines of his own dwelling. He thought of his mother and sister preparing the evening meal, and wondered lazily what they would have to eat, watching the sun the while in its journey, and counting the time until he could drive the flock home and join the others about the fire, for the evenings in Asia Minor are cold despite the heat of the afternoon sun.

As he lay on the grass with his head propped against the rock, he saw a cloud of dust rising in the road, which circled like a golden ribbon through the valley. The clouds of dust grew thicker. The boy rose from his reclining position wondering what was happening below and why the crowds were moving from the village.

From behind the rock on which he had been reclining suddenly appeared his sister, a year his junior, her two thick braids of hair half undone, her eyes wide with fear. "Run, brother, run," she exclaimed breathlessly, "run for your life!"

"The herd —" he began.

"Leave the herd — run! Mother says that we must flee for our lives. I came out through the back of the village and cut across this way to you. See, the other shepherds from the hillside are running."

The boy looked about him. He could not understand all his fellow shepherds leaving their flocks, but running below him in the road, he saw the crowd hurrying forward as if driven on by forces behind.

"But the mother and the little ones, where are they?" he asked. "And why are all the people leaving the village?"

"The soldiers have come."

Hand in hand they joined the others, urged on by the sol-

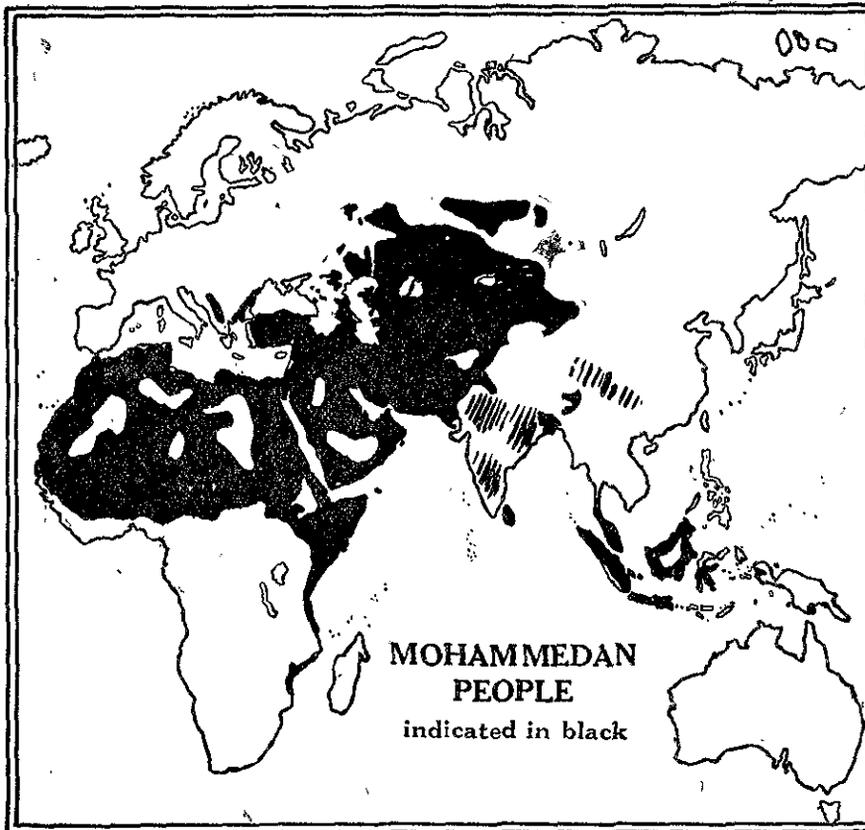
diers. They found the mother struggling along, trying to drag the two little children. Vendek took one of them in his strong young arms, and they hastened on with their neighbors.

This was but the beginning of the journey, the long journey into exile. Men, women, and children who escaped the first atrocities died by the wayside from starvation. The mother fell exhausted one day, the starving child in her arms calling for the food which she did not have to give. Both had to be left to die. The second little brother and then the little sister starved also, leaving of the group only Vendek and a few others to struggle on. Day by day the number dwindled until only three of them finally reached a mission station and asked for aid.

And of the fund for relief, provided through the American Committee for Armenian and Syrian Relief, aid was given. They are now living in a colony with hundreds of other refugees with only the trees and the blue sky above them, happy that they have reached safety over the Russian border, but wholly dependent for life upon the American people.

homes uprooted, Armenian families torn apart, Armenian women and children subjected to the most beastly and diabolical cruelties ever before perpetrated or imagined in the world's history. It is the story of the persecuted and scattered remnants of this once great Christian nation which have been left to the ravages of starvation. But it is a story chiefly of children who have forgotten how to smile and mothers who have lost even the solace of tears. Never in all the tragedies of history has motherhood been in such dire need; never has the cry of childhood's distress been more painfully heart-rending; and never have the people of America been endowed with a more solemn opportunity and God-given privilege.

America is rich, America is blest with food and plenty, and America must hear these baby voices that cry for bread. American motherhood must hear and heed the anguished call of Armenian motherhood for help—for quick help—for a swift, immediate, bountiful help; for a help that counts neither cost nor sacrifice, else Armenians—mothers and children—will perish from the earth.



