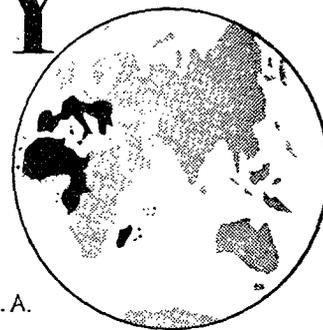


QUARTERLY REVIEW

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Two Months in the Cameroun Bush

By M. Fridlin

Secretary, Southern European Division

When the first Christian missionary sailed for the Cameroun coast, it took him about four months to make the voyage from Europe to the shores of Equatorial Africa. When in 1935 my wife and I began a ten-year period of service in the French Cameroun, the trip by boat took three weeks. In this age of progress and scientific achievement, Equatorial Africa has been brought still nearer: it is separated from Paris today only by a nineteen-hour plane flight. Truly this is a marvelous development, and one which eliminates much delay and difficulty for God's servants.

It was my privilege on February 16, in company with W. R. Beach, the Division president, and J. A. de Caenel, the new president of the French West and Equatorial African Union Mission, to step aboard an «Air France» plane in Paris. The plane made a one-hour stop at Algiers to fill its gasoline tanks for the flight across the Sahara. P. Girard, president of the North African Union Mission, with one of his co-workers, was waiting for us, and the brief time spent on land was occupied in studying several important problems of the North African field. We were happy to see these brethren.

One can easily understand that, a few hours later, as we flew over the Cameroun territory, my heart beat faster at this bird's-eye view, after three and a half years, of the beloved mission field in which we had given ten of the best years of our lives to the service of God.

P. Bénézech, leader of the South Cameroun field, was waiting for us at the Douala airport, as was A. Cosendai, leader of our educational work

in that territory. It was a joy indeed to see again these two former co-workers, who have remained faithfully at their posts.

Douala, the foremost seaport of the Cameroun, has developed appreciably during the last three years. Before the war there were only a few hundred Europeans; now there are more than two thousand, and it is said that there will be an additional thousand within two or three years. Building is going on everywhere, and new industries are being created, thus increasing the native population in this port city.

Although work was begun some twenty years ago in the interior of the Cameroun and in the bush, the advent message is not yet represented in this important city. We realized immediately that something must certainly be done soon for the people of Douala.

The next morning we started on our way by auto. Our first objective was Grand Batanga, likewise situated on the Cameroun coast, where we have a fine native church. The route took us first inland to Edea, and from thence southward through the thick forest and water-rich country, until we regained the coast and reached Kribi, the second largest harbor of the Cameroun. In the course of the 120 kilometers which separate Edea from Kribi, one crosses innumerable bridges as well as three ferries, and the name «The Way of a Hundred Bridges» is certainly appropriate.

Toward evening we arrived in Grand Batanga, fourteen kilometers south of Kribi, where our members and friends, as well as the young people, gave us an enthusiastic welcome. The work in

Grand Batanga has had a marvelous development. Shortly before the war, a native of this coastal city went to Bata, the capital of Spanish Guinea, to the south of the Cameroun. During his stay there, he found on the street the cover of an Ingathering paper in the Spanish language. Seeing that it had to do with religion, he found the address of the Southern European Division in Berne and wrote a letter, not knowing that Adventist mission work had been carried on in the Cameroun for several years. A little later we were able to start work among the Ba-Puku tribe, and within a year a rich harvest was reaped. In this comparatively small coastal city, we have today a membership of more than one hundred, and during our visit twelve native members were added to the church. The baptismal scene, under the coconut palms, was impressive. The songs with which the Ba-Puku, who are splendid singers, celebrate such occasions, remain unforgettable.

The next day we held various meetings and continued our journey into the interior. After about 100 kilometers, we left the flat coastland with its almost unendurable damp heat, and as we finished the climb from Mbikiliki and neared Lolodorf, the climate became more bearable. By way of romantic mountain and forest roads, we reached Sangmélina, our goal, in the late afternoon.

In Sangmélina we have a main station with about eighteen hectares of land. This center was established during the war, in spite of the difficulties involved. I. Curmatureau, who after a prolonged furlough will soon return to the station, pioneered the work there. Unfortunately, the temporary buildings were set on fire by the imprudence of a simple native who approached too near the palm-thatched roof of the chapel with a torch. In an instant, the chapel, the workshops, the storehouses, and part of the provisional living quarters for missionaries, were food for the flames. Fortunately, the brick framework for the permanent mission home escaped the fire.

We spent one day with our members and the approximately 150 students at this mission station, which absolutely must have a chapel and new school buildings.

In the vicinity of Sangmélina, about a dozen substations have been erected, and here among the Bulu tribe the advent message will go on to final victory.

From Sangmélina our trip took us to Metet, where we have an important central station directed by a native evangelist. There too our members and students were awaiting our coming, and we were glad to see them again and to be able to hold a meeting with them. Fifteen outstations have been opened in the surroundings of this station also during the course of the year. Unfortunately, there are not sufficient native workers to occupy all these stations.

Our next stop was Mbalmayo, an important commercial and lumber center, situated on the Nyong River, and a terminal station of one of the three Cameroun railways. We had laid plans to open, in the vicinity of this interesting city, a large mission school in which native teachers and evangelists can be trained. This is one of the greatest needs of the Cameroun field. Up to the present, the missionaries have done their best to train native helpers in the

various stations, but the time has come when better-prepared workers must be sent out into the field to garner in the harvest.

The colonial administrator of the district welcomed us in the most cordial manner and was enthusiastic about our plan. He promised to help us in finding the sixty hectares of fruitful land that we need for this purpose. We are convinced that God's hand is leading in this project and that we shall soon be able to report that the necessary site has been located.

Fifty kilometers more over the mountain roads brought us to the splendidly situated capital city of Yaoundé. Here too no direct work has been done, although it was decided several years ago to send a missionary to this city. The project will now be carried out, since Yaoundé will be the headquarters of the newly-organized union. We have already secured a piece of land on a hill at the edge of the city, on which is to be erected a large building, with space for offices, a Book and Bible House, storerooms, guest rooms, and two apartments, one for the union president and one for the treasurer. The plans for the building are already completed, and we hope that construction will begin within the next few weeks.

The next day we went on, still farther into the interior. After a trip of 165 kilometers we reached Nanga-Eboko, the present headquarters of the South Cameroun mission, where P. Bénézech and A. Cosendai, with their families, are stationed. Nanga-Eboko is today certainly one of our finest mission stations, and the work carried on from this base during the past few years has not been fruitless. In front of the palm-decked mission house, the native church as well as some four hundred students welcomed us with songs and short speeches, and expressed by all kinds of gestures their joy at our visit.

