



QUARTERLY REVIEW

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

Vol. XXXI

December 1964

Number 4

In Remembrance of J. N. Andrews who Arrived in Europe 90 Years Ago

Robert Gerber

In 1874, ninety years ago, J. N. Andrews was sent to Switzerland by the General Conference as the first missionary outside the United States of America. It is well to remember those days – the beginning of the work in Switzerland – also marking activity in other countries of Europe. It is good also to be reminded of the life history of that prominent pioneer.

J. N. Andrews was born in Poland, Maine, on July 22, 1829, and already at the age of thirteen he claimed to have found the Saviour. He was a lad of fifteen in 1844 at the time of the great disappointment when the return of Christ was expected, and in 1845, just past sixteen, John began to keep Saturday instead of Sunday as his weekly Sabbath.

After the disappointment of 1844, many of the Adventists became discouraged and gave up their faith. A few remained faithful, and formed the nucleus of a new movement. On September 14, 1849, in a public meeting in Paris, Maine, John N. Andrews took his stand with Mr. and Mrs.

James White and Joseph Bates in moving forward in the blessed hope.

He entered the work in 1850, at the age of twenty-one, and was ordained three years later on October 29, 1853.

He was very active in spite of a frail physical condition, and, although some prophesied that he would die young, he was able to give fully thirty years of active and efficient service to the cause of God. After his ordination in 1853, J. N. Andrews was busier than ever in his public ministry and as a writer. As a result of such an intensive program, his health broke down, and he had to spend some time recuperating on his parents' farm. In 1856 he married Miss Angeline S. Stevens, with whom he lived sixteen years until her death in 1872. Two children, Charles and Mary, survived their mother.

J. N. Andrews took up his ministerial work again in 1859 conducting public meetings in several states of North America. In 1864 he became a member of the New York conference committee, and in 1865 of the General Conference executive committee. He

was president of the General Conference from May 14, 1867 to May 18, 1869.

All through his life he loved to study, not only the Bible, but also history, languages, etc. He did not do this for any selfish reason or gratification, but he did it for the benefit of the church. From the beginning he not only applied himself to study but also to writing. He contributed articles regularly for the *Review and Herald*, and for a short time, from May 1869 to March 1870, he was the editor of this official church paper.

He was especially interested in the study of the Sabbath, and wrote a book on this important subject. Four editions have been printed. The last one was considerably enlarged, and with L. R. Conradi as co-author was published in 1912. It has 864 pages.

After the disappointment of 1844, a new beginning had to be made. It was necessary to define doctrine and establish church policies. Perhaps this is the realm in which J. N. Andrews made his greatest contribution. He studied and proved the time of the beginning and close of the Sabbath.

He gave study to the teaching of the Scriptures on the support of the ministry, and as a result the plan of Systematic Benevolence was adopted. In 1878 he served on the committee that recommended the tithing system.

The question of church organization was a delicate problem in those early days as some Seventh-day Adventists were opposed to all forms of church organization. Without an organization a church could not legally hold property, so J. N. Andrews overcame that difficulty by recommending, not a legal church organization, but a legal business organization. Anyhow, the Advent Movement did become a church organization, and J. N. Andrews was chairman of a three-man committee to suggest a name for the denomination (1860), also chairman of a committee to draft a constitution and bylaws for the central organization of the church (1863). During the Civil War in the United States he represented the church in Washington, explaining to the government why Adventists believe that participation in war is contrary to Christian principles. This opened the way for Seventh-day Adventists to apply for noncombatant service. He was a capable theologian, and was interested in all the doctrines of the denomination, writing articles and tracts to propagate these precious truths according to the teachings of the Bible.

