

QUARTERLY REVIEW

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



Medical Work in North French Cameroun

By Frederic W. Brennwald, M. D.

As the foundations of the new dispensary are being laid here at Koza, it might be well to make a summary of conditions in general, and of our activities in particular. The North Cameroun, wedged in between northern Nigeria and French Equatorial Africa, had been living its own life, practically untouched by civilization until a few decades ago. As a matter of fact the mountain area was opened to missionaries and traders only after World War II. Up to that time it was under military administration, and it was not thought safe for a European to move about without military escort. At the turn of the century fierce fighting was going on between the aggressive Mohammedan Fulbe, coming from the west, armed with spears and arrows, riding on horseback; and the original pagan population who lived for the greatest part in the plain between the extension of the mountain-range originating with the 12,000ft. Mt. Cameroun and the Logone and Chari Rivers which flow into Lake Tchad on the south rim of the Sahara. To the pagans the mountains were a refuge and comparatively safe dwelling-place until the arrival of the European administration brought intertribal peace. However, among the natives deportation of men and women as slaves was still quite common twenty years ago.

Our first missionary arrived here twenty-five years ago, and he was one of the first white men

to enter this area. Pastor Bergström founded the main station at Dogba, some fifteen miles from Maroua, at the edge of the mountain region. In 1948 he prospected the center of the mountains and founded the station at Koza, the first Protestant mission to be established among the pagan mountain tribes proper.

The North Cameroun, 250 miles in length, with a triangular base line of about 125 miles, and pointing to Lake Tchad, comprises an estimated population of 1,500,000 people, of which 300,000 live in the immediate neighborhood of Koza. None of these people have the possibility of receiving medical care in a mission hospital. The state hospitals do the best they can for these masses, but they are limited in number and capacity. Considering these needs my wife and I were happy to start medical work on a broader basis.

In February 1954 we arrived here and were faced with a population not at all fierce as might be anticipated, but extremely ignorant and very hesitant to accept the blessings the white man might bring them. On market days large crowds gather under old, venerable trees, their faces showing mostly an open, friendly smile; their clothes consisting of a goat skin on the backs of the women: a straw hat or a piece of cloth around the heads of the men, and perhaps a bag around their shoulders.

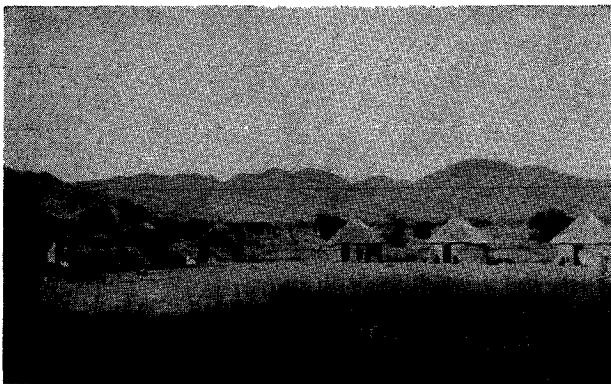
They eye you attentively, and some old folk who have never seen a white face may run away, which happened more than once when they saw me. They have become used to paying taxes the last few years only, and the medicine of the white man is often looked upon with distrust.

Every year an unknown number, running into several hundred, die of rabies. They would not think of letting their dogs be vaccinated against rabies. Dying of rabies is considered a privileged kind of death, since the hereafter is entered into immediately, which does not hold true for other causes of death, according to the belief of the Mattakam tribe.

The number of lepers is unknown, but is at least one per cent of the population. As leprosy is considered by some a punishment for lying it serves the victim only right to be afflicted with this chronic and often disabling disease. Why everybody does not have leprosy — or at least more than one per cent — never seems to enter into this superstition.

Little babies are not allowed to take the food of the white man, as this would keep them from growing. Since we have only tinned milk for undernourished and feeble babies, this is sometimes refused as well as the medicine. The number of deaths among infants, due to ignorance, superstition and even carelessness is appalling, and is estimated by some government physicians to be well over fifty per cent in the first year of life. Injections are mostly refused, except in the case of snake bites and meningitis, — the latter occurring in epidemic form toward the end of each dry season.

Under these conditions it was quite fitting to conduct the medical work under a group of trees in front of the mission house until the small dispensary prepared by Pastor Bergström had received its finishing touch. In April last year the doors of this modest building were opened, and somewhat hesitant the first patients looked in. Some refused to come in, but gradually they lost their fears.



Round, native huts for in-patients, Koza.



An "ambulance" transporting patients to Koza hospital.

Three native round huts — such as are used by these tribes — were also waiting for in-patients. For several months they were empty, because it had never occurred to these people that someone might come to a hospital (a rather big name for the limited facilities). But a few months later three more huts were needed, and finally there were nine huts, which at times house twenty patients with their family members and attendants.

