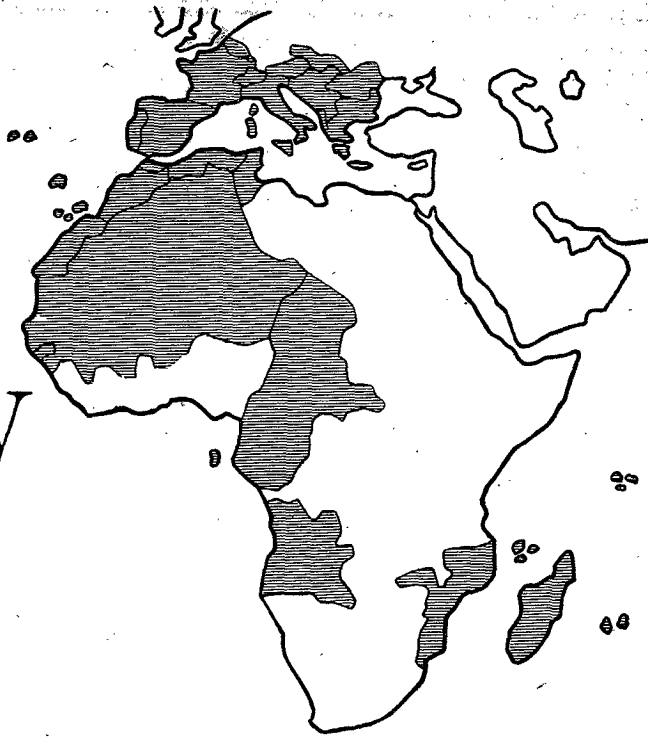


QUARTERLY REVIEW

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



Jesus Christ and the Sabbath

By R. E. Loasby

Professor of Biblical Languages, S.D.A. Theological Seminary

The Pharisees were persistent enemies of Jesus Christ. They continually dogged His steps, seeking an occasion against Him. At about one year preceding His death, during the harvest season near the time of the Passover, the matter of Sabbath-keeping was raised.

Jesus and His disciples went through a grain field on the Sabbath day (Matthew 12 : 1). On their way through the field the disciples began to pluck off some heads of wheat and eat the grains, as they were hungry. Presumably this was about our April, as the grain was ripe. This action of the disciples was legal, in harmony with Deuteronomy 23 : 25. However, the Pharisees made objection to the grain being plucked on the Sabbath. They pretended to be terribly shocked, as is shown by their use of the word «lo» (verse 2). The Greek word of which «lo» is a translation, has the sense of an imperative: «Look now, see here,» and as used in this instance by the Pharisees, was made to express a pretense of being shocked, horrified. As a matter of fact one rather suspects that they were inwardly very pleased at having what they regarded as a good case against the Master.

The complaint is stated: «Thy disciples are doing what it is not lawful to do on the Sabbath» (verse 2). This accusation contained no little tradi-

tion, was based on a legalistic approach, and with too little attention paid to the spirit of law as opposed to the letter or purely legal aspect. Although the disciples are mentioned as transgressors, it is really the Master against whom the charge was made. He accepted the challenge, and gave answer.

«He said unto them, Did you not read what David did when he was hungry and those with him?» (verse 3). The Lord uses David's experience as an illustration of a principle involved. There were more than seventy pounds of bread placed on the gold-covered table in the Holy Place — twelve loaves of bread arranged neatly in two rows. Each loaf was made of more than six pounds of flour. The loaves in this case were for the use of the priests, for they had been removed from their holy position before the Lord. As it was the show-bread, it was not to be put to common use (Lev. 24 : 5-9). David ate of this sacred bread, without sin.

Evidently the illustration is given by Christ to suggest that the dire need of a child of God is more worthy of God's notice than the legalistic aspect of a certain requirement; that the Lord pays more attention to the spiritual condition of a man's heart than He does to the outward observance of some regulation. Applied to Sabbath-keeping, it

means that only the truly spiritual in heart can keep the Sabbath as it must be kept. It is not the outward form of church attendance and its requirements that count with God so much as the inward communion of man's spirit with Him on the seventh-day Sabbath. God is Spirit, and must be worshiped by man's spirit in a spiritual exercise; and that is how the Sabbath must be kept (John 4:24).

Then Jesus continued His defense by presenting another argument, of how the priests worked on the Sabbath, and were counted as guiltless (verse 5). In the very temple of God, the divinely-appointed priests violated the Sabbath in that they used it as an ordinary day, common. A lot of the work they did on that day in the sacrificial services was hard and unpleasant labor. Yet, in this instance too, the action was guiltless inasmuch as it was done in God's service, in harmony with His will, and in His worship.

Again is stressed the fact that the keeping of the seventh-day Sabbath is quite valueless unless it is done in a worshipful spirit; the Sabbath rest is only of value as it is a rest to worship God. So the Master said: «But I say unto you, That in this place is one greater than the temple» (verse 6).

The above is a clear statement that God is greater than any requirement he has established. That is to say, God is greater than the Sabbath. The law of the Sabbath is required. The rule to work on the Sabbath by the priests was required. Does God, then, contradict Himself? No. Each of these laws was required, not for itself alone, *per se*, but solely in order to meet the spiritual needs of a spiritual people in their approach to God. Both laws were proper and right because both satisfied the high, inward, spiritual need of God's people under His hands. It is important to say again that the keeping of the seventh-day Sabbath is only acceptable, and is true Sabbath-keeping, when it is altogether spiritual, devoted to God's worship in spirit and in truth. The union of the spirit of a man with God who is Spirit, is an act of true worship on the Sabbath; that is genuine Sabbath-keeping. And

if the seventh-day Sabbath blessing — one that can be received no other day — is particularly a blessed one, it undoubtedly consists in large part in the spiritual union and communion of God and His child on that day in a peculiarly wonderful way.

