

# QUARTERLY REVIEW

ORGAN OF THE  
SOUTHERN EUROPEAN DIVISION of the General Conference of S. D. A.



## Progress in Greece

By R. Gerber

Treasurer, Southern European Division

Last year the Christian world celebrated the nineteenth hundredth anniversary of the apostle Paul's arrival in Europe and the beginning of his missionary work in Greece. On this occasion Christians of many denominations went on pilgrimage to the cities which the great missionary, according to the account in the Acts of the Apostles, had visited. A special map of Greece was even prepared so as to present more graphically Paul's work in that land.

I was deeply moved, as I was recently privileged to visit some of the places which have become famous through their connection with the great apostle. These are the battlefields on which newborn Christianity and age-old heathenism waged their ruthless war. The Christian religion won glorious victories. Thriving churches were founded in Philippi, Thessalonica, and Corinth. In Athens and Berea as well, believers were found. Today the people of these cities are only too satisfied with a worship consisting of rites and traditions, and true Christianity is often lacking. And so there is need for a new preaching of the gospel, in order to put life into that which is nearly dead.

It is already many years since the advent movement gained a foothold in Greece, but its development has been slow. A new day seems

to be breaking, however, for our work there, as I could see on my recent trip.

Coming by train from Yugoslavia, I stopped first at Salonika, the former Thessalonica. In spite of the early morning hour of my arrival, the president of the Grecian Mission, C. Christoforides, was at the station to meet me. In contrast to the cool, cloudy weather I had left in Belgrade, the sun was shining here in Greece and the temperature was like summer instead of the actual late March. Thessalonica, a large city, lies on the shore of the Aegean Sea. Our work has been established there for quite a long time, and we have a building just outside the city where the church meets for services and in which D. Christoforides, the pastor, lives. There are about thirty members in this church.

From Thessalonica I took the bus to Berea, seventy-five kilometers distant. The Bereans are still noble and zealous in their study of the Scriptures, as Paul described them. We have some ten members in this vicinity. We were informed that there were in the city seventy-four churches or meeting places of various religious denominations; thus the hall which we have now rented will be the seventy-fifth. Quite a figure for a city of twenty-five thousand inhabitants! Our sisters in Berea have furnished the hall attractively, and



*Newly rented hall at Berea.*

we stopped for a few hours. We have there about twelve members who were formerly in the habit of meeting at the home of our young worker, G. Kotsasarides. However, we have recently been able to rent a hall of our own, even though it is a former tobacco warehouse. Some of the oldest members from Turkey belong to the Katerine church.

In both Berea and Katerine I noticed that the storks seemed very much at home. I saw nests on the roofs of several houses in Berea, and in Katerine a tame stork preened its feathers peacefully in one of the public squares.

Naturally, we have not forgotten that our chapel in Athens was dedicated just two years ago. This has been a real encouragement for our

it looks very inviting. D. Christoforides of Thessalonica is also carrying on evangelistic work in Berea. In one of the public squares, a kind of altar marks the spot where the apostle Paul preached the gospel nineteen centuries ago.

The railway from Thessalonica to Athens goes by the city of Katerine, where

members and an attraction for our friends, who had formerly avoided our services because of the unsightly meeting place, but who now enjoy coming. The public meetings, which on summer evenings are held in the open air on the chapel terrace, are on the whole well attended.

Near Athens, in Nicæa, we have a hall in which the members in this city and those from Peiræus hold their meetings. As this meeting place is entirely inadequate, a building site has been purchased, due to the generosity of a sister across the sea, and our brethren hope soon to be able to build a chapel.

During my short stay in Greece, I also visited Corinth, where an interest has already been aroused in the advent message. There are some members on the island of Crete, and we hope soon to have a representative of our faith on the island of Chios.

At the end of last year, our five churches in Greece had 193 members. Seventeen baptisms took place in 1951.



*Athens chapel.*

## The Glorious Mission

Resumé of a sermon by W. R. Beach, July 26, 1952,  
at the Bogenhofen Educational Convention

« I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. » John 17: 4.

This double statement is remarkable. Jesus stated clearly, « I have finished the work. » One might believe that at that moment Christ's work was about to begin. His success might have been measured differently. His activity might have been presented in another light. All his activity had taken place in a small country, within a radius of only a few hundred kilometers. He had left no organization, no

buildings. He had not written any books. He had left only some principles, and a handful of men who were impregnated with those principles. Yet He said, « I have finished the work which Thou gavest Me to do. »

In the first part of His statement, Jesus defined the nature of His work. He said, « I have glorified Thee on the earth. » Jesus measured the success of His activity by His acceptance of the mission that God had entrusted to Him. Christ's acts, His miracles, only contributed to the accomplishment of the work of God.

The work of God was a mission. Christ said, « Thou hast sent Me. » And He accepted that mission. He gave Himself completely to it. He identified Himself with His Father's mission. And since He had done this, He could say at that moment of His existence, « I have finished the work which Thou gavest Me to do. »

He stated further, « As Thou hast sent Me into the world, even so have I also sent them into the world. » In other words, Jesus entrusted to His disciples the same mission which had been entrusted to Him by His Father. « And the glory which Thou gavest Me I have given them. »

We see, then, the same mission and the same preparation for its accomplishment. It is a remarkable thing that when the disciples received that mission from the Master's hands, they were not discouraged. They were not even astonished. It was a natural thing in their eyes. There had been such a close association between the mission of the Father and the work of His Son that it seemed natural that that work should be carried to the ends of the earth. And they accepted that mission. They started with that little piece of land which is hardly visible on the map of the world, and they spread the knowledge of Christ to the ends of the earth.

