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# QUARTERLY REVIEW



ORGAN OF THE SOUTHERN EUROPEAN DIVISION OF THE GENERAL CONFERENCE OF S.D.A.

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## *Titles Pertaining to Ministers*

By **J. I. Robison,**

Secretary to General Conference Officers

[In response to a number of requests, we are printing this devotional study by J. I. Robison at the Southern European Division Gland Council. — Editorial note.]

In our study of the titles that pertain to ministers, we were speaking last of witnesses — of what it means to be a witness for the Lord. The Lord used this title addressing the apostle Paul when He called him into His ministry. In Paul's account of his conversion, the Lord tells him: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; . . . (Acts 26: 16).

We brought out the thought in our last study that a witness tells of those things he has actually seen and heard. Now the Lord uses another term — one very familiar to us. He tells Paul, "I will make thee a minister." We sometimes think of a minister as one who preaches the gospel. But the word has a much more important meaning than that. A minister is one who serves and who loves with tender regard. The word really carries with it the thought of ministering to the sick and suffering; of visiting the poor and those in prison. In other words, to follow in the footsteps of the Master.

Christ spent more time in His healing and work of ministering to the poor and needy than in preaching. He had compassion, we are told, on the multitudes. His heart of love overflowed for them, and I think that type of ministry is one of the most important.

A few years ago I served as Division M. V. secretary in South Africa. On one occasion, I was visiting Nvassaland, and there the brethren told me of a certain chief who would not allow our work to be established in any of his villages. He had been prejudiced against us by reports from other mission societies, and he would not allow any of our teachers or young evangelists to enter his territory. We discussed this on the committee. I suggested to the brethren, "Don't attempt to preach or teach. Just send our young people into his villages to do good — to visit the sick folk, to chop wood and get water for them." And so the M. V.'s took that responsibility upon themselves. They went over to those villages and sought out sick folk. They hawled in wood for their kitchen fires. They hoed their gardens, and ministered to them.

The young people carried on this work for some months. Finally, this old chief came over to the mission, and said, "What shall I do? I have tried

to drive your teachers away. I wouldn't allow any of your schools in my villages. And you send us people who are so good. You help my people. What can I do? I want a teacher. I want to know more of your work." Those young M. V.'s were ministers of the Lord, and they opened a closed door. This is the thought of that word "ministers."

I find the term ministers used in connection with another title: "... and stewards of the mysteries of God" (1 Cor. 4 : 1, last part of verse). In Luke the Saviour uses the same word: "And the Lord said. Who then is that faithful and wise steward, whom his lord shall make ruler over his household. to give them their portion of meat in due season?" (Luke 12 : 42). Then the Saviour introduces another title in the 43rd verse: "Blessed is that servant, whom his lord when he cometh shall find so doing." The same thought is expressed in the 37th verse: "Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Those two titles "steward" and "servant" are very familiar. Now a steward has been entrusted with some portion of his master's goods, or he looks after his master's property, and when his master returns, he must give an account of his stewardship. Just so, the Lord has placed us as stewards of His goods — stewards of His people.

The thought "servant" is a little different. A servant is really a slave, but not subject to a ruthless taskmaster. The relationship between the slave and his master, spoken of here, is beautifully expressed in the Old Testament.

If a slave should desire to live with his master and serve him and love him, he was entitled to do so even after the day of liberty. In Old Testament times, every seventh year was a year of liberty when all slaves were set free. But if there grew up between the slave and the master this love and fellowship, they were to take the slave and bore a hole in his ear and he was to serve his master forever. What was the basis of that service? It was love, — that unity and love that had grown up between master and servant. It was the greatest delight of the servant to do the will of his master, and of the master to look after the well-being of his servant. That servant became a member of the household. He was just like a son in the family.

This is the type of service, of slavery, that has grown up between us and our Master. We have had, as it were, our ears bored with an awl, and now there is an eternal union between us. And although still called a servant, we have the rights of a son.

The Lord uses that beautiful term in the setting of the scripture. The disciples called themselves

slaves or servants of the Master: "Jude, the servant of Jesus Christ. . (Jude 1 : 1). James expresses it in the same way, and Peter also calls himself a servant of the Lord. Oh, may it be our privilege to be such a slave as that, — born into His family, accepted into His family, with the rights of sonship.

The Lord has purchased us just as slaves were once purchased. He has bought us with a dear price. With His own blood He purchased us. We are not our own. We belong to the Lord Jesus. That beautiful relationship of Master and servant exists between us and Him.

Now there is quite a lot of counsel in the Bible about servants. The apostle Paul says, "Obey your masters," and masters were to love their servants. This is our relationship to the Lord — His love for us, and our obedience to Him.

Let us consider two more titles: "Therefore, ye shepherds, hear the word of the Lord" (Ezk. 34 : 7). This a meaningful title — a shepherd of the flock. The Saviour used this same illustration, found in the 10th chapter of John: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10 : 1). What is the door? The Saviour Himself is the door to the sheepfold, and the true shepherd will enter into his work through the command and counsel of his Lord. "To him the porter openeth: and the sheep hear his voice; and he calleth his own sheep by name. . . . And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10 : 3, 4).

Sheep, as you know, have a great habit of following the leader. And that is true of the people of the Advent Movement — of all those who are sheep in the Lord's flock. So the Lord would have us as shepherds show the way.

A shepherd cares for the flock. He seeks out good pasture for them. He warns them of danger. He leads them beside still waters. He lives with them. He carries the lambs in his bosom. He nurses the sick or afflicted, and if there be one lost sheep, he will go into the mountains to seek that one lost sheep. This is the picture that the Lord describes of the true shepherd of the flock.

Returning to Ezekiel, we read: "As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord; . . (Ezk. 34 : 8, 9).

Oh, that is a very sad picture! The shepherds were more interested in their own personal food than in caring for the flock. They did not even search

(Continued on page 14)

## ANGOLA — AN "OPEN DOOR"

By G. Cupertino

For several weeks now, Brother W. A. Wild and I have been here in this great mission field of Angola. The territory of this Portuguese colony covers an area equal to that of Portugal, Spain, France, and Belgium combined. When one calls to mind the vast expanses of this country, one inevitably gets a vision of the problem of distances to cover over roads that the rainy season has transformed into "rivers" of mud.

Angola is a country of dense, virgin forests, of far-reaching pasturelands, of typical African fauna. It takes its name from a native queen. Its climate varies from the torrid heat of the coast to the invigorating coolness of the high plateaus. Angola has seen the work of Adventist missions develop in a most heartening manner, thanks, especially, to the medical and educational work.

The Angola Union committee having prepared an intensive program covering ten weeks of workers' and lay preachers' conventions, we are happy to meet with our European and native brethren and sisters, and to contribute to the success of these activities.

Our first contact with Angola was at Luanda, where our enthusiastic and devoted brother A. Rodriguez is in charge. He very kindly helped us in planning an itinerary for our travel into the interior.

The following Sabbath morning we were at Sã de Bandeira, filling our lungs with the cool mountain air — quite a contrast from the humid, tropical heat of Luanda.

Here E. Ferreira, president of the Angola Union; and E. L. Jewell, the secretary, welcomed us. In a few moments we found ourselves in the new hall which had been set apart for the public meetings. It was dedicated that same Sabbath morning. It is a monument to courageous endeavor, for our work has scarcely made a beginning in that sector, and no evangelist has settled there permanently. For two days the few church members and friends of the message who make up the little community, attended the meetings faithfully. Very attractive program cards had been printed and distributed before our arrival, in order to invite as many people as possible.