The norm for true Sabbath-keeping is further contained in the words, «For the Son of man is Lord even of the Sabbath day» (verse 8). Nothing of church service, of worship, can be higher, greater, of more worth, than Jesus Himself. Jesus is higher than the Sabbath. He made it. The thing created cannot be higher than the Creator.

What is the meaning here? It is nothing less than this: that whatever we do on the Sabbath that is an honor and glory to Jesus Christ, is an act of worship and is worthy of the Sabbath. To serve Jesus Christ is to be free. To serve Him on the Sabbath is to do all we do with His honor in mind. Anything that is done without due regard to Him and His worship is unworthy of Him, of the Sabbath, and is not true Sabbath-keeping.

In this Christian dispensation of Christian liberty, each individual is a unit free to cooperate with the Holy Spirit. The spirit of man and the Holy Spirit in communion will know what may and what may not be done on God's holy day. The Jews, in their legalism, made the Sabbath an onerous and impossible burden. Did one have the toothache? Then he must not hold any medicine in his mouth on the Sabbath, to ease the pain. But in order to get around such a piece of foolishness, the amendment was made that the medicine might be put on a toothbrush and put in the mouth. If one had a sore throat, no gargling was permitted on the Sabbath. This again was softened by permission to gargle provided the medicine was swallowed. Human legislation in respect to a divine requirement is sometimes extremely foolish. It is better to abide by the principle laid down by God; namely, that true Sabbath-keeping consists in spending the day in a spirit of worship, in a spiritual union and communion with God and Christ.

A Publishing Work is Born

By W. H. Branson

President, General Conference

«You must begin to print.» It was these words, spoken to James White by his wife, Ellen G. White, back in 1848 at Dorchester, Massachusetts, that set in motion the publishing work of the Seventh-day Adventist denomination. Sister White had just been given a vision of the proclamation of the sealing message and the duty of the brethren to make known present truth. She laid on her husband the burden of printing a little paper. «Let it be small at first,» she said, assuring him that as the people read, funds would come in. Success would attend the work, and from a small beginning there would be «streams of light» shining «clear round the world.»

It was eight months before the first issue of *Present Truth* appeared. The Whites were in Connecticut then. Penniless and perplexed, feeling that he lacked the

support of fellow believers, Elder White had given way to discouragement and planned to seek employment in the hayfield. But again a message of assurance came to him. He began to write, and in July, 1849, the papers came from the printer, were folded, wrapped, and mailed out with earnest prayers and tears.

That was the beginning. No organization, no staff, no press, no office, no money. Nothing but a vision of what needed to be done and absolute faith and devotion to that cause. For some time the publishing work continued to have no certain dwelling place, existing as best it could in attics and rented rooms, with hired printers.

After eleven issues, *Present Truth* was succeeded by the *Review and Herald*, first published in Paris, Maine. The second volume came from Saratoga Springs,

New York. Early in 1852 there was a move to Rochester, New York, where a printing press was actually purchased and a publishing office established, so that we could do all our own work. It was in Rochester that the *Youth's Instructor* first came into being, as a paper for the children costing about three cents a month. In 1855 came the move to Battle Creek where a two-story frame building, 20 by 30 feet, was erected. This served until 1861 when the large brick building was ready and the literature publishing of Seventh-day Adventists was at last on a secure and permanent footing in North America.

Similar stories could be told of small beginnings in other lands. The word to James White in 1848 was, «Streams of light that went clear around the world.» So it has been. The vision has not failed. In spite of poverty and weakness, the printed page has come to life across the sea, speaking to every man in his own tongue the wonderful works of God. The pattern has been largely the same everywhere. A devoted missionary with a language teacher, the laborious translation of a tract or two, a hired printer, the first precious sheets distributed with prayers and tears and faith. Ask the pioneer missionaries and they will tell you of such a start in many places. Consult the current reports and you will learn of the miraculous progress through the

years until now the hum of the Adventist press around the world is never silent. Today in dark Africa, pagan India, Buddhist China, forbidden Lhasa, Catholic Philippines, Moslem Malaya and Indonesia, neglected South America, the printed word is sounding the keynote of our glorious message, the thrilling news that the return of Christ to this earth will not long be delayed.

John Motley, author of the *Rise of the Dutch Republic*, says that when Laurence Coster, that obscure citizen of Harlem, succeeded in printing a little grammar from movable types, he had forged a weapon more potent in the great struggle for freedom than any which the wit or hand of man has ever devised or wielded. Doctor Bowering describes the press as «the mightiest of the mighty means on which the arm of progress leans.» Seventh-day Adventists rejoice in the assurance that the publishing work will be to a large degree, the means in God's hands to accomplish the work of that angel of Revelation 18 who comes down from heaven with great power so that the earth is lightened with his glory.

May the Lord continue to bless and prosper our publishing work in field and office in every land, giving it favor with men and governments, speeding on its holy task to an early and glorious triumph.

Things I Have Seen

By G. Cupertino

Associate Secretary, Ministerial Association

As one travels here and there in the Southern European Division, one cannot help but observe many things which leave a profound impression on the heart. It may be a place which has witnessed scenes treasured in Christian history; or it may be some striking aspect of a fervent spiritual life manifested by our members with simplicity and conviction.