But we come now to the turning point in the life of J. N. Andrews. The time had come for present truth to go beyond the borders of North America. The first effort in this direction was made by a Polish ex-Catholic priest, M. B. Czechowski, who had joined the Seventh-day Adventist church in 1857 in North America. He longed to proclaim the blessed hope to the inhabitants of Europe. That became possible in 1864 through the help of the First-day Adventists. He first went to Italy, spending some time in the Waldensian valleys, explaining the prophecies of Daniel and Revelation wherever he had opportunity to do so. In September 1865 he proceeded to Switzerland, stopping first in Grandson in the French-speaking part of the country. As a result of his activities in that section and further north people accepted the Adventist doctrines. Baptismal services took place,

and the first Seventh-day Adventist church in Europe was organized in Tramelan in 1867. Czechowski's work in Switzerland closed in 1868.

Some of the converts found the *Review and Herald* of July 16, 1867, in Czechowski's room in Tramelan, and through the reading of this paper they learned of the denomination in North America. The church elder, Albert Vuilleumier, sent a letter to Uriah Smith and established contact with the General Conference. The leaders in Battle Creek invited the Swiss brethren to send a representative to the General Conference session of May 1869, and James Erzberger was sent. Though he arrived too late for the session, he remained there from June 1869 till September 1870. A little later Adhémar Vuilleumier was also sent to America. Through these contacts the General Conference was asked to send a missionary to Europe. J. N. Andrews was chosen, and he arrived in Neuchâtel on October 16, 1874, just ninety years ago.

We note that this took place five years after James Erzberger went to Battle Creek in 1869. No doubt the General Conference considered this

question most thoroughly before taking action. Albert Vuilleumier attended the General Conference session in the spring of 1873, and he must have emphasized the need to send help to Europe without delay as the time had come for action. In the *Review and Herald* of August 26, 1873, James White stated in an article: "We must send men to Europe to establish the work there. The brethren in Switzerland have been calling and are still waiting for help. And we suggest that Elder J. N. Andrews should be spared to accompany Brother Vuilleumier to Europe this fall." In August 1874 the General Conference session voted to send Elder Andrews to Europe, and he sailed from Boston on September 15 with his son Charles and daughter Mary. Adhémar Vuilleumier returned to Europe on the same boat.

It was quite a venture to send this rather frail 45-year old minister to Europe. He was a widower, but his two children accompanied him. In a letter written August 29, 1878, to the "Dear Brethren in Switzerland", Mrs. E. G. White said, referring to J. N. Andrews: "We sent you the ablest man in all our ranks."

The first SDA church organized in Europe met here in Tramelan, Switzerland, 1867.



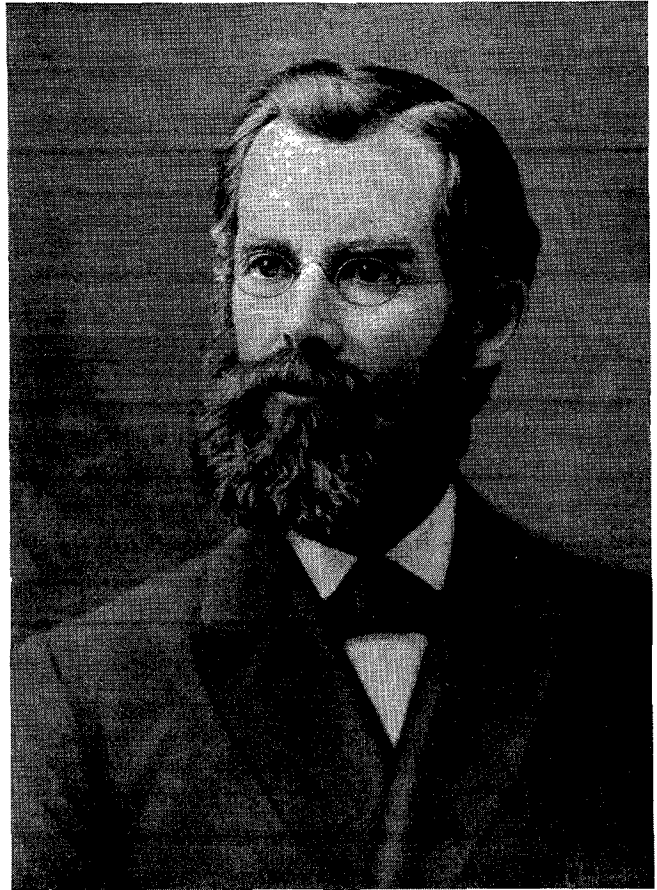
This pioneer missionary went to work immediately after his arrival. A general meeting of the believers was held on November 1, 1874, at Neuchâtel. Another meeting was held two weeks later at Le Locle, where the urgent need for publications was considered. Funds were raised for that purpose, and a committee appointed to take the oversight of the work for the ensuing year. A more important meeting was held in La Chaux-de-Fonds in January 1875. J. N. Andrews was very active from the start, and led out in a strong way. He had found that the work in Switzerland had made a good start, and under his leadership it grew considerably.

