

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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## THE LAW OF SOWING AND REAPING

AN EDITORIAL



WHEN the apostle wrote, "Whatsoever a man soweth, that shall he also reap," he stated a natural law observable by all who will observe. Nature affords abundance of illustrations to prove beyond a doubt that reaping follows sowing as surely as night follows day.

In the very first chapter of Genesis the law is announced that like produces like. "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Verses 11, 12. Thus when Paul wrote, "Whatsoever a man soweth, that shall he also reap," he simply extended and applied that law of nature to man's moral and physical nature. We all reap what we have sown. If a man wastes his strength in riotous living, in overindulgence in work or play, or is careless about wasting his nerve force and strength, he will reap the wastrel's harvest. Even if he lives to a ripe old age, he will have far less vigor than had he lived a moderate life and conserved his physical resources.

A letter was received this very day from an old man, broken in health and discouraged with his outlook on life, but who confesses that his present condition is the direct result of his own sowing. The law is inexorable, in a physical sense, that "whatsoever a man soweth, that shall he also reap." If a man falls from a height, he is bruised or broken; if he touches fire, he is burned; if he drinks alcohol, he is poisoned. God seldom works miracles in behalf of the transgressor of nature's laws to prevent these laws from operating.

But this same law, "Whatsoever a man soweth, that shall he also reap," is as true in its

moral application as in the physical. The man who reads salacious literature, who associates with the impure, who allows his mind to dwell upon the vicious and immoral, cannot fail to reap in his own life what he has sown. Every seed bears fruit of its own kind. Those who willingly and gladly associate with the impure and unclean, cannot be pure. To achieve purity of life under these conditions would be contrary to the laws of nature as well as to the word of God.

The man who is determined to be rich at all costs will find it impossible not to covet. He may be led to take by cunning in bargaining or loaning money that which rightfully belongs to another. He sees gain in his loan or bargain, while his poor victim never dreams that he will lose by the deal. Avarice increases, and the desire for more is multiplied till the very soul becomes engrossed and hardened in sin.

Unbelief increases in the doubter's heart as the victim of unbelief seeks for evidences to confirm his doubts, and talks his unbelief. The unbeliever may lay the blame of his doubts upon whom he will, but there stands the word, "Whatsoever a man soweth, that shall he also reap." The man who thinks unbelief, or reads unbelief, or talks unbelief, will reap what he sows. The law is there. It is inevitable, and the reaping follows the sowing.

Grudges grow and increase through passing years. I know a man who has not gone to church for twenty-four years because in those years long ago something took place of which he did not approve. The wrong is larger today in his mind than it was twenty-four years ago. Sin does not grow less in any of us if we live after the flesh. The seed bears fruit after its own kind. The harvest is according to the increase.

On the other hand, the fruit of the Spirit also increases and bears fruit after its kind. We are told that the fruit of the Spirit is

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the  
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Seventh-day Adventists

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## KINDLY CORRECTIVES

Better Speech and Conduct

### Long Public Prayers Out of Place

BY CARLYLE B. HAYNES

**L**ONG prayers in public probably have a use. —they serve to display a preacher's vocabulary. If that be a proper purpose in prayer, then long prayers are justified. I cannot think of any other justification. We preachers often fail to understand what public prayer is, and for what purpose it is intended. We sometimes get to look upon it as an oration, in commencing which we must not fail to bring in the thought of "omnipotence, omnipresence, and eternity," and must close with "the kingdom, the power, and the glory forever and ever." Public prayer thus becomes a fluent speech, with sonorous and impressive phrases, a formal address upon everything in general and nothing in particular.

But eloquent, pompous speeches and long-drawn-out prayer orations are scarcely in harmony with the model that has been given us. Our Lord taught us how to pray. The prayer He composed is so short that we would finish it before we get fairly started on the introduction of some modern prayers. And some of us scarcely ever use it except as an appendix to a prayer of our own. Is it impertinent to ask whether we know so much more about praying than Jesus did that we must attempt to improve on His instructions? Five minutes would be sufficient for the reverential utterance of any prayer recorded in the Bible. The Lord's prayer is less than half a minute in length. The most effectual prayers recorded

in the Scriptures are astonishingly short and direct.

Peter would have sunk a hundred fathoms beneath the waves before he could have gone through the introduction of the average ministerial prayer. But his "Lord, save me!" brought him instant help. About to perish in the surges of Galilee, with no time for stately forms of speech, the disciples' cry, "Lord, save us; we perish," reached the Saviour's ear and called forth the command that hushed the tempest to quietness.

"Help Thou mine unbelief" was a short prayer, but it brought results. "God be merciful to me a sinner" was not one fifth as long as the Pharisee's pompous speech, but he who uttered it went down to his house justified, while the Pharisee's prayer was in vain. "Lord, remember me when Thou comest into Thy kingdom" was a short prayer. But I know of none more effective or more gloriously answered. It opened the doors of eternal life to the thief.

In the face of these impressive examples, what wastes of dreary platitudes men traverse under the guise of offering prayer. What whines some affect, what sobbing tones, what stereotyped forms, when asking our heavenly Father for the things they need. Much that is called prayer, if addressed to any other being, would not only amaze but disgust whoever heard it.

One trouble is that many persons do not pray their own prayers. They employ phrases they have heard others use. One expression may be part of an old father's prayer. It meant something when that dear man used it, but it does not mean much on another's lips. Another expression is perhaps taken from old Elder —'s prayer. And so bits of prayer, sacred odds and ends, have been strung together until we are reminded of Joseph's coat. And when a man undertakes to go through with all these phrases and forms, never missing one, it is not surprising that the prayer is long. It may embody the prayers of ancestors to the third and fourth generation, and yet have no vital relation to the present needs of the heart and soul. We should remember that vain repetitions are the mark of heathen prayers. Anciently, long prayers were a pretense that covered the devouring of widows' houses.

The best prayers are those that bring answers. No matter how brief, only let them be the honest cries of broken hearts. Let us rid ourselves, brethren, of all this wearisome circumlocution and cumbersome formality, and come to an honest statement of our present needs before the Lord. Let us make our own requests in our own language. Let us use words we can spell, and pronounce, and define. Let us discard the set phrases. Above all, let us seek to follow the inward intercession of the Holy Spirit, "Lord, teach us to pray."



## DELVING INTO THE WORD



Studies on Fundamentals of the Message

### I. THE EUCHARISTIC CONGRESS ISSUE \*

BY N. J. WALDORF

AS this is being written, the National Eucharistic Congress of the Roman Catholic Church is being held in Cleveland, Ohio. Before me lies *The Messenger of the Sacred Heart*, a Catholic publication issued by the Jesuits. The issue is for the month of September, 1935, and is headed, "National Eucharistic Congress Number." It contains a good description of what the congress is and what it means. On page 28 is a striking picture of an altar, above which hangs in shadowy form the crucified Christ with outstretched hands, looking down upon a priest in regalia, with hands uplifted toward Christ, holding a round wafer, and exclaiming, "My Lord and my God."

On page 97 (first editorial) it is said:

"At our National Eucharistic Congress the public procession and the Benediction of the Blessed Sacrament will bring home to assembled thousands the doctrine of the Catholic Church that by the words of the Consecration at Holy Mass our Lord and Saviour, Jesus Christ, is really and truly present under the Eucharistic species and remains with us as long as the species remain."

There are 120 altars at this congress, one representing each diocese in the United States. At each altar a priest or bishop will pronounce over the wafer these Latin words, *Hoc est Corpus meum* (This is My body), and it is claimed that the bread is thereby changed into the flesh and blood of Christ. One quotation

\* In dealing with Roman Catholics, who now claim 340,000,000 adherents, we are faced continually with the declaration that "it is the mass that matters," that theirs is "the only church having a sacrifice upon an altar" (*Our Sunday Visitor*, July 28, 1935, p. 4), and that the claim of High Church Episcopalians and Greek Schismatics that they constitute the other two branches of the one great Catholic Church, is invalid because "those responsible for the schism not only repudiated the mass, but prohibited its celebration," and therefore the ordination of their bishops "could convey no transmission of the principal powers and purposes of the priesthood."—*Id.*, p. 3.

The basic issue between Catholicism and Protestantism is the Catholic mass, versus the Protestant view of the Lord's supper and that for which it stands. Around this cluster all other issues. The great structure of Catholicism is built upon the mass, with its supporting dogma of "transubstantiation." And one of the great failures of Luther lay in his confusion and compromise over this issue, and his countertheory of "consubstantiation." It is incumbent upon us to know well our ground, both the Scriptural basis therefor and the historic facts of the controversy, especially in view of such world publicity as attended the Cleveland Eucharistic Congress, September 23-26. As an aid to this end, Professor Waldorf has prepared several articles searching the foundations of the papal claims, and giving in contrast the Scriptural position and the witness of history.—*EDITOR.*

from a standard work among the Catholics will suffice here:

"Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. . . . The dignity of the priest is so great, that he even blesses Jesus Christ on the altar as a victim to be offered to the eternal Father. In the sacrifice of the mass, writes Father Mansi, Jesus Christ is the principal offerer and victim; as minister, He blesses the priest, but as victim, the priest blesses Him."—"Dignity and Duties of the Priest," by St. Alphonsus de Ligouri, *Doctor of the Church*, pp. 32, 33. Benziger Brothers, New York.

Again we turn to the Eucharistic Number of *The Messenger of the Sacred Heart*, and on pages 98, 99 we find the Catholic exposition of the Biblical statement, from which they claim they have received authority to perform the office of the mass. We quote:

"The promise thus made was fulfilled by our Saviour at the last supper, when He instituted the Holy Eucharist. Taking bread and wine. He changed them into His own body and blood, saying to His disciples: 'Take ye and eat. This is My body. . . . Drink ye all of this. For this is My blood. . . . Do this for the commemoration of Me!'

"Here again we are compelled to accept the words of our Lord in their literal and obvious meaning. They are so plain that they require no interpretation. They can mean but one thing: that what appears to be bread and wine is really the body and blood of Christ. All who were present at the last supper understood them in this sense and Jesus made no attempt to change their opinion."

"Finally, the dogma of the real presence of Christ in the Holy Eucharist was unanimously taught by the Fathers of the early church, and for over ten centuries was accepted as an article of faith by all Christians. Many heresies arose and flourished and died in those early centuries, but none denied the real presence until Berengarius; and he retracted his error in 1079."

Brief as is this exposition of the Eucharist in *The Messenger*, it is nevertheless in perfect harmony with the canons and decretals of the Catholic Church. There are three points to be noticed in the article:

1. That in the Eucharist the bread is changed into the body of Christ, and the wine into His

blood by the words of consecration uttered by the priest. Hence it follows that Christ is offered upon thousands of altars in the mass throughout the world in the Catholic Church, the same as when He offered Himself on Calvary's cross. Therefore the Eucharist is a repetition of that atoning sacrifice of Christ.

2. Catholics claim that Christ instituted the Eucharist in that manner, and that He made no attempt to change the literal meaning of His words concerning the bread, "Take, eat: this is My body."

3. They claim that the real presence of Christ in the Eucharist was the unanimous belief of all Christians for over ten centuries, right up until 1097 A.D.

