

QUARTERLY REVIEW

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



THE SOUL-WINNING CONQUEST of the VOICE of HOPE

By **M. Fridlin,**

Radio Secretary, Southern European Division

The preaching of the Advent message through the Voice of Hope (The Voice of Prophecy) has become a characteristic feature in our evangelistic program. The development of this activity has opened new possibilities of success, for which we thank the Lord.

We are happy to share with our churches the victories won in 1956 in this branch of the Lord's work, for these victories are due in a large measure to the faithful co-operation of workers and members. Our Bible correspondence schools report 252 baptisms for the four quarters of the past year. This splendid result has made 1956 the most fruitful soul-winning period in the history of the Voice of Hope.

Mrs. Charles Cornaz, who is in charge of the Bible correspondence course in Morocco, writes that six new members were taken into the church in that country during the fourth quarter of 1956; and she adds: "This year has been better than the preceding one, for which we praise the Lord. At present we have some interesting students, and we hope to be able to baptize a number of them the coming quarter. The young people in Casablanca

who are already baptized, are taking the course, and receive great benefit from it. We took a list of addresses from the telephone book. — addresses of persons who live in the country, — and in this way contacted a very friendly lady who is enthusiastic in procuring other addresses for the course."

A. Karl, director of the Italian Voice of Hope, sends us the experience told by a minister from Sicily at the time of a workers' meeting in Florence: "This minister went to visit two students whose addresses had been given him a long time previously by the Bible correspondence school. He found that both of these students had been keeping the Sabbath for some time — one of them for three years, although he had never been contacted by a worker." This shows that the Bible correspondence course is silently but efficiently doing its work; and that our pastors should never neglect to contact the persons whose addresses have been given them by the school.

The progress of the Voice of Hope is not limited to Europe alone. The African bushland and the islands of the sea share largely in this advancement. From Yaoundé, Mrs. A. Cosendai, who is

responsible for the course in the Cameroun, writes : "A number of students who live in Yaoundé are attending our meetings, including the Sabbath services. One of them has completed the series of lessons, and has asked to be instructed for baptism. From the remotest regions of the country, where we have no mission station, a great number of correspondents write that they are certain that we have the truth. Unfortunately, it is difficult to keep in touch with them. But we comfort ourselves the best we can by thinking they will already be prepared to receive us when we can enter those localities. Meanwhile, we are sending them papers to maintain the contact. Frequently we receive letters which gladden our hearts — like the following, for instance : 'Thanks to the lessons of the Bible correspondence course, I have been able to prepare for baptism, which rite I received at the hands of Pastor Olinga Salomon of the Adventist Mission at Avebé, Sangmelima.' A student living at Douala writes : 'Up until now I have never belonged to any religious group, but today I believe that Jesus Christ is able to save me. I wish to join a group of believers ; and, after having examined your teachings closely, I have decided to become a member of your church. Would you kindly inform me how this can be brought about, seeing you have no representative at Douala — at least not to my knowledge.' A faithful isolated member is now visiting this seeker for truth, and giving him Bible instruction in view of church fellowship. A theological student of another mission society made this statement : 'After having studied your lessons thoroughly, I have concluded that many grave errors have been introduced into the Christian church. If you have any way to print these lessons in the Cameroun, I would be glad to translate them into Bamoun, so that everybody may read them. May God bless your work, and inspire you in it.' " Mrs. Cosendai adds that a number of students at the Nanga-Eboko Seminary are former correspondents of the Voice of Hope. They were counselled to attend our mission school, and there continue to study the Bible. This good report ends with the assurance that the Voice of Hope will joyfully continue its activity in sending out lessons to all the corners of that mission territory, and even — as quite recently — to Dahomey and the Haute-Volta (High-Volta). Sooner or later, under the influence of the Holy Spirit, they will bear fruitage.

Another miracle of God's grace took place at Madialaza, Madagascar, situated 120 kilometers (75 miles) from Tananarive, in the immense plain which lies between Moramanga and Lake Alaotra. This village owes its first contact with the Advent message to the Bible correspondence course. A nurse at the government dispensary, one day received our lessons. Immediately, he was impressed

with the beauty of their message, and began to spread the truth among the people of his tribe by enrolling 50 persons in the Bible correspondence course. Thirty are continuing to be regular students. Recently, an Adventist place of worship was opened in this village, and we are counting on God to give us baptisms — eight candidates are already instructed.

In view of such encouraging progress, who would dare say that the hand of God is not mightily at work ? Let us beware, however, lest we become satisfied with our attainments. These victories could be still greater. May the Lord arouse all the latent energies in His church, and prompt us to enroll an ever-increasing number of students in the Bible correspondence course. Thus we shall have a part with the Lord in the final assault which He will make on Satan's fortress and the demons of darkness.

A HEART TO UNDERSTAND

Today, dear Father, give me grace

To serve Thee faithfully ;

A heart to understand the needs

Of those along the way.

O let me not pass by a friend,

Unheeding of his care,

Unknowing of the heavy weight

It is his lot to bear !

O tune me, God, to feel the grief

That these, my brothers, know ;

And give me words of strength and

hope

To ease their hidden woe !

— Eleanor E. Howe.

EDUCATIONAL WORK in MADAGASCAR

By **Jean Zürcher**, Secretary of the Department of Education, Indian Ocean Union Mission

When we have entered upon an undertaking that is continuously developing, it is natural for us to give an account of it from time to time to those who contributed to its success, not only by their prayers, but by their means as well. The past nine months I have had occasion to visit each of our principal schools in the Indian Ocean Union Mission — the one on Mauritius Island, and the three in Madagascar. In all of these schools I found plans to enlarge, improve, and further the extent of our influence.

Experience goes to prove that a mission school is both a means of evangelism and an essential center for the moulding of our youth. It is by increasing the number of our church schools that we enter new regions most easily, and that the work there develops in the most efficient manner. But competent teachers, having in addition to their scholastic capacities the soul of an evangelist, are necessary for these schools. So the whole problem lies in the Christian education of our youth. Three of our schools in Madagascar have been set apart for this purpose.

It is now ten years that we, personally, have dedicated ourselves to the development of our oldest

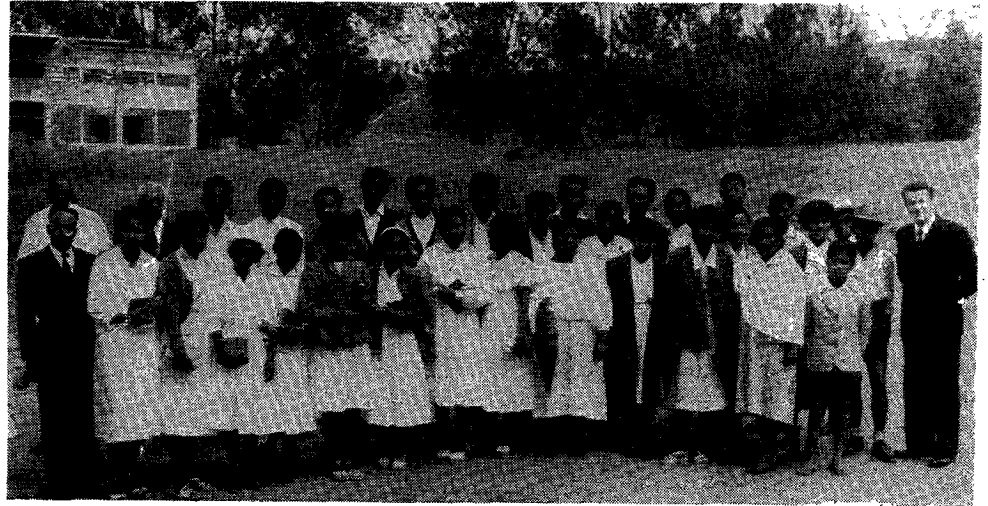
school in Madagascar — the seminary in Tananarive. When we arrived here in 1946, this institution had already been operating for eight years, but the War had hindered its normal advancement. The great needs in all of the fields, following the War, obliged us to work under conditions which were often very trying. However, after scarcely ten years' work — work sometimes mingled with tears — we are happy for the results we see. The Honor Roll of the school year 1955-56 testifies to the continuous progress in all phases of school life. The enrolment was 531. Sixty-eight of our students passed the different state examinations. Our success for the Teacher's Aptitude Certificate (an examination which was made more difficult to pass beginning with January 1955) brought us the congratulations of the Director of Instruction. Out of 80 candidates for all of Madagascar, 15 of our 18 students received this important diploma, without which it is impossible to open a school. At the close of school last July, 15 diplomas were distributed to the graduating class — to teacher evangelists, literature evangelists, teachers, stenographers, and for the completion of studies at our seminary.