He lived first in La Coudre, near Neuchâtel, and on the arrival of D. T. Bordeau and family from America in January 1876, both families moved to Le Locle. In April 1876 J. N. Andrews moved to Basle, and that became the headquarters of the work in Europe for many years. His paramount purpose was writing and publishing, and here from Basle he launched the monthly periodical *Les Signes des Temps*, the first number bearing the date of July 1876. This paper was to be the means of taking the message to all the French-speaking parts of Europe, and it was circulated with encouraging results in France and Switzerland.

Besides keeping very busy writing for the paper and supervising its publication, J. N. Andrews also did considerable field work, visiting the churches and companies in Switzerland, and the early believers in Germany, France and Italy. He attended meetings in England and went to the General Conference session in America in 1878. While there he had the great sorrow of the death of his daughter Mary, just 17 years of age.

He returned to Switzerland about a year later, and continued his work in spite of impaired health. He had been warned several times by Dr. Kellogg that he was in danger of getting tuberculosis, and he gradually grew weaker. He died in Basle, on October 23, 1883, and is buried in this town. He had truly been a man of God, serving the Lord with much devotion.

Both J. N. Andrews and his children were diligent in their study



*John Nevins
Andrews*

of both French and German, and it has been estimated that he wrote no fewer than 480 articles for *Les Signes des Temps* while he was publishing it.

Considering all circumstances, it is marvelous what J. N. Andrews achieved in Europe from the time of his arrival in 1874 up to 1883 when he died. Only nine short years, realizing at the same time that he was in poor health and had no proper home life, as he lived alone with his two children. When he was in the States in 1878/79 he was counseled to find a good wife before returning to Switzerland, but he felt that he could not forget his deceased companion.

His son, Charles, married a Swiss girl, Marie Dietschy, while they lived in Switzerland. He continued to serve the cause after returning to North America, and died in 1927. He had a son, Dr. J. N. Andrews, who many

years ago served as a medical missionary on the borders of Tibet. He is still practicing medicine in America.

Thus the good work of this pioneer missionary has been carried on in the family. His story has never ceased to stimulate the imagination of Seventh-day Adventists, and his name has become the imperishable symbol of sacrificial devotion to the cause of Foreign Missions. May his example stir our hearts and minds to greater endeavor and zeal for the quick finishing of the work.

The thesis "A Study of the Contribution Made to the Seventh-day Adventist Movement by John Nevins Andrews" by Gordon Balharrie has been consulted frequently. I express herewith my appreciation for the loan of this work from the Andrews University, Berrien Springs, Michigan, USA.

Progress in Angola

E. Ferreira

Angola has changed very much during the last six years. The membership has doubled, a printing press has been installed, six radio stations are proclaiming the message through the Voice of Prophecy, a Bible Correspondence School has been started, and several new buildings have been erected. We thank God for all these blessings.

In spite of the hard times Angola has been through, God has blessed His church. Since the events of 1961, 3,961 souls have been won for the truth. Several baptisms were held at night in some secluded river or pool. Even last year camp meetings were prohibited in some areas, and so it was impossible to have regular baptismal services.

The Spirit of the Lord is working nevertheless, even among the Protestants, calling them to the Advent truth. Two pentecostal villages, far

from any of our established churches, began to study the message about three years ago. They sent us their tithe and Sabbath school offerings regularly. Last July representatives from these two villages came to our camp meetings bringing their offerings with them, and seven of them asked to be baptized. Upon careful examination it was found that they understood the message thoroughly. Some of them had been in prison but had remained faithful. We have just sent a worker to one of these villages, and hope to gather an abundant harvest from among the many who are learning the truth in that locality.

