

REVIEW

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THE CONFLICT OVER MAN'S NATURE AND DESTINY

Heretofore Buried Evidence Destined to Strengthen Position of Conditionalists in the Final Crisis

By LeRoy Edwin Froom

Author, Prophetic Faith of Our Fathers

[This is the first article in a series drawn from the forthcoming *The Conditionalist Faith of Our Fathers* (2 vols.) as volumes 5 and 6 in the Faith of Our Fathers series—the first four being *The Prophetic Faith of Our Fathers*. The first of these additional volumes is now in process of publication. The high-light sketches here presented are therefore given without the documentation so cherished by scholars, but which will appear in full in the comprehensive books soon to appear. These samplings are simply to share in advance, in terse, popular form, the gist of the evidence recovered from the archives of the Old World and the New. To find these conditionalist witnesses of the centuries, special research was required in the great archives of North America, the British Museum, and British libraries such as Cambridge, Oxford, and Gloucester. The word "conditionalist" used in this series signifies one who believes in the doctrine of conditional immortality—as Seventh-day Adventists do—in contrast to the popular teaching that man has an inherently immortal soul.—EDITORS.]

FOR THE past several years the writer has worked under special assignment upon perhaps the most exacting and comprehensive single research-writing project in our denominational annals. Under direction of the General Conference officers and Committee he has meticulously traced the conflict of the centuries over the nature and destiny of man. Not only has he unveiled the threefold origin of belief in the innate immortality of all men, reaching its climax in the views of Greek Platonism, but has followed its fateful penetration initially into the Jewish church during the intertestamental period—the last two centuries of the pre-Christian Era.

During this time Platonism split the Hebrew church into two schools of thought as regards the nature and destiny of the soul. One school, following the Old Testament teachings of Moses, the Prophets, and the Writings, held to the mortality of man and the ultimate and utter destruction of the incorrigibly wicked. The other school, centering in Alexandria, adopted the Greek Platonic pagan presumption of the innate immortality and indestructibility of the human soul, followed by the corollary concept of the endless torment of the incorrigibly wicked.

But that was only the beginning. Toward the close of the second century A.D. the same fateful teaching penetrated the expanding Christian church and split it into

three major schools of thought as regards this same question of the mortality or immortality of man, and the fate of the irremediably wicked—whether (1) the wicked will be finally destroyed, (2) or suffer eternal punishing, or (3) whether, after due purification of their evil propensities, all (both bad and good—and even the devil himself) will ultimately be restored (Universal Restorationism). By the close of the sixth century A.D. a theological trilemma had developed.

That, in a nutshell, is the story traced in volume one of the forthcoming *The Conditionalist Faith of Our Fathers*.

And along with it, as the norm of all true faith concerning man's origin, nature, and destiny, is a comprehensive presentation of the Biblical truth on this tremendously vital question—

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Sophronius, seventh-century patriarch of Jerusalem, asserted that immortality is a gift.



Pietro Pomponazzi, noted Italian philosopher, precipitated a crisis over the immortality issue.

*Evidence is abundant that the Voice of
Prophecy is a mighty force for the
finishing of God's work.*

What the Pastors Say

By H. M. S. Richards
Director and Speaker, The Voice of Prophecy

LETTERS come to the Voice of Prophecy every week from pastors throughout North America, reporting souls won to Christ, partly through the Voice of Prophecy ministry.

Elder D. Hain, Ponoka, Alberta, tells a heart-warming story of the Campbell family and their search for truth. His letter says, in part:

"So you want to join the Adventists?" Harry Campbell's clear-blue eyes betrayed disappointment as he searched his wife's sober but radiant face. She had just announced her decision to attend camp meeting at the Seventh-day Adventist college campus, near Lacombe, in central Alberta.

"After a moment of tense silence, Mr. Campbell continued, 'I don't see how you can be so sure about it all. You haven't done more than fifteen of the forty lessons of that Bible course!' His voice was a bit cynical now. 'But,' he added, 'if that's what you want, go ahead. Only leave me alone.'

"Cora Campbell, now in her sixties, was sure about it all. She had been searching all her life for a church that takes the Bible literally. It didn't matter to her that she wasn't even halfway through the 'Faith' lessons. Everything she had learned since beginning the course added up to only one thing: here was a people that lived by the Word of God. She wanted to be one of them.

"Of course, her happiness at finding the remnant church was somewhat dimmed by Harry's refusal to step out with her. But she had some reasons to be hopeful. He was an honest man, a good provider, and he had, on occasion, looked over the lessons

himself. On Sunday mornings he would join her in listening to the Voice of Prophecy broadcasts.

"True, he liked an occasional beer, and enjoyed cigarettes, and he was a member of a secret order; but 'is any thing too hard for the Lord?'

"Moreover, her husband's desire to understand the Bible better had influenced her own life, and that of her children. While she had been reared a Roman Catholic, Harry had attended the Baptist church up to the time of their marriage. Thenceforth he had always insisted that the Sacred Scriptures alone must be the deciding factor in their search for truth.

"He had studied for a time with Jehovah's Witnesses; then the family had begun to attend the United Church of Canada, largest of all Protestant denominations in the Dominion. Yet his thirst for plain Bible preaching remained unquenched.

Reaction Was Hostile

"Then, one day the news reached the Campbell home that their married daughter, Pauline, had embraced the teachings of the Adventist faith. Their first reaction was hostile. A church that taught its members to attend services on Saturday, and to refuse tea, coffee, and pork, seemed to them fanatical.

"Mrs. Campbell soon changed her mind. An interesting journal called *Signs of the Times* began to come through the mail. She had been reading it for about a year when she decided to enroll in the 'Faith Bible Course,' advertised by the *Signs*.

"Thus she made contact with the Voice of Prophecy. From the outset, this method of Bible study appealed to her. She couldn't wait to find out

about those 'peculiar' doctrines; so before completing her tenth lesson, she requested literature on the Sabbath and on diet teachings. What she learned convinced her that she was on the right track.

"But how could she find out if there was an Adventist church nearby? They lived 13 miles from the nearest town, and Harry didn't drive there too often. While pondering this question, there was a knock on her door. Two women, representing the Seventh-day Adventist worldwide uplift work, were giving everyone an opportunity to contribute. The Campbells gave. In turn, one of the women, Mrs. C. J. Anderson, of Stettler, Alberta, arranged to take Mrs. Campbell to services the following Saturday morning. So it was that Mrs. Campbell attended an Adventist church service less than two months after she began the 'Faith' lessons.

"She soon made it a regular habit to travel the 25 miles to the Sedgewick Seventh-day Adventist church, as the Stettler church was still farther away. Harry would go along occasionally.

"When Mrs. Campbell learned about the camp meeting to be held near Lacombe, she arranged at once to attend. It was while drinking in the wonderful truths of the Advent message at that convocation that she yielded her heart completely to God and went forward in baptism. H. K. Phillips, at that time pastor of the Lacombe church, officiated. The date was July 23, 1957.

"For the next three years Cora Campbell continued to pray for the full conversion and baptism of her husband. The Lord was answering her petitions, but not so quickly as she would have liked. There was a struggle in his soul before he obtained the victory over tobacco, and he lost many of his former friends when he finally severed his connection with the lodge. But on August 26, 1961, it was my privilege to lead Harry Campbell through the watery grave to a new life in Christ.

"Now both Harry and Cora Campbell are happier than they ever were before, following the teachings of Scripture and sharing their faith with their neighbors, always cheerful, and radiating the peace that passes all understanding. They both agree that, next to God, they owe thanks to the Voice of Prophecy Bible School for their present joy in the Lord."

A Letter From Paradise

In a letter from Paradise—Paradise, California, that is—Elder A. G. Streifling tells how "a slender thread of influence" grew into "the tie that binds our hearts in Christian love." We quote:



Mr. and Mrs. Harry Campbell of Forestburg, Alberta, Canada, with Pastor D. Hain. Mrs. Campbell is holding her Voice of Prophecy Bible course certificate.

"God moves in wondrous ways to lead people to a full revelation of His Word. This proved true in the life of Mrs. Grace Kolar. Though she had been brought up in a Baptist home, her religious experience was unsatisfying and lacking in many ways. In vain she searched philosophy and psychology for that which would satisfy her hungry heart. These did not bring either the physical or the spiritual help she needed. Mrs. Kolar had become very nervous and anxious, and increasingly fearful, defensive, and hostile. Her need of help became more evident with each passing year.

"A slender thread of Adventist influence had appeared in Mrs. Kolar's life, for her mother had once been a patient in an Adventist hospital, where someone had given her a *Christ in Song* book. In time Mrs. Kolar found help in a Seventh-day Adventist clinic. Another book played a part in influencing her—*The Home Physician* she found in a relative's home. This persuaded her to return to an Adventist physician, and thus she came to the Feather River Sanitarium and Hospital for surgery. Here the Adventist physician spoke peace to her troubled heart through the twenty-third psalm, and shared with her his living faith.

"While Mrs. Kolar was in the hospital, the chaplain made brief contacts, and the nurse who was with her in the recovery room told her about the Voice of Prophecy Bible Correspondence School. Her physician encouraged her to study the 'Faith Bible Course,' which she did.



Mr. and Mrs. Robert E. Middleton, of Los Angeles, and their three children, Barry, Daniel, and Nancy, rejoice in the message of the Saviour's soon return, because of the combined influence of a neighbor, the Voice of Prophecy radio broadcast, the Adventist Hour television program, a church pastor's class study, and the preaching of a conference evangelist.

This course, and the dedicated instructors at the Voice of Prophecy, helped Mrs. Kolar to build a faith that brought her assurance and peace of mind.

"Of special interest to her was the subject of the state of the dead, for she had long been concerned that after death she would be a mere spirit floating around in space. Now she found the truth that satisfied the longings of her heart, and set her mind at peace. As she continued to study, the truths of the Bible took on new meaning, and a satisfying structure of faith took shape.

"In time, the local Bible instructor was asked to visit Mrs. Kolar. She found her a most rewarding person to know, one who through studying quietly in her home had found what she had been seeking for many years. It was a pleasure to have this lady in my Bible class. The Voice of Prophecy had done a marvelous work in thoroughly instructing her. She soon was baptized and now is a real strength to the church. Thank God for the Voice of Prophecy."

Next we scan a letter from George Reid, pastor of Williams Lake district, British Columbia, Canada, who

tells how a search for gold brought a man two birthdays in one:

"In 1930 Norman Duncan Scott moved into Barkerville, British Columbia, to search for gold. As with several others, he found enough to keep him there and to keep him searching for more.

"During the long winter, with little else to occupy his time, Mr. Scott listened a great deal to his radio. He found one special program that he really enjoyed. It was a 'voice crying in the wilderness' of northern British Columbia. He became a faithful supporter of the Voice of Prophecy.

"The Voice of Prophecy became his 'church,' and not long after he began listening he enrolled in the 'Faith Bible Course.' Week by week lessons were received and studied, and work

sheets were returned. Lessons 17, 18, and 19 were completed; then came Lesson 20, 'Can the Majority Be Wrong?' Back went a letter to the now familiar Box 55, Los Angeles 53, California. 'Now I quite agree with you that Saturday is the Sabbath, and I would like to know more about it.' And soon he did! Imagine his surprise and thrill when he learned that instead of being a single, lonely Sabbathkeeper in northern British Columbia, he was joining a group of more than 4,000 in that area who, week by week, faithfully honor God by worshiping Him on His holy day.

"It seemed only natural that as Mr. Scott progressed with his Bible lessons he would eventually ask to be baptized. Just over a year after he found out 'more about' the Sabbath, it was my joyful privilege to administer this rite.

"Coming up out of the icy water of Wendle Lake, on Sunday, September 16, 1962, Mr. Scott turned to me and said, 'You know, I just thought about it; today is my birthday!'"

"A born-again child of God—two birthdays in one!"

A. R. Hagen, pastor of the Canoga Park church in southern California, tells the sequel to a listener's conviction that the Voice of Prophecy speaker

"knew what he was talking about."

"The Robert Middletons lived in a suburb of Los Angeles next door to an Adventist family named Cumming. Though they were mutually friendly, the subject of religions was not discussed. In time the Adventist family moved away, but kept in touch with the Middletons by telephone.