I thought of this during the recent annual meetings held in Greece and in Portugal. In ancient Hellas, the apostle Paul left deep traces of his missionary activity. The Areopagus stands as the indestructible pulpit from which an immortal discourse was delivered. And here, in these places, renowned in history and legend, our brethren and sisters continue to render faithful witness for God and for His truth. On Sabbath morning, in our Thessalonica church, listening to the grave and solemn strains of the hymn, I seemed to hear Paul and Silas in the Philippi prison singing this song which over twenty centuries has not ceased resounding. On that same afternoon we were at Berea. What earnestness, what avid attention on the faces of our members! They too are continuing the tradition of nobility and attachment to the Scriptures. The centuries pass, but there is always a God who speaks and a church which listens.

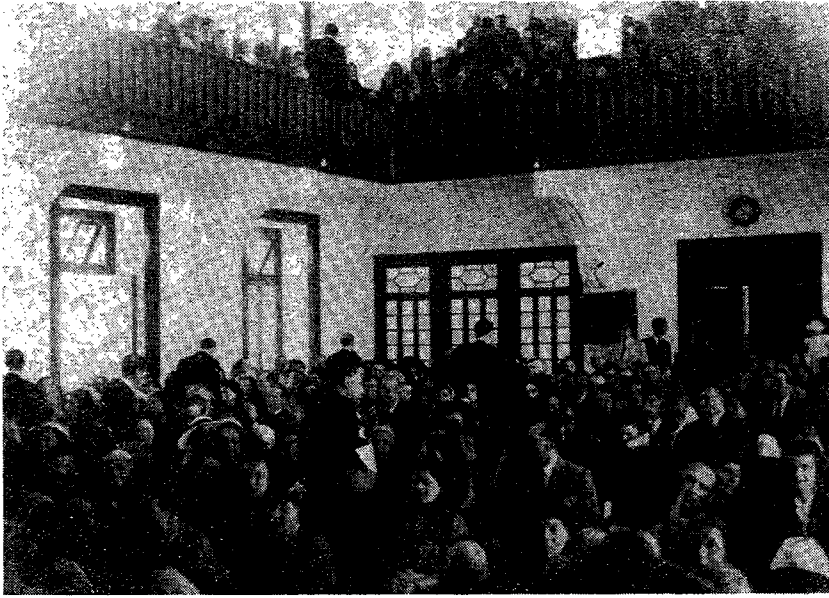
The Athenians can still, as formerly, be deeply interested in the news of the day and receive with indifference or disdain the messengers of God. But the message of the cross and of the judgment day is

being proclaimed in the beautiful chapel which does credit to our work in Athens.

Diametrically opposed to the Hellenic capital, at the extreme west of our Division, lies Lisbon. There too we have a fine chapel which seats more than 500 — and which somehow accommodated more than 800 persons for the Sabbath morning service on June 13. During the Sabbath school, the members crowded around their teachers like bees in a hive. Following this hour devoted to «the church at study», the Division president, W. R. Beach, was able by the grace of God to direct hearts and minds to the cross of Jesus, the sole remedy for sin. An intense joy lit up hundreds of faces, not only that day but throughout the meetings.

One day I was sitting beside a little old sister dressed in black, with a crown of beautiful white hair. One could not help liking her artless manners. I was told that she had been an Adventist for twenty-five years and that, in spite of her age, she headed the Ingathering list. I asked her a discreet question about her work. Silently, but with a radiant smile, she opened her handbag. I saw a piece of bread, a handkerchief... and twenty Ingathering papers. Her whole small world was there: only the bare minimum necessary to maintain physical life, and a great flame of love for Jesus.

True, Christ's church has its blots, its defects. But, thank God, there are such beautiful souls every-



Sabbath school, Lisbon, Portugal

where in our congregations, — souls who represent a perpetual mystery and confusion for Satan, and a lesson in faithfulness for all of us.

And the work goes on in Portugal, as elsewhere. Difficulties are not lacking, but the cause is making progress. Sometimes the fight against the forces of evil is almost superhuman. One woman had been a prey to the enemy during long years, but had at last found Christ and also brethren and sisters who were willing to join her in the fight for deliverance. At the very moment when she was about to descend into the baptismal waters, she was possessed by an

unclean spirit. « She is mine, she is mine, » cried the demon. But calmness, confidence, and prayer won the victory, and our sister, liberated, was buried in the watery grave from which she emerged with God's peace in her soul.

In another church, while the pastor was preaching to an attentive audience, a man came down to the front row. There, without a word, he began to beat his young daughter brutally, dragging her out of the chapel. Tears flowed, but the audience remained calm and prayed. The minister had the courage to visit the father later and to talk kindly with him, in spite of what had passed. Today this man too is an Adventist, and joy reigns in the family.

One Sabbath morning — this story did not happen in Portugal — I arrived at a church and was told before the service that it was a day of fasting. Prayer was being offered for a young soldier who had been put in prison because of his faith, and also for the young people who, according to the law, could not marry except in the state church.

Brethren and sisters, these are a few of the « things I have seen ». Certainly, there are obstacles still in our way. But we can see too the hand of the Lord at work to strengthen the believers and to give them decisive victories. Let us glorify God for such noble examples of fidelity to the message, and let us go on. « God Himself is with us for our captain. »

Islands Under the Capricorn

By P. E. Vervoort
President, Seychelles Islands Mission

The cargo plane was really not very comfortable. We were jammed in the middle of a row of passengers along the starboard wall; in front of us a mountain of baggage balanced dangerously in the safety net. In the cockpit the men were leisurely smoking their cigarettes. The Sakalave woman sitting beside my wife had been having convulsions ever since she boarded the plane at Analaava. And still we were happy.

We had anticipated an uneventful passage from Tamatave (Madagascar) to the Seychelles Islands aboard a Scandinavian cargo ship, the *Skiensfjord*. We could hardly wait for her to arrive, and no sooner was she in port than we were climbing aboard. The routine of unloading was proceeding normally in preparation for the departure the next day. Late that afternoon we got the news: a change of itinerary!