Now the questions arise, Is this historically true? Did not Christ somewhere explain the meaning of His words to His disciples when He said, "This is My body," and, "This is My blood"? Is the celebration of the Eucharist on the altars of the Catholic Church of equal importance with the atoning sacrifice by Christ on the cross, as Catholics claim it is? These questions we purpose to answer in the following articles. In answering these questions we shall freely use the original text of the New Testament, with standard translations of the text, such as the English Authorized, the English and American Revised, the Latin Vulgate, the German Revised, and the Swedish Revised. These translations represent the ripest reverent scholarship in Europe and America.

The question may be asked, Why quote from these several versions? Is not one version sufficient? We answer, Yes. A standard translation of the Scriptures in any language is sufficient to instruct people in the science of the salvation of souls. But since there are hundreds of Greek manuscripts, among which are found some variant readings, and since each national committee on translation or revision has adopted its own text, thereby establishing a "Textus Receptus" for that national church or denomination, it will be well to compare these texts.

Furthermore, the Roman Catholic Church has a Greek text of its own, from which the Latin Vulgate was, in the main, translated. This Vulgate is the standard translation among Catholics the world over. This Latin version has been translated into English, and is commonly called the Douay Version. Again, the German revisers adopted different readings in their revision of the Bible, and the Swedish revisers did the same; hence each of these committees has its own accepted "Textus Receptus."

We are dealing with a weighty and most important subject, namely, the vicarious sacrifice of Christ. And in order to clarify the meaning of this term "sacrifice," we shall therefore have recourse to these original sources, for they will ever constitute the final court of appeal to unprejudiced, unbiased minds.

Under the following subdivisions we will consider, first, the atoning sacrifice of Christ; second, the institution of the Lord's supper; and third, the history of the Lord's supper (the Eucharist) from the time of Christ to the Council of Trent, 1543-1565 A.D.

### The Atoning Sacrifice of Christ

Without any preliminary discussion, we quote:

"For such a High Priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people: for this He did once for all, when He offered up Himself." Heb. 7:26, 27, R.V., A.R.V.

The Greek word *ephapax* is translated into English, "once for all." The Swedish Revised renders the same word *en gång för alla*, "once for all."

Again we quote:

"For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this High Priest also have somewhat to offer." Heb. 8:3, R.V., A.R.V.

It is clearly shown in these verses that Christ, our High Priest, made only one offering, once for all, on the cross of Calvary. This is so well emphasized by the apostle Paul in chapter 10, verses 10-14, of the same epistle, that we will give it here in full, from the original as well as translations in four languages:

Verse 10. The Latin Vulgate renders it: "In qua voluntate sanctificati sumus per oblationem corporis Jesu Christi Semel." Translated, it reads: "In the which will we are sanctified through the offering of the body of Jesus Christ once for all." The Greek rendering is: "En ô thelêmatoi hêgiasmenoi esmen oi dia tês prosphoras tou sômatos tou Jêsou Christou ephapax." The Greek adverb *ephapax* (once for all) is translated by the Latin word *semel*, which has the same meaning. Two illustrations will suffice. We quote Hebrews 9:27, 28: "Kai kath'oson apokaitai tois anthropois hapax apothanein, meta de touto krisis. (28) Outôs kai ho Cristos hapax prosenextheis eis to pollôn anenegkein hamartias." The Vulgate renders the Greek as follows: "Et quemadmodum statutum est hominibus Semel mori, post hoc autem iudicium: Sic et Christus Semel oblatum est ad multorum exhaurienda peccata." The Authorized Version translates it as follows: "And as it is appointed unto men *once* to die, but after this the judgment: so Christ was *once* offered to bear the sins of many."

This is a very good illustration of the usage of the Greek adverb *hapax*, and the Latin equivalent, *semel*. Paul calls our attention to the fact that we die *once* (Gr., *hapax*; Lat., *semel*), and after that the judgment. Exactly in the same manner Christ was offered *once*

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## BIBLE WORKERS' EXCHANGE



For More Effective Service

### APPROACHING THE INTELLIGENT CATHOLIC

BY MARY E. WALSH

AS every experienced Bible worker knows, the devout Roman Catholic holds tenaciously to the doctrines of his church. Cardinal Gibbons is authority for the following statement:

"The number of Catholics in the world is computed at three hundred millions. They have all 'one Lord, one faith, one baptism,' one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common Head. Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the Church, and is cut off like a withered branch. The Church had rather sever her right hand than allow any member to corrode her vitals."—*The Faith of Our Fathers,* by James Cardinal Gibbons, Archbishop of Baltimore, p. 10, 1904 ed.

The claim is made by him that the church is grossly misrepresented.

"In a large portion of the press, and in pamphlets, and especially in the pulpit, which should be consecrated to truth and charity, . . . she is the victim of the foulest slanders. Upon her fair heavenly brow her enemies put a hideous mask, and in that guise they exhibit her to the insults and mockery of the public; just as Jesus, her Spouse, was treated when, clothed with a scarlet cloak and crowned with thorns, He was mocked by a thoughtless rabble. They are afraid to tell the truth of her."—*Id.*, p. 12, *Introduction*.

In view of such a challenge, it becomes the duty of Bible teachers directly in touch with the public—and who consequently come in contact with large numbers of these three hundred millions of adherents to Catholic doctrine—to know the absolute truth concerning the main teachings of the Catholic Church, and never to be "afraid to tell the truth of her," in a proper spirit and way.

Referring to "slanders" against the Catholic Church by Protestant ministers, the Cardinal states further:

"It is not of their hostility that I complain, but because the judgment they have formed of her is based upon the *reckless assertions* of her enemies, and not upon those of impartial witnesses."—*Id.*, p. 13, *Introduction*.

He makes a further eloquent plea for fairness on the part of the Protestant clergy, by asking that standard original sources be used concerning Catholic doctrine:

"Examine her creed. Read her authorized catechisms and doctrinal books." "Ask not her enemies what she is, for they are blinded by passion; ask not her ungrateful, renegade children, for you never heard a son speaking well of the mother whom he had abandoned and despised."—*Id.*, p. 14, *Introduction*.

Being thus classed as a "renegade," because I was formerly a Catholic, I must be especially guarded against any "reckless assertions." To a greater degree than is justifiable, some may have offered "reckless assertions," originating from unauthorized and uninformed sources, as alleged "proof" in dealing with the errors of Catholicism. The only consistent course to be pursued by those handling the eternal truth of God's Word, is to be thoroughly informed from the authentic and original sources concerning every assertion made, not only regarding the claims, teaching, and practices of the Catholic Church, but of every other system of error with which truth is confronted. And when it comes to dealing with the mystical teachings and practices of the "man of sin" so clearly revealed in the Scriptures, the scope is almost without limit. All that can be attempted in this brief article is to establish a few of the more important facts that serve us well in holding to the affirmative in our Bible teaching.

While it is true that Seventh-day Adventist workers have a definite and clear understanding of the rise and ultimate end of the papal system of error, yet there is danger of putting too much dependence upon hearsay or superficial evidence in our efforts to meet the Catholics on their own ground. It has been frankly admitted by not a few workers, that when asked a question on the doctrine of purgatory, the seven sacraments, the immaculate conception of the virgin Mary, Peter and the keys, the Rock, etc., they were sometimes obliged to resort to irrelevant remarks to cover up their lack of information. No doubt there are many, particularly among our Bible workers, who, when brought to the test of Catholic questions, would be unable to deal with their doctrines intelligently.

It is well to bear in mind, first of all, that the Catholic Church regards her doctrines as unimpeachable. That assertion is made by Cardinal Gibbons:

"The church is not susceptible of being reformed in her doctrines. The church is the

work of an incarnate God. Like all God's works, it is perfect. It is, therefore, incapable of reform. Is it not the height of presumption for men to attempt to improve upon the work of God? Is it not ridiculous for the Luthers, Calvins, the Knoxes, and the Henries, and a thousand lesser lights, to be offering their amendments to the constitution of the church, as if it were a human institution? Our Lord Himself has never ceased to rule personally over His church. It is time enough for little men to take charge of the ship when the great Captain abandons the helm. . . . If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the deathblow of her claim to infallibility. But it is a marvelous fact worthy of record that in the whole history of the church, from the nineteenth century to the first, no solitary example can be adduced to show that any pope or general council ever revoked a decree of faith or morals enacted by any preceding Pontiff or council. Her record in the past ought to be a sufficient warrant that she will tolerate no doctrinal variations in the future."—*Id.*, pp. 73, 74.

In view of these bold assertions, we should have an intelligent background of the various doctrines that are held as unimpeachable. To the mind of the average Catholic, the doctrines of Catholicism had their origin with Christ, and have been handed down by the apostles to the church, which has never changed them. The question is, How are we to meet this class? If the Bible teacher can calmly give facts as to *how* the various doctrines came in, and *when* they were accepted as dogmas, this very fact will establish confidence on the part of the Catholic, and yet at the same time start a trend of thought in his mind that cannot be easily thrust aside. But this the worker cannot do without a knowledge of the facts at his command. And in order to gain this knowledge, it will require study, not only of "authentic catechisms," but most of all, of how to deal successfully with these key dogmas from the standpoint of the Bible.

Take, for instance, the question of image worship. To the Catholic it makes a profound impression if, after reading the second commandment, you couple with it the various statements in the Word of God on the making of images. I know how it impressed me when I first had read to me texts such as Isaiah 40:18; 46:5; 44:8-10, 12-17, and Psalms 115:2-9.

Here is an experience with a Catholic who attended our meetings, that illustrates my point. I began studies with this person who seemed quite anxious to receive Bible instruction from one formerly of her own persuasion. She expressed the freedom she felt with me, because of the fact that I was conversant with the Catholic points of doctrine.

I thought I would lay aside controverted questions of Catholic faith, and simply present our doctrine. But to my astonishment I found I was, as it were, beating the air;

for my reader's mind was greatly disturbed over missing mass each Sunday since attending our meetings. This is considered, of course, a mortal sin, and any person dying in a state of mortal sin is believed to be damned and confined to the fires of hell for eternity. Hearing mass on Sundays and holy days is the first commandment of the church, and by the faithful Catholic the commandments of the church are faithfully adhered to. Perhaps I should quote the first commandment of the church, on hearing mass:

"Is it a mortal sin not to hear mass on Sunday or a holy-day of obligation?"

"It is a mortal sin not to hear mass on Sunday or a holy-day of obligation, unless we are excused for a serious reason."

"Do they sin who hinder others from hearing mass?"

"They also commit a mortal sin who, having others under their charge, hinder them from hearing mass without a sufficient reason."—*Butler's Catechism*, p. 198.

"What is mortal sin?"

"Mortal sin is a grievous offense against the law of God, which brings everlasting death and damnation on the soul."—*Id.*, p. 138.

Naturally my heart was touched by the appeal prompted by my reader's anxiety as to how she would fare while breaking this inexorable command of the church. After presenting the Word of God as the infallible guide, I approached the subject of the mass from the Bible standpoint. I had to clear up "transubstantiation," and all that the mass involves, as well. Thank God, when I got through, my reader expressed her appreciation for the light that God's Word had shed upon the subject, and she said that it brought relief to her mind, as she would no longer feel under condemnation.

I relate this one incident for the purpose of showing the importance of having not only the historical background of key Roman Catholic doctrines, and their entrance into the church, but to suggest how to deal with them from the Word of God.

I admonish all my collaborators, especially those in the Bible work, to acquire from authentic sources a knowledge of the Roman dogmas and their origin, and the part they play in the life of the Catholic layman, so that they may be better prepared to enlighten these poor souls, as well as to have a foundation based on the Word of God, thereby being able to meet every important question which may arise.

