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### TO ELDERS AND LEADERS

THIS program is for Sabbath, October 15, set apart for Missions Rally Day.

Another year of mission endeavor and advancement is nearly over. Perhaps no year has brought such severe trial upon our faith, so tested our courage and our trust in God, as has this. Self-denial, fortitude and perseverance on the part of our missionaries abroad and our people at home have been required to avert serious retrenchment in the giving of this world-encircling, last-day gospel message God has committed to us. Manifest, indeed, have been the leadings and the display of the power of the Holy Spirit in the harvest of precious souls garnered for Christ's kingdom. Never before have so many feet been turned into the pathway of God's commandments, so many hearts won and transformed by Heaven's saving grace. And how the addition of these thousands of new believers should cheer our hearts! Our toil and sacrifices have not been in vain.

Shall we be able to keep our missionaries in their fields? This serious question is still with us. The answer depends upon our mission gifts from this Missions Rally Sabbath, on through the Week of Sacrifice and other offerings to the close of the year. But with every church doing its best (and many churches, some conferences and unions have in this time of depression reached their sixty-cents-per-week average mission goals); with God's multiplying power upon the gifts brought to His altars, as when He blessed the loaves

and fishes; with Heaven's open windows dispensing upon His loyal people added blessings; God's wonderful gathering message movement shall continue to go forward, with retrenchment averted. May it be even so. MISSION BOARD.

## Missions Rally Program for Sabbath, October 15

SELECT missionary songs, providing special music when possible, in opening exercises. The readings, after prayer and Bible study, may follow in order given. Let church leaders study to make the day one of real interest to all present, young and old, and a real uplift for missions. The offering may be taken at the close of the service.

### GUIDANCE AND DELIVER- ANCE OF ISRAEL

1. As the delivered hosts of Israel reached the Red Sea, pursued by the Egyptians, what command was given Moses? Ex. 14:15, 16.

2. Before this command was given, with what assurance did Moses still the hearts of the people? Verses 13, 14.

3. What special signal of God's power and guidance had been given Israel? Verses 19, 20.

"The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned among themselves if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of God appeared . . . as the harbinger of disaster. But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day."—*"Patriarchs and Prophets,"* pp. 286, 287.

4. What wonderful display of God's great power now took place? Verses 21, 22.

5. Reaching safety on the other side of the sea, their enemies slain, what is said concerning Israel? Verse 31.

6. Why this display of God's power in behalf of His people? Ps. 106:7-9; Joshua 4:24.

This wonderful display of God's power in dividing the Red Sea before Israel, had in it a double purpose. While it provided another mighty demonstration to Israel of God's ability to care for them in every emergency, thus forming a sure basis for their faith and confidence in Him, it also served as a warning to all nations of impending judgments, were they to continue in rebellion against the God of the Hebrews. "I know that the Lord hath given you the land," said Rahab to the two spies, "and that your terror is fallen upon us. . . . For we have heard how the Lord dried up the waters of the Red Sea for you when ye came out of Egypt [now nearly forty years before]; and . . . our hearts did melt." Joshua 2:9, 10, 11. Thus a signal light in the display of God's delivering power was set up for Israel at the very beginning of their exodus from Egypt to light their pathway until they should reach their promised Canaan inheritance.

7. Why were these experiences of ancient Israel written out? 1 Cor. 10:11.

8. The proclamation of what great event was to be sounded into all the earth by the first of three angels seen in vision by John flying in the midst of heaven? Rev. 14:6, 7.

*Answer:* "The hour" of God's "*judgment is come.*" The coming of God's Judgment Day was interpreted by those heralding the message as meaning that Christ was to come to the earth in power and glory at the appointed time fixed in prophecy for the cleansing of the heavenly sanctuary.

"I raised my eyes and saw a straight and narrow path, cast up high above the world. On this the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry [given just prior to the passing of the time in the autumn of 1844]. This light shone all along the path, and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe."—*"Early Writings,"* pp. 14, 15.