Feverish activity that evening, far into the night. It took a persistent search to reach some of the air

line employees by telephone. Fortunately, a French airplane can always make room for last-minute passengers. So it was that we managed, by the skin of our teeth, to catch the weekly cargo plane from Tananarive to Nossi-Bé, leaving our goods to be sent on by a friend.

An agent at Tamatave had assured us that a certain schooner, the *Revenant*, was just then leaving Nossi-Bé for the Seychelles. Was she still there? He was not certain, but it was possible.

Below stretched the green slopes of the hill country around Ambanja, our next-to-the-last stop. Ampasindava Bay lay to the starboard; far ahead we could see the island of Nossi-Bé. The two passengers on our right, both Americans and one a reporter for the *National Geographic*, were also hoping to catch the mysterious *Revenant*. (The name means « ghost. »)

A gentleman was waiting at the airport with the good news: « The *Revenant* is expecting you and will

leave in a few hours. » A twenty-minute ride across this island paradise brought us to the administrative center, Helville. When we reached the wharf, we could see in the middle of the bay a ship which evoked memories of the past. The *Revenant*, built more than fifty years ago in Australia for the copra traffic in the islands of the Pacific, and known for a quarter of a century as the *Wanetta* in this section of the Indian Ocean, owes its present name to being shipwrecked on the atoll Farquhar during a cyclone. Abandoned as hopeless, it was put back in shape by the owner of the tiny island and rechristened *Le Revenant*.

Her captain, an Adventist, soon had us aboard, and we cast off immediately. A load of « cockroaches » — the Seychelles term for slowaways — was taken back to shore, the sailors busied themselves with the windlass, the anchor was hauled in. A last ray of sunshine lit up Nossi-Bé, while farther away Nossi-Komba and in the background Madagascar sent us a warm goodbye. We slipped out of the bay into the twilight, over a calm sea. For a while the harbor lights served as beacons; then the flashes of the Tany Kely lighthouse helped us to round the southwest coast of the island.

Our course was set for the Seychelles, with stops at the islands between Madagascar and Mahé. The first stop — the next day — was to be the Iles Glorieuses.

There was little sleep for me that first night. My bunk was made of good Seychelles hardwood which transmitted faithfully every vibration of the 175-horsepower motor directly underneath . . . and I was listening for the wind. First came a light swell which rocked us gently, then a whistling in the rigging, and already the crew had hoisted the heavy sails, which were immediately filled out by the wind. The boat tilted slightly, its motion already more agreeable. The next day found us running free under full sail in a blue sea flecked with white foam.

A green line appeared on the horizon early in the afternoon. Very soon we were dropping anchor in the harbor channel between the coral reefs off the coast of the main island of the Glorieuses, covered with coconut palms and a band of « filaos, » a sort of evergreen tree. A few natives of Madagascar carry on a trade in copra and guano under the direction of a responsible Creole. Once a year the accounts are made up and the French customs officer makes his inspection — in theory. Here I visited a sick man and wandered about the triangular island while the workers and their provisions were unloaded. Our American friend was busily putting in order a whole battery of cameras.

Against the setting sun, innumerable clouds of sea gulls went by, headed toward the small uninhabited island of Lys, to the north. Before nightfall we had abandoned our dangerous anchorage and were headed toward the island of Astove.

Astove occupies the whole circumference of a small atoll, except for a channel, not at all deep, on the south.

It is one of the most recent coral formations in the eastern part of the Indian Ocean. The lagoon is quite shallow. A flourishing village lies in a coconut grove to the east. Its inhabitants are largely employed in the guano commerce. Except for this village, the island has a completely deserted aspect. To anchor a ship off such a coast, where coral formations rise perpendicularly from great depths, would be unsafe; the schooner was made fast to a mooring rope brought out by canoes. Even so, had it not been for the wind blowing seaward, we would have had no choice but to continue our voyage.

The next stage of the journey took us to the Cosmoledo Islands, 22 miles north of Astove. In spite of the short distance, a constant watch had to be maintained, as the ocean currents are extremely variable, and the islands barely rise above sea level. A slight error could have caused us to pass without seeing them. Therefore there was almost always a sailor at the top of the mast, exploring the horizon.

The Cosmoledo Islands are the remains of an immense atoll destroyed by the waves and the currents. Here the lagoon cannot be distinguished from the ocean except by its lack of depth. The principal island, Menai, has a few coconut palms and « filaos, » and along the shore of the lagoon a thick forest of mangrove trees. The hard wood of this tree is a source of revenue. The little colony here also used to fish for sharks. However, the *Revenant* came and took off all the families, as the government had decided to abandon the island. The other islands of this group are formed of coral, and several are inhabited by great numbers of sea birds.