Brooklyn, New York.

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BETTER be taken in by an occasional pretender than to be eternally suspicious of every one, demanding character establishment before accepting any into our graces. The chagrining part of such matters is that we are all sometimes bitterly disappointed by some auspicious personality; and as often, on the other hand, unlikely-appearing folks prove to be pure gold.

## GLIMPSES OF "ELMSHAVEN"

The Custody and Use of the Ellen G. White Writings

### VI—THE MANUSCRIPT FILE (Continued)

BY ARTHUR L. WHITE

THE nature of the Ellen G. White manuscript file at "Elmshaven," and its various classes of documents, was considered last month. It is our desire in this article to note the specific instruction from Mrs. White to her trustees regarding the use of these files.

The question has often arisen: Do the trustees have the authority and right to make use of manuscripts? Was it intended by Mrs. White that after her decease, any compilations or new publications should appear, compiled in whole or in part from this extensive source? If so, what provisions were made for the guidance of the appointed custodians of these writings?

This third phase of the trustees' work, that of custodianship of the manuscripts, was amply covered in the Ellen G. White "will," which specifically provides that to the trustees are entrusted her "general manuscript file and all indexes pertaining thereto," with provisions for "publishing" "manuscripts," and for the "printing of compilations from my manuscripts."

This instruction is very explicit, and it is readily observed that Mrs. White anticipated certain future needs, and made provision that certain manuscripts which had not been published should appear in print for the guidance of the church. Before her death, the work of the custodians of the Ellen G. White writings was several times discussed orally by Mrs. White with her associate workers, and while we have no written record of this oral instruction, yet it stands out clearly in the minds of those present during the interviews.

The trustees do not, however, rest the basis of their action merely on oral instruction. In published statements and in a number of her manuscripts are to be found definite statements, which, studied in conjunction with the "will," develop a clear outline of the work Mrs. White expected the trustees to carry forward after her decease.

Here is one statement which presents the matter in a definite way. It is to be found in a letter bearing date of November 22, 1910, and addressed to her son, W. C. White, who at that time was attending a conference in the East. Mrs. White was busy with her bookwork at "Elmshaven," and after speaking of what she had been doing, and of her desire, if it was possible, to visit the East again and bear once

more her living testimony, her mind turns to the future, and she says:

"I have much written in the diary \* I have kept in all my journeys that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, This is the way, walk ye in it." —Mrs. E. G. White, Letter 117, 1910.

Let us analyze this statement carefully:

1. Note the date of writing, November 22, 1910, a year after the appearance of volume nine of the "Testimonies."
2. There is "much written in the diary . . . that should come before the people."
3. This was to "come before the people if essential," and it was her wish that "that which is deemed worthy" should appear. This is very important, for here we find stated the condition which should control the selection for publication of any manuscript matter. Here it is plainly implied that study would be given to the manuscripts, and selection be made for use in accordance with the needs; not all that was written was to be published.
4. This matter in her "diary" is spoken of as "instruction" that "the Lord has given" "for His people" and "light" that they should have.
5. This instruction and light "has been given to correct specious errors and to specify what is truth."

With this statement in mind indicating her anticipation of the future use of the unpublished matter, let us now turn to specific instruction which we find was recorded on the

\* NOTE.—While Mrs. White kept from time to time a daily diary of her experience, yet this is not what she referred to primarily in using the term "diary." Her writing was often done in ruled blank books, more than a score of which are now in the vault, and many of the manuscripts which appear in the file are found to have been written first in these books. Some manuscripts on file bear the general heading "Diary," used in this particular sense. It will be remembered that this term is used by her in the "Testimonies" in referring to her writings in manuscript form. (See "Testimonies," Volume VIII, page 206, where she says, "In my diary I find the following written one year ago," and it is plain from what follows that she is referring to testimony matter.)

manuscripts themselves, in connection with her rereading of them.

As has previously been stated, there was kept in Mrs. White's writing room, a file of her manuscripts in addition to the office file kept in the vault. These were bound in yearly volumes, in chronological order, convenient for her use. Many of these volumes she read over from time to time, and in some cases she added interlineations. Not only this, but her mind turned to the future usefulness of these documents, which had already filled their first intended mission. In her own hand, at the top of many of the manuscripts, and sometimes signed with her name, she gave counsel regarding their future use.

An excellent illustration of this is found in the book of letters for 1908. This is the complete file for the year, and contains more than 700 typewritten pages. Opening the volume to the first letter, written December 30, 1907, but not copied until January 1, 1908, and so filed in the 1908 file and bearing the credit of D-2-1908, we find this statement written in ink, "I have looked *this book* through quite thoroughly, and it contains much that must come to the people. Ellen G. White." [Italics mine.] Then in pencil at the top of the sheet are the words, "Consider this article."

Turning through the book, other statements are found. The top of one page bears this message, "This I have read and accept to be placed in a book of experience. Ellen G. White." And at the head of a letter written June 17, and bearing the file number of H-188-1908, we find the words "Not publish."

In the manuscript file for 1913, we find the following statement at the head of the sheet recording an interview held December 4, 1913, bearing file credit of MS-12-1913:

"This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties."

A letter written January 22, 1905, and bearing file number of W-267-1905, carries the handwritten words, "Not to be published."

A letter to our "Medical Missionaries," written October 30, 1903, and bearing the file number of B-254-1903, carries this clear message:

"This is to be republished where and when it will serve the cause of truth for this time."

And then her mind turns to the one for whom she particularly intended the letter, and she says, "Your great desire to be original has led you into false paths."

Other annotations might be cited, but these are sufficient to indicate clearly that as she looked over these files of manuscripts and letters, she thought of the future service they would be to the cause.

While we cannot analyze each of these statements in detail, yet we desire to call attention to several points of importance. In the book of letters for 1908, the same page which carries

the statement of her careful examination of the letters in the book, also records the words, "Consider this article," indicating that the writer expected that use would be made of those articles whose publication would be timely.

The statement that a certain letter was "to be republished *where* and *when* it will serve the cause of truth for this time," is likewise of vital importance.

The two instances cited, where the negative instruction, "Not to be published," is found, are no less significant. Both of these letters are personal and confidential. These serve to indicate that it was not Mrs. White's intention that every communication from her pen, regardless of its character, should be published for general circulation, but rather that documents dealing with subjects of a confidential nature should be handled in a manner in keeping with their content.

In connection with our study of the foregoing specific instruction, we have for consideration some cautions which Mrs. White felt constrained to record in print:

"Regarding the Testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given."—"The Writing and Sending Out of the Testimonies to the Church," p. 25.

These principles clearly outlined in the instruction and statements which we have presented, have been a guide to the trustees in the execution of their work as custodians of the Ellen G. White manuscripts.

As a part of their work, specific instruction, local as to place, and addressed to those carrying the work in certain fields or institutions, has in some cases been gathered together, and placed in the hands of those bearing the responsibilities of the work in that particular field in the form of typewritten compilations. Crises have been squarely met by mimeographed collections of selections from the manuscripts containing instruction given to meet similar issues in the past. New publications have appeared, presenting compilations from the manuscripts and other sources, bringing to our workers and laymen valuable instruction and counsel dealing with lines not so well covered by what has, prior to their publication, been generally available. "Medical Ministry," "A Call to Medical Evangelism," and "Gospel Temperance Work," are examples.

In the preparation of each of the documents and publications issued by the trustees, their work has been guided by the provisions made by Mrs. White in her "will," authorizing this work of "printing of compilations from my manuscripts," and the instruction that that which is "essential" in her manuscripts should "come before the people."



This work has not been undertaken without a realization of the great care that must be exercised in the selection of that which should be published, and a consideration of the factors of "time and place" which she recognized as important in the use of the instruction. The

trustees have also recognized the fact that Mrs. White counseled with her brethren in regard

(Continued on page 22)

Portion of an E. G. White letter, written to her son, indicating her anticipation of the usefulness of manuscript matter not yet published.

St Helena Sanitarium Cal.

November 22 1910.

Eld. W. L. White

Dear Son W. L. White,

I have been occupied diligently in my

work, after that I could lay off my armor if it is the

Lord's Will I have much written in the diary I have

left in all my journals that should come before the

people if essential, even if I did not write another line

I want that which is deemed worthy to appear, for the

Lord has given me much light that I want the

people to have for there is instruction that the

Lord has given me for his people It is light that

they should have line upon line and precept upon

precept Here a little and there a little, This is need

to come before the people, because it has been given

to correct specious errors and to specify what is truth

The Lord has revealed many things pointing out the

truth thus saying This is the way walk ye in it,

Thus, except this last page by Sarah Light, Mother E. G. White

Consider this article Letters = 1908.

I have looked thro book through quite thoroughly  
and it contains much that must come to the public,  
E. Ellen G. White

Jan. 1, '08-6-

2.-2-1908

Sanitarium, Cal., Dec. 20, '07.

-267-

Not to be published,

Mountain View, Calif., Jan. 22, 1908.

This is to be republished, where and when it will serve the cause  
of Truth for this time. Our great desire to be original has led us in to false  
in to false paths,

-Nov. 25, 1908-7-

B. 284-1903

CHRIST OUR EXAMPLE IN MEDICAL MISSIONARY WORK, --No. 1.

St. Helena, Cal.,

Oct. 30, 1908.

TO MEDICAL MISSIONARIES, ---

I have read this article and it can now be looked over for the <sup>to</sup> approved

Nov. 8, 1909. -8-

ME-163-

PARTAKERS OF THE DIVINE NATURE.

An address before the students  
and faculty of the Western  
Normal Institute, Lodi, Calif.,  
by Mrs. E.G. White, Nov. 7, 1909.

Mrs. White's expectation that future use would be made of certain manuscripts and letters is frequently indicated by statements in her handwriting on the documents. Here are four typical illustrations taken from the files. Additional data concerning these items appears on page 8.



## TREADING HALLOWED GROUND

**I**T is well-nigh impossible to compress into words the inspiring, awesome feelings that surge through the soul as one studies from the original source documents themselves, here in old Europe, the Reformation background of this last-day, world-wide advent movement that the readers of this journal love so much, and to the consummation of which their lives are pledged.

To search through the giant libraries of these lands where God's worthies of the sixteenth and seventeenth centuries first fought their way out from darkness to light by the sword of the inspired, prophetic Word, to hold in one's hands and to read, in the quaint, difficult diction of the times, the very documents that overturned mighty ecclesiastical strongholds and put their robed armies to flight, makes an impression that can never be forgotten.

The animated movements of spiritual forces, divine and malign, pass in panorama before the mind. The great controversy is reenacted, not as a dead record of things long past, but as a living spectacle of things that never die, that are more real than many of the things that crowd the lives of men today. Yes, it is a moving thing, stirring the truth lover to the

very depths of his soul. It is hallowed ground.

There were indeed "giants in those days"—giants in courage and conviction, giants in skill and strength, and in cutting their way through thick darkness and tenacious error. They were giants intellectually, who rediscovered the forgotten trail, well-nigh obliterated by the concealing undergrowth and tragic debris of the Dark Ages. They were God's worthies, used in the hour of humanity's dire need and of divine Providence. They did a marvelous work, deserving of and receiving our profoundest admiration.

