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TO ELDERS AND LEADERS

WITH this November GAZETTE is mailed you the Missions Rally Program for Sabbath, October 14.

We are nearing the close of another year of golden opportunities for extending the third angel's message unto the very ends of the earth. Some of these doors now thrown wide open cannot remain open much longer. Reports from our missionaries in many a land come to the Mission Board telling of these urgent pleadings for help coming to them. And how these appeals grip our hearts! Some of these appeals for help are being answered. Would that more of them might be answered. Following, we hear from a few missionaries, some indicating how they are overdoing in their endeavor to fill the gaps, to hold the lines already thrown out.

Now that our general individual missions' goal has been reduced from sixty to forty cents per week in the making up of the average church goal, shall we not make every effort possible to reach our church goals *this year*? At this, our last Missions Rally day for 1933, it will be well that the church treasurer's figures be made available for the elder to make known to the church just how at this time the missions' offerings stand, reckoned on the lowered forty-cents-per-week schedule. What an encouragement it will be to all if your church is to reach its goal at this time; or, if a little short now, will be able to make it up by the close of the year! It is hoped

many churches will do so this year, and may yours be included among them.

MISSION BOARD.

Missions Rally Program for

Sabbath, October 14

SONGS may be chosen from "Christ in Song," Nos. 703, 547, 544, 720, 606. The messages from our missionaries, telling of their experiences out on the fields where our gifts have sent them, may follow as given. Reserve the offering for close of service.

THE LORD OUR RIGHT- EOUSNESS

1. To God's remnant people, addressed as "a nation not desired," living just before that day that is to "pass as the chaff," what exhortation is sent? Zeph. 2:1-3.

2. With what words did Jesus make it clear genuine righteousness must be possessed by those who expect to enter upon eternal life? Matt. 5:20.

3. What value is attached by the Lord to that righteousness claimed to have been acquired by man through his own works? Isa. 64:6; Titus 3:4-6.

4. What provision has been made by God for a penitent sinner to obtain that genuine righteousness that shall pass the witness of the law that it is perfect? 1 Cor. 1:30; Phil. 3:9; Jer. 23:6.

"Jesus paid an infinite price to redeem the world, and the race was given into His hands; they became His property. He sacrificed His honor, His riches, and His glorious home in the royal courts, and became the Son of Joseph and Mary. Joseph was one of the humblest of day-laborers. Jesus also worked; He lived a life of hardship and toil. When His ministry commenced, after His baptism, He endured an agonizing fast of nearly six weeks. It was not merely the gnawing pangs of hunger which made His sufferings inexpressively severe, but it was the guilt of the sins of the world which pressed so heavily upon Him. He who knew no sin was made sin for us. With this terrible weight of guilt upon Him because of our sins, He withstood the fearful test upon appetite, and upon love of the world and of honor, and pride of display which leads to presumption. Christ endured these three great leading temptations, and overcame in behalf of man, *working out for*

him a righteous character, because He knew man could not do this of himself. . . . Christ entered the field in man's behalf to conquer Satan for him, because He saw that man could not overcome on his own account. Christ prepared the way for the ransom of man by His own life of suffering, self-denial, and self-sacrifice, and by His humiliation and final death. He brought help to man that he might, by following Christ's example, overcome on his own account, as Christ had overcome for him."—"Testimonies," Vol. III, p. 372.

5. Why was it that God made Christ Jesus, His Son, to be sin for us? 2 Cor. 5:21.

6. Through what, on our part, is Christ's perfect righteousness accounted unto us? Rom. 4:5; Gal. 3:6.

7. What is said of the one who through humble faith and obedience trusts in the merits of Christ for his salvation? Rom. 4:4-8; James 2:21-23.

8. In what other terms is described this transaction of having imputed to the believer the perfect righteousness of the Lord Jesus? Matt. 22:10-12; Zech. 3:1-5.

"As the intercession of Joshua is accepted, the command is given, 'Take away the filthy garments from him;' and to Joshua the Angel [Christ] says, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' . . . His own sins and those of his people were pardoned. Israel was clothed with 'change of raiment,'—the righteousness of Christ imputed to them. . . . All who have put on the robe of Christ's righteousness will stand before Him as chosen, and faithful, and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection, will Christ permit to pass under the enemy's power. . . . Angels of God will walk on either side of them, even in this world, and they shall stand at last among the angels that surround the throne of God."—"Prophets and Kings," pp. 584, 587.