"One day in a telephone conversation Mrs. Middleton was invited by

Mrs. Opal Cumming to tune in to the Voice of Prophecy, which she did the next Sunday. Mrs. Middleton says: 'Everything Pastor Richards said was true, and satisfied our needs; he knew what he was talking about.' Their interest grew, for though they were members of a Protestant church, both were dissatisfied with the lack of spiritual food given them. In vain they searched for help from other sources.

"Mrs. Cumming also suggested that the Middletons see her church's services as televised and rebroadcast on the Sunday Adventist Hour. As a result, Mrs. Middleton and her three children began attending Sabbath services in the Van Nuys church. A few months later, in January, 1961, Elder D. D. Doleman, having become a conference evangelist, began a three-month effort in the Canoga Park church, of which I am pastor. The Middletons attended the Friday, Saturday, and Sunday evening services, missing only the Wednesday meetings. At the same time, Mrs. Cumming continued her hours of conversation with Mrs. Middleton on spiritual matters, which had grown out of Mrs. Cumming's original invitation to tune in to the Voice of Prophecy.

"On April 15, 1961, it was my joy to baptize Mr. and Mrs. Middleton and their daughter Nancy, and to welcome them into the fellowship of the Canoga Park church. Immediately I began a study of the 'Faith Bible Course' in my 'pastor's Sabbath school class,' as a strengthening measure and a review of the message. It is thrilling to see the blessings to be derived from use of this and other Voice of Prophecy courses.

"Mr. Middleton is now a faithful deacon of the church. Two of the children have completed two years of study at the Adventist elementary school in the area, and the third child will enter the same school this fall. Mrs. Middleton has revealed a friendliness that reacts in favor toward the church."

And so our faithful pastors continually report on the Voice of Prophecy's participation in the wonderful work of evangelism. Here at the Voice of Prophecy offices we consider it a great privilege to cooperate with these faithful ministers of Christ in proclaiming the everlasting gospel to the ends of the earth.

Let every church member join us in praying daily for our faithful pastors and other workers round the circle of the earth. It is our privilege by word and deed to send forth the light, as by God's grace we go forward in faith.

The Art of Living..... **when you're young**



by Miriam Hood

I SUPPOSE the philosophy, generally accepted as sound, that "two heads are better than one" is responsible for the committee system of "getting the job done." Actually, of course, two or three or four or more heads may *not* be better than one, if all the heads are in an equal state of pristine emptiness. It just becomes ignorance compounded. But nonetheless, people are introduced to committees in kindergarten (maybe in nursery school, but I'm not sure about that) and you really have to learn how to operate within this kind of complicated sociological vehicle. It works surprisingly well when all the members of a committee are aware of the necessity for fair play, the desirability of everyone's getting in his two-cents' worth, and the fundamental concept that group decisions, to be valid, must have a portion of each group members' viewpoint reflected in them.

I'm quite safe, I think, in assuming that you've experienced membership in at least one committee, your purpose being to plan a picnic, a graduation, a class activity, a surprise party, a shower—all those things and thousands more being what are commonly thought of as proper committee functions. The cumbersome machinery somehow shifts its grinding gears; ideas and attitudes are explored and defended; and most people accept the inevitable "committee bruises" with a fair degree of grace. Most of us don't expect to have our own way *all* the time. It's unduly optimistic, I'd say, to count on coming off victorious even half the time. Better settle for 33 1/3 per cent, then your feathers won't be so ruffled by preliminary skirmishes.

Seriously, though, most people work well in groups because we're social beings. We *want* to get along, to be liked, to make a worth-while contribution. But there's always someone who has such marvelous insight, such brilliant concepts, that the group would be

doing itself a supreme disservice not to accept his ideas *in toto*. This is his own appraisal of the situation, of course. It doesn't take long for this attitude to begin to come through loud and clear. (I can't help thinking that these people make a clanking sound as they walk. It's those custom-made treads rattling on their emotional steam rollers, I guess.)

And how does one cope? It's downright undignified to engage in what can become "a war to the death," metaphorically speaking. But it's pretty cowardly, and certainly self-diminishing to withdraw from the arena. So I guess you have to decide how important the item under discussion is—whether principles are involved—and then think through the validity of your own position so that you can present it persuasively to others. People have only themselves to blame if they are "managed" by aggressive personalities who are willing to burn midnight oil to put their program across. And certainly there's no virtue in being "agin'" it, whatever it is, unless it's the kind of thing that you really must oppose.

Two things strike me as most effective. First: Try to think objectively, not subjectively. In other words, personalities should be left out of the group decisions. (They're hardly ever left *completely* out, but you can try.) Second: Don't lose your sense of humor. Most of us take ourselves too seriously. A good laugh is a wonderful catalyst for clearing the air.

Nobody likes the idea of being flattened by a steam roller. So learn to get out of its path while still staying on the road. Better yet, if you can, aim it in the direction you'd like it to go!

A powerful drive is under way in the United States to obtain

State Support for the Church

By M. E. Loewen

IMMEDIATELY after the ratification of the Constitution by the thirteen original Colonies, a Bill of Rights was added. The First Amendment prohibited the establishment of any religion. The various Colonies had had established churches, but the founders of the new Federal union were certain they did not want any religion or church to have the favors of the government.

In some of the Colonies the clergy were paid by state tax monies, and some church institutions were subsidized by government funds. In some Colonies those who did not believe in the doctrines of the established church were not allowed to settle, or if they were permitted to enter they were not allowed to hold office. The resulting problems convinced the founding fathers that a state church would not meet the standards of freedom and liberty they desired for the new nation.

At first it was relatively easy to keep a spirit of neutrality between the churches and the state. There were always those who had a blurred vision of the boundaries between the civil and religious spheres, but the success of complete separation proved a strong deterrent to any overt union of the two.

Gradually there developed more and more overlapping areas in which both the church and state had an interest. Health, education, and welfare were fields in which the church had staked out certain claims, but as time went on the government entered more

and more into these fields. It was necessary to maintain a constant watch to understand the principles which had kept church and state separate throughout the history of the United States.

The temptation to seek state support came largely in the need for funds to care for an increasing program in both health and education. The temptation was doubly weighted: the church institutions needed the money, and the government was willing to find some means of giving that money to the church program. It is generally true that when the "pocket-book nerve" is touched, the vision of the individual or institution becomes clouded.

Some will argue that the teaching of certain subjects in a parochial school may legitimately be supported by tax funds. Others believe that since the religious philosophy of the church permeates every subject taught in a church school, whether it is foreign language, physical education, or science, tax funds should not be used for this purpose.

Supreme Court Justice William O. Douglas very clearly explained the inseparable nature of the financing of the various activities of the church-supported school:

Some States permit parochial school children to ride buses purchased and maintained by tax funds.



A. DEVANEY

The most effective way to establish any institution is to finance it; and this truth is reflected in the appeals by church groups for public funds to finance their religious schools. Financing a church either in its strictly religious activities or in its other activities is equally unconstitutional, as I understand the Establishment Clause. Budgets for one activity may be technically separable from budgets for others. But the institution is an inseparable whole, a living organism, which is strengthened in proselytizing when it is strengthened in any department by contributions from other than its own members.

Such contributions may not be made by the State even in a minor degree without violating the Establishment Clause. It is not the amount of public funds expended; as this case illustrates, it is the use to which public funds are put that is controlling. For the First Amendment does not say that some forms of establishment are allowed; it says that 'no law respecting an establishment of religion' shall be made. What may not be done directly may not be done indirectly lest the Establishment Clause become a mockery. —*School District of Abington Township v. Edward Lewis Schempp*, June 17, 1963.

Suggestions have been made that some subjects of the curriculum are not related to the religious philosophy of the church school. Therefore, it has been proposed that government grants for the teaching of these subjects would not violate any principle of separation of church and state. Justice Douglas' argument set forth above shows the impossibility of compartmentalizing the budget of

an institution. Aid to one section of the budget is aid to the budget as a whole.

The Adventist Position

What is the Seventh-day Adventist position toward the various proposals made to provide state aid to church institutions in the United States?

In health and medicine the Seventh-day Adventist Church took the position in 1949 that no tax money should be accepted for the operation or maintenance of sanitariums, hospitals, or schools of nursing. Financial aid is accepted from the community for buildings and for equipment because of the community service a medical institution provides. The Autumn Council of the General Conference Committee voted in November, 1949:

WHEREAS, Our medical institutions are an integral part of our denominational program;

We recommend, 1. That in the United States our medical institutions refrain from accepting any government aid for operating or maintaining these institutions.

2. That inasmuch as our medical institutions render a recognized service to the medical needs of the communities in which they are located, government grants for capital development may be accepted. However, it shall be understood that a grant shall be received only after careful study by the operating board, and approval by the union and General Conference committees.

In the educational field the denomination has adopted a policy that no government funds shall be accepted by our schools. This policy was enunciated at the Autumn Council of 1949:

WHEREAS, The Seventh-day Adventist Church in the United States is in full accord with the principles of the separation of church and state as set forth in the Federal Constitution, and has through the years supported this principle;

We recommend, That in the United States the denominational policy for our schools of all grades shall be to refrain from accepting gifts of money, land, buildings, or equipment from government; or grants from public tax money for the salaries of teachers; or the maintenance, operation, or support of the services which the schools supply.

This shall not be construed to prejudice the acceptance of the regular functions of the Public Health Department, such as public health nurses' services, vaccinations, inoculations, or tuberculosis surveys; nor shall it forbid the acquisition, for a consideration, of war surplus.

Because of recent actions in many State legislatures the question of bus transportation for parochial schools has continued a live issue. The operation of a bus system is an aid to the operation of the school. The support of school buses by tax funds is support of the school by the government. The General Conference Committee recorded the following action April 22, 1947:

Resolved, That we reaffirm our belief that for pupils to ride free of charge to and from Seventh-day Adventist schools in public

busses is in principle contrary to the historic position of the Seventh-day Adventist Church, that church and state be kept separate, as indicated by our Lord when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21); and further

We recommend, That because of the principles concerned Seventh-day Adventists do not use busses which are operated at public expense for the free transportation of their children to and from our church schools."

This has meant that Seventh-day Adventist schools have not accepted government grants for schoolbooks, buildings, student housing, equipment, or salaries of the faculty.

Some government agencies approach educational institutions, asking that assistance be given by the school on projects the government agency is pursuing. In these instances contracts are signed providing that because of the services rendered by the school, the government will reimburse the institution for value received. Such a financial transaction is considered a legitimate operation.

Some legislators are making a determined effort to find a way to channel help to parochial schools in the United States. One proposal would allow the parent to list on his income tax return a certain amount of the church school tuition he pays for his children as a deductible item. This would provide an indirect aid to the church school system.

Another proposal suggests that all parents of school-age children be provided with coupons redeemable only for tuition at the school of their choice. These could be presented to the public school or to a parochial school. This is a more direct aid to the school. To redeem the coupons the school would have to present them to the proper State office and would receive directly the money of the government for their operation. In some cases schools would probably raise their tuition accordingly, so neither the parent nor student would benefit.

There will no doubt be other proposals in the near future. All of these must be given close scrutiny, for a determined effort is under way to breach the wall that separates church and state.

It should always be borne in mind that government control inevitably follows government support. The government will be obligated to provide some regulation for the schools toward which it contributes.

Religious liberty is a precious right, given by God to all His created beings. Perhaps the most insidious efforts to undermine this God-given right will be through financial temptation, a temptation for the church to lean on the arm of the state for support.

THE procedure followed in the office of the Ellen G. White Estate in preparing compilations of the E. G. White writings, such as *Evangelism*, *Temperance*, and *The Adventist Home*, has been designed to present to the readers a truly accurate and unbiased picture of the Ellen G. White teachings.

One can readily understand that to represent fairly the Spirit of Prophecy instruction in a compilation, care must be taken to safeguard its balance and integrity, and to prevent its being molded or colored by the thinking of the compilers.