Not only did they bring certain evangelical principles to light from dark obscurity and gross perversion, but, beginning then to find their place on God's great prophetic calendar, they laid to an amazing degree the foundations of sound, historic, prophetic interpretation, the unassailable principles and facts of which have been cherished and buttressed by the succeeding generations, and which are the cherished heritage and prized possession of the advent movement today. Our debt to the Reformers can never be paid. We can only pledge to carry on to completion the work they so nobly began. *And this we do, by the grace of God.*

L. E. F.

## OLD WORLD EVANGELISM

**I**T is highly desirable that we understand the Old World problem of evangelism as affected by the union of church and state. This presents a situation unknown and impossible, for instance in a land like America. Here—across the Atlantic, where this is written—the church is not simply a spiritual organization. Rather, it is a national institution, supported by the state, and rooted back in the centuries. The state church is the largest private property owner in the realm, second only to the crown; and this property is all controlled by the ecclesiastical commissioners. The great historical Abbey and Cathedral, for example, are not simply churches for worship. They are the tangible embodiment of the nation's life and historic achievement. These are the places where kings are crowned and the mighty of the realm are buried. They are national shrines for perpetuating the spirit and essence of art, letters, statesmanship, and martial exploit. So the illustrious dead lie

buried here, and stately likenesses, chiseled in marble, adorn the ornate halls.

These impressive churchly structures are symbols of the national life and greatness. Justly famous national institutions, they represent not only a historic continuity, but a splendor of ritual that gratifies the senses, and that could not obtain in the simple, spiritual world. This not only ministers to national pride, but it gives an instinctive feeling of stability and security, of pedigree and seemingly tangible connection with the authentic and authoritative in the spiritual realm.

All others are sects, outside the pale of the recognized. They are simply tolerated. They exist, but have no recognized part in national life and movement. Even the Wesleyans, with their heritage spanning two centuries, scarcely enter this inner national picture where the state church is supreme.

(Continued on page 22)



# A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

## APPROACHING AND LABORING FOR FOREIGNERS—NO. 2

BY J. J. REISWIG

**A**NOTHER successful method of working among foreigners is through the organization of special bands in our churches. Where there are foreign-speaking people in the vicinity, the church should have a band which gives its attention to these foreigners. Some members of the band can, perhaps, give Bible studies, while others can take care of the literature.

The personnel of the band should be carefully chosen. In larger churches especially, it is well to ascertain if you have any members who speak a foreign language. Even though they may not be able to speak the particular language, if they speak some foreign language it will be a help to them. If you should not find any such persons, but have some whose parents were born in a foreign country, that will help. When it is possible to tell a stranger that one's parents or grandparents came from his native country or perhaps a neighboring country, it will break down prejudice and open doors.

If you should have charge of a number of churches which are not too far distant from each other, it would be well to have a meeting of these band leaders about once a quarter, at which time the leaders of the foreign bands could discuss their problems and needs, and the methods they find most successful.

In starting an effort in a new locality, it would be well to have some one give special attention to the foreigners, endeavoring to reach them with the message. The methods mentioned may be used in these efforts. The worker may be able to secure an interpreter from among the people. If he is successful in this, he could have a preliminary meeting for those who do not understand English very well, and give them a synopsis of the sermon that he is about to preach in his larger hall. This will enable them to get a better understanding of his subject. Then invite them to stay for the regular evening meeting, which most of them will do.

It has also been found that efforts can be carried on entirely through an interpreter. So, if the foreigners should not come out to your regular services, you can arrange some evenings in the effort when you are not too busy with your English work, to hold a little meeting—perhaps just a cottage meeting—with them. If it can be arranged, you can give some

studies in the English language. You will find many of them eager to study English, especially those who, since coming to this country, have not been able to go to school.

If possible, give your main doctrinal subjects

## INCREASING NUMBER OF

BY H. W. M



**I**HAVE been deeply impressed with the need of strong ministerial and pastoral training. In order to finish God's precious work here in the Far East, we shall need great numbers of those qualified through consecration and training to enter the doors now open before us. As a young man, I responded to a call to go to China as one of our first missionaries to that field. My training was that of a physician, and I valued the knowledge of medicine that helped me to care for my health and served as a means of gaining the attention of the people. But the needs of the situation demanded that we give attention to preaching the gospel, for we had no converts, and we were sent there to establish a Seventh-day Adventist church.

No amount of medical knowledge was going to do that; for we could have treated thousands of people who would have been grateful to us and said nice things about us, and yet not have had a Seventh-day Adventist from among them. So we had to preach the message and teach it, and translate gospel literature and circulate it. It was clearly evident that by our medical work we were not doing much for these poor people, if we could not see them saved eternally, and the gospel message was essential to that end. We then saw that in God's work everything is secondary to the work of the gospel minister.

"To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have."—*Testimonies*, Vol. V, p. 411.

In fact, we were able to use but little of our technical and scientific medical training; in

to them in Bible studies where they can use the Bible and read it for themselves in their own language. While a foreigner may be able to speak English and seemingly understand it, *as a rule his religious training has all been in his own language; and when it comes to religion, he has to think it over in his own tongue and in this own way.* We should not forget that the foreigner is slow to accept new ideas, and so we must be patient, remembering that it is a very important step we are inviting him to take, namely, to change not only his lifelong habits and faith, but those of generations of his people.

Never speak in a depreciative way of the country from which these friends come; rather, give them credit for all the good things to be found in their country. Remember that these

countries were established long before America was; and that many foreigners, at least when they first arrive in this country, have the idea that their ways and customs and mannerisms are superior to those they find here. It is therefore very important to learn something about the people for whom you are about to labor. Study their history and their customs. Find out who their heroes are and some of the great deeds credited to them, so that you may have a common ground for conversation and ordinary discussion. Familiarize yourself with their religion and some of the main points in their teachings.

We would emphasize once more the importance of remembering that the foreigner looks with suspicion on every advance made in his behalf until you have gained his confidence by your friendliness. We must remember that many of these people have been taught to be suspicious by their hard experiences when they first landed in our country. Perhaps it was some real estate agent who dealt unscrupulously with them, or some person took advantage of them in exchanging their money. It may have been an immigration officer who was unkind to them. Before these people leave their own land for American shores, they are warned by their pastor and relatives to be very careful of the many religions afloat in America, which are liable to lead them astray. They will probably be informed that the antichrist is in the land here, and that the best way to avoid becoming entangled is to stay away from every new religion, and not to study it nor receive any of its literature. That is why it is best to seek to gain their confidence in some other way than by the religious approach.

We should avoid arguments. Most of the foreigners, especially those coming from Southern Europe, are eager to argue and enjoy getting into a debate. They will perhaps lead you away from the subject you are trying to study with them, and will argue on some other point. The best way to meet that kind of person is to hold to your subject; and having established his faith in the Holy Scriptures, let that be the deciding factor rather than your argument. We should never take anything for granted, but always lay a good foundation, and study carefully with him any point on which we wish him to be informed. He may tell you that he knows all about it, and it may be true that he has heard some things, but most likely he understands very little regarding it when it comes to actual Bible proof. So it is well to let him read it in his own Bible in order that he may be convinced that his Bible teaches the same truth your Bible does. If you are working among Catholics, you would of course want them to use the Catholic Bible. Then convince them that the Protestant Bible you are using is the same as theirs.

Oklahoma City, Oklahoma.

## EVANGELISTS NEEDED

LER, M. D.

reality, what could be acquired, in a short course, by a gospel-trained minister, would have enabled him to render equivalent help to the people. They were in need of the most elementary and the simplest things in health education to correct their disease-producing habits.

We know that in the days of Israel there were no doctors, as such. The priests had some medical training, and the sick were brought to them, and they were to educate the people in rational living. Further, they were to pass on any suspicious type of sickness that might require quarantine. (See Leviticus 13.) We know about Christ's work and His training for it by what He accomplished. But while He constantly ministered to the sick, His mission was to save the lost. Patients may be grateful for their recovery from illness, but we know that the happiest people in all the world are those who have been led to a knowledge of their Saviour and have the hope of eternal life. Such gratitude is the kind that endures, and the satisfaction the gospel minister finds in his service is, I think, the greatest in all the world.

Many who have the training for the ministry are wanted and needed to fill the large gaps in unoccupied portions of mission lands, and this will be increasingly the case as we go on with this movement to its close. The ministry will ever occupy the chief place in the third angel's message, and without it we would have only a mere organization doing humanitarian work. We long to see an army of young people in preparation for the ministry who can work as God's special messengers and with His blessing. The need of such workers in mission lands is greater today than ever before.

Shanghai, China.

# FOSTERING A SUCCESSFUL LAYMAN'S EFFORT

BY B. M. HEALD

**I**n a former MINISTRY the layman's effort promoted by Dr. J. J. Short in Hempstead, Long Island, was reviewed briefly. Since then the effort has closed, and readers of the former recital may be interested in learning additional details of this noteworthy layman's endeavor.

The total expense for the twenty-three weeks was \$383.30. The private contributions and offerings amounted to \$208.72. Over one hundred people are now receiving the *Present Truth* as a result of the effort. Fifty "Steps to Christ" were given out to especially interested families at the closing service. Seventeen dollars' worth of "Ministry of Healing" were sold to members of the home nursing class, and altogether over \$75 worth of our books were sold during the campaign. The newspapers gave fifteen running feet of space descriptive of the effort.

The interest not only continued, but showed a definite increase toward the last, so that there was a considerably greater number of strangers in attendance. This reached a climax in the closing meeting, April 15. During the last two meetings definite calls were made for persons to take their stand, and approximately ten people indicated their desire to bring their lives into harmony with the third angel's message. It is planned that one of the conference workers will unite with the group of laymen to foster and bind off the interest that has been created. The calendar of lectures was as follows:

- NOVEMBER 5  
High Blood Pressure: Its Causes, Consequences, and Control.
- NOVEMBER 12  
The Future Health of Americans. Illustrated.
- NOVEMBER 19  
Will the League of Nations Ever Be Successful in Reconciling International Differences?
- NOVEMBER 26  
The Coming International Dictator and Man of Destiny.
- DECEMBER 3  
The Ever-Increasing Social, Economic, and Political Difficulties of Our Times. Is There a Way Out?
- DECEMBER 10  
"The Smoke of a Thousand Villages."  
BERTRAM M. HEALD.  
From Livingstone's Africa, Mr. Heald brings us a wealth of information on native life which he has observed for several years at first hand. He will show many curios which he has brought back with him.
- DECEMBER 17  
Constipation: Its Causes, Consequences, and Control.
- DECEMBER 24  
"Greater Love Hath No Man." A Christmas Eve program.
- DECEMBER 31  
Where Are the Dead?
- JANUARY 7  
The Millennium.
- JANUARY 14  
The Most Popular Sin Against Heart, Lungs, and Nerves.

- JANUARY 21  
The Four Beasts and Little Horn of Daniel 7.
- JANUARY 28  
The Catholic Challenge to Protestants on Sunday Observance: Is It Justified?
- FEBRUARY 4  
Sunday in the New Testament. How Should It Be Observed?
- FEBRUARY 11  
Were the Ten Commandments Abolished at the Cross?
- FEBRUARY 18  
China's Altars to the Unknown God. Illustrated.  
JAMES HENRY WHITE.  
Mr. White spent several years in old China. He will appear in Mandarin costume, and present more than 100 beautiful views portraying the culture of the world's largest nation.
- FEBRUARY 25  
Nervous Indigestion.
- MARCH 4  
The Woman of Revelation 12.
- MARCH 11  
The United States in Prophecy.
- MARCH 18  
The "666" of Revelation: Who Is the Man?  
H. CAMDEN LACEY.
- MARCH 25  
The Mark of the Beast and the Seal of God.
- APRIL 1  
The Seven Last Plagues of Revelation and Armageddon.
- APRIL 8  
The Investigative Judgment.
- APRIL 15  
Home of the Saved.

