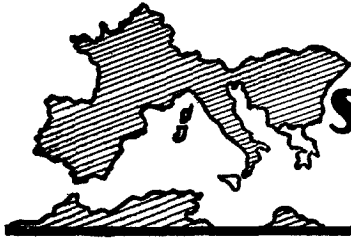


QUARTERLY REVIEW



ORGAN OF THE
SOUTHERN EUROPEAN DIVISION
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NUMBER 2

Glimpses of Africa

On returning to England from his first missionary expedition up through Central Africa, the great Livingstone spoke thus to a group of Christian friends gathered in London to hear his report: "Gentlemen, I beg to direct your attention to Africa, the dark continent."

Since that memorable day for missions in Africa, that continent is known the world over as the "dark continent," and indeed it is a land of darkness. Livingstone found it such, and today, after nigh on to a century of missionary endeavor of the purest and most heroic type, Africa is still a land where, as the prophet saw in vision centuries ago, millions sit in the region of the shadow of death, waiting for the coming of the light. Africa is still a land draped in night, filled with sad-faced men and sorrow-driven women and children.

After a three months' trip down the West Coast and up into the far-interior of the Cameroon, the picture of Africa's darkness is strikingly before me. I think I shall never forget my first view of Africa. First impressions, you know, if not always the most correct, are certainly always the most lasting. My first glimpse of Africa was of the long, flat Senegal coast. It was on toward night. For several hours we had seen unmistakable signs of approaching land. But the sun set over the Cape Verde Islands, where Brother Raposo and his family are building up a promising work, and no land was yet in sight. Night comes quickly in Africa, and, with two Protestant missionaries on their way to the English Sudan, I was still peering off larboard into the night, searching the ghostlike outline of the Senegal coast, when suddenly a light-house glimmered faintly in the distance. As the "Adda" carried us nearer, the distant glimmer became brighter and brighter until finally at each flash of light, I could distinguish the African coast line; a long, dark line in the night!

Our boat passed quickly by Cape Verde. Soon its light-house was lost to sight, and there remained the night only. That was Africa, the "dark continent."

Farther down the coast, our boat lay off Calabar for more than a day. I took advantage of this stop to visit a very important leper colony operated a few miles inland by the Scottish Presbyterian Mission of Nigeria. There, escorted by Doctor

Hoffmann, a young German doctor I had met on the boat and who was to connect temporarily with the leper colony, I got my second glimpse of the "dark continent."

Clustered about the gateway of the leper colony is a pitiful crowd: some sit, some lie down, some crouch, some are unable to raise themselves from the ground and remain helplessly still where friendly hands have dragged them. Those nearest the gate take an attitude of supplication, dumb, passive, resigned, enduring. The gate opens. A stir among those who wait, "like a faint puff of wind over dead leaves." Two missionaries, a man and a woman, and an African come out. They stop near one, then another, then another of the waiting forms. Two are chosen and, without a change of expression, pass inside the gate, too dazed to be happy. "That's enough," says the missionary, "there's no more place," and a little sign I saw everywhere in Africa was placed again at the gate: "No vacancy."

Suddenly there is a cry. An old woman, half standing, half crouching and with outstretched hands entreats: "How long must I wait? How long must I wait?" A pitiful cry, a hopeless cry in the night!

Africa is the dark continent. Every darkness of sin covers its peoples. But thank God the light of the "everlasting gospel" is fast dispelling that darkness. God's Spirit is kindling fires in countless villages and these points of light are breaking out in the spiritual night. This is true of many sections of Africa, and it is remarkably true of the Cameroon territory of French Equatorial Africa to which "I beg to direct your attention" in this present report.

* * *

The Cameroon is a vast inland territory of forest and savannas, with only 200 km of coast line on the bay of Biafra. The density of population in this territory strikes an average of five inhabitants to the square kilometer, while the average for the whole continent is a little over two inhabitants. In South and North Cameroon the density rises to nineteen inhabitants per square kilometer.

The territory got its name from the Portuguese who explored its coast as early as the 15th century.

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THE ISLAND OF REUNION

March 1936 — March 1937

A year ago, almost day for day, we set foot on this little island of the Indian Ocean. Since then, just twelve months have gone by, but they certainly have been most eventful.