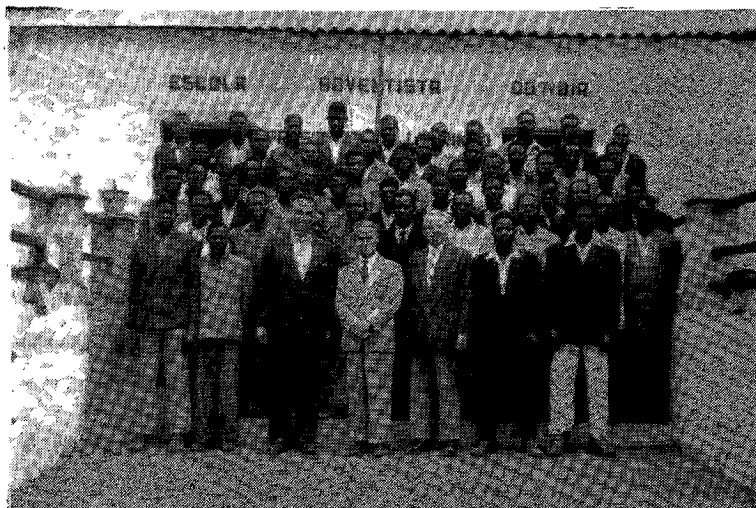
On Monday we started by car to cover a distance of 400 kilometers (250 miles), stopping at Quilengues, and finally reaching Nova Lisboa. We left at five

o'clock in the morning, and arrived in Nova Lisboa the next day at 3:00 a. m. Our stopover at Quilengues well repaid us for the difficulties we encountered on the way to that mission station.

Try to imagine an immense property covering 6,300 hectares (15,561 acres) of which the possibilities of productivity have scarcely been touched since only 300 hectares (741 acres) are partially tilled. Besides the hard work of clearing the land and transforming the bush into fertile soil, which consists in taking away the stones and felling the trees, Brother J. De Sã, who is assisted by his courageous wife, must also fulfill the duties of nurse, builder, and teacher. Almost everything that has been built, manufactured or transformed on this station is the result of the multiple activities of this pioneer, to whom also we owe the opening of the hall at Sã de Bandeira, and the beginning of evangelism which must be carried on there. As we witnessed the outcome of such a gigantic task, our hearts were filled with admiration. Surely the life of a missionary is not that of a dreamer!

Our next stop was at Bongo where all the European workers of the Union had gathered. They were entertained on the station itself, with the greatest hospitality, by the personnel of this important mission compound. At Bongo we have a hospital that is renowned far and wide in Angola, and a school with 500 students enrolled.

These students come from different parts of Angola. They have been encouraged by the missionaries on the outstations to go to the Bongo institution in order to get away from their heathen



Namba, Angola: Native workers' and lay preachers' convention,

environment, the influence of which continues to make itself felt until — after several years of Christian education — they are firmly grounded in the truth. Then they return to their native communities as ministers, Bible instructors, teachers, and lay preachers. In this way consecrated native pastors bear witness to their own people of the power of the gospel to change the lives of men.

At Bongo an entire week was given over to the study of evangelism in Angola, and to that of the different aspects of missionary activities. On Sabbath, after the solemn morning hour of worship, an ordination service was held. By the laying on of hands, two European workers were set apart for the gospel ministry: A. C. Lopes and J. De Sà. This service was held in the open air under the beautiful shade trees, because the chapel could not accommodate the congregation that had assembled. Some of the ordained native pastors took part in the service, along with their European brethren.

We would add here that we greatly appreciated the presence of Drs. Roy B. Parsons and E. Moretti during this workers' meeting. Whenever Dr. Parsons was not in the operating room or busy at the dispensary, he was present, showing a keen interest in all phases of the work. His twenty-seven years missionary experience in Angola was very helpful.

After a few days spent in Union committee meetings to co-ordinate the work of the convention, we left Bongo for Namba, from where I am writing these lines. We have just spent ten days here for a workers' and lay preachers' convention.

The Namba station is directed by V. Chaves and his devoted wife. It covers 1,000 hectares



Dedicatory address delivered by G. Cupertino at Sà de Bandeira, Angola.

(2,470 acres). As we arrived here we were welcomed by our native members singing Adventist hymns. These hymns were a part of the whole convention, which is not surprising; for who has not heard of how our colored brethren love to sing, and with what conviction and depth of feeling they take part in it! Many native evangelists' wives were present, bringing their little babies strapped to their backs.

Yesterday an appeal was made to set a goal for the souls to be won to Christ. The response was most touching. Our brethren will try to win 542 converts in this territory during the next few months! We pray that God will reward their endeavors. A spirit of ardor and consecration has been felt throughout this convention, and there is no doubt that great progress will be seen in the near future.

I would mention here the devotedness of A. Casaca, departmental secretary for Angola, who is our guide during this series of conventions. We cannot but admire the skill with which this brother drives his car over the rough roads, his ability to translate, to lead out, and to organize.

Our next stop will be at Natepa, near Luzo, at some 800 kilometers (500 miles) from here. We are holding the convention in this place in order to enable our evangelistic workers and members from both Luz and Lucusse to attend. Natepa is half-way between these two centres.

Pray, dear readers, that all these efforts may open even wider the already-open door of Angola to the proclamation of the gospel; for the hour is late, and great is the task that still lies before us.



Bongo: Ordination of A. C. Lopes and J. De Sà.

(Concluded in September number.)

## PROGRESS at COLLONGES SEMINARY, FRANCE

By Dr. Otto Schuberth

It is very difficult to compare American and European educational standards. The aim, as well as the methods of education are so different. While in America we try to reach a certain level of general culture with emphasis on the practical for everyone, the European is still educating a selected group, a preferred class with exceptionally high intellectual attainment. The way to those altogether different aims is naturally also different.

In America every child attends the same kind of school and follows faithfully the grades year by year, if at all possible up to the 16th year, when he is prepared to take up graduate study. In Europe there are as many kinds of schools as there are social and economic classes. One of these schools is the so-called primary school which offers a general or all-round education of from eight to ten years. Usually all children begin with this primary school, but those who are to get a "better" education change later to a "higher" school. While the intellectual requirements of the primary school are about equivalent to the American primary school, the higher schools require not only exceptional intellectual ability but also much more intensive study. Here the elite, the leaders of the future, are trained. The work is highly concentrated and leads to a very difficult selective final examination which permits entrance to the university. Since all European universities are equivalent to the graduate school in America, we may consider this diploma the European equivalent to the American B. A. or B. S. degree. In fact, in some countries the child who has passed this examination has had more hours of instruction and study during his entire school days than required for the average American B. A.

With this explanation as an introduction, we are now prepared to report from our Collonges

seminary in France. We shall especially refer to the training of the ministry. In 1921 two ministerial courses were introduced, — one of four years, and one of six years. Both courses were based on eight years of primary school. Since these courses were quite concentrated, they represented really more than four to six years in one of our American schools.

These courses were given until a few years ago when we in Southern Europe felt that we must improve the training for the ministry. Thus our six-year course at Collonges was extended to seven years. Considering the greater concentration, this raised the course to a regular senior college course, which was recognized by the Department of Education of the General Conference, and by vote of the General Conference Committee, February 3, 1955. Besides this advanced ministerial course, we received at the same time government recognition for a general course preparing for the university entrance examination, and we recommended that able young ministerial students should take this course besides their ministerial training.

At our Division Council in December 1957, a new step forward was taken. It was voted to make this university entrance examination obligatory for all ministerial students. The ministerial course was reorganized accordingly. It will now be a course of three years based on the French baccalaureate diploma. As this baccalaureate examination is very difficult, there will be some who will not be able to pass it. For these a Bible workers' course will be given that does not require this examination.

We believe that this is a great step forward in our educational work in Southern Europe, and we are thankful to God that it has been possible to take this step.



## Gratifying Research Report and Appeal

This is to report that, through the wonderful co-operation of our workers and laymen in various world divisions, priceless evidence has been secured showing that Conditional Immortality has been held by individuals and groups of Christians throughout the centuries. For example, by some in Ethiopia in the sixteenth century — and about the same time by Nestorian Christians on the Malabar Coast of India, and in 1574 by certain Anabaptists in Poland — the unconscious state of the dead was cherished as an article of faith.