A large workers' meeting, lasting a week and attended by about one hundred native workers as well as by all the missionaries of the southern field, was held at this station. This was the first time that such a general workers' meeting of teachers and evangelists from near and far had been held. The days we passed together were blessed ones, and we felt the presence of God's Spirit among us. During one particular meeting, each worker present was asked how many souls he hoped to win during this year. The total goal amounted to 642. It is evident that the possibilities in this field are vast, and that the best days for soul winning in the Cameroun lie ahead of us.

On the following week end, a large annual meeting for the Nanga-Eboko district took place. The chapel, which holds about seven hundred people, was too small, and a place of worship had to be improvised under the great palm trees of the mission station. More than two thousand natives took part in the Sabbath services. The motto of this meeting was «Jesus first.» Elder Beach's sermon on Sabbath morning touched the hearts of all present.

After the morning sermon, A. Cosendai and R. Hirschy, two French-Swiss workers, were ordained to the gospel ministry. The scene was impressive, as these two young missionaries knelt under the leafy palms, consecrating themselves fully to the service of God.

A baptism took place in the afternoon. Seventeen persons were baptized in the little river which flows through our mission property. This was also a memorable ceremony, the more so as it was conducted by the two ministers ordained in the morning.

In Nanga-Eboko, Sister Bénézech is doing a good work among the native girls. It is not easy to get girls to come to the school, for among the natives, education for girls is regarded as a luxury rather than a necessity. In spite of this, however, Sister Bénézech has been able to gather a few dozen of these girls, who attend school regularly and are being prepared for Christian living. Dressed in their rose-colored Sabbath uniforms, they sang with the student choir on several occasions, a striking example of what can be done with primitive bush girls.

A French-language Bible Correspondence Course was launched a few months ago in Nanga-Eboko, and Brother Cosendai reported that more than five hundred enrollments had been received already and that the lessons were being sent in with real enthusiasm. Each week, on an average, 25 new enrollments come in. When one realizes that, twenty or twenty-five years ago, most of the Cameroun could neither read nor write, this number is truly amazing. This course

adds considerably to the load of Brother and Sister Cosendai, but, activated by a spirit of sacrifice, they have been able to manage this in addition to their other tasks.

We would not let slip this opportunity to express to the little group of missionaries who have cheerfully borne heavy burdens during the past few years, our heartfelt thanks for their magnificent missionary spirit. We are happy to be able to announce that in this year alone, three new families will be sent to the Cameroun: J. A. de Caenel, the new union president; K. Scheidegger, union treasurer; and P. Bernard, coming from North Africa, as department secretary. Brother and Sister I. Curmatureanu, who after almost ten years of patiently borne separation from their children have at last been able to reunite their family, will also in the course of this year return to their field of labor.

We lay the needs and possibilities of this great field upon the hearts of our brethren and sisters in the homeland, with the hope that, as heretofore, they will give loyal and generous support to the mission work in the Cameroun bush.

A report of our mission trip in the East and North Cameroun will appear in the next issue.

Austria Opens a School

By L. Schneebauer

President, Austrian Union

As a result of World War II, God's work in Austria suffered severe privations. Several important branches lacked even the very foundations. Reconstruction was beset with knotty problems.

Our greatest concern, however, was the complete absence of « new blood » for the ministerial working force. For ten years, because of the war, it had been impossible to train a single minister. Inevitably, this lack must make itself keenly felt.

Indeed, since we had no school, we were unable even after the close of the war to relieve this situation — just at the time when the public, shaken by the events of the time, was more willing than ever before to listen to the message. There was no shortage of young people who were ready to devote themselves to the service of the Lord; but a carefully planned and balanced training seemed out of the question. It was not possible for our young people to attend any other school.

The Division expressed its willingness to help us in this extremity, and this strengthened our courage. Eagerly we began the search for a school site, at the same time laying our problem before God in prayer. Many

properties were suggested, only to prove unsuitable, until at the end of February of this year we were led to the right place. All the brethren who were called to see the property, especially the experts from the Division, R. Gerber, the treasurer, and O. Schubert, the educational secretary, as well as our own experienced school man, F. Pieringer, were agreed that here we had found the right place. Since



Bogenhofen, the new Austrian mission school

the price was within the realm of possibility, we asked the Division to authorize the purchase. The committee agreed, and W. R. Beach, on a mission trip in Africa, added his consent by telegraph. Thus, at the end of March, we were able to conclude the purchase.

« But where is this place? » the reader is perhaps already asking somewhat impatiently. It lies in a fruitful region in Upper Austria, five kilometers from Braunau and about seventy kilometers from Salzburg. Here, surrounded by green pastures and fruitful farm land, stands Bogenhofen Castle, which by the grace of God is to become a school where our young people can be nurtured in the Christian life and where future ministers can be trained for God's work in our country.

Fortunately — almost providentially, it seems — Elder Beach, after returning from Africa and before setting out on another long mission trip, found time to visit Bogenhofen, in company with O. Schuberth. Thus we were able to lay definite plans for the arrangement of the class rooms and the enlargement of the castle so as to accommodate the young women, as well as for the remodeling of the interior of an adjoining building to serve as a dormitory for the young men. Construction was begun immediately with the aim of having the buildings ready for school in September.

Even when the projected alterations are completed, the necessary furniture must be provided for the

finished rooms before they can be occupied by students. But, through the united efforts of all our members, we shall succeed in accomplishing this also, when the advent people hear the call to sacrifice. Our churches will thus from the very start be closely bound to their new school.

The union committee was unanimous in suggesting F. Pieringer as school principal and Mrs. Pieringer as preceptress. We are happy in the knowledge that the leadership of our proposed school is in the hands of such an experienced and successful educator.

A new day is about to dawn for our young people. The months of preparation will quickly pass, and the school will open its doors, with a possibility of receiving up to fifty students. The call to the youth will soon be sent out, and many will be studying the prospectus and, after overcoming the difficulties in the way, will send in their application to the school principal. The opening day of school will find Bogenhofen Castle assuming a new function.

We thank God for His help and pray for His continued blessing on our school. We are also grateful to the brethren of the Division for their sympathetic understanding of our need and for their valuable counsel and assistance. May God use this school in a special way to hasten the completion of His spiritual temple!

Notes from an Itinerary

By C. G. Cross

Publishing Department Secretary, Southern European Division

The night I arrived at Tunis, R. Meyer, director of the Tunis Mission, R. Dunkel, Publishing Department secretary of the North African Union Mission, and a friendly brother of the church met me at the airport. The colporteur institute for Tunisia started the next morning. The six colporteur evangelists were of good courage. The Lord has blessed them in selling much literature. Two or three of the young men speak Arabic as well as French and Italian. Before the latest war, we published a health magazine in the Arabic language. We would do well to start it again.