We were the first non-Catholic Christian missionaries to undertake evangelistic work on Reunion. Immediately on landing we could sense the nature of the difficulties our activity was to encounter in this Roman fortress. We found Catholicism thoroughly entrenched and fanatically expressive in every realm of local thought and activity. Countless churches and religious institutions, cities and villages named after some saint, graven images, statues, and chaplets everywhere, genuflections and signs of the cross, such is the picture of Reunion. Needless to say, all this is accompanied by a profound ignorance and innumerable vices.

Of the island's vices, certainly "king alcohol" is the most ruthless and devastating. Alcoholic drinks are produced in very great quantity and at very low prices because of an abundance of sugar cane, the principal product of the island. The brewers form an important class of citizens, and woe to him who attacks their interests, for the consummation of their poison supplies a considerable part of the state budget. The fact is that drinking is generally encouraged among the people. Is not he a "man" who can swallow a glass of "extra-strong" without wincing? Yes, a "man," but what a man! Consider his off-spring, for instance: sickly, rachitic children, often idiotic; diseased, infirm men and women, easy prey to an untimely death. A man! but visit his home. You will immediately understand that the Chinese dealer in strong drink has taken a large percentage of his meagre salary. Then, too, visit St. Paul's asylum for the feeble-minded. You will find that 80% of its inmates are victims of the dreaded delirium tremens.

I shall not speak of the many other vices of the island which are due to an ignorance of God's commandments. But you can find them all enumerated in Paul's epistle to the Galatians, chapter 5, verses 19-21. In view of all this, you can readily understand the difficulties of the task. From a human viewpoint, it looked hard, impossible.

As soon as our arrival on the island was known, a very bitter campaign was launched against us. It seemed all ways and means were considered acceptable by the enemies of truth. Calomny, falsehood and plottings were all resorted to. The "false prophet" was denounced in the churches as a "sorcerer" come to destroy the faith of the people, and excommunication was promised to all who would be found in direct or indirect contact with him.

The anger of our enemies reached a climax when the results of this campaign became evident, for once again the Lord showed His wisdom and power by frustrating the plans of the enemy. The fact is, no organized, paid publicity could possibly have awakened so much curiosity concerning us

and such a general desire to know about our work as did this campaign. I took advantage of the opportunity afforded and began a series of weekly meetings. Our hall was far too small. The people literally flocked to our meetings. Long before starting time, the hall was full to overflowing, and the street crowded with waiting people.

As a result of this public effort, a great number opened their eyes to the truth and, though they had not fully understood our message, broke definitely with Babylon. Many others took a definite stand for the truth and God's people. Among these was a young man who, sincerely desirous of proclaiming the truth to others, entered the canvassing work. This young man was very badly received at one of the first houses he visited. After telling the object of his visit, he received this answer: "No, we do not want any of your literature, for the priest has warned us against you. Your books are from the devil and they destroy the faith of the people. Before you came, the church was always well filled, now it is three fourths empty." Of course this last statement contains a certain amount of exaggeration, but it is nevertheless partially true.

A few months after our arrival, a strong wave of advanced political liberalism swept across the island. Naturally, I was accused of being the promoter of this movement, and, in spite of my public explanation of our well-known principles of non-participation in politics, affirming after the Master that our "kingdom is not of this world," I am still the object of this accusation. I do believe, however, that God has used this political movement as a means of according a greater possibility of action to His people. By it the spell of Rome's domination has been broken, and many whose spiritual needs had remained unsatisfied, are now looking elsewhere for light and comfort. This situation really presents a wonderful opportunity for evangelistic endeavor. May the Lord give us a "spirit of power, and of love, and of wisdom," as well as the financial help necessary, in order that we may take full advantage of it.

I have spoken of only a few of the fruits of our work. There are many others which are not less apparent, neither less promising. I could mention the numerous appeals for help coming in from every corner of the island. Unfortunately we cannot respond to all of them. We are obliged to say very often: "Wait a while longer." In order to take care of present interests, we ought to have several missionary families, adequate meeting places and a means of transportation (automobile), permitting us to go rapidly to every corner of the island. This is to say we need many things for which our budget provision is insufficient. But we are trusting the Lord to supply all our needs.