Each century since the Reformation has had its quota. Valuable evidence has been obtained regarding current holders of Conditionalism among the clergy of various denominations in Finland, Norway, Denmark, Holland, Germany, France, Switzerland, and other lands. A century ago a remarkable revival of Conditionalism took place, not only in Britain, continental Europe, and North America, but extending into India, Ceylon, Jamaica, South Africa, Australia, and the Far East as well.

As a result of this quest an unrivaled Conditional Immortality Source Library has been brought together at General Conference headquarters, comprising some two hundred original books, pamphlets, and bound periodicals, 150 microfilm copies of other rare items, including manuscripts, and two hundred packets of photostats, many of them priceless because difficult of access.

These provide the factual basis for the manuscript now in course of preparation. But such a

denominational enterprise would have been impossible without the help of hundreds of alert eyes and helping hands, not a few being non-Adventist scholars and librarians. This is therefore a most hearty "Thank you!" for fine co-operation — and an appeal to keep on the alert a little longer for other materials, old or new, still scattered in many lands in periodical, book, and pamphlet form.

Where possible the original document should be secured. Quoted extracts need the full name of the author, exact title of book, place of publication, name of publisher, and date (noting the particular edition or revision), with the quotation verified for exact wording, spelling and punctuation. In case of a periodical, the name of journal, place of publication, title of article, full name of author, volume and number, date, and the pages. When originals are unobtainable, photostats of title page and pertinent pages — or a microfilm of the entire work or the relevant sections — are of equal service. But these should always include the title page.

Biographical data is also highly desirable — birth and death dates, education, posts held, books or articles written, significant human interest features, and how Conditionalism came to be accepted. A photograph of the individual adds human interest.

Your continuing help is earnestly solicited. If anyone finds further data, please communicate with L. E. Froom, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, Takoma Park, D. C., U. S. A.

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## THE WORST CAN BE THE BEST

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which

*seemed* to have happened for the worst was, in reality, for the best.

To the man's unlimited vision, it was the worst. To God's infinite wisdom, his loss was for the best — that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," said the captain.

Can we not take our seeming calamities, and look for God's best in them? — Stella O. Barnett, *Better Church Bulletins* (Fleming H. Revell Co.).

— *The Ministry*, February, 1957, page 38

# OMARU

Omaru is the name given to the Austrian documentary motion picture which received the prize at the Venice International Film Festival as being one of the best on African life. There are no white actors in this motion picture. All those who play a part in it are African natives. It was produced in North Cameroun. It depicts the scenery of the country in all its beauty. For variety, a daring exploit has been woven into the scenario. The leading actors are an African girl and an African boy. The latter is Omaru, and the film is named after him. A special story is connected with this black African boy.

In 1954 an Austrian film expedition was sent out to the French Cameroun by the Vienna Film Society for the purpose of making an educational film under the direction of Dr. Albert Quendler. The well-known Austrian African friend, Dr. Ernest Zwilling, was a member of this expedition.

Omaru was employed as boy, and it would seem that everyone was well pleased with his services. It was not long before our hero had good occasion to demonstrate his skill. The Vienna expedition was looking for two actors to play the leading rôles — a young native girl, and a young native boy. Omaru was chosen to play the boy's part.

Here I shall let the Vienna daily *Arbeiterzeitung* (*Workers' Newspaper*) continue the story.

"Omaru, a poor African mountaineer peasant boy, wishes to marry Jindaray. In order to be able to pay the price for his bride, he takes his scanty peanut crop and goes down to the plain, where the warlike Fulben tribe live, to sell it. The rich costumes of the Fulben, the brilliancy of their weapons, and particularly the charm of the Sultan's daughter Mairama, fascinate Omaru, and he decides to remain with the Fulben. Finally, he may even ask for Mairama's hand in marriage. Meanwhile, however, the forsaken Jindaray, heartsick for her unfaithful betrothed, sells herself as a salve at the Sultan's court, only to be, secretly, near Omaru. At the very last moment, just as the wedding feast is being prepared for Omaru and Mariama, Omaru suddenly awakens to the realization that true love and his homeland are not to be found amongst these enemy tribesmen; and with Jindaray he flees to his mountain hiding-place, hotly pursued by the Fulben horsemen."

So much for the film.

As I was told, Omaru did not know how to appreciate the honor of being the leading actor in this motion picture, for during the sixteen weeks it was being produced, more than once his film



Right: E. Ludescher baptizing Omaru.

employers had him taken prisoner by the Fulben warriors. Omaru simply had enough of being a film star. Evidently the whole "performance" wore on his nerves, and he must have thought, These white people are surely very strange. Omaru received 40,000 colonial francs (\$200) for his efficient acting, — a magnificent sum for a poor African boy; which naturally, he soon wasted in gaiety and dissipation.

But Omaru's story does not end here. When we came to Dogba a year ago last March to work as missionaries, we had not the slightest notion who this Omaru was. As I looked over my pupils, one especially impressed me. When I asked him his name, he answered with a broad smile, "Omaru." I noticed he was a good worker, and so I always took him with us as my "motor-boy" when we made long trips into the bush. My car was kept spotless and shining under Omaru's good care.

Curious to know something of his past, I asked Omaru where he had been before coming to the mission school, and I was not a little surprised to learn that he knew Dr. Zwilling and a number of the other members of the Austrian Film Expedition. He would tell me over and over again that many pictures had been taken of him. But as Omaru spoke such poor French, I could not understand his story very clearly, and finally I gave up questioning him.

Omaru attended the baptismal class regularly, and showed the keenest interest for the truth. In

(Continued on page 13)