We spent a whole day here taking on cargo, and it was my privilege to take part in an exploration of the other islands with an open boat. Cutting across the lagoon, we first visited the island to the southwest. Birds gathered from all directions, astonished at this encroachment on their domain. Gannets flew a few



Mars' Hill where Paul preached his sermon of Acts 17

STATISTICAL REPORT OF THE SOUTHERN EUROPEAN DIVISION OF S. D. A. FOR THE QUARTER ENDING SEPTEMBER 30, 1953

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
SOUTHERN EUROPEAN DIV.																							
AUSTRIAN UNION CONF.																							
Danube Conference	22	1527	11	—	19	30	10	7	19	36	- 6	1521	3	1	3	4	—	—	—	11	22	1708	1053
Alpine »	19	1148	2	—	7	9	—	9	21	30	- 21	1127	6	4	2	1	1	—	11	25	19	1174	884
Total :	41	2675	13	—	26	39	10	16	40	66	- 27	2648	16	9	6	7	2	—	19	59	41	2882	1937
CZECHOSLOVAKIAN U. C.																							
Total :	114	6174	400	—	—	400	65	35	—	100	300	6474	33	3	2	3	19	—	8	68	160	6000	5400
FRANCO-BELGIAN U. C.																							
Belgian Conference	14	912	25	1	1	27	8	4	5	17	10	922	3	2	1	4	—	—	—	10	15	964	653
East France »	18	483	12	1	12	25	—	3	8	11	14	497	3	3	—	7	—	1	5	19	17	515	345
North France »	17	1191	44	6	12	62	14	9	15	38	24	1215	6	7	1	8	2	—	24	48	18	1198	910
South east France »	22	951	29	—	45	74	4	4	20	28	46	997	7	4	—	7	2	1	9	30	24	942	675
South west France »	6	207	5	7	4	16	3	—	17	20	- 4	203	3	—	—	5	—	—	6	14	6	229	164
Total :	77	3744	115	15	74	204	29	20	65	114	90	3834	27	21	3	37	4	3	48	143	80	3848	2747
HUNGARIAN U. C.																							
Total :	155	7463	115	—	—	115	641	110	—	751	- 636	6827	26	10	4	15	35	—	—	90	175	7000	6500
JUGOSLAVIAN U. C.																							
Total :	230	7638	750	—	—	750	45	78	—	123	627	8265	30	8	—	7	16	—	—	61	300	10000	9500
RUMANIAN U. C.																							
Total :	551	38890	3000	—	—	3000	500	250	—	750	2250	41140	78	11	—	47	—	—	—	136	560	40000	40000
SWISS U. C.																							
German Swiss Conference	34	1898	31	—	19	50	2	9	11	22	28	1926	11	1	2	9	3	2	25	53	33	1892	1124
Leman »	25	1285	17	1	5	23	4	3	5	12	11	1296	8	2	1	6	2	3	11	33	24	1287	1010
Total :	59	3183	48	1	24	73	6	12	16	34	39	3222	21	5	3	18	5	5	36	93	57	3179	2134
ANGOLA UNION MISSION																							
Benguela Mission	1	49	2	—	—	2	—	—	7	7	- 5	44	1	—	—	9	—	—	—	14	—	—	—
Bongo Mission	23	3113	548	—	—	548	10	6	—	16	532	3645	6	3	—	11	—	—	35	—	—	—	55
Cuale »	1	298	84	—	—	84	—	—	2	2	82	380	2	2	—	3	—	—	25	—	—	—	32
Lucusse »	1	98	11	—	—	11	—	—	—	11	109	1	—	—	1	—	—	4	—	—	—	—	6
Luz »	1	522	123	—	—	123	7	—	—	7	116	638	4	4	—	3	—	—	30	—	—	—	41
Namba Mission	1	841	117	—	—	117	—	—	—	117	958	2	—	—	—	—	—	—	14	—	—	—	16
Nova Lisboa Mission	2	1168	327	—	—	327	—	3	3	6	321	1489	2	6	—	1	—	—	21	2	—	—	32
Total :	30	6089	1212	—	—	1212	17	9	12	38	1174	7263	23	15	—	29	—	129	2	198	194	15691	11152
FRENCH EQ. AFR. U.M.																							
Batouri Mission	3	448	—	—	—	—	—	—	—	—	—	448	2	1	1	9	—	—	—	13	—	—	—
Bertoua »	2	233	—	—	—	—	—	—	—	—	—	233	2	1	—	3	21	6	—	31	—	—	—
Kribi »	3	257	13	—	—	13	1	3	—	4	9	266	3	1	—	6	5	12	—	27	—	—	—
Maroua »	2	255	—	—	—	—	—	—	—	—	—	255	2	—	—	1	11	1	—	15	—	—	—
Nanga-Eboko »	6	1335	—	—	—	—	—	—	—	—	—	1335	3	2	—	14	33	25	—	77	—	—	—
Sangmelima »	4	357	21	—	—	21	7	4	3	14	7	364	3	—	—	3	5	14	—	25	—	—	—
Yaoundé »	1	73	—	—	—	—	—	—	—	—	—	73	1	1	—	—	—	2	—	7	—	—	—
Total :	21	2958	34	—	—	34	8	7	3	18	16	2974	16	7	1	39	85	67	3	218	112	10000	7500

inches above our heads, scrutinizing us with their great eyes. Suddenly one would dart in pursuit of a fish which the swift frigate-birds, watching from above, would snatch from under the beak of the distracted gannet. Landing on one of the islands, we were able to approach the birds freely; they moved about excitedly but did not fly away. The American photographer, Mr. Keynes, was in his element, and his camera clicked away at a great rate.

The waters about the islands abound in turtles, harmless creatures that swim up from the Mozambique Channel in order to lay their eggs in the white sand of these tropical islands. The sailors had not forgotten their harpoons, for turtle fishing is very profitable. From a long way off they can recognize a floating turtle. Their harpoon consists of a wooden handle with a detachable iron point tied loosely to the handle by a strong cord. In the middle of the lagoon we discovered a couple of turtles floating ecstatically, oblivious to our silent approach. A man was stationed at the bow, a harpoon in each hand. With a swift, deft movement he harpooned both the male and the female at very close range. The turtles, taken by surprise, submerged immediately.

The shock loosed the knot around the handle, which was now floating on the water and could easily be recovered. But the iron point had buried itself several centimeters deep in the shell and was kept there by the turtle itself, which before diving fills its lungs with air, contracting its muscles in such a way that the point is gripped tightly in the shell. Two men held the lines, and our boat spun like a top in all directions, carried by these vigorous creatures.