All of this success would be worthless, were it not the evidence of greater victory — and one



Graduating class, Tananarive Seminary, Madagascar. Extreme left, J. Zürcher. Extreme right, Mrs. Zürcher.

Parents and students who were baptized at the Tananarive Seminary at the close of the school year 1955-56. Extreme right, J. Zürcher.



which is much more difficult to obtain — the victory over sin, won by the elite of our young people. Here also the Lord worked for us. Thirty-two students and students' parents were baptized during a beautiful ceremony at the close of the school year. This was a greater victory than in preceding years.

The work that is being carried forward in our two younger schools is just as promising. During the holidays it was my privilege to visit our station in Tamatave, where, together with Brother Henri Drouault, we studied and drew up plans for the Tamatave school buildings. Thanks to the extraordinary 13th Sabbath School Overflow Offering for the fourth quarter of 1955, this project can be launched. Our readers have already heard about this mission station through the *Missions Quarterly*. As I write these lines, the home for girls is nearing completion. Six classrooms and a large chapel are under construction, as well as the house for the missionary. But Brother Drouault has not waited for this almost unbelievable help to start work — very often under conditions extremely difficult, not to say primitive; and in spite of two destructive cyclones, one of which was unusually violent. The school has been running for two years. An expression of profound gratitude goes to all of our brethren and sisters who through their generosity brought about the improvements at this mission station on the east coast of Madagascar.

During the month of October, 1956, I spent ten days at Befandriana, situated in the northwest of Madagascar. In Brother Long's absence (he is on furlough at present) I was entrusted with the opening of the school year 1956-57. Here, too, I was rejoiced by the progress achieved. An ever-increasing number of youth are coming to this school from

hundreds of miles around — from the mountains, the forests, and the tropical savannas. More than one hundred students were enrolled during my stay at the school, and still others were to come later. A fine group of young men from this territory are preparing for evangelism. Two of the first workers coming out of this school are entering upon their career in an evangelistic campaign in some of the villages of their tribe. A third brother will continue more advanced studies at our Tananarive Seminary.

Returning from Befandriana, I was shown how great is the influence of our schools in the whole country. As I had to stop over a day in an important *chef-lieu* (county town) — unentered as yet by our mission — which has sent twelve or more of its young people to our school, I improved the occasion to visit their parents. Imagine my surprise to find that the most distinguished Malagasy notables of the locality had entrusted us with the education of their children, and that some of them had been baptized. In the evening I received at my hotel the Town Clerk, the postmaster, the secretary of the government official responsible for that district, and the sergeant-major of the local guard. They all spoke to me about their children, who are either in one or the other of our schools, or whom they would like to send to one of them. They also asked me to intervene with our Mission so that a station may be opened in their town, which is the capital of a territory as large as a number of *départements* (province) in France. The following day a delegation accompanied me to the little plane which was to fly me back to Tananarive. In their farewell words it seemed to me I could hear once again the urgent plea of the Macedonian, inviting us to come and announce to them the good news of salvation.

MEET SOUTHERN EUROPE

[Perhaps one of the best ways to become acquainted with the Southern European Division, is through reports rendered by our union presidents at the annual Division committee meeting. We are giving the reports in the speakers' own words, as nearly as possible and we hope our readers will enjoy them. — Editorial note.]

THE AUSTRIAN UNION — *President L. Schneebauer*

With the rest of the world, we have been living through the Hungarian drama. We in Austria are more affected, perhaps, because we are nearer the scene of the tragedy, and consequently more directly concerned. A few days before I left Vienna, I met a sister. I inquired, "How are you getting on?" What she replied is what we may all well reply: "After what has happened in Hungary, how could I complain about anything? I know that everything is going very well indeed for me." The refugees stream into the town of — and from there are sent to camps. This sister visited one of these camps with a relative who took a child to care for. She was simply overcome by what she saw, and everyone who sees these things is crushed.

On the 22nd of October, the battle began in Hungary, and on the 3rd of November they thought it was all over. Then on the 4th of November the real battle began, and since then the stream of refugees has grown larger daily. 130,000 refugees have come into Austria. Many countries have said they are willing to receive them; but as they cannot leave as fast as they come in, two-thirds of the refugees are still in Austria. In the east the country is flooded with refugees. The camps all over the country are full. Often the question is asked: "Do you find any Adventists among them?"

The first eight days only a few Adventists arrived. The first was a brother from near Budapest. His home had been destroyed. He is a widower and has one child. Before leaving Hungary he gave the child to his mother-in-law. This brother was so pathetically sad. He never smiled. He spoke only a very little German. Then one day another brother came from the Union in Budapest. Brother

— learned that his mother-in-law and child were safe — that where they were living everything was quiet. For the first time he smiled. His sadness was gone. That was his burden. And that is the greatest suffering of all the refugees — the anxiety for the loved ones left behind.

A fortnight later more and more Adventists began to arrive. Some were families with two or three children. You may ask the question, Why are our Adventist brethren and sisters leaving Hungary? We can easily understand why those who took part in the Revolution flee. But our brethren and sisters did not take part. The refugees told us clearly, "We do not bear arms." They have less worry. But there are quite a number of young people who are sons and daughters of Adventists, and as they are not yet baptized, they were drawn into the battle.

To flee involves great risk, and is extremely dangerous. We have talked for hours with our brethren and sisters. They feel they must tell someone about what they have lived through, and about the great burden they have on their hearts.

Most of the refugees come from Budapest. They come on foot. It takes three days; and they must hide along the way. A young couple said to me, "We had to hide a whole night in a forest." You remember the Lord said to the ancient Jews, "Pray that your flight may not be in winter or on a Sabbath" (Matt. 24: 20). But this flight is in winter and that means extreme suffering. The refugees arrive with only the clothes they have on their backs. They come, tired, cold, hungry and heartsick. In the camps there is not the necessary warmth.

You may ask, When they come to the border how do they get over? Fifty or a hundred arrive at one time. Those who had taken part in the Revolution are still armed. At the border there are only a few Russians, and, knowing they would be overpowered, they let the refugees pass. At first many came at a time, but every day it becomes more dangerous and difficult. Mines have been placed along the frontier — mines that can blow up Panzer tanks. So you can understand that if the refugees tread upon those mines they are blown to pieces.

Another reason why they flee: because of the danger of being deported to Russia. Not only those who took part in the Revolution are being taken, but thousands of others. For any reason, or none, you are suspected. When a Russian soldier has been shot, then everybody in the house is suspicioned. When the strong Russian army returned there was a terrible panic. Fear of the Russian soldiers caused many to flee.

To date (December 10, 1956) we have met fifty Adventist refugees in Vienna, but we know that there are some in other cities in Austria — in different refugee camps.

We received a letter from a brother. He asked us whether we knew anything about the children of Brother —. In this letter he said they came together over the frontier. All the children were with their father. Then somehow they were separated, and the father does not know where his children are. There is terrible distress — heart-breaking distress. The parents are left behind at home all alone. The children have fled to another land. They never know whether they will see one another again in this world. Then it is that the Advent hope becomes a great comfort. This soul-suffering is the worst. So the hope of Jesus' soon-coming, when families will again be reunited, gives courage. (Brother Schneebauer assured us that this hope burns brightly in the heart of every Seventh-day Adventist refugee.)

Then there is something pitiful about the distress itself: the refugees can take nothing with them — not even put on their best clothes, for then they would be spotted at once. They must leave with what they wear every day. So when they arrive they are very dirty. They need to clean up — to be able to put on clean clothing. They need warm clothing, for it is bitterly cold. They need warm winter coats. They need strong shoes. And they come without money. We are happy to be able to help them. We can help them because help was sent to us. We have received many many packages

of food and clothing from our members in Vienna. Two truckloads came from Switzerland. From some other lands help is coming. We received a wonderful package from a sister in England. Just before I left Austria, something came to the airport in Vienna — thirty-nine parcels weighing 470 kilos from the Hungarian brethren and sisters in New York, and which Trans-World Airlines flew over gratis. The brethren and sisters in the Scandinavian countries are helping. The home missionary secretary of the West Nordic Union sent a letter telling us they want to help. They are sending a whole carload of food and clothing. We are thankful to God we can give these people something; and they are so very very thankful for what they receive. When they learned I was coming here to this meeting, they said, "Give our dear brethren and sisters our greetings, and tell them how thankful we are."