In the first month I acquired the help of a native boy who speaks the two main languages and knows how to read and write French. Few have such knowledge.

As the rainy season ended last year in September, patients came from farther and farther away, and the number of visiting Mohammedan tribesmen from the plains is increasing. The number of different languages reached is also increasing and contributes its share in making the work more interesting. The first twelve months of our activity here 12,000 patients were seen, and some 30,000 treatments given. In none of these patients could I discover a surgical scar, and they are not yet used to the idea of surgery. Several hernias were repaired, cataracts removed, and a great number of small operations done. By the time the central hospital building, at present under construction, is finished, we hope that the population will be ready for more surgery. As time goes on the number of patients may increase still, particularly as the physical plant and the quality of services rendered improve.

Miss H. Tierce, R. N. from Bordeaux, France, had been working at the dispensary at Dogba until a year ago when her services were needed at Koza. Dr. and Mrs. A. R. Bergman are expected to arrive in December. Two nurses will arrive about the same time to work at Dogba and Koza respectively. Two weeks ago we had the pleasure of welcoming Brother and Sister Bodenmann into our fellowship. His knowledge in building will be helpful. We are



First dispensary, Koza

most privileged in still having Pastor Bergström in our midst. His many years' experience in mission work makes his counsel and guidance most valuable.

It is our conviction that a great many people can be reached by means of the medical work, as doors for outstations are opened. Pagans and Mohammedans need to hear the Gospel and experience its saving power. In our small but thickly populated area of central Africa a good and rapid work must be done, and with the help of God it will be done before time runs out.



Alpine Conference Report

By H. Schnötzingler.

Dear believers in the Austrian Alpine Conference: First of all I feel a deep urge in my heart to thank the Lord that we can hold this fourth annual meeting of the Alpine Conference in our own building. The members who have attended similar gatherings in former years will remember that very often we did not know where to hold our meetings, and had to change to different halls as many as three times a day. These members will wish to join with me in this special expression of thanksgiving. May the Lord intervene so that soon we may be able to complete the work that still remains to be done on this building; and our only purpose in finishing this material building is to contribute to the perfection of a more glorious edifice — the church of God.

As we look over the reports of the last two years, we can see that the Lord has blessed the efforts of His loyal children. During the period

covered by this report, we had an average of fifteen evangelists and other workers employed in the conference. At present we have fourteen workers — all standing faithfully at their posts of duty, with a definite responsibility to carry . . .

The school at Bogenhofen has released Brother Adolph Kinder for other duties. Sister Wagemann has immigrated to Canada, where she has married. We are glad to welcome into our midst Brother Zabo as a new fellow-worker from the Danube Conference.

Since 1953 we find an encouraging increase in the membership — from 1148 members in 1953 to 1177 at the present time. The last two years we have taken into the church 229 members through baptism, letter and vote, and during the same period we have lost 200 members through apostasy, death and vote. 123 members from our field have immigrated to continents across the sea, and to other countries. We are sorry to have lost these members, but we wish them God's richest blessing in their new homeland.

In this conference we have nineteen churches to which are affiliated a much larger number of small isolated groups.

As we are gathered together we wish to remember the beloved members whom the Lord has called to rest. 36 loyal brethren and sisters have gone to their final resting-place; among them the wife of our dear fellow-worker Brother Wegener. With bowed heads let us respectfully mark their absence by a moment's silence. Our hope is to see these members again at the right hand of the Redeemer on the day of the resurrection of the children of God.

The treasurer's report is a witness to the loyalty and faith of our believers. From 1954 to 1955 we can report an increase of 14.5 per cent in tithe. The Sabbath school donations have increased 5 per cent. The mission offerings 25 per cent. The Harvest Ingathering 2.6 per cent. . . . Special mention should be made of the Y.P.M.V. mission fund which shows an increase of 222 per cent in the last two years. If we consider the total receipts of the last two years, we find an average increase of 5.6 per cent.

This good report has been made possible only through the heavenly Father's blessing upon His children, and through their faithfulness which constrains them to honor the Lord with their tithes and offerings. We all want to work still better in the future, in order to attain our complete financial independence. We close this period with a gain of 2,048 schillings.

The report from the Y.P.M.V. Department is also an evidence of the earnestness of our youth. During this last two-year period, 7,720 papers

and tracts were distributed. 2,000 persons received help from our welfare organizations. 20,000 schillings were gathered for the Harvest Ingathering, and around 10,000 schillings for the young people's mission fund.

Our colporteurs have also been faithful in their work. We have the same number of literature evangelists, but they have increased their hours of work every six-months' period. The sales also are on the increase. In the second half of 1953 our colporteurs sold books amounting to 230,273 schillings. In the first half of 1955 the sales increased to 346,451 schillings. We particularly rejoice over the fact that our colporteurs enrolled 164 persons in the Bible correspondence course for the period under consideration.