A fairly large percentage of the population in North Africa is European. The larger cities are quite divided. The European residents are in one part and the Arabs in another. I was impressed with the fact that this large field, beginning with Tunis and extending to Casablanca, needs a well-planned program to reach the teeming Arab population. They are in dire need of the gospel. Their dress, customs, habits, beliefs, works, etc., are so different from those of Europe. It was a pleasure to counsel with one of our members who was won from Mohammedanism and for some years has carefully developed an interest in the truth among neighbors. His greatest desire is for literature adapted to meet the needs of the Mohammedans. He gave many valuable suggestions which should guide us in this task.

As we bade farewell to the colporteurs, it was

with a feeling that their number would soon be larger and that increasing success in God's cause would be theirs. They have an intensely interesting field.

At Algiers I joined A. Meyer and F. Charriot in the annual audit and committee meeting of the union mission. P. Girard, superintendent, and his co-workers seemed of good courage as plans took shape for the progress of the work throughout that area. Dr. Hermine Galbès, medical director, and Mrs. W. Ruf, manager, of « Vie et Santé, » our beautiful health institution at Algiers, were busily making final preparations for opening the institution to the public.

Following various meetings, we held a colporteur institute for the twelve or fourteen colporteurs in the Algiers Mission. They were an inquisitive and determined group of workers. Surely the Lord will bless all of them as they more eagerly than before hasten the « good news » in that marvelous field. The climate and vegetation reminded me of southern California in the U. S. A.

Brother Dunkel and I were delighted to have the company of W. Fuchs, director of the Moroccan Mission, from Algiers to Casablanca. He pointed out different places where we have active work. Morocco is indeed a large field. I am happy to see that the brethren realize the value of selling our message-filled publications everywhere. These publications will be and indeed are now proving a great help in developing an interest in the three angels' messages.

Perhaps fifteen to twenty colporteurs gathered at Casablanca in our fine chapel for the Morocco institute. God had helped them, to do a large work during recent months. They were strong in the Lord.

As the plane folded its wheels above the city and headed for Paris, I could not help thanking God for those three earnest groups of colporteur evangelists who «pray and work, and work and pray» and follow the plan of God in selling our wonderful books and magazines on the north rim of the Dark Continent. I want to return next year and be with them again.

At Paris I met G. A. Huse, the publishing house expert from the General Conference. We were together for about three weeks in France, Austria, Switzerland, and Italy, counseling about the problems and possibilities of our publishing houses.

In Vienna, Austria, eighteen colporteur evangelists met in the Austrian Union institute. It was the first colporteur meeting in eleven years. How happy we were for this opportunity! These colporteurs were wide-awake students. I am sure they must be wide-awake workers. R. Grabner, Publishing Department secretary, and R. Ueberbacher, publishing house manager, announced a new book, *Lebensbilder*, and informed us of progressive plans for further publications in the near future. The work is growing in that beautiful country. Many more colporteurs are needed now.

In Florence, Italy, we held the first union publishing council in that field. The brethren in Italy are full of happiness. At last they will have their own publishing house. An order for all machinery and equipment necessary to begin production, except paper and ink, has been placed. The literature ministry is expanding rapidly in that delightful territory.

E. E. Franklin, associate Publishing Department



Colporteur institute in Florence, Italy

secretary of the General Conference, joined us and gave general instruction at the institute held at attractive Villa Aurora, our school in Florence. Fifty regular colporteurs and fifty student colporteurs participated, along with L. Beer, S. Agnello, R. Bongini, G. Cavalcante, G. Feuz, F. Sabatino, G. Cupertino, and the union Publishing Department secretary, G. Ferraro, who had his programs well organized.

Next came the student colporteur institute at the Collonges seminary. What a joyful time we spent together! There are many fine young men and women preparing to serve God in the fields, institutions, and offices. What would we do without our French college? I wish it were larger and that there were two or three times as many students! The need for strong French workers is really critical. You will be happy to know that about fifty students from Collonges will sell our truth-fitted publications this summer. The new scholarship plan offers them a fine incentive.

Do pray that all of us may work and pray and lift with all our hearts and hands in these countries which enjoy liberty, while the day lasts.

“Hitherto Hath the Lord Helped Us”

By G. Cupertino

Director, Italian Training School

In December, 1939, the Division Winter Council authorized the establishing of a mission school in Florence, Italy. The war had begun in Europe, and when the school opened, in October, 1940, Italy was already at war. Needless to say, this institution had to contend with many adverse circumstances from the very beginning.

But the same providence which had blessed the humble beginnings of this school was to accompany it all along its way. Today, near the end of its ninth

year of activity, the Florence school can see clearly that God has kept all His promises. The tender plant of nine years ago has become a sturdy tree, sending its roots deep into the soil.

On October 16, 1940, twelve students, with three teachers, enthusiastically began work. The Italian Union graciously surrendered its building on Via Trieste, where the school spent the first seven years of its life — certainly the hardest ones. War with all its ravages passed through the city, but God the

Statistical Report of the Southern European Division of S. D. A. for the Quarter Ending March 31, 1949