In the far north, another Protestant, this time a Methodist, asked to be baptized after he had been studying the message through the Bible Correspondence Course. He was visited, and we found that he, too, was living according to our standards, observing

the Sabbath, paying tithe, following health reform. We found that he had a thorough understanding of this message. After his baptism he requested that a worker be sent to the unentered area. He promised to build a schoolhouse for the future teacher, and even offered to pay his salary. There are many interested people in his village, but so far, sad to say, we have been unable to find a worker.

In another place a queen accepted the message and was baptized. She built a small church in her village, but we have not yet been able to send a worker. Her husband attended school as an adult in order to learn to read the Bible, and they hold morning worship every day in that church for those who care to join.

As well as the evangelization of the natives, we have a fine work among the Europeans. Seven European churches have been organized. These contribute a large per cent to the tithe income of the Union. Today there are 340 European members and their enterprising missionary spirit is very commendable. Let me give you one example: A humble lady in the Luanda church sold 402 Bibles and brought 15 souls to be baptized within a few months. In the same church the members give Bible studies and distribute literature in the public parks of the city. The radio, with six weekly Voice of Prophecy broadcasts, is an important evangelistic agency in Angola. Our programs are popular and much appreciated, and many people are studying the message through the Bible Correspondence Course.

Another important branch of our work is, of course, the medical work. Besides the Bongo Hospital, a remarkable work is being done by the two consecrated doctors and the missionary nurses at the Namba, Anicuco and Cuale mission stations.

The Angola Union Mission has, at the present time, 16,148 members, 29,722 Sabbath School members and 5,319 members in the MV societies. The three greatest needs of our movement in Angola now are: the challenge of a better educational system, the production and circulation of Christian literature, and the promotion of native leadership.

It is a well-known fact that the African people of today are very anxious to obtain a good education.



Dr. and Mrs. R. B. Parsons with their son, Robert Parsons and family. A third son, Dr. David Parsons, not shown in the pictures, also works at the Bongo Mission Hospital.

Most of the new, independent nations and the remaining colonial governments are taking into their hands the educational responsibilities that formerly were in the hands of the missions. State teachers and state schools are rapidly being established in villages where in the past there have only been Adventist teachers and schools. This is a tremendous challenge.

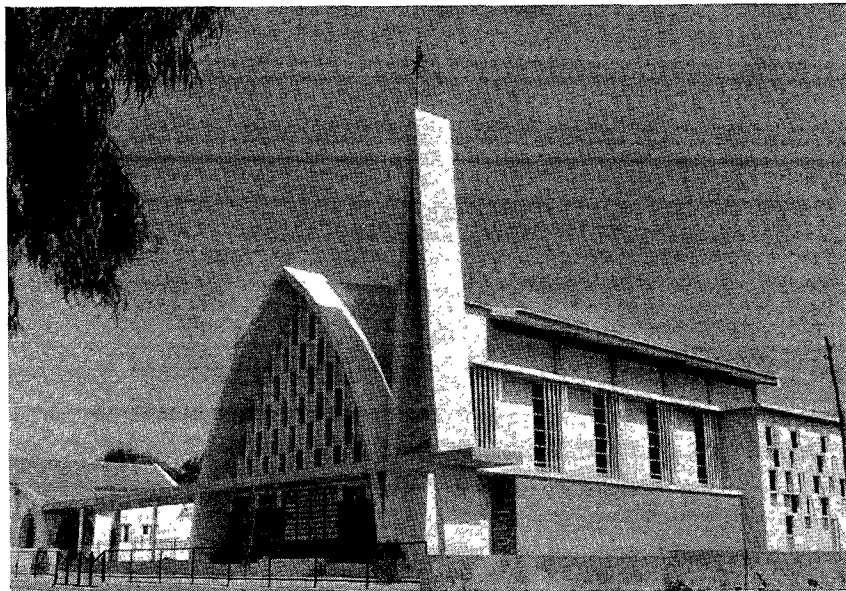
Should our Adventist children in the Adventist villages be trained by non-Adventist teachers? If not, then what must be done?