It also gives us great pleasure to report that a few of our churches received a new "home" during the past year. They are our building in Salzburg, the chapel in Villach, the chapel which is just being finished in Feldkirchen, and the building with a hall and an apartment in Bruck Mur. The churches in all of these places have worked very hard to bring about these results, and the Lord has blessed them.

I would not omit to mention that the Lord has answered our prayers in not letting any accident happen during all these building projects. A careless tinsmith who was working on the Salzburg building slipped and would have fallen to the ground severely injured if the plasterers had not left the scaffolding stand one day longer than was planned.

Thus the man fell only seven feet without hurting himself, and was able to continue his work. We thank the Lord for this gracious providence.

All these results in the different localities of our conference have been made possible only through the blessing of the Lord which has rested upon the plans and been manifested in a special way. We want to express our deep gratitude to the brethren of the union, Division, and General Conference who co-operated in a very understanding manner to bring about these successes. But the work is not finished. Many churches are still waiting with longing for a quiet place of worship, and we promise them that we shall do all in our power not to disappoint them. As yet we do not see how this can be done, but we know that the great Leader of our lives is holding the blessing ready, and that the day will come when many of our churches will greet with joy the time when they will have better accommodations for their meetings.

Two years have passed into eternity. They have been years of work and blessing. The work is not yet finished, and the spiritual temple is still incomplete. How much time remains until the great day of the glorious appearing of Jesus Christ? We do not know. But one thing we do know — the Lord will be with us every day until the end of the world. This is our hope, our comfort, our strength. May God's blessing continue to rest upon all the undertakings, churches, and members of the Alpine Conference.

The Voice of Hope — Madagascar

By Miss L. Haran.

Seven o'clock! The Voice of Hope workers with their director, Brother J. Belloy, take the road that leads to Ambatolampy for the second time. For what purpose? To recruit students for the Bible correspondence course.

It is a beautiful morning. The sky is blue. How good it is to be alive! and especially to be alive for Christ! From all hearts bursts forth the song:

*"Je l'ai trouvé, je l'ai trouvé,
Le bonheur ineffable . . ."*

("I have found it, I have found it,
This inexpressible happiness . . .")

Suddenly our song is interrupted with the cry, "Sir, please stop!" Because of the many turns in the road, one of our young sisters is car sick.

While waiting for her to recover from her malaise, we "attack" the hamlet which is just ahead of us. But what a deception! All the houses

seem to be deserted! All? No, we hear someone talking. We knock quickly, and introduce ourselves with the traditional greeting, but no one answers. Someone has seen us from the small attic window, but as we are strangers . . . those inside are afraid!

What shall we do? Give up? Just then a man appears. He stops, listens to us, and enrolls for the course. Then from the houses which a moment before were so silent, come first of all a few old women, then some mothers carrying their babies on their backs, and, finally, a swarm of children! These are the ones who were not able to go to work in the fields. Aside from those who are unable to read and write, all enroll. With joyful hearts we continue on our way to the next village.

At 10:45 we finally arrive at Ambatolampy. It is the big market day, and in order to get as many inscriptions as possible we stand at the entrance

Voice of Hope students,
Ambatolampy. Second and third
on the left are J. Belloy and
A. Collin, visitors.



or exit doors. We begin our presentation. Someone stops — then two persons, three, four, and finally we are surrounded by a crowd of people. A student who had been enrolled in the course at the time of our first visit to this town, recognizes me, and standing by my side encourages those who hesitate. Then from all sides a veritable “forest” of hands are stretched forth to receive the lessons that will show them the way to eternal life. A prayer goes up from our hearts: Oh, Lord, help them also, and especially, to reach out their hearts towards the salvation so freely offered!

Suddenly the sound of Mr. Belloy’s automobile horn reminds us that it is already two o’clock! In our joy and eagerness we have quite forgotten the time, the blazing sun, hunger and thirst, which now make themselves acutely felt. We quickly return to the car and start homeward to Tananarive.

Not a word is spoken, but great peace and joy fill our hearts. Mr. Belloy’s question, “How many students have you enrolled this time?” awakens us from our drowsiness. Out come the cards from our pocket-books, and we begin to count: 19 . . . 27 . . . 29 . . . 36 . . . 66 . . . 177. Twelve more than the last time! True, but we have not yet reached our goal of 200.

Once more we stop at the villages we left behind in the morning, and oh, what joy! The 200 goal is not only reached, but greatly exceeded. May the Lord be praised!