**STATISTICAL REPORT OF THE SOUTHERN EUROPEAN DIVISION OF S. D. A. FOR THE QUARTER ENDING MARCH 31, 1958**

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	Credentialed Missionaries	Lic. Ministers	Licensed Missionaries	Bible Instr.	Elem. School Teachers	Colporteurs	All other Regular workers	Total workers	Number of Sab. Schools	Sab. School Membership	Average Attendance		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		
<b>SOUTHERN EUROPEAN DIV.</b>																											
<b>AUSTRIAN UNION CONF.</b>																											
Alpine Conference	19	1180	6	—	7	13	7	3	5	—	15	- 2	1178	3	4	—	7	1	—	—	—	9	24	—	—	—	
Danube " "	21	1513	20	—	5	25	10	10	9	—	29	- 4	1509	7	1	2	1	1	—	13	—	—	25	21	1673	1063	
Total	40	2693	26	—	12	38	17	13	14	—	44	- 6	2687	17	7	3	9	4	—	18	9	67	40	2953	1870		
<b>CZECHOSLOVAKIAN U. C.</b>																											
Total:	114	7441	—	—	No Report	—	—	—	—	—	—	—	7441	33	2	3	3	19	—	8	—	68	160	6000	5400		
<b>FRANCO-BELGIAN U. C.</b>																											
Belgian Conference	15	967	8	—	2	10	3	4	5	—	12	- 2	965	7	—	—	—	—	—	—	7	14	—	—	—		
French " "	66	3252	26	6	86	118	14	6	74	—	94	24	3276	6	—	1	2	—	—	3	5	17	18	715	546		
Total :	81	4219	34	6	88	128	17	10	79	—	106	22	4241	43	2	18	10	3	1	38	15	130	90	2694	2300		
<b>HUNGARIAN U. C.</b>																											
Total :	257	6710	—	—	No Report	—	—	—	—	—	—	—	6710	40	3	12	12	7	—	—	—	74	175	7000	6500		
<b>RUMANIAN U. C.</b>																											
Total :	551	33683	—	—	No Report	—	—	—	—	—	—	—	33683	108	—	35	87	—	—	—	40	270	500	51986	45000		
<b>SWISS U. C.</b>																											
French Swiss Conference	27	1452	14	—	12	26	4	8	6	—	18	8	1460	1	—	—	—	—	—	—	—	1	—	—	—		
German Swiss " "	32	1996	15	2	10	27	7	9	28	—	44	- 17	1979	11	1	3	4	1	3	14	—	37	28	1319	997		
Total :	59	3448	29	2	22	53	11	17	34	—	62	- 9	3439	23	2	9	7	4	6	34	—	85	60	3235	2257		
<b>JUGOSLAVIAN U. C.</b>																											
Total :	230	8184	153	14	116	283	55	37	127	—	219	64	8248	33	1	11	5	11	—	—	—	61	300	9000	8500		
<b>ANGOLA UNION MISSION</b>																											
Bongo Mission	23	5014	—	—	—	—	—	—	—	—	—	—	5014	4	—	—	1	—	—	2	1	8	—	—	—		
Cuale " "	1	994	—	—	—	—	—	—	—	—	—	—	994	3	—	1	3	—	25	—	—	32	39	3041	2958		
Lucusse " "	1	165	—	—	—	—	—	—	—	—	—	—	165	2	—	1	1	—	12	—	—	16	11	944	586		
Luz " "	1	847	—	—	—	—	—	—	—	—	—	—	847	3	—	7	1	—	25	—	—	36	53	4239	2749		
Namba " "	1	1119	—	—	—	—	—	—	—	—	—	—	1119	1	—	2	1	—	15	—	—	19	13	2253	1648		
Nova-Lisboa " "	22	2286	—	—	—	—	—	—	—	—	—	—	2286	3	—	8	—	—	32	—	—	43	46	5264	4918		
Quilengues " "	1	136	1	—	—	1	—	—	—	—	—	—	137	1	—	1	1	—	11	—	—	14	11	640	523		
European Churches	2	132	3	—	—	3	—	—	—	—	—	—	135	2	—	—	11	—	1	—	—	14	5	309	235		
Total :	52	10693	4	—	—	4	—	—	—	—	—	—	10697	28	—	28	29	—	168	2	1	256	225	24075	20047		
<b>FRENCH EQ. AFR. U. M.</b>																											
East Mission	8	1974	35	—	—	35	8	4	—	—	12	23	1297	3	—	2	14	—	—	—	—	19	—	—	—		
Kribi " "	5	363	—	—	—	—	—	—	4	—	4	- 4	359	3	—	3	—	32	23	—	—	61	60	3495	1832		
Nanga-Eboko " "	5	2151	40	1	—	41	10	2	—	—	12	29	2180	2	—	5	—	8	21	—	—	33	18	1289	758		
North Cameroun " "	2	331	—	—	—	—	—	—	—	—	—	—	331	2	—	—	—	26	32	—	—	65	124	5297	3710		
Sangmelima " "	2	387	—	—	—	—	—	1	—	—	1	- 1	386	3	—	1	—	9	22	—	—	20	19	826	968		
Yaoundé " "	6	850	11	—	4	15	—	—	—	—	—	—	865	1	—	3	—	17	33	—	—	54	27	2555	1916		
Total :	28	5356	86	1	4	91	18	7	4	—	29	62	5418	17	—	15	14	107	134	—	—	287	256	14356	9676		
<b>INDIAN OCEAN U. MISSION</b>																											
Diego-Suarez Mission	—	24	—	—	—	—	—	—	24	—	24	- 24	—	4	2	—	8	1	—	—	—	15	—	—	—		
Fianarantsoa " "	10	400	—	—	—	—	—	—	181	—	181	- 181	228	2	—	4	3	—	3	1	—	13	25	326	290		
Majunga " "	10	256	36	—	24	60	—	—	—	—	—	—	316	2	—	1	3	—	10	3	—	19	16	973	810		
Mauritius " "	13	1057	11	—	—	11	2	5	—	—	7	4	1061	6	—	—	11	—	11	4	—	32	15	887	480		
Réunion " "	8	345	2	—	1	3	2	2	2	—	6	- 3	342	1	—	3	1	—	—	—	—	5	8	605	450		



Seychelles »	1	94	—	—	—	—	—	—	—	—	94	1	—	—	—	—	2	—	—	3	1	88	65			
Tamatave »	1	130	—	—	—	—	—	—	—	—	130	3	—	—	1	—	5	2	—	11	5	300	210			
Tananarive »	25	1272	21	—	183	204	3	—	—	3	201	1473	7	—	1	3	—	31	5	22	69	43	3721	2495		
<b>Total :</b>	<b>68</b>	<b>3587</b>	<b>70</b>	<b>—</b>	<b>208</b>	<b>278</b>	<b>7</b>	<b>7</b>	<b>207</b>	<b>—</b>	<b>221</b>	<b>57</b>	<b>3644</b>	<b>26</b>	<b>2</b>	<b>9</b>	<b>30</b>	<b>1</b>	<b>62</b>	<b>15</b>	<b>22</b>	<b>167</b>	<b>113</b>	<b>6900</b>	<b>4800</b>	
<b>ITALIAN UNION MISSION</b>																										
Italian Mission	55	2394	15	2	31	48	9	2	30	—	41	7	2401	12	—	15	15	—	—	42	—	84	83	2706	2600	
Sardinia Mission Station	2	45	—	—	—	—	—	1	—	—	1	—	44	—	—	1	1	—	—	—	—	2	2	44	35	
<b>Total :</b>	<b>57</b>	<b>2439</b>	<b>15</b>	<b>2</b>	<b>31</b>	<b>48</b>	<b>9</b>	<b>3</b>	<b>30</b>	<b>—</b>	<b>42</b>	<b>6</b>	<b>2445</b>	<b>21</b>	<b>1</b>	<b>19</b>	<b>27</b>	<b>4</b>	<b>3</b>	<b>42</b>	<b>—</b>	<b>117</b>	<b>85</b>	<b>2750</b>	<b>2635</b>	
<b>NORTH AFRICAN U. M.</b>																										
Algerian-Tunisian Mission	12	644	11	1	11	23	8	1	17	—	26	—	641	4	—	4	7	—	—	1	—	16	12	549	386	
Moroccan Mission	6	228	—	19	6	25	3	—	5	—	8	17	245	4	1	2	—	—	—	2	—	9	7	248	231	
<b>Total :</b>	<b>18</b>	<b>872</b>	<b>11</b>	<b>20</b>	<b>17</b>	<b>48</b>	<b>11</b>	<b>1</b>	<b>22</b>	<b>—</b>	<b>34</b>	<b>14</b>	<b>886</b>	<b>12</b>	<b>2</b>	<b>7</b>	<b>8</b>	<b>—</b>	<b>3</b>	<b>—</b>	<b>32</b>	<b>19</b>	<b>797</b>	<b>617</b>		
<b>PORTUGUESE UNION MISSION</b>																										
Azores Mission	3	126	—	—	1	1	1	—	—	—	2	—	125	6	—	3	—	—	—	18	2	29	—	—	—	
Cape Verde »	4	278	9	—	—	9	10	—	—	—	10	—	277	1	—	1	—	—	—	1	—	3	1	188	145	
Madeira »	1	144	—	—	—	—	2	1	1	—	4	—	140	1	—	—	—	—	—	1	—	2	1	198	155	
Portuguese Conference	18	1518	9	—	24	33	9	3	31	—	43	—	1508	8	—	5	—	—	2	1	—	3	19	33	1854	1350
St Thomas Mission	1	245	7	—	—	7	—	1	—	—	1	6	251	1	—	—	—	—	2	2	—	—	5	1	266	410
<b>Total :</b>	<b>27</b>	<b>2311</b>	<b>25</b>	<b>—</b>	<b>25</b>	<b>50</b>	<b>22</b>	<b>6</b>	<b>32</b>	<b>—</b>	<b>60</b>	<b>—</b>	<b>2301</b>	<b>18</b>	<b>—</b>	<b>7</b>	<b>4</b>	<b>4</b>	<b>5</b>	<b>21</b>	<b>5</b>	<b>64</b>	<b>37</b>	<b>3022</b>	<b>2356</b>	
<b>BULGARIAN MISSION</b>	39	3197	—	—	—	—	—	—	—	—	—	—	3197	9	—	4	10	—	—	—	—	23	39	2672	2200	
<b>FRENCH W. AFRICAN MISSION</b>	1	18	—	—	—	—	—	—	—	—	—	—	18	1	—	—	—	—	—	—	—	2	1	10	14	
<b>GREEK</b>	5	187	3	—	—	3	—	—	—	—	—	—	190	3	—	1	1	—	—	—	—	5	5	226	168	
<b>ISRAEL</b>	1	36	—	—	—	—	—	—	—	—	—	—	36	1	—	—	1	—	—	—	2	4	1	30	22	
<b>MOZAMBIQUE</b>	7	964	—	—	29	29	3	2	—	—	5	24	988	4	1	2	5	—	—	13	1	6	32	15	2539	2324
<b>SPANISH CHURCH</b>	18	1268	10	—	14	24	3	—	48	—	51	—	1241	8	1	8	4	—	—	13	—	34	18	1450	1300	