9. To those who passed through this bitter disappointment of not meeting the Lord in 1844, not denying that He had led them out thus far, and who soon learned that Jesus on the day of their disappointment had passed into the second apartment in the heavenly

**"God calls upon His workers to annex new territory for Him. There are rich fields of toil waiting for the faithful worker. —"Testimonies," Vol. VI, p. 29.**

sanctuary as man's High Priest, there to begin His work of investigative judgment, what further work was appointed them? Rev. 10:10, 11.

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy to a fallen world. . . . It is to stand as clear and distinct as prophecy has made it. . . . The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages. All are linked together. . . . The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, . . . warning the inhabitants of the world that Christ is coming the second time with power and great glory."—*"Testimonies," Vol. VI, pp. 17-19.*

10. When this gospel of the coming kingdom is preached in all the world, what takes place? Matt. 24:14.

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down His censor. He raised His hands, and with a loud voice said, 'It is done.' . . . Every case had been decided for life or death. . . . The subjects of the kingdom were made up. . . . And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords."—*"Early Writings," pp. 279, 280.*

### ONE OF GOD'S DELIVERING PROVIDENCES

"I sought the Lord, and He heard me, and delivered me from all my fears." Ps. 34:4.

"This text is surely being fulfilled in our time, as well as in the days of old and we are experiencing it right here in Manchuria," writes Superintendent N. F. Brewer, as he enters upon his service up in this northern Chinese province. "The Manchurian trouble has created more bandits than ever before. The trains are held up, and the people robbed. It went so far that one part of the Chinese Eastern Railway was paralyzed, and had to stop for over a month. At one time it seemed that we would not be able to hold our general meeting because of the unsettled conditions, but we prayed earnestly to God that He would remove all obstacles and He heard our prayers. At the appointed time we opened our meeting with the presence of delegates and representatives from the Manchurian Union, China Division, and Elder Spicer from the General Conference.

"We were all happy to join in the songs of praise to God for all His mercies toward us, at the same time

being aware of the fact that one part of our field was cut off from us and one of our workers was unable to come to this meeting. We prayed earnestly that in some way God would open the way for our worker to come at least for the latter part of the meeting. It was only through a miracle that he reached Harbin, for the train on which he was traveling was the first one after a month's interruption and was robbed by the bandits. Everything was taken from the passengers as well as from the train. In all it amounted to about \$30,000, but that was not all, as they took eighteen passengers for ransom. There were four Russians and fourteen Chinese. The following experience was told by Brother Popow himself, and I am writing as it was related at the meeting.

"As the train was nearing a small station the engineer stopped it, for a little ahead was a large pile of ties on the track. As soon as the train stopped shots were heard and in a few minutes bandits appeared and ordered everybody out of the train. After all were out, some bandits were left to guard the passengers while others went into the cars and took all that they thought would be useful. After that was done they came out and ordered everybody to go to a near-by yard. When all were in the enclosure the bandits searched all passengers and took all that was valuable from them, such as watches, money, jewelry, and even their better clothing.

"After they finished with that, they began to separate the people, placing some to one side and others to another. They picked out eighteen people, four Russians and fourteen Chinese. These they took into the woods with them for ransom. At this point the mighty God stretched forth His hand and saved me from all that was waiting me in the woods. And it happened like this.

"As the train stopped, I was the first man to come out of the car. As I was stepping off, one of the bandits pointed his revolver at my breast, took off my hat and placed on my head the cap he had had on. It was a railroad man's uniform cap. At that moment I thought whatever happens it is for the best, not knowing that through this means the Lord would save my life. When the bandits began to separate the passengers, they took me for one of the train crew and placed me among the members of the crew and thus was I saved. For this I am very grateful to our heavenly Father and ever will be."

"It was difficult for our brother to tell this experience, and several times his joy turned into tears when he thought of the poor people who were taken by the bandits, and when he re-

membered how they were beaten or killed by those cruel men. His courage is good, for although he had gone through such an experience and had lost some of his clothing and other belongings, yet the souls being won where he labors far outweigh his suffering and loss and are a joy to him and to all of us. Surely this is a glorious work and the Lord is able to save today as in the days of old."