As we drive homewards again, the villages scattered along the roadside and the isolated houses lost on the bare hillsides of the Imerina swiftly pass before our eyes, reminding me of another scene. It was in August, 1950. Returning from

Madiorano, a little station on the Fianarantsoa railway line on the east coast, I was watching from the train window not only the beautiful scenery of the “Falaise”, but also the Tanala villages nestled in the banana groves, in the glades, and the lonely huts on the bare mountain slopes or in the shade of some miniature ravine. My heart was burdened as I asked myself, How will the mission ever be able to send enough workers to go over all this Malagasy bush country? Lord, must all of these people live and die without having heard of a Saviour? In answer to my questions God led me to the Voice of Hope. Now I know the Tanalas, the Betsiléos, and all the others tribes of Madagascar can be reached by the good news of the Gospel! Since November 8, 1949, when the Bible correspondence course was instituted, more than 11,000 have had occasion to hear, at least, the message in the lessons in one or the other of our two courses. And as the promise is, “My Word shall not return unto Me void, but it shall accomplish that which I please,” it is not a rare thing to receive letters like this one: “Pray with us that an Adventist church may be opened in our village . . . We are now six families meeting for worship every Sabbath.” And, indeed, were not the groups at Ankazobe, Sakaraha, and Tuléar raised up because of the Bible correspondence course?

Yes, the Bible correspondence course is one of the most powerful means that God has instigated to rapidly finish His work. May He help us to understand its importance, in order that we may not only pray more fervently for its growth, but also take a more active part in enrolling students in it.

Miss L. HARRIS.

STATISTICAL REPORT OF THE SOUTHERN EUROPEAN DIVISION OF S. D. A. FOR THE QUARTER ENDING SEPTEMBER 30, 1955

Name of Conference or Mission	Number of Churches	Previous Membership	Baptism	Vote	Letter	Total Gains	Apostasy	Death	Letter	Total Losses	Net Gain	Present Membership	Ord. Ministers	Lic. Ministers	Credentialed Missionaries	Licensed Missionaries	Bible Instr.	Elem. School Teachers	Canvassers	Total Laborers	Number of Sab. Schools	Sab. School Membership	Average Attendance	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
SOUTHERN EUROPEAN DIV.																								
AUSTRIAN UNION CONF.																								
Alpine Conference	19	1177	11	—	5	16	—	4	5	9	7	1184	4	—	4	12	—	—	—	20	—	—	—	—
Danube »	21	1497	15	—	10	25	3	4	16	23	2	1499	8	3	3	2	4	—	5	20	19	1211	820	
Total :	40	2674	26	—	15	41	3	8	21	32	9	2683	12	3	5	14	6	—	19	40	40	2830	1719	
CZECHOSLOVAKIAN U. C.																								
Total :	114	6524	—	—	—	—	—	—	—	—	—	6524	33	3	2	3	19	—	8	68	160	6000	5400	
FRANCO-BELGIAN U. C.																								
Belgian Conference	14	945	9	—	12	21	1	1	8	10	11	956	6	3	1	7	—	—	10	20	—	—	—	—
French »	65	3028	41	2	15	58	7	12	32	51	7	3035	26	16	2	18	—	1	110	173	73	3143	2368	
Total :	79	3973	50	2	27	79	8	13	40	61	18	3991	38	19	3	29	—	1	141	231	87	4110	2999	
HUNGARIAN U. C.																								
Total :	155	6827	—	—	—	—	—	—	—	—	—	6827	26	10	4	15	35	—	—	90	175	7000	6500	
RUMANIAN U. C.																								
Total :	551	41290	—	—	—	—	—	—	10245*	10245*	- 10245*	31045	78	11	—	47	—	—	—	136	560	40000	40000	
SWISS U. C.																								
French Swiss Conference	26	1373	22	1	6	29	3	4	11	18	11	1384	9	3	1	5	2	3	15	38	24	1297	1001	
German Swiss »	34	1950	26	1	24	51	8	4	19	31	20	1970	10	1	2	12	2	5	26	58	33	1825	1224	
Total :	60	3323	48	2	30	80	11	8	30	49	31	3354	19	4	4	20	4	8	41	100	57	3122	2225	
JUGOSLAVIAN U. C.																								
Total :	230	7892	257	—	—	257	—	50**	43**	93	164	8056	47	11	2	8	23	—	—	91	300	9000	8500	
FRENCH EQ. AFR. U. M.																								
Batouri Mission	3	647	—	—	—	—	—	—	—	—	—	647	2	2	1	14	—	—	—	19	—	—	—	—
Bertoua »	2	361	—	—	—	—	—	—	—	—	—	361	1	1	—	5	13	11	1	32	21	2116	1500	
Kribi »	3	336	—	—	—	—	—	—	—	—	—	336	3	2	—	5	5	15	—	30	14	640	512	
Nanga-Eboko »	4	1404	—	—	—	—	—	—	—	—	—	1404	1	4	—	7	24	22	—	58	27	4088	3531	
North Cameroun Mission	2	302	—	—	—	—	—	—	—	—	—	302	1	1	—	3	12	2	—	19	21	1069	905	
Sangmelima »	4	479	—	—	—	—	—	—	—	—	—	479	3	1	—	2	6	14	—	26	10	768	528	
Yaoundé »	4	493	—	—	—	—	—	—	—	—	—	493	1	4	—	1	7	17	2	32	16	955	814	
Total :	22	4022	—	—	—	—	—	—	—	—	—	4022	14	16	1	41	79	90	3	244	125	11131	8654	
INDIAN OCEAN UN. MISSION ..																								
Diego-Suarez Mission	1	11	5	—	—	5	—	—	—	—	5	16	1	—	—	—	—	2	—	12	—	—	—	—
Fianarantsoa »	10	296	21	—	—	21	1	—	—	1	20	316	3	—	—	6	—	1	1	5	1	138	83	
Majunga »	9	165	25	—	2	27	—	—	—	—	27	192	3	—	—	8	—	5	2	18	17	390	240	
Maurice »	13	974	—	—	—	—	—	7	—	7	- 7	967	6	—	—	11	—	15	4	36	21	768	520	
Réunion »	8	305	27	—	—	27	3	—	—	3	24	329	1	—	—	5	—	—	1	7	8	353	260	
Seychelles »	1	77	—	—	—	—	—	—	—	—	—	77	1	1	—	1	—	—	—	4	2	77	43	
Tamatave »	1	89	4	—	—	4	—	—	—	—	4	93	2	—	—	4	—	1	2	9	4	300	210	
Tananarive »	25	926	110	—	—	110	—	2	—	2	108	1034	5	—	—	4	—	7	5	21	35	2303	1264	
Total :	68	2843	192	—	2	194	4	9	—	13	181	3024	25	3	2	45	—	32	16	123	103	4870	3000	
ITALIAN UNION MISSION																								
Italian Mission	50	2099	52	1	35	88	10	5	47	62	26	2125	8	3	—	8	—	—	—	19	—	—	—	—
Sardinia Mission Station	1	38	—	—	—	—	—	—	—	—	—	38	—	—	—	2	—	—	—	2	4	2	50	30
Total :	51	2137	52	1	35	88	10	5	47	62	26	2163	20	11	3	42	—	—	74	154	86	2431	1270	