Our first need is to have village schools that meet the government building requirements. We need at least one of these schools for each missionary district. In other words, we urgently need 25 such schools right now.

But even so, these are not enough. The villages with eighty or more baptized members should have similar schools. How many schools of this type do we have at the present time? Only two, and these were built recently and exclusively with the money and labor of our native church members. Each school cost more than 100,000 Escudos (\$ 3,600.-). Where can we find the money for so expensive yet so urgent a project?

But the buildings are not sufficient in themselves. We must have professional teachers, and there are very few in our field. The ancient pattern of education is useless for the qualifications required at the present time. Our future teachers must study at least two years in the secondary school before taking the normal course. It is impossible that our teachers and workers should take less than this. To meet this situation a secondary school has just been opened in Nova Lisboa. I am glad to say that we have a very fine building now, built with the money received from the Southern European Division.

But the problem is not yet solved. Qualified teachers are greatly needed for this school, and we look forward to the time when the secondary school curriculum will be extended from two to five years, and to the time when this small day school will be substituted by a boarding school located in a convenient place.



The new church building in Nova Lisboa. The church school is in the background.

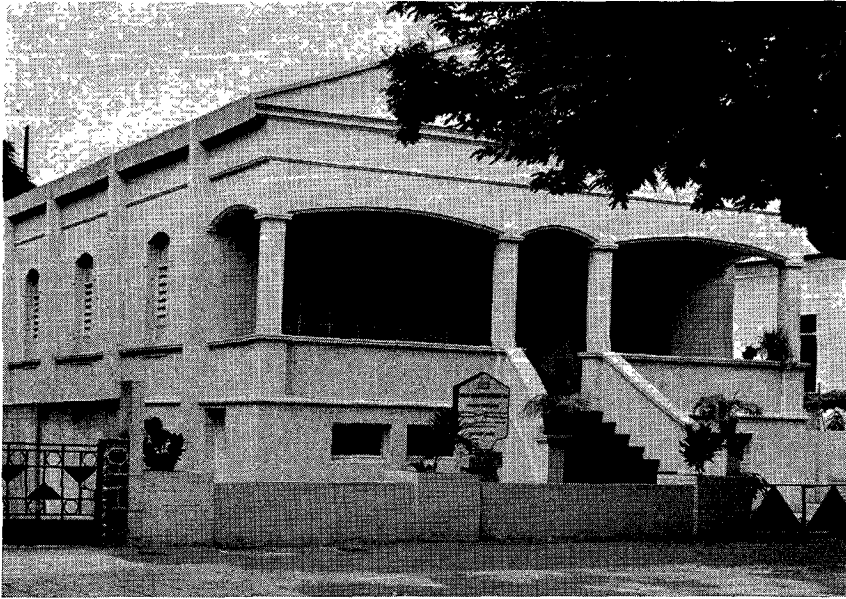
In the field of education there is a great demand for intensive home economics courses. The Angola Union Missions has laid plans to conduct such courses in every mission district during 1964. They will present the following subjects: the Adventist home, Dietetics and Cooking, Sewing, Hygiene and Home Nursing.

The second challenge is the need for Christian literature. Since 1958 we have operated a small printing press at Bongo Mission station, and in Nova Lisboa we have a legally organized Publishing House. *Sabbath School Quarterlies* and *Mission Quarterlies* are published regularly in Portuguese and two native languages. Since the beginning of 1963 a monthly 16-page church paper *Boletim Adventista* is being published. In 1962 *Steps to Christ* was published in Portuguese, and the *Story of Jesus* by E. G. White has also been translated and is ready to go to press. We hope that other books containing the message will be published during this coming year.

With the help of a growing number of African literature evangelists we plan to put the best of our Christian literature into the hands of the African people in Angola.