A most touching experience came to my knowledge. A refugee brother who had received one hundred schillings (\$4.-), first took out his tithe and offerings. That is wonderful faithfulness, brethren and sisters. Such true children God has everywhere.

In Vienna we are holding public meetings in five halls this winter. They are attended regularly Sunday after Sunday by from 900 to 1000 friends of the truth, and in addition by about as many brethren and sisters. Austria now has 2,700 members. Up to September 30 there were 117 baptisms this year. At the most recent baptism we asked who would like to prepare for the next baptism. Just about as many as were baptized expressed their desire to receive this rite.

We can say that our members are faithful in their tithe and offerings. The receipts are good, but we know that if *all* were faithful the picture would still be better.

We have reached our Big Week and Harvest Ingathering goals, and gone beyond them, although we have no official permission to collect for missions in Austria.

In Vienna we have a large Christmas festival every year when many poor, non-Adventist children receive packages of warm clothing.

Brother Schneebauer closed his report with: "The Spirit and the bride say Come, and let him that heareth say Come." When the Lord Jesus comes, then will our pilgrimage here on earth be ended. Then those who have been faithful will have a home with Him — a home from which they will never have to flee.

Report of the Publishing Department of the Southern European Division
For the Year 1956

	Average Number of Colporteurs	Number of Hours	Value of Books in Dollars	Value of Periodicals in Dollars		Grand Total Value of Sales Local Currency	Grand Totals in Dollars
AUSTRIAN U.C.							
Alpine Conf.	15	20,187			Sch.	802,168.—	
Danube Conf.	24	31,950				1,216,579.—	
	39	52,137	\$ 79,256.76	—	Sch.	2,018,747.—	\$ 80,749.88
FRANCO-BELGIAN U.C.							
Belgian Conf.	4	6,597			FrF.	6,027,126.—	
French Conference	44	75,163				65,143,748.—	
	48	81,760	\$ 63,190.92	\$ 139,645.83	FrF.	71,170,874.—	\$ 202,836.75
SWISS U.C.							
German Swiss Conf.	19	25,283			SFr.	223,646.—	
Leman Conf.	16	17,114				151,298.15	
	35	42,397	\$ 49,562.89	\$ 40,342.36	SFr.	374,944.15	\$ 88,111.77
FR. EQ. AFR. U.M.	—	—	\$ 855.31	—	CFr.	150,055.—	\$ 855.31
INDIAN OCEAN U.M.	—	10,324	\$ 14,079.47	—	CFr.	2,470,086.—	\$ 14,079.47
ITALIAN U.M.	54	62,777	\$ 33,997.05	\$ 47,341.34	Lire	50,836,500.—	\$ 81,338.39
NORTH AFRICAN U.M.							
Algerian Miss.	5	4,958			FrF.	5,096,252.—	
Moroccan Miss.	5	5,511				4,262,083.—	
	10	10,469	\$ 11,404.03	\$ 15,266.99	FrF.	9,358,335.—	\$ 26,671.02
PORTUGUESE U.M.	13	9,529	\$ 3,189.67	\$ 2,861.25	Esc.	168,163.50	\$ 6,050.92
PORTUGUESE AFR. U.M.	4	691	\$ 4,251.52	—	Esc.	106,383.10	\$ 3,829.78
SPANISH CHURCH	25	5,202	\$ 28,744.87	—	Pes.	1,149,795.—	\$ 28,744.87
RECAPITULATION							
Austrian U.C.	39	52,137	\$ 79,256.76	—	Sch.	2,018,747.—	\$ 80,749.88
Franco-Belgian U.C.	48	81,760	\$ 63,190.92	\$ 139,645.83	FrF.	71,170,874.—	\$ 202,836.75
Swiss U.C.	35	42,397	\$ 49,562.89	\$ 40,342.36	SFr.	374,944.15	\$ 88,111.77
Fr. Eq. Afr. U.M.	—	—	\$ 855.31	—	CFr.	150,055.—	\$ 855.31
Indian Ocean U.M.	—	10,324	\$ 14,079.47	—	CFr.	2,470,086.—	\$ 14,079.47
Italian U.M.	54	62,777	\$ 33,997.05	\$ 47,341.34	Lire	50,836,500.—	\$ 81,338.39
North African U.M.	10	10,469	\$ 11,404.03	\$ 15,266.99	FrF.	9,358,335.—	\$ 26,671.02
Portuguese U.M.	13	9,529	\$ 3,189.67	\$ 2,861.25	Esc.	168,163.50	\$ 6,050.92
Portuguese Afr. U.M.	4	691	\$ 4,251.52	—	Esc.	106,383.10	\$ 3,829.78
Spanish Church	25	5,202	\$ 28,744.87	—	Pes.	1,149,795.—	\$ 28,744.87
TOTALS	228	275,286	\$ 288,532.49	\$ 245,457.77		—	\$ 533,268.16

STATISTICAL REPORT OF THE SOUTHERN EUROPEAN DIVISION OF S. D. A. FOR THE QUARTER ENDING DECEMBER 31, 1956

Name of Conference or Mission	Number of Churches	Previous Membership	Baptism	Vote	Letter	Total Gains	Apostasy	Death	Letter	Missing Members	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	Attendance Average	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
SOUTHERN EUROPEAN DIV.																									
AUSTRIAN UNION CONF.														4	—	4	12	—	—	—	—	20			
Alpine Conference	19	1184	9	3	18	30	4	6	26	—	36	-6	1178	8	3	2	2	2	—	9	26	19	1271	880	
Danube »	21	1514	10	—	29	39	18	10	31	—	59	-20	1494	5	3	3	—	3	—	14	28	21	1673	1035	
Total :	40	2698	19	3	47	69	22	16	57	—	95	-26	2672	17	6	9	14	5	—	23	74	40	2944	1915	
CZECHOSLOVAKIAN U. C.																									
Total :	114	6524	1000	—	—	1000	300	100	—	—	400	600	7124	33	3	2	3	19	—	8	68	160	6000	5400	
FRANCO-BELGIAN U. C.																									
Belgian Conference	15	945	29	2	16	47	2	7	18	—	27	20	965	7	—	—	9	—	—	—	16				
French »	64	3073	20	1	72	93	13	9	56	—	78	15	3088	23	17	2	19	6	1	44	112	73	2780	2007	
Total :	79	4018	49	3	88	140	15	16	74	—	105	35	4053	36	20	3	33	6	1	48	147	89	3777	2693	
HUNGARIAN U. C.																									
Total :	257	6651	—	—	—	—	—	—	—	—	—	—	6651	27	25	—	21	—	—	—	73	175	7000	6500	
RUMANIAN U. C.																									
Total :	551	31045	—	—	—	—	—	—	—	—	—	—	31045	78	11	—	47	—	—	—	136	500	35000	32000	
SWISS U. C.																									
French Swiss Conference	27	1398	10	1	42	53	6	9	24	—	39	14	1412	10	4	1	5	1	3	14	38	26	1320	1050	
German Swiss »	32	1986	15	5	30	50	9	4	85	—	98	-48	1938	8	3	1	10	2	3	20	47	32	1809	1240	
Total :	59	3384	25	6	72	103	15	13	109	—	137	-34	3350	19	7	2	16	3	6	34	87	58	3129	2290	
JUGOSLAVIAN U. C.																									
Total :	230	7838	—	—	—	—	—	—	—	—	—	—	7838	47	11	2	8	23	—	—	91	300	9000	8500	
FRENCH EQ. AFR. U. M.																									
Batouri Mission	1	704	119	—	—	119	115	—	—	—	115	4	708	2	2	1	14	—	4	—	23				
Bertoua »	3	399	70	—	—	70	17	—	—	—	17	53	452	1	1	—	—	16	10	—	28	21	1834	1607	
Kribi »	3	370	11	—	—	11	22	—	—	—	22	-11	359	2	2	—	—	10	7	—	20	14	1110	897	
Nanga-Eboko »	5	1594	163	—	—	163	3	5	—	—	8	155	1749	1	4	—	—	27	31	—	63	50	3966	2801	
North Cameroun Mission	2	331	30	—	—	30	—	—	—	—	—	30	361	1	1	—	—	16	2	—	20	14	826	782	
Sangmelima »	2	358	21	—	—	21	27	3	—	—	30	-9	349	3	1	—	—	9	16	—	29	11	999	596	
Yaoundé »	6	700	73	—	—	73	5	2	—	—	7	66	766	1	3	—	—	15	32	2	53	20	1973	1662	
Total :	22	4456	487	—	—	487	189	10	—	—	199	288	4744	12	16	1	14	103	122	2	270	151	11745	8890	
INDIAN OCEAN UN. MISSION																									
Diego-Suarez Mission	1	24	—	—	—	—	—	—	—	—	—	—	24	3	2	2	5	—	1	—	13				
Fianarantsoa »	10	364	7	—	21	28	—	1	15	—	16	12	376	3	—	—	7	—	1	2	13	20	420	230	
Majunga »	9	210	10	—	—	10	—	—	—	—	—	10	220	2	1	—	3	—	8	2	16	10	625	430	
Maurice »	13	1008	35	—	1	36	3	3	—	—	6	30	1038	6	1	—	8	—	13	4	32	16	1133	820	
Réunion »	8	333	12	—	1	13	—	—	3	—	3	10	343	1	1	—	3	—	—	1	6	8	411	220	
Seychelles »	1	79	—	—	—	—	—	—	—	—	—	—	79	1	—	—	—	—	1	—	2	1	99	61	
Tamatave »	1	110	15	—	—	15	—	—	—	—	—	15	125	2	—	—	1	—	1	2	6	7	300	220	
Tananarive »	25	1119	76	—	—	76	—	—	—	—	76	1195	6	—	—	7	—	4	5	22	29	2561	1626		
Total :	68	3247	155	—	23	178	3	4	18	—	25	153	3400	25	5	2	37	—	29	17	115	94	5712	3687	
ITALIAN UNION MISSION																									
Italian Mission	54	2289	31	5	18	54	22	6	31	—	59	-5	2284	13	7	2	17	4	—	51	94	88	2652	2510	
Sardinia Mission Station	2	40	1	—	2	3	—	—	—	—	—	3	43	—	—	—	2	—	—	—	2	2	40	30	
Total :	56	2329	32	5	20	57	22	6	31	—	59	-2	2327	22	9	2	31	4	—	51	119	90	2692	2540	