Progress in French West Africa

By R. Erdmann.

Looking into the future the prophet Isaiah pronounced this encouraging revelation: "I am sought of them that asked not for Me: I am found of them that sought Me not; I said Behold Me, Behold Me, unto a nation that was not called by My name" (Isa. 65: 1).

The work in French West Africa is going forward among nations that are "not called by My name" "that asked not for Me," and who nevertheless, in their innermost souls long for the peace and happiness that God alone can give. Many tribes with divers customs and strange languages are plunged in witchcraft, in this great territory that must be enlightened before the return of Jesus. The situation is becoming more precarious, and we must make haste and work untiringly before night comes on and takes us by surprise.

In order to understand our difficult task, I need only to remind you of this gigantic wall of Mohammedanism which is not easy to break down; and I would solicit the persevering prayers of the church of God in all the world that the Lord will bring about a change in those hearts that are sincere but held in darkness.

To have been able even to establish a foothold in a territory under the dominion of the arch-enemy is in itself a miracle of divine Providence. In many Moslem countries the preaching of the Gospel is totally forbidden or greatly restricted. Here in Dakar we have full liberty, and we are using it to good advantage, in spite of the opposition met by all those who seek to spread the truth.

Our public lectures are attended by increasingly larger audiences which vary from 200 to 400. Certainly a great work remains to be done, for people do not give their addresses easily. We have organized weekly stereoptican lectures in our own meeting-hall, and we can see how the Spirit of God touches hearts.

The work among the Moslems demands great patience and perseverance, both of which are often severely tried. Above everything else we need an abundant measure of God's Spirit to prompt us to speak the right word at the right moment.

To date (August 4, 1955) we have baptized one Moslem who has remained faithful to his Lord in spite of having been driven from his home and

disinherited by his family. At present he is a teacher in a church school, and on Sabbaths visits churches where he preaches the good news which has brought gladness to his own heart. Is this not a miracle of God's grace? Other Moslems are being instructed, and in our prayers we ask the Lord to help them take their stand for the truth notwithstanding the countless obstacles which they must face — even the danger of losing their lives. Two other precious souls have come out of Catholicism and joined our little group. We have hope that others will follow their example in the near future.

Our radio broadcasts have been a very valuable and favorable means in making our work known. Although the number of students enrolled in the Bible correspondence course is not very large, we know, however, that our programs are listened to by many. Since the first of August radio Dakar has been broadcasting over two chains — the federal and local chains. Thanks to the Lord, our two emissions (educational and religious) over the federal chain can be heard over all French West Africa. A great number of requests have come to us from Togo and Dahomey which have been transferred to the Abidjan Mission, and before long a worker should be sent to these promising territories.