Our greatest challenge is the preparation of native African workers. How long will it take to prepare a well qualified group of African leaders in whose hands the future of the church in Angola will rest? How shall we fill the gap of deficient training that most of our faithful native workers have to contend with? We endeavor to do our best to help them by conducting ministerial conventions. We recognize, however, that something else should be done. Plans for regular post-graduate courses should be drawn up. Much effort is being expended in preparation of this project.

Lastly, I want to assure our readers that we, in Angola, believe and preach exactly the same faith as you do, and, together with you, we look forward to the blessed appearance of our Lord Jesus Christ.



The church and office building in Lourenço Marques.

Echoes from Mozambique

P. B. Ribeiro

God's work in this territory has advanced in spite of great hardships and obstacles. We never cease to marvel at the difficulties overcome by the pioneers as they went out to put up and strengthen the stakes of the message. We rejoice at each victory, and say with the Psalmist: "The Lord hath done great things for us; whereof we are glad" (Psa. 126: 3).

The Adventist work in Mozambique was started only recently. On June 20, 1933, three missionaries, under the direction of Max Webster, left the mission station of Malamulo in Nyasaland, to find a suitable place for the establishment of the first mission station in this country. After having studied the sites, altitude, and the possibilities of finding drinkable water, they at last settled in Munguluni not far from the river Lugela, in the district of Zambezi. Here we still have our most important mission station, and also the only one which has

been granted official recognition by the government.

We often wonder how it was possible for these brave "adventurers" to make such a long journey, when even today good roads are very rare. The drinking water ran out when they were most in need of it. They feared the wild lions and leopards, who were waiting for their prey, but mostly they feared the mosquito. The species which causes the worst kind of malaria is found in Mozambique, and is always feared by the missionaries.

But all these dangers did not discourage the servants of God, as they were real missionaries looking for precious souls. When we think of the results reached with such meager facilities at their disposal, in such a short time and amidst difficulties, we do not cease to marvel.

In spite of the many obstacles the work went forward. It happened a

few times that newly constructed churches were burnt, schools were erected and then prevented from functioning; lay workers were cast into prison and beaten because of their faith and faithfulness to the Sabbath, and yet, bush schools and new mission stations were added continually.

But, especially during the last five years the work in Mozambique has advanced. We take it as a sign that God is hastening to finish His work on earth. God's Spirit is felt in this field, even though we have a very limited number of workers. We have only five ordained ministers, three African and two European; four missionary teachers, and thirty-three native teachers. We depend heavily on the help of the lay workers who do a remarkable work in the saving of souls. Just to mention the example of a young paralytic:

He was baptized at one of our bush district meetings in 1963. I saw him on the shore of the river among about one hundred baptismal candidates, who, after the appeal walked into the water to find a place in the river where it was deep enough to baptize. He stayed alone at the shore looking very sad, waiting until the pastor came to baptize him at a more shallow place. No one knew the feelings which stirred the heart of this young man, who was so terribly crippled. In this heart burnt the desire to give the message of God's love to others. I shook hands with him, and he seemed to be so pleased that he was now counted among God's children. Some months later the minister wrote to me: "You remember the young paralytic, whom you saw baptized? He has, all alone, organized a Sabbath School class of 30 members, five of which are preparing for baptism."

During the last six years the membership has risen from 998 to 4,025, which is an increase of 500 per year. During the last two years the number of baptisms has passed 1,400. The Sabbath School membership has risen from 1,860 to 11,000 during the six years, and the number of Sabbath Schools from 22 to 80.

We have a small dispensary, which does a marvelous work in spite of a very limited number of workers and available means. The following figures give an idea of what has been accomplished: In 1957 1,067 patients were treated, and in 1963 the number rose to 7,170. We are very thankful to our dear friends in Switzerland, and especially to the youth, for their generous contributions towards the purchase of an ambulance for our mission. It is driven all over the northern territory, and has been a great help in bringing healing to many.

Our work among the Europeans has been limited to Lourenço Marques, the capital of Mozambique. However, we have a very fine property here with our offices and meeting hall. The church has fifty members and 120 Sabbath School members.