THE NORTH AFRICAN UNION MISSION — President, H. Pichot

(continued from page 6)

You may remember that last year at this time, and in this place, I introduced my report with a text that described the exact conditions in North Africa then: "In those times there was no peace (French version *safety*) to him who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands" (2 Chron. 15 : 5). Those words describe present conditions in North Africa. But along with this text I should like to quote another: "Behold, the Lord's hand is not shortened, that it cannot save, or His ear dull, that it cannot hear" (Isa. 59 : 1). The insecurity in North Africa is general, but it is in times of great danger — in moments when we can trust no one — that we learn that God is *our* God.

The situation in North Africa is tragic. It is tragic for everyone, but most of all for the Moslems, astonishing as that may be. The Europeans are unhappy, but the Moslems are much more so. In Algeria the Moslems are persecuted by their own co-religionists who are absolutely determined to make fanatics of them. The Moslems, in general, do not fear the Europeans, but rather their own people. An experience or two to illustrate :

Some time ago a jeep with policemen was coming down a road. From afar the men saw an Arab sitting by the roadside. The Arab saw the jeep coming, and got up. He took a saw and went to the nearest telephone post and began sawing. The nearer the jeep came, the harder the Arab sawed. The jeep stopped beside him, but he paid no attention to it. The policemen said, "Well, you have a cheek! What are you doing here?" "I am sawing down the post." "You know it is forbidden." "I know it." "Very well then, you will be taken to prison." "Yes? Good! I want to go to prison!"

Arriving at the prison he made the following confession: "Yesterday evening the *fellagahs* (guerillas) came to me. They said, 'Here is a saw. You go and saw down that telephone post.' I sawed it, and you came along. Now I am in prison. After you have kept me here three months, you will let me go home. When the *fellagahs* come to me I will tell them, 'I sawed the post. The police came. They caught me, and I had to go to prison. The *fellagahs* will be satisfied. You are satisfied, and I am happy to be quietly in prison. The *fellagahs* warned me, 'If you don't saw that post, we will kill you, your wife, and your daughter because you did not obey our strict orders.'" And so the story

ended. But such stories do not always end so happily.

This winter an Arab came to see one of our sisters. She speaks Arabic perfectly. He had received a letter written in Arabic, and had brought it to our sister for her to read it to him. The sister immediately saw what the letter was about. She said, "Come back tomorrow and I will read this to you." Then she called her son. The son too read the letter. It was an ultimatum to this rich Arab: "You will bring one and one half million francs on such and such a day to such and such a place. If you do not, then you will not live long." The letter was sealed. Now the question was, Who has written that letter? The assistant mayor of the village was suspicioned. Very cleverly they got him to write something in Arabic, and then the two writings were compared. They proved to be identical. They called this man before the police and he confessed. When asked why he had written the letter, he said, "I am not a *fellagah*. I did not want to write that letter, but the *fellagahs* came to me with a machine-gun. They said, 'You write that letter or we will kill you.' So I wrote it." The police urged him to tell more. He said "At midnight a truckload of *fellagahs* is coming to this village. They will distribute arms to thirty young men." "Why?" he was asked. "They must kill thirty settlers in the village." The young men were called. They confessed that it was true. When asked, "What have the settlers done to you that you are going to kill them?" "Nothing," they replied. "And are you going to kill them?" "Yes" "Why?" "Because if we don't the *fellagahs* will kill us. Because of this letter a massacre was avoided in that village. And so many Moslems die — many many more Moslems than Europeans. An Arab in my home village received such a threat if he did not kill someone. He refused, and he was killed.

That is the atmosphere in which we must live: but one thing we know: we have a God, and a God strong enough to protect His people. Certain of our members have lost relatives who were not Adventists. A sister lost her husband who was a policeman. He was not an Adventist. Another sister lost her husband, and a third her nephew. During the recent massacre at Meknès, Morocco, a brother lost his wife and daughter who were not Adventists. They were put into a haystack and burned. The brother escaped thanks to the providential intervention of the minister, Brother Haran, who, without knowing what was going to happen, came and called for him, so he was not at home.

Two young Adventist men were following a convoy of twelve trucks on their way to Morocco. They had to travel over a very dangerous route. They had a breakdown. They asked God to help them make the repair quickly so they could continue with the others. But their prayer was not answered. The breakdown happened at eight o'clock in the morning, and the repair was finished only at five o'clock in the afternoon. The convoy had left. As they were making ready to continue their route, a policeman arrived to warn them not to be in a hurry to leave. "You can thank heaven you are here," he said: "The convoy was stopped, and all the Europeans massacred. You owe your lives to that breakdown." Yes, we have a powerful God. His hand is not too short to save.

One of these same two brothers was in another convoy, but with four comrades this time. In the evening he decided to go to the barber's. While he was there his comrades went on their way, leaving him behind. They were taken in ambush and assassinated. Once again our brother was kept. However, the Arabs did try to shoot him, but the bullets never touched him.

It is amidst such dangers that we must work in North Africa. The colporteur work has been greatly impeded. We cannot travel any more. The colporteurs have to remain in the cities, and, apart from the capitals, the cities are not very important.

Evangelism has become very difficult. The cinemas, where we usually hold lectures, are bombed by the *fellagahs*, and people are afraid to enter them. We must be on the alert continually. Now we close and lock our doors, which no one ever used to do in Algeria. When someone calls, we must open the door cautiously, after making sure that we will not come face to face with the *fellagahs* when we do open it. It is a very distressing atmosphere, for one runs the risk of being assassinated on the street in broad daylight, if the street happens to be the least deserted. Every day men, women and children are killed in this way.

But we are carrying on the best we can, and the work advances in spite of these difficulties. We set a goal of 110 baptisms for this year. To date we have had eighty, and with the help of God we hope to reach our goal of 110 before the end of 1956. Some groups are particularly blessed of God. In the city of Bône — the city where perhaps the danger is the greatest — we have had the most baptisms this year. Last year fifteen were baptized, this year twenty — by one worker.