Perhaps a slight idea, a faint, inadequate conception of the appalling hunger of the children may be gained from one incident told by Ambassador Elkus: A little boy brought into one of the hospitals continually cried and begged for bread, but he could not be given solid food in his condition. When the physician explained this to him, he replied that he didn't want to eat the bread, he just wanted to put it under his pillow so he could feel that food was near. Little wonder that an American mother wrote: "After reading your Armenian article in the *Digest*, and after comparing the faces of those
(Concluded on page 7)

Mission Programs for Week Ending October 12

Subject: Mission Pictures from Mohammedan Fields.

Helpful Thought: "That land is henceforth my country which most needs the gospel."—Count Zinzendorf.

Senior

Spirited Missionary Hymns.
Scripture Lesson: Psalm 103.
Sentence prayers for some definite, special blessing.
Current Mission News. Five minutes. See note.

Talk: The Moslem World. See *Review*, July 11, p. 10, article by J. L. Shaw.

Symposium: The Mohammedan Religion. See note.

Pictures from Mohammedan Fields: (a) Native Life Among the Moslems, see *Instructor* September 24; (b) When Hasan Fell.

Reading: A Mohammedan Convert. Harvest Ingathering *Watchman*, p. 11.

Talk: An Appeal for Volunteers. See "An Appeal for Volunteers," by T. E. Bowen, *Instructor*, September 24.

Offering. Song. Benediction.

Junior

Bright Songs. Prayer.

Map Study: Lands of Darkness. See note.

A "Picture" from Arabia. See "Topsy-Turvy Land," chapter 13.

Story: When Hasan Fell.

Talk: The Little Missionaries.

Plans. Reports of Work. Song. Benediction.

Notes to the Leaders

Current News Items.—At least a week before the meeting, appoint some wide-awake member to glean from late numbers of the *Review* and *Instructor*, items in regard to our mission work. These he will present briefly in the meeting, endeavoring to make them so interesting that they will

"Suffer the Little Children to Come unto Me"

ONE million children are dying in Armenia, the very cradle of Christianity—slowly, surely starving to death. Slowly? No, not so slowly. A million have already perished, while 200,000 mothers stood powerless to help, with tearless eyes and desolate hearts, and watched their dearest treasures die before their eyes—their own children, for whom they would gladly have given their lives.

In Lebanon alone, each day 1,000 little bodies, newly dead, await a burial that never comes. Each hour the scythe of famine reaps a fresh harvest of these little ones that Christ so loved, these pure in heart of whom he said, "Of such is the kingdom of God;" these innocent ones sucked down into the black whirlpool of disaster.

Words cannot paint nor imagination picture these scenes in Armenia. It is a story so tragic, so filled with heartbreak and horror that it leaves the mind numb with the awfulness and immensity of it all. It is the story of a nation that has fallen before the fury of the Turk and has been left for dead. It is the story of 2,000,000 defenseless women and children who are perishing miserably. It is the story of Armenian

arouse the society to manifest a deeper interest in missions. The article, "Native Life Among the Moslems," should be studied and given orally, not read.

Symposium.—This is based upon chapter twenty-two of "Ventures Among the Arabs," one of last year's Reading Course books, and may be given by as many members as thought best. There are seven divisions to the chapter, but where these are short two divisions might be assigned to the same person. Each one should study his part carefully, and give it in his own words.

The appeal at the close of the program should be made very earnestly, either by the leader or some one else who senses the great need for the gospel in Mohammedan lands.

Map Study.—There is no map of Mohammedan fields in our regular set of Missionary Volunteer maps, as the territory covered by these fields takes in parts of several continents. On this account, it will be necessary for each society to depend on home talent to prepare a map for use in the meeting. The sketch given here will furnish a guide. Be sure to arrange for a map of some kind, for you know "a missionary meeting without a map is a meeting hung in mid-air, and leaves no definite impressions."

When Hasan Fell

"JESUS loves me! this I know,
For the Bible tell me so;
Little ones to him —"

"A-ah-h-h!"

A wild shriek interrupted the singing and echoed through the courtyard, drowning out the words of the hymn.

Miss Peterson jumped and looked up just in time to see two small hands torn from the wall that ran around the edge of the roof and to hear the shriek die away in a prolonged sob.

"I wanted to hear! I wanted to hear!"

"Son of evil! Thy father hath forbidden it! Thou shalt not listen to the accursed songs of the Christian school!"

It was a woman who spoke, and her voice was gentle, though it scolded, for little Hasan was the only son of Abu Hasan, the chief Moslem of Burkin, and except in this one matter of the Christian school, his mother rarely said "No."

"We will begin again!" said Miss Peterson gravely, as the crying died away in the distance.

All day long, above the murmur of lessons and the singing of recitations, the teacher seemed to hear the sorry wail of Hasan. It was not the first time she had seen two brown hands on the parapet, and more than once the shadow of a round little head had risen cautiously from the straight-line shadow of the roof on the dust of the courtyard below.

All that day Miss Peterson watched the shadow of the roof line creep across the dust of the courtyard, but no round head rose cautiously from the line, no brown fingers clutched the low parapet of the roof.