A RECENT LETTER FROM THE NEW HEBRIDES

MISSIONARY C. H. PARKER, one of our veteran workers of the South Sea Islands, in a letter just received at the Mission Board office, passes on some of the sunshine and shadows of the experiences of the missionaries in the New Hebrides group. He says:

"It is just wonderful how this great third angel's message is reaching out to every place and individual in this old world. Nothing seems to be able to stop it, or slow it down. Though laborers are not able to enter with it to some fields, yet it flies on and believers

"It is the positive duty of God's people to go into the regions beyond."

—"Testimonies," Vol. IX, p. 118.

spring up in its wake. It is always on time and never late. This is marvelous in our eyes, but it proclaims in our ears 'So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' We have nothing to discourage us, but everything to encourage our faith to 'go forward.'

"Our work is slowly moving on here, and we know that the harvest is sure. It is Satan that is stirring up these poor natives to fight and kill each other, for he knows that as long as he can keep them at this business that they will have no time or desire to think about their soul's salvation. But the word is being sown among this people, and the promise has been given of a good harvest. So we labor on.

"The work on Tanna is going forward like wildfire, and the people are crowding in. The heathen have been leading the way, but now backsliders and earnest members of the ——— Mission are coming, though no special effort has been put forth for them. Brother and Sister Weil have led out in this work, but Sister Weil's health is such that they are forced to leave for Sydney to place her under a specialist. Brother and Sister Perry of Big Bay, Santo [another island of the New Hebrides group] will take their places, and we trust that the good work which has been started on Tanna will still be carried forward with power and success.

"Through overwork, late and early hours, Mrs. Parker has suffered a stroke, which at first seemed to have taken her life; but God has been wonderfully good, and she is slowly recovering. Her whole left side was involved. I have given her hot and cold treatments, electricity, oil rubs, and massages every day, and the Lord has wonderfully blessed. She is able to walk about a little. God has heard and is answering our prayers, and we believe that in time He will make her entirely well. But I will never consent to her again taking the oversight of our district school, sewing classes, children's meetings, and medical work, besides doing her own household work. For the past two years she has not been able to take her needed rest as her duties were so pressing. We have tried to carry all this work to save the employing of another teacher, as our funds have been so low. But now we will have to have a teacher appointed to this work. We are both of good courage, and this affliction does not dampen our faith. God knows that Mrs. Parker has spent her strength in His work; it is all invested there, and we leave the future with Him.

"Since our entering Tanna the ——— Mission is putting teachers in all the places where our work is started here on Malekula. My boys bring reports of how the heathen are talking. They ask the questions among themselves: 'What do the Sunday Mission and the Catholic Mission think they are going to do? Do they think we are going to join up with them? We know that the Sabbath Mission is more good, as it takes us entirely out of heathenism. The other missions do not take us out of our dances, smoking tobacco, eating of unclean food, fighting, having two or more wives, etc. We want the Sabbath Mission, but we have no confidence in the others.' We know that God is at work, and that we shall see of His great salvation here."

AN INTERVIEW WITH THE PREFECT

BEING called to the prefect's office in those days of priest rule during the years prior to the recent Peruvian revolution was not an uncommon occurrence, and one that always gave us a feeling of fear and dread that something unusual was pending, and that the work was to receive another stroke from the persecutors. We were thinking that such summons, some of which almost made us faint, were no longer in vogue, in view of the radical changes in the state of things here in Peru, where liberty has apparently replaced tyranny, and religious liberty and freedom of conscience is no longer a forbidden privilege. Nevertheless, it caused us a little concern when one day a summons came from the Prefect in Puno for us to appear in his office at 4 o'clock to make, we supposed, some definite declarations about our work.

Our schools at that time were about to begin, and it was natural to suppose that some question had arisen, some observation made as to the lawful functioning of religious institutions. It was very natural to suppose that the halcyon days of post-revolution events had expired and that again enemies opposing our work were causing some stir in governmental circles. Many things raced through our minds as with fear and trembling we started on our way to obey the summons of the highest authority in this province, answering to meeting the Governor of a State at home.