In planning for a new E. G. White book, earnest study is given to a question that always arises: Should the volume be limited in its content only to statements not generally available in other E. G. White books, or for the sake of making the book a complete unit in itself, should all the lines of counsel relating to the subject be assembled, regardless of source and of the fact that some statements are available in other books already in the libraries of our people? After thoughtful and earnest consideration, the decision often reached has been that the book should be complete in itself.

Are the Posthumous Books Inspired?

Sometimes the question is raised concerning books that have been issued since Mrs. White's death: "Are such books inspired?" Some have taken the position that counsels from the messenger of the Lord published in her books prior to her death are to be accepted as inspired, but they have questioned whether material drawn from manuscript sources should be granted similar status.

Whether a given line of counsel was published in book or periodical form while Sister White was living, or perhaps served in a more local way at the time and was not published until after her death, does not in any sense have a bearing on the inspiration of such counsel. Printing the materials prior to Mrs. White's death did not give them inspiration. Writing late in 1910, a year after the publication of the last of the *Testimony* volumes, Mrs. White referred to her manuscript writings as containing "light that I want the people to have, . . . line upon line and precept upon precept" (letter 127, 1910).

As has already been pointed out, she herself participated in the draw-

Compiling the E. G. White Books

By Arthur L. White

ing together from articles and letters of counsel materials to be published in books, the preparation of which she could oversee. With no question or discussion of this phase, Ellen White in her will charged the board of trustees with the responsibility of publishing compilations from her manuscripts.

It is appropriate at this point that we should present a cluster of E. G. White statements relating to the inspiration of the counsel she set forth in her periodical articles, her manuscripts, et cetera. Such give evidence of the fact that these various means of conveying the prophetic message to the people, whether to one or two people or to hundreds of thousands, were employed by Ellen G. White to set before the church and the world the instruction, information, and guidance that was given to her in vision. There is abundant evidence that she purposely refrained from setting forth her own ideas in conversation or in manuscript in such a manner that they might be taken to be instruction and counsel.

Mrs. White's Understanding of the Inspiration of Her Writings

The books: "Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world."—*Colporteur Ministry*, p. 125.

The articles: "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in visions—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67.

The letters (testimonies): "Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication

was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—*Ibid.*

The interviews: "He [Elder G. A. Irwin] has with him a little notebook in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America but in this country."—Letter 96, 1899.

When there was no light: "I have no light on the subject. . . . Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me."—Ellen G. White, quoted in a letter by C. C. Crisler, Dec. 8, 1914.

"I am not at liberty to write to our brethren concerning your future work. . . . I have received no instruction regarding the place where you should locate. . . . If the Lord gives me definite instruction concerning you, I will give it you; but I cannot take upon myself responsibilities that the Lord does not give me to bear."—Letter 96, 1909.

Council based on many visions: "This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me. . . . As my brethren read the selections from letters, I knew what to say to them; for this matter had been presented to me again and again. . . . I have not felt at liberty to write out the matter until now. . . . The light that the Lord has given me at different times," et cetera.—Letter 73, 1895.

Of equal importance was Mrs. White's clear statement made concerning a matter on which she had no light. She would leave no room for confusion.

"I have not been given the message, Send for Bro. ——— to come to Australia. No; therefore I do not say, I know that this is the place for you. But it is my privilege to express my wishes, even though I say, I speak not by commandment. But I do not

want you to come because of any persuasion of mine. I want you to seek the Lord most earnestly, and then follow where He shall lead you. I want you to come when God says, Come, not one moment before. Nevertheless, it is my privilege to present the wants of the work of God in Australia. Australia is not my country only as it is the Lord's providence. The country is God's; the people are His. A work is to be done here, and if you are not the one to do it, I shall feel perfectly resigned to hear that you have gone to some other locality."—Letter 129, 1897.

As alluded to in an earlier article, Mrs. White drew a line between the sacred and the common. The board of trustees today draws the line at the same point at which Mrs. White drew it. There is no peril of confusion. If one line of counsel that was assumed to be inspired had to be differentiated from another line of counsel over which there was some question, then of course we would face large problems, but accepting all of her counsel as having its foundation in the revelations given to her, as we are fully justified in doing, there remains no problem in this respect.

Therefore an E. G. White book appearing subsequent to her death carries with it the weight of her mission, even though Mrs. White herself was not involved in the particular arrangement of the materials in the book.

What Does the Future Hold?

The trustees are asked if they anticipate that many new books will be published. Their answer is that it is their opinion that the lines of instruction and counsel are well covered in the books now available, and we do not anticipate the publication of many new books. We do not, however, know just what the future holds, and we must be prepared to meet the de-

mands which the future may make upon us. We have turned away from many suggestions that E. G. White materials on certain topics should be assembled in some particular order. We feel that this is not our work.

It was not until we felt that the major part of our work in compiling new books was finished that we undertook the preparation of the new comprehensive *Index to the Writings of Mrs. E. G. White*. This work is now in the field.

To make it possible to include in the new *Index*, references to a number of statements of miscellaneous character, and from various sources outside of the current books but which through the years have proved

to be of great service to the church, two volumes of general counsels made up of such materials were published in 1958 as *Selected Messages*, books 1 and 2.

Thus the White trustees, in discharging their responsibilities imposed upon them in the will of Ellen G. White, have in a practical way brought about the fulfillment of her prediction that her writings "kept on file in the office" would be of service to the church, for "abundant light has been given," and that her writings would "constantly speak" and their work would "go forward as long as time shall last."—*Selected Messages*, book 1, p. 55.

(To be continued)

The Conflict Over Man's Nature and Destiny

(Continued from page 1)

compassing both the Old Testament and the New. This coverage, fully documented and thoroughly buttressed, constitutes the ground covered in volume one, and carries us from 900 B.C. to about A.D. 600.

Light Follows Medieval Darkness

Volume two picks up the story around A.D. 700, and painstakingly traces the conflict in depth across the centuries. The struggle of the centuries involves these three schools of thought. It is a dramatic story, dotted with inspiring high lights and marred with deep shadows of controlled thought by the dominant church of the Dark Ages and of witnessing under duress. The conditionalist view (immortality only in Christ) was well-nigh obliterated during the bleak and almost silent centuries from A.D. 700 to 1100.

Then begins the thrilling story of the breaking forth in various lands of stifled voices—witnesses to the conditionalist view of man's mortality as the result of sin and the Fall, of immortality to be sought as a gift from God through Christ, for the righteous only, with ultimate and utter destruction for the incorrigibly wicked.

Though long repressed and obscured, this true Biblical teaching broke forth sharply just before the Protestant Reformation. And though not commonly regarded as part of the Reformation recovery, it was nevertheless an inseparable factor in the tremendous area of truth that then began to come to the fore in the basic revolt against the dominant errors of the Papacy. And so the gleams of restored apostolic truth as concerns life, death, and destiny, characterizing the

first two centuries of the primitive Christian church—before the devastating inroads of error swept her away from her early moorings—began to appear once more.

Volume two of *The Conditionalist Faith of Our Fathers* traces this conflict over truth in this particular area, and the final triumph of restored truth in the climax of the ages at the return of our Lord. This second, or historical, volume, unveiling the conflict and presenting the little-known conditionalist witnesses of the centuries—especially from the Reformation days of Martin Luther and William Tyndale onward—is now in process of publication. This revealing volume deals with the testimony of the founding fathers of the Reformation, and then the repressions, advances, and inexorable spread of the noble truth of conditionalism throughout the seventeenth, eighteenth, nineteenth, and twentieth centuries—up to 1962.

The high caliber of the stalwart witnesses for truth here presented—including some of the most learned, godly, and famous names of history—will be an inspiration, for these are our spiritual forefathers in holding the great truth of conditionalism. Ours is a noble heritage, to be carried forward to consummation in connection with the triumphant climax of the Advent Movement and the final phase of its last message to the world.

New Luster for Life Only in Christ

What is presented here will greatly strengthen our cause and case before the world. It will add force, dignity, and appeal to our witness. It will bring to bear the weight of hundreds of

past witnesses to the truths we herald today. It will give luster to the truth of life only in Christ, as we come to sense how in the seventeenth century some even went to the stake for their conditionalist faith, and others to prison for speaking out against the innate immortality postulate which was spawned in pagan philosophy, adopted by an apostatizing church that developed into the Roman Papacy, and, alas, was retained by a majority of the Protestant bodies when they broke with Catholicism but did not complete the Reformation so nobly begun.

Nevertheless, step by step since Reformation times, a growing line of witnesses and a body of recorded testimony have been built up that enrich our witness today. They give a historical precedent, a scholarly support, and a logical build-up that is refreshing. And it is destined, I firmly believe, to exert a crucial influence in the final phase of our witness to the world. The time has clearly come for this vital search to be made, and the evidence assembled and marshaled that will enable us more effectively to herald that downtrodden truth that in the past has been sadly obscured and largely forgotten.

Our Position in Historical Perspective

This recovery and championship puts us in a place of unique vantage. We will be seen not as presenting something new and strange, or peculiar and heretical, but as carrying forward to its triumphant, rightful place a great neglected truth now coming into its destined high position. Thus we will stand forth as continuators, not innovators. Ours will be seen to be a recovery rather than a discovery, a retention instead of an invention. We will be seen as heralds of a trampled truth that was nevertheless held by many in the true church of the centuries, in its periods of greatest purity and fidelity to Holy Writ.

In the presentations that follow, some of the high lights and some of the most conspicuous witnesses in the various centuries will appear in sequence, that we ourselves may sense our position of strength in historical perspective and thus exert the full weight of our enviable position.

There is an undeniable ground swell of revolt in the world today against the traditional positions of innate immortality and eternal torment for the wicked. We should capitalize upon that unrest and its paralleling quest for truth. This is our day of opportunity.

We live in a truly favored time. Persuasive facts and logical appeals never before available are now in our hands. These we must master, and

muster, and use wisely and to the full. Our day of greatest witness lies just before us. We must now augment our approach and regroup our facts and forces for the final conflict with error, knowing that truth will triumph and that final victory will be ours. Hosts of the deceived, who have been groping in darkness, will soon come into the light. Our greatest days are just before us.

Pomponazzi of Italy Precipitates Crisis

Sundry individual voices began to break the early medieval silence on man's nature. Even the seventh-century patriarch of Jerusalem, Sophronius, asserted that immortality is a gift, declaring: "Men's souls have not a natural immortality, it is by the gift of God that they received the grant of immortality and incorruptibility."

This assertion was read into the record of the Sixth Ecumenical Council (at Constantinople) in A.D. 680. And then there was twelfth-century Averroes, celebrated Spanish-Arabian philosopher-physician, outside Catholicism's ranks, who, following Aristotle, challenged the assumption of the innate immortality of the soul. He held to the mortality of the soul and declared that man does not have an eternal nature that never dies. For more than three centuries thereafter almost all who held to the "sleep of the soul" had the epithet "Averroist" hurled at them. Meanwhile, Catholicism pressed her triple dogma of (1) the innate immortality of all souls, (2) the going of the soul immediately at death to the felicities of heaven or the torments of hell or the purifications of purgatory, and (3) the interminable tortures of the incorrigibly wicked in hell.

While controversy continued for centuries in scholastic Christian circles over the issue, in Jewry a succession of the greatest medieval rabbis began to contend for the final extinction of the wicked. These included the celebrated Maimonides (d. 1204), of Spain, star pupil of Averroes. Maimonides taught that immortality is for the righteous only, with final deprivation of being—which he called "excision"—for the wicked. He thereby implies that the soul is not naturally immortal. In this view he was soon supported by the learned Nahmanides (d. 1270), also of Spain, Abravanel (d. 1508) of Portugal-Spain, and Manasseh ben Israel (d. 1657) of Holland, all of whom taught that the second death involves destruction, or annihilation. Such repudiated the teaching fastened by Philo upon a large segment of Jewry. These, of course, were outside the confines of Christianity.

Tremendously important also is the witness of the twelfth-century Waldenses in the fastnesses of the Piedmont Alps of Northern Italy—likewise outside the orbit of the Roman Church, and claiming an unbroken ancestry back to early church times—never having accepted the triple dogma of Rome on man's nature and destiny. Contending that the Catholic doctrine of purgatory stems from paganism, not Christianity, they held to the mortality of man, and believed that man sleeps in death, awaiting the call of the Life-giver. No souls are in purgatory, and none are now in heaven.