That seems to us an extraordinary thing. But, I repeat, there was no astonishment on the part of the disciples. They were not overwhelmed by the mission entrusted to them. It was not something which *must* be done; it was something that one could not prevent from being accomplished, because it had the power of a divine mission freely accepted, one with which they had identified themselves. It is thus that the disciples went forth to conquer the world.

When we come to the history of the church in our time, we realize that that same mission is ours. In Revelation 14, you will remember that the angel flying « in the midst of heaven » was « saying with a loud voice, Fear God and give glory to Him. » The mission of the church on this earth remains to its final hour the same: that of Christ, to glorify God. That has become the mission of the remnant church.

The apostle Peter, in Acts 3, presented the program for the last days. He spoke of a work of repentance and conversion, then of a time of refreshing from the presence of the Lord. That is before Jesus comes, before the « restitution of all things. » That was the picture given by Peter of the mission of the church in the last days. In his first epistle we read:

« That . . . they may by your good works, which they shall behold, glorify God in the day of visitation. »

Then in Revelation 18 we see the last fresco unveiled: « After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. » The Old Testament prophets spoke of the earth being covered with the glory of God. That is what God proposes to do. And here we have come to the fulfillment. An angel descends, and as a result the earth is filled with the glory of God.

I imagine that it is at that moment that the church of God can repeat with Christ, « We have glorified Thee on the earth. We have finished the work which Thou gavest us to do. »

One question may be asked: What does it mean

to glorify God? What does it mean to radiate the glory of God so that it fills the earth? Returning to Christ's prayer, we find an intimation.

« I have manifested Thy name unto the men which Thou gavest Me out of the world. . . . And the glory which Thou gavest Me I have given them. »

Christ had manifested God's name to His disciples, and He had given them His glory. What is the glory of God? The experience of Moses is eloquent in this regard. Moses had an intimate relationship with God; we are told that God spoke with him « face to face, as a man speaketh unto his friend. » God said to Moses, « I know thee by name. » And that gave Moses an idea. « Show me Thy glory, » he asked. God knew Moses' name; now Moses would like to know the name and the glory of God. And God consented:

« I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee. »

God made known all His goodness, all His character, all that His name represents in heaven and on earth, all that constituted His glory.

God's purpose was to make known His glory — His name and His virtues — through the human beings He had created. There are two passages which might be cited:

« This people have I formed for Myself; they shall show forth My praise. » Isa. 43: 21.

« But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the virtues of Him who hath called you out of darkness into His marvellous light. » 1 Peter 2: 9, marginal reading.

In this passage, 1 Peter 2: 9-12, there are three points which I should like to mention.

First, God wants a people which is conscious of its mission, and also of its position: « a chosen generation, a royal priesthood, an holy nation, a peculiar people. »

Then, in verses 10 and 11, we see that it is a people who resist the assaults of the world and who persevere in the exemplification of the Christian virtues. God's method of education is positive. He does not call on His people to proclaim the errors of others. He does not ask them to show forth before the world the moral turpitude of Satan. Rather, it is the virtues of God that must be glorified. We must constantly glorify God through the influence of a character formed in His image.

When we come to verse 12, there is something very interesting: « Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. »

The work of God will always encounter opposition. Sometimes it seems to create opposition. I think it is because we speak of God's character but do not reflect it. We proclaim the message, but we do not show forth the virtues. The apostle says that when the heathen see our good works — the exemplification of God's character — they will « glorify God in the day of visitation. »

What constitutes the triumph of this work? Why could Jesus say that His work was finished? First,

because He had accepted God's mission. Second, the work was finished in Him. It is easy to allow ourselves to speak only of finishing God's work in the world. But it is not until the work of God has been finished in our own character that the world will see God's glory and His work will triumph.

What took the message to the ends of the earth in the time of the apostles? Why could Christ say « I have finished Thy work »? Because He had accepted the mission, because the work was finished in Him, and because He had molded characters which could not be resisted anywhere in the world. He had not formed very many. He tried to train twelve, and we do not know how many of them were completely formed. We know there was one complete failure. Perhaps if you had been in His place, with twelve students, and one had failed miserably, you would have called it a disaster. Jesus had the same anxieties. But He had confidence. He knew that His work was finished because He was sending into the world characters formed in the image and the glory of God, and nothing could prevent them from accomplishing their mission.

That — let us never forget — is the work of Christian educators: to form glorious characters. It is better for one young man or woman to emerge from our schools with a character permeated with the glory of God than for one hundred to go out and do nothing for the Lord. The work of education is not measured by numbers. It is not measured by buildings and equipment; they represent possibilities and nothing more. But if an educator has sent out into the world one character formed in the image of God, then he can say, « I have glorified Thee; I have finished Thy work. »

All our great educators have understood this. I remember, when I was a student at Walla Walla College, spending an evening with the Bible teacher, O. A. Johnson. He was not only a great Bible teacher and a great scholar, but also a great man. He had a wonderful library, at that time better perhaps than



*Bogenhofen seminary, Austria, where the Division educational convention was held, July 18-26.*

that of the college. He had a real affection for his books.