We could not have our youth's camps in North Africa this summer. Our young people came to France and had their camp in the Alps.

Our medical work continues. We have a good patronage at *Vie et Santé*. This institution is directed by Sister Dora Meyer. Sister Magali Cloux

is the nurse. She is very devoted and competent. The Tunis dispensary is full. Sister Bataille is in charge of it. She well deserves her name (*Bataille* is the French word for Battle) for with all her heart she "battles" for the Lord. Her husband is a colporteur. They are well mated.

At Mostaganem we have our "newly-born" dispensary — opened especially for Moslems. In the beginning they came in great numbers, and were very grateful for the care they received. But since the *fellagahs* have prohibited them to receive treatment in a hospital operated by Europeans, the number of patients is dropping off. This is a great disappointment to Brother Génuso who directs this dispensary.

The attendance at our school for Arab girls in the city of Mostaganem, has not diminished. These girls learn to read, to write, and sing in French and in Arabic. They learn to pray in both languages.

The school at Bel-Hacel which was opened last spring for Moslems is running normally. We have two classes. A fortnight ago the *fellagahs* came and spent the night in a *douar* (Arab village) near the school. The attendance immediately dropped off. I do not think that the *fellagahs* spoke against us, but their presence always influences the Moslems, because they know it is forbidden to attend European schools. Because of this many government schools have had to close their doors. But our school is still open. Our little pupils are very very poor and under-nourished. The war has made them poorer than ever.

Recently we had a committee meeting at this school to study how to advance the work among the Moslems. The director of the school noticed that the day pupils who came for the morning stayed all day. When they come at eight o'clock our children at the school have had a good breakfast, but the children who come from outside have had nothing. Many have only one meal a day — a meal (?) of perhaps one small potato and a piece of *galette* (a sort of pancake) smaller than a man's hand. Many have nothing at all. We thought to do something for these children: to give all of them, every day, a big plate of soup, to permit them to be in better health, and thus learn their lessons better.

In addition to the school we have a dispensary at Bel-Hacel. The wife of the school director is in charge. Every day children and adults come to be treated. This dispensary is doing a lot to break down prejudice, and I believe it is because of it that our school has been able to remain open in this region which is threatened too by the *fellagahs*. Living four hundred meters from the school, there was a farmer. One day an Arab came to tell him, "I have just one thing to advise you. Get out of here. And don't wait. If you do you will not live

long." You may be sure he followed the advice. If our school still exists it is because God's hand of protection is over it.

We have a definite program in mind for direct evangelism among the Moslems, but for the present we cannot put it into effect. Thanks to the generosity of the brethren of the Division, we have the funds for a missionary trailer, but we must wait for better days. We believe that better days will come, for God has said that the work will be finished among the Moslems as it will be finished among the Europeans. This spring we shall distribute some "Leaves of Autumn" and tracts in Arabic among our members, for missionary work with their Moslems friends. We are planning to translate certain French books while waiting to be able to hold public meetings.

A new possibility for evangelism has opened up for the Moslems. It is the radio. The Arabs have been given radios to listen to Cairo; but I am sure that thousands of Moslems who have radios in their homes will listen not only to Cairo, but to our religious broadcasts.

Last spring we undertook a series of lectures for the Jews. Unfortunately, these lectures had to be given in our own chapel, and many Jews hesitated to enter our place of worship. I plan to continue this effort during the winter of 1957.

In closing, Brother Pichot asked the audience not to forget the brethren and sisters of North Africa nor the progress of God's work, in their prayers.

EXPERIENCES FROM ———

In the city of — there lived a pharmacist — a member of our church. He was a very clever pharmacist, but the city authorities sent him to a small village to punish him for being an Adventist. Our brother went willingly. Within four years he had raised up a group of nine baptized members. The authorities did not know what to do with this man. They were afraid if they sent him to another village he would create a new church; so they sent him back to his original town, where, they thought, he would not have so much success. He has had some wonderful experiences with God.

One day a woman asked our brother to prescribe some medicine for her son who was a great drunkard. The pharmacist said, "Tell your son to come to my shop tomorrow morning at eleven o'clock. I will give him some medicine that will really help him." Next morning when the young man came, he was made to wait until noon. Then the pharmacist closed his shop and invited the young man to his home. He talked to him about Jesus, how He had cured many diseases when here on earth. Then he asked, "Do you believe that Jesus is able to heal you of your drunkenness?" "Yes, I believe," was the answer. They prayed together, and a miracle took place. The young man was really cured of his vice that very day. The authorities learned about this miraculous healing, and again they were at a loss to know what to do with our brother. They sent him to another place — where he soon raised up a church!

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A brother in a certain village was punished because his daughter did not attend school on

Sabbath. He was fined a sum equivalent to \$33. This represents one month's wage. He did not send his child to school on Sabbath, but he had no money to pay the fine. He prayed, "Lord, what shall I do to pay this fine? Shall I go to prison? or hast Thou some other way for me to pay it?" Then the idea came to him to take his gun and go hunting — that perhaps he could find some game. Truly he had success in his hunting. He killed an animal that brought him more than he needed to pay the fine.

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Last summer one of our sisters lost her fourteen-year-old boy. He was drowned in a river while bathing with some other children. This sister is a widow. When our brethren visited her they found her very very sad, and very doubtful. She said, "I had only this son. Why did Jesus not save my son?" The brethren tried to comfort her. "We cannot understand that now," they said. Two weeks later a pamphlet, "Christ the Victor Over Death," came to this sister's hands. She read it. Her son had attended Sabbath school before his death, and he loved the truth. When she read the pamphlet she said, "My son will be saved. I will see him again. He will be resurrected. I will work with this tract to bring comfort to those who are mourning without hope for their loved ones." Every week she comes to the office and buys some of these pamphlets. She is dressed in mourning. She has sold over one hundred of these tracts. She says, "Other people must know that Jesus can comfort them in their sorrow."

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THE PORTUGUESE UNION — *President, E. Ferreira*

So far this year there have been 175 baptisms in the Portuguese Union. This brings the total membership up to 2,200. 1,454 are in Portugal, and 746 members are in the Madeira Islands, the Azores, the Cape Verde Islands, and St. Thomas Island. In the 175 baptisms mentioned above, those of Cape Verde are not included, as we do not yet have the exact figure for that field.

The work in Portugal began in 1904, and the first converts were baptized in 1907. There were four — the fruitage of the untiring efforts of two missionary couples for four years. At the close of 1956 we hope to reach 200 baptisms for the year, and I wish to praise God for such results.

There are many illiterate persons in Portugal, but the government is carrying on an extensive campaign to reduce the percentage. Popular libraries have been opened, and the books are furnished by the state. For these libraries the government chose a book that our colporteurs are selling. It is entitled *Enfants et Animaux (Children and Their Animals)*.

Sometimes propaganda is carried on for us in the most unexpected manner. For instance, the Portuguese newspaper *La Voix* (The Voice) published an editorial on the front page of the October number about Protestant churches. Among other things it said, "It is the Adventists who are the most to be feared. Why? Because they are most numerous, and the most clever in their propaganda which they artfully dissimulate."

This paper was mistaken in its remarks. We are not the most numerous. The number of our members is greater than that of the other Protestant denominations, with one exception: The Pentecostals. We come right after them. The same paper added: "They (the Adventists) open the way to Communistic ideas through their propaganda." This latter declaration is false and dangerous. We sent a reply to this accusation which was published also on the front page of this paper. Thus the readers were able to learn the truth concerning us, which would not have been possible if these circumstances had not arisen.

In the month of April we held a laymen's school in Portugal with Brother Wild present. At our baptismal services we ask the candidates how they were brought to accept the truth. We learned that in most cases the new members were influenced by some layman. This has brought us to the decision to develop the missionary work of our laymen.

Near the town of Porto there is a locality called Viladolonde where we had no members. A member from Porto who was baptized four years ago went there to set himself up in business. He began to do

missionary work. He invites those who are interested in the truth to his home. They come three times a week. Now there are sixteen members in Viladolonde, and a Sabbath school of forty members has been organized. This brother has just informed me that he is willing to donate 60,000 escudos (\$2,160) to build a chapel if the Union is willing to donate an equivalent sum.