This is on record in their "Youth Catechism," their "Noble Lesson," and especially their famed treatise "Concerning Antichrist," in existence by 1120. Theirs was obviously a perpetuation of early church teachings, rather than a later repudiation of papal innovations, as was the case with the later Reformers. Wave after wave of persecution broke over them. The Waldenses constituted an indispensable link in the chain of evangelical witnesses penetrating England and influencing Wycliffe, and then in turn Luther, Tyndale, Frith, and other early Reformers, who were all definitely influenced by them in this area of truth.

Meantime, the horrors of hell and the foibles of purgatory were graphically portrayed in the literature and art of the Middle Ages, in the great cathedrals, and for example, by such

men as Dante (d. 1321). But there developed a steadily growing revolt against the terrors of the dogma of purgatory and a never-ending hell, and a revulsion against the growing excesses of indulgences, and the contention that the saints at death go immediately to heaven, the sinners to hell, and the middle group to purgatory. The dissentient Cathari, Waldenses, and Hussites openly rejected it. Greek Catholic Bishop Nicolas, of Greece, also held that immortality is a gift. A revolt was clearly in the making.

Wycliffe's Break and Pomponazzi's Revolt

Fourteenth-century Wycliffe, Morning Star of the Reformation, likewise rejected the triple papal position on the soul, and taught that death is an unconscious sleep in which the person awaits the call of the Life-giver rather than writhing in purgatorial torment. He maintained that immortality is received at and through the resurrection. Thus he broke with medieval theology.

But it was Pietro Pomponazzi (d. 1525), noted Italian philosopher-teacher at the universities of Padua, Ferrara, and Bologna, who precipitated the crisis just before the Reformation. He held to the mortality of the soul, and became the leader of a formidable uprising against the innate immortality concept held by the dominant Roman Church. This became increasingly the covert teaching in scholastic circles in Italy, and of agitation in the Italian universities. In fact, it became the hub around which the philosophical questions of the time revolved, not only in Italy but even in other lands.

This was the setting, and occasion, of the formal papal declaration of the natural immortality of the soul, made in the remarkable bull of Leo X, of December 19, 1513. But, disregarding the bull, Pomponazzi published a treatise (*De Immortalitate Animi*, 1516) on immortality. His book was burned publicly, and he himself narrowly escaped condemnation and the stake. Thus the stage was set for the coming revolt over the consciousness of man in death in the new epoch that dawned with the Reformation, including such dynamic figures as Martin Luther, William Tyndale, and others who broke with Rome over the nature and destiny of man. That phase is not commonly known. It is now set forth in the two forthcoming Conditionalist Faith volumes. Such is the deeper significance of the bleak and oppressive period from the seventh to the fifteenth centuries.

(To be continued)

A Prayer of Thanksgiving



By Lavinnie Sprague

We thank Thee, Lord, for everything—
For rain and dew, for snow and wind,
For tempest and for calm.
We learn to worship at Thy feet
And thank Thee for Thy mercy seat
And for Thy chastening arm.
We see Thy hand in everything—
The fire that burns the dross away;
Thou art the potter, we the clay.
Make us very strong, we pray;
Help us to grow in grace, and be
Step by step more like Thee
Until when eventide draws near
We hear Thee say, "My child, I'm near."
May our passing be without dread or fear;
Then we'll sleep among the silent dead.
When we hear Thy voice we will awake;
With Thee our journey we will take.
Forever we will be with Thee,
And we will Thy salvation see.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The Way He Should Go—6

SOME months ago I heard of a new kind of bank—not a piggy bank and not a blood bank, but a mother-bank.

The story involved a well-staffed and well-equipped children's hospital. It seems that some of their young patients would not respond to the best of treatment if their mothers were unable to spend a certain amount of time with them each day. Some did not recover for no other apparent

tention tends toward future serious personality disorders, what can we expect of the coming generation of adults? Can a society of baby-sitters and professional women produce the stability, serenity, and patience needed to soothe the wrinkled brow of a jittery world? A small child was being left with grandma so his young mother could go off to work. The little fellow began to cry. Grandma tried to comfort him by reminding him that mother said she would earn some money and would buy him a pretty red wagon. The child's tearful response was, "Aw, she knows I don't

"Yes, I will play with you for a little while after the house cleaning is done" was the well-intentioned promise. That was a ray of hope for him. He would help mother clean the house so she could play with him sooner. Patiently, he went over all the floors with the dust mop.

But since they had just moved to temporary quarters in a large house, mother was having some difficulty getting ready for the Sabbath. And there were also some duties in connection with the evangelistic meetings that took some of her time that day. Finally, sundown arrived. Everything was in order in the house, but a little boy was much disappointed. Mother had not found time to play with him. She was very sorry and tried to explain. He seemed to understand. But at the supper table he looked up at his mother with sad little eyes and asked, "Mother, do you think you will have time to play with me when we get to heaven?"

If we expect to get to heaven and have our children with us, we had better give them some of our time now.

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship."—*The Adventist Home*, p. 192.

Food is not a substitute for love. A fussy child may be quieted by just a few minutes in mother's arms, but often he is offered ice cream or candy. The sweets have distracted his attention for a short time, but are not as satisfying as a little of mother's time, and not nearly so healthful. Parents should understand the child's needs, and they should put first things first.

"Many mothers shamefully neglect their children. . . . When the children are tired and really need their care, they are neglected or given something to eat. They not only did not need the food but it was a positive injury to them. What they did need was the mother's soothing embrace. Every mother should have time to give her children these little endearments which are so essential during infancy and childhood. In this way the mother would bind up the children's hearts and happiness with her own. She is to them what God is to us."—*Ibid.*, p. 197.

And God is love.

The Mother-Bank

By Gordon M. MacLafferty

reason than a lack of the tender loving care of their mothers.

This is where the mother-bank came in. The hospital had a list of young women of the community who were willing to come to the hospital for a time every day to substitute for a mother. Each volunteer was assigned to a particular child for the duration of his illness. All she was expected to do was to offer love and companionship such as a mother would usually give to a sick child.

The results of the work of these large-hearted women were very gratifying. The fondling and cuddling the baby got soothed his nerves and gave him a feeling of security. He was no longer in a big new world alone among strangers. Chances of recovery were greatly enhanced.

This feeling of security may be more important for babies than for older children, although everyone needs to feel that he belongs. This thought is expressed by David R. Mace in his book *Success in Marriage*: "The major cause of most serious personality disorders is maternal deprivation in early childhood."—Page 61.

If a lack of motherly love and at-

need a red wagon. I need a mommy!"

If all the babies of our nation could meet in convention, I imagine that the title of the keynote address would be, "I Need a Mommy." And another oration delivered with great emphasis would lift the cry, "Give Me Love, Not Toys." (And would we not all be happier with more love and fewer things?)

"Parents, give your children love: love in babyhood, love in childhood, love in youth."—*The Adventist Home*, p. 196.

A child specialist in mental health was being interviewed on television. When asked if he had any advice for parents to help their children develop normally, his first responses were "Children need our love" and "We need to spend time with our children."

Time in Heaven?

A little fellow, almost five, faced the unfortunate situation of having no one to play with besides his baby sister, age one. It was Friday afternoon and daddy was not home. So, the oft-heard words were phrased in pleading tones, "Mother, will you play with me?"



By Carolyn E. Keeler

IN NOVEMBER we hurry around with the few chores we must do before winter sets in; but no matter how busy we are we must take time to look back over the year to note God's blessings scattered with a lavish hand. Our Lord is not miserly; He does not skimp in dealing out to us His bounties. If one way closes to us and we do not know which way to turn, we shall find a door opening somewhere else. He is still silently planning for us in love, for we matter to Him.

In September we drove along the Mohawk Trail through the beautiful Berkshire hills. The trees turned early this year, and on either side the hills rose majestically. Our destination was the New England Sanitarium and Hospital where our daughter Pat will be working in the dietetic department this winter. The sanitarium family were very friendly and I found that cousins of ours, old schoolmates, and other friends worked there. We returned across Massachusetts late in the afternoon and way up on a high hill we looked down in the valley below at North Adams, glittering like a sparkling necklace. We spent two nights in Troy, New York, with my sister, Mrs. Ruth Curtis. While there one evening two former Shinglehouse-ites—Mr. and Mrs. Norman Hancock—dropped in to visit. The next morning we drove over Route 20 in New York, through historic and picturesque Cherry Valley, and on to Auburn, where we visited my dear Aunt Kitty, now blind and quite deaf. She is in a lovely nursing home, but all the way home I could not help thinking of those elderly people. How many remember them? How many drop in to see them? There is much more we all could do to make the closing days of life happier for our dear old folks.

My husband's older brother, John, of Mount Vernon, Ohio, and his wife, Lucile, visited us late in the summer. John, as well as Orin, likes to try his hand at cooking—and a good cook he is too! I must tell you about a dish he made. I hope I remember it correctly, but I cannot give you the exact measurements. In a kettle he cut Irish potatoes in small pieces, added a generous amount of chopped onion and some cut-up green tomatoes—I think about three. He let these cook until they were quite soft. Into this mixture he put one can of Loma

Linda vegeburger, mixing it in well; then he added some Minute Rice and a cup of chopped pecans—oh, yes, salt, and some cooking oil. He put all this in a shallow pan and baked it in the oven until nicely browned on top. I hope I have not left out any ingredient. It was delicious; the chopped nuts made it crunchy. When it is cold it makes good sandwich filling. You could serve it with a savory gravy if you wished.

When Orin cooks he is lavish with the poultry seasoning, and you know it does add something to warmed-up potatoes and some other dishes.

I appreciate the recipes for eggplant that several sent me. I hope more folks get acquainted with this purple vegetable.

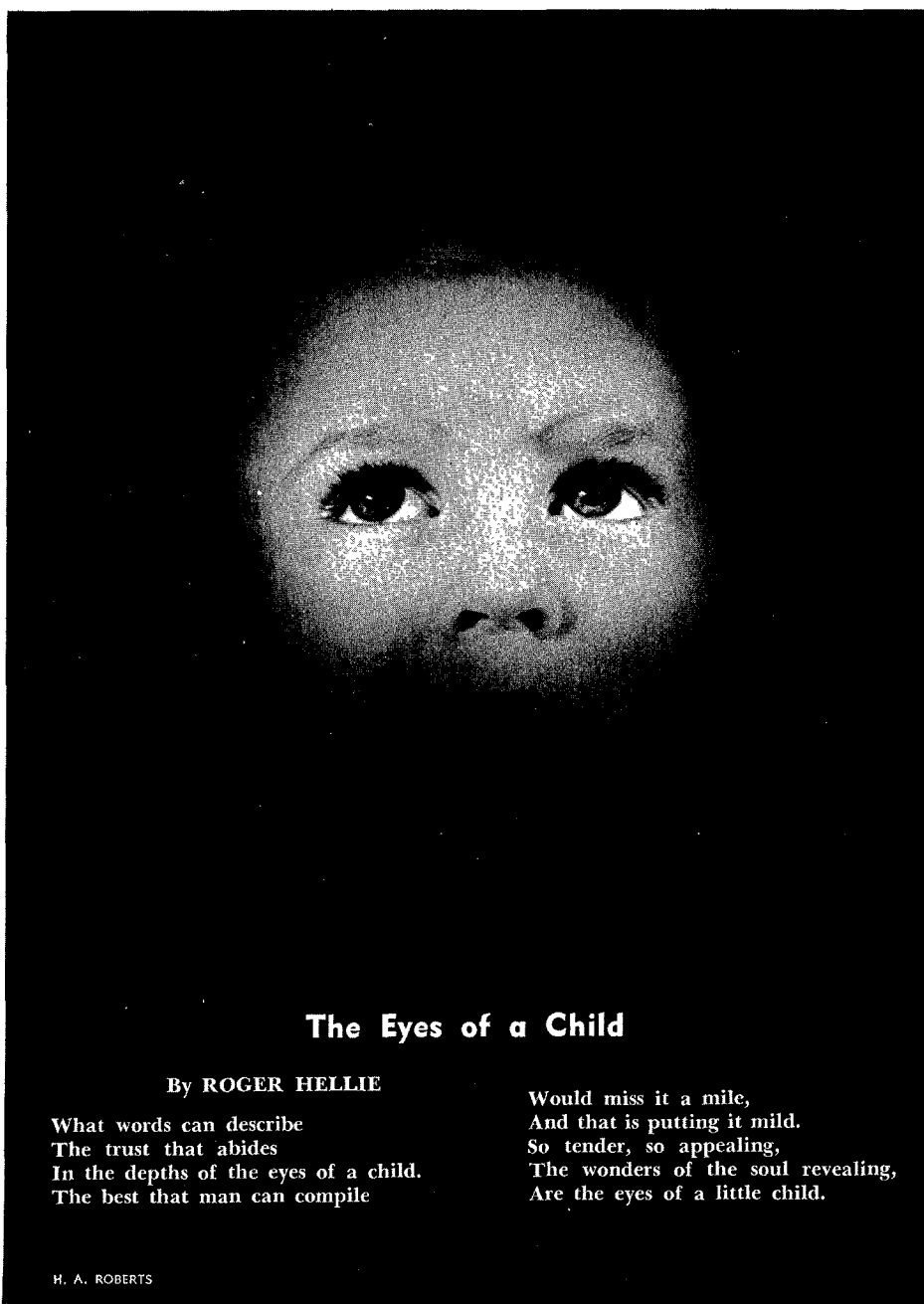
I have found that few know what an avocado tastes like or looks like.