And last, but not least (in fact I have kept the best for dessert), we have a group of twenty Sabbath-keepers at St. Denis, the capital city. In a

(Continued on page 7)

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Statistical Report of the Southern Europ. Division of S. D. A. for the Quarter Ending March 31, 1937.

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 Miss. Licentiates	Other Workers	Cavassers	Total Workers	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
1. SOUTHERN EUR. DIV.													6	5	8		—	—	19		
2. FRANCO-BELGIAN U. C.													6	3	6		—	—	15		
3. Belgian Conference . . .	25	568	7	—	4	11	1	1	11	13	—2	566	6	5	4		15	30	22	621	520
4. East France »	17	419	4	2	1	7	2	—	2	4	3	422	5	3	3	1	8	20	17	384	317
5. North » »	14	657	7	—	8	15	—	1	12	13	2	659	3	3	10	2	19	37	14	481	413
6. South » »	25	608	—	—	19	19	5	3	7	15	4	612	5	—	6		14	25	31	325	259
	71	2252	18	2	32	52	8	5	32	45	7	2259	25	14	29	3	56	127	84	1811	1509
7. JUGOSLAVIAN UNION CONF.													4	—	1	2	—	7			
8. Danube Conference	60	1588	15	2	3	20	—	3	3	6	14	1602	6	—	1	1	24	32	62	1758	1133
9. Sava »	33	760	8	1	77	86	3	2	76	81	5	765	3	1	1	1	18	24	37	1008	779
10. Morava »	29	773	4	—	12	16	1	4	13	18	—2	771	4	—	3	—	19	26	33	903	765
	122	3121	27	3	92	122	4	9	92	105	17	3138	17	1	6	4	61	89	132	3669	2677
11. RUMANIAN UNION CONF.													5	4	3	12	—	24			
12. West Muntenian Conference . . .	134	4794	34	17	77	128	31	13	92	136	—8	4786	13	2	10	25	52	132	8049	6387	
13. East » »	78	2412	16	12	53	81	29	9	40	78	3	2415	10	4	2	1	11	28	77	3799	2450
14. North Moldavian »	82	2715	4	14	114	132	24	17	116	157	—25	2690	8	1	5	1	19	34	79	4674	2316
15. South » »	62	1779	14	1	74	89	9	6	102	117	—28	1751	9	2	3	1	11	26	60	2825	1756
16. Transylvanian »	128	3086	21	21	76	118	20	20	53	93	25	3111	9	2	5	2	14	32	126	4500	3991
17. Banat » »	65	1725	12	5	8	25	25	9	36	70	—45	1680	10	1	4	2	7	24	65	2359	1794
	549	16511	101	70	402	573	138	74	439	651	—78	16433	64	16	24	29	87	220	539	26206	18694
18. SWISS UNION CONFERENCE.													1	—	—	—	1				
19. German Swiss Conference	38	1425	29	—	4	33	11	3	6	20	13	1438	8	2	8	5	28	51	54	1446	945
20. Léman » »	20	992	9	3	5	17	9	10	7	26	—9	983	7	1	3	5	14	30	25	749	625
	58	2417	38	3	9	50	20	13	13	46	4	2421	16	3	11	10	42	82	79	2195	1570
21. IBERIAN UNION MISSION**)													4	1	1	—	—	6			
22. Spanish Mission	10	398	—	—	—	—	—	—	—	—	—	398	6	—	5	—	—	11	—	—	—
23. Portuguese »	7	324	—	1	1	2	—	1	1	2	—	324	3	2	4	5	13	27	26	380	350
24. Madeira »	1	45	8	—	—	8	—	—	—	—	8	53	1	—	—	1	—	2	1	99	78
25. Azores »	1	10	—	—	—	—	—	—	—	—	—	10	1	—	—	1	—	2	4	34	33
	19	777	8	1	1	10	—	1	1	2	8	785	15	3	10	7	13	48	31	513	461
26. ITALIAN UNION MISSION													2	—	3	—	—	5			
27. North Italian Mission	14	405	8	1	9	18	2	2	12	16	2	407	6	4	3	—	12	25	18	421	380
28. South » »	12	320	3	—	6	9	1	1	6	8	1	321	3	2	4	2	9	20	20	403	333
	26	725	11	1	15	27	3	3	18	24	3	728	11	6	10	2	21	50	38	824	713
29. NORTH AFRICAN UNION MISS.													1	—	3	—	—	4			
30. Algerian Mission	5	238	1	3	27	31	9	—	69	78	—47	191	4	—	2	1	10	17	7	190	149
31. Moroccan »	3	66	—	—	1	1	—	—	—	—	—1	67	2	—	1	—	3	6	3	85	63
32. Tunis » »	1	—	—	32	3	35	—	—	—	—	—35	35	2	—	—	2	2	6	1	31	24
	9	304	1	35	31	67	9	—	69	78	—11	293	9	—	6	3	15	33	11	306	236
33. EQUAT. AFRIC. MISS. *)	2	130	—	—	—	—	—	—	1	1	—1	129	1	3	2	—	—	6	24	1621	2018
34. MADAGASCAR-MASCARENE U.M. *)													1	—	1	—	2				