Lessons were over. The girls at the mission house had finished supper and were gathered in Miss Peterson's room for prayers. Abu Youssef, the native preacher, had come in to read the Bible and had already announced: "We will read tonight of Elijah and the widow of Zarephath. 'It came to pass after these things that the son of the woman, the mistress of the house, fell sick —'"

At that moment a terrible cry rang through the village; another; and then another. Miss Peterson shuddered, for it meant that some one had died. She never heard that wail for the dead without longing from the bottom of her heart to bring to the people the glad message of Jesus' resurrection. The dismal sound continued. It grew so loud that Abu Youssef had to raise his voice as he read the story of the widow's son whom Elijah brought back from death to life.

"Go on, Abu Youssef!" said Miss Peterson, quietly, "It is my help that they will want."

She slipped out of the lamp-lit room into the courtyard, crossed to the outer gate, and drew back the bolts.

(Continued on page 15)

The Little Missionaries — A Guess Story

SOME little missionaries came to Arabia a few years before any of the American missionaries did, and have been coming ever since. Most of them were born in a country not far from Arabia, yet only one of them visited Arabia before Mohammed was born.

They never write reports of their work for the papers, yet I have seen a few splendid accounts of their work written on tablets of flesh with tears for ink. Because their work is done so much in secret and in out-of-the-way places, they are generally overlooked, and often underestimated,

They receive no salary and get along in the most self-denying way by fasting and living all together, packed like herrings, in a dark, close room, except when they go out into the sunshine on their journeys.

Most of them came to Arabia in the steerage of the big ships from London, but none of them were seasick at all throughout the entire voyage.

They never complain of being tired or discouraged, and never get fever nor cholera, although I have talked and slept with them when I had fever myself. Never yet has one of them died on a sick-bed. On one or two occasions I have heard of a small company of them being burned at the stake, but I was told that not a groan escaped from their lips, nor were their companions frightened the least bit. With my own eyes I have seen one or two of them torn asunder and trampled upon by those who hate Jesus Christ and his kingdom and his little missionaries. Yet the only sound to be heard was the blasphemies of their persecutors, who could not answer them in any other way.

It is very strange indeed that when once one or two of them learn the language they are bound to their work by so many tiny cords of love that they seldom fall apart from their work, or fall out one with the other.

There are more than sixty different names and ages among them, yet they all have one family accent. Some of them are medical missionaries and can soothe and heal broken hearts and prevent broken heads. There are two ladies among them, but they seldom go about alone, and the men do most of the preaching, especially in Arabia. Most of them are evangelists or apostles or teachers.

And their enterprise and push! One of them told me the other day that he wanted "to preach the gospel in the regions beyond" Mecca, so that even there "every knee should bow to Jesus." You begin to see them everywhere in the Persian Gulf and around Muscat and Aden. Last year a few of them went to Jiddah with the pilgrims.

They dress very plainly, but often in bright Oriental colors (one just came in all in green); on one or two occasions I have seen them wear gold when visiting a rich man, but there was no pride about them, and they put on no airs in their talk.

How many of these little missionaries are there, do you ask? Over three thousand eight hundred forty visited and left the three stations of the Arabian Mission in the Persian Gulf last year. But, as I told you, they are so modest that only about a score of them sent in any account of their work, and that even came through a third party by word of mouth. I have heard it whispered that a faithful record of all their journeys and speeches is kept, but that these are put on file, to be published all at once on a certain great day, when missionaries all get their permanent discharge.

What a quiet, patient, faithful, loving body of workers they are! Even when it is very, very hot they never get out of temper as other missionaries sometimes do, after a hard day's work, when in a hot discussion with a bigoted Moslem. And yet how plainly they tell the truth! They do not fear even a Turkish pasha; but that is because they all obtain a Turkish passport and a permit to preach anywhere unmolested.

Unless you have guessed my riddle, you will want to know what these missionaries cost and why we do not employ more of them; and who sent them out, and to what board they belong; and who buys them new clothes of leather

and cloth; and what happens to them when their backs are bent with age and their faces furrowed with care.

But surely by this time you have guessed that the little missionaries are the books of the Bible. The two ladies are Esther and Ruth, and the four who go about the most are Matthew, Mark, Luke, and John.

And now may I ask you to pray for the little missionaries? Pray that they may prepare the way of the Lord all over this dark peninsula, from the palm groves of Busrah to the harbor of Aden, and from the Gulf of Oman to the unholy cities — Mecca and Medina. — *Selected.*

Map Talk: Lands of Darkness

THE dark night of Mohammedanism has settled over a very large portion of the world. This religion has more followers than any other religion. It does not recognize Jesus as the Saviour, and the people who believe in it are not happy in the way that Christian people are.

The black portion of this map represents the Mohammedan people. You see it takes in northern Africa, southwestern Asia, and much of India and Malaysia. (Point to these countries.)

There are about 250,000,000 Mohammedans in the world, or about one seventh of the entire population. Think of it! And the sad part is, none of these people believe that Jesus can save from sin. Mohammed, the founder of the Moslem religion, lived about six hundred years after Christ. He was born in Arabia, in the city of Mecca. (Show where it is situated.) This man claimed to be God's special prophet, and every year he would retire to a cave for a month, where he pretended to receive revelations from the Lord. The doctrine which he taught the people sounds very simple. It is summed up in the few brief words, "There is no god but God; Mohammed is the prophet of God." Any one who will repeat this sentence sincerely, that is, believing that it is true, becomes a Mohammedan.