We were having some for supper one evening when a neighbor dropped in. She had never noticed one in the stores before, nor tasted one. Now she is an avocado fan. She was amazed at the size of the seed in the avocado.

Do you sometimes try red cabbage instead of green? It makes delicious salad, and pretty too. And have you found that buttercup squash is good? This summer I really became acquainted with Italian, or zucchini, squash. My favorite way of cooking yellow, crookneck squash is to take the small tender ones and slice them in a pan, cook in as little water as possible, serve with top milk and a dab of butter.

With Thanksgiving soon to come I'm sure we can all say:

"God has done so much for me,
Let me always thankful be."



The Eyes of a Child

By ROGER HELLIE

What words can describe
The trust that abides
In the depths of the eyes of a child.
The best that man can compile

Would miss it a mile,
And that is putting it mild.
So tender, so appealing,
The wonders of the soul revealing,
Are the eyes of a little child.

H. A. ROBERTS



The Story of the "Review"

We have just been preparing an article on the history of the REVIEW for the forthcoming *SDA Encyclopedia*. We thought we would here share with our readers some of the interesting facts of that history.

The background of the REVIEW AND HERALD is the Millerite movement, which met deep disappointment on October 22, 1844. The Millerite leaders had set this date for the second coming of Christ, pursuant to their belief that the cleansing of the sanctuary (Dan. 8:14) meant the destruction of the world and that this cleansing would occur in 1844. In the years that immediately followed, those who still retained belief in the basic Millerite teachings divided into two main parts:

First, there were those who felt that an error in prophetic time reckoning caused the date of the Advent to be set too soon. Second, there were those who felt that the cleansing of the sanctuary had indeed begun in 1844, and that the error lay in the interpretation of what the cleansing of the "sanctuary" meant. The latter group consisted chiefly of those who had also begun to accept the seventh-day Sabbath, the embryo Seventh-day Adventist Church. This group, though very much smaller than the first, boldly contended that they were the true spiritual successors of the Millerite movement, and proceeded to publish literature to support their claim.

They published 11 issues of a little paper, *The Present Truth*, between July, 1849, and November, 1850. A major emphasis was on the seventh-day Sabbath, though there also was ardent defense of their view of the sanctuary cleansing.

Between August and November, 1850, they issued a periodicallike publication at irregular intervals, namely, Volume 1, Numbers 1 to 5 of *The Advent Review*. The opening sentence of the first issue reads: "Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour."

Ten of *The Present Truth* numbers appeared between July, 1849, and May, 1850. Next came four of *The Advent Review* in August and September, 1850. Then in November, at Paris, Maine, was published the last issue of each of these two publications. The printer of both was G. L. Mellen & Co.

Church Paper Begins

In November, 1850, from Paris, Maine, and from the same printing house, came Volume 1, Number 1, of the *Second Advent Review and Sabbath Herald*. The editor stated: "TO OUR READERS.—The REVIEW AND HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel."—Page 7. "The paper," in its "enlarged size," was a continuation of *The Present Truth*, or perhaps *The Advent Review*, or possibly both. At least this much is evident, the *Second Advent*

Review and Sabbath Herald was considered by its publishers as the continuation of a journal. Certainly it was larger in size than either of the two just mentioned. Its prime policy, as its name suggests, was to review the Advent experiences of 1843-1844, and to herald the Sabbath doctrine. With minor variations the rather lengthy name was employed until 1961 when it was contracted to REVIEW AND HERALD.

For the first two years the REVIEW was printed at one and then another printing house. Early in 1852 James White, the first editor, set forth a series of reasons why he was dissatisfied with the printing arrangements. He thought it inappropriate to have the journal that advocated the Sabbath printed on the Sabbath day, as might easily be the case. He reasoned that if they had their own office this would not only ensure that the paper would not be printed on the Sabbath, but would reduce costs. Furthermore, they could hire those "who are keeping the Sabbath who would take an interest in the paper that cannot be expected of others."—*Review and Herald*, March 2, 1852, p. 104.

Thus early was the real spirit of the Advent Movement revealed. Let it not be forgotten that the publication of the REVIEW AND HERALD was the first collective endeavor on the part of the emerging Seventh-day Adventist Church. The first offering taken among us was the collecting of money from the Sabbathkeeping companies to purchase a press. In the spring of 1852 James and Ellen White moved to Rochester, New York. There they soon rented a building at \$175 a year, which provided living quarters for them and a printing office—the first office headquarters the denomination had, and for a time, the only one. Nothing could better reveal how closely the church has been connected with our publishing work from the beginning. When the REVIEW was moved to Battle Creek in 1855 it entered a building erected and owned by the believers. From the time the General Conference was organized in 1863, such offices as it had were located in the Review and Herald building until headquarters were transferred to Washington in 1903.

Circulation

Circulation figures for the early issues are not available. Stray news items reveal that 1,000 or 2,000 copies of certain of the earliest issues were printed. This slowly grew, as funds became available, for the early printings were not on a subscription basis. The REVIEW was sent to all the believers who desired it, and was also our earliest missionary journal. The believers were requested to give, as they were able, to support the REVIEW. After a time it was put on a subscription basis. The paid circulation gradually increased until in the 1940's it was above the 40,000 mark, and in the 1950's above the 50,000 mark. In 1961, due to a drastic cut in subscription price, and to new techniques in subscription promotion, the circulation level was suddenly raised to 90,000.

Editorial Policy and Range

The subtitle, "Official Organ of the Seventh-day Adventist Church," suggests both policy and range. From the first the REVIEW AND HERALD has sought to unify

the thinking of the believers, and in two ways: By its presentation of doctrine, and its reports of the activities of the Sabbathkeeping companies.

From its very beginning the REVIEW AND HERALD has been the church's one unbroken record of all notable events throughout our history, including the life sketches of all who have been leaders in the movement.

No precise definition can be given as to the import of the words "official organ." A clue to that import resides in the fact that the board of consulting editors, whose offices are in the denomination's headquarters close by, consists of the president of the General Conference and the group of general vice-presidents of the General Conference.

The REVIEW is one of the oldest of continuously published religious journals in America. F. D. N.

"Who Is the Greatest?"

It is nominating committee time again. In all our churches across the land, no doubt, the task of selecting local leadership for the coming year is already well under way, if not actually completed. Recent correspondence leads us to believe, however, that a few observations may still be in order.

It would be hard to overestimate the importance of the work of the nominating committee or the value of its contribution to the life and vigor of the church. Many and diverse church activities call for consecrated leadership and for specific talents and skills. The task of the nominating committee is to match the potential contribution of each member with the varied needs of the church in such a way as to accomplish the greatest good for all.

Certain church offices are sometimes thought to be more honorable than others, though we doubt that God and the angels concur in such an estimate. Every church office is important to the life of the church, each in its own way, and is therefore honorable and worthy of a person's best thought and diligent effort. The apostle Paul had this fact in mind when he compared the members of the church to the organs of the human body:

"The body does not consist of one member but of many," he wrote the Corinthians, and went on to explain that the foot, for instance, is not to consider itself less important to the body than the hand, or the ear than the eye. "If the whole body were an eye, where would be the hearing?" Paul asked. "If the whole body were an ear, where would be the sense of smell? . . . If all were a single organ, where would the body be? . . . The eye cannot say to the hand, I have no need of you. Nor again the head to the feet, I have no need of you. On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor. . . . God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. . . . Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?" (1 Cor. 12:14-30, R.S.V.).

The implied answer to all these questions is, of course, a resounding No. At this point Paul turns the focus of attention away from the mirage of glamour the Corinthians imagined surrounded certain offices, to something of infinitely more importance:

"I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love,

I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing" (1 Cor. 12:31-13:3, R.S.V.).

Happiness a By-product of Loving Sacrifice

God has endowed each of us with certain talents, and we do our best and find our greatest happiness by serving in the capacity God intended for us individually. Sometimes we are tempted to aspire to this or that office because of the halo of honor we think it wears, irrespective of whether our talents happen to be those required by that particular office. If they do not correspond, we are almost certain to disappoint God and man—and ourselves as well—if we are finally elected to the office we long for.

Concerning this diversity of gifts Paul wrote: "There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:4-7, R.S.V.). The important and only valid objective in being elected to church office is "the common good," not what may seem good to us personally.

Upon several occasions the disciples argued among themselves which should be honored as greatest in the temporal kingdom they erroneously expected Christ was about to establish on earth. On the way up to Jerusalem for the final Passover, for instance, they asked, "Who is the greatest in the kingdom of heaven?" Taking a little child as an example, Jesus replied that humility is the mark of true greatness. A few days later He told them again: "He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matt. 23:11, 12, R.S.V.). Upon still another occasion He said, "If any one would be first, he must be last of all and servant of all" (Mark 9:35, R.S.V.). True greatness consists not in occupying a position of honor or authority, but in humble service for others.

"It Shall Not Be So Among You"

To aspire to a particular office in the church because of a sincere desire to serve in that capacity is commendable. For instance, "If anyone aspires to the office of bishop," Paul wrote, "he desires a noble task" (1 Tim. 3:1, R.S.V.). But to reach for an office primarily because of its supposed honor or power is decidedly unworthy of a Christian. Furthermore, such tactics always create resentment. When the sons of Zebedee asked for the highest places in Jesus' kingdom the other disciples were indignant. On this occasion Jesus said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them." But He added, "It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:25-28, R.S.V.).

No person who is a true Christian at heart, and who, we might add, is eligible in the sight of Heaven as a candidate for a certain church office, will campaign for that office. He will await the call of his brethren to serve wherever they consider him best fitted and most needed, and then do his best to magnify that office.

Next week we shall suggest a few practical points on the work of the church nominating committee.

R. F. C.

Reports From Far and Near



More than 200 welcomed us to the little island of Yaun Dai, off the southeastern coast of Korea.

On the southeastern coast of old Korea
the gospel forecast for today is

CLEAR and BRIGHT

By R. C. Thomas, *Departmental Secretary, Korean Union Mission*

[Last week the author told of his trip with a group of student colporteurs to Chung Moo, a city on the southeastern coast of Korea. This week he relates some of his experiences with the group in that city and also on neighboring islands.—Editors.]

THERE were four instead of two in my colporteur team—a student; R. C. Sung, publishing secretary; Y. C. Lee, president; and I. In canvassing, two make a team, three are a crowd, and four are strictly prohibited. But our four—some was welcomed everywhere.

On our way to see the mayor of the city we visited the bank to call on the president. Elder Lee and the bank president were old friends, and chatted of old times. Brother Lee first introduced his American friend, and then his order pad, which the president signed. The president called his secretary, who handed Elder Lee an envelope, and we were on our way again. Our next call was to the head of the provincial police. Again we went directly to the office of the chief, walked in, and exchanged greetings. The chief said he would take a set of our books. Then Pastor Lee said, "We expect you to take two sets." He answered, "That's a lot of money, but I will do it because your church is doing so much for our people down here."