I was somewhat ill at ease, for a few minutes earlier a hammerhead shark had circled our frail craft. The photographer, very excited but not yet having his sea legs, was continually losing his balance; his pictures must contain some rare studies of the white wind-blown clouds overhead, rather than the struggles of the dark masses a few fathoms below the surface of the water.

Finally the exhausted turtles had to come up for air. The sailors took advantage of this to reel in a good length of line, thus limiting their sphere of activity. At the moment they rise to the surface, however, the line is left slack, for in emptying their lungs they have relaxed their muscles and the iron point could easily be detached from the shell.

Soon one was hauled alongside the boat, two men grasped its front legs, all the others crowded on the opposite side to balance the boat, and a moment later an enormous female was lying on her back, helpless, in the bottom of the boat. The male soon joined her. Caution was indicated, for a kick from a turtle can break a man's leg. Nevertheless, we had to walk across their stomachs in a moving boat!

Back in the *Revenant*, we left the isles of adventure behind as we sailed east. The supply of drinking water on board was diminishing rapidly. We had been unable to get any in the Cosmoledo Islands, due to a severe drought. Therefore it was decided to touch at Assumption before going on to Aldabra. The island of Assumption is uninhabited, although the ruins of a village testify to a livelier past. We found a reservoir

full of rain water and the crew made many trips back and forth with wooden barrels. Rationing was discontinued, to the general satisfaction.

Aldabra was our last stopping place. It is a large atoll with several narrow cuts in its ring-shaped reef.

The lagoon is more than 25 kilometers in diameter. The islands are bare except in the immediate vicinity of the village, where there are coconut palms and mangroves. About a hundred people eke out a wretched existence under the orders of an administrator. The boat was late in coming, and they had almost nothing to eat except coconuts, fish, and turtles.

For our American friend, the Aldabra Islands were one of the objectives of the trip, for they figure in his family history. During the last century, when the giant turtles were about to become extinct, a number of scholars, including Charles Darwin, signed a petition to the British government urging their protection. The Aldabra Islands were designated as a refuge for these turtles. And Mr. Keynes is a descendant of Darwin. Perhaps it was because of his evolutionist ancestry that he was careful to avoid any discussion of religion! His companion, a Catholic, was more accessible, and we had many interesting conversations.

I visited the workmen while the photographers went to see the giant turtles on another island. After having taken aboard some of the workmen who had fulfilled their contract, as well as a cargo of salt fish, mangrove wood, and about a hundred turtles, we hauled up the anchor and made for Mahé, principal island of the Seychelles. The turtles, stretched out on their backs, covered the whole deck, sliding from one side to the other with the movements of the boat. Thus we were obliged to spend our days in the cramped cabin or else on top of it. And it was with a sigh of relief that one morning we saw the granite of Mahé loom up before us — the end of a tiring but instructive voyage, marking another step in our lives in the Master's service.

A MORNING PRAYER

« Dear Lord,
There are so many things
I could request of Thee
Since all Thy promises are sure
And each addressed to me.

« But let
This day, another lapse
In life's short journey, be
Another step toward home,
My Lord,
Walked hand in hand
With Thee.
'Tis all I ask —
Amen. »

The Tale of Two Churches

By C. L. Torrey

Treasurer, General Conference

One Sabbath last summer I was asked to speak at a certain church in a medium-sized town. It had taken me considerable time to find the church, as it was located on a narrow side street surrounded by old dwelling houses. After parking my car, I stood and looked at the church building. So far as I could see, it had not been painted for many years. Some of the boards had rotted and doubtless the decay had penetrated quite deeply.

I started to walk up the front steps. Some of the boards were loose and it was really quite unsafe.

I walked on into the church and sat down on a shabby-looking seat. The majority of the members were already there, and Sabbath school was about to begin. I glanced at the rostrum. It was unkept. The interior badly needed redecorating. I thought, «What would a little paint do to this place!» No interest seemed to have been taken at all in this church by the elder or deacon.

After the service I discussed the condition of the church with the elder and the deacon. They readily agreed that the church needed to be repaired and repainted. But said they, «The people of the church are poor and the conference has given us no money for this work; therefore, we can do nothing. Some day the conference officers will realize that something must be done and funds will be provided, then we will repair and paint it.»

So often we find this attitude where church leaders and members are concerned. It had never occurred to the elder and the deacon to place the burden upon the church members to beautify the house of God. When I suggested to these leaders that the men of the church, some of whom were good carpenters, might donate their time to repair the church, and an offering be taken for the purpose of buying paint, it seemed to be a brand new thought to them. They had been looking to the conference for the money instead of to themselves, and in the meantime they were apparently satisfied to sit with their hands folded and wait it out.

I then inquired if they had insured their church against fire. The answer was in the negative.

The pitiful condition of the church had its detrimental reaction upon the church members. They did not like to invite people to their church to worship until the conference repaired and painted it, so no new members had been added for a long time. It might have been so different if the members of the church had taken a financial interest in keeping the house of God in good repair and beautiful.

Later on I had occasion to attend church in another town, and what a different situation obtained! This church was also surrounded by older dwellings, some of which were unkept, so that the church so beautifully painted stood as a light in the midst of its surroundings. As I walked up the front steps, all in

good repair, a lady with a big smile extended her hand in welcome and invited me to join in worshipping in her church.

As I walked inside, I noticed that everything was order and harmony. The members were a happy group. And why not? How could they be otherwise? The rostrum was neat and clean; the interior had been beautifully decorated. Truly this was God's house and the strains of the first hymn were good to hear as the voices of members poured out their joy and praise to God for His goodness and love.