### INTO ANOTHER SAVAGE INDIAN TRIBE

MISSIONARY A. N. ALLEN, back in the interior of Brazil on the Araguaya River, has several times mentioned a savage tribe of Indians across the river from their mission where white men have only on a few occasions ventured, but have seldom returned. He now sends us this word:

"Yesterday Ernesto Bergold, my son Alvin, and two young men from our school crossed the river in front of the mission, and with six animals started for the unknown and unexplored Chivante country where we have been seeing their smoke for years. As they are a savage tribe with no contact with civilization, we do not know how they may be received. But we have sent them according to the promise, knowing He will be with them. If they gain the friendship of these people, it will mean much to our cause here. Not even the government men have dared to enter this territory. If God should see fit to allow what has happened to others, we are all His; and if the worst should thus come, we can only say, 'His will be done.' Naturally we shall await with much interest the result. An Indian just entered and called our attention to the smoke from the fire the boys are setting on the other side. The grass is dry now, and they are setting fires as they go along. We expected to see the smoke yesterday, but saw none. Now we can see more or less the direction in which they are traveling."

Of other enterings in, Brother Allen continues:

"Antonio Perreira and his wife, with their two babies, are nearly ready to descend the river to the place he selected to locate and open a school. He will be with a large village of Carajas, and easy of access to two villages of Javabe Indians. With him will go two other men who will stay with him until he has built a small house. This will take about a month. Then these two men are to continue on to the Tapirape Indians whom I visited last year. One of these men has been a trusted helper here at the mission for two years. The other is a young man with a good Christian experience. They are being sent for a year, that is, if the Indians will al-

**"You, my brother, my sister, may not be able to go into the Lord's vineyard you out to the exchangers; . . . to return to H**

low them to remain. They are to build a house, a school building, and plant crops so that if all goes well next year, we can place a family there. At this stage it seems best for only them to go, rather than families, among such a wild tribe, until we have tried staying in their midst. They are also to visit another village of Tapirapes four days' march from the first. I met some from there last year, and they urged us to visit them also."

### THE PASTOR'S SURPRISE

It was a beautiful Mexican morning as the Protestant pastor rode his little brown pony up the narrow trail leading to the plantation. For nearly a year he had not had the privilege of visiting the faithful followers of the cross, who worked on this sugar cane plantation. But he was confident that he would find them faithful, and that by this time even more believers would be added to their number, for he had left Jose in charge of the flock. He was sure he could depend on Jose, although he was only a "Pastor del Rancho," an Indian who could not read, and had long ago forgotten his age. But he was faithful in obeying every command of God, and as he was a natural leader among his people, was qualified to keep them in the path of righteousness.

The pastor was glad that he was coming to the end of his journey. As it was Saturday, he would have the afternoon to rest and refresh his mind for the services the following day. The climate is delightful in Jalisco, Mexico, and all nature seemed to smile upon him as if to welcome him back to the old plantation.

But what was the matter? Could it be possible that he had lost his time reckoning, and was arriving a day late? There was no one at work in the cane field. The oxen were peacefully feeding in the pasture, and what was that he heard,—singing? He headed his tired pony toward the little church, and sure enough, there was his congregation singing the closing hymn of Sunday school. Bewildered, and wondering what day he had failed to count, he entered the church. He was surely not prepared to preach, but a minister must always be prepared for surprises. He received the hearty welcome of the "Pastor del Rancho," and prepared to confess his neglect to remember the Sabbath day sufficiently to avoid having lost a day in his time reckoning. But he was saved this embarrassment by Jose's explanation.

"You see," said Jose, "we had no way of sending you word that we had found that we were mistaken in the Sabbath, and are now worshiping God on His rightful day." A short discussion fol-

lowed. How had this man, who could not read, have found a new doctrine? Surely some intruder of those "Sabatistas" had been there and upset all the work that he had formerly put in order.

No, not so, for Jose declared that no one had been around, but that God was teaching him to read. He had started with Genesis, and had read up through Moses' writing until he came to the giving of the commandments. Surely these were the same as the pastor had taught them. But this fourth one seemed to talk about the seventh day and about creation. He went back and again read the first two chapters of Genesis. Yes, there must be a mistake. He talked it over with the church. They all wanted to obey God, and they had already given up their vices, so why should they refuse to keep His day?

The pastor reasoned with them, and pleaded with them not to forsake the faith he had taught them. But there was no use. He had taught them to obey God, and the commandment spoke too plainly.