The next office we called at was the highest in the province, that of the president, a spacious office overlooking the harbor of Chung Moo and the neighboring islands under his jurisdiction. As the

president of the province and the president of our mission talked, I realized that our work was easy that day because Elder Lee is a personal friend of these people, and that he had prepared the way by visiting them prior to our arrival. The provincial president also took two sets.

On Sunday the provincial president, Mr. Kim, invited us to join him and Mrs. Kim aboard his personal boat for a visit to some of the islands in his district. As we approached one small island 30 graceful white herons sat on the tops of the tall pine trees. This island is Mr. Kim's great pride. It is a historical landmark, for here Gen. Soon Sin Lee's famous iron-plated battleships—said to be the first in history—defeated an invader and freed Korea.

As we neared the island of Yaun Dai the siren sounded a "Here Comes the President!" We could see the people hurrying from everywhere to the waterfront. They formed a long line and sang and waved as we approached. I thought to myself, "This is the way we will welcome our Master, someday soon." I sat admiring Mr. Kim and his gracious wife as they waved and received their welcome. I was proud of them and happy for them. Then I noticed that the people were singing religious songs, and as we drew closer, that each of them held a Bible and hymnal.

Then the president of our mission said,

"Stand up, Pastor Thomas, and wave. They are welcoming you." Speechless, I stood. "These people are all Seventh-day Adventists," he continued. They were not welcoming the president of the district but their mission president and two missionaries. As I realized that these dear people on this out-of-the-way island had learned to love and serve my Master, I had to use my handkerchief for something besides a flag. On the hillside above the village another large group of people were working. Men were carrying dirt on their backs in "A" frames, and women were carrying it on their heads—leveling a place on which to build another Seventh-day Adventist church.

After lunch at the home of the leader of the village we went to the meeting place—the village office. The speakers sat on the porch, and the people sat on the ground beside it. It was easy to differentiate between those who were Adventists and those who were not. The old village fathers came with their two-foot pipes. In the audience were some who had been baptized in Chung Moo the day before.

In his remarks the president of the district spoke of our church and of our mission president as if it and he were the only ones on earth. He talked as though he were an Adventist and expected all of the people to be. When my turn came to speak I appealed to all of the people to be ready to meet Jesus.

As we took our leave, the long line formed again to bid us farewell and God-speed. It did my heart good to see a student colporteur drying his eyes also. Again the throng sang and waved as long as we could see and hear them.

On the way back we paused at another island, where we gave food to hungry children. Four thousand people live on that island, but no one came to meet us. At the village office we rang the bell to call a meeting, but only a few responded. What a difference! These people do not know God, and no denomination has work there. How we wished we could do more for them. On our way back to the mainland Robert Sheldon, manager of our Korean publishing house, remarked, "We don't need a mission boat down here. We have the use of the president's boat."

The next day we were out canvassing again. Such a day I have never experienced before. Pastor Lee seemed to know everyone, and everyone bought books. We went into a luxurious tailor shop, and the owner signed for the book, but made no deposit. After we had left, I asked, "Why didn't you ask for the money?" Pastor Lee answered, "Oh, that man and I went to school together. He has never been willing to buy a book before in all his life. I am going to pay for his personally. From now on he will buy one each time a colporteur calls." Pastor Lee is like a magnet in Chung Moo. He takes time not only to bow but to speak to the many friends he meets on the street. He was like a king visiting his home town.

Wednesday evening we visited a leprosarium that is 100 per cent Seventh-day Adventist, but is supported by the provincial government. There are 168 patients, and each is a pitiful sight! Their faces are happy with the grace of God shining forth, but in some instances not all the face is left. Before we left they showed me where they hoped someday to build a church, and the preparations they had made for it when funds for a little cement and other supplies become available.

Our last call was at the orphanage for children of the lepers. There we have a school with 130 students and five teachers.

Another missionary journey came to a close. The student colporteurs were off to a good start. Public relations calls of the highest order were completed. Good will



Jacksonville Church Dedication

A new church in Jacksonville, Florida, was dedicated September 28. Guest speaker was R. R. Figuhr. Officers of the Florida Conference and two former pastors participated in the service, together with the present pastor, Robert H. Wood.

The building was erected in 1959 during the pastorate of Orley M. Berg, at a cost of \$186,000, including land and all facilities. It is the third sanctuary owned by the Jacksonville church since it was organized in 1892. The new one is on land adjoining the second one, which has now been remodeled as a youth auditorium. A two-story building in the same block houses the Jacksonville Junior Academy.

CHARLES R. BEELER, *Public Relations Secretary*
Florida Conference

was built. Churches were encouraged, and counsel was given to Sabbath school workers and laymen. Fifty-five more were baptized. The hungry, sick, and fatherless had been uplifted. The cost of the entire trip was the equivalent of only U.S. \$17.85. We felt that the time and the money had been well invested.

When the Priest Gave Up

By Merlin Kretschmar, *President*
Bahia and Sergipe Mission

Roman Catholic priests usually have things their own way in Bahia, where the population is 99 per cent Catholic, but not in Floresta Azul, a small city of 2,800 inhabitants.

In 1962 we had 60 members in Floresta Azul. That year the district pastor, Isai Ludovice, held a series of meetings and baptized 50 more, and the church building became very crowded. As we began to look for other promising places in the district where Pastor Ludovice could hold meetings, he asked authorization to hold a second series in Floresta Azul in 1963.

With some misgivings the mission committee voted to grant the request, and appropriated an evangelistic budget of approximately \$85, the best our limited finances would permit without harm to the rest of the field. The local theater, with 180 seats, was rented and meetings were begun. The interest was overwhelming. A special children's session was held every night in a club above the theater

Left: New Seventh-day Adventists, many of them not yet baptized, leveling off the mountainside for a church building on Yaun Dai Island. Right: Orphan children whose parents are lepers raise their hands to say, "I want to be ready when Jesus comes, so I can live with my parents." The leprosarium, orphanage, and school are operated by Seventh-day Adventists.





A typical Sabbath congregation at the Floresta Azul church. The congregation is now so large and so many interested people want to attend that the small building, which seats about 100, is no longer adequate.

in order to make room for adults below, but there still were not enough seats. One night 700 people attended, a full 25 per cent of the town's population. When lack of funds made it impossible to continue in the theater, meetings were moved to the church, where hundreds unable to enter stood at doorways and windows, straining to hear God's Word.

One day the priest for that area, who resides in a nearby town, publicly tore up Pastor Ludovice's meeting invitation and urged his parishioners to have nothing to do with the *crente* (Protestant) services. But instead of slackening attendance, this action only increased the number coming to the meetings.

Then the priest tried another approach. He asked the mayor to change the weekly market day in the village square from Sunday to Saturday. The

mayor was not favorable to the *crentes* either, and brought the proposal to a vote in the city council. But the mayor did not know that two of his city councilmen were attending the meetings. After a heated discussion the two friendly councilmen succeeded in defeating the proposed change. Declaring that the whole town was turning Protestant, the priest announced that he would no longer come to say mass. He has kept his word, and has never returned!

Meanwhile, our faithful pastor is continuing to work and preach and pray. Baptisms are being performed, and only time will tell the final results. Our problem now is to find some way to erect a new church building adequate to house the greatly expanded congregation. Now there are 160 members, and their number is rapidly growing.

Dial-a-Prayer in Birmingham, England

By Victor H. Cooper, Departmental Secretary, British Union Conference

Britain's first automatic religious telephone service—Dial-a-Prayer—was inaugurated in Birmingham on September 10, after more than 12 months of negotiations. This is the first time any organization has been permitted to record a message of any description on a telephone-answering unit. Nationwide publicity was given the opening of the service, both on the radio and in the press.

An excerpt from the first day's prayer was broadcast as part of an interview with the writer on the radio program Today. British Broadcasting Corporation Television interviewed V. C. J. Benefield, in whose church at Camphill, Birmingham, the service is installed. Independent Television interviewed Victor H. Cooper, ministerial and radio secretary of the British Union Conference.

So many people dialed a prayer that evening that the lines became jammed and the machines broke down. They were promptly repaired, but news of the breakdown was reported on both British Broadcasting Corporation and Associated Television news channels. Five telephone lines have now been installed. One local newspaper accidentally gave Pastor Benefield's private number instead of the Dial-a-Prayer number. He received 250 calls as a result!

The London *Times* printed a news release on Dial-a-Prayer, giving the Birmingham number, and 1,000 people dialed that number in London! This happens to be the number of the Institution of Locomotive Engineers. At first they were amused by the calls, but it was not long before they dialed their own prayer to the *Times* asking it to tell its readers to call Birmingham, not London.

Cassandra of the *Daily Mirror*, England's largest daily newspaper (circulation four and a half million), featured Dial-a-Prayer in a ten-inch double column. Newspapers everywhere have told the Dial-a-Prayer story, which brings a daily Scripture promise and a prayer to approximately 1,000 people each 24 hours.



Victor H. Cooper, ministerial and radio secretary for the British Union Conference, recording the first Dial-a-Prayer for the people of Birmingham.

From Prisoner to Lay Preacher

By Harold O. Burden, *Departmental Secretary, Lake Titicaca Mission*

On a recent Sabbath the 42 charter members of the newly organized Yauri church in Peru elected Ceferino Bustamante as home missionary leader. Behind this choice is a thrilling story.

In 1956, while a prisoner in the Cuzco jail, this brother had written to his wife asking for a small New Testament his father had given him years before. He was not a Christian, and that was his first encounter with the Word of God. He had recognized the truth of what he read and felt its power, but he did not then accept Jesus as his personal Saviour.

When he was released from prison the following year and returned to his home in Yauri he found his wife attending Adventist meetings. Reluctant at first, he finally yielded to his wife's invitations and was happily surprised to find the minister reading from the same Bible he had become familiar with in recent months. He and his wife soon accepted the call of Jesus and were baptized in November, 1957.

Brother Bustamante felt impelled to share with others the good news that had so changed his life. His sincerity and zeal amply compensated for his lack of formal education. The Holy Spirit has used this humble layman in a marvelous way over the past five years to prepare more than 100 persons for baptism!

A hatmaker by trade, Brother Bustamante follows the example of the pioneer missionary William Carey, who cobbled shoes for a living, but whose business was to preach the gospel. He spends a few weeks to a few months in a community visiting the homes, repairing and making hats. All the while he talks about the Bible, arouses an interest, and gives Bible studies. In this manner he has been instrumental in raising up six different groups. His tools are simple—two Bibles (one a Catholic edition) and a set of *Brief Bible Readings*.

Brother Bustamante, soul winner extraordinary.



One of his early missionary projects was in the Chuiri area, where witchcraft was widely practiced. At first this was an obstacle to his work, but as the gospel penetrated minds and hearts, many of the witch doctors gave up their old superstitions and practices. Some brought their charms tied up in bundles, asking our brother to destroy them. They had faith in his power over their magic! Our brother in turn waited until past midnight, placed the bundles on the back of a burro, led it to a lonely spot high in the sierras, and there burned these relics of a former way of life. Around Chuiri there are now more than 50 baptized members.

When I visited with Brother Bustamante recently his eyes shone as he talked of another group he will begin work with soon. In a few weeks it will be my privilege to return to this high country—above 13,000 feet—to participate in two baptisms made possible through the efforts of this humble brother.

If more of us were willing to work as humbly and persistently as this brother, the gospel would quickly reach hearts everywhere and Jesus would come!

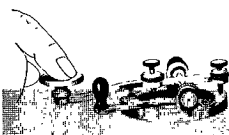
From Home Base to Front Line

Elder and Mrs. Burton L. Wright and three children, of Maitland, Florida, sailed from New York City on the S.S. *Nordholm*, October 4, for South Africa. Elder Wright will head the theological department in Bethel College.

Margaret E. Roelke, of Adelphi, Maryland, left Los Angeles, California, October 6, for West Pakistan. She will serve as a nurse in the Karachi Hospital until the way opens for her to enter Burma to connect with the Rangoon Hospital. Miss Roelke gave service in India and the Philippines from 1948 to 1952.