I said to him that evening, « You have collected an enormous number of books; you have prepared so many manuscripts; you have done a great work. »

I shall never forget his reply. He turned to me and said quietly, « Young man, I have done only one thing. I have trained a few characters. Not many — perhaps five. And, » he added, « I should like you to be one of them. »

He who trains a character in the virtues of God, it is he who has accomplished His work. If we could form one hundred such characters in Southern Europe, it would not be many years before all our countries were won to the message of Christ. There are those who say that we will never finish the work because each year there are more than a million added to the population of the world. But if we were the men we should be, it would take a mere handful of workers without many resources and the whole world would soon know the glory of God.

That is the goal to which we as educators must work: to form characters and to send them out into the world. Their influence will be felt far and wide. With the means of transportation and communication at our disposal today, the problem of finishing God's work is nothing. The problem is to prepare a people who will reflect the glory of God. And it is the preparation of this people which we have entrusted to the educators. We have confidence in you. I see a look in your eyes which says, « We are going to do the work of God. We are going to reflect His glory, His character. And that glory of God will spread and will cover the earth. »

To that end we need to repent, to take up our work in a new spirit, to become new creatures ourselves. May God grant us the spirit of repentance, so that He may remove all that is not right and cause us to know and to make known His glory. May we one day be able to say, « We have glorified Thee on the earth; we have finished Thy work. »

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\* The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit, robs God of His right to reveal in him His own perfection of character. »

# What Happened at Bogenhofen

## A Report of the Educational Convention

«Four years ago Bogenhofen seminary did not exist,» remarked O. Schuberth, educational secretary of the Southern European Division, summing up the progress made in the four-year period since the last such gathering, as he opened the first regular session of the educational convention held July 18-26 on the campus of our fledgling school in Austria.

Almost half of the forty-nine delegates present had attended the Florence convention in 1948. E. E. Cossentine, secretary of the General Conference Department of Education, was again a welcome guest, with L. R. Rasmussen, his associate, visiting Europe for the first time. L. M. Hamilton of the Northern European Division and E. Berner of the Central European Division represented the educational work in those territories. W. R. Beach, president of the Southern European Division, remained throughout the convention. R. Gerber, F. Charpiot, A. Meyer, and G. Cupertino of the Division staff were also present, as was M. Tièche, educational secretary of the Franco-Belgian Union. Then there were the faculties of the various schools — Collonges, Italy, Portugal, and Spain. And, by no means the least important, our missionary educators: Brother and Sister J. Zurcher of Madagascar, and Brother and Sister P. Bernard from the Cameroun.

All day Friday, July 18, the delegates arrived — some by car, the top piled high with baggage; others by train, to be met at Braunau by the blue Volkswagen for which Bogenhofen seminary finds so many uses. The dignified old castle had perhaps never housed such a cosmopolitan group as crowded into its pleasant rooms. The overflow (for there were far too many for the space available at the school) was sent to nearby Schloss Hagenau, or, in the case of those who had brought their cars, to a Braunau hotel.

It was an attractive picture that met the eyes of the new arrivals: a colorful flower garden at the entrance, with neat white benches here and there; gay deck chairs under the trees on the grassy lawn; white ducks swimming lazily in the still pond; a neatly graveled courtyard; and everywhere the hum of activity as the school family — somewhat reduced in number during the summer — cheerfully attended to the endless tasks of farm, dairy, garden, and school homes. The finishing touches were just being given to the new stable at the rear — a model stable which has become the wonder of the surrounding countryside. A number of the newly arrived visitors came out to watch as a bewildered cow and rebellious calf were introduced to the delights of their new home.

It would be hard to determine the exact moment when the atmosphere became definitely that of an educational convention. Perhaps it began with the timely and appropriate Sabbath sermon preached by L. Schneebauer, president of the Austrian Union. Certainly it was established beyond question when L. R. Rasmussen that afternoon gave a deeply stirring study on the basic principles of Christian education, appealing to every educator to keep the stream which flows from

the Source of truth unsullied by the false theories current in the schools of the world.

As soon as it was dark enough that evening, Jean Zurcher showed a fascinating series of pictures of our work in Madagascar and particularly of the schools there.

The days that followed shaped themselves into the pattern of the program which O. Schuberth had carefully planned in advance. Each morning began with a brief devotional study. Thus A. Vaucher, veteran Bible student and teacher, drew a profound spiritual lesson from 2 Cor. 2:14 — that it is only as we consent to be conquered by Christ that we can be victors in Christ. Paul Steiner focused attention on the miraculous aspect of Christian education, symbolized by the miracle of Elisha in connection with the school of the prophets. Charles Comiot testified from personal experience to the saving power of a victorious Christ as presented by John the Revelator. M. Vincentelli set forth the vanity of human pride in the face of eternal realities. M. Tièche used Paul's question to the Corinthians, «What hast thou that thou hast not received?» as a basis for a study on gratitude.

Following the devotional period, the morning was given over to lectures and discussion. Needless to say, we cannot here do justice to all the subjects treated. L. R. Rasmussen's studies on the philosophy of Christian education and E. E. Cossentine's presentation of the stewardship of the Christian teacher — the «teacher sent from God» — set the keynote.