Our field is in great need of colporteurs, native evangelists and other missionary families to carry the Gospel to every corner of this country which comprises a population of eleven million inhabitants.

The present time is especially favorable for the opening of schools, the lack of which is keenly felt. How we would welcome some dispensaries! There are so many lepers wandering through the streets, who do not know where to lay their heads. They do not even have a shelter for the night. How powerless we feel in the face of such misery!

Brethren and sisters, you who have sustained us by your prayers and sacrifices, and for which we are profoundly grateful, will you not with us hasten that glorious day of Jesus coming by consecrating yourselves to the Lord and giving your children to the cause of God so that His work may be quickly finished in our hearts and in the world in this generation and Jesus may come to take us home to the heavenly mansions?

R. Erdmann preaching the
 dedicatory sermon of the Dakar
 chapel.



The 16th of April, 1955, will long be remembered by the little group of believers in Dakar, Senegal, French West Africa. It was the day of the dedication of the long-awaited-for-chapel — truly a memorable day.

One of our most urgent needs has been that of a place of worship where our members and friends can meet together. Such a meeting-hall gives one a feeling of permanency, and helps the public to understand that our work is something that has come to stay.

Thanks to the efforts and generosity of our self-sacrificing members, as well as to the financial help of the Southern European Division, it has been possible to secure this meeting-place. The interior of the chapel was fitted up by gifts from interested friends. We wish to express here our most heartfelt thanks to all those who have contributed to this enterprise.

Our hall can accommodate sixty to seventy persons, but at present we possess only forty chairs. Above the oak pulpit on which has been carved a Bible opened to the ten commandments, we have placed two Bible texts: "*Dieu est amour*" ("God is love") and "*Prépare-toi à la rencontre de ton Dieu*" ("Prepare to meet thy God"), to rouse us to greater vigilance and works of love.

The dedication took place on this particular Sabbath afternoon in the presence of the members and many friends, among others a newspaper reporter from *Paris-Dakar*. Later he published a short friendly article in his paper....

The undersigned chose Isa. 56:7 for the dedicatory address: "For mine house shall be called an house of prayer for all people."

Our chapel has been consecrated to God and to our fellow-men. In the dedicatory prayer we implored God to bless and watch over this place and all those who here lift up their hearts to Him; and to help us find those who are hungering and thirsting for righteousness, so that many from among this people for whom we are laboring may join with us and experience a deeper communion with God....

Our beautiful ceremony closed with the hymn "*O toi dont les bienfaits ne tarissent jamais*" ("Oh Thou whose goodness faileth never"), which is truly the expression of our own personal experience in this Moslem country where we are proclaiming the everlasting Gospel which sets apart the Advent people around the world.

Religion, pure and undefiled, ennobles its possessor. You will ever find with the true Christian a marked cheerfulness, a holy, happy confidence in God, a submission to His providences, that is refreshing to the soul. — *Testimonies*, vol. 3, p. 377.

Courageous Amidst Dangers

By M. Fridlin.

On September 28th we received a letter from Elder H. Pichot, the president of the North African Union Mission, in which he inclosed copy of a letter he had received from Elder J. Colmar who is in charge of the work in the district of Constantine, Algeria. This territory is certainly that which has been the most ravaged by the terrorists, and the situation is very critical. We believe that our readers will be interested in the news Elder Colmar has given, and we are printing his letter in *extenso*.

“ Constantine, Algeria,
September 21, 1955.

“ Dear Brother Pichot :

“ I have just returned from visiting Philippeville and Bône — two centers where the situation in the world and in our churches is quite different.

“ Philippeville is an entrenched camp — a vast prison without bars. Scarcely a day goes by without an aggression. The town, usually so animated, is dead. The doors of the buildings are closed by military order. Many shops, too, are closed, and a number of native business men have disappeared. People do not move about in the streets unless they are obliged to do so. A militia has been organized, and the town divided into sectors. An atmosphere of civil war reigns, all the more tense because none of the natives are to be trusted. The happenings of August 20 have fixed an impassable gulf between the two populations of the *département* (a *département* is a sub-division of France), and the feeling of uncertainty is very trying.

“ The measures of protection (the doors of all buildings are closed, and curfew at 6 : 30 in the evening) make the work which even in normal conditions is very difficult, a grave problem. Brother Senty has had to discontinue house to house visits, for either the doors are closed or the people do not answer. For the time being he must be content to contact the members and friends who receive his visits regularly.

“ On the contrary, the situation at Bône is very quiet, and the terrorists' plots are discovered before they can be executed. Life goes on about as usually. The streets are full of people until seven in the evening, and the doors of the buildings are open. But the troops stand ready for action, and in spite of outward appearances the people are more nervous than elsewhere.

“ In Constantine the tension is quite noticeable. Scarcely a day goes by that some soldier in the street is not attacked.