Mr. and Mrs. Aaron L. Dennis and two children, of Chattanooga, Tennessee, sailed from New York City on the S.S. *Greiffenfels*, October 11, en route to Libya. Brother Dennis is to teach the children of missionaries in Benghazi.

W. R. BEACH



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► Since the appointment of Philippine Union College's first press relations officer the college has been much in the news. A regular one-page feature now on the academy and college bulletin boards is titled "PUC in the News." It contains newspaper clippings on men and events in PUC. During his first-month report to the faculty, B. B. Alsaybar mentioned that 22 pictures (of 47 teachers, alumni, and students), with a total of 65 column inches in 15 news stories have been published in five of Manila's leading metropolitan dailies.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Gerald E. Miles, of the Atlantic Union College staff, and a specialist in personnel testing, recently led out in a day-and-a-half discussion of measurement and evaluation at the faculty colloquium of Columbia Union College in Takoma Park, Maryland.

► A new church was organized in Jay, Maine, Sabbath, September 7. This is the second church organized in the Northern New England Conference during 1963. Those taking part were W. J. Hackett, president of the Atlantic Union Conference; C. P. Anderson, president of the Northern New England Conference; J. W.

Burgess, local pastor; Clayton Child, associate pastor; and Mrs. Alberta Galusha, who read the history of the church.

► H. Reese Jenkins, superintendent of the Bermuda Mission, reports the following changes: Elder and Mrs. Richard Faber and children have arrived from the Amesbury district in the Southern New England Conference. Elder Faber will serve as the Bermuda Mission evangelist and pastor of the Hamilton church. Roy Malcolm is now serving as principal of the Bermuda Institute of Seventh-day Adventists. He comes from Andrews University, where he received his Master of Arts degree in education in August. Mr. Malcolm replaces Edward Richardson, who has given five years of service to the school in Bermuda, the last three as principal. Mr. Richardson is now attending Columbia Union College preparatory to studying medicine. Another new worker is Darrel Rollins. He will assist Elder Faber in evangelistic work, and will perform his pastoral duties under the direction of Alvin Goulbourne. Mr. Rollins attended Andrews University last year under the sponsorship of the Bermuda Mission.

► Recently the Sherman, New York, company was organized into a church. It began as a branch Sabbath school founded by the Jamestown Missionary Men's club. R. W. Moore, president of the conference, and R. C. Mills, secretary-treasurer, participated at the organization. William L. Woodruff is the pastor.

► A Spanish youth camp was held at the Berkshire Youth Camp, 60 miles north of New York City on August 30, for 270



Columbia Union

Reported by
Don A. Roth

► Clyde Kinder, of the Iowa Conference, is to be the new manager of the Home Health Education Service. He replaces Jim Griffin, who recently accepted a similar post in the Central Union.

► Revival meetings have been held in the Coudersport church in the West Pennsylvania Conference by William Carey and Elmon H. Roy. Attendance ranged from 70 to 120, with a large number of non-Adventists attending.

► Mr. and Mrs. Clyde Ondrizek were welcomed back to the Columbus Eastwood church, following a teaching term of five years in the Orient. Mr. Ondrizek is now serving as principal of the Columbus Junior Academy, and teaches grades seven through nine. Mrs. Ondrizek is teaching grades four through six.

► The Hicksville, Bryan, and Defiance churches in the Ohio Conference sponsored a fair booth with the challenging theme "The Bible Points You Beyond Tomorrow—Will You Be There?" Free copies of *Beyond Tomorrow* and *Time Running Out* were given to names drawn from the box, and much free literature was given away.

► Dr. Clarence Coombs from Austin, Texas, has joined the staff of the Cedarcroft Sanitarium and Hospital. While a resident physician at Austin State Hospital, he was appointed a Fellow and then a Head Fellow in Psychiatry. He was also nominated to membership in the American Psychiatric Association in March of this year.

► Six new teachers have been added to the staff of Takoma Academy: Robert Albright, history; Grosvenor Fattic, English; Kenneth Wilson, science; Mrs. Mary Robertson, art; Dr. James Whitlock and Dean Mike Loewen, Bible. Principal J. P. Laurence announced a record en-



Boulder Hospital Auxiliary Receives Charter

The woman's auxiliary of the Boulder Memorial Hospital, in Boulder, Colorado, recently received its charter from the national organization of the American Hospital Association. Warren M. Clark receives the charter from Mrs. J. D. A. Ogilvy, president of the Boulder Memorial Hospital Woman's Auxiliary (left), and Mrs. Hugo Rodeck, chairman of the hostess committee.

Present membership in the Boulder auxiliary is 119, with a working membership of 50. This year's goal is 200 members and a working membership of 75. The auxiliary was organized in 1961. Today more than 15 different areas of service receive its attention. In 1961 the Candy Striper program was initiated, with 25 girls in the first class.

Boulder Memorial Hospital, third oldest Seventh-day Adventist medical institution and the first hospital in Boulder, was established on its present site in 1895.

ALTEN A. BRINGLE
*Director of Community Relations
Boulder Memorial Hospital*

Spanish-speaking young people in the Greater New York and New Jersey conferences.

► J. R. Coyle is the new pastor for the St. Joseph, Missouri, district. He comes from Duluth, Minnesota. Elder Coyle fills the vacancy left when E. W. Oliver moved to St. Louis to pastor the St. Louis South church. C. L. White, former pastor of the South church, has been asked to serve as conference evangelist.



Central Union

Reported by
Mrs. Clara Anderson

► E. F. Carter, of the Northeastern Conference, is the new pastor in the Kansas City, Missouri, Beacon Light church. The Central States Conference also announces that W. A. Darby, Jr., is pastor of the church in Wichita, Kansas. Elder Darby comes from the South Atlantic Conference. From Jamaica, West Indies, comes Joe E. Fletcher to be pastor of the church in Lincoln, Nebraska. Along with these changes in personnel coming in to be pastors of churches in the Central States Conference, Richard Barron, who assisted in an evangelistic effort in Kansas City, Missouri, this summer, has been asked to work in the Pueblo and Colorado Springs area.

► A Youthspiration was held for the Missouri Conference youth October 31-November 2, at Sunnysdale Academy. P. A. Kostenko, MV secretary, made the plans for these meetings.

► Frank Morrison, governor of Nebraska, was guest speaker for the first associated student body convocation at Union College on Friday, September 27.

South India Ordination

Four South India workers, all school principals, were ordained at Bangalore on August 24 (left to right): A. Kutzner, Lowry Memorial Higher Secondary School, in Bangalore; Monickam Dhason, E. D. Thomas Memorial High School; W. F. Easterbrook, Kottarakara High School; R. H. Jones, Narsapur High School. Participating in the service were R. S. Lowry, C. B. Guild, S. James, and I. K. Moses. Eleven years ago as a layman in eastern Canada, Elder L. C. Lowe held Bible studies with Mr. Easterbrook and his wife and won them to the truth.

CECIL B. GUILD, *Treasurer
Southern Asia Division*





Ingathering Editorial Committee Meets

Planning for a multimillion-dollar project engaged in by more than a million members, the Ingathering Editorial Committee met at the Southern Publishing Association in Nashville, Tennessee, in September. This committee is comprised of the home missionary departmental secretaries of the ten union conferences of North America and representatives from the General Conference and the Southern Publishing Association.

Hundreds of dedicated men and women around the world contribute to the content of the various Ingathering publications by their living testimony for Christ.

F. R. MILLARD, *Associate Secretary*
General Conference

rollment of 385 students this year—323 in the senior academy and 62 in the seventh and eighth grades.

► Mr. and Mrs. J. H. McHenry, of Parkersburg, West Virginia, recently celebrated their sixty-first wedding anniversary. Brother McHenry, first elder of the Parkersburg church and member of the West Virginia Conference executive committee, has served the denomination as a literature evangelist and publishing department secretary. In 1918, while Brother McHenry was publishing secretary of the West Virginia Conference, a world record of literature sales was set, not exceeded in the West Virginia Conference until last year.



Lake Union

Reported by
Mrs. Mildred Wade

► The Centralia, Illinois, church reports an enrollment of 30 at their Vacation Bible School, 80 per cent of whom were from non-Adventist homes.

► R. L. Boothby and William Hoffman held meetings in the Alton, Illinois, area early this year, and several were baptized. The entire church was revived and edified.

► The Lake Region Conference reports that four of the five remaining summer evangelistic tent meetings in the conference closed September 8. Samuel Flagg baptized 53 in Gary, Indiana. B. F. Reaves and Xavier Butler baptized 46 on Chicago's West Side. Earl Morre and C. A. Myers won 55 on Chicago's far South Side.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Mittleider - Beaman - Aufderhar evangelistic team has just completed a

successful evangelistic campaign in Enumclaw, Washington. They are now in the Ballard area of Seattle for a campaign that began October 26.

► Southern Oregon Conference members dedicated another church October 5 for the 125 members in the Eagle Point-Shady Cove area. F. D. Nichol, editor of the REVIEW AND HERALD, gave the dedicatory sermon.

► Two hundred twenty elementary teachers from the Oregon and Washington conferences met in institute at Gladstone Park, Oregon, September 26 to October 1. Honored teacher at the institute was Miss Enid Sparks, of Longview, Washington, who is in her fiftieth year of teaching in church-operated schools in the Northwest.

► Vancouver's Fir Grove school was recognized October 3 as Oregon's first model school. Superintendent H. R. Nelson made the award to Dr. Russell Fuller, chairman of the school board. Fir Grove is a three-teacher school situated on a seven-acre tract, with 70 students enrolled.

► Richard D. Fearing gave his first sermon as pastor of the Walla Walla College church on October 12. In addition to his work as pastor he also becomes college chaplain, and thus chairman of the religious activities committee.

► Registration figures for the fall quarter at Walla Walla College show a total of 1,445, including 1,336 on the College Place campus and 109 on the Portland Clinical Division School of Nursing campus. Another 15 from the school of nursing are currently enrolled at the University of Washington for a course in

Alabama-Mississippi Inaugurates Disaster Van

W. E. Peeke, home missionary secretary (left), and W. O. Coe, president of the Alabama-Mississippi Conference, stand beside the new disaster relief van recently purchased and outfitted by the conference. It has already earned favorable publicity for the work of Seventh-day Adventists. Each pastor is having the opportunity to display the van in the cities of his district. It has been parked in large shopping centers, in front of city halls and courthouses, and in other prominent places. Thousands of people have already inspected it, and hundreds of column inches of newspaper space have commented on it. It has appeared on television several times, and the pastors have been interviewed. Civil Defense authorities have praised it.

The van has built-in cabinets and carries cooking equipment and emergency rations. In addition to 100 cots, the van is supplied with 500 blankets, 600 sheets, first-aid supplies, and other equipment. Stationed at conference headquarters in Meridian, Mississippi, the van can be rushed to any point in the conference territory within a few hours.

W. D. WAMPLER, *PR Secretary*
Alabama-Mississippi Conference



public health, which brings the grand total to 1,460.



Northern Union

Reported by
L. H. Netteburg

► On September 24 the students, the academy staff, the conference office staff, and the ministers from the field went out on their annual Sheyenne River Academy Ingathering field day. The total received was \$1,142.

► D. G. Albertsen and Dr. D. D. Hawley conducted a successful Five-Day Plan to Stop Smoking in Sioux Falls, South Dakota, beginning September 28. It was the second series held in this city. The program enjoyed the enthusiastic support of the local American Medical Association officers, the television stations, and the newspapers.

► The Schiffbauer-Woods-Nelson evangelistic team held the first meeting of a three-week revival on a recent Saturday night in the municipal auditorium in Arlington, South Dakota. There is no Adventist church in this town.

► The Hot Springs, South Dakota, MV Society began its Voice of Youth meetings in the civic hall in Pringle, October 13.

► South Dakota's church school enrollment is fourteen higher than the closing report last spring. There are now 154 children in church schools.

► Robert Goransson and three women from Charles City, Iowa, gave the book *Century of Miracles* to their mayor to announce the beginning of the Ingathering campaign.