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	
1. SOUTHERN EUROPEAN DIV.																								
2. AUSTRIAN UNION CONF.	17	1292	21	2	18	41	4	6	20	30	11	1303	2	3	2	—	—	—	—	7	23	16	1337	990
3. Danube Conference	18	1098	16	2	55	73	11	8	54	73	—	1098	6	1	—	1	1	—	—	14	15	18	1151	848
4. Alpine »																								
Total :	35	2390	37	4	73	114	15	14	74	103	11	2401	15	3	3	4	2	—	18	45	34	2488	1838	
5. CZECHOSLOVAKIAN U. C.													3	—	—	—	—	—	—	3				
6. Bohemian Conference													10	3	—	—	10	—	—	18	41			
7. Moravian »													13	1	—	—	9	—	—	52	75			
8. Slovakian »													8	1	—	—	3	—	—	34	46			
Total :	114	5021										5021	34	5	—	9	13	—	104	165	151	5389	4458	
9. FRANCO-BELGIAN U. C.													5	1	1	3	—	—	—	10				
10. Belgian Conference	13	871	11	—	2	13	5	5	3	13	—	871	7	3	1	5	—	1	14	31	14	877	344	
11. East France »	15	442	—	3	1	4	2	3	3	8	-4	438	4	2	—	6	—	1	13	26	14	396	319	
12. North France »	15	1048	15	2	11	28	4	6	24	34	-6	1042	5	5	—	10	3	—	49	72	13	721	542	
13. South France »	27	991	4	5	20	29	11	3	20	34	-5	986	10	9	2	—	4	1	45	71	16	307	178	
Total :	70	3352	30	10	34	74	22	17	50	89	-15	3337	31	20	4	24	7	3	121	210	57	2301	1383	
14. HUNGARIAN U. C.													5	—	1	9	—	—	—	15				
15. Central Hung. Conference	30	2145	56	5	12	73	14	3	511	528-455	1690	4	2	—	2	9	—	18	35	30	1619	1523		
16. East Hung. »	39	2537	104	3	95	202	19	1	1061	1081-879	1658	6	3	1	1	8	—	18	37	39	1904	1553		
17. West Hung. »	21	800	31	—	4	35	7	2	6	15	20	820	6	2	1	1	6	—	23	39	31	887	745	
18. South Hung. »	48	—	69	2	1469	1540	6	12	8	26	1514	1514	5	2	1	2	10	—	22	42	48	1697	1539	
Total :	148	5482	260	10	1580	1850	46	18	1586	1650	200	5682	26	9	4	15	33	—	81	168	148	6107	5360	
19. JUGOSLAVIAN U. C.																								
20.																								
21.																								
Total :	157	5729										5729	12	5	—	13	—	—	—	30	177	6000	4000	
22. RUMANIAN UNION CONF.																								
23.																								
24.																								
25.																								
26.																								
Total :	551	25000										25000	78	11	—	47	—	—	—	136	560	27720	25000	
27. SWISS UNION CONFERENCE ..													2	1	—	—	—	—	—	3				
28. German Swiss Conf.	32	1827		4	11	15	5	5	19	29	-14	1813	13	2	1	7	6	—	23	52	32	1627	843	
29. Lemman Swiss Conf.	24	1221	7	1	9	17	3	8	11	22	-5	1216	9	4	2	5	1	3	13	37	23	990	830	
Total :	56	3048	7	5	20	32	8	13	30	51	-19	3029	24	7	3	12	7	3	36	92	55	2617	1673	
30. FRENCH WEST and Eq. Afr. U.M.																								
31.																								
32.																								
33.																								
Total :	8	1463										1463	7	7	1	10	103	—	—	128	101	6113	5600	
34. INDIAN OCEAN U. M.													1	2	1	—	—	—	—	4				
35. Madagascar Miss.	29	575	42	—	17	59	2	17	16	35	24	599	5	2	—	21	—	—	3	31	25	1850	1556	
36. Mauritius »	13	842	23	2	5	30	—	2	—	2	28	870	3	3	8	—	—	—	6	20	17	825	628	
37. Reunion »	4	134	20	—	20	10	—	1	11	9	74	2	—	—	—	—	—	—	1	3	6	182	155	
38. Seychelles »	2	78	—	1	—	1	2	3	—	5	-4	143	1	—	1	—	—	—	—	2	3	100	65	
Total :	48	1629	85	3	22	110	14	22	17	53	57	1686	12	7	10	21	—	—	10	60	51	2957	2404	
39. ITALIAN U.M.													5	1	1	3	—	—	—	13				
40. Central Italian Mission	10	406	1	—	6	7	3	2	7	12	-5	401	3	1	4	1	—	3	8	17	10	526	415	
41. North Italian »	11	457	8	1	—	9	1	1	1	3	6	463	5	1	2	3	—	—	20	31	25	628	484	
42. South Italian »	22	647	8	1	3	12	1	3	6	10	2	649	5	—	—	7	—	—	15	27	22	836	807	
Total :	43	1510	17	2	9	28	5	6	14	25	3	1513	18	3	7	14	—	—	3	43	88	57	1990	1706
43. NORTH AFRICAN U. M.													3	1	—	2	—	—	—	6				
44. Algerian Miss.	10	400	7	—	8	15	3	2	15	20	-5	395	2	1	—	4	—	1	9	17	10	353	270	
45. Moroccan »	5	125	—	—	—	—	—	—	3	3	-3	122	1	2	—	2	—	—	11	16	4	135	110	
46. Tunisian »	2	66	—	—	—	—	—	—	—	—	—	66	1	1	—	2	—	—	6	10	3	62	45	
Total :	17	591	7	—	8	15	3	2	18	23	-8	583	7	5	—	10	—	—	1	26	49	17	550	425
47. PORTUGUESE U. M.													3	2	2	—	—	—	—	7				
48. Portuguese Conf.	16	853	—	—	19	19	3	4	23	30	-11	842	5	4	4	11	—	1	6	31	16	842	852	
49. Madeira Miss.	1	124	1	—	1	2	—	—	1	3	-1	123	1	—	—	1	—	—	—	2	1	148	100	
50. Azores »	1	73	10	—	—	10	—	—	—	—	—	83	1	2	—	—	—	—	—	3	4			

RECAPITULATION

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	
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1. Southern European Div.	35	2390	37	4	73	114	15	14	74	103	+11	2401	15	2	6	22	—	—	—	45	34	2488	1838	
2. Austrian Union Conference	114	5021	—	—	—	—	—	—	—	—	—	5021	34	3	3	4	2	—	18	165	151	5389	4458	
3. Czechoslovakian » »	70	3352	30	10	34	74	22	17	50	89	-15	3337	31	20	4	24	7	3	121	210	57	2301	1383	
4. Franco-Belgian » »	148	5482	260	10	1580	1850	46	18	1586	1650	+200	5682	26	9	4	15	33	—	81	168	148	6107	5360	
5. Hungarian » »	157	5729	NO REPORT	—	—	—	—	—	—	—	—	5729	12	5	—	13	—	—	—	30	177	6000	4000	
6. Jugoslavian » »	551	25000	NO REPORT	—	—	—	—	—	—	—	—	25000	78	11	—	47	—	—	—	136	560	27720	25000	
7. Rumanian » »	56	3048	7	5	20	32	8	13	30	51	-19	3029	24	7	3	12	7	3	36	92	55	2617	1673	
8. Swiss » »	8	1463	NO REPORT	—	—	—	—	—	—	—	—	1463	7	7	1	10	103	—	—	128	101	6113	5600	
9. French West and Eq. Afr. U.M.	48	1629	85	3	22	110	14	22	17	53	+57	1686	12	7	10	21	—	—	10	60	51	2957	2404	
10. Indian Ocean Union Mission ..	43	1510	17	2	9	28	5	6	14	25	+3	1513	18	3	7	14	—	—	3	43	88	57	1990	1706
1. Italian » »	17	591	7	—	8	15	3	2	18	23	-8	583	7	5	—	10	—	—	1	26	49	17	550	425
2. North African » »	25	1263	48	—	21	69	6	4	24	34	+35	1298	11	11	6	12	—	—	2	6	48	25	1308	1224
3. Portuguese » »	39	1751	NO REPORT	—	—	—	—	—	—	—	—	1751	9	4	—	10	—	—	—	23	29	901	718	
4. Bulgarian Conference	5	158	NO REPORT	—	—	—	—	—	—	—	—	158	2	—	3	—	—	—	—	5	5	150	175	
5. Grecian Mission	10	627	8	—	2	10	10	5	4	19	-9	618	4	1	2	6	1	1	14	29	12	650	600	
TOTALS FOR 1st QUARTER 1949..	1326	59014	499	34	1769	2302	129	101	1817	2047	255	59269	305	100	49	229	166	13	459	1321	1479	67241	56564	
TOTALS FOR 1st QUARTER 1948..	1285	50830	1116	61	315	1492	139	303	326	768	724	51554	282	92	33	325	85	18	276	1111	1326	58436	49892	

All-Powerful kept our material losses to a minimum and spared all our lives. For this we thank Him with all our hearts.