*Delegates in attendance at Bogenhofen convention.*

Over and over it was emphasized that the teacher must himself be what he wishes his students to become. If the parents of our youth could have been there, they would have been touched at seeing how deeply and humbly these teachers feel their responsibility before God for the souls of their students and for the development of their talents. Prolonged and constructive discussion took place as to whether, and to what extent, the products of our

Statistical Report of the Southern European Division of S. D. A. for the Quarter Ending June 30, 1952

Name of Conference or Mission	Number of Churches	Previous Membership	Baptism	Vote	Letter	Total Gains	Apostasy	Death	Letter	Total Losses	Net Gain	Present Membership	Ord. Ministers	Lic. Ministers	Credentialed Missionaries	Licensed Missionaries	Bible Instr.	Elem. School Teachers	Canvassers	Total Laborers	Number of Sab. Schools	Sab. School Membership	Average Attendance	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
<b>SOUTHERN EUROPEAN DIV.</b>																								
<b>AUSTRIAN UNION CONF. ....</b>																								
Danube Conference .....	21	1459	40	—	11	51	20	5	12	37	14	1473	3	—	3	4	—	—	—	10	—	—	—	—
Alpine » .....	19	1152	23	—	6	29	10	3	15	28	1	1153	6	1	2	1	2	—	15	27	19	1132	845	
Total :	40	2611	63	—	17	80	30	8	27	65	15	2626	15	3	5	8	3	—	38	72	40	2681	1972	
<b>CZECHOSLOVAKIAN U. C. ....</b>																								
Total :	114	5994	—	—	—	—	—	—	—	—	—	5994	33	3	2	3	19	—	8	68	160	5845	5400	
<b>FRANCO-BELGIAN U. C. ....</b>																								
Belgian Conference .....	14	908	6	—	4	10	5	1	11	17	-7	901	2	3	1	2	—	—	—	8	—	—	—	—
East France » .....	18	474	20	—	—	20	—	2	2	4	16	490	5	4	—	7	2	1	4	23	15	863	607	
North France » .....	17	1136	26	3	12	41	10	4	11	25	16	1152	3	3	—	6	—	—	4	17	16	508	408	
South France » .....	23	940	15	—	12	27	—	1	20	21	6	946	8	10	1	9	—	—	23	51	17	1269	841	
South West France » .....	6	163	—	—	1	1	—	—	1	1	—	163	6	5	—	6	3	1	16	37	22	845	720	
Total :	78	3621	67	3	29	99	15	8	45	68	31	3652	28	28	2	30	5	3	54	150	76	3724	2758	
<b>HUNGARIAN U. C. ....</b>																								
Total :	155	7325	—	—	—	—	—	—	—	—	—	7325	26	10	4	15	35	—	—	90	175	7000	6500	
<b>JUGOSLAVIAN U. C. ....</b>																								
Total :	230	7288	—	—	—	—	—	—	—	—	—	7288	12	5	—	13	—	—	—	30	300	9000	8000	
<b>RUMANIAN U. C. ....</b>																								
Total :	551	36790	—	—	—	—	—	—	—	—	—	36790	78	11	—	47	—	—	—	136	560	36000	31000	
<b>SWISS U. C. ....</b>																								
German Swiss Conference .....	33	1890	31	1	15	47	5	8	15	28	19	1909	2	2	2	5	4	1	24	50	33	1750	1102	
Leman » .....	25	1255	25	2	7	34	5	12	8	25	9	1264	8	4	1	7	1	3	15	39	24	1272	1048	
Total :	58	3145	56	3	22	81	10	20	23	53	28	3173	22	8	3	12	5	4	39	93	57	3022	2150	
<b>ANGOLA UNION MISSION ....</b>																								
Bongo Mission .....	23	2691	—	—	—	—	—	—	37	37	-37	2654	5	1	—	8	—	—	1	15	—	—	—	—
Cuale » .....	1	226	—	—	—	—	—	3	—	3	-3	223	7	2	—	9	—	—	33	51	—	—	—	—
Lucusse » .....	1	73	—	—	—	—	—	—	—	—	—	73	1	1	—	1	—	—	21	24	—	—	—	—
Luz » .....	1	414	—	—	—	—	—	—	—	—	—	414	3	5	—	1	—	—	5	8	—	—	—	—
Nova Lisboa Mission .....	2	881	—	—	37	37	—	—	—	—	37	918	4	5	—	—	—	—	17	27	—	—	—	—
Namba Mission .....	1	766	—	—	—	—	—	—	—	—	—	766	2	1	—	1	—	—	11	15	—	—	—	—
Total :	29	5051	—	—	37	37	—	3	37	40	-3	5048	24	15	—	21	—	—	105	2	167	167	12926	11130
<b>FRENCH W. AND EQ. AFR. U.M.</b>																								
Batouri Mission .....	2	387	—	—	—	—	—	—	—	—	—	387	2	—	1	5	—	—	—	8	—	—	—	—
Bertoua » .....	1	233	—	—	—	—	—	—	—	—	—	233	1	1	—	2	16	5	—	25	23	2018	1515	
Kribi » .....	3	246	—	—	—	—	—	—	—	—	—	246	2	—	—	—	3	6	—	29	10	1796	1431	
Maroua » .....	2	231	—	—	—	—	—	—	—	—	—	231	2	2	—	1	11	1	—	15	12	813	754	
Nanga-Eboko » .....	6	1231	—	—	—	—	—	—	—	—	—	1231	2	2	1	—	37	38	2	82	39	3690	3042	
Sangmelima » .....	4	336	—	—	—	—	—	—	—	—	—	336	2	1	—	2	6	15	—	26	9	492	444	
Total :	18	2664	—	—	—	—	—	—	—	—	—	2664	12	7	2	13	94	68	2	198	98	9181	7500	



schools are meeting the needs of the field. School finance came in for its share of examination, and the importance of careful management and strict economy was stressed.