This was introduced on the first page with the following information:

## The Institute of Applied Religion

*Under the direction of*

JAMES J. SHORT      EDWARD Y. DOMINA

*Guest Speakers*

H. CAMDEN LACEY

BERTRAM M. HEALD      JAMES HENRY WHITE

*to be held at*

UTAWANA HALL

25 Main Street      Hempstead, L. I.

EVERY SUNDAY EVENING, from NOVEMBER 5 to APRIL 15  
Programs begin punctually at 7:45 and end at 9:30.

You are cordially invited to attend.

"The Institute of Applied Religion consists of a series of instructive lectures on health and religion sponsored by a world-wide Layman's Movement. Inspirational music will be a feature of every meeting. An educational motion picture will be shown each evening, and questions from the audience will be answered.

"The lectures will be given by ministers, physicians, world travelers, dietitians, teachers, and others especially qualified in their respective fields.

"The lectures on health will adhere to modern developments in medical science, while those on religion will follow the teachings of Holy Scripture, with special attention to the prophetic portions.

"A freewill offering to help defray the expense of the meetings will be taken. The speakers, musicians, and others receive no remuneration."

## THE BETTER WORKMAN

Improvement in Method and Technique

### THE COST OF FRUIT BEARING

BY J. G. GJORDING

WE may well take the words: "That I might by all means save some," as the inspired epitome of ministerial aim in life, in fact, as our sole reason for serving in the world. It is the fundamental purpose that binds our varied phases of ministry into a sacred whole. I am under the impression that the earlier missionaries had a better conception of this than do we of today. There is danger that we shall busy ourselves with the means, the machinery, and forget the end, the power, the great spiritual side in our intensive specialization.

We must never lose sight of the fact that the heart of missionary enterprise is still to be found in that apostolic phrase: "That I might by all means save some." Not only the heart, but its impulse, its dynamic, is there, and there it will remain. Its power and its fire are still to be found in that divine constraint. Our committees may vary their emphasis, may multiply their plans, may revolutionize their methods, but nothing will ever rightfully supersede that fundamental purpose or take the place of that compelling motive. If we lose sight of that, the whole structure will tumble, and missionary work will crumble in ruin.

One phase or aspect of our obligation as missionaries is perhaps the most neglected and difficult of all. It is summed up in the rather worn phrase, *Personal work*. There are, of course, many lines of endeavor that must be looked after by us as missionaries. The medical missionaries must make their daily rounds; the educational missionaries must teach their classes; our editorial missionaries must produce and edit literature; administrative missionaries must labor as general directors; and most important of all, the evangelistic missionaries must look after the flock in their care.

But throughout all this, personal work should be done wherever and whenever an opportunity presents itself or can be created. We grant that it is a form of service both difficult and delicate, one which requires much consecration if it is to be fruitful of great good. It is costly in the pain it will cause us till we form the habit; yet the fact remains that it is an essential duty, more important to growth of the soul and of the church than that on which we spend so much time in our daily rounds. We may not have accomplished as much in other lines as we have intended. We

may have been remiss. But failure in the field of personal work is the most serious of all. And why? Because Satan knows what a harvest of souls would be reaped for the kingdom if every member of the family of God measured up to his or her possibilities in the realm of personal work.

This line of ministry is successful only on a basis of mutual knowledge and mutual trust. This is not to be confused with dealing with people little or not at all known to us. It is far easier to address a stranger than to sit down and talk with a friend and win him to this truth. But many will be reached in no other way. Ofttimes preaching and teaching, eloquence and all, leave the hearer unmoved, while personal work alone will melt the heart. Many in this world will never be courageous enough to attempt to live for Christ until some one has demonstrated to them the power of the gospel in a consecrated life. Many maladies of the human soul must be treated by one who has learned the secrets of the heart. Some will not come because of their weakness, and others because of their strength, till some of us leave the ninety and nine, and search out the one soul. These are reasons enough for engaging in this line of work.

What tools do we need, and what qualifications are requisite? First of all, we must have a gospel. It seems absurd to say that, does it not? Yet there are some who lack it, even among the thousands of Israel. A missionary without a gospel is surely a tragedy; yet how many there are, sent out by other boards, who lack it today! A philosophy of life may be good, but perishing souls need a saving gospel. And what is more, they want a gospel at first hand, one which we ourselves have put to the test, and the power of which we have felt in our own experience. Men and women who are in earnest in seeking after God want to know whether we have seen and looked upon and handled the Word of life. 1 John 1:1. There is no room in personal work for unrealities, or for borrowed experience or light.

The qualifications are simple enough. An unflinching sensitiveness to moral need is requisite. Keep pace with the changing needs. Remember the tender teens and the teachable twenties. Be prepared for the tireless thirties and the serious forties, as well as for the reflective sixties and the declining eighties. Let not the ugliness of sin cause us to shun the

sinner; let us live in the world without becoming worldly. We also need a yearning love and respect for the individual man and woman, no matter how needy. When this is forgotten, we close the door to trust. A "holier than thou" attitude is like a dash of cold water in missionary endeavor. A superiority complex is the death knell to usefulness in personal work. More prayer is the one thing that will change that feeling. Again, we need spiritual discernment, we need unwearied patience, and an unquenchable hope that will help us to look for good in the sinner rather than for sin in the saint.

And what is the price, if it may be so termed? It is not the same in individual cases. But

no other work costs as much as this. The stronger and deeper the character, too, the greater the cost. But the greater the struggle involved in doing this line of work, the greater the reward at the end of the road. There must be travail if there is to be birth. "A life for a life"—that is really the cost of fruit bearing. The kernel of wheat falls into the ground and dies, otherwise it abides alone. So this personal work will cost us some of our heart's blood, much love, much prayer, and the constant revelation of a Christlikeness within. But in the spiritual as in the temporal, a thing that costs nothing is worth nothing. Let us pay the price.

*Singapore, Straits Settlements.*

## PERSONAL EVANGELISM OUR BOUNDEN DUTY

BY A. J. WEARNER

WHILE here on earth our Lord faced the momentous task of accomplishing His important mission in but three and a half short years of ministry. We marvel at what He was able to accomplish in so brief a period. It was highly desirable that every moment of this precious time be used to the very best advantage. Therefore by divine wisdom He chose the most effective method of evangelism.

He desired to minister to thousands, but He did this largely by reaching the individual and by so filling each one with the good news that he would feel impelled to tell others. As we read in the Spirit of prophecy, "This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."—*Christ's Object Lessons*, p. 229.

There are a great many men and women today who would never attend a church service, or enter a tent or tabernacle meeting. No amount of advertising will attract or interest them. What religion they have seen has disgusted them. They seek only business, politics, sports, and pleasure. Clubs and lodges take the place of worship to them. Statistics show that fifty-five per cent of our contemporary Americans have no church affiliation whatever. What are we doing to reach these? Are we giving due heed to the instruction we have concerning them?

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. . . . There are families who will never be reached by the truths of God's Word unless the stewards of His grace enter their homes and point them to the higher way. . . . Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Gospel Workers*, pp. 187, 188.

It is well known that there are not a few preachers who give the message with power from the pulpit to large numbers, yet who quail before the conviction that they should speak a word for Jesus to a lone seat-mate on the train. It is said of our Example:

"Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. . . . So it should be with us. . . . If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is 'the Chiefest among ten thousand,' and the One 'altogether lovely.' This is the very highest work in which we can employ the talent of speech."—*Christ's Object Lessons*, pp. 338, 339.

"I saw that ministers who labor in word and doctrine have a great work before them; a heavy responsibility rests upon them. In their labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones for whom they are laboring. When they preach from the desk, they only commence their work."—*Testimonies*, Vol. I, p. 432.

Is our work not prone to be too general? Do we come close enough to individuals? Is there not greater efficiency in concentration upon individuals? Perhaps many of us now in the Lord's work recall the visit of some godly minister to our home. We remember his words of understanding and counsel,—how he put his arm around our boyish frame as we walked down the lane, and whispered of school and mission-field ambitions; how we secretly admired him and became more attentive to his sermons. How many decisions made public were not first resolved in the course of some such heart-to-heart conversation? As with a sunglass gathering the light rays to a focal

(Continued on page 22)





## AROUND THE WORLD CIRCLE



The Great Commission in Operation

### HOW'S AND WHY'S OF BURMESE EVANGELISM

BY A. J. SARGENT

**I**N mission evangelism, before any effective appeal can be made, one must be sure of his own attitude toward the work in hand. He must first ask himself such questions as, "How do I regard this great work of soul winning? Is it just an incident in my life, or is my one great controlling passion to win souls for Christ?" These questions are answered in the quality of the work we do, and not in the quantity alone.

One great factor contributory to successful evangelism in the jungles is leadership. The missionary must be a leader. He must always be in advance of his native workers, and not be content to stay behind at the mission station and merely direct the work. He must be a twenty-four-hour-a-day man. His home must be attractive to those for whom he is working, and his door must always be open to them. Some will object to this invasion of their privacy; but we have found that, having taken upon ourselves the responsibility of giving the warning to this part of the vineyard, most of the commonplace of the homeland, such as privacy of home and personal ownership, are submerged in the greater work of saving souls. One must be willing to bury his feelings, and to consider as a duty what, under other conditions and to people in other circumstances, would be termed "unreasonable demands upon one's private and personal life." We must have no reserve, and our time should always be open to the soul who is searching for Jesus.

Early in my work I made a resolution that I would never send a worker where I would not go myself, and that I would endeavor to be in the lead whether on the trail or in rising in the morning. Sometimes it has taken much of the grace of God to accomplish this in this jungle land, where we must trail through rains, floods, mud, and streams infested with snakes and leeches. This attitude on the part of the leader strikes home to the heart of the native worker, and impresses him with the dignity of labor, an idea generally lacking in Eastern countries.

As in all missionary fields, so here in this priest-ridden, devil-worshipping, idolatrous land, the people respond to the sympathetic touch, whether it be to themselves or to their neighbors. Sin has fastened its terrible shackles of disease upon these poor people, and senseless customs have only served as Satan's instruments to degrade them further and to hold

them more tightly. When one even attempts to loose their bonds, it is as a light from heaven to break through their indifference; yet as truly as the sun cleanses and heals when a way is made for it to reach disease-reeking areas, so will "the Sun of Righteousness arise with healing in His wings" if we can by the Holy Spirit bring the truth into contact with these poor darkened souls. There is no language barrier or racial prejudice to the loving and sympathetic deed, and we as a people have been blessed with a knowledge that comes as near to being a universal language as anything could be. Our medical work has indeed been the "right arm of the message" that we bear to these people, and our little medicine box that we carry with us everywhere is a marvelous minister, and one that will overcome the strongest prejudice.