“ We have begun the Harvest Ingathering campaign, especially at Sétif where Brother and Sister Stragapède worked for three days, but the

results were most discouraging. Either the people will no longer give for missions (‘Why give for missions to be repaid as we have been?’ they ask). or they do not open their doors, fearing to come face to face with a terrorist ready to kill them. Business is dead, and businessmen are even surprised that we come to solicit them for donations. Everywhere we are received coldly if not with unfriendliness. It would be very difficult to set our members to work, for even the most courageous hesitate to face this hostility. We shall do our best, without anticipating the impossible, for there are many centers where we cannot collect because of the dangers on the roads. Some centers have been evacuated, and in many places the settlers are completely ruined. The farms are attacked one after another and burned to the ground, even those near Constantine as, for instance, the Melo farm between Constantine and Djebel-Ouach. It is useless to relate the welcome that awaits us when we visit families that have been utterly spoiled, or who are in mourning for some member that has been assassinated.

“ Considering the present situation and the dangers on the roads, the best way of contacting the public in general and our isolated members is to send them summaries of our Sabbath services and public lectures — the latter we hold on Sunday afternoons in our own hall.

“ Since the 20th of August the cost of living has shot up like an arrow. The presence of the troops and the difficulties in transportation make fruit and vegetables very scarce and expensive.

“ After this general picture, you must wonder what our reaction is in the face of these dangers. We are carrying on with confidence and serenity, knowing that not one hair of our heads will fall to the ground without the will of God. I shall not expose my life needlessly, but shall do my uttermost to hold together the churches and groups in this *département*. Should the danger become too great — which is not the case at present — then I shall send my wife and children to Strasbourg, . . . and continue my ministry untiringly. I believe that the measures of security are sufficient to avoid a repetition of the events of August 20th, but can we be sure? Maranatha! Hallelujah!!

“ J. Colomar.”

We see that in spite of the many difficulties and dangers our workers have to face, they are courageously carrying on, confident in God. Certainly we should remember our work in this part of the world field in a special manner in our prayers.

“Except ye... Become as Little Children, ...”

The story I am about to write is a true one. It actually took place a few years ago, and was related to me by the nurse who cared for my child.

My little four-year-old son John was sick with diphtheria, and had to be taken to the hospital. As I told him goodbye, I reminded him to pray constantly, and not forget the dear loving Jesus. Johnnie promised. The days that followed were anxious ones for me, and every time I inquired about my little son's health it was with a trembling heart, fearful of what the answer might be. Happily the news was always comforting.

Finally my child was so much better that I was allowed to see him — at least through the glass window. I noticed that in the bed next to Johnnie's was a thirteen-year-old boy, by the name of Walter, who was very ill. In fact he was in his last agony, and the death struggle had begun. Walter's parents stood around his bedside weeping in despair, looking, as they thought, upon their living boy for the last time, for apparently his case was beyond all human skill. My little son was also watching this painful separation.

And now begins the *real* story, but I shall let the nurse herself tell it :

“It was evening, and the children were all lying quietly in their beds. I went into the adjoining room, but left the glass door open so I could better keep watch over the children. Everything was perfectly silent, except for the rattle in Walter's throat. The child was very ill, and I thought, He can scarcely live until morning.

“Then your Johnnie sat up, knelt in his bed, folded his little hands, and began to pray. When he had said his prayer, he lay down again quietly.

“Suddenly, Walter turned on his side and called, ‘Johnnie!’

“Immediately Johnnie was all attention, and asked, ‘What is the matter Walter?’ With great effort came the words from Walter's lips : ‘Johnnie, do you believe I must die? or am I going to get better?’ Whereupon Johnnie replied, ‘Do you know, Walter, you must pray to Jesus, and believe that Jesus hears you, and you will see that the dear Jesus will make you well.’ Then Walter said, ‘But I don't know how to pray.’ ‘Why not?’ asked Johnnie in amazement. ‘Did your mother never teach you to pray?’ Walter shook his head, and said brokenly, ‘Johnnie — I would — like — to learn to pray.’

“Johnnie knelt again, and looking up at Walter said, ‘Fold your hands, and then you must repeat after me, and you must *believe*, too, and you will see that Jesus will make you better.’

“The children folded their hands, and with a hoarse, faltering voice Walter repeated the prayer. Then Johnnie lay down, looked over at Walter, smiled, and fell asleep.

“Once again everything was perfectly silent in the ward. I got up and went to Walter's bedside, bent over him, and saw that suddenly he was breathing freely. What had happened? Was this one of God's miracles?

“The next day the doctor made his rounds. When he came to Walter's bedside he was greatly surprised to see that the boy felt so well. He could not explain what had taken place, and left the room shaking his head in wonderment.”