This religion has spread until it has converts in every part of the globe; though, of course, the vast majority of them are in the Eastern Hemisphere. India has more Moslems than any other country. In Bengal alone (point to this province), there are 9,000,000, all utterly without Jesus and the blessed hope of the Christian.

The little children in Mohammedan lands do not receive good training, and millions of them are given no education whatever. Instead of the happy childhood that boys and girls in Christian lands enjoy, they are compelled to marry when only children, and must begin to bear burdens too heavy by far for their childish shoulders. Thousands and thousands of babies die every year who could just as well grow up to be strong and healthy, if their mothers knew how to care for them, and would take the trouble to do so. Sometimes Moslem mothers deliberately destroy their babies if they are little girls, for only the boy babies are really welcome.

One very hot day a missionary saw some women digging holes in a rubbish heap near their home. "What are those holes for?" she asked an English lady. "To put four poor little babies in," was the reply. "These mites are all sick, and each baby will be placed up to its neck in the hole."

Soon they put the poor babies in. Can you imagine it? — four little heads sticking out, all crying, all frightened, buried in a rubbish heap! This is a superstitious rite that is performed on Friday afternoon. A loose basket is placed over the head of each baby, and an old woman, a sort of witch, strikes the top of each basket and calls out, "O Satan, come and take back your children, and give us our children. Send the spirit who took our healthy children and left these sickly ones." This is repeated over each child. It is thought that if Satan is in a good temper he will hear the cry and heal the babies. You will not be surprised when I tell you that usually the poor little things die, as a result of such rough treatment.

In Moslem countries no caution is taken to prevent the spreading of disease. Even smallpox is allowed to spread if it will. The people say, "Those whom God intends to live will live; those whom he means to die, will die. What difference does it make?"

These people need Jesus, oh, so much! His love would change their hearts, make them clean, and help them to live good lives. Can we not pray more earnestly than ever that the gospel may make these dark lands bright with its blessed light?

Prayer Meeting for Week Ending October 19

Subject: The Investigative Judgment. (Consecration service)
Motto: "They that feared the Lord spake often one to another: . . . and a book of remembrance was written."

Senior

Morning Watch Review.
Appropriate Songs: "How Shall We Stand in the Judgment?" etc.
Two Short Prayers. Secretary's Report.
Leader's Introductory Remarks.
Bible Study: The Judgment.
Recitation: The Ledger of Heaven. See *Instructor* for October 8.
Talk: A View of the Judgment. "Testimonies for the Church," Vol. II, pp. 384-387.
Remarks by the Leader: Faithfulness in Social Meeting. Consecration Service. Twenty minutes.

Junior

Song Service.
Roll Call: Repeating verses from memory.
Sentence Prayers.
Bible Study: Adapt from Senior.
Talk: Weighing Hearts.
Story: The Quaker Girl's Dream.
Witnessing for Jesus.

Notes to the Leaders

Anciently the tenth day of the seventh month was a very solemn time for the people of God, as the high priest entered the most holy place to make atonement for the sins of the people. And how earnestly did the Israelites search their hearts to see that every sin had been put away!

The tenth day of the seventh month corresponds to our October 22, and for this reason it seems appropriate to place the subject of the investigative judgment near the close of October.

We are living in the antitypical day of atonement. The investigative judgment which is now going on, is the great antitype of which the cleansing of the earthly sanctuary was but a figure. How important that we should search our hearts and make sure that we are right with God!

The judgment has been in progress for seventy-four years. It cannot continue much longer. Now is the time to make our calling and election sure. Let this meeting bring home to each heart the need of a deeper consecration, and a putting away of sin.

Bible Study: The Judgment

(Study "The Great Controversy," pages 479-491.)

1. *The Judgment Scene*
Dan. 7:9, 10, 13. The investigative judgment began when Christ entered the most holy place of the heavenly sanctuary.
2. *The Books of Record*
Dan. 7:10. Books are opened in the judgment.
Rev. 20:12, 13. All are judged by the record in the books.
 - a. *Books of Sins*
Eccl. 12:14. Every deed is considered in the judgment.
Matt. 12:36, 37. Every word that we speak is recorded.
1 Cor. 4:5. Even the secret motives of the heart will be revealed.
 - b. *Book of Life*
Phil. 4:3. The book of life contains the names of those who have given their hearts to Jesus.
Rev. 21:27.
 - c. *Book of Remembrance*
Mal. 3:16, 17. In this book are written all the good deeds of the righteous.
Neh. 13:14.
Ps. 56:8.
3. *Standard*
James 2:12. The law of God is the standard by which all are judged.
4. *Judgment Begins with Righteous*
1 Peter 4:17. The judgment begins with the righteous.

5. *Christ Our Advocate*
1 John 2:1. Christ pleads for all who have confessed their sins and accepted him as their Saviour.
Matt. 10:31, 32.
6. *Blotting Out of Sin*
Acts 3:19. Sins will be blotted out for those who have repented.
Isa. 43:25. Names of the overcomers will be retained in the book of life.
Rev. 3:5.
7. *Final Sentence*
Rev. 22:11, 12. Character will not change after this sentence is passed.
Zeph. 2:1-3. We should seek the Lord before this decree goes forth.