But the longed-for day of liberation arrived. With the first jeep, our communications with our brethren in other lands were resumed, and soon the work of reconstruction began. God placed in the hearts of our brethren in the Division the conviction that the educational work in Italy should be supported and developed. The search began for a new place suitable for the school; the building on Via Trieste was « too strait for us, » as in the time of Elisha. Once again Divine providence intervened in our behalf in permitting us to obtain possession of beautiful « Villa Aurora, » which now provides a fit setting for our mission school.

This ninth school year which is drawing to its close has undoubtedly surpassed all its predecessors. It began on September 22, 1948, with an enrollment of 61 students, 20 of whom were young women. These students are housed in two beautiful buildings surrounded by one of the loveliest parks in the vicinity of Florence, the city of flowers. It was a real pleasure for us to share the natural beauties adorning the school property with the educational workers of the Division at the time of the educational convention which took place here in Florence in 1948. And even as I write these lines, the miracle of springtime is repeating itself once more, with its many-colored splendor, and the songs of the birds blend with those of the students.

The course of studies is naturally designed to prepare young people for a useful life in the cause of God. The school gives a five-year post elementary course, corresponding to the first five years at the Collonges seminary. Some of our students, in fact, after their stay at Florence, go on to Collonges to continue their studies. Five regular teachers, with five assistants, share the responsibilities of instruction.

Two families of farmers, and, last but by no means least, an excellent cook, complete the personnel.

The total charges for tuition, board, and room have been set at 125,000 lire for next year. Our students will have to work hard to earn that sum, but if the forecasts made during the recent colporteur institute prove accurate, many of the young people will reach the goal. The forty acres of productive soil will also enable some of the students to earn at least a part of their expenses. We have reason to believe that the farm and garden, which have during the present school year kept the school supplied with olive oil, potatoes, and vegetables, will play an important part in furnishing work for students.

The baptismal class is well filled, and efforts are being put forth in behalf of evangelism. The missionary campaigns, colporteur work in the city, the distribution of invitations to evangelistic meetings, the choirs—all contribute to the training of the young people for their church life. A spirit of cooperation has furthered this purpose, and we feel certain that the progress which remains to be made will be realized by the grace of God which has attended our efforts up to this time.

During the course of its nine years of activity, the school has been able to furnish some twenty young workers who are helping to man the outposts in the vast Italian field. It is true that our needs are still great. The farm needs machinery, the library needs books, the classrooms need better equipment. But the generosity of our brethren in the past promises continued understanding in the future. We can say as did Samuel, « Hitherto hath the Lord helped us. » We confidently believe that the providence of God, so clearly discernible in the past, will not forsake us in the future, and that, at the Florence mission school, a great number of young people will find the way of service, after having found the way to Christ.

The Power of the Holy Spirit

A study given by E. E. Roenfelt, associate secretary of the General Conference, December 22, 1948, at the Annual Council of the Southern European Division at Brussels, Belgium.

I wish to speak to you on a subject that is not new to us. It is one that we have discussed many times. But I think it is worthy of our restudy.

You remember that just before Christ's ascension to heaven, He gave His disciples the gospel commission. After having outlined to them again the facts concerning His earthly mission, He said, «And ye are witnesses of these things» — first in Jerusalem and then in Galilee, and then in the uttermost parts of the world. But immediately He added this statement: «But tarry ye in the city of Jerusalem, until ye be endued with power from on high.»

The Lord Jesus Christ on that occasion indicated to the early church the kind of equipment God had provided or was going to provide for them for the doing of their work. Now, Jesus has not changed that equipment; the equipment with which the church started out in its work two thousand years ago is that with which the church must finish the work of God in the world today. And so, as has been emphasized many times, the need of the advent church today is this power on from on high. And it matters not what we possess, nothing can compensate for our lack of this power.

But I want you to observe just how this power was to come upon the church. In Acts 1:8 we have the record of Christ's statement to those early disciples: «But ye shall receive power, after that the Holy Ghost is come upon you.» The margin says, «But ye shall receive the power of the Holy Ghost coming upon you.» That is just a little different thought.

This power from on high was to come upon these men through the ministry of the Holy Spirit, and Jesus said, «Ye shall receive the power of the Holy Ghost coming upon you.» I want to ask this very important question: What is it that really makes a powerless Christian a powerful Christian? There are many Christian people who are very, very sincere, and yet they lack spiritual power. We must recognize that that is true even of us as workers in God's cause. Is it because those Christians do not have the Holy Spirit? I think not; for we must recognize this great truth, that every sincere child of God has the Holy Spirit dwelling in his heart. It is at conversion that the Holy Spirit enters the heart of a man or a woman. Jesus, in speaking to Nicodemus, made it clear that the new birth, or the experience of conversion, is the result of the Holy Spirit. He said, «Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.» And the apostle Paul, in Romans 8:9, said that «if any man have not the Spirit of Christ, he is none of His.»

And so, every sincere Christian has the Holy Spirit dwelling in his heart. We have the Holy Spirit dwelling in our hearts this morning, for, if we do not, Paul says we are none of Christ's. But why is it that so many of us, while the Holy Spirit dwells in our

hearts, are yet powerless Christians? And what is it that makes a powerless Christian a powerful Christian? What did those disciples experience on the day of Pentecost that suddenly transformed them from weak, hesitant, faltering men into dynamic workers in the cause of God? Was it that those men did not have the Holy Spirit before Pentecost? I think not; for, if they had not received the Holy Spirit before Pentecost, then we would have to conclude that those men, before Pentecost, were none of Christ's. The Holy Spirit entered the hearts of those men at the moment when they responded to the call of Christ, and from the moment that they accepted Jesus Christ by faith as the Son of God. You remember that on one occasion, before Pentecost, Jesus entered a room where these disciples were gathered, and, breathing upon them, He said, «Receive ye the Holy Ghost.» And so it must be clear that these men had the Holy Spirit before Pentecost. Yet they were weak and faltering and hesitant men. What really happened on the day of Pentecost that transformed these men so marvelously?