After a few days the pastor went away discouraged with the results, and praying for additional light to enable him to save his church from this error of forsaking the "Lord's Day" for the old "Jewish Sabbath." But the more he sought for a clear explanation of the matter, the more confused he became. Finally, after a number of months, he retraced his steps to the plantation, this time arriving on Friday and thanking the old "Pastor del Rancho" for having shown him the meaning of the commandment.

Now, the pastor, Dr. Rebollo, has left his former church and is practicing medicine at Atayac, Jalisco, Mexico, and is preaching the gospel of the third angel. It happened that the "Pastor del Rancho" visited him while I was there, and so I received the story first hand from both of them. It was encouraging to see the humble yet confident smile on the face of this faithful Indian as Dr. Rebollo told me the story of his discomfiture as a Protestant pastor.

GEORGE C. NICKLE.

### DEPRESSION IN THE JUNGLE

FROM out of Burma comes this breath of courage written by Missionary Eric Hare, illustrating how he and his associates, as well as many another mission group, are finding new ways and means to press forward during these world-depression days:

"We were coming home from our committee meeting, and I said to Peter, 'Well now, with a \$300 cut in our school budget, a ten per cent cut for me, and a five per cent cut for you, how do you suppose we are going to make it?'"

"'Yes, Thra,' he said, 'but the worst of it is there is no new work this year.'

"'But how are we to make it ourselves?' I added. 'You know every one of us on the pay roll is supporting from one to three children in school, either here or in the Training School, and—'

"'O, Thra, we'll be all right, but do you know what I think?' he broke in, showing his thoughts were entirely somewhere else, and not the least concerned with his five per cent cut.

"'No, I don't know,' I said. 'What do you think?'"

"'I think we ought to start a Home Mission Society.'

"'A what?'"

"'A Home Mission Society,' he repeated.

"'What would that be for?' I asked.

"'Why, for new work!'"

"'Yes,—but, how—when—er, where will you get your funds?' I gasped.

"'I propose that each of us subscribe a donation equal to one quarter of our tithe for our Home Mission Society funds. And I propose that we encourage our boys who can't get work to start their own village schools, and we can subsidize them about two dollars a month.'

"'But do you suppose everybody will agree, Peter?' I asked.

"'They will, if you will support it,' he said. 'I have already been talking it up.'

"'Well, I will if you will.'

"'And I will,' he answered.

"'So I did, and they all did, and that's the way we started our local Home Mission Society, and added four new workers to our force of laborers in spite of the depression.

"'Then came another cut of five per cent all around, making it twenty-five per cent for some of us whose wives used to be paid teachers, but it didn't make one bit of difference to anything else but our tithe, which has dropped seventeen per cent.

"'We have just finished up our second quarter's statistics, and comparing it with the same quarter last year, what do you think we have found? First, as I said before, because of the depression we have added four new workers to our force; then on account of the hard times we have increased our church membership by ten; increased our Sabbath school membership 122, bringing it up to 283; on account of the lack of money we have increased our Sabbath school donations by thirty-five rupees; because of our cut school budget we have increased our schools from six to seven, and our students from 164 to 192. We have given 1,487 more treatments, and received 247 rupees more in our dispensary. Now how is that for depression?'"

"'Don't think for a minute, dear

**you may furnish the means to send others. Thus you will be putting your money on with usury."**—*"Testimonies," Vol. VIII, p. 33.*

brethren, that I am denying the existence of the horrible monster over here in the jungle. Far from it. The jungle groans. Farmers are receiving little more than one third of the usual price for their rice. People are poorer clad, robbers and *dacoits* [murderous robbers who act in gangs] are multiplying, and in the cities huge timber mills are closing down, colleges and schools are closing, and the atmosphere is full of anxiety and trouble. But I want you to catch a glimpse of the courage and fortitude and confidence of your brethren in the jungle. Even as the reports of your increased sacrifice make our hearts throb with admiration, I hope that this picture of our joy and confidence will be an inspiration to you."