QUARTERLY REVIEW

Specification of Mission Offerings (Column No. 3)

	Sabbath School Offerings (exc. 13th Sabbath)	13th Sabbath Offering	Harvest Ingathering	Annual Offerings	Miscellaneous Offerings	Self Denial Offerings	Special Offer.		
							Big Week	Young People's Collection	(Relief Fund) Weekly Offerings
	7	8	9	10	11	12	13	14	15
1.									
2.	7,258.90	1,734.70	145.20	36.30	435.60	—	1,438.45	602.60	2.20
3.	6,176.15	2,879.05	—	424.75	—	—	1,752.60	200.—	40.75
4.	7,017.85	1,611.25	7,151.65	440.—	—	85.—	109.35	106.50	—
5.	3,996.80	1,008.50	15,256.15	1,828.75	—	—	46.15	346.95	—
6.	24,449.70	7,233.50	22,553.—	2,729.80	435.60	85.—	3,346.55	1,256.05	42.95
	1,141.81	337.81	1,053.22	127.49	20.34	3.97	156.28	58.65	2.—
7.									
8.	12,008.25	2,053.50	4,556.50	490.—	—	—	170.50	1,418.75	376.50
9.	6,091.75	1,400.25	1,251.—	63.—	—	15.—	281.—	482.75	242.—
10.	6,997.75	1,845.75	1,455.25	623.75	—	127.—	6.50	662.75	330.13
	25,097.75	5,299.50	7,262.75	1,176.75	—	142.—	458.—	2,564.25	948.63
	444.23	93.81	128.55	20.83	—	2.51	8.11	45.39	16.79
11.									
12.	127,802.75	27,752.75	19,868.—	24,520.—	—	955.—	6,150.—	8,056.75	6,959.75
13.	54,293.—	13,032.—	6,588.—	2,390.—	—	—	261.—	7,091.—	2,529.50
14.	50,019.50	11,785.—	941.—	114.—	—	—	8,846.—	545.—	1,395.—
15.	33,381.—	8,469.—	2,382.—	2,443.—	—	—	350.—	1,359.—	1,603.50
16.	49,588.75	11,186.—	7,726.—	2,030.—	—	—	1,761.—	2,165.—	1,725.—
17.	25,406.—	7,438.—	5,472.—	787.—	—	—	124.—	2,253.—	909.—
	340,491.—	79,662.75	42,977.—	32,284.—	—	955.—	17,492.—	21,469.75	15,091.75
	2,042.95	477.97	257.86	193.71	—	5.74	104.95	128.82	90.55
18.									
19.	5,935.—	585.—	—	—	1,427.50	—	—	20.—	103.50
20.	3,870.09	1,456.10	89.70	65.—	515.40	—	100.—	136.77	9.30
	9,805.09	2,041.10	89.70	65.—	1,942.90	—	100.—	156.77	112.80
	2,255.17	469.45	20.63	14.95	446.87	—	23.—	36.05	25.94
21.									
22.	—	—	—	—	—	—	—	—	—
23.	616.38	202.37	—	—	—	—	—	—	—
24.	104.74	39.37	—	—	—	—	—	—	—
25.	70.62	26.30	—	3.40	—	—	1.36	—	—
	791.74	268.04	—	3.40	—	—	1.36	—	—
	102.92	34.85	—	—44	—	—	—18	—	—
26.									
27.	3,452.30	1,015.85	100.—	80.60	—	—	472.70	181.—	31.40
28.	1,974.10	599.85	—	25.—	—	—	100.—	95.05	—
	5,426.40	1,615.70	100.—	105.60	—	—	572.70	276.05	31.40
	285.70	85.07	5.27	5.56	—	—	30.15	14.53	1.66
29.									
30.	1,520.15	205.20	1,342.35	40.—	—	—	—	—	—
31.	775.85	213.15	—	—	—	—	4.50	—	—
32.	629.95	194.25	—	150.—	—	—	—	—	—
	2,925.95	612.60	1,342.35	190.—	—	—	4.50	—	—
	136.65	28.61	62.69	8.87	—	—	—21	—	—
33.	669.35	132.55	—	2,279.85	156.30	415.15	—	—	—
	31.26	6.19	—	120.48	7.30	19.39	—	—	—
34.									
35.	2,312.70	722.—	68.—	1,625.90	—	2,245.90	1,559.—	—	—
36.	2,505.40	1,273.65	13,484.—	584.65	—	36.80	—	—	—
37.	427.80	347.15	—	312.50	—	—	—	—	—
38.	140.25	19.10	—	120.80	—	—	—	—	—
	5,386.15	2,361.90	13,552.—	2,643.85	—	2,282.70	1,559.—	—	—
	251.53	110.30	632.83	123.47	—	106.60	72.81	—	—
39.	116.05	14.20	—	50.—	—	—	—	—	—
	5.13	—63	—	2.21	—	—	—	—	—

