

"THEY CALL US"

PRESENT TRUTH

AND SIGNS of the TIMES
THE NEWS INTERPRETER



"Shall we to men benighted
the lamp of life deny?"

The PATH to the MISSION FIELDS

SINCE the foundation of the two missionary institutions shown on this page OVER A THOUSAND young people have come in touch with the courses of Christian education offered therein, and hundreds of these are at present actively engaged in mission work either at home or in foreign fields.

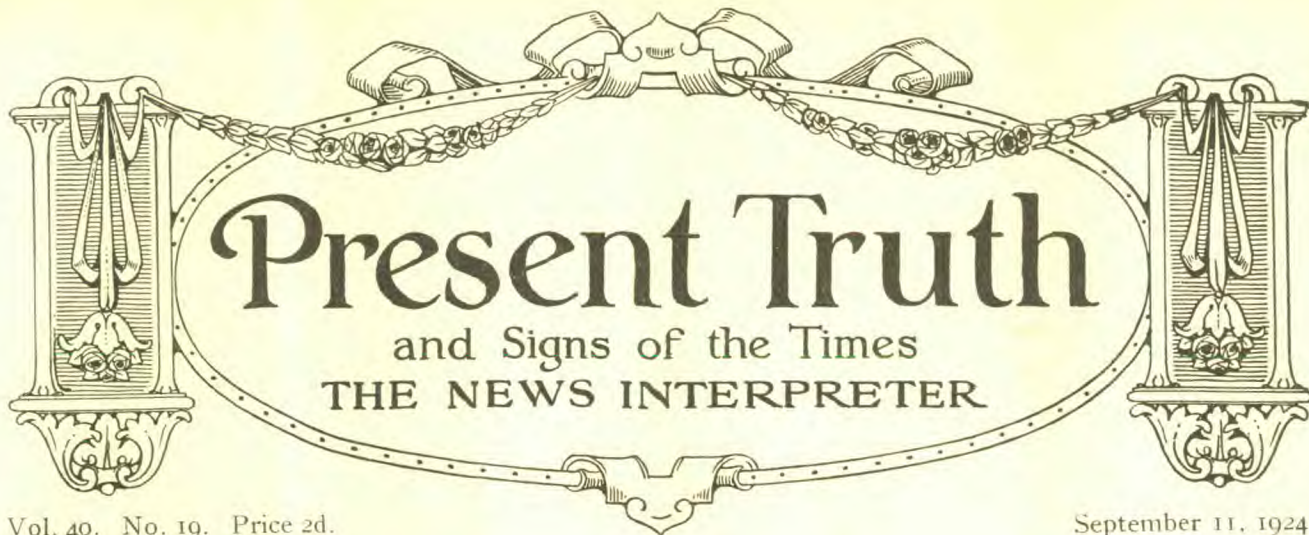
The above picture shows the Stanborough Park Missionary College at Watford, Herts, and on the right the sister institution known as "The Stanboroughs," our missionary school for nurses.



In the centre is a group of nurses, and below are the College students of the 1924 class, with the faculty of teachers.

Students support themselves. Money given to our mission funds is used to pay their travelling expenses to foreign mission fields, provide equipment, and support them while there.

During the past four years FIFTY-THREE of these self-sacrificing men and women have gone to foreign countries from these two British training centres.



Vol. 40. No. 19. Price 2d.

September 11, 1924.

Our Missions Jubilee

FIFTY years ago, in September, 1874, J. N. Andrews left his homeland to carry the second advent message to Europe. That was the beginning of the present world-wide missions enterprise of the Seventh-Day Adventists.

That was a day of small things—and a day of slow things. It took Mr. Andrews four weeks to cross the Atlantic! And what a task faced him as he landed on the continent! He probably did not comprehend it. One lone believer in this second advent movement amid hundreds of millions of people talking scores of different languages, and most of them the servants of the Pope! He had practically no money, no property, no influential friends, nothing but a never-dying zeal for his faith. With this he laboured on.

At that time there were a few thousand Adventists in the United States and Canada, but aside from these there was scarcely another in the world. There was not a single representative in Africa, Asia, Australia or South America.

That was but fifty years ago. To-day there are nearly 80,000 believers in Europe

alone. What hath God wrought! What a harvest from the humble seed-sowing of J. N. Andrews!

To-day this message is being preached in nearly 200 languages. Fifty-one publishing houses and branches, operated by this people, are printing the glad tidings in 114 languages. There is no important country on the face of the earth without its representative. The mission budget calls for an expenditure of nearly a million pounds a year. Not a day passes but finds the Adventist missionaries on the high seas.