Picture a native hut, dirty and squalid; a mother even more filthy and unkempt; five or six children, naked, unwashed, covered with vermin, and suffering from skin diseases. We enter with our little medicine box. The woman turns away from the Christianity we symbolize, to her deaf gods of paper, and looks to them without hope and at us defiantly. But she has had a sore foot for several months, and could get no relief. We open our medicine box, we bathe the sore, leave some medicine to apply, and instruct her along fundamental health lines. Two weeks later we visit the home again. What a difference we see. Gone is the defiant look; much cleaner is the house. The mouth that was reeking with red-betelnut-juice is cleaner. The woman admits her unsaved condition, and inquires the way of salvation. God's way is the surest way of successful jungle evangelism; and all through the twenty-four hours, the long nights that otherwise would be filled with fever and pain, this "right arm" works for the salvation of souls.

When we enter a village, we take life as it comes to us, and share with the people the inconveniences, and the sometimes disgusting food and vermin-infested sleeping place, finding a tactful way of avoiding breaking over our principles, and watching a favorable chance to explain why we abstain from eating certain foods. Then when all the villagers have returned from the field or the neighbors can gather together, by the light of a smoky kerosene flare we spread the open Bible on the floor, and tell these people of the salvation that comes

through Jesus. Many a soul can count his spiritual birth from these little gatherings around the smoky flare. Many times we have held large audiences, sometimes numbering more than a thousand natives, but by far the greater gains are made by this personal contact.

In our work we have been careful to take advantage of the willing efforts of the laymen. In fact, in some districts many of our converts have first been approached by some earnest layman. Some of our native members are putting all their time into evangelism. They testify that since becoming Seventh-day Adventists, a peculiar urge has come over them, and they are compelled to go out and tell others. These laymen are very zealous for the truth, and many a night I have fallen asleep with the murmur of their voices in my ears as they pleaded, far into the night, with some soul to accept the right way; or I have been awakened at four o'clock in the morning by the long, earnest prayer of one or more of them as they prayed for the success of this precious cause.

When we share the love of Jesus for these people, the rest is easy. We sometimes study methods of contact, and are eager to learn the secrets of some successful evangelist, which is of course right and desirable; but I believe if we can get in our hearts the love and the burning passion for souls that will brook no delay, no turning aside, until we have "power with God" and have "prevailed," then we can be sure that the Holy Spirit will make possible contacts such as that of Philip with the eunuch.

In Burma we have another means to an end that perhaps is not altogether peculiar to this country. As we have talked with some of our Karen converts, we have learned that they have a very peculiar tradition. As we learned more of this, especially among the Pwo Karens, we were attracted by certain similarities between their tradition and fundamental Christianity. We found that the number seven was a traditionally sacred number to them. We found that the designs on their old ceremonial garments were similar to the seven candlesticks, with a dove over the top. We also found that once a year the tradition-observing Karens sacrifice certain animals without blemish for the sins of the whole family, and that they have certain prophecies of a people coming in the latter days to revive the truth of the seventh-day Sabbath. These people have a faith in these traditions that will not be denied; but with this groundwork we endeavor to build up a belief in the true God, showing them that back in the early times their fathers knew of the true worship. This way of attacking their corruption of the truth seems to make an impression; and as they come to see the pure truth, their tradition either falls away or they see its parallel in the experiences of Israel. Their "Ywa" for God is similar to the English word "Jehovah."

*Myaung-mya, Burma.*

**THE FIELD SAYS—**  
Through Our Letter Bag

### Anent Colossians 2:16

EDITOR, THE MINISTRY:

In the MINISTRY of September, 1934, beginning on page 10, you printed an article of mine on the "Sabbath in Colossians 2:16." The purpose of that article was to give proof from the Scriptures and their original, that the term "sabbath days" in that passage does not and could not possibly include the seventh-day weekly Sabbath that came down to us from creation.

In spite of this purpose, however, there is one sentence in that article, the first one beginning on page 21, that has troubled two of your readers who have called my attention to it. To give this sentence its proper setting, I will quote a little of the context:

"To sum up this brief study, we may conclude:

"1. That since the word 'sabbath' is applied in the Old Testament to at least three other things than the weekly seventh day, namely, to the sabbath as an institution, to rest for the land, and to appointed days for ceremonial observances other than the weekly Sabbath, we may understand its use, when mentioned in a series of such observances, as having primary reference to days set apart for ritual observance. It is not denied that these days include the weekly Sabbath, but only from the standpoint of the ceremonies peculiar to that day, not from the standpoint of the Sabbath as a memorial of creation, which was observed before the tabernacle was built and its ceremonies instituted."

It is the first part of the last sentence in this quotation that has caused the difficulty. It reads: "It is not denied that these days include the weekly Sabbath." If one reads this much of the sentence and stops there, it is true that it says the very opposite of what the article is intended to prove. But if one reads the rest of the sentence and of the paragraph (not all quoted here), it would seem impossible to misunderstand the meaning. What is said is that part of the ceremonial observances which were a shadow of things to come and were done away in Christ, fell on the weekly Sabbath, the memorial of creation. These ceremonial aspects were done away in Christ the same as those that fell on any other day. No one can deny that such observances did fall on the weekly Sabbath. In fact, the daily burnt offering was doubled on that day. It is these observances, and not the weekly Sabbath itself, that were done away in Christ.

Now, after making the intended meaning clear, I am free to say that the sentence itself is unfortunately worded. It has proved itself susceptible of being misunderstood. After all,

the ritual of ceremonial observances conducted on the weekly Sabbath, did not constitute that day a ceremonial sabbath, however many or significant they might be, for it was a Sabbath already. A true ceremonial sabbath was any day of the week set apart for a holy convocation in which no "servile work" was to be done, though such work might be done on that day of the week when no appointed festival was observed. The weekly Sabbath was one on which no servile work was ever to be done.

The sentence and passage in question should therefore read:

"It is not denied that these ritual observances were held on the weekly Sabbath. In fact the daily burnt offering was doubled on that day. But the weekly Sabbath itself originated at creation, is a memorial of the creative work, and is to be perpetuated to the coming of Christ and in the new earth. Its perpetuity can in no way be affected by the ceremonial observances held on that day, and it cannot possibly be a shadow of things to come or be one of the observances done away in Christ."

What follows in the article reinforces this statement of its status in relation to the ceremonial sabbath.

Be it far from me, Brother Editor, ever to weaken or question the true interpretation of "sabbath days" in Colossians 2:16, namely, that it means ceremonial sabbaths, and could not possibly mean the seventh-day Sabbath perpetual from creation to the coming of our Lord and through endless ages in the earth made new. I should appreciate your publishing this elucidation of my former article.

W. E. HOWELL.

### THE MINISTER'S BOOKS

Reading Course and Reviews

"THE NEW DEAL IN EUROPE," by *Emil Lengyel*. Funk & Wagnalls Co. 312 pages. Price, \$2.

All the world knows that Western civilization is in a ferment; there are many who even predict that it will pass away, to be succeeded by chaos and barbarism. In his book, "The New Deal in Europe," Mr. Lengyel points out the vast social, economic, and governmental changes which mark the Europe of the present day, and abruptly distinguish it from the Europe of our boyhood.

He deals at length with Italy and Fascism, with Germany and Naziism, with Russia and Bolshevism. He also has somewhat to say about the Swedish experiments and the present American tendencies toward governmental control.

This volume, of course, is not written from the viewpoint of religion. The author is not a Seventh-day Adventist, and would doubtless have little sympathy with our views; but I believe the volume is of interest to the Seventh-

day Adventist worker, because of one tenet which is again and again emphasized in its pages,—that the modern world is increasingly drifting away from liberty, both civil and religious, and is constantly and consistently drawing closer to the concept of the supreme state. Men are tired of liberty; they have been exhausted by their own freedom. Now they are willing to surrender their rights and privileges for the strong and masterful rule of a dictator. Even conscience is held to be quite subservient to the claims of the super man. It is Stalin in Russia, Hitler in Germany, Mussolini in Italy,—but everywhere the supreme state. The clearness with which this conception is set forth (Mr. Lengyel does not advocate the supreme state; he merely describes it in actual operation) forms the significance of "The New Deal in Europe." Ultimately it may, probably will, govern the whole world.

G. DALRYMPLE.

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### Spurgeon on Books

PAUL had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermon must be a very deplorable specimen of a preacher. A man who goes up into the pulpit, professes to take his text on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead man's brain—ah! that is the preacher. How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has a wider experience than most men, and yet he wants books! He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read.—C. H. Spurgeon.

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EARTHQUAKE NEEDED.—Recently the Archbishop of Canterbury sent a circular letter to his clergy, suggesting that they meet with him for a "quiet day" in London. One of the clergy replied, "Your Grace, in my village we do not need a quiet day, but an earthquake."

There is not a village or a city in America that does not need a moral earthquake. We need something to catapult us from our formalities, routines, and lethargies, into new departures of virile adventuring in the highlands of personal conduct and on behalf of a more Christian world.—*Edgar DeWitt Jones, in Religious Digest, December 1935.* (Condensed from *World Call*.)

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**PAGANISM RETURNING.**—For the first time (so far as we know) the modern world is acknowledging the imminent return of paganism. Professor R. B. Mowat, professor of History in the University of Bristol, writes in the *Hibbert Journal* (October, 1935): "Periods or waves of indifference, skepticism, infidelity, and anticlericalism are to be expected, with the balance redressed from time to time by religious revivals. The present attack is much more serious than this. No longer can the comfortable belief be held that paganism is a dying survival of antiquity, destined to dwindle and perish before the inevitable march of progress. Christian civilization is being challenged with a vigor probably never equaled before, and in more places than ever rose against it at the same time."—*The Sunday School Times*, Feb. 1, 1936.

**TEACHING FOLLY.**—There are those who tell us that there are teachings in our colleges that are driving our young people to disbelieve in true religion. They say that there are professors who are blind enough not to believe in the essentials of religion, and brash enough and conscienceless enough to teach this callow folly to the young, and try to lead them into senseless unbelief. Such men and women should be banished from their places of misrule and attempted havoc. "A little learning is a dangerous thing." Only he who knows enough to know God knows anything aright. "The fear of the Lord is the beginning of wisdom," and without this one has not learned even the first inkling of the alphabet of truth. One may be ignorant and harm no one but himself; but he who puts on airs of importance in propagating his ignorance and in attempting to mislead the immature into folly should be hushed from further babbling.—*The Presbyterian*, Feb. 6, 1936.

**TOWARD ROME.**—The sensational news which was recently published in the secular press about a group of Episcopalians pleading for reunion with the Roman Catholic Church, has caused many people to wonder what is happening within the Protestant Episcopal Church. That there is a definite pro-Roman movement can be proved. This modern pro-Roman movement has had no equal since the time of Newman, and heretofore has been carried on with as little publicity as possible.—*The Christian Century*, Feb. 5, 1936.

**STARTLING FIGURES.**—Some startling figures relating to youthful criminals have been released by the Federal Bureau of Investigation. The majority of criminals reported to the government for the first three months of 1935 were nineteen years of age. Next in line are criminals in the twenty-two-year-old group, and they are followed by criminals who are twenty-one, twenty-three, eighteen, twenty-four, and twenty years of age. After the twenty-five-year mark, there is a decrease in the number of criminals. These figures cover a restricted time period, but they show no great divergence from reports which have been filed during the past ten years. Too great reliance must not be placed upon them as evidence that crime is increasing or decreasing. Still, with all deductions made, they are startling enough.—*America*, Feb. 8, 1936.