Note

"There are three phases of the judgment mentioned in the Scriptures,—the investigative judgment, preceding the second advent; the judgment of the lost world and wicked angels by Christ and the saints during the one thousand years following the second advent; the executive judgment, or punishment of the wicked at the close of this period. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at his coming, and who are among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The executive judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Rev. 20:4, 5; 1 Cor. 6:1-3. The investigative judgment is that which is announced to the world by the angel's message of Revelation 14:6, 7."—*"Bible Readings for the Home Circle."*

Faithfulness in Social Meeting

ALL should have something to say for the Lord, for by so doing they will be blessed. A book of remembrance is written of those who do not forsake the assembling of themselves together; but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to him for its use. We should glorify God with our mouth, speaking in honor of the truth and his unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb.

We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of his honor and glory, and tell of his power; upon such the blessing of God will rest, and they will be refreshed. If all moved as they should, no precious time would run to waste, and no reproofs would be needed for long prayers and exhortations; all the time would be occupied by short, pointed testimonies and prayers. Ask, believe, and receive. There is too much mocking the Lord—too much praying that is not praying, and that wearies angels and displeases God; too many vain, unmeaning petitions. First we should feel needy, and then ask God for the very things we need, believing that he gives them to us, even while we ask; and then our faith will grow, all will be edified, the weak will be strengthened, and the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek him.

Some hold back in meeting because they have nothing new to say, and must repeat the same story if they speak. I saw that pride was at the bottom of this, that God and angels witnessed the testimonies of the saints, and were well pleased and glorified by their being repeated weekly. The Lord loves simplicity and humility, but he is displeased and angels are grieved when professed heirs of God and joint heirs with Jesus suffer precious time to run to waste in their meetings.

If the brethren and sisters were in the place they should be, they would not be at a loss to find something to say in honor of Jesus, who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the conde-

scension of God in giving his only beloved Son to die a sacrifice for our sins and transgression, and of the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to extol and magnify Jesus. They could not hold their peace, but with thankfulness and gratitude, would talk of his glory and tell of his power. And blessings from God would rest upon them by so doing. Even if the same story were repeated, God would be glorified. The angel showed me those who ceased not day or night to cry, "Holy, holy, Lord God Almighty." "Continued repetition," said the angel, "yet God is glorified by it." Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of his goodness and mercies to us. — *Ellen G. White.*

Weighing Hearts

Text: Job 31:6.

Blackboard Sketch: A pair of scales.

You have all seen beetles, haven't you? Did you know that long ago these insects were thought to be sacred by the people of Egypt? When a person died, a little beetle carved from a stone, called a scarab, was placed in his hand to grant him a safe entrance into the other world. The scarab was thought to be an emblem of immortality.

In the British Museum there are hundreds of these scarabs, and underneath each one is an inscription. One of these inscriptions reads thus: "A prayer that the weighing of the heart of the possessor in the Hall of Double Justice, before the guardian of the scales, may be found satisfactory."

This struck me as peculiar, and I began to study the matter. I found that the Egyptians taught that after death the person was conducted into the Hall of Truth and Righteousness by the god Anubis, and that there were seated about the hall forty-two accusers who would accuse the person of forty-two terrible crimes. These he had to deny, and in order to be sure that he told the truth they did this remarkable thing, boys and girls—they weighed his heart. In the one side of the scale they put his heart, and in the other the symbol for truth. If the weighing was satisfactory, his heart was restored to his body and he went to heaven. If not, and his heart was underweight, he was fed as a dainty meal to the hippopotamus that guarded the heavenly gardens. How queer it seems to weigh a fellow's heart, doesn't it? Yet that is just what Job is talking about in our text. "Let me be weighed in an even balance, that God may know mine integrity."

That is what the writer of Proverbs meant when he said "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

Think what wonderfully accurate scales God must have. In one place we are told that he weighs mountains in the balances, and in another that he weighs such an airy, filmy nothing as spirit.

Men are able to make wonderful scales, such as that in the mint where they can weigh from tons down to the millionth part of an ounce; but no man ever could weigh the heart of a man. God alone weighs that, and he weighs it in the scales with truth, boys. We do not like the idea of being measured up with truth, but our hearts are constantly in God's scale.

There was a man in the olden days named Belshazzar, whose heart was weighed. You recall that story—how in the midst of the feast he saw a hand writing upon the wall, "Mene, mene, tekem, upharsin,"—"thou art weighed in the balances and art found wanting."

Now, then, if this is all true, and we want to have hearts that weigh right in the day of God's judging, the best thing we can do is to weigh our hearts each day with truth in the other side of the scale. Let us check them up every hour of the day. How is it now? Are you telling truth now? Are you living truly now? Have you boys any secrets under those

manly breasts of yours that you dare not tell father? Have you girls any treasures in your hearts that you would rather not show mother?

Put your heart into the scale with truth today, and then check up the balance daily, and you will find that if you are honest today there will not be much trouble by and by.

Shall we not all be willing to pray the prayer of the psalmist—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"?

—Adapted from Robinson Bennett.