Last July I had the privilege of accompanying the Division president in his visit to the Cape Verde Islands. It was the first time a member of the Division staff visited this field. One Sabbath afternoon we had a testimony meeting. Some of the testimonies of the brethren and sisters were indeed interesting. A brother who was baptized in 1953 lived in a village where there was no Adventist church. The nearest was at a distance of forty kilometers (25 miles). A member of that church spoke to him about the truth, and gave him some tracts. He read them and soon after began to keep the Sabbath. The men in those villages work in the fields, and do not come home for the noon meal. Their wives send them their lunchboxes. But the wife of this newly-converted brother did not share the views of her husband; so, as a sort of vengeance, for several weeks she would not send the noon lunch to her husband when he worked on Sundays. Later she was convinced of the truth, and was baptized the same day as her husband. This brother has worked to win the members of his family and his friends. In three or four years he has won twenty-eight of them to the truth. There are twenty-nine members in that village, although no worker to pastor the group.

Another brother was a very wicked father and husband before becoming an Adventist. He was a drunkard, and led a very dissolute life. One day he accepted the message. He is so happy to be "a new man" that he says even if there were no eternal life, he would be happy and grateful for the power of the gospel which has transformed his present life and the lives of his family. He has won ten persons to the truth.

A young girl belonged to the Nazarene church. This church, at the time of some young people's meetings, organized Bible contests. In order to be able to give the correct answers to the questions in the contest, she asked our worker to help her. But our brother did more than simply cite the Bible texts she needed. He tried to penetrate her young heart with the fundamentals of the message. In this way she was won to the truth. In turn she won her two sisters and mother. She is now a teacher in one of our schools in the Cape Verde Islands.

Near the Cape Verde Islands is a territory which has not yet been developed by us. It is Portuguese Guinea. We sent a worker there, but many difficulties arose. We have sent another worker, and he has been there for two months. Now we have a Sabbath school of twenty members. The offerings that come to us from this group are higher than those of some of our organized churches.

Since 1950 we have been using the maximum of our funds for our island mission fields. We keep very little of our appropriations for Portugal itself.

We have a primary school on St. Thomas Island which is greatly appreciated by government

officials. They consider it the best school of the colony. Our problem is not to enroll pupils, for we have had to refuse even paying pupils because we had not room enough for them. The first of December a church building was dedicated on the grounds where we have the school. Government representatives were present for this ceremony.

The work in the Portuguese Union is marching forward. We are thankful to God, to the General Conference, and to the Southern European Division for this advance. There is no victory without a battle, and no victorious battle without faith. I am happy to belong to a movement whose leaders and members have faith.

THE GREEK MISSION — *President, C. A. Christoforides*

I wish I could give you a report with big numbers. Unfortunately, my numbers are very small. This year we baptized fifteen converts. We have five churches, 225 members, and seven workers.

A text in the New Testament might be applied to Greece: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13: 11). Greece is the child of the Southern European Division, and you never find a child reckoning in big numbers. However, there is something encouraging about this text: "*But when I became a man*". Some day we are going to become "a man." Then we shall put away our childishness. Then we shall count not fifteen baptisms, but 115. Where we have only 225 members, we shall have 2,200. We shall have not only seven workers, but seventy. Surely we have a good mother in the Southern European Division. We have a good grandmother in the General Conference. We have a good Father. He is God. So when we have such a good mother, such a good grandmother, and such a good Father, they will take care of us and we shall grow rapidly to manhood. May God help us to reach that state quickly.

As a child we are working with small numbers, but just the same we are working. We have all the departments that you have in your unions and conferences. We have a Bible correspondence course, and for that we can give you some figures. We had 2,732 enrolments. From this number 500 continued the lessons. We had some hundreds of students in the prisons and in the schools, but, unfortunately, the government closed that door. We lost several hundred students. We have given out sixty-five diplomas, and baptized ten correspondents. In a few weeks we shall give out another twenty-two diplomas.

We have our books and tracts, but no regular colporteurs. Our church members sell some books.

We have a Young People's Department. Brother Poulos is the leader of this department; and this year, for the first time in our mission history, we organized a youth's camp where we brought together about fifty-two children.

We have our Dorcas societies. It is necessary to have Dorcas societies in our churches, because, as you must know, eighty-five per cent of the Greek people are very poor. Greece has been destroyed several times. She has been fighting since the time of Marathon and Ionia. If she is not fighting with her neighbors, her own people are fighting among themselves. Because of war and earthquakes, you can understand how poor the people are.

But this report of our work is given by me. I say we are working, but my testimony is not sufficient. Paul says that besides his own, he must have a good report of "*them which are without*." I can testify for myself and my co-workers, but we may speak too highly of ourselves. You must have another evidence. Here is one from the Orthodox people. What does it say? The title is "The Adventists." "The Adventists . . . continue their work . . . They are trying to lead the Greek Orthodox to apostatize from their church. (This was written November 1, 1956.) They send them tracts, and in other ways try to entice them to their meetings. They try to become acquainted with the people by sending them letters. But their main purpose is to make them change their religion. They run to and fro to make proselytes. Zoe wrote a number of articles about the Adventists some time ago, exposing their heretical doctrines. Now we are sounding the alarm and calling the attention of the Greek Orthodox people to these wolves. Keep away from

them. Don't listen to their cunning propaganda. Let no one read their heretical books and tracts. Let us keep our innocent brethren from them." Is that not a good report for our work? Yes, they are very fearful of Adventists.

It is not only the Greek Orthodox who have written against us. The daily papers write against Adventists from time to time. Here I have some excerpts from different newspapers. The titles are: "A deadly enemy which threatens the foundation of our nation." "A flood of foreign heresies threatens the foundation of the nation." "An enemy which injures the body of the nation. We should face the danger and take severe action against them" (the Adventists).

Perhaps now you can better understand conditions in Greece. The people are made to believe that all sects are undermining the foundations of the Greek nation. The priests are the leaders of the nation. They are very fanatical and prejudiced in their views of other denominations.

We hold evangelistic meetings, but not as you do in other parts of Europe or in the States. All propaganda is forbidden. We can hold meetings in our own churches only. We have no right to invite the people freely. We are holding evangelistic meetings in three cities: Athens, Nikaia and Salonika. Beside these Sunday evening meetings we have a Tuesday evening meeting in the Athens church. It is a Bible study on the prophecies. Between thirty and forty people are coming regularly.

In the Salonika church there is a lady who became interested in the truth. After a long time she decided to be baptized. Her husband was very indifferent to religion, and was not willing to let his wife be baptized. She has a son twenty years old. He was very strongly opposed to his mother's attending our church. Several times he beat her because she came to our meetings. On several occasions he locked her in a room and would not let her go to church. But she decided to be baptized, and one Sabbath morning she told her daughter, "Today I am going to be baptized." Not knowing our customs, she took a towel with her to church, which she thought she would need after her baptism. The next morning — Sunday — her son wanted to

take a bath. He asked his sister to bring him a towel. The daughter asked the mother, "Where shall I find a towel?" "Oh," she said, "give your brother the towel I did not use yesterday." (Of course she didn't use the towel she brought to the church, for we have our own towels for baptism.) The son overheard that, and he thought, Why did my mother take a towel to church. He understood immediately that something unusual had happened. He became angry, and asked his mother, "Were you baptized yesterday?" The mother couldn't tell a lie, for she was a Christian now, and had been baptized. "Yes," she said, "I was baptized." The son flew into a fit of anger. He beat his mother and put her into a room where he left her until the afternoon. When the storm was over, the mother talked with her daughter. She said, "Let us go to church now." The son heard that they were preparing again to go to church — to the afternoon meeting. Very angrily he said, "Well, I will come with you, and you will see what will happen." So mother, daughter and son went to the church. Because they had been quarrelling they arrived a little late. When the son entered the church the sermon had already begun. He went and sat on the very back seat. He sat there sullenly, with his head down all the time; but he was listening quietly. When the sermon was over the minister announced: "There will be a young people's meeting in half an hour. We have a special program this evening. All those who care to attend are cordially invited." The mother, daughter and son went to that meeting. They enjoyed it, and the son was very much interested. When the meeting was over they went back home — quietly. At home the son threw his arms around his mother's neck and said, "Mother, please forgive me for all my past mistreatment of you. I never realized you were going to such a good church. From now I shall go with you — always!" And he is continuing to come regularly.

Surely God is working in Greece, as He is working in all parts of the world. We have many needs, and we believe you are ready to help us with our needs. May Paul's vision be your vision: "Come over to Macedonia and help us" — Come over to Greece and help us!