Pacific Union

Reported by
Mrs. Margaret Follett

► A religious retreat was held on September 28 for Seventh-day Adventist servicemen stationed at Fort Ord. Clark Smith, of the General Conference National Service Organization, was present, as were Harry Garlick, of the Pacific Union; Harold Kurtz, civilian chaplain of the area; and Glenn Bowen, assistant post chaplain at Fort Ord.

► George Bryson, for two years assistant to S. R. Jayne, pastor of the Napa, California, church, left from New York on November 1 for Liberia, West Africa, for service at the Konola Academy. Mrs. Bryson and their infant daughter accompanied him to this new field of labor.

► The largest enrollment in the history of La Sierra College was reached as the school began its forty-first year, announced Fabian A. Meier, president. As of October 11, the enrollment was officially 1,201 students. On October 10 last year the enrollment was 1,142.

► A successful series of meetings was conducted by V. W. Schoen, of the General Conference, at the Central California Conference Soquel campground, September 24 to 28, for conference lay members and ministers. This was an intensive course of instruction in lay evangelism.

► Groundbreaking ceremonies were held September 8 for the new Victorville, California, church. It will cost \$130,000 and seat 380 in the main sanctuary. Other facilities are being planned in conjunction with the church.

► J. E. Edwards, home missionary secretary of the General Conference, held meetings in Arizona, October 25 and 26.

NOTICE

Correction

The Missions Extension Offering appeal on pages 20 and 21 of the September 5 issue mentioned that the Middle East Division plans to use its portion "to establish an American school" in Beirut, Lebanon. This is the wording of the manuscript as it came to the editors. A letter from W. R. Leshar, secretary of the Middle East Division, informs us that the statement should have read "Armenian school" instead of "American school."

Church Calendar

| | |
|---------------------------------------------------------|----------------------|
| Week of Prayer | November 9-16 |
| Week of Sacrifice Offering | November 16 |
| Ingathering Campaign | Nov. 23-Jan. 4, 1964 |
| Ingathering | December 7 |
| Church Missionary Offering | December 7 |
| Thirteenth Sabbath Offering (Southern African Division) | December 21 |
| 1964 | |
| Home Missionary Day | January 4 |
| Church Missionary Offering | January 4 |
| Liberty Magazine Campaign | January 11-18 |
| Religious Liberty Offering | January 18 |
| Bible Evangelism Crusade | February 1 |
| Church Missionary Offering | February 1 |
| Faith for Today Offering | February 8 |
| Christian Home and Family Altar | February 15 |
| Christian Home Week | February 15-22 |
| Temperance Commitment Day | February 22 |
| Literature and Visitation | March 7 |
| Church Missionary Offering | March 7 |
| Sabbath School Rally Day | March 14 |
| Missions Advance Offering | March 14 |
| Missionary Volunteer Day | March 21 |
| Missionary Volunteer Week | March 21-28 |
| Thirteenth Sabbath Offering (South America) | March 28 |
| Missionary Magazine Campaign | April 1-30 |
| Church Missionary Offering | April 4 |
| Loma Linda University Offering | April 11 |
| Bible Correspondence School Enrollment Day | April 25 |
| Health and Welfare Evangelism | May 2 |
| Church Missionary Offering | May 2 |
| Servicemen's Literature Offering | May 9 |

Graysville, Tennessee, Celebrates Diamond Anniversary

Early members and descendants of the charter members gathered at the new Graysville, Tennessee, church September 6 and 7, to celebrate the seventy-fifth anniversary of its organization. Don Hunter, a first-grade pupil of the Graysville church school nearly 50 years ago and now president of the Ohio Conference (front center), gave the Sabbath morning sermon. Mrs. Laura Moyers (right), and Mrs. K. R. Haughey (fourth right), who became a Graysville Sabbath school member 70 years ago, related early Graysville experiences.

At the Sabbath afternoon service, when L. F. Littell, M.D., recounted the history of the church, he presented the church with a new Baldwin organ on behalf of the descendants of Mrs. Dona Crawley Giles, a charter member, and Dr. Littell's grandmother.

In 1885 Mr. and Mrs. Gillett began Seventh-day Adventist work in Graysville, and in 1888 a church of nine members was organized. In 1892 a church school opened with 23 students. Except for a brief period in 1894, when several faculty members were jailed for working on Sunday, the school has never been closed. In 1894 the first missionaries from Graysville left for Riatea in the South Pacific.

The Southern Training School, forerunner of Southern Missionary College, was moved to Ooltewah, Tennessee, in 1917. The present church was completed and opened in 1962. The present pastor is K. M. Mathews.

C. ELWYN PLATNER



REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

REVIEW AND HERALD, November 14, 1963

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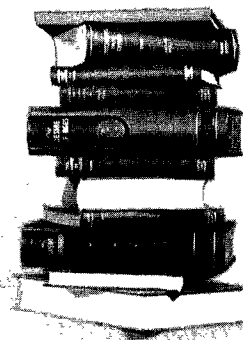
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Office Address:

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
TAKOMA PARK, WASHINGTON 12, D.C.

September 30, 1963

Dear Fellow Believer:

My lifelong connection with the vault where the Ellen G. White writings are housed has given me an opportunity to observe the keen interest of laymen and workers in the E. G. White articles which were published in the Review and Herald week by week down through the years. My work often leads me to these articles and I know well their unique value. Here is a precious treasure, 2,000 articles, which up to now has been available to only a few.

I have seen in the hands of half a dozen of our ministers who had connections with the early years, collections of a portion of these articles as the first page of the Review was, week by week, torn from the paper, collected, and bound for preservation and future use. It was their most cherished and carefully guarded possession, at times kept in a locked safe.

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You may journey with her many times across the American continent and then to Europe and Australia, and you will note with interest her keen observation. You may join her at Honolulu as in 1891 her boat carries a few hours, or at Loma Linda in 1906 for the Sanitarium dedication. The 137 biographical articles would make two books of nearly 500 pages each, and they present many heart-warming glimpses and interesting details which would never go into a book.

Your heart will thrill, and at times burn within you, as you read the soul-stirring messages as the church paper carried them fresh from the pen of the messenger of the Lord to His people through its weekly issues. You may look up and read in its full setting the quotation you have just noted in a current article or recently issued E. G. White compilation.

Of course, we could not include these articles in the new Index, but to give you a key to more easily unlock this rare treasure, we have provided in Volume 6 a Combined Title Index together with a separate listing of biographical data and another listing of sermons.

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THIS OFFER EXPIRES ON DECEMBER 31, 1963

News of Note

Large Enrollment Begins School Year

We are happy to report the opening enrollments of our colleges and universities in the North American Division.

| | |
|--------------------------------------|---------------|
| Andrews University | 1,516 |
| Atlantic Union College | 610 |
| Canadian Union College | 163 |
| Columbia Union College | 948 |
| Kingsway College (Oshawa Miss. Col.) | 95 |
| La Sierra College | 1,187 |
| Loma Linda University | 1,076 |
| Madison College | 227 |
| Oakwood College | 370 |
| Pacific Union College | 1,256 |
| Southern Missionary College | 868 |
| Southwestern Union College | 239 |
| Union College | 935 |
| Walla Walla College | 1,436 |
| Total | 10,926 |

This is an increase in enrollment over last year of 669 students, or 6.52 per cent. Since 1956 our college and university opening enrollment has increased 42 per cent.

E. E. COSSENTINE

New Region of Ethiopia Entered

Early this year a leading official of the Ethiopian Government called on our leaders in Ethiopia with a request that we open work in an area unentered by any mission or government agency. With deep concern for the physical and spiritual welfare of the people of that area, this official made available to us a fine piece of land on which to establish our medical and evangelistic work. Word now comes from Odd Jordal, president of the Ethiopian Union Mission, to the effect that the groundbreaking ceremony has taken place and that construction of a new medical clinic is well under way. This new center has been named Green Lake Mission. It is always thrilling to learn of advance into previously unentered areas. May the signal blessing of God be with this new mission project.

ERWIN E. ROENFELT

Centurion Evangelists

In 1961 the West Indies Union agreed to designate as centurions all district pastors who baptized 100 souls during the year. Eight ministers reached the centurion goal that year. The following year, the number of centurions was doubled.

David H. Baasch, secretary of the Inter-American Division, reports that the Centurion Evangelistic Plan is gathering momentum in the West Indies Union and that 18 ministers expect to qualify as centurions in 1963. Each has already baptized more than 50 persons, and five of these men each baptized more than 100 souls during the first three quarters of the year. In that one union there were 2,232 baptisms during the first six months of the year. Elder Baasch says, "We believe this Centurion Evangelistic Plan

will spread to other unions and that we shall see an ingathering of souls such as has never been witnessed in the history of the Inter-American Division."

N. W. DUNN

Atlantic Union College in Action

A telegram received October 30 from Atlantic Union College describes the raising of the college Ingathering goal of \$4,500 in one day:

HAD RAIN AND SNOW AND A REAL COLD BLOW, BUT OUR STUDENTS GOT THEIR GOAL WITH A FEW HUNDRED TO SPARE.

Remarkable Growth in Central America

Lloyd Reile, president of the Central American Union Mission, writes that 1,287 persons were baptized in Central America during the first seven months of 1963. This is an all-time record. The college in Alajuela, Costa Rica, has an enrollment of 355. Four years ago it was scarcely 100. The hospital in La Trinidad, Nicaragua, is active and greatly appreciated. The workers and believers in Central America long for your prayers.

ARTHUR H. ROTH

Forty-eight Thousand for Foreign-Language Literature

On June 8 a call was sounded throughout the churches of the North American Division for an offering of \$75,000 to be used for the publication of new literature for use among the more than 22 million of North America who read, think, write, and speak in some language other than English as their mother tongue. How thankful we are to those who contributed to this important fund! Although we did not reach the hoped-for goal, we assure our brethren that the \$48,441.14 received to date will be put to good use to help bring the third angel's message to souls who are still in darkness.

WESLEY AMUNDSEN

New York City Tabernacle Reports \$4,100 Investment

A telegram from H. W. Kibble, Sabbath school secretary for the Northeastern Conference, brings word that the Sabbath school Investment rally at City Tabernacle church in New York City, October 26, resulted in gifts totalling \$4,100. F. L. Bland of the General Conference was guest speaker.

Members of the Northeastern Conference are to be commended for this splendid record.

Membership at 30,000 in West Africa

Thorvald Kristensen, president of the West African Union Mission, wrote in a letter dated October 18:

"God is blessing the work here in West Africa, and you will be interested to know that during the last two years 6,684 new members have joined our churches through baptism and profession of faith. Our church membership is now more than 30,000, and in the Sabbath schools we have 71,000 members. We are thankful for the freedom we have to do our work, and by the grace of God we are pressing on to finish God's work in this part of the world field."

A. F. TARR

Oakwood College Raises \$6,000 for Ingathering

A. V. Pinkney, president of Oakwood College in Huntsville, Alabama, reports that students and faculty have succeeded in raising their Ingathering goal of \$6,000. Heretofore it was felt necessary to cover a large area in order to reach the goal, but this year efforts were confined to the Huntsville area. In one afternoon in Huntsville the students raised \$3,000. During the next two or three days they visited some of the businessmen. The entire goal was reached within one week.

O. A. BLAKE

Mission Personnel Reported Safe in Vietnam

A cable from the Viet Nam Mission headquarters in Saigon, Vietnam, brings word that all mission personnel and property are safe. So far as is known none of our members has suffered as a result of the recent change in government. Let us remember before the throne of grace our believers and the work in Vietnam and in other troubled lands of earth.

An Important Series

We take this opportunity to call special attention to the article on page 1 of this REVIEW, authored by L. E. Froom. As explained in the note that precedes the article, this is the first of a series on man's nature. Is man inherently immortal, or is immortality conditional? It sets forth the general scope of the material to be presented by the author in the articles that follow. The succeeding articles will be better understood and read with greater interest if the material in this first article of the series is kept clearly in mind.

We commend this splendid series to our readers, believing that the information contained will strengthen faith and aid in defending intelligently our historic church position that man does not naturally possess life eternal but that he receives it through Christ alone.

The illustrations that accompany these articles by Elder Froom are from the author's forthcoming two-volume work *The Conditionalist Faith of Our Fathers*, now in process of publication.