**LYNCHINGS IN 1935.**—According to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were twenty persons lynched in 1935. This is five more than in 1934, eight less than in 1933, and twelve more than in 1932. Thirteen of the persons lynched were in the hands of the law; five were taken from jails, six from officers of the law outside of jails, and two were shot to death in a jail. There were fifty-three instances in which officers of the law prevented lynchings. Nine of these were in Northern and Western States and forty-four in Southern States. Of the twenty persons lynched, two were white and eighteen were Negro.—*Federal Council Bulletin*, February, 1936.

**TITHING ADVOCATED.**—A Presbyterian church in Virginia found itself facing a financial shortage. Tithing was suggested, and a goodly proportion of the families agreed to try it for three months. It

brought a generous income to the church, and impressed those who joined the plan because of its sound Biblical basis and manifest blessings. Instead of various catch-penny plans, our General Council has wisely suggested this far more wholesome idea to the congregations. A year or more ago, we gave generous space to the matter of tithing. We know the principle is sound. We have weekly evidence of it from many who tithed. We never heard of a conscientious tither who quit. It does more for the tither than for the benevolent objectives, although it brings blessings in all directions.—*The Presbyterian*, Jan. 30, 1936.

**NEUTRALITY PROBLEMS.**—How shall we keep out of war? By neutrality legislation? Yes, in part, but only in part. If war is to be prevented, there must be a general drastic reduction of world armaments. The Russian government has recently increased its army from 1,000,000 to 1,300,000 men. Germany is rearming, and the financial resources of that nation are being taxed to the utmost to pay the bill. Japan has withdrawn from the London Naval Conference, and there is fresh talk of a new naval race between that country, England, and the United States. And it is now proposed that we spend a billion dollars during the next twelve months for our Army and Navy. In 1933 the United States budget for the Army and Navy totaled \$643,149,000; in 1935, \$709,934,000; in 1936, \$905,068,000; and the budget for 1937, as recommended by the President, stands at \$983,866,000. Nor is this all. Supplementary grants to both Army and Navy will lift the new total well beyond the billion-dollar mark.

No amount of neutrality legislation will secure our own and other countries from the menace of war as long as the prevailing military madness sends the war budgets of the nations skyrocketing. If this country proposes to keep out of war, let it, in addition to adopting neutrality laws, exercise moderation in its own military expenditures, and devote its best energy, despite all discouragements, to getting international agreements for reduction of arms.—*Federal Council Bulletin*, February 1936.

**SLIPPING BACKWARD.**—We are experiencing today a period of discouragement and growing pessimism. We seem to be slipping backward in the long march of progress. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith,—these in important parts of the world have ceased to exist. Today the tide is running strong for autocracy and dictatorship, for censored speech and writing, for riotous intolerance, for crass materialism.

During the past hundred years we have been living through an age of unprecedented material development and progress. New and hitherto undreamed-of power was generated by the creative inventions and ideas of the nineteenth century. We have made ourselves masters of the material world. But we have lost the spiritual values which alone give to life its satisfying rewards.—*Francis B. Sayre, Assistant Secretary of State, in Federal Council Bulletin*, February, 1936.

**CRIME'S COST.**—A recent number of the syndicated Sunday supplement *This Week* contains an article by George E. Q. Johnson, "Let's Go to War on Crime." As a former Federal judge, and the prosecutor who after many tribulations sent "Al" Capone to the penitentiary, Mr. Johnson may be assumed to speak from long experience. Crime, he tells us, costs the country \$22,800 per minute, or in excess of twelve billions per year.—*America* (R. C.), Nov. 2, 1935.

**EXISTING TRAGEDIES.**—Prior to my appointment as High Commissioner for Refugees Coming From Germany, and in particular during the fourteen years following the War, I gave in my former office frequent and tangible proof of my concern that justice be done to the German people. But convinced as I am that desperate suffering in the countries adjacent to Germany, and an even more terrible human calamity within the German frontiers, are inevitable unless present tendencies in the Reich are checked or reversed, I cannot remain silent. I am convinced that it is the duty of the High Commissioner for German Refugees, in tendering his resignation, to express an opinion on the essential elements of the task with which the Council of the League entrusted him. When domestic policies threaten the demoralization and exile of hundreds of thousands of human beings, considerations of diplomatic correctness must yield to those of common humanity. I should be recreant if

I did not call attention to the actual situation, and plead that world opinion, acting through the League and its member states and other countries, move to avert the existing and impending tragedies.—*James G. McDonald, High Commissioner for Refugees ( Jewish and Other) Coming From Germany, in the Christian Century, Jan. 15, 1936.*

**PHILIPPINE MILITARISM.**—After having grown indignant over the way in which dictatorship in Italy, Germany, and Russia has regimented youth without regard to sex in semimilitary organizations, it must have given readers of the *Christian Century* a shock to discover last week that the first law passed by the new Philippine commonwealth provides for the enlistment of schoolgirls ten years old in the auxiliary service of the Philippine army under direct control of that army's chief of staff. This is part of a scheme for universal military service which includes all persons of both sexes between the ages of ten and fifty, with males making up the fighting branches—either in training or in the reserves—and females in various auxiliary corps.—*The Christian Century, Jan. 15, 1936.*

**LEAVING HINDUISM.**—Last October, Dr. Ambedkar, outcast though he was, appointed principal of the Law College in Bombay by the Bombay government, spoke before ten thousand "depressed people" at the Bombay Presidency. He declared that the depressed classes had been unsuccessful in their efforts to bring about a change of heart, and it was futile to waste their energies and money in further trying to get redress. He declared that the best way was complete severance from the Hindu fold. "Because we have the misfortune to call ourselves Hindus, we are treated thus. If we were members of another faith, none would dare treat us so.

"Choose any religion which will give you equality of status and treatment. I had the misfortune of being born with the stigma of an untouchable. It is not my fault, but I will not die a Hindu."—*Dr. Robert E. Speer, in Religious Digest, March, 1936. (Reprinted from Presbyterian Banner.)*

**ABANDONING HINDUISM.**—Dr. Ambedkar is the leader of the untouchables of India. At a recent large meeting at Nasik, a Hindu pilgrimage resort, he urged his followers to abandon Hinduism "for any other religion which gives you equality of status and treatment." "I had the misfortune to be born with the stigma of an untouchable," he continued. "But it is not my fault, and I will not die a Hindu."

The ten thousand untouchables present took up the suggestion with enthusiasm, passing a resolution in line with Dr. Ambedkar's lead. "We have decided one thing after due deliberation," said Dr. Ambedkar when he heard that Mr. Gandhi was scandalized by this action, "that is that the Hindu religion is no good for us."

This speech of Dr. Ambedkar has caused a profound sensation in India.—*The Sunday School Times, Jan. 18, 1936.*

**WANTED.**—The preaching needed today is preaching that will lead men to repentance and regeneration, for without repentance there is no remission of sins, and, "except a man be born again [regenerated], he cannot see the kingdom of God." Wanted: a crusade of such preaching to meet the need of today.—*Newton Dobson, in the Presbyterian, Jan. 16, 1936.*

**CATHOLICISM IN ETHIOPIA.**—The article by the Pope in *Civiltà Cattolica* throws much light on the Abyssinian situation. He asks for an Italian mandate over Abyssinia, and warns the League of Nations that if this is not granted, greater disturbances in Europe impend and perhaps in the world at large. Italy's demands are declared right and reasonable, and Catholics in England and France are called upon to support them.

Evidently Roman Catholicism has interests at stake in this raid on an inoffensive people. It hopes to incorporate the Abyssinian Church and people into its organism. The Italianization of East Africa has been accompanied by a campaign of suppression of evangelical missions. Bible selling has been debarred from Tripoli. The Swedish mission in Eritrea has been suppressed and its work in Italian Somaliland greatly crippled in spite of treaty rights. The work of Catholic missions has been favored.—missions of Italian Capuchins, Lazarists, and the rest. The intrigues of the Catholic Church have brought to it a similarly favored position in the Belgian Congo and the Portuguese colonies of Angola and Mozambique. A Catholic Africa with the Primate at Carthage is the objective.—*Ernest Gordon, in the Sunday School Times, Jan. 18, 1936.*

**PRESENT CONDITIONS.**—The World War and the war psychology of present-day Europe have so benumbed the sensibilities of peace-loving people, that they have no heart to fling themselves into the fight for peace or to read books about it. The old enthusiasm for missions was so chilled by the results of the Laymen's Inquiry that deep questioning has replaced confidence in the whole enterprise. Christian unity may be approaching the dawn of a better day, yet progress in that direction is discouragingly slow, and no ringing voice has as yet aroused the people who are busy for the most part with their own denominational problems, and regard unity, if they regard it at all, as "some far-off divine event." And finally the defeatism which settled down on the churches as a result of repeal, has not yet lifted. The churches and church people appear to be satisfied to permit the liquor evil to take its course until it shall have written its own doom.—*The Christian Advocate, Jan. 16, 1936.*

**THE SOCIAL CRISIS.**—We are, therefore, rapidly approaching the deeper aspects of the universal social crisis. The more powerful and efficient opponents of the New Deal are committed to the task—the duty, as the most sincere exponents of the opposition consider it to be—of convincing the majority of the voters that the New Deal must be abolished because it is dragging the nation into a socialistic slavery. The President declares that the real enemies of the American way of life are the autocratic elements who are brothers in spirit to the autocrats who have overthrown human liberties in other lands, and who seek to maintain their autocratic sway in America. Such war cries have, indeed, been heard before; but they were outcries that lacked convincing power. This year, it would seem, there are believers, on the one side or the other, numbering many millions. This time, the war seems to be real.—*The Commonweal, Jan. 17, 1936.*

**JUVENILE MOVIE GOING.**—News of the determined drive by the Juvenile Aid Bureau of the New York City Police Department upon motion picture houses guilty of allowing the attendance of unaccompanied minors, made rather startling reading when it first broke in the press. On the one hand, it is evident that the police mean business this time; on the other, very few people believe that, whatever the ordinance may say, or however many summonses the police may hand out to owners, ticket sellers, and doorkeepers, it will be possible to keep the children of the city under sixteen years of age away from the movies whenever their elders cannot come with them. Whatever one may think of it, juvenile movie going is one of the established mores of the city, and too many parents approve of it to make it possible to count on wide popular support in backing the law. However, there may be positive results from the police campaign nevertheless.—*The Commonweal, Jan. 17, 1936.*

**CATHOLIC EDUCATION.**—We may laugh at those who believe that their religion is so protected by their unique virtues and wisdom as to be impervious to outside influences. We may be justly angry that the heroic efforts of our bishops, clergy, and laity, the consecrated lives of our teaching religious, should be treated with contempt by those who refuse to attend those splendid universities and colleges that are the living monument to the zeal of our people. We may weep that unity of the household of the faith is being destroyed by the vanity and folly of persons who refuse to see that we cannot exist half Catholic and half non-Catholic. But it is better that we act, by prayer and by labor, to the end that every Catholic in college is in a Catholic college.—*C. M. Lynch, in America (R.C.), Jan. 18, 1936.*

**ATHEISTIC EVOLUTION.**—The world is weary of the "compromisers" and "reconcilers," the "religious" and "scientific" politicians who write essays on "I Believe in God and Evolution," or give sermons on "Evolution: God's Method of Creation," and then presume that they have ended the conflict between the evolutionary concept of man as a beast and the Biblical concept of man as a being made in the image of God. To question the basis of their "harmonizing" of evolution and religion is to convict oneself in their estimation of being either an ignoramus or a "troublemaker." What matter that nearly all the great evolutionists—the intellectual giant, Thomas Henry Huxley; the great Tyndall; the famed Ernst Haeckel; the peerless scholar, Herbert Spencer—were unable to believe in both evolution and God! What matter that they all were virtually either agnostics or atheists! What matter that the "discovery" of the evolutionary "truth" turned Darwin himself into an un-

believer! What matter these stubborn facts to the religious politicians who assure us that evolution does not lead to atheism, and that all but fools and fanatics realize it!—*Dan Gilbert, in the Sunday School Times, Feb. 22, 1936.*

**BUCHMANISM.**—Buchmanism emphasizes certain portions of the divine law to which we all agree.—confession of sin, a changed life, divine guidance, and personal work. The group has made many of the "up and outs" see the folly of their ways and turn over a new leaf, to reform their ways. This we should encourage and be thankful for. But the system as presented by Begbie and Russell, and the common practice of the group are woefully lacking in a clear presentation of sin, especially the guilt of sin, sin as total depravity, so utterly shutting man out from the kingdom of God that it called for the death and crucifixion of the Son of God to atone for our sins, and the Spirit of God to create in us a new life. The group view of sin is superficial and entirely inadequate. They operate with a fraction of law and eliminate the gospel. Harold Begbie, in his "Life Changers," says, "Jesus need not be described as Redeemer, need not be explained as propitiation for the sins of the whole world, and need not be commended as our advocate with the Father. Love of God and love of man are still the only things of importance." . . .