RECAPITULATION									
	7	8	9	10	11	12	13	14	15
1.									
2.	1,141.81	337.81	1,053.22	127.49	20.34	3.97	156.28	58.65	2.—
3.	444.23	93.81	128.55	20.83	—	2.51	8.11	45.39	16.79
4.	2,042.95	477.97	257.86	193.71	—	5.74	104.95	128.82	90.55
5.	2,255.17	469.45	20.63	14.95	446.87	—	23.—	36.05	25.94
6.	102.92	34.85	—	—44	—	—	—18	—	—
7.	285.70	85.07	5.27	5.56	—	—	30.15	14.53	1.66
8.	136.65	28.61	62.69	8.87	—	—	—21	—	—
9.	31.26	6.19	—	120.48	7.30	19.39	—	—	—
10.	251.53	110.30	632.83	123.47	—	106.60	72.81	—	—
11.	5.13	—63	—	2.21	—	—	—	—	—
	6,697.35	1,644.69	2,161.10	618.01	474.51	138.21	395.69	283.44	136.94
	6,402.16	1,778.62	1,739.05	426.18	118.92	64.92	873.63	291.75	138.33

Glimpses of Africa

(Continued from page 1)

The Portuguese explorers found so many crabs in the mouth of the Cameroon river that they called it "rios dos cameroes" (crab river), hence Cameroon, the name given first to the coast and later on to the hinterland. However, definite colonization was not begun until the middle of the last century by English and German merchantmen, first at Victoria and later at Duala. Christianity was first brought to the country about 1870 by the American Presbyterian missionaries. They began their work on the southwestern coast in the Benga tongue of Spanish Guinea and the island of Fernando Po where they had previously established stations. Since then, several other Protestant societies have developed work in different parts of the territory.

Up to the present time, our work has been confined to the unchristianized tribes of central-east and north Cameroon. The Northern European Division operates a main station in the extreme north, near Marua, among the Islamized Foulbés. The Southern European Division operates three main stations situated on the old slave rout leading from the savannas of the interior to Yaoundé, the present capital. The first station was opened by Brother and Sister R. L. Jones and their son Bobby in 1928, at Nanga-Eboko, 165 km east and slightly north of Yaoundé. This station is now the headquarters of our Equatorial African Mission. The second main station is located 168 km east of Nanga-Eboko, at Ndoumbi, among the Makas; and the third, 100 km farther inland on the Moyen Congo frontier, at Batouri, the residence of the chef-supérieur of the Kaka tribe. These three main stations are the administrative centers for the operation of about thirty outpost stations.