(to be continued)

"The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the Gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light not for ourselves alone, but to shed upon them.

"If the followers of Christ were awake to duty, there would be thousands where there is one to-day, proclaiming the Gospel in heathen lands. And all who could not personally engage in the work would yet sustain it with their means, their sympathy, and their prayer. And there would be far more earnest labour for souls in Christian countries."

— Steps to Christ, p. 61.

“THE OTHERS”

By G. Cupertino

Assistant Secretary, Ministerial Association,
Southern European Division

At a Salvation Army convention, those present sent a telegram to General W. Booth, supreme chief of this organization, expressing their joy for being able to hold such a meeting. In reply they received a telegram of two words: “The others?” That was all. It was a very eloquent message. It reminded the delegates, in the midst of Christian fellowship, of the *unfinished* task — a thought that should ever be uppermost in the mind of every Seventh-day Adventist. For besides the thousands who have already heard the good news of salvation, are the millions who know nothing about it. This is no reason for discouragement. It should only arouse us from our lethargy, and bring us face to face with the reality: the unwarned masses — “the others.”

At the time of the Southern European Division Winter Council, the appeal concerning “the others” was renewed. In the Call to Evangelism we read: “That the conference leaders study carefully with their committees, their respective fields, and lay plans to enter every unworked area as rapidly as possible.”

For these virgin territories we have some excellent means of penetration which we have not used to the maximum: Public lectures, the press, radio programs, and the Bible correspondence course. Could we not combine these different means

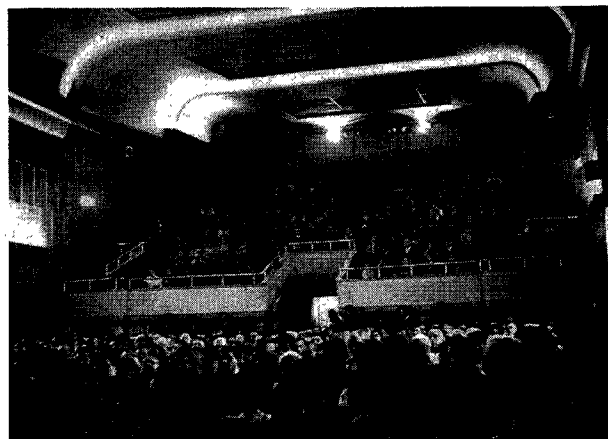
to bring at least some faint rays of gospel light to “the others”?

It may be helpful to relate one of the first attempts to reach “the others” in a Catholic country where people are not accustomed to gather outside of their own churches to hear about God and religion. In such instances we are soon conscious of the fact that, like Paul, we must become “Jews for the Jews, and Greeks for the Greeks.” We must offer the public something attractive, and avoid offending anyone’s feelings. It is possible to present the Bible from the very first; to encourage people to read it (in the Catholic version), and to offer a means to continue its study — the Bible correspondence course. As a minimum consequence, one can obtain a certain number of addresses, and thus the way is opened for personal visitation. Besides these immediate results, are there not others which only the future will reveal?

During the months of October and November, 1956, we combined a series of public lectures with *La Voce della Speranza* (The Voice of Prophecy) in more than half a dozen Italian cities. Two obstacles confronted us: First, to be able to rent a cinema or a hall for public, religious lectures. Second, to secure the permission from the Police to hold such meetings. God helped us overcome both of these difficulties in eight cities. The only



Auditorium, Apollo Cinema, Forli, Italy.



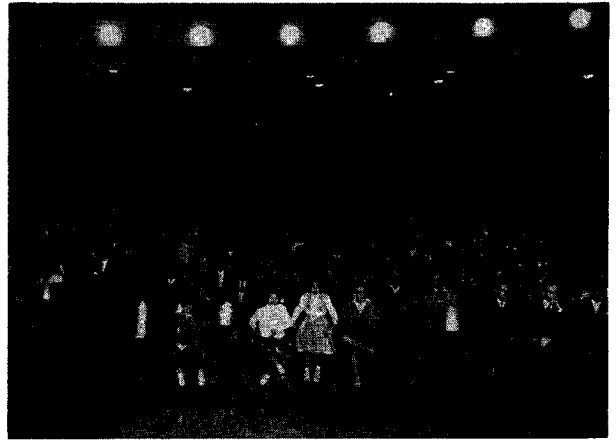
Gallery, Apollo Cinema.

possibility to rent a cinema was for Sunday morning. A concert hall, or any other hall, could be rented for one or two evenings a week. Once these difficulties were overcome, the way was clear. We made known our program by posters, and, wherever possible through the press. The Lord did the rest. The following are a few interesting facts which encouraged us in our endeavors.

At Forli we were able to rent the magnificent Apollo Cinema with an eight hundred seating capacity. The accompanying photograph is an interesting view of the auditorium, with the large screen for projections. The radio quartette is on the right. In the center, in front of the microphone, is the lecturer (the writer,) and on the extreme left, F. Sabatino, speaker for the Italian Voice of Hope, is seated. In nearly all of the cities where we rented halls, the owners gave them to us at reduced cost. At Cesena, near Forli, we could have the Community Hall for two evenings for a very moderate sum. In these two cities the Voice of Hope is now spoken of with admiration and respect — in circles where before its very existence was not even suspected.

In Apulia (a department of southeastern Italy) we were able to hold lectures in two small towns; and in Bari — the county seat — a city of 300,000 inhabitants. In this last-named city, no one was willing to let us have a hall. The cinema and theatre proprietors refused because, they said, they could earn money enough without taking the risk of having trouble with politicians and Protestants. When the last hope of renting a hall seating 300 persons, was about to end in failure, our final argument touched the proprietor's heart. We said, "There was no room in the inn for the world's Saviour. Is the same true here? Is there no room for the Lord Jesus in this city of Bari?" Such a probability struck terror to the owner's heart, and he granted us the hall. But the Police sent a group of agents to warn us that not one more than three hundred persons would be allowed to enter the lecture-room, for it was on the second floor. By a providential error, the press had announced the meeting for half past eight instead of for half past seven, as indicated on the posters. But this was one of God's "all things" which "work together for good." We gave the first lecture at half past seven, according to the posters, and repeated it at half past eight, as announced by the press. Even the Police were satisfied. We had six hundred present, but three hundred at one time. This took place for two consecutive evenings.

At Gravina, a town dear to the memory of the Adventist pioneers in Italy, a lecture was announced for a Thursday evening, but was annulled by the Police, who obliged us to dismiss the two hundred persons who had come. But there, too, every-



A corner of the Casino, Augusta, Sicily, where one thousand persons gathered to listen to G. Cupertino's lecture.

thing turned out for the best. The following Sunday — when we were permitted to hold the lecture — five hundred persons were present instead of the two hundred on Thursday evening.

At Cassano there was only room enough in the hall for three hundred persons, tightly packed together. The radio quartette sang on the public square for those who were not able to enter. Some meetings were held in our own halls at Rossano and Firmo in Calabria.

From Calabria we went to Sicily. The Community Hall was accorded us at Lentini for two evenings. Six hundred persons gathered, but as there was room inside for only three hundred, the others had to remain outside and listen to the lecture with the aid of a loud speaker.

In Augusta, the palatial Casino was rented for Sunday morning. One thousand persons were present for this lecture. At its close, the proprietor of the Casino handed me his enrollment card for the Bible correspondence course. We must not forget that this meeting was held in the heart of an island that is one hundred per cent Catholic — in Sicily.

Our series of lectures ended at Ragusa, with a capacity audience of about four hundred.

In closing I should like to mention the purpose we had in mind when we organized this campaign. First, to present *God* as He reveals Himself in the wonders of His creative works. Second, to present the *Bible*, perfect revelator of God in Jesus Christ. Third, to acquaint people with the Voice of Hope programs. Fourth, to receive addresses for visitation. Even if the crowd sometimes seemed indifferent at heart, we have preached the message, and some will find the Way. At the close of one of these lectures, the pastor of a Protestant church addressed me with these words: "My congratulations

for having presented the Bible openly to your audience, without involving any controversial discussion. Unfortunately, by far too often we antagonize the people. I have learned a helpful lesson. You have found the right approach."

This series of lectures is only an experiment, which future experience might perfect. But it is evident that new ways to reach the public are open to us if we are willing to take the risk. "The others" are waiting for us, and they are the masses. Shall we not, here and there, according to the opportunities that present themselves, make good use of the time that divine Providence still gives us? May the Lord grant us heavenly clairvoyance to "know how to plan and execute wisely" in our endeavors to win "the others."