The Quaker Girl's Dream

I DREAMED I was on my way to school, when suddenly I noticed a great crowd on the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I; "measuring souls! I never heard of such a thing," and I began to ask questions; but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

In the center, on a kind of throne, under the green elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were of shining white, and he had the kindest yet most serious face I ever beheld. By his side was a tall, golden rod, fastened upright in the ground, with curious marks at regular intervals from top to bottom. Over it, in a golden scroll, were the words, "The measure of a perfect man."

The angel held in his hand a large book, in which he wrote the measurements as the people came up in regular turns at the calling of their names. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul growth which was shown in this mysterious way. The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Society for the Aid of the Destitute, and she manages ever so many other societies too, and I thought, Surely Elizabeth Darrow's measure will be very high indeed.

But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul growth." I pitied Elizabeth Darrow as she moved away, with such a sad and surprised face, to make room for the next.

I never was more astonished in my life than when the next person taking her stand by the rod immediately increased in height till her mark was higher than any I had seen before, and her face shone so I thought it must have caught its light from the angel who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the angel wrote in the book, he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I had often wished I had such clothes and as much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "O child, why take thought of raiment? Let your adorning be not that outward adorning or putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry. But as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we heard it saying: "He that humbleth himself shall be exalted."

And then, oh, my name came next! I trembled so I could hardly reach the angel, but he put his arm around me and helped me stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and though I reached and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all, and I had been a member of the church for two years!

I grew crimson with shame, and whispered to the angel: "O, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly, only do not put this mark down."

The angel shook his head sadly. "The record must go down as it is, my child. May it be higher when I come next time. This rule will help you: 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men.'"

And with that I burst into tears, and awakened to find myself crying. But, oh, I shall never forget that dream! I was so ashamed of my mark!—Selected.

Program for Week Ending October 26

Subject: The "Youth's Instructor."

Blackboard Motto: "The Youth's Instructor in Every Home."

Senior

Roll Call: Respond with Morning Watch Texts.

Harvest Ingathering Reports. Five Minutes.

Talk: The Value of Wholesome Reading. See *Instructor* of October 15.

Special Music.

Talk: The History of the *Youth's Instructor*.

Round Table: What they Say About the *Instructor*. See note.

Question Box: Cross-questioning. See note.

Talk: How to Reach Our Goal. See *Instructor* of October 15.

Plans for Work. Offering. Benediction.

Junior

Subject: "Little Sunshiners."

Thought to Remember:

*"Little gifts are precious,
If a loving heart
Help the busy fingers
As they do their part."*

Morning Watch Review. To be given by seven Juniors.

Talk by the Leader.

Story: The Sunshine Basket. See *Instructor* of October 15.

Lesson Review. See note.

"Sunshine Plans." Song. Benediction.

Notes to the Leaders

Surely our fine young people's paper, the *Youth's Instructor*, is deserving of special boosting at least one day in the year. Let us make this program a means of doubling the present subscription list, if possible.

Round Table.—Call upon several enthusiastic *Instructor* readers among your members, to tell what they think of our paper. They should be asked a week early to prepare for this, and it might be well to suggest that each one mention some article or series of articles which they have found especially helpful. The leader should also have something to say of the value of the *Youth's Instructor*.

Cross-Questioning.—The questions prepared for this exercise are based upon the *Instructors* of July 2 and 9. If you have failed to preserve these papers, and are unable to secure them for the preparation of your program, similar questions may be arranged on more recent numbers of the *Instructor*. Give the questions out in plenty of time so that each one will be prepared with a good answer; then ask the questions in the meeting, or have them written on the blackboard, asking those who have the answers to respond in turn without being called upon. Do not allow more than ten minutes for this exercise; conduct it briskly. Its purpose is to show the society what interesting material the *Instructor* contains.

The aim of the Junior lesson, "Little Sunshiners" is to draw the attention of the children to the thought of giving to others. We may show our heavenly Father that we love him for all his good gifts to us, by making some one else happy. If we really love we shall want to give.

Lesson Review.—Let the children retell the story of Mary's gift to Jesus.

Before closing the meeting suggest a way in which the children may be "Little Sunshiners." The following hints may be helpful:

If you were poor or sick, what would you like to have in a sunshine basket? Look over your things and see if you can find anything good enough to give away.

Ask mother to let you send a card to some old person or sick neighbor, as a surprise.

Perhaps some of you have a book or a game that you can give away, or perhaps you can do an errand, or take a flower to some one. Then you will be little sunshiners, and find, just as the children did, that it is more blessed to give than to receive.

Try to have an unselfish spirit, like Jesus, every day, and remember that what is done for his children is really done for him.

Cross-Questioning

"Instructor" July 2

1. Two hundred pounds of white bread thrown into the garbage! Does it seem possible in these strenuous war times? What city was guilty of such waste?

2. A diamond-studded Bible worth \$1,000,000 was discovered recently. Where was it found and by whom?

3. Describe the giant German airplane launched May 19, which killed America's most illustrious flyer.

4. How many cans of fruit and vegetables were put up by the women of this country last summer?

5. In the beautiful poem, "The Faith of a Child" how was little Bobbie's prayer for the baby answered by the children's Friend?

6. What monarch eats daily from golden dishes, employs thirty chefs, and pays out \$2,500 a week in wages to those employed in his service?