During the months of February and March, I had the privilege of visiting our main stations and also many of our outposts. After this extended trip, I can say: Truly a wonderful work is being accomplished. Since the opening of the first station in 1928, the work has progressed rapidly under the leadership of consecrated men and women. Today, Brother M. Fridlin and his associates are carrying on valiantly and successfully in spite of trying climatic conditions and a very definite lack of facilities. I marvelled at the courage and heroism of our missionaries, and the faithfulness and ability of many of our native evangelists and teachers. The success of all these workers witnesses manifestly to the fact that God has bared His arm in Equatorial Africa. Although the field counts only 130 baptized members, its Sabbath schools have attained a weekly attendance of more than 2000. As God has opened the way, our brethren have advanced into unoccupied regions.

With Brethren Fridlin, Yérétzian and Bénézech I followed the wake of the Advent message 200 km north of Ndoumbi (Bertua) to Bétaré, the center of the Bayas, a very warlike race. Way out there, beside the French flag, floats the banner of Prince Emmanuel. My very soul stirred with emotion as I entered our little mission compound at Bétaré and visited our chapel and school and the "case"

occupied by Antoine le Baya, the evangelist, and his teacher associate. In this humble African dwelling I found pictures of our pioneers on the walls, truth-laden Adventist literature on the shelves of a neat bookcase, and over the door this declaration of faith and confidence: "Christ est le chef de cette maison" (Christ is the head of this house). Thus in that isolated place, amid a savage people practically untouched by the white man's civilization, a center of gospel influence has been established from which the Bayas will soon receive light and hope. Another village has its fire.

Before returning to Europe, I made a trip down to the southwestern tip of the Cameroon with Brother and Sister Fridlin. I shall never forget this trip, for it was a revelation to me of the present possibilities for lengthening our cords into the unoccupied regions of Equatorial Africa. At Grand-Batanga, on the coast, 10 km south of Kribi, where Christianity found its first foothold in Cameroon, we found the Bapoukous intensely interested in the truth. In fact we found some twenty people keeping the Sabbath, and since our visit, - the first contact this people ever have had with an Adventist missionary either black or white, - an assembly of over 200 members is meeting regularly every Sabbath, studying the "Word" and praying that an Adventist missionary soon may be placed in their midst.

Since my return, I have received a letter from Ekitiké, the leader of the group, in which he says: "Can you forget we are waiting for a missionary?" No, Ekitiké, never. And I cannot be truant to my trust. I must plead that a way be found to follow up this most providential interest, for I believe firmly that this opening is God's way for us to give the "everlasting gospel" to the tribes of Southern Cameroon . . .

While I was at Grand-Batanga I looked out across the deep blue and thought of the little island of St. Thomas, a little distance off the Gabon coast and square on the equator. I notice this island is not on our missionary map, but it soon will be, for over there a group of thirty people are meeting regularly to study the "everlasting gospel" and to pray for a missionary. When I passed through Lisbon last January, on my way to Africa, I met Brother J. Freire, a young Portuguese colporteur who created the interest at St. Thomas. About a year and a half ago, Brother Freire visited practically all the Portuguese islands of the Atlantic as far south as St. Thomas. During about nine months he sold nearly 900 copies of "This Mighty Hour" in Portuguese. Some of these books were left at St. Thomas and preached faithfully in the absence of a worker. In fact Brother Freire gathered a group of interested people together and instructed them in the Sabbath truth and other points of faith before coming back to Lisbon. Since his departure, this little group has continued in the "lighted way" and now they beg for a missionary and pastor.

When I was in Lisbon I read their first letter which was as follows:

"To the S. D. A. Church of Lisbon:

"May the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy

Spirit be with you all. Amen!

"The Adventist Church of St. Thomas greets the Adventist Church of Lisbon and desires by this letter to enter into relationship with you. We beg you to send us a pastor who can evangelize this island and care for the Lord's flock. Since the departure of our Brother and Pastor Freire, we are like sheep without a shepherd.