### RECAPITULATION

<b>SOUTHERN EUROPEAN DIV</b>																										
Austrian Union Conference	40	2693	26	—	12	38	17	13	14	—	44	—	2687	23	7	2	26	—	—	—	167	225	—	—	—	
Czechoslovakian »	114	7441	—	—	No Report	—	—	—	—	—	—	—	7441	33	2	3	3	19	—	8	—	68	160	6000	5400	
Franco-Belgian »	81	4219	34	6	88	128	17	10	79	—	106	22	4241	43	2	18	10	3	1	38	15	130	90	2694	2300	
Hungarian »	257	6710	—	—	No Report	—	—	—	—	—	—	—	6710	40	3	12	12	7	—	—	—	74	175	7000	6500	
Rumanian »	551	33683	—	—	No Report	—	—	—	—	—	—	—	33683	108	—	35	87	—	—	—	40	270	500	51986	45000	
Swiss »	59	3448	29	2	22	53	11	17	34	—	62	—	3439	23	2	9	7	4	6	34	—	85	60	3235	2257	
Jugoslavian »	230	8184	153	14	116	283	55	37	127	—	219	64	8248	33	1	11	5	11	—	—	—	61	300	9000	8500	
Angola Union Mission	52	10693	4	—	—	4	—	—	—	—	—	—	10697	28	—	28	29	—	168	2	1	256	225	24075	20047	
French Eq. Afr. »	28	5356	86	1	4	91	18	7	4	—	29	62	5418	17	—	15	14	107	134	—	—	287	256	14356	9676	
Indian Ocean »	68	3587	70	—	208	278	7	7	207	—	221	57	3644	26	2	9	30	1	62	15	22	167	113	6900	4800	
Italian »	57	2439	15	2	31	48	9	3	30	—	42	6	2445	21	1	19	27	4	3	42	—	117	85	2750	2635	
North African »	18	872	11	20	17	48	11	1	22	—	34	14	886	12	2	7	8	—	—	3	—	32	19	797	617	
Portuguese »	27	2311	25	—	25	50	22	6	32	—	60	—	2301	18	—	7	4	4	5	21	5	64	37	3022	2356	
Bulgarian Mission	39	3197	—	—	No Report	—	—	—	—	—	—	—	3197	9	—	4	10	—	—	—	—	23	39	2672	2200	
French West African »	1	18	—	—	—	—	—	—	—	—	—	—	18	1	—	—	1	—	—	—	—	2	1	10	14	
Greek »	5	187	3	—	—	3	—	—	—	—	—	—	190	3	—	1	1	—	—	—	—	5	5	226	168	
Israel »	1	36	—	—	No Report	—	—	—	—	—	—	—	36	1	—	—	1	—	—	—	—	2	4	1	30	22
Mozambique »	7	964	—	—	29	29	3	2	—	—	5	24	988	4	1	2	5	—	—	13	1	6	32	15	2539	2324
Spanish Church	18	1268	10	—	14	24	3	—	48	—	51	—	1241	8	1	8	4	—	—	—	—	34	18	1450	1300	
<b>Totals 1st QUARTER, 1958</b>	<b>1653</b>	<b>97306</b>	<b>466</b>	<b>45</b>	<b>566</b>	<b>1077</b>	<b>173</b>	<b>103</b>	<b>597</b>	<b>—</b>	<b>873</b>	<b>204</b>	<b>97510</b>	<b>468</b>	<b>31</b>	<b>193</b>	<b>293</b>	<b>164</b>	<b>392</b>	<b>195</b>	<b>267</b>	<b>2003</b>	<b>2139</b>	<b>141695</b>	<b>117986</b>	
<b>Totals 1st QUARTER, 1957</b>	<b>1641</b>	<b>91514</b>	<b>386</b>	<b>73</b>	<b>218</b>	<b>677</b>	<b>160</b>	<b>131</b>	<b>323</b>	<b>—</b>	<b>614</b>	<b>63</b>	<b>91577</b>	<b>415</b>	<b>31</b>	<b>165</b>	<b>329</b>	<b>163</b>	<b>342</b>	<b>222</b>	<b>10</b>	<b>1677</b>	<b>2001</b>	<b>121476</b>	<b>97994</b>	

## **A THIRTIETH ANNIVERSARY**

The year 1928 marks the real beginning of missionary endeavor in the Cameroun, following the preparatory work of the pioneers whose memory is still dear to us. It was only a number of years after the founding of Protestant and Catholic missions in this country, that the Adventist mission was established, giving evidence by its ever-increasing work of our rôle in the world.

It is the region of Nanga-Eboko, and particularly the locality which bears this name, that witnessed the birth of the first Adventist mission station in the Cameroun. The work has developed continuously since those heroic days when missionaries had to travel either on foot or bicycle. Naturally, those means of communication are still in use, along with others which are more rapid and comfortable. Soon after the mission was organized, a school was founded on the station to strengthen the work.

A number of missionary families, and unmarried missionaries as well, have succeeded one another at this station. We think of M. Fridlin, and of A. Cosendai. The latter is the present president of the French Equatorial African Union Mission. Each missionary has benefited from the work of his predecessors.

After World War II, in 1949, the Cameroun mission field was organized into a union, and Nanga-Eboko became the mission headquarters. It was then that P. Bernard developed the secondary school and primary out-schools, not only in this mission, but in the whole Cameroun territory.

Thirty years have gone by — thirty years of battle, of toil, of anxiety, of rewards, and of gratitude for what the Lord has done; associating in His work European missionaries and our faithful African workers, many of whom have labored with consecration and valiancy as evangelists and teachers.

More than 1200 new members have been added to the Nanga-Eboko Mission these past three years, and 460 of them were added in 1957. Today the membership stands at 2,150, and this in spite of the fact that three years ago several hundred members were transferred to another local mission.

For Africa, the Nanga-Eboko Mission is not large, its area being that of a good quarter of Switzerland, and it is populated with only 40,000 inhabitants. However, sixty workers — thirty evangelists and thirty teachers — are not sufficient to respond to the many calls, or satisfy all the needs. The pastor of Nanga-Eboko, Brother Antoine Mpfoumi, has not forgotten the former rounds of the pioneer missionaries, and continues to carry on as they did, with courage and optimism.

The people of the Cameroun continue to consider Nanga-Eboko the emblem of Adventist missions. This is why special efforts have been made of late to raise the standard of the secondary school, in order that the seminary may better serve the needs of the entire field.

One often meets former students in the cities and villages of the Cameroun who are now government employees, planters, et cetera, and who are happy for their stay at the mission. Their spiritual, intellectual and material influence exerts itself for good in their everyday life.

The M. V. societies play an important part in evangelism, welfare work, and missionary correspondence.

Students who have completed their course of study at the seminary, are at work in the field. At the close of the school year 1956-57, six ministerial diplomas were distributed, and five students passed successfully the first part of the state examination which qualifies them to teach. More than fifteen former students are employed in the different missions in North and South Cameroun.

We are happy that special efforts have been put forth for the education of girls, and that we can now receive them as boarding-pupils at the seminary.