Every day we pray to God that in this field with its rich opportunities, the promise may be fulfilled which was directed to the church of Philadelphia: "...behold, I have set before thee an open door, and no man can shut it" (Rev. 3: 8).

A Taste of the First Fruits of the Promised Land

D. Sofranac

This title does not indicate that I have tasted of the fruits of Paradise, but rather that it has been my privilege to work in the "promised land" for the last year and have tasted the joys of working for the Lord. I think it would be impossible to find a more interesting mission field. Jesus charged us to preach the gospel to all the world, and much effort and wisdom are needed for this task, especially so here in Israel.

One day, after having the great pleasure of baptizing my first two souls in the river Jordan, I returned to Jerusalem to find a letter from a man asking me to see him. I went immediately. He lives in Megiddo, the place the Pope visited during his famous pilgrimage to Israel. When I arrived, he told me that he had been reading the Bible and had understood the prophecies of the Old Testament concerning the "blessed hope of Israel." He had tried to find a church that followed all the teachings of the Bible. In his search he went first to one at Mount Tabor, where the Lord's transfiguration took place; but found no satisfaction. Then he visited some of the numerous churches in Nazareth. Finally a Baptist minister said to him: "My dear man, all churches have some of the truths of the Bible, but I know of only one which keeps all the teachings of the Holy Scriptures, and that is the Adventist church." So he obtained the address of our headquarters here in Jerusalem and contacted us. This man reminded me of Cornelius of Caesarea (Acts 10: 1-5), as he wept for joy before his wife and two children because he had succeeded in contacting the people of the Bible. We praise God for His great goodness to us all!

Another time when I returned from a visit to Jordan I found a sister waiting in my home. I was very glad to see her as, for the last five months, we had lost all contact with her. When she was baptized her husband told her to leave their home, and even sought a divorce through the rabbinate in Jerusalem. He came to our church and made a lot of trouble,

and wrote me letters of reproach. We had taken care of the sister and placed her in the home of one of our faithful members, but two days later she disappeared completely, as she was terribly distressed at all the trouble she had caused the church.

Now, we were extremely happy to see her again, as we had prayed much for her. We learned how the Lord had encouraged her in a wonderful way. The same day that her husband got his divorce, she received \$ 7,000.— from the German government as recompense for her sufferings during the last world war. How happy she was to hand over \$ 700.— in tithe saying that nothing would ever separate her from the love of Christ and His church.

This reminded me of the last person I baptized in North Africa. She was an elderly lady who stayed with us in our home for one year. For this hospitality she wanted to give us \$ 1,000.—, but we told her that she should rather give this money to the cause of God as He always blesses us so richly. This saying proved true, because shortly after that I was able to place the lady in a good home in Marseilles, and I was given this great privilege of working in the very country where our Saviour lived and worked so many years ago!

A gift to the mission came to us from New York sent by a kind old Jewish sister who had recently been baptized. She wanted to help her native country, and through correspondence with her I have been able to make contact with her cousins in Jerusalem. I have told them something of the wonderful love of Jesus for all mankind, but especially for those of the old dispensation.

These experiences are the first fruits I have tasted in the promised land, and I thank the Lord for this wonderful experience that is mine, "For 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.

Evangelistic Campaign in Mauritius 1964

On April 16 of this year the immigration officer at the Mauritius airport approached one of the passengers alighting from a plane and said to him: "I am going to listen to you this afternoon, Mr. Lanarès."

At 4:00 P. M. that same day Monsieur Hazareesingh, the director of the central information bureau, had gathered together a large group of people and presented the lecturer, who was already well known in Mauritius for his weekly educational broadcasts. The topic for the day was *The Value of True Education*. His lively discussion richly illustrated with examples made the listeners agree with him that indeed the true educator ought to be a technician, an artist, and a leader. When the great audience left the festive hall of Rose Hill they were much impressed by what they had heard.