This is what the nurse told me when I came to take my little son (who in the meantime had fully recovered) home. When I saw Walter's empty bed, I thought, Oh, he has died! As I pictured his heart-broken parents, I could not keep back the tears. When I expressed my sorrow, the nurse said, “But, no, Mrs. Müller, Walter is alive and is well again!” When she saw my stupefaction she told me the story as I have just written it, ending with these words, “I believe that Walter was healed only through the power of prayer. Johnnie taught him how to pray.”

An hour later, I held my little son in my arms. As I kissed him I could not refrain from asking, “Johnnie, what happened to Walter?” “Oh, Mummie,” he answered, “I have a long story to tell you about that.” And I listened from Johnnie's own lips the story of God's miracle.

Olga Müller,
Vienna, Austria.

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Here and There



Elder W. R. Beach, former president of the Southern European Division made a stop-over visit of a few hours in Berne on October 31, on his way to the Australasian Division. We were very glad to welcome him to our Division headquarters where he worked for so many years.

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Inasmuch as the Portuguese East African Mission has been united with the Angola Union Mission, it was voted that we change the name of the Angola Union Mission to the **Portuguese African Union Mission**, with M. Lourinho as president, and E. L. Jewell as secretary-treasurer.

**

P. Bernard who served for two terms as the leader of our training school at Nanga-Eboko, French Cameroun, has been invited by the North African Union Mission to take over the work of educational secretary in this union. Brother Bernard, who at present is on furlough, has accepted this call, and with Mrs. Bernard will proceed to North Africa before the end of this year. This missionary couple have done very good and much-appreciated work in the educational line and also with our young people in general in the French Cameroun. We take this occasion to thank them for their faithful service, and to wish them God's richest blessing in their new field of labor, where they had already served previous to their leaving for the French Cameroun.

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Pastor F. Cordas, president of the **Cape Verde Islands Mission** informs us that they are working now on four islands: San Vicente, Santiago, Fogo, and Brava. On each of these four islands we have baptized members. Thirty new members were baptized this year. In each organized church they have a church school which is doing splendid work. European doctors, traders, and government officials are sending their children

to our school in Praia, and a number of students have already been baptized.

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R. Lienard who has been a teacher in the Brussels church school for a number of years, has accepted the invitation of the French Equatorial African Union Mission to take up teaching in the union training school at Nanga-Eboko, French Cameroun. This school has been re-organized as a seminary under the leadership of Sylvain Meyer.

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J. Belloy, former department secretary of the Indian Ocean Union Mission, has accepted a call to serve as president of the Reunion Island Mission in replacement of J. Surel who has returned permanently to France. The different departments of the union which were carried by Brother Belloy have been divided as follows: Home Missionary and Radio Departments, secretary P. Girard; Y. P. M. V. Department, secretary, R. Collin; Sabbath School Department, secretary, J. Zürcher; Publishing Department, secretary, Marc Hecketsweiler.

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In a letter from **P. Girard**, president of the **Indian Ocean Union Mission**, under date of October 26, encouraging news comes to us concerning the progress of God's work in the great island of Madagascar. Elder Girard writes as follows: "I have just returned from Befandriana where we have inaugurated the girls' school. It was an official ceremony with the administrator and other government representatives present. This Befandriana mission station would seem to have a very bright future before it. . . . Good evangelistic work is being carried on all over the island, and we shall certainly have good reports to present at the of the year. The Tananarive Mission alone has already reached to date 137 baptisms, as compared with

74 for the entire year 1954. It is very probable that we shall exceed 150 baptisms by the end of 1955."

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Pastor A. Karl who is in charge of the **Bible Correspondence course in Italy**, informs us that this course continues to be a very helpful means in winning souls to the truth. During the third quarter of 1955 six souls were baptized as a direct result of this branch of activity. In a certain locality a church (the members of which have been won through the Bible correspondence course) will be organized shortly. They have sixteen interested persons, eleven of whom are already observing the Sabbath and coming to Sabbath school. In another locality sixty persons interested through the Bible correspondence course, were present for a public lecture given by Elder R. Bongini.

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In Tananarive, the capital of Madagascar, the Bible correspondence course is proving of great value in the evangelistic campaigns. J. Belloy writes under date of October 3 that he had given his first public lecture in our Ambohitavoto church building before a full house. In the audience were fifty students of the Bible correspondence course.

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Under date of October 28, 1955, very heartening news came to us from Elder M. Lourinho concerning baptisms in the newly-organized **Portuguese African Union Mission**. Up to the above-mentioned date, 1426 baptisms had taken place this year in Angola, and 112 in Mozambique, Portuguese East Africa making a total of 1,538 baptisms for this union. Elder Lourinho writes also that the Harvest Ingathering goal has been more than reached.

The **QUARTERLY REVIEW** extends to all of its readers **Best Wishes for a Happy, Blessed, and Prosperous New Year.**