Generous help from the Union and the Division has permitted either the enlargement or construction of buildings, class-rooms, dormitories at the seminary itself, or at the primary school, and the 500 pupils live and work under continuously improving conditions.

A new brick dispensary is exercising its beneficent activity among the neighboring populations. To the understanding help of our own organization, we may add the generosity and constant good-will of the Cameroun and French authorities. For this we are sincerely grateful.

This year the Nanga-Eboko "team" will welcome A. Kinder of Austria. He will have the future responsibility of the industrial department at the seminary. He replaces Brother Hügli who returned permanently to Europe last year. With the families R. Liénard, G. Poublan-Evard, A. Simon, some young African teachers, and Pastor Jean Bikoé the preceptor, the difficult task is being carried on with increasing effectiveness.

We do not know how many future anniversaries we shall celebrate. Improvements of different kinds are still to be made. Demands are many, finances limited, and men are powerless, but God is mighty.

How often, when far removed from all civilization, in some poor heathen village, seated around a camp-fire or before some native hut where we made a short stop, have I reminded the workers of the immensity of the unfinished task! How often,

too, have we reviewed the victories of the gospel, and listened to the good news that each one brought from his church or group.

The small beginnings at Nanga-Eboko have long since gone beyond the boundaries of this administrative region. A large part of the Cameroun has heard the Advent message. This thirtieth anniversary also marks the project of opening the first mission station in the neighboring territory of Ubangi-Shari east of the Cameroun, thanks to the 13th Sabbath Overflow for the first quarter of 1958.

Fully conscious of our insufficiency for the needs, we count only on God's Spirit to finish His work in the Cameroun.

With vigilance and faith, with integrity and consecration, let us work, pray and give, at home and in distant lands, that the work of God on African soil may be finished victoriously.

Sylvain Meyer

Director of the Nanga-Eboko Seminary and Mission.

## BAPTISMAL SERVICE PARIS

March 1st was a Sabbath of joyous fête for the Paris Church. The evangelistic "team" presented fourteen candidates for baptism to the church and many friends who had attended the winter evangelistic lectures. It was particularly cheering to see among these six sisters and eight brethren, twelve who were less than thirty years of age. Paris, which is generally supposed to be a city of pleasure and perdition, is also a city where young people may find their Saviour. We were well aware of it on this happy but solemn occasion.

Brother Herbet presided the service, during which the congregation voted unanimously to accept as members these spiritually newly-born in Christ Jesus. They are already dear to their brethren and sisters. M. Tièche invoked God's blessing upon the ceremony. The male choir of Parisian M. V.'s, directed by Claude de Meyer, rendered some beautiful numbers, which, it seemed, were redoubled with youthful fervor for the occasion.

Before the immersion of the candidates, A. Henriot addressed a special exhortation to those who had decided to walk henceforth with their Lord. Quoting Col. 1 : 9-23, he reminded us that baptism is the starting-point of that extraordinary onward march that terminates in the heavenly city. May we, like the disciples on the road to Emmaus, invite Jesus to tarry with

us. Let us persevere as did Enoch, who walked hand in hand with his God ; or, like Daniel, let us walk with our eyes upon the eternal goal, so that we may take part in the procession of the redeemed who one day will pass beneath the arch of triumph of the New Jerusalem. Then the chosen of God will break forth in a grand song of victory. Looking unto Jesus, let us journey onward unitedly, firm in the faith, toward that glorious day.

The impressive moment when the new members received baptism according to the command of Jesus, was enhanced by congregational singing and numbers by the M. V. double quartett.

"Master, at Thy command we will let down the net." Commenting with his habitual ardor upon this reply of Peter, J. Decaris assured the congregation that it is never in vain that the gospel net is cast. Let us persevere in obeying this injunction of the Master.

Church officers and members united in wishing those baptized a warm welcome to church fellowship.

The members of the Paris Church were invited by those of the Neuilly church to gather for a social meeting on the afternoon of this memorable day. Many lively testimonies were rendered, attesting to the joy of those who had sealed their promise to follow God in both the good and evil days.

— Suzanne Foucret, *Secretary of the Paris Church*  
Translated from *Revue Adventiste*



Baptisms Paris Church.

## A MISSIONARY REPLIES

The letter we are printing below was sent to our Division Public Relations office by M. De Vos, press secretary for the Belgian Conference. L. Robinson, who is an American citizen and an Adventist missionary in the Belgian Congo, had noticed the erroneous position taken by a newspaper in his country concerning the racial policy of the Belgian authorities in the Congo. He sent a very tactful and judicious rectification to the editor of this paper. His initiative was greatly appreciated by the Belgian authorities, and rather wide publicity in the Belgian press was given to the letter of our missionary. The result is that today Adventist missions in the Congo are considered with even more favor than in the past.

We shall first quote the description of Missionary Leonard Robinson, as it appeared in a Belgian paper :

**"The Rev. Léonard has lived nearly 23 years in the Belgian Congo. He is a permanent resident of this country, but, naturally, has kept his American citizenship. The Reverend is a missionary of the Seventh-day Adventist Church, which has a following of some 126,000 members in the Belgian Congo and Ruanda-Urundi. He came here as a lad with his parents who were missionaries also. His father has lived in the Congo since 1920. The Rev. Robinson speaks twelve African dialects. This permits him to understand the natives, their manner of thinking, and to win their confidence. During these many years, he has learned to love the pygmies, whose stature does not surpass 1 meter 20, as he has also learned to love the Watutzi giants whose height is 2 meters 10. However, this great difference in stature does not necessarily find a counterpart in their respective hearts. The Rev. Robinson has the privilege of being the personal friend of the king of Ruanda, who, in height, is the tallest king and probably also the tallest man in the world. The king of Ruanda hopes to visit The United States soon, and has asked the Reverend to accompany him in his travels..."**

So much for the description of Missionary Robinson. We shall now quote from the Belgian press concerning the letter itself :

**"The Rev. Robinson is one of those many missionaries in Africa who are willing to throw themselves body and soul into the pursuit of their ideal. He felt that conscientiously he could not let this article go by without a reply. So he sent a reply — a forceful reply, the style of which may not, perhaps, be that of a brilliant journalist, and in which, without doubt, he could have included still more convincing and conclusive arguments. But was it really necessary? It might have detracted from the spontaneous charm of the language he used.**

**"Every word of his letter gives evidence of sincere indignation. Every word breathes sincerity, love for the**

**black people of the Congo, as well as a fellow-feeling for the civilizing work of Belgium. When you will have read the letter, you will understand that no commentary on our part is necessary."**

"A. M. Ottley

Editor for social questions

of the *Chicago Tribune*

Dear Mr. Ottley :

Replying to the article which you have printed regarding the racial and colonial attitude of Europeans in Africa, I am taking the liberty to express my personal convictions in this matter. I am convinced that you who are an unbiased specialist in social matters, will be happy to learn of the true facts of the problem, and will be solicitous to make them known.

I am an Adventist American missionary, and have spent thirty years in Africa. I have had the privilege and pleasure of spending most of those thirty years in the Belgian Congo, but I have also lived in the Rhodesias, in South Africa, and in East Africa.

My African experience justifies me in informing you that nowhere in Africa do conditions such as you have described exist. For this reason, I am eager to learn the source of your information.

I realize that it is urgent that we Americans do everything within our power to develop friendly relations between our country and Africa. Vice-President Nixon made a declaration to this effect three days ago (This letter was written in December, 1957. — Ed.) : "The importance of Africa for the security and common interests of the free world is too great for us to under-estimate." And then he added : "The enemies of liberty present a distorted, misleading picture of racial relationships."

The phenomenal progress with which the Belgians have endowed the Congo, gives to the world a striking example of an administration whose policy is based upon equal rights and co-operation between the black and white races.