Sabbath, April 18, had been set aside for the young people and for prayer that God may bless this evangelistic effort just begun. It was my privilege to accompany Brother Pierre Lanarès, president of the Indian Ocean Union Mission, and Brother H. Salzmänn, president of the Mauritius Mission, on this evangelistic tour:

Port-Louis, 9:00 A. M. Subject: "Learning is not lacking, but power."

Beau-Bassin, 10:15 A. M. "Ask the Lord, and He will send them fruits in their seasons."

Rose-Hill, 11:30 A. M. "Such as I have give I thee. What do we have to give to others?"

Eau-Coulée, 13:00 P. M. "God looks for His reflection in our lives. The Founder expects to see His image in the silver or gold passing through the melting-pot."

Rose-Belle, 14:30 P. M. "God proposes (I stand at the door and knock), but He does not impose."

Souillac, 16:15 P. M. "Bread for a friend! And what do we ask from our friends?"

As we went from church to church on this day, we were moved to see the eager and responsive crowds waiting for us.

"The Secrets of Happiness." Under" this general title Brother Lanarès

conducted three public meetings in Port Louis, in the Louis Léchelle Hall. He suggested that the first meeting be repeated in the evening, in order that only strangers may be admitted then. In spite of this precaution the doors had to be closed long before the meeting began, leaving two or three hundred people outside, who were not able to get in and hear one of the secrets of true happiness, namely health, or see the film "One in 20,000." The second meeting on happiness was also well attended. Twenty minutes before the service was about to begin the hall was filled to overflowing, even though we had been allowed to add one hundred extra chairs.

The following day three hundred persons, of whom two thirds were strangers, attended the same meeting in the Adventist Center. Finally, on Thursday, April 23, the now familiar audience settled down to listen to Brother Lanarès speaking on the subject of lasting happiness. This gave him the opportunity to advertise his forthcoming series of lectures "Who Will Control the World"? He also invited the people to enroll in the Bible Correspondence Course "Glorious Future", and 160 persons accepted the invitation to do so that same evening.

After the first meeting, those that followed were held alternately in Curepipe and Port-Louis. Brother Lanarès was inundated with demands to lecture at other places, and to some of these he responded on his free evenings and afternoons.

First of all he went to the Phoenix Adventist School and met with the older students there. They posed their many problems before him, and he was able to counsel in many things. Then he met with 300 students at the Royal College in Curepipe.

Afterwards he responded to an invitation from a youth center in a distant village. During that first week he also met with the older students at the Royal College of Port-Louis, and here he spoke with such glowing enthusiasm that he will not be forgotten by the students for a long time.

After having spent the Sabbath with the churches of Rivière du Rempart and Bois-Rouge, Brother Lanarès showed slides from his visit to the Bible Lands to the members in Beau-Bassin in the evening. These he had shown in the month of February at the French cultural Center under the title "What I saw in the Near East".

The four lectures on "Who Will Control the World" gathered 450 listeners regularly, and at their own request copies were handed out afterwards. In this way they would be able to study for themselves the advice given in Luke 21:28: "Lift up your heads; for your redemption draweth nigh."

There are four ordained ministers on the island of Mauritius, and one of them, Brother L. K. Johnson, who last year had the privilege of attending the big evangelistic effort in Dares-Salaam, now gave lectures in both Port-Louis and Curepipe. These were very well received, and as we left the hall one evening I heard two ladies saying to each other: "We have never heard anything like it. We did not know that all this was written in the Bible." Brother Salzmänn came over from Réunion and conducted the last meetings in the Louis Léchelles Hall, speaking on the subject "The Great Judgment of the World." In Port-Louis as well as in Curepipe the audience had diminished somewhat after the departure of Brother Lanarès, but a great number remained faithful to the very last meeting.

What results can be mentioned after this intensive evangelistic campaign on Mauritius?

Three hundred enrollments in the Bible Correspondence Course "Glorious Future", hundreds of addresses, interested people to visit, and our members encouraged and strengthened are some of the things we could mention.

We thank God, the Ruler of the universe, that our happiness can begin here on earth and last throughout eternity. To Him is due all the honor and gratitude.