7. Doesn't it seem reasonable to suppose that a fish which swallowed an octopus weighing 1,500 pounds might also be large enough to swallow a Jonah? Give the details of the discovery of such an animal as told in this issue of the *Instructor*.

8. How many thousand clerks does the owner of Woolworth's five-and-ten-cent stores employ?

9. Tell the story of the Plattsburg taxi driver who became a captain.

10. To what organization were two one-hundred-million-dollar gifts recently made?

"Instructor" July 9

1. In what article do you find the interesting subhead, "Six Thousand Miles to an Education"?

2. What answer was given to the first question in the Counsel Corner of July 9?

3. What needed lesson is taught in the article, "That Christmas Gift"?

4. What interesting information is given in the article called "Three Guesses"?

5. How did the sweet song, "Jesus, Lover of My Soul," save a soldier's life?

6. In the article entitled, "The Art of Having Time," how did grandfather apply the command, "Gather up the fragments;" and how did Suzanne and Ruth show that they approved?

7. What is "wound shock" which causes the death of 20,000 soldiers every year? What very peculiar cure has been found for it?

8. Isabel's "Tempermental Garden" resulted in what fine piece of good fortune?

9. What great blessing has just come to Hawaii through a recent enactment of the United States Congress?

10. Imagine a church built entirely from empty boxes! Who were the ingenious carpenters that accomplished this novel feat?

Junior Leader's Talk

JESUS had some very dear friends who lived in a little town called Bethany, which was near the city of Jerusalem. They were Mary and Martha and their brother Lazarus. Whenever Jesus came to Jerusalem, he would stay in Bethany for a little visit with these friends. They loved to have him come to their home, and they made his visit very pleasant. Martha would cook good things for him to eat. Mary would take a low chair and sit near him and listen to all that he said.

One day a great sorrow came to this happy home. Lazarus, the brother, was sick. The sisters sent a message to Jesus, saying, "Lord, behold, he whom thou lovest is sick." They felt sure that Jesus would help them. Jesus did come, and Lazarus was made well and strong again. How thankful they all were, and how much they wanted to show Jesus that they loved him!

Another time when Jesus came to Bethany, Mary, Martha, and Lazarus made a party for him. They invited their friends to come to the supper that they had prepared. Martha waited upon the table. Mary, too, wanted to do something for Jesus. She wondered what she could do. She thought of all her treasures. She had a beautiful alabaster vase that had cost much money. It was filled with a sweet perfume, also very expensive. To get the perfume out, the vase had to be broken. Mary said to herself, "This perfume is the most precious thing I have, and I am going to give it to Jesus." (Sketch a vase.)

The guests were reclining on couches around the table, for this is the way people ate their dinner in those days. (Show a picture.) Every one's feet were bare; their shoes had been left outside the door. Mary came into the dining-room with her precious gift. She went up to the couch where Jesus was, and, breaking the vase, she poured some of the perfume on his feet. The delicious odor filled the room, and every one looked up to see what it was. This perfume was so very expensive that usually only a few drops would be used at a time, but Mary had emptied the vase. Some of the guests said, "How very wasteful Mary is! That perfume might have been sold for much money to give to the poor." Jesus knew why Mary had given him that gift. He knew that she wanted to show her love for him, so he said, "Do not blame her; she has done a beautiful thing. She has given me the most precious thing she owns, because she loves me."

It made Jesus very happy to have Martha and Mary show their love to him. It will make our dear friends happy if we will show how grateful we are for all their kindness to us. The heavenly Father wants us to give to those we love. We cannot give to Jesus as Mary did; yet, if we give to make others happy, we are really giving to him.—"God's Loyal Children."

When Hasan Fell

(Continued from page 11)

The door burst in with a crash. An Arab stood there, white against the blackness of the night. It was the father of Hasan. He was trembling all over.

"It is thou—accursed of Allah!—it is thou that hast killed Hasan—my son! By the beard of the prophet, thou shalt suffer! May all—"

"Stop!" Miss Peterson spoke sharply.

The man stared down at her in amazement.

"What is the matter?" continued Miss Peterson. "I have not seen Hasan today. He was on the roof this morning, and some one took him away crying."

"He is dead!" the Arab said shortly, a sob choking his voice.

"Dead? Hasan?"

"Aye, dead! It is the will of Allah,—but cursed be she through whom Allah works his will!"

The man was pale with grief and helpless anger, and the lamplight, streaming through the window, showed his rent and disheveled garments.

"Where is Hasan? Where is his mother?"

As if in answer, the wailing that had paused for a few moments broke out anew, the shrill, hopeless grief of the mother and her friends shattering the calm of the starlit night. Then a sudden thought came to Miss Peterson. This might be her chance to win these enemies. If Hasan were dead, she might give comfort; if he were living, she might cure him.

"Take me to him!" she cried. "Perhaps he is not dead! It may be that God has sent me here to save his life!"

Abu Hasan, with bowed head, led Miss Peterson for the first time into his own dwelling. She went straight to the mattress where the boy lay.

Hasan was quite still. A cloth was thrown over him, and a dark rag lay across the top of his head.

Miss Peterson knelt and drew aside the cloth. Hasan's head was plastered with dirt, which was tied on with rags. The doctor felt his pulse, but she could not be sure whether the faint quiver which she felt was in the quiet body of Hasan or in her own sensitive fingers.