For two reasons I have chosen to write more at length about the Belgian Congo. I came here for the first time only two years after the beginning of Belgian colonization in the modern sense of the word ; that is to say, at the time of the signing of the Treaty of Saint-Germain-en-Laye, on September 10, 1919. Since then I have had the privilege of living some twenty years in this delightfully charming land. I believe then that I have some good ground to give some authentic facts about it. That is my first reason.

The second is contained in the report presented on February 21, 1957 by Senator Theodore Francis

Green before the Commission of Foreign Affairs of the Senate, according to which the Belgian Congo is one of the most productive countries in Africa at present. I hope that by enumerating some facts that interest the Congo, — this model of “peace, of progress, and of prosperity”, your opinions, which are absolutely unfounded, will have some chance of being rectified.

Your charges of cruelty, of forced labor, and of brutal treatment of the natives might have been true four or five decades ago. They are no longer true. If such were the conditions. I, as a missionary and philanthropist, would have been the first to denounce and oppose them.

We must not forget that if in the past the Belgians have sometimes had to resort to rather drastic sanctions, they did nothing else than to follow the methods commonly used at that time by the tribes themselves. All disregard of customs, and all leniency would have been interpreted in those beginnings as a sign of weakness.

Many African officials and influential men in the Belgian Congo and Ruanda-Urundi are my intimate friends. They have often expressed themselves as having no desire whatsoever to attempt to develop their country politically and economically without the Belgians. They have told me that never in their history had they felt a national patriotism; that only since the Belgians had unified the numerous tribes which formerly were divided and hostile, had they been awakened to the consciousness of being *Congolais* (natives of the Congo). The withdrawal of the Belgians would mean the renewal of ancient feudal wars, and the disintegration of the Congo into small, scattered tribes.

Before mentioning certain important achievements to the credit of the Belgians, let me tell you that their undertaking in the Congo has been and continues to be one of brilliant success. I feel only admiration for them and their fantastic work. In less than one generation they have marvellously developed a country 84 times larger than their own. In all of this territory, greater than 26 of our states east of the Mississippi, the natives now enjoy all the advantages of inter-racial education in intermediate and advanced schools. Medical centres have been erected at breath-taking rhythm. Ultra-modern hospitals, maternities, leper colonies and laboratories in the small village dispensaries have been built.

When it comes to the social scale, the kind consideration shown to the *Congolais* by his Belgian brother is appreciated. The absence of the color barrier is a power for good. Every *Congolais* of respectable behaviour may eat in the same restaurants, sleep in the same hotels, drink in the same coffee-houses, and send his children to the same schools as his white brother.

Economic conditions in the Congo are very flourishing. About one-sixth of the native population work along with the white people, while the remaining five-sixths, who live in tribes, cultivate the soil and busy themselves with providing produce for their city brothers. They are all paid proportionately. Many of them receive a higher wage than the salary of a missionary. They are encouraged to do all kinds of work. The trains in the Congo, whether they be steam trains or electric trains, are engineered by natives. On the rivers and lakes many steamers are commanded by *Congolais* captains. The giant copper factories at Jadotville, and other important mines, are almost entirely in the hands of Africans. In the repair workshops at the strategic base of Kamina, ninety per cent of the skilled mechanics are natives.

Having lived these many years in the Belgian Congo, and being a “close-up” witness of the constant evolution of its people, I may therefore logically conclude that the future holds in store the most complete co-operation between the blacks and the whites; and this to the great benefit of their mutual interest and progress.

Very sincerely yours,  
 (Signed) L. Robinson.  
 A. D. C.

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## OMARU

(Continued from page 7)

answer to the questions I asked him, he replied with the firmest conviction. I could see that the Spirit of the Lord was definitely working upon his heart.

One evening my wife and I were sitting in front of our house, reminiscing about the past, as many missionaries do, when Omaru went by, carrying water. My wife had heard about the Austrian educational film, and so she asked him some questions. To our great surprise and joy we discovered that our good Omaru, my “motor-boy,” was none other than the chief actor in the motion picture that bears his name.

The rainy season came to an end, and the date was set for our baptism. In the baptismal class, I made an appeal to my pupils. All of them wanted to be baptized, but, unfortunately, not all of them were ready for baptism. After much prayer and reflection, I chose four. Omaru was one of the four. He begged me to baptize him. He wanted to be a child of God.

On Sabbath morning, November 9th, 1957, we were ready for the baptism. We made our way to the foot of the Dogba mountain where there was a large pool filled with water from the rainy

season. Brother Bergström had come from Koza to take part in the service. It was a solemn moment. Three native women and sixteen native men stood before us awaiting baptism. Omaru was amongst them in a snow-white shirt and short trousers. We went down into the water and began to baptize. One after another was buried in the watery grave to arise in newness of life — a child of God.

Omaru's turn came. He walked towards me with outstretched hands, his face aglow with joy and contentment. I spoke the usual baptismal ritual, and laid him in the watery grave. His whole past life of sin was washed away. Omaru had given his heart to God and was ready to follow his Lord and Master. Once, when I asked him how he had found our mission, he replied, "*Yonki dumiki*," which, translated, means "eternal life." He had misunderstood my question, and thought I was asking him *what* he

had found at the mission station: "Eternal life!" Omaru is happy in the truth.

His story testifies to the power of God's Word. With Paul I confidently exclaim, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1: 16) — and also to the black natives of Africa.

May God Almighty bless Omaru and help him to be faithful so that our brethren and sisters in the homeland may one day meet him in the earth made new, and greet him as their brother. Omaru is attending our mission school. He learns readily, and perhaps in a few years he will be an evangelist somewhere in the African bushland, telling his dark-skinned brothers about the good news of salvation. God grant that it may be so.

— Edwin Ludescher

## TITLES PERTAINING TO MINISTERS

(Continued from page 2)

out their flock, but fed themselves and looked after their own interests and comforts, and the flock was left without a leader. (Refer to Ezk. 34: 10-16.) Surely the Lord gives us a warning here that we should all heed, for our great love and our great care should be for the flock of God.

Then of course the shepherd will not leave the flock in times of danger. He is a hireling if he does. If there is persecution and if distress comes, then those who have been placed as leaders, should stay very close to the flock.

I have been very much impressed with the reports of some workers about conditions in their fields. When I saw the pictures of those men who have been in prison for the Lord, a statement in *Desire of Ages* came to my mind: "And of the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor." — *Desire of Ages*, p. 225. How different is our evaluation of men, and the evaluation of God! We often think that the higher the position of a man, the more worthy he is of honor: but this statement says that the highest honor is bestowed upon those who suffer for their Lord. Then a shepherd should never flee from his flock, and leave them to become meat for every beast of the field; but he should stay with the flock, suffer with the flock, be their leader through all such experiences, even though it may mean prison and death. There is no more beautiful title given to the ministry than that of "shepherd of the flock."

I have reserved for the last a title we shall study now. It is the highest title: "Now then we are ambassadors for Christ, . . . (2 Cor. 5: 20). Why

do I call this the *highest* title? Think for a moment what an ambassador is. When one nation sends a representative to another nation, that man is the mouthpiece of the nation he represents in the foreign country: and surely his nation would select only a trusted man whom they know speaks the voice of their government when he is in the foreign land. He cannot speak his own words there. He must at all times and in all places speak for his government; and when he speaks to the people in that distant land they know that the country he represents is speaking through him.

When I was living in London, just before World War II, the United States had an ambassador to Britain by the name of K —. It was easy to see that war was looming up. At that time America was trying to keep neutral, and the American government expressed itself very definitely as being neutral in this coming conflict. But Mr. K. — was very pro-British. He could hardly keep from saying so. On one occasion he was invited to make a speech in London before a certain group, and in the course of that speech Mr. K. — assured the British people that America would stand back of them, and he elaborated upon that thought. The next morning newspapers came out with the report of Mr. K. —'s speech, and the next morning he received a cable to return to Washington. There he was called in question by his government for that speech. Why? Because he had not spoken for his government. As an ambassador, he had no right to speak his own thoughts or his own words unless they were in harmony with the administration in Washington. Mr. K. — came back a subdued man. He was very careful from then on as to what he said.