"The members of the church of St. Thomas are very thankful for the services rendered by Brother Freire. From the fifteenth of October this year he taught us unceasingly the word of God. Often he endeavored to convert those who were not converted.

"We thank God in the name of the Lord Jesus that we are all in the communion of the Spirit."

Followed a list of signatures.

Since my return from Africa I have received through the Lisbon office three later letters. These reveal a still more promising possibility of labor and consequently a more urgent need of action.

... Leaving Grand-Batanga we started north again, passing through Lolodorf, the center of the Ngoumba tribe. There I learned that this people, occupying a territory extending 120 km from Kribi north, are fast coming to the same stage of interest as the Bapoukous, their southern neighbors. For more than two years the Ngoumbas have been operating their seventeen chapels independently of any foreign mission society. And now, having heard of the Adventist faith and work, they are deeply interested. Soon we shall be forced to provide a mission family for the Ngoumbas.

"What shall we do," queried Brother Fridlin, "in view of this situation?" Yes, what shall we do? Shall we not permit our workers in the Cameroon to step in and follow up the opening providences of God? Brethren, we must, we cannot do otherwise. This forward step will mean the giving of more men and more means, it is true. It will also require more faith and the pure heroism of the cross, for, Livingstone dying on his knees in a malaria-infested region, is still the living symbol of missionary endeavor in Equatorial Africa. But Advent youth in Southern Europe is ready to respond, is responding to the call of the Spirit. Shall we not also do our part at this time of unprecedented opportunity?

* * *

On the way down the West Coast, I spent Sabbath, February 13, with our church in Lagos, on the old Yuba estate about three kilometers from the center of the city. I was happy to be able to speak to the church during the eleven o'clock hour. My time was very limited, my boat leaving immediately after noon, and I could not stay with the church until the close of the service. As I left I heard our African brethren singing, as they only know how:

"God of Elijah, hear our cry,
Send the fire!
To make us fit to live or die,
Send the fire!"

"Lord, send the fire!" Should that not be our daily supplication? The need of fire from off the heavenly altar is common to all our fields, for it

alone can bring an adequate solution for the long stretch of possibilities within the boundaries of the far-flung Southern European Division. But is it not also the "world need" and the "world solution"? Then let us pray for it earnestly, and soon the divine fire will be kindled in every village and city, and the glory of the Lord will fill the whole earth.

"To burn up every trace of sin.
To let the light and glory in,
The revolution now begin,
Send the fire!"

W. R. BEACH, Secretary
Southern European Division.

The Island of Reunion

(Continued from page 2)

few days, Brethren Olson and Bureauud will be with us for a baptismal service when we plan to offer the first fruits of Reunion to the Lord of the harvest. We trust other such services will follow soon, for our believers are full of courage and zeal for the cause of God, and we believe He will crown their efforts with success.

Brethren, the harvest work is advancing rapidly. Just a little time of labor remains and the task will be finished. Let us go forward the flame of God's Holy Spirit burning brightly in our hearts, and soon victory will dawn over every land.

P. GIRARD.

* * *

"Men are needed for this time who can understand the wants of the people, and minister to their necessities. The faithful minister of Christ watches at every outpost, to warn, to reprove, to counsel, to entreat, and to encourage his fellow-men, laboring with the Spirit of God, which worketh in him mightily, that he may present every man perfect in Christ." *Gospel Workers*, page 315.

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W. R. Beach Editor

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INTERESTING ITEMS

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Subotica is the capital of a province of Yugoslavia called *Vojvodna* which means: "The land of heroes." In this land we have a growing church and many young people who are real heroes of the gospel.

*

June 8, Brother and Sister I. Curmatureanu and baby sailed from Bordeaux on the *S/S Brazza* for Africa. This young missionary family is responding to a call to connect with the Equatorial African Mission for service on the Ndoumbi main station. Certainly we all wish them "bon voyage" and good success in their work. Shall we not also remember them often in prayer before the Lord of the harvest? This really means so much to our missionaries on the far outposts of the field.