The members of this church love to invite their friends and neighbors to attend the church service, and as a result there were many new members praising God for showing them the light of truth.

The messenger of the Lord has said, «To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.» *Testimonies*, Vol. V, p. 491.

The financial responsibility of keeping our church buildings and the furnishings in good repair belongs to the members of the church. They can find happiness and satisfaction in making their church a place where the angels and the Holy Spirit will love to visit with them. Surely these holy, heavenly agencies cannot be happy in anything less than the best.

God loves His church — every member of it. «Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard.» *Testimonies*, Vol. VII, p. 16.

We should feel it our duty and privilege and indeed a pleasure to share in the responsibility of keeping our churches in good repair for our heavenly guests and also to attract strangers who may join in worshipping with us.

A HISTORY OF PACIFIC UNION COLLEGE

To Former P. U. C. and Healdsburg Students and Teachers:

A history of Pacific Union College in word and picture is planned for publication in 1957, P. U. C.'s seventy-fifth anniversary year. Though most of the alumni have been contacted, the help of all former students and teachers is desired. The College History Committee will be happy to send details on the types of material and pictures wanted. Postage both ways will be paid on material sent in. Please write at once to: The Editor, «History of Pacific Union College,» Box 373, Angwin, California.

A Tribute to Our New Guinea Believers

By W. L. Pascoe
Treasurer, Australasian Division

Returning recently to Sydney from a visit to the extensive and primitive territory of New Guinea, I found myself seated in the plane beside an Australian army officer. A severe attack of scrub typhus picked up in the jungle had made it necessary for him to return to a temperate climate to convalesce.

Noting my choice of diet and my declining a cigarette, he quickly asked if I were a Seventh-day Adventist. Not surprised at my reply, he assured me that he had considerable respect for our church and for the results of our mission work in New Guinea. «I have several S. D. A. mission boys — natives of New Guinea — serving in my unit,» he continued. «All of them have been educated in your training schools and are staunch adherents to the principles of your church. In the army and especially when we are on patrol, it is so difficult to provide the kind of diet they insist upon. But because of the willing and loyal service they give, we consider it well worth a little trouble on our part to help them live up to their principles. As for smoking, not one of them will touch tobacco, in spite of all the tempting approaches that have been made to them.»

He told me of a recent patrol he had made with these boys, across the towering ridges of the Owen Stanley Range by way of the famous war-time Kokoda Trail. The going had been hard. The weather had been against them as they struggled up and down those heights through dripping jungle. Tropical vegetation had overgrown the trail. As a result they had wandered off the trail many times and become lost. «But invariably,» he said, «we would come to a village of Seventh-day Adventist natives away up in those remote parts of the Owen Stanley Range, and they would give us food and shelter and lead us back to the trail.» «Are there any places in New Guinea where your missionaries have not penetrated?» he asked.

How I wished I could have answered «No» to that question; but that was impossible. In my ears were ringing still the calls to which I had been listening during the two previous weeks, calls for funds to consolidate our work and train these nationals of New Guinea. Large numbers of eager young people are asking to be trained for service in the many still unentered parts of that great territory.

Mrs. E. G. White on the Law

Sunnyside, Cooranbong, Australia, June 6, 1896

«The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.» In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world...

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness

of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin: «Great peace have they that love Thy law; and nothing shall offend them,» — cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ, is in harmony with heaven. «Mercy and truth are met together; righteousness and peace have kissed each other.» — Letter 96, 1896.

(Accompanying the foregoing statement is a notation made by Mrs. White's secretary addressed to Elder Uriah Smith: «The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you.»)

“Whom Shall I Send? And Who Will Go?”

« I have just returned from a three weeks' journey during which I was able to go down to the southern-most part of the island. This is the second time I have visited this part of Madagascar, and I have come back with the firm conviction that the Lord is opening the way there and preparing hearts, and that we should enter this territory without delay.

« A gigantic task awaits us. It is possible to reach these heathen people. They are much simpler than the inhabitants of the tablelands, but also much less corrupted by 'civilization.'

« We have a good number of Bible correspondent students among them. We baptized three men who had been receiving the lessons from Tananarive. We baptized five other persons during the journey. They were persons who had been instructed by some isolated members in that territory.

« At Tuléar (a small town on the southwest coast of Madagascar), a colporteur has created a real interest and enrolled a number of persons in the Bible correspondence course. We visited many families who asked us to open a place of worship. As this town is small our brother cannot remain there for long to sell his books. But we have asked him to stay for three months, during which we shall help him financially. This will give us time to find another way of solving the problem.

« In a village near Tuléar we met with forty persons in a private home, all eager to ask us many questions about the truth. This is also the work of our colporteur. The village chief, a man of prestige and a very likable personality, asked us at the end of our visit to open a mission station in his village. I was very careful not to make him a definite promise, but it is distressing to see all these open doors and not be able to enter them.

« Ten miles further on we came to a heathen village where they too are waiting for us. A young man from this place was won to the truth near Tamalave. He is now at our Soamanandrany school. Recently he visited his home village and nobly witnessed for his Lord. When he left, the people threw away their idols and are keeping the Sabbath as best they know, seeing that none of them can read and our brother was not able to instruct them fully during his short visit. When we were there the whole village came together and listened to us attentively. I pray that this young brother may soon be able to return permanently to instruct his people in the message.

« A hundred and ten miles from Tuléar we have a brother who is a local government administrator. He won a sister to the truth who later moved eighty miles into the interior and in turn created an interest there. We could baptize some precious souls in both of these places.

« So now we have won our first converts among these Malafaly people. Others are waiting. When shall we be able to open a mission station among them?