Mealtime, besides offering an interlude for relaxation and conversation, often brought surprises. Austrian cooking is famous the world over, and to have eaten Apfelstrudel at Bogenhofen is a memory long to be treasured. On a more prosaic level, the three delicious varieties of home-made bread were accurately described by one delegate as « a real treat. »

The early afternoon was reserved for meetings of subcommittees and of the Bible, history, language, and mathematics and science sections — or for simply stretching out in the shade or walking in the woods. At four o'clock the round-table discussions began, introduced briefly by a chosen speaker, then carried on by the group. Perhaps a list of the subjects considered will give some idea of the scope of these discussions: the kitchen and dining room; entertainment, also on the Sabbath; relationship between the sexes; school territory and promotion; the teaching of classical literature; the teaching load and other activities; relationship between teachers and students; so-called academic freedom; physical exercises and sports; post-graduate work and other means of professional improvement for the teacher; preparation of students for practical aspects of life; employment of the teacher during the summer. While it would perhaps be too much to say that a final solution was found for each of these problems, yet, « in multitude of counsellors there is safety, » and the free discussions in an atmosphere of mutual respect and comprehension were undoubtedly helpful.

Variety characterized the evening schedule. Two evenings were devoted to pictures which Professor Cossentine had taken on recent trips to the South Sea Islands and to India. One of the most inspirational lectures was that given by P. Lanarès on « Spiritual leadership in the school. » E. Berner drew from his rich experience to emphasize the place of music in our educational system. The vision of the Christian educator, with its implied responsibility, was L. M. Hamilton's subject.

## Pioneer Work in Majunga

By E. Villeneuve

President, Majunga Mission

Majunga, the principal port on the west coast of Madagascar, is the administrative center of a province of 683,000 inhabitants.

It was in 1935 that the first effort was made to evangelize this city where Hindus, Chinese, Arabs, Comoro islanders, and natives of all parts of Madagascar rub elbows. At present our church there has forty-eight members, and our well-built chapel is located in the best section of the city. The younger sister of the Majunga church is that of Marovoay, ninety kilometers in the interior. There our members meet in a rented hall which is not large enough. With the little company at Ambato-Boëni, these two organ-

The translators had their work cut out for them. The official language of the convention was French, simultaneous translations into English and German being provided for smaller groups. One lighter moment was provided when an American speaker remarked that « Resolutions are like crying babies in church; they should be carried out, » and the harassed French translator, on the spur of the moment, could only suggest that they be « executed »!

On Friday, after breakfast and a brief morning worship conducted by R. Bermeilly, the whole group was loaded into two large busses and taken for an excursion in the Salzkammergut, Austria's delightful region of lakes and mountains. That evening, after a day spent in contemplating God's handiwork, it was a reverent group who responded to Elder Cossentine's appeal for a new and complete consecration.

Elder Beach's sermon on Sabbath morning (a summary of which appears in this issue) was a challenge to every educator to measure up to his task. In the afternoon, each of the school principals was introduced in turn: A. F. Raposo of Portugal, I. Aguilar of Spain, P. Bernard of the Cameroun, J. Zurcher of Madagascar, Bert Beach of Italy, F. Pieringer of Bogenhofen, and P. Lanarès of Collonges. Each spoke briefly of progress and plans for the future. Then, as the Sabbath drew toward its close, it was time to say farewell. Brethren Cossentine and Rasmussen each added a personal message of appreciation and courage. Greetings were voted to be sent to the educators of the Northern European Division, who would be meeting in a similar convention the following week.

A few appropriate words of closing by Doctor Schuberth; voices blending in the memory-evoking strains of « God Be With You Till We Meet Again »; a final prayer by the Division president; and the 1952 educational convention was in the past.

« If we go from this meeting, » said E. E. Cossentine, « with our faith in God strengthened and with confidence in our educational program, we will see a new day emerging in our schools in the Southern European Division. »

May it be so. Amen.

ized churches until very recently were all that we had in the whole region along the main road to Tananarive. Furthermore, these churches are composed almost exclusively of members originally from the central plateau region, where other missions have been solidly established since the beginning of the last century. Our movement also has recruited almost all its members from this region. Evangelism among the heathen tribes of the peripheral regions who constitute three fourths of the total population has been hardly begun.

In September, 1948, we were sent to Majunga with instructions to devote ourselves to the natives of the



province and to undertake evangelistic work among these too long neglected tribes.

From the very first, the size and difficulty of the task seemed overwhelming. The immense Sakalava plain extends throughout the coastal zone, and the stifling heat, the deplorable state of the roads, and the long distances separating the villages make travel costly and tiring. The Sakalava race, which one hundred years ago held the supremacy in Madagascar, is gradually dying out. Unrestrained alcoholism, as well as the degrading practices of paganism and necromancy, to which these natives are fiercely attached, are the sure agents of destruction. Farther inland, in a richly vegetated and mountainous region, are the Tsimihety, who are multiplying rapidly. At their present rate of increase, they will in a few years be the predominant tribe, in numbers, in the northern and western parts of Madagascar.

Less fanatical than the Sakalavas, the Tsimihety are asking for schools and offer no formal opposition to the preaching of the gospel. It was therefore among them that our first prospecting was done. But here too the roads are poor, even impassable during six months of the year because of the tropical rains. Each trip is a real expedition. How the missionary would like to imitate the « angel flying in the midst of heaven » in order to conquer the problem of distance and to diffuse everywhere the joyful tidings of salvation.

But we are profoundly grateful for the means which have been placed at our disposal: an automobile, an electric generator, a slide projector, camping equipment, etc. — facilities undreamed of by the early pioneers.