*

We are pleased to be able to announce that a manual for the instruction of leaders of Junior Missionary Volunteer societies is being prepared in the French language. This manual has long been desired by those who carry a special burden for our young people in the French-speaking fields of our Division, and we are happy that it will soon be ready for distribution, for we are sure its contents will be a real help in bringing a greater unity of purpose and action in our work for the Juniors. We hope this manual can also be brought out for other language areas of our Division.

*

The *S/S Brazza* arriving in Bordeaux July 12, will bring Brother and Sister Paul Bénézec and their two children back to Europe for their regular six months' furlough. Brother and Sister Bénézec have done splendid work in the Cameroon field during the past two years, first at Batouri, with Brother and Sister Sallée, then on the Ndoumbi main station among the Maka tribe. Sister Bénézec (formerly Miss Germaine Augsburgers) has carried a real burden for the native girls; in fact, during the last year she has supervised very successfully the Ndoumbi girls' school with an attendance of about 90 students... We extend a cordial welcome home to Brother and

Sister Bénézec and we wish them and the children a very pleasant and profitable furlough.

*

The Collonges training school closed its doors on the 1936/37 school year after the graduation exercises held May 16. The past school year has been one of the most successful in the history of the school, with a total attendance of 137 for the year. The graduation class this year was composed of twelve members: four girls and eight boys. Several of these young people have already found their place of service in the field. The 1937/38 school year will open September 7, and we trust that the school attendance will be still higher than for the past year. In fact the growing attendance at the Collonges school is the principal reason we have to hope that we shall soon be able to man our needy missions in the French colonies.

*

After a trip of almost four months, during which he visited our missions in Madagascar, Mauritius and Reunion, Elder Olson disembarked at Marseilles June 18. We thank the Lord for the protection He accorded His servant during this long missionary trip. We shall publish Brother Olson's report in the September number of the *Quarterly Review*, and we are sure it will bring added inspiration to our ranks for the Harvest Ingathering campaign.

*

According to a recent letter from R. H. Wentland, superintendent of the Indo-China Mission, Brother R. Benz and wife are definitely settled in their field of labor. They have been assigned to Cambodia. Our Indo-China Mission is very thankful that circumstances permitted the sending of a French family to that great, interesting field.

*

Elder and Mrs. E. E. Andross arrived in Le Havre May 26 on the *S/S Manhattan* and are now attending annual meetings in the Italian Union. We wish to welcome Elder and Mrs. Andross to our Division, for we feel certain that their ministry will be a blessing to our people everywhere during the coming summer and fall annual meetings. Elder Andross was leader of our

work in Central America for fourteen years. During the time of his administration, our membership in that Division grew from about 9,000 to a present membership of nearly 40,000. Mrs. Andross is one of our pioneer workers in the Missionary Volunteer Department.

*

In Dobrogea (South-eastern Rumania) live many Turks. At the present time they are practically all migrating back to Turkey. Since the war, certain restrictions have been placed upon them by the Rumanian government, and rather than submit themselves to these restrictions, they prefer to leave the country. Brother Florea says that many of them in trying to dispose of their personal as well as church property, come and beg the Adventists to buy. They offer their mosques, which are often very fine buildings, for the smallest price to the Adventists, saying that they desire the buildings which they have dedicated to Allah, to be in the hands of an honest people.

*

Ten years ago, a worker began to labor in Radoesti, Telorman (Rumania). He was called Hadji. It is more correct to say that he bore this title, for Hadji is a name given in that section of Rumania to those who have been in Jerusalem. This man was a very zealous member of the Orthodox church; and after becoming an Adventist, he began to labor for the truth with the zeal and the courage of an apostle Paul. He went from village to village, announcing the coming of Jesus. In many places he was arrested and beaten. In one place, the authorities, instructed by the priests, administered forty-eight stripes to our brother. As the commanding officer counted them: one, two, three, etc., our brother added: one soul, two souls, three souls, etc., and very soon after this time he had a group of forty-eight: one for every stripe received. During the last ten years, this number has greatly multiplied. Today we have 2,100 members in Telorman and it is one of the most encouraging fields in Rumania. During the last three years, over 500 have been baptized. It is a land of opportunity where our churches quickly provide their own buildings.