When we arrived we were taken directly to the Prefect's office, as apparently no other business was occupying his attention. He was not in, so the brother with me and I sat down on one of the larger sofas, consoling ourselves as best we could and talking of other

things to divert our minds from the dread issue awaiting us. We could not help mentioning, however, and asking ourselves the reason for this abrupt summons. A military officer immediately advised the Prefect of our presence. He soon appeared. A very congenial sort of man met us with a smile. He began by making that well known and familiar remark which nearly always gave us an attack of the chills, "I have just received a communication from the Minister of Instruction in Lima." Well, this is our "finish," we thought. My mind began to visualize our school situation. I thought of a probable change in personnel of that department in Lima, a liberal having been replaced by one at enmity with our educational work. Certainly it must be a communication to strike a blow at our schools. The Prefect paused, and the silence seemed ominous. Calling his secretary he asked for said communication from the Minister of Instruction. Again that phrase, "Minister of Instruction," resounded in our ears; for you must remember it was that notable personage that had blocked and hindered our school system in the Lake Titicaca Mission for so many years. I prayed silently and put the matter in the Lord's hand for Him to overrule. Upon receiving the communication he invited us in a very congenial and familiar way to come over nearer to him. This gave us a little relief. Perhaps it was not as awful as we had supposed. We took the seats proffered us and he began again with the matter in hand. "This communication from the Minister of Instruction is a petition given to him by the president of a certain evangelical organization, requesting guaranties and the privilege to establish churches and schools among the Indian population of Peru, and particularly in the departments of Cuzco and Puno. Do you know this man? and is he the president of your organization? For, if so, I shall give you the highest recommendation that I am able to give. I want to help you, for I know your work; and my office shall give you all it is able to give while I am here to dispense with guaranties and liberties asked for."

We told him that we did not know the man, but knew quite well the organization. "Well," he said, "if it is not you people asking for these privileges, and if there are none of these people here in the Department of Puno, I shall let the matter alone. But I want you to know that had it been your organization requesting these guaranties I certainly would have given them without hesitation."

"And by the way," he continued, "what is the name of your organiza-

"Obstacles to the advancement of the work of God will appear; but fear gentleness and care of a tender shepherd. . . . He has n and it is the pledge of the sure fulfilment

tion?" We told him. "Yes," he continued in a serious way, "an organization that takes away the venomous alcohol, does not permit gambling or smoking, eliminates vice, and prohibits the use of coca, and is carrying on a wonderful, beneficent program of building up health among my countrymen. Unlike the priest, whose only desire is to degrade with alcohol and coca, for the purpose of exploitation, your program is positive, and one which only merits support and praise. Again, I hear that your wives are making a very notable contribution to the Indian girls in teaching them domestic duties, as well as hygiene and cleanliness. The wives of the priests do not do this," he said with a smile.

"But now in closing, I would like to get some more data about your work. Your offices are in Puno, no doubt?"

"Yes," we responded, "and we have centers of work in Juliaca, Plateria, Umuchi, Huancane, etc. A college for Indian boys and girls, too, in Juliaca." We named all of our mission stations. He wrote them all down.

"About the schools?" he went on inquiringly.

"Yes, we have sixty-five schools with 3,000 students enrolled, and many other places where we could have schools if we had teachers to supply them."

"Good," he continued, "I shall see that this data is sent on, and that your work becomes more widely known."

Then taking up off the desk the official communication containing the appeal above referred to, he said, emphatically, "These people are *not* here," but, reaching over for the sheet of paper on which were written the notes concerning our work, he said, "These people *are* here."

We praise God for this extraordinary opportunity to witness for Him, and for His mercies extended to us here in this mission. We left the audience chamber of the Prefect, a man of the world, with throbbing hearts of gratitude to God for His opening and overruling providences.

C. H. BAKER,
*Educational Secretary,
Lake Titicaca Mission.*

WAITING FOR OUR MISSIONARIES

"THESE know also, that in the last days perilous times shall come."

If ever there was a time in the history of this world when it could be said that this scripture is being fulfilled, it is in this our day. There is business depression, the holding up of projects, and in many instances abandoning them altogether. But God's work is advancing more than ever before, and in all

the world honest hearts are calling for the truth. When the teachers of error now visit the people (and strange to say, that in spite of the difficulties of these mosquito-ridden jungles, there are many teachers of error here and mostly foreigners), they are plainly told, "We do not want you. We want the truth. We want the Adventists, for they teach us about the holy Sabbath of the Lord." Somehow this part of the gospel stands out so clearly that even the wild tribes are impressed. Surely God in His great wisdom has so ordered it.

Brethren, we are living in the last days. All God's people agree that this is so. God is calling upon all His people to help finish the work; to give serious thought to this is the most important thing in all the world. Earnest heart searching is the call of the hour. This means earnest prayer, continued supplication for perfection of heart so that God can fill us with His Holy Spirit.