### A DAY OF OPPORTUNITY

TODAY is a time of unparalleled opportunity in the mission field. The time was when vast stretches of territory were closed to the entrance of missionaries. Not only were missionaries unwelcome, but their very lives were at stake if they attempted to enter these countries. In some countries the laws forbade their coming. Now there is scarcely a country where missionaries cannot go and come with freedom, and instead of open opposition to their work we find heathen tribes in many places appealing urgently for them to come and teach them of God and of the soon coming Saviour. When once in whole continents the gospel was unknown and heathenism with its various degrading forms of worship prevailed, thousands and scores of thousands now rejoice in the love of Christ, and Christian chapels have here and there taken the place of heathen shrines. Once it was difficult to find young people who were willing to devote their lives to service in the mission field, but now there are many fine young people of consecration and talent who are but waiting for an appointment.

When early in the last century missionaries began to enter the great heathen countries of the world, the methods of transportation and communication were slow and antiquated. It took months to make journeys that now consume but weeks and sometimes but

days. There were no cables, no telegraph lines, and no radio communication. The airplane had scarcely been dreamed of. The Bible had been translated into but few languages, and the early missionaries found it necessary to devote years to the task of translating it into the language of the people for whom they labored. Many tribes were without a written language until the coming of the missionary. Now this is all changed.

Why have such changes taken place, and why have the means of transportation and communication been so revolutionized, if it is not that God has set His hand to finish the work and cut it short in righteousness? The countries of the world are open to us, and the wonderful facilities of travel and communication are ours to use. Heathen tribes and peoples are imploring us to come and teach them, and young people of promise are waiting to go.

What a pity it is that just at this time when so many opportunities for mission work are open before us, our treasury should be so depleted as to make it a serious question whether we can keep in the field the missionaries who are now there! When one considers how few missionaries we have in some of these countries with their teeming millions, it seems unthinkable that their number should be reduced.

Last winter when in China, I traveled by rail from Shanghai to Hankow. The railroad route is not very direct and it takes several days to make the trip. We passed through city after city and village after village, where, except for perhaps our colporteurs, no worker has ever been seen. As I saw the great throngs of men, women and children, and realized that among them there was no one to tell them of the Saviour's love and His soon coming, it brought a deep sense of sadness to my heart. Usually about the outskirts of these cities and villages there are thousands and thousands of graves, indicated by the mounds of earth that cover them. I could not help wondering how many more people would go down into Christless graves before we brought the message to these cities and villages. The lines of this poem kept coming to my mind, two verses of which I quote:

"Oh! Church of the living God!  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?  
Is it naught that one out of every three  
Of all the human race,  
Should in China die, having never heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful  
sound,  
The voice of thy brother's blood?  
A million a month in China  
Are dying without God!

"Oh, speak not of the noble few  
Who the gospel sickle wield,  
And reap some sheaves with weary hand  
On the edge of its harvest field;  
For beyond their utmost efforts  
Four hundred millions lie,  
And a thousand preachers were all too few  
To reach them ere they die!  
But hear, oh! hear ye, for yourselves  
The voice of your brother's blood!  
A million a month in China  
Are dying without God."

It does not seem reasonable to believe that God has opened closed doors to the reception of the gospel, provided all the facilities necessary for giving it to the world, and put it into the hearts of young men and women to go to mission lands, and then has failed to furnish His people with the means with which to carry the work forward to completion. Is it possible that while His people have been liberal with His cause, they have not yet reached the degree of sacrifice which the time and the work demand? Can it be that as a people we have in our possession the very means which the cause lacks to carry it forward, and are failing to realize our responsibility? May it not be that this time of financial depression and the perplexity it brings to our missionary leaders, is designed by God to test our loyalty and love?

Surely, God does not ask the impossible of His people, and He has commanded them to go into all the world and preach the gospel to every creature. He has also told us that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The evidences of the end of all things are all about us. Let us not fail to keep up with the providences of God in our giving, as well as in other ways.

H. H. COBBAN,  
Assistant General Conference Treas.

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## Here Let the Missions Rally Offering Be Taken

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**"Our missionary success has been fully proportionate to our self-denying, self-sacrificing effort. . . . New fields have been entered. . . . Thousands have been brought to a knowledge of the truth as it is in Jesus."** —"Testimonies," Vol. VI, p. 28.