One of our first trips took us to Port-Bergé, on the frontier of the Tsimihety territory. There sincere friends awaited us, in particular Henri Rama and his wife. Having come in contact with our literature, this couple accepted the message and were baptized in 1942. For a number of years they were the only Adventists of their race, but they kept the faith and tried to share it with those around them, faithfully sending their tithe to the Majunga church, three hundred kilometers away.

To see how the land lay, we held a few meetings in a wretched little building, the only one we could get in that vicinity. After so many years spent among the more or less civilized peoples of the Tananarive region, it was a new experience to preach the Word to these « bushmen, » who speak an entirely different language. However, in spite of the lack of discipline manifested by the audience, this first attempt was on the whole encouraging. It was then that we made the acquaintance of Etienne Malaza, who had been elected president of a district comprising fourteen villages. Under the instruction of Henri Rama, he was already keeping the Sabbath, and he invited us earnestly to come and settle in his own village, Ambarihé, some thirty kilometers away. Thus the doors were opening from several directions.

But, as we made more contacts, a dramatic reality impressed itself little by little upon our minds. Except for a few individuals who constitute a small élite, the population as a whole, simple-minded and illiterate, does not take kindly to direct evangelism. It is a real miracle when an adult is delivered from the heavy chains of immorality and drunkenness. The

children and youth — a plastic clay which can be molded — offer our best chance. In such an environment, educational work is the best if not the only entering wedge. In our planning, therefore, we gave priority to the construction of outstations, each comprising a school, a chapel, and a house for the teacher-evangelist.

During 1949, we were granted some appropriations which unfortunately did not always correspond to the needs. It was a case of the covering spoken of by Isaiah, too narrow for a man to wrap himself in it. During the past three years, the best energies of the Majunga Mission were devoted to carrying out a program of essential building. Although for this very reason the number of baptisms during those years was modest, the stations which were brought forth with so much labor have now begun to grow of their own accord and will contribute to the salvation of many souls to the glory of God.

There was no shortage of difficulties: financial worries, the intricate problem of transporting materials, and above all the constant and discouraging battle with the hereditary inertia of the native workmen. But today we can look back and thank God for the completion and equipping of thirteen buildings — schools, chapels, and dwellings. The Lord's money has been spent parsimoniously, and these humble edifices, built by native methods, have cost on the average less than \$ 250 each. Our brethren and sisters can rest assured that money given for missions is like the good seed which yields thirty, sixty, and a hundredfold.

The first station finished, due partly to the generosity of our brethren and sisters of Maurilius Island, was that of Amboronazy. The school opened in July, 1950. In November of that year the first baptismal ceremony was held at Port-Bergé. Seven Tsimihety, like brands snatched from the burning, renounced their fathers' way of life and joined the people of God. In January, 1951, the two schools at Port-Bergé and Ambarihé were inaugurated. In September, during R. Gerber's visit, the first annual meeting among the Tsimihety was held in the new Port-Bergé chapel. We counted 108 present at the Sabbath meetings. This number should inspire us with profound gratitude to God. It was the first time in the history of the advent movement in Madagascar that churches have been organized with members from other tribes than the Hovas, Betsileos, or Sihanakas from the high plateaus. At the evening meetings, the children of the various schools vied with each other in presenting songs and recitations. Last November another baptismal ceremony was held at Ambarihé. Five villagers, led by Etienne Malaza, joined the ranks of those who keep the commandments of God. At the beginning of this year, our fourth and fifth schools began operation, one at Ankarobato and the other at Andranofasika. Thus we have three schools in the Sakalava territory and two among the Tsimihety, with a total attendance of 275 pupils who are receiving ordinary elementary instruction and above all the knowledge of the true God and Saviour. Our hope is that these schools, whose number is still growing, will prepare the way for abundant harvests in the future.

The present personnel of the mission includes five teacher-evangelists, whose daily program is extremely

crowded; a sixth evangelist who is responsible for two churches; and a seventh who devotes part of his time to the sale of our literature. All are consecrated, faithful workers. Their help is a subject of joy and gratitude to the missionary.

In February, 1952, as this article is written, a new outpost has been established: a tenth chapel has been opened. With the help of Mila, the Tsimihety evangelist, we have been holding preaching services every evening for the last two weeks in a little rented hall here at Antsohiy. We have had to divide the audience, holding an early meeting for the children and a second for the adults. In spite of this, the hall is incredibly overcrowded, and the atmosphere, in this the hottest month of the year, is almost unbreathable. It is a severe strain on the body, but a source of joy to the soul. If our brethren and sisters in other lands could but once attend one of these meetings and see the astonishment, anxiety, joy, written on the faces as the gospel is revealed, then their hearts would beat in unison with ours and there would be ardent prayers ascending to the Throne of Grace. Many of these poor disinherited ones, the last here on earth, will be the first in the kingdom of heaven.

We thank God for these few lamps which are being lit in the darkness of Madagascar. But in order to illumine the whole island, much more is needed. We need one hundred workers where there is now only one. The problem weighing on our hearts just now is that of training teacher-evangelists from among the very tribes which we wish to evangelize. The Soamanandrany seminary, near Tananarive, is too far away. Young people from this region refuse to go so far. What we should have, to supplement our outschools where the children receive their elementary instruction, is a central station offering a Bible course as well as secondary instruction for the Tsimihety and Sakalava youth. The influence of such a station would be widespread.