According to the marginal rendering of the text I have just read, Jesus did not say to these men that they would receive the Holy Spirit for the first time on the day of Pentecost. His promise was this: «Ye shall receive the power of the Holy Ghost coming upon you.» On the day of Pentecost they were to receive the Holy Spirit in a different way from that in which they had previously experienced Him. Previously they had received Him unto their conversion; now they were to receive Him for the purpose of empowering them for their service.

The Holy Spirit is a person, just as are God the Father and God the Son. Since He is a person, we cannot have more or less of Him. Either we have the Holy Spirit in the fulness of His person dwelling in our hearts, or we do not have Him at all. How, then, do we answer this problem of how a powerless Christian can become a powerful Christian? Is it because that individual receives more of the Holy Spirit than he previously had? I think not. The only answer to that question is that the Holy Spirit must have more of us. Instead of praying for more and more of the Holy Spirit, we should pray God to help us to give more and more of ourselves to the Holy Spirit, who is already in our hearts. For the Holy Spirit can manifest Himself only to the degree to which you and I let Him, and His power can possess us and flow through us only to the degree to which we permit it.

What actually happened on the day of Pentecost was that the disciples had come to the place where the Holy Spirit was permitted to have all there was of them. You remember that for ten days before the day of Pentecost, they were gathered in an upper room, engaged in prayer. But these men did more than simply pray; they spent a great deal of time in examining their own hearts, in studying their motives,

aspirations, and ambitions. They waited until God was able to reveal them to themselves as He saw them ; and as God revealed to them their wrong motives, their wrong aspirations, their wrong ambitions, and their own purpose to carry out their selfish plans, those men laid those things all aside and bared their hearts and lives before God.

They put away their personal differences. You remember that, just before the crucifixion, these men were all very ambitious. They all desired the highest place in the kingdom of Christ. They had argued about that to the point where there was actual hostility among them. But during these ten days those men got together in a personal and intimate fellowship. They forgot about each other's weaknesses. Every man was conscious only of his own personal needs. And when the morning of Pentecost dawned, those men were there before God absolutely surrendered to Him. They had only one ambition, and that was that God should use them in the way Jesus had indicated — namely, that they should be His witnesses to men and women. Was it any wonder that the Holy Spirit could now possess them absolutely and fully and reveal through them in an unhindered way the fullness of His power ?

Fellow workers, that is our great need today—to put away any differences that might exist between us, to submit to God all of our personal ambitions and aspirations, and to have God purge out of our lives every wrong and selfish motive. And when we reach the point where those men were on the day of Pentecost, then we shall become the possessors of this great power that Jesus Christ promised to His church.

But now I want to ask another question. What actually happened in this Pentecostal experience ? We have just noticed that they became powerful men. But what was it that the Holy Spirit did in the hearts and lives of these men that made them such powerful men ?

Notice this verse again : « But ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me. » A witness, as we all understand, is one who testifies, not simply of what he has heard, but of that which he personally knows. His testimony is given on the basis of personal experience. These disciples, as a result of this Pentecostal experience, were to go out to the world to testify of their own personal experience of and with the Lord Jesus Christ.

I like to think of it in this way : What actually happened on the day of Pentecost was that the Holy Spirit, fully possessing the hearts and lives of these men, took these men and took the gospel they had been commissioned to preach, and fused those men and their message together, so that these men in their lives *were* the message they were called to preach, and the world, hearing and seeing these men, saw the gospel demonstrated in them.

There is a statement made by Christ recorded in John 14. Jesus is speaking about the coming of the Comforter ; and, after telling us that the Comforter shall not only dwell with us but in us, He says, « I will not leave you comfortless : I will come to you. » I want to emphasize that. The Holy Spirit was to be the personal representative of the Lord Jesus Christ ; and when, on the day of Pentecost, these men were

to experience the power of the Holy Spirit coming upon them, actually they were to experience the coming to them of the Lord Jesus Christ. « I will come to you, » He said.

Notice the next verse : « Yet a little while, and the world seeth Me no more ; but ye see Me : because I live, ye shall live also. » That is a wonderful promise — « because I live, ye shall live also. » What did Jesus mean by that statement ? Was He speaking to dead men on this occasion ? Why, surely not. And yet He said, « Ye shall live. » Ah, these men were to live in a new way.

Jesus said, « Because I live, ye shall live also. » And He said, « I will come to you. » The point I want you to get is this, that on the day of Pentecost, through the work of the Holy Spirit, Jesus made Himself available to those men. He not only, through the Holy Spirit, provided them with His power and with His presence, but He made available to them His very life. From that moment on, these men were to reveal to their fellow men again the life of Jesus Christ.

To me this is a wonderful thing. The life that men had seen Jesus living on the streets of Jerusalem, in the courts of the temple, along the shores of Galilee, and in the seclusion of the home in Bethany — that life men were now to see again, but lived out in Peter and James and John and all the others. That is the real meaning of Pentecost. On the day of Pentecost Jesus Christ, who to those men had been merely the Christ of history, stepped into their lives to become the Christ of their daily experience.

That is our great need today. We know the facts concerning Christ and His earthly mission. But while we must rest our faith on those facts, it is not sufficient for us to live merely with the Christ of history. We must have that Christ who walked this earth two thousand years ago step out of history into your daily experience and mine.

The first and primary purpose of the gift of the Holy Spirit is not merely to make you and me powerful, but to make you and me Christlike. Spiritual power is the result of a Christlike life. And that is what the world needs today—to have a fresh revelation of Christ, to see Him, to see His character revealed, and to come under the influence and the attracting force of that influence and that life.

I want to emphasize one other point. The enjoyment of every blessing that God has promised to us is on the basis of the fulfillment of certain conditions. We have often studied the conditions that we must fulfill in order to receive in all its fullness this great gift of power. We have emphasized one of those conditions this morning, that of absolute surrender to the Spirit of God. Another condition, as we all know, is that of prayer. It is only as we pray that the Holy Spirit comes to us in this way. Another condition is the exercise of faith, for the Bible makes it clear that we receive the Holy Spirit by faith. It is through faith that we appropriate to ourselves this power that He is willing to make available to us.