SOUTHERN EUROPEAN DIVISION

Missionary Departures in 1956

January

Miss Maria Graça Gomes, of Portugal, to Saint Thomas Island.
Mr. and Mrs. K. Scheidegger and two children, to French Cameroun (returning).

February

Mr. and Mrs. R. Liénard and two children, of Belgium, to French Cameroun.
Miss Jacqueline Vuillecard, of France, to French Cameroun.
Mr. and Mrs. Elisen Miranda and two children, to Saint Thomas Island (returning).

April

Mr. and Mrs. E. Vervoort, to the Seychelles Islands (returning).

May

Mr. and Mrs. Paul Bénézech, of France, to Reunion Island.

September

Mr. and Mrs. Fernando Mendes and two children, of Portugal, to the Azores Islands.

October

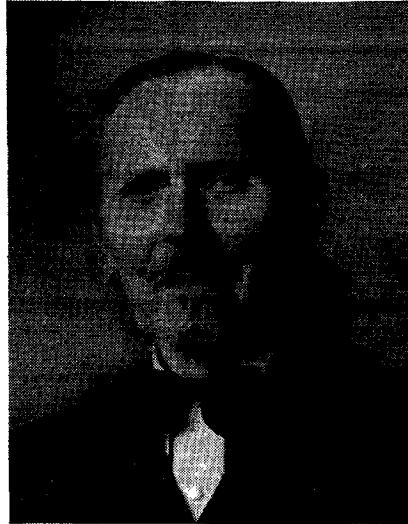
Mr. and Mrs. Karl Waber and two children, of Switzerland, to French Cameroun.
Mr. and Mrs. Edwin Ludescher and one child, of Austria, to French Cameroun.
Miss Hélie Buyck, of France, to Mauritius.

November

Mr. and Mrs. R. Bergström, to French Cameroun (returning).
Mr. and Mrs. Amadeu Caldeira, of Portugal, to Angola.

December

Mr. and Mrs. G. Poublan, of France, to French Cameroun.
Mr. and Mrs. M. Radaucevic and one child, to French Cameroun (returning).



Another veteran in Adventist ranks has fallen. On December 9, 1956, Elder Jean Vuilleumier passed away at "La Lignière," Gland, Switzerland, at the age of ninety-two. His parents were among the first Swiss Adventists. Their Christian influence brought about their son's conversion and baptism at the age of fourteen. He was a faithful member of the Seventh-day Adventist church for seventy-eight years.

Brother Vuilleumier entered the employ of the Basel publishing house at the age of nineteen, where he worked for seven years as secretary, translator and editor. From there he went to the United States, and served in different capacities: translator, Bible teacher, and Bible worker. Later he spent five years in Argentina as an evangelist. At the beginning of the twentieth century, Brother Vuilleumier returned to Europe where he worked in France and Switzerland for eleven years. In 1911 he again left Europe — this time for Canada, where he remained for six years. Upon his return to Europe he was appointed editor of our French publications. He retired in 1932. Brother Vuilleumier took an active part in defending and developing all the interests of God's cause, particularly those of religious liberty and temperance. He was a great student and writer of Bible prophecy. One of his favorite sermon topics was the return of Christ. Awaiting this glorious return and the voice of the Life-Giver, he rests peacefully in the little cemetery at Gland. To his widow and three daughters, and to the other members of the bereaved family, we extend our heartfelt Christian sympathy.

A. D. C.

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M. Fridlin Editor
..... Editorial Secretary



Here and There



Visits to our far-away mission fields by Division staff members during 1957 have been arranged as follows: Elder **M. V. Campbell** visited Tunis and Algiers in the North African Union Mission during the month of February. In April he will make a trip to Dakar for his first contact with our French West African Mission.



Pastors **F. Charpiot** and **W. A. Wild** left Berne the latter part of January to visit the French Cameroun and Portuguese Angola. En route they had a stop-over in Dakar and in Abidjan, Ivory Coast, where together with the publishing secretary of the West African Union Mission, they gave study to the problems of the colporteur work in African mission fields. They were also asked by our committee to go with **E. L. Jewell** and **E. V. Hermanson** to Bungo to look over, at close range, the prospects for opening a new medical station in the northern part of Angola.

The different islands of the Indian Ocean Union Mission, as well as Portuguese East Africa, will be visited by **M. Fridlin** and **J. J. Aitken** during April and May.



Three of our faithful European missionaries in the French Equatorial African Union Mission, **Karl Scheidegger**, **E. Ludescher**, and **Maurice Fayard**, were ordained to the gospel ministry during the visit of Elders Charpiot and Wild in this field.



Good news comes to our office from **Mauritius**. The president of this mission, **R. Buyck**, reports 75 baptisms for 1956, which represents the best year in soul-winning since 1932 when a similar result was obtained. Had Elder Buyck been able to make a trip to the small **Rodrigues** Island, which is a part of the Mauritius Mission, 79 baptisms could have been reported. The Harvest Ingathering was also a real success in Mauritius. 9,589 Rupees (\$2,013.69) were collected by our workers and members, which is forty-two per cent more than their goal.

We were pleased to have the visit in Berne, on February 24, of Elder **W. A. Scharffenberg** from the General Conference Temperance Department. Serious consideration was given to certain problems of our temperance work. On Sabbath, February 23, Elder Scharffenberg preached in the Geneva church.



The next summer's **Institute of Scientific Studies for the Prevention of Alcoholism**, organized by the International Bureau against alcoholism, will be held again in Geneva, Switzerland at the "Ecole d'Etudes Sociales," 3, route de Malagnou, from August 5-16. The purpose of these institutes is to provide scientific training in various aspects of the alcohol problem. Attention will be given to the effects of alcohol on the physical, mental and moral powers of the individual, as well as to its effect on the social and economic life of the community. Experts in each of these fields will present their latest research. This course of study is to give teachers, physicians, administrators, social workers, spiritual leaders — in one word all those who are concerned with the physical and moral wellbeing of the individual — certain scientific facts and basic information that will qualify them to work more effectively for the prevention of alcoholism. Dr. **Winton H. Beaven** from the General Conference will act as assistant director of this institute. We hope that our organizations and institutions will be well represented at this institute.



At the Division committee meeting held at Gland last December, a change in the leadership of the **Greek Mission** was voted. **C. A. Christoforides**, who served this field faithfully for a period of sixteen years as president, was replaced by **N. Poulos**, former secretary-treasurer of the mission. **N. Germanis** will now serve in this latter capacity. Pastor **C. A. Christoforides** is engaged in evangelistic and pastoral work, and is in charge of the Thessalonica district.



According to a report by **L. Schneebauer**, president of the Austrian

Union, Pastor **I. Erbes** has launched an evangelistic campaign in our new hall in **Linz**. Sunday after Sunday Pastor Erbes speaks to a capacity audience. May God especially bless this effort, and through it prepare many precious souls for His kingdom.



In a letter written on December 25, 1956, Pastor **St. Naitescu**, president of the **Rumanian Union**, tells of good progress in that field during 1956. Many churches were built, and no one suffered from any need. A ten-days' workers' meeting was held last fall. It was attended by 160 workers from three conferences, and by representatives from the Hungarian Union.



E. Fayard, who has ended another term of service in Madagascar — this time as president of the **Diego-Suarez Mission** — arrived in France, his homeland, with his family, last December for a well-earned turlough. Brother Fayard's labors in this difficult part of Madagascar, have been very successful these last two years. A record number of baptisms have been reported. **E. Vervoort**, who is responsible for the **Seychelles Islands Mission**, will replace **E. Fayard** as head of the **Diego-Suarez Mission**; and will also be in charge of the **Majunga Mission** during the turlough of **E. Villeneuve** and his family, which is soon due.



A former **Collonges** graduate, **Daniel Gutekunst**, who during the last three years studied at the Geneva University, and his fiancée, **Miss Evelyn Schwebel**, have received a call from the Southern African Division to connect with the **Belgian Congo Union Mission**. Brother Gutekunst will serve as French teacher at the **Gitwe Training School**.



At **Nisemi**, Sicily, there is now a fine meeting hall. At the time of the dedication, five persons were baptized. A small hall is now available also for the new church at **Mirabella**, Sicily.