« At Belicky a native pastor of the Lutheran Mission has been studying the truth with a brother and through the Bible correspondence school. He is now ready to leave his present employment, but he must first make known his decision in his different churches. This decision will surely be an encouragement for others to follow his example.

« From other parts of the island we are receiving appeals for a missionary, but we have no one to send. What shall we do? The hour is late. The ripened grain is falling unreaped.

« During this tour we have encountered the usual adventures of the bush: some good weather, rain, mud, running aground in sandy rivers, waiting to cross high rivers, camping with mosquitos and horse-flies, broken car springs, tired backs, weariness, sleeplessness, heat and dust. Everything! But above all the great joy of being able to serve the Master. It is grand to be a missionary! But heart-rending not to be able to answer all the needs and possibilities!

« These lines are to lay upon your hearts the need of a missionary for southern Madagascar. It is my field, but much too large for me alone. We must have another missionary family for the south, and we must have one soon. It is useless to think of carrying on a strong work there if it has to be directed from the far-distant plateau. This is not only a just appeal; it compels recognition. Our prayers ascend to God that He will help us provide for this urgent need.»

Extracts from a letter written to W. R. Beach, Division president, by H. Salzman, Antsirabé, Madagascar, December 23, 1953.

IS IT NOTHING TO YOU ?

« Is it nothing to you that a sinner must die
For want of the soul-saving Word?
Can you turn a deaf ear to the heart-rending cry
Of millions who never have heard
That wonderful story of pardon and peace,
With power to revive and renew?
How can you believe it and still be at ease?
Dear friend, is it nothing to you? »

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* * *
HERE AND THERE
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The third quarter of 1953 was a fruitful one for the Portuguese mission fields in southern Africa. **M. Lourinho**, president of the Angola Union Mission, reports 1,212 baptisms, while **J. A. Esteves** writes that there were 117 in Portuguese East Africa. Plans have been laid to develop the work in the latter field, and a new mission station at Beira will be the objective of the 1954 Big Week.

H. Evard and family returned in September from Mauritius, where they had spent five years of faithful service. Doctor Evard pioneered the educational work on the island and carried it forward with competence and enthusiasm. He leaves behind him a well-established school. In view of his expressed desire to remain in Europe for a few years because of his children's education, he has been invited by the Léman Conference to take up pastoral work and departmental activities.

A. Paradis, who has served for several years as manager of the Algerian Book and Bible House at Algiers, has accepted a call to go to Madagascar as business manager of our two schools in Tananarive, the Soamanandrariny seminary and the Ankadifotsy school. The Paradis family will leave Marseille January 15 for Tamatave, on the **Maréchal Joffre**.

The new mission seminary in the French Cameroun has made heavy drains on the already depleted working force of that important field, and more missionaries must be sent in order that the work already undertaken can be maintained and new work developed. **Sylvain Meyer**, who was president of the Kribi Mission, is to serve as director, business manager, and Bible teacher of the new seminary at Niamvoudou. Brother and Sister **J. L. Sprout** will assist Brother Meyer in this new educational institution

For the second time this year, death has struck at the valiant group of workers in the Cameroun. **Roger Hirschy**, director of the Batouri Mission, died on September 20 as a result of injuries received one week before when he was attacked by a buffalo.

Brother Hirschy, although only in his thirty-ninth year, was among the veteran workers of the Cameroun, having first gone out in 1938, immediately upon completion of the evangelistic course at Collonges. Returning to Europe on furlough in 1940, he was unable to go back to Africa until after the war. At that time he was stationed at Batouri, where he had been working ever since.

Under his direction, the Batouri Mission had made great progress, and the future was bright with promise. His main station was a model of order and cleanliness, reflecting credit upon the cause it represented.

At the time he was stricken, Brother Hirschy was laying plans for building outschools, founding an orphanage, caring for the aged, and establishing a new mission station in Ubangi-Shari, beyond the borders of the Cameroun. Among those to be baptized at the end of the year were two pygmies, the first of their race in the Cameroun to accept the advent message, first-fruits of our brother's work among these almost inaccessible tribes.

Brother Hirschy was laid to rest at Yaoundé in the presence of a host of his friends and coworkers.

In time of sorrow, the advent people is one. Our hearts go out to Sister Hirschy and her children, as well as to Brother Hirschy's parents, whose sacrifice in giving their son to the mission field was to be greater than they knew. May God comfort them with the knowledge that their son has done much to hasten the day of glad reunion.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

A. Matton, who for several years has had charge of the Dogba mission station, will take the leadership of the Batouri Mission. A call has been placed for **A. Sanchez** of the Tangier Mission to connect with the French Equatorial African Union Mission, to be stationed at Dogba, replacing Brother Matton.

One of the greatest needs of the Indian Ocean Union Mission during the past several years has been a union office building. We are happy that funds have been made available to erect a modest building on the Soamanandrariny grounds, near Tananarive, early in 1954.

R. Bentz and family, who have spent a six-month furlough in the homeland, left Bordeaux on November 5 on the **Brazza**, returning to the Cameroun. The Bentz family will continue general and medical missionary work at the Ndaumbi mission station, where they have already served for one term. We wish them much success and God's richest blessings in their second term of service in the Cameroun.

Ulysse Augsburgers, who for more than half a century has served the Lord in many capacities and who has been retired for a number of years, has put forth a special effort during the ingathering campaign in this jubilee year. At the age of seventy-five, he has this year collected 5'363 Swiss francs, making him the undisputed champion not only in the Swiss Union but in the whole Division. May the example of this faithful servant of God be an inspiration to workers and church members; and may God bless Brother Augsburgers and grant him many more years of happiness in service.