I do not want to enlarge on those aspects of the question, but I want to read one statement in John 16 : 14. Jesus has been speaking about the coming and work of the Holy Spirit. Then He says this : « He shall glorify Me. »

Those four words sum up the whole purpose of the gift of the Holy Spirit. It is true that the Holy Spirit is given to guide men and women into truth, to bring to their minds the things that Jesus has taught them. He is sent to convict men and women of sin and of righteousness and of judgment. He comes to represent Christ in the heart. But all of those things, and others that we might mention, are summed up in this one little sentence, «He shall glorify Me.»

I want to emphasize that. The Holy Spirit is not to glorify me; He is not given, essentially, to make me a great preacher so that the attention of the crowds might be drawn to me. He is given to glorify Christ. Furthermore, He is not given to glorify the church. Sometimes I hear some of our people saying, «Won't it be a wonderful time when the remnant church experiences the outpouring of the fullness of this great power, and when the attention of the world will be drawn to this remnant church?» But the Holy Spirit is not given primarily to glorify the church. He is given to glorify Christ.

If that is so, then the great question that faces you and me is, Are we prepared to have Him do that? Is my one ambition that the Holy Spirit should glorify Christ through me? It is only as that is our ambition that we are fulfilling one of the most important conditions to the reception of this fullness of divine power.

It is not a question of how we are going to serve Christ, or in what field we are prepared to serve Him, or in what capacity we are going to serve Him, or what position in the work we are going to occupy. The question is, Are you and I prepared to glorify Christ in whatever position He himself will determine? And we should be satisfied to occupy the highest place, or to occupy the most obscure position in the cause of God; we should be prepared to go anywhere and engage in any kind of service, so long as the Holy Spirit can use us there to glorify the Lord Jesus Christ.

Here we put our finger on the very point that explains the reason why today we to such a large degree lack this greatness of power. There is in our midst altogether too much selfishness, too much self-seeking. We are altogether too much concerned about the occupying of certain positions and about the place in which we are going to serve in the cause of God. We are too much concerned, too, as to whether we are making progress toward a higher position. Oh that God might sweep that kind of thing out of our midst and bring us to the place where we have only one ambition, that the Lord Jesus Christ should be glorified in our service and in our lives.

I want to refer to two Bible characters, Peter and Stephen. Both of these men were full of the Holy Ghost; and they had experienced the fullness of the power of the Holy Spirit, because both of these men had set themselves to glorify Christ. But I want you to think about the different ways in which the Holy Spirit used these men. The Holy Spirit stood Peter in front of multitudes. He used him to preach mighty sermons that caused people to cry out, «Men and brethren, what shall we do?» He used him to sweep multitudes into the kingdom — thousands in a day.

In that way the Holy Spirit used Peter to glorify Christ in his ministry.

Now think of Stephen. We have the record of only one sermon that Stephen preached, and that was not before the crowds but in the Jewish Sanhedrin; and instead of Stephen's sermon breaking down the hard hearts of the men who were listening to him, it only enraged them. They said, «Out with that man!» and Stephen was hastened out of the city and stoned.

Do you think that Peter glorified Christ more in the life of service that he gave than Stephen did in his short ministry? I do not think so. You remember, when the stones were being hurled at Stephen, there was a young man standing in the crowd, at whose feet lay the garments of those who were taking part. He saw Stephen directing his gaze toward heaven; he heard him say, «I see heaven opened and the Son of man standing at the right hand of God.» Somehow an arrow of conviction sped into the soul of this man. He tried to stifle it. He began to persecute the Christians. The day came when he was on the road to Damascus, his heart burning with rage toward those people in that city who were followers of the Nazarene. Suddenly a shaft of light smote him to the roadway, and a voice said, «Saul, Saul, why persecutest thou Me? I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.» Saul realized his struggle against this conviction was over, and, submitting entirely, he cried out, «Lord, what wilt Thou have me to do?» And you remember, that man became possibly one of the greatest workers for God that this world has ever seen, turning thousands to accept the gospel, raising up churches all over southern Europe and the Middle East and laying a firm foundation for the people of God who were to follow him.

Did Peter glorify Christ more than Stephen did? I do not think so.

I want to ask this further question: Are you so fully determined to glorify Christ that you are prepared to occupy some prominent place where you will stir the multitudes, if that is the purpose of the Spirit of God for you, or to die the death of a martyr if the Spirit of God can see that Christ can be glorified through that? Brethren, when we can say, «Lord, send me anywhere, call me to any kind of service, send me to any people, hide me away in some obscure corner if necessary, so long as my Lord and Master can be glorified, and I shall be satisfied,» then the world is going to see in this remnant church something of the great power that came to the church on the day of Pentecost. And there will be something in the ministry of this church and the lives of the people of this church that will result in the finishing of this work quickly.

It was John Newton who said that if two angels had been sent down to this world, one of them to rule an empire and the other to sweep a crossing, they would never wish to exchange tasks. Each of them would feel that what God had set him to do was the grandest thing he could do, and would be entirely content to do it.

A Letter from Tananarive

Good news from a far country! A letter from J. Zurcher, director of our seminary in Madagascar, under date of March 9, goes into detail concerning the progress of the institution for which he is responsible. We are happy to share this letter with the readers of the QUARTERLY REVIEW.

« On January 4 the new school year opened with an impressive number of students: 135 day pupils for our elementary course, and exactly 100 boarding students, boys and girls, for the various advanced courses.

« Furthermore, about a month ago, our seminary was officially recognized by the government and can now in its own name present such candidates as we consider able to sit for the various examinations. The educational authorities, however, have left us perfectly free to arrange our program so as to achieve our own objectives. Even better, as a recognized school, we receive a good-sized subsidy which is granted expressly to encourage the development of such schools. The children of government employees who attend the school will also benefit by receiving individual grants. Thus our school has been opened to a class of students who are not only the most predisposed to study but also the most solvent.

« The scholastic progress we have been able to realize is encouraging, and I have no doubt that we will soon see the fruits. However, we are suffering from a lack of equipment, such as benches, desks, and chairs. The means at our disposal will not cover even the most basic necessities. Yet we have not accepted nearly all the students who applied for entrance to the school. A future bright with promise is opening before us, and the development of our school will bring with it the development of the evangelistic work.

« In the spiritual field, we obtained good results last year, and already this year there are indications of a fine harvest of souls. During November and December I visited the large centers of the island on a promotion trip. Normally, student recruiting should be done in the churches. But in Madagascar, the young people at the age when they should attend the seminary have generally left the church. Young people must therefore be found among non-Adventist families. Last year we had a majority of non-Adventist students at the seminary, which was of course an abnormal situation. But thirteen of them gave their hearts to the Lord, and experience proved their conduct to be as good or better than that of the young people coming from Adventist homes. In my promotion trips, I have been careful to present all the principles of Adventist education. In each of my lectures on this subject — which were widely advertised in the cities — I took occasion to demonstrate, with the help of a motion-picture film, the principles followed in our school at Tananarive.