Many more of our consecrated young people are needed in these fields. Native workers by the hundreds ought to be instructed so that they may become efficient workers. The work already established must be maintained. This gives the people of God a part in the work. God will bless His people and make them a blessing as they thus devote of their substance in offerings to missions. No safer or better investment can today be made than this, nor an investment with greater returns—precious souls gathered and saved in the kingdom of God.

F. A. STAHL.

Iquitos, Peru.

HIS OTHER SHEEP

MRS. G. B. YOUNGBERG

Not in the well-fenced pasture,
Not in the lighted fold,
Not where the warm, glad sunshine
Shows its welcome gold;
Not in the cozy safety
I lay me down to sleep;
For out in the cold and darkness,
Wander His "other sheep."

Out in the lonely jungle,
Over the dangerous tide,
Out in the isles and forests
Where grief and terror hide;
Out where the nights are blackest
Where sorrow is cruel and deep;
There's where my feet must follow,
Seeking his "other sheep."

How can I seek for comfort,
Living for self alone?
How can I call my body,
Or aught that I have my own?
How can I sit and listen
While suffering millions weep?
Jesus is out in the darkness,
Seeking His "other sheep."

Sarawak, Borneo.

A JUNGLE MEETING IN BURMA

"Aye, Thra, are you going to have pictures at the meeting?"

"Sure, we are going to have pictures."

"Live ones, Thra?"

"Sure, live ones."

"And dead ones too, Thra?"

"Sure, dead ones too."

"And the band is going to play too, Thra?"

"Sure the band is going to play, and the children are going to sing every night for four nights. Are you going to come?"

"Sure, we are going to come."

Thus for two weeks while we were working on our big straw meeting house, and putting up the choir and the band platforms, everybody that passed asked as they paused to look in wonder at our beautiful preparations, the electric lights the table for the "live picture lamp," and the "dead picture lamp."

And when our meeting opened they came,—came as never before in the history of our work in the jungle. About 150 brethren and friends were camped on the ground throughout, and quite a number came from near-by villages to attend the evening meetings. Our night meetings were crowded. About 400 were present on the first two evenings. Two hundred forty were present at Sabbath school. There must have been at least a thousand at the Saturday night meeting. Pastor Phillips counted thirty-three bullock carts and a motor bus in the compound, and they were seated on limbs of trees, on the ladder of the tank-stand, and all up and down the road.

There are many encouraging features about our meeting in addition to the good attendance. We discovered that our congregation could enjoy a three-hour meeting at night easily. We had preaching in Burmese and in Karen, then stereopticon pictures illustrating our work and signs of our times, then a ciné film also on our work to finish off. There was plenty of music in between the items, and we found that the three hours passed very quickly.

Best of all, at the revival meeting on Friday evening, thirty-three little brothers were added to our membership, and twelve candidates were approved for baptism.

A dedication, baptism, a symposium by different brethren on "How I Accepted the Truth," and the celebration of the ordinances, filled up a very profitable Sabbath, and Sunday morning the happy company dispersed, filled with fresh courage and new determination.

ERIC B. HARE.

Kamamaung, Burma.

the omnipotence of the King of kings, our covenant-keeping God unites the removal of every difficulty. . . . His power is absolute, omises to His people."—*"Testimonies," Vol. VIII, p. 10.*

THE TEST OF OUR LOVE TO GOD

FROM its very inception the gospel of salvation has been marked by sacrifice. In the beginning "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When Christ came to this earth, He lived a life of sacrifice and privation, and finally died the cruel death of the cross that you and I might have life through His atoning blood. At His call His disciples forsook all and followed Him, and after His ascension went everywhere preaching the Word in the face of bitter opposition, persecution, and hardship, most of them finally suffering martyrdom. No sacrifice was too great for them to make if only Christ could be preached. The same spirit has characterized the messengers of the cross in the centuries that have followed.