We are ambassadors for the Lord. We cannot speak that which we might think, unless we are

speaking for our Master. Paul said, "For which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak" (Eph. 6 : 20). Paul had spoken boldly for his Master even though he was in prison ! Nothing could quench or destroy that witness.

There is another aspect of an ambassador that I wish to speak of. The ambassador's residence is a territory that does not belong to the country in which he is living, but to the nation that he represents. You know that sometimes political enemies of the state take refuge in an embassy, because they know that the government under which they may be living cannot reach them there. Our citizenship is in heaven. We are only ambassadors here, and our homes should be a little heaven on earth. We are pilgrims and strangers here. We are looking for a better country, and may it be that where we dwell heaven may reign -- that those who may be persecuted or tried here among men may flee to us and there find a refuge. I believe this is the highest responsibility that can possibly be placed upon the ministry. We are ambassadors for Christ, and our message should be a message of reconciliation to God. He is counting on us to represent His government aright, and that is the responsibility of an ambassador.

We have come to the close of our study on these wonderful titles. I have not given all of them : but let us note, in review :

1. We are workmen of the Lord that ought not to be ashamed, rightly dividing the word of truth.
2. We are messengers of the Lord, and He has entrusted to us an important message.
3. We are interpreters of the Lord to interpret Him to the people.
4. We are witnesses that "I am God," He says, and He is depending on us to witness aright.
5. We are ministers of the Lord -- ministers of loving service for the Master.
6. We are stewards of the Lord, and He has made us His slaves or servants to serve Him forever.
7. We are shepherds of the flock.
8. Lastly, we are ambassadors of the Lord. We have been called into one or more of these lines of service, and we should study to show ourselves approved unto God.

We are not serving men. The Lord is our Leader. His Word is our guide-book. His truth is our message. His love is our constraining power. When we are thus united, whatever the future may hold, we will be one in His service. There will be unity of doctrine and fellowship.

May the Lord bless the workers of the Southern European Division, that we may come fully into the unity of the faith and unity of purpose under our Lord Who is our Leader.

"THEY REST...."



We were deeply grieved to learn of the death of Pastor M. J. Bureaud who passed away last April in Canada. For long years Pastor Bureaud was a responsible leader in some of the fields of the Southern European Division. He was a missionary for many years in the Indian Ocean Union Mission, and later became its first president. After his return to France, his homeland, Pastor Bureaud served faithfully as an evangelist, and then as a conference president, when a call came to him to take over the leadership of the French Mission in Canada.

Pastor Bureaud will always be remembered as a fine, Christian gentleman, and a hard worker in the cause of the Lord. We express herewith our Christian sympathy to Mrs. Bureaud and her son René who mourn their loss.

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..... Editorial Secretary

## Here and There

**Dr. Otto Schuberth** from the Division staff, left Berne on April 20 for Washington, D. C., where he will retire from active service. Dr. Schuberth has served with much competence these last twelve years as educational and field secretary in the Southern European Division.

★

**W. A. Wild**, home missionary and Sabbath school secretary of the Division, and **G. Cupertino**, ministerial association secretary, spent almost three months in Angola, Portuguese West Africa, holding well-attended lay preachers' and workers' institutes. With the help of the Lord our workers and lay preachers hope to have 1500 baptisms during this year. During the visit of these two Division representatives, two Portuguese missionaries, **José de Sa** from the Quelingues Mission, and **A. C. Lopes** from the Bongo Mission were ordained to the gospel ministry at Bongo on Sabbath, January 25.

★

Serious efforts are now being made to establish a **Seventh-day Adventist church** on the French Island of **Corsica** in the Mediterranean Sea. Some isolated efforts have been made in the past, but without any tangible results. Now the island is being canvassed systematically. One of our colporteurs, **Brother Castello**, has become acquainted with a rich, well-educated Corsican lady who believes with Adventists in the coming of the Lord. This lady receives Adventist visitors in the kindest way. Recently she presented a beautiful new organ to our colporteur for our use when the church in Ajaccio, the capital of the island, is organized. The publishing department secretary, **P. Petit**, who visited the island recently, says that many are now responsive to the message and some of them are preparing for baptism.

★

On recommendation of the Indian Ocean Union Mission, the **Seychelles Islands Mission**, until now supervised directly from the union office in Tananarive, Madagascar, will be administered in the future by the **Mauritius Mission**, inasmuch as there are better transportation facilities from Mauritius to the Seychelles than from Madagascar.

★

In spite of the disturbing political situation in Algeria, efforts are still being made to win Arabs to the truth. A new pamphlet entitled "Abraham's Call," written by our late Pastor **J. Reynaud** and revised by **E. Pellicer** who is in charge of the work among Arabs, has been printed in a French and Arabic edition and sold among the native population.

★

With the help of the Lord our school for Arab children at **Bel-Hacel**, which had to be closed because of grave events, may soon be reopened. The dispensary on this station is still operating with encouraging results.

★

**N. Germanis** from Greece reports about interesting contacts he has made in the peninsula of Peloponnesus, a part of Greece in which we have not had any work previously. In the city of Tripolis six policemen are now students of the Bible correspondence course. Our Greek Mission has also launched the printing of a monthly paper entitled **Pharos**. A church school will soon be organized in the Nikea area about five miles from Athens. In January and February a record 147 new students enrolled in the Greek Bible correspondence course.

★

The **North African Union Mission** session took place in Algiers from April 2 to 6. **H. Pichot** was re-elected president of the Algerian-Tunisian Mission, and **Ch. Cornaz** president of the Moroccan Mission. Unfortunately, the delegates from Tunisia were not able to attend this meeting. Over the weekend of April 5, a large audience filled the beautiful Algiers church, and on Sabbath afternoon five evangelistic workers were ordained to the gospel ministry. They are: **P. Gilson**, **Y. Rouillet**, **R. Senty**, **E. Haran**, and **A. Quirici**.

★

Twelve evangelistic workers from **German Switzerland** and eleven from **Austria** will take part in the **Seminary Extension Course** under the leadership of **Dr. Siegfried H. Horn** from the Theological Seminary, which will be organized this summer on the campus of our Marienhöhe Seminary in **Darmstadt** from July 7 to August 31.

★

Missionary departures: On May 14, **Mr. and Mrs. Paul Heise** of Strasbourg, sailed on the S. S. "Gal Mangin" from Marseille for Dakar. On May 26th, **Mrs. Edgar Villeneuve** and her two children left Paris by plane for Tananarive, Madagascar, where Mrs. Villeneuve will rejoin her husband who has already resumed his work in the Indian Ocean Union Mission.

★

Inasmuch as the work in the French Cameroun is growing rapidly, and it has been found necessary to provide office secretarial help, a call was sent to **Miss Juliette Yérétzian** who grew up in the Cameroun as the daughter of a missionary family, to connect with the union office at **Yaoundé**. Miss Yérétzian accepted this call willingly, and will leave soon as a second-generation missionary for the Cameroun. We wish her God's richest blessing, and much joy and satisfaction in her work.

★

**P. Girard**, president of the Indian Ocean Union Mission, arrived recently with Mrs. Girard and their two youngest children in France for his furlough. The Girard family is residing at **Collonges-sous-Salève**, France, where their eldest daughter is a teacher at the seminary, and a second daughter is a student. Pastor Girard will attend the General Conference session in Cleveland during his furlough.

★

Arriving at the end of their second term of service in French Senegal, the **R. Erdmann family** has returned to Europe for their regular furlough, which they will spend partly in France and partly in Switzerland. Pastor Erdmann will take only a short furlough as he wishes to be back at his post next October.

★

A heavy storm swept over **Reunion Island** in the Indian Ocean toward the middle of April, resulting in serious losses. With God's protection the lives of our church members were spared, but a number of the homes of our poor members were damaged, and their crops partly or wholly destroyed. The Division committee has granted financial help to the extent of Col. Fr 100,000 from our Disaster and Famine Relief Fund.

★