« These lectures were not only highly successful in allowing us to present publicly our methods of Christian education, but they also enabled us to select our students carefully from among the many applications for entrance which were received shortly thereafter. We were able to consider not only

intellectual capacity but financial possibilities. As for the spiritual aspect, our school life, permeated with true Christian principles, tends to eliminate within the first few weeks those students who do not wish to comply with these principles.

« The school has not lost sight of its mission, that of preparing evangelists and workers for the Lord's vineyard. But, rather than recruit students for this unique purpose, we must first convert them, at least for the most part, and then instill the desire to serve the Master. This is generally a natural consequence when conversion takes place in a school which has only the one aim.

« With the cooperation of our only Malagasy doctor, we have been able to begin a training course for nurses. Once a week, a dozen students are thus receiving theoretical and practical medical instruction. At the end of the year, they will receive a certificate permitting them to work as nurses in the dispensaries we hope to open. Though small, it is a beginning. A commercial course for girls has also been started this year.

« Thus we are trying to develop our institutions in all phases, with the means at our disposal and through the blessings God bestows. We are confident that these efforts will bear fruit to His glory.»

Otto Schubert.

First Moslem Baptized in Morocco

W. Fuchs, president of the Moroccan Mission, writes under date of May 8:

« You will no doubt be happy to learn that yesterday morning at Casablanca I baptized, with four other persons, the first Mohammedan won to the truth in Morocco. I praise the Lord for this result.

« Toward the end of last year, while passing through Fez, I gave a public lecture, attended by more than 250 persons, in one of the moving picture theaters of the city, on the subject of return of Christ. On that occasion, I pointed out the beauty of the Word inspired by God, who revealed through His prophets the coming of His Son into the world and His glorious return in these last days.

« Among the addresses handed in was that of this Mohammedan, who had heard of Jesus that night for the first time. The summary of the evening's lecture, as well as others, was mailed to him, and later he, accompanied by another Moslem, sought out our evangelist, Brother Chemla, who instructed him in the truth.»

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* * *
HERE AND THERE
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W. R. Beach left Europe on May 10 for a two-month trip to the Indian Ocean Union Mission. During his visit there, an important union session will be held on Mauritius Island. We are sure that Elder Beach will return from this most interesting mission field with an inspiring report.

*

On Sabbath, May 7, a unique dedication service was held in Paris for the recently finished radio studio. M. Fridlin, Division radio secretary, delivered the sermon on this happy occasion, and R. Gerber, Division treasurer, offered the dedicatory prayer. Present also were Axel Varmer, radio secretary of the Northern European Division, and Magens Bakke, Copenhagen Publishing House editor and speaker for the Danish radio program. These two brethren spent about two weeks in Paris for the express purpose of preparing the recordings for the Danish program in the new studio. We were happy to have them participate in the afternoon service, at which R. Fasnacht, studio manager, presided. Charles Gerber, speaker for the French radio program, and Maurice Tièche, speaker for the education and Christian home program, also took part. On the following day, the Paris church members had the opportunity of visiting the studio, which is well equipped with a Wurlitzer organ and a modern Pathé-Marcani recording apparatus.

*

We were glad to have in our Division over two week ends A. G. Stewart of the Australasian Division, accompanied by Pastor Salau, a native worker from the Coral Sea Union Mission. They visited a number of churches in Switzerland as well as the Callanges seminary and the Paris church. Their sermons and reports were an inspiration to our members.

*

Two new missionary families left Europe recently to take up work in far-off lands. P. E. Vervaart and wife sailed May 27 from Marseille on the S. S. **Eridan** for Madagascar, where Elder Vervaart will be in charge of the Ambatondrazaka district. Claude

Maeder, with his wife and child, left Marseille on April 6 for Abidjan, on the French Ivory Coast of Africa. He is to work in the West African Union Mission, in the territory of the Southern African Division. We wish these two missionaries and their wives many rich experiences in the mission field and an abundant harvest of souls.

*

A beautiful church building at Neuilly, a very good section of Paris, was recently purchased from the Anglican Church to serve as a much-needed second church for our believers in the French capital. It has a seating capacity of about 250.

*

Radio Tangier has since June 4 been added to the list of stations broadcasting our French program, « La Voix de l'Espérance. » A Spanish program, as well as an Arabic program designed to reach some fifteen million Moslems of French North Africa, is also in preparation for transmission over Radio Tangier. Our Italian brethren are preparing a program which is to be broadcast over Radio Monte Carlo. F. Sabatino, radio secretary of the Italian Union Mission, recently spent some time in our Paris studio in order to become more familiar with certain phases of radio work.

*

We are happy to announce that the Swiss Union has taken the initiative in preparing Braille literature in French and German for the blind. The publication of « Venez à moi, » as well as a small book on the return of Christ, has been authorized. We feel sure that this reading matter will do a good work among the unfortunate who have lost their sight.

*

A. Henriot, formerly engaged in evangelistic work in Paris, has been elected president of the East France Conference, replacing J. A. de Coenel, who is soon to leave for the French Cameroun. We trust that, under Elder Henriot's leadership, the work in East France will go steadily forward.

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We are always saddened when the Grim Reaper takes his toll of our faithful workers. We regret to announce the death of Mrs. R. Devins, who before her marriage served for twelve years as a Bible worker and even preacher in Algeria, and who rendered faithful help to her husband during their long stay on Reunion Island, before Brother Devins was elected assistant editor at the French Publishing House. To the bereaved husband we express our deep Christian sympathy.

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News has reached us of the death of D. E. Delhave, who as a young worker left our Belgian Conference to accept a call to serve as missionary in the Belgian Congo. As the pioneer missionary in Ruanda-Urundi, he gained such a thorough knowledge of native problems that, during the latter years of his life, he was invited by governors and rulers to join their inner councils. After having spent thirty-six years in the mission field, he passed away on March 12, 1949, at Rutshuru in the Belgian Congo. We join the family of Brother Delhave in looking forward to the joyful day of resurrection.

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A change has recently been made in the medical staff of our Gland sanitarium in Switzerland. Dr. P. Toureille, assistant to the medical director, has accepted a call to connect with our medical work in Tunis, North Africa, and is to be replaced at Gland by Dr. E. Maretti of Italy. Doctor Toureille will leave for his new field of labor as soon as possible.

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P. Bernard, who for many years has been connected with our educational and young people's work in the North African Union Mission, has been placed under definite appointment as department secretary of the new French West and Equatorial African Union Mission. Elder and Mrs. Bernard will spend a four-month furlough in Europe and will leave for the French Cameroun in the late autumn.