A plot of land comprising some thirty hectares, well located from every point of view, has been chosen near Befandriana, and our request for the concession has been presented to the government. We hope that means will be granted for carrying out part of the project this year. The finishing of God's work among the Madagascar heathen depends to a great extent on putting this plan into operation. Brethren and sisters, remember the future Befandriana station in your prayers.

## Will You Be a Missionary ?

By M. Fridlin

Secretary, Southern European Division

Our Heavenly Father has an only begotten Son. This Son He sent to a lost world as a missionary, the greatest missionary the world has ever seen. Obediently the Lord of the universe abandoned the glory of heaven; humbly He put on the apparel of a working man, in order to be better able to serve.

Rejected by His people, thrust out of the Holy City, He atoned for our sins on Calvary through His shameful yet victorious death which won citizenship in the New Jerusalem for the redeemed. After He had thus laid the foundation of His church, He entrusted the work first to the apostles and then to all of His followers throughout the centuries who have been called to pass on the joyful tidings, to the end of the world. « As My Father hath sent Me, even so send I you, » said Christ. In other words, « As the Father made Me a missionary, even so do I make you missionaries. »

In view of the unfinished task and the ever-increasing needs of the heathen world, would that I might plead the cause of missions with the zeal of an apostle. Thick darkness covers the earth, and men's hearts are enveloped in obscurity; but « the glory of the Lord is risen » and is revealing itself to mankind through the self-sacrifice of uncounted missionaries who feel the burden to win a faithful band from among « every nation, and kindred, and tongue, and people. »

The sacred task of carrying the gospel to the nations of earth has fallen on our advent youth. The task is enormous but exalting. It requires untiring, complete devotion.

Young reader, your Redeemer is saying, « You are to be a missionary for Me. » That this call cor-

responds to your deepest wishes, I well know. However, in order to qualify for this most difficult of all roles, you must understand that the life of a missionary consists not only of interesting and varied trips and of exciting adventures in unknown and mysterious lands. You must also understand God's will for you. If you are ready to follow Christ's example, taking upon yourself the garments of service in order to give yourself without reserve to the unfortunate of this earth; if you will lay your own desires and purposes on the altar of sacrifice and have nothing in your heart but love for souls; if you realize that God's word and prayer are two invincible weapons placed at your disposal; if you will raise the banner of Christ wherever the church may send you, so that the fortresses of evil will fall before the assaults of God's servants; if you are willing to die to this world's attractions, and if your courage is unshaken, either by the repulsive realities of heathendom or by the loneliness and separation, even disappointments and trials of all kinds; if you are prepared to die like Livingstone, if necessary, on your knees in prayer for the people among whom you are working — then, dear young reader, you will be a missionary.

Many a young person longs to accept God's call and to add new tales of heroism to the annals of the gospel. Not all can serve in foreign lands, but all, without exception, can have the joy and privilege of glorifying God's holy name.

Youth of God's army, rally for the last battle: Be obedient to the Master; go forth with confidence and faith. The church stands behind you in full sympathy, and Christ Himself leads the way.

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DROUGHT IN RODRIGUEZ

Rodriguez Island is about three days' journey east of Mauritius. There is not a single automobile on the tiny island. Means of transportation are limited to the ox team, sailboat, and punt. The principal crop is corn, which makes possible the raising of poultry and pigs. The population, rather backward, is Catholic. Many are illiterate.

On this remote speck of land in the Indian Ocean we have a few members. At the present time L. A. Henriot, a retired worker, has volunteered to live there and keep alive the flame of our message. The following paragraphs are taken from one of Brother Henriot's letters to J. Belloy, president of the Mauritius Mission :

« We are passing through a time of crisis here in Rodriguez, due to the severe drought. It must be seen in order to be believed. Water is rationed — two hours in the morning and two hours in the evening. It is very distressing for the poor natives who depend on the harvest for their food. The corn is drying up in the field. The sight moves one to pray God to have pity on these poor people and to send rain from heaven on the burning soil.

« The sixteen to eighteen thousand inhabitants live in gross ignorance and practice all kinds of uncleanness. The result is that venereal disease, leprosy, and tuberculosis are common.

« An object of particular worship is the pig. One sees them everywhere. In some courtyards they are tied to a tree, eight or ten with one rope, like dogs. Seeing this degrading spectacle, I could not help remarking to some people that the Word of God condemns all dealings with this unclean beast, which Christ Himself one day sent into the sea.

« We have here Brother Grandcourt who lives in a very remote spot. In order to visit him, we must go the length of the island from east to west. It is a pleasure for me to be in his home, for I breathe there a real Christian atmosphere. Here is his story, in a few words : In 1937, Brother Ruf came to make a pastoral visit. Brother Grandcourt was very anxious to take advantage of the occasion to be baptized. I told him in Brother Ruf's presence that he could very well be baptized, for he was instructed on all points of the message, but that as long as he was raising pigs, it was impossible. Fortunately, our brother understood and got rid of the animals. He was baptized, and his farmyard is outstanding for its cleanliness.

« There are many other reasons for rejoicing. New persons are coming to our chapel at Port Mathurin. I have learned that it is not best to make too much stir in the proclamation of the message, for the priests have a great influence over these poor people. I am therefore working very cautiously. I have begun with a devotional meeting every Sunday evening in the Port Mathurin chapel. Please pray that these meetings may bear fruit to the glory of God. We shall surely have some people ready for baptism the next time a European missionary visits us. This will be a subject of great joy for our little company at Rodriguez.