The group doctrine of guidance I consider to be very dangerous. Every morning the Buchmanite is to sit down with pencil in hand, listen to God, write down the instructions for the day's work, even to minutest detail. Because Buchman is divinely guided he is beyond instruction from any human source. This religious subjectivism uncontrolled by objective standards has been the cause of all soul-destroying heresies in history.

The guidance we must seek is guidance through the Word of God. There we know that God speaks to us. "The claim of the mystics to a direct and immediate illumination apart from the Word as the result of a passive attitude of receptivity toward God, is unsound and unscriptural," says Dr. Stump in his "Christian Faith."—*G. T. Lee, Editor, Lutheran Herald, in Religious Digest, March, 1936.* (Reprinted from *Theo. Forum.*)

**STARTLING STATISTICS.**—Every year in the United States there is an average of—  
11,000 homicides  
23,000 suicides  
36,000 autoicides  
4,000 maternal deaths through abortions, and  
700,000 aborted lives.

All this is achieved despite the law of the State as well as the commandment of religion.—*Foster, in Religious Digest, March, 1936.* (Reprinted from *Living Church.*)

## Personal Evangelism

(Continued from page 16)

point, so the light of truth and duty often needs to be concentrated upon a single heart for tangible results.

"Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*"Testimonies," Vol. IX, p. 41.*

As workers in Christ's stead we now stand as a spectacle to men and to angels. All heaven seems to be in waiting while we finish our task, and "then shall the end come." How can we accomplish the most in this short hour of setting sun? Can we improve on Christ's method? With all our modern methods and facilities for a greater evangelism, are we giving Christ's chosen method due consideration?

*Sanitarium, Calif.*

## Old World Evangelism

(Continued from page 11)

Consequently, a small unrecognized sect, with an unpopular truth, and commissioned to lay bare the futility of the very things that minister to this national pride and security, and having no historic shrines to offer and no great state connections to give a sense of antiquity, permanence, or visible power and security, has an inherent handicap in approach that must be recognized and reckoned with. The press and radio are, of course, influenced by such considerations. So the handicaps are pronounced and far-reaching.

But over against all this, as a mighty adjunct to the gospel herald, is that divinely implanted dissatisfaction of the human heart with mere form and ritual, and that longing for a truly spiritual life and satisfaction that is to be found only in the simplicity of a humble church having a living connection with Christ and ministering adequately to the spiritual needs of men. Therefore, to strip away the one and not provide the other creates a futile and disappointing situation. Ours must be a message of power, one that brings deliverance from sin. Any other approach is hollow, inadequate, and disappointing.

And deep in the heart of multitudes lies a sincere passion for truth, which recognizes and follows truth that is clearly and winsomely presented in its divinely appointed, spiritual setting. There is an innate consciousness that something is wrong, that the alluring authority of antiquity does not necessarily imply divine wisdom, truth, and power, and that ornate splendor is incomparable to the simplicity of the apostolic form in worship.

Sincere truth lovers in every age have broken with mere historic connections to follow light and to obey the call of conscience. And such are doing so today, and will continue to do so. With a divine commission *behind* us, and with a divine objective *before* us, with a message from God burning *within* us, and with prophetic fulfillment enforcing our public presentation with ever-increasing witnesses, our work and witness should take on a force, a power, and an effectiveness commensurate with this time of the outpouring of the latter rain. As divine power is added to the human effort of faith, nothing can stay its results. So it is well for us to know our problem, and courageously to prosecute our task. L. E. F.

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## Manuscript File

(Continued from page 9)

to the use of testimony matter. This she states as follows:

"In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would con-

sult with them as to the best manner of bringing the instruction before the people."—"Writing and Sending Out of the Testimonies to the Church," p. 5.

It is the aim of the trustees, in dealing with the manuscripts, to follow the principles which guided Mrs. White in the selection of matter for publication. Just as Mrs. White counseled with leading brethren regarding her work and the publication of the Testimonies, in the same way the trustees of her work are seeking to do this in carrying forward the work committed to them. They avail themselves of the best counsel obtainable in bringing their plans before the officers of the General Conference.

The trustees sense the sacred responsibility of their task as custodians of the Ellen G. White writings, and they look to God, who favored His humble servant with the privilege of bearing His messages to the church for guidance and blessing in fulfilling their work in carrying forward this important trust.

(To be continued)

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### Eucharistic Congress

(Continued from page 4)

(Gr., *hapax*; Lat., *semel*) for our sins. He did not offer Himself more than once, nor did He die more than once. There was only one death of our Sin Bearer, and that was on the cross of Calvary once for all.

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### Sowing and Reaping

(Continued from page 1)

"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. When this seed is planted in the heart, it bears fruit after its own kind. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to

the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

Spiritual seed produces a spiritual harvest. If we sow love, joy, peace, or any fruit of the Spirit, we shall reap a like harvest from our sowing. Reading the word of God, the Spirit of prophecy, spiritual literature, bears seed after its own kind. The harvest is according to the sowing. If there is a lack of Christlikeness in the life, there is good cause to search for the seed sown. One would hardly expect spirituality in a professed Christian who follows the world and keeps in touch with the spirit of the day by attending theaters, picture shows, dances, and such places as belong to the world. They all militate against the spiritual life, and sow seeds in the heart which, if they germinate, will result in the loss of eternal life.

But reading the Word of God begets desires to become Christlike in character. It brings forth faith and loyalty. It incites to prayer and communion with God. Every day it begets new and increased desires to be rid of sin. Love of the brethren is greatly increased; loyalty to the cause of God grows and abounds; and hope for eternal life is strong and steadfast.

The more one prays, the stronger is the desire for communion with the Lord. One can become so absorbed in communion with the Lord that all other things are forgotten. Spiritual sowing brings forth a spiritual harvest. In all things the law holds true, "Whatsoever a man soweth, that shall he also reap."

This law of sowing and reaping is true in the life of every worker. Sin seldom breaks forth in some heinous act without previous sowing of sin-producing seed. The seeds that bring forth sin have been planted; and the individual loses power to resist doing the act.

Sin is a natural product of sinful thoughts, as godliness is the fruitage of prayer, the study of the Word, and the indwelling presence of the Holy Spirit. "Whatsoever a man soweth, that shall he also reap." I. H. E.

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**POWER ROOM!**—It stirs the soul to stand within the walls of Wesley's old church in London, to see the upright, one-rail-backed benches on which his listeners sat in rapt attention, to ascend the short, winding stair to the identical pulpit from which he poured forth his burning message,—and there to bow the head in silent prayer as one visualizes those sacred scenes of old. It moves the heart to see the portable pulpit from which he preached to great out-of-door crowds, to see the traveling-case, spurs, and other paraphernalia used in his great itinerating journeys, and the home in which he lived with its simple furnishings still as of old. But these are material, historic things. That which most moves the soul is that little upstairs prayer room, with its tiny table and kneeling stool. 'Tis here the coveted secret of his power with God and man is found. This was his power room. It was the hours Wesley spent here on bended knee that lay back of his grip on the souls of men,—not outward knowledge, eloquence, energy, argumentation, paraphernalia. To kneel on that same stool, and to offer a prayer to the same living God for the same divine power for the telling forth of Heaven's *last* message to earth,—it is that which makes an *indelible* impression on the soul. Brethren, do we utilize the power room as we ought, and must?

**VISION!**—We need an enlargement of vision concerning God's plans and expectations for bringing this message before the masses of earth. The world *must* hear, and as yet untold multitudes know little or nothing about it. Many of us are too constricted in our outlook. We say the people are very conservative. Perhaps it is we ourselves who are so conservative and timid. Perhaps it is we who are afraid to venture. We are content to work in a corner, unseen and unknown. We assert it is impossible to get before the public in an arresting way. The great radio and press agencies seem closed to us in many lands. But let us never forget that nothing is impossible with God. He can break down every barrier. He can open every door that is closed and barred. The essential thing is for us to have a clearer, larger vision, coupled with greater expectations and preparations. We should be ready to enter when opportunity affords. It is a confession of narrowed, constricted vision to think—much less to say—that the world has about had the message, the great cities their warning, and our task is about done, and then to allude mysteriously to the 144,000. This message will not close in

a corner. This movement, and the life-and-death issue it involves, will yet become the theme of world discussion, division, and decision. Let this be ever in our minds.

**DISCUSSION!**—As all visitors learn, Hyde Park is one of the unique institutions of London. Here, upon improvised outdoor speaking stands, men of every political, social, and religious or antireligious persuasion can free their souls—if they can get listeners. They can vent their views and air their opinions. They can criticize the things that are, and propose the things they think ought to be. Groups, and often crowds, assemble to hear and to banter. A wise government recognizes it to be a wholesome safety valve, and a discriminating public takes it for what it is worth,—the purely personal opinion or idiosyncrasy of the speaker. No one becomes panicky or alarmed. They smile, agree or disagree, and go on to the next propounder to find out his burden. The church may well learn from the state that a certain freedom of discussion promotes stability and conservatism, and is wholesome for all; whereas repression fomenting unrest, and pent-up feelings become subversive of all things stable. Liberty, within bounds, is both right and best.

**MODESTY!**—It would be amusing, if it were not so serious and pathetic, to see the cocksureness and finality with which some men adjudge their peers—their beliefs, their sayings, their writings, their methods. It matters not with some how little experience or success may be their own, nor how far distant in the past. The ease with which such pass judgment is amazing. Men who cannot write, give forth easy dictums on the productions of those who can. Men who cannot gather or hold a vast city crowd, render verdicts on the methods of God-fearing men who can and do. Men who have scarcely scratched the surface of research are often the most ready to censor the findings and conclusions of one who has become a recognized specialist in a given field of history, theology, Greek, science, archeology, personal work, public appeal, the radio, or the press. O Modesty, thou art a rare jewel! But how noble and chaste and Christian and considerate thou art, and how much to be admired and sought after! We all need the balancing, steady, restraining, and unifying influence that constructive, considerate criticism brings. But ministerial or official position does not automatically confer wisdom, nor freedom of opinion the right to assail loosely the constructive work of others.