"Help me, God! Help me!" she kept praying as she adjusted the stethoscope, through which she hoped to hear the beating of the boy's heart. Then very faintly, but quite surely, she heard the feeble throb which meant that Hasan was alive.

"He is not dead!" she cried, looking up. "He is not dead! If it be the will of God he shall live! How did this come?" She pointed to Hasan's head with its bandages of rags.

"He fell!" the father answered still sullenly. "He ran away and climbed onto the roof to go to listen at thine accursed school!"

"Abu Hasan!" Miss Peterson spoke sternly. "I can do nothing here. I must have light and quiet. If I take Hasan to my house, I may be able to save his life. Whether he lives or not, shall be as God wills, but I cannot cure him here.—"

"No, by Allah!" began Abu Hasan, but the mother interrupted him by throwing herself at his feet. There was a pause. Then—"It is well!" he said, and turned sullenly away.

Miss Peterson lifted Hasan in her arms. "Come too!" she nodded. They went out into the street and to the door of the mission.

Malmeh Habsah let them in, and Miss Peterson carried Hasan into her own room. She cleaned and bandaged the wound on his head, and then, while the mother watched in speechless hope, she felt Hasan's body over from head to heel. The cut on the head was apparently his only hurt.

After Miss Peterson had done all she could, she and the mother of Hasan knelt, watching, praying. A dozen times, to their eager eyes, he seemed to stir, but it was merely the moving shadows from the lamp that flickered in the draft. The father stood by the door as if carved from stone, only his eyes glowing in the shadow of his headdress. At last there was a flutter of Hasan's long lashes, and slowly his eyes opened.

Miss Peterson hardly dared breathe, for there was still danger that Hasan's brain might be injured. For a long time the boy looked silently at the two faces near his.

"Lady Doctor," he said at last, "sing 'Jesus loves me! this I know.'"

"My darling, my darling!" cried his mother, and would have caught Hasan up, but Miss Peterson held her back.

"Not now!" she whispered. "He must be quiet. Thank God, he will get well!"

Then, while tears of joy rolled unheeded down Abu Hasan's cheeks, and while the mother kissed the hem of the doctor's dress, Miss Peterson sang softly:

"Jesus loves me! this I know,
For the Bible tells me so;
Little ones to him belong,
They are weak, but he is strong."

—Adapted from Frances Healey, in "Everyland."

Missionary Volunteer Programs for Advanced Schools For Week Ending October 5

Subject: *The Plea of Armenia and Syria.*

Over the seas in Bible Lands one million little children are dying — starving to death. *Every day* in Lebanon alone, one thousand little bodies lie awaiting burial. While we live in a land of plenty, surrounded by all the necessities and many of the comforts of life, helpless women and innocent children are perishing for want of food, when only seventeen cents a day is required to save a life.

The program for this meeting is prepared to present the terrible need of these war-stricken countries, and to arouse our young people everywhere to self-denial in behalf of the sufferers. The material furnished in the special Armenian number of the *Youth's Instructor*, dated September 10, will give a vivid picture of their appalling needs. You are referred to this paper and to the regular society program in preparing for your meeting. If the conference Missionary Volunteer secretary does not supply you with posters, maps, etc., for use in the meeting, write to the American Committee for Armenian and Syrian Relief, No. 1 Madison Ave., New York City. They will be glad to supply you free of charge.

For Week Ending October 12

Subject: *Mission Pictures from Mohammedan Fields.*

See material for regular program for this date. Those who take part will find additional help in the reports of the Student Volunteer Conventions of 1910 and 1914. The books are entitled "Students and the World-Wide Expansion of Christianity," and will undoubtedly be found in the school library. Both books contain chapters devoted to Mohammedanism, which throw light on conditions in the fields where this religion of darkness holds sway. A series of articles by J. L. Shaw, entitled "The Moslem World," was published in the *Review*, beginning July 11, 1918. These contain most excellent material on the subject for the day. Other helpful publications are:

"The Moslem World," by Samuel M. Zwemer.
"Things as They Are," by Amy W. Carmichael.
"Childhood in the Moslem World," by Samuel M. Zwemer.

Do not forget the Missions Survey for the month. Members of the Foreign Mission Band will be especially interested in preparing items gleaned from the encouraging reports from the field. Assign this part of the program in plenty of time to allow for ample preparation.

For Week Ending October 19

Each society will plan its own program.

For Week Ending October 26

Subject: *The Investigative Judgment.*

This extremely important subject deserves the most careful study. Those who prepare and present the program may well pray for exceptional help from above. How solemn the thought that "when the work of the investigative judgment closes, the destiny of all will have been decided for life or death. . . . The righteous and the wicked will still be living upon the earth. . . . all unconscious that the final irrevocable decision has been pronounced." Do we realize the deep seriousness of this time of investigation? Are our hearts right with God? Is every sin confessed and forsaken? May this meeting be a time of heart searching. See regular program for material for use in the meeting.

LUTHER once said: "Suffer and be still, and tell no man thy sorrow. Trust in God — his help will not fail thee."

This is what Scripture calls keeping silence before God. To talk much of one's sorrows makes one weak, but to tell one's sorrow to him who heareth in secret, makes one strong and calm.—*Thorluek.*