« I am doing all I can, with God's help, to represent Him worthily on this island. The judge, the chief of police, and the prison superintendent all shake hands with me cordially when we meet. The little daughter of the police chief was very ill, and one day he said to me, « Pray to the good God for her. » I did so, of course, and now the child is out of danger.

« Twice a week, on Wednesday and on Sabbath, I visit the farm on the heights. The voyage from Port Mathurin to the North Bay is made in a small sailboat. We are tossed in every direction and are at the mercy of the wind. The outward passage is usually accomplished without great difficulty, but the return is sometimes pleasant and sometimes arduous.

« I leave at 6:00 on Sabbath morning for the church service at the farm, which begins at 8:30. I am responsible for the Sabbath school as well as the church service. The same is true at Port Mathurin. I also conduct a class for the children living in the capital. »

PRISONERS OF HOPE

« Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. »

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\* \* \*  
**HERE AND THERE**  
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**W. R. Beach, M. Fridlin, R. Gerber, O. Schuberth, and P. Lanarès** are at present in the United States, representing the Southern European Division at the Bible Conference and the General Conference Autumn Council, both held in Washington, D. C.

Good news comes from Italy. One hundred and nine souls have been won by means of the Bible correspondence course since its beginning. During the district meeting held in Milan over the week end of June 14, seven baptisms took place; three persons, all of whom had taken the Bible correspondence course, were baptized in Bologna on the week end of June 21, and three more in Trieste at the district meeting the following week end.

**P. Girard**, president of the North African Union Mission, writes that the work is continuing to develop there. On Sabbath, June 7, eleven persons were added to the church in a baptismal ceremony at Algiers. Another baptism is to take place at Oran. **J. Colomar**, still at Bône, reports a good attendance at his public meetings, with many interested persons. More young workers are needed to assist in the evangelistic efforts. Six new members were recently baptized in Tunisia.

**W. Fuchs**, president of the Moroccan Mission, writes under date of June 12: «Last Sabbath there was a baptism at Fez, and before long another person will be baptized at Rabat, as a result of having been discovered by a calporteur and instructed through the Bible correspondence course. At Casablanca, also, the second baptismal service of the year will take place next month. It is encouraging to see how God is answering our prayers.

«At Oujda a Sabbath school has been organized with eight members, two of whom are ready for baptism and a third is in preparation. **F. Gilson**, who has been there about three weeks, has started out well and finds that there is still a good interest from the series of meetings held there in April.»

During the annual meetings in Yugoslavia, changes were made in the presidency at two conferences. **P. Brehelmacher** was elected president of the West Yugoslavia Conference in replacement of **M. Radancevic**, who is preparing for mission work in the French Cameroun; and **N. Slankamenac**, who has for many years given faithful service in the North Yugoslavia Conference, was replaced by **A. Kanacki**. To all these leaders, old and new, we wish God's help and blessing in their work.

**M. Lourinho**, president of the Angola Union Mission, writes under date of July 25 that the evangelistic campaigns in progress in Angola are meeting with success and that annual meetings will be held in the various mission stations in August and September. It is expected that at least one thousand new members will be baptized during these annual meetings. Angola is a fruitful but needy field and requires both our prayers and our support.

It was a pleasure to see **Daniel Walther** in Berne during the latter part of June. Doctor Walther, a former principal of the Callanges seminary who is now on the staff of the Theological Seminary at Washington, came through Europe on his way to Indo-China, where he is now holding an evangelistic effort. He was a welcomed guest for a day at Bogenhafen educational convention.

**S. Cortesi**, formerly pastor and evangelist in Trieste, Italy, has been asked to take over the post of secretary-treasurer of the Italian Union Mission in Rome, replacing **S. Agnello**, who has asked for a change of work and is now teaching Bible at the Florence seminary.

The Italian Union Mission has asked **Bert B. Beach** to act as president of the Florence seminary. Brother Beach, the son of our Division president, returned to Europe a few months ago after having spent several years of study in the States. We wish him every success in his new work.

**Raymond Meyer**, who for the past four years has had charge of the Tunis Mission, has returned permanently to Europe and has been asked to replace **A. Lecoultre** as pastor and evangelist of the Paris-Neuilly church. Elder Meyer will also assist in the preparation of scripts for the *Vaix de l'Espérance* broadcasts. Elder Lecoultre will take the leadership of the Tunis Mission.

Our readers will be glad to learn that mission work has now been opened in the territory of French West Africa. **Robert Erdmann**, formerly manager of the French Publishing House, left France toward the end of May to take up pioneer work in Senegal. He has succeeded in finding a small apartment in Dakar, the capital, and his wife and two children followed him in the latter part of June. The address of our headquarters there is as follows:

Mission Adventiste  
 Boîte Postale 1013  
 Dakar, Senegal  
 French West Africa

Brother Erdmann is of good courage and writes that he has already interested people. Radio work has also been opened over Radio Dakar. The educational broadcast was begun on August 4 and can be heard each Monday at 7:30 p.m. The religious program is broadcast each Thursday at 7:45 p.m., beginning August 7. Tentative arrangements have been made to broadcast the educational program over the powerful station of Brazzaville as well. In our next issue we hope to be able to indicate the time of this broadcast.

On September 18, Miss **Anny Tissot**, who for the past six years has served as secretary to the Division treasurer, was married to **Hans-Beat Herzog**. **F. Charpiot** performed the marriage ceremony, which was held in the Berne chapel, amid the best wishes of the Division family and many friends. The young couple will make their home in Berne while Brother Herzog completes his final year of dentistry.