The spirit of sacrifice was dominant in the lives of the pioneers of the Advent message. Though few in number they sensed the greatness of their message and the need of the world for it. Their resources were pitifully meager. Had they not been men and women of faith, they might well have been discouraged. In writing of the experiences of herself and her husband, James White, during the early days of the message, Sister White says:

"Brother and Sister Howland, of Topsham, kindly offered us a part of their dwelling, which we gladly accepted, and commenced housekeeping with borrowed furniture. We were poor and saw close times. We had resolved not to be dependent, but to support ourselves, and have something with which to help others. But we were not prospered. My husband worked very hard hauling stone on the railroad, but could not get what was due him for his labor. Brother and Sister Howland freely divided with us whatever they could; but they also were in close circumstances. They fully believed the first and second messages, and had generously imparted of their substance to forward the work, until they were dependent upon their daily labor. My husband stopped hauling stone, and with his ax went into the woods to chop cordwood. With a continual pain in his side, he worked from early morning till dark to earn about fifty cents a day. We endeavored to keep up our courage, and trust in the Lord. In the morning I felt grateful to God that He had preserved us through another night, and at night I was thankful that He had kept us through another day. . . .

"While at Topsham we received a letter from Brother E. L. H. Chamberlain, of Middletown, Conn., urging us to attend a conference in that state in April, 1848. We decided to go if we could obtain the means. My husband settled with his em-

ployer, and found that there was ten dollars due him. With five of this I purchased articles of clothing that we very much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Mass. Our trunk contained nearly everything we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts."—*Life Sketches*, pages 105, 107.

On another occasion Brother and Sister White were invited to attend a general meeting in New York state. Some of the brethren promised to help defray expenses, although they could not do much for they were also poor. In speaking of this incident Sister White writes: "We had no means with which to travel. My husband's health was poor, but the way opened for him to work in the hayfield, and he decided to accept the work." In a letter to one of the brethren Brother White spoke of this experience thus: "It is rainy today, so that I do not mow, or I should not write. I mow five days for unbelievers, and Sunday for believers, and rest on the seventh day, therefore I have but little time to write. . . . God gives me strength to labor hard all day. . . . Brother Holt, Brother John Belden, and I have taken one hundred acres of grass to mow, at eighty-seven and one half cents per acre, and board ourselves. Praise the Lord! I hope to get a few dollars here to use in the cause of God."

These quotations are sufficient to show how willing these godly people were, in spite of their poverty, to spend and be spent for the message they loved. Their associates were likewise devoted and self-sacrificing. The printing of one of our first publications, a pamphlet of eighty pages written by Elder Joseph Bates, was made possible by the self-sacrificing act of a widow who sold her home and devoted the money to this purpose. She said she could do without the house and lot, and go out and work. When the time came for establishing our first printing office, the printing press was bought from the contributions of believers, among these being a woman who sold her only cow and sent the money to help buy the press. Many other instances of devotion and sacrifice could be cited.

In more recent years our work in carrying the message into foreign lands has called for sacrifice on the part of many both at home and abroad. Some have given all they possessed in order that the message might be sent to those in darkness. Fathers and mothers have

given their sons and daughters. Children have sacrificed the comforts and pleasant environments of home, have gone into heathen lands and lived in unhealthy climates, and have suffered hardship and faced danger. Missionary parents have watched their children grow up in these unhealthy and unfavorable climates, realizing that their little bodies were not as strong and vigorous as they would be if living in the homeland. Missionaries have labored on past the time when they should have come home on furlough, even when it meant an injury to or even loss of health, because their love and devotion to the message would not allow them to leave their work uncared for.

It is this spirit of sacrifice and love that has made it possible for this denomination, numerically small, to do so large a work. If such a spirit should grip the heart of every believer, how much more might be accomplished. As we compare the poverty and self-sacrifice of the early believers and pioneers of this movement with the comforts and even luxuries enjoyed by large numbers of our church members today, we are led to question whether after all we as a people have learned to sacrifice as we should. Are we as willing to sacrifice as were the pioneers of the message? Is our love and devotion to the message as fervent and strong as theirs? Should not our nearness to the end and the imperative need of finishing the work quickly, demand of us an even greater degree of devotion and sacrifice?

Our work in the mission fields faces a crisis. It is growing faster than our thin line of workers can care for it. Many are working beyond their strength and can do no more. Urgent calls for help and instruction come to them which they cannot answer. Doors of opportunity swing open wide and they are unable to enter because they have so little help. Because of lowered mission receipts the General Conference has for several years been forced to continue reducing appropriations when the demands of the work call for increases. If such a situation in our world-wide field does not move our hearts to unusual generosity and self-sacrifice, what would? May God help us in the important and trying hour to understand what our duty is and to do our part. Soon He will say to His angels, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalms 50:5.

H. H. COBBAN,
Asst. Treas. Gen. Conf.

Here Let the Missions Rally Offering Be Taken