Last year, 1923, no less than 158 families were sent abroad to the

following fields: Bahama Islands, Bolivia, Brazil, Chile, China, Fiji, Guatemala, Haiti, Hawaii, India, Korea, Malaysia, Mexico, New Hebrides, Nicaragua, Panama, Papua, Philippines, Porto Rico, Solomon Islands, Salvador, South Africa, West Africa.

During the first six months of this year, 1924, missionaries were sent to Abyssinia, Brazil, China, Egypt, Eritrea, Japan, Korea, Mesopotamia, Portuguese West Africa, Sierra Leone, South Africa, West Africa.

How has this marvellous transformation been brought about? Only God can ever know the full story. However, some incidents in the rise and development of the work are on record, some of which we reproduce in this issue. The articles describing the planting of the seeds of truth in central and eastern Europe contain facts of great value, as do also the reports from our missionaries in Africa and elsewhere. We feel sure that this missions jubilee number will prove of interest to all friends of THE PRESENT TRUTH and those whose attention has been directed towards the great second advent movement.



The advent movement in Europe. Each dot represents a church or company of advent believers.

Our Fiftieth Anniversary

By L. H. Christian

Chairman, European Board

ANNIVERSARIES are the punctuation marks of history. They are big with memories and meaning. The silver or golden wedding in a family comes but once and is a great day. Every fifty years Israel had a jubilee — with praise, spiritual study and consecration. In like manner we are seeing this year the fiftieth anniversary of our world-wide advent movement. It is a notable event, for God has done wonders. In 1874, through that noble servant of God, J. N. Andrews, the advent message made its small beginning in Switzerland and the Latin countries. In 1878 it gained its earliest striking success when J. G. Matteson, at Christiania, Norway, in a few months raised up our first large church. The movement spread to England, Rumania and especially to central and eastern Europe where it has made such gratifying progress.

What is the nature, meaning and purpose of this anniversary? It should be first of all a memorial season of courage and gratitude. We should remember the faithful men and loyal churches who have sent to every land this "Word of life." But especially, as we think of the struggles of early years, of the great strain of the war, and of the larger growth since, our hearts must be filled with the deepest joy and praise to God. He has given the message. He has kept and guided and helped.

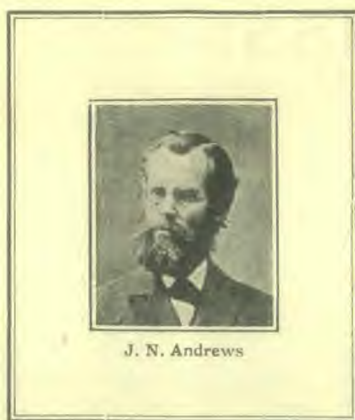
Secondly, this anniversary should mean a new zeal and consecration for future service. We must seek a deeper and more victorious religious experience. We must dedicate ourselves with our children and our property to greater sacrifices and a larger service. In faith and spirit we must stand true to the old advent message. The work is not finished, indeed it is only begun. For sin-sick and war-torn Europe to-day as never before, the comfort, power and love of Christ is the only hope.

The building and equipping of

a hospital in our old mission on Lake Victoria in East Africa, at a cost of £2,500, from the freewill offerings of members and friends, is to be the fitting and beautiful memorial of our fiftieth anniversary.

The Power of the Gospel

ABRAMHAM was the first foreign missionary, sent out by the Lord Himself from



Ur of the Chaldees into the land of Canaan, where he preached the Gospel. "By faith he sojourned

in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. That was the first important stage of the great missionary movement which is reaching its culmination in our own day.

Saul, instrumental in the death of Stephen, the first Christian martyr, was converted and became that mighty man of God, that master missionary, who carried the Gospel of Christ unto the ends of the Roman world within one generation, aided in his task by the easy means of inter-communication and the great highways linking all countries with the capital of that great empire.

God does not despise the day of small things and humble beginnings. With prophetic vision the Lord predicts the triumph of His cause when likening the kingdom of heaven to a grain of mustard seed, which finally grows up into a tree, "so that the birds of the air come and lodge in the branches thereof." Matt. 13:31, 32. We are living in the times when this prophecy is being fulfilled before our eyes in the great advent movement that is now, as in the days of the apostles, encircling the globe at a rapid pace, heralding the coming of the King of kings in glory.

W. K. ISING.

Medical Work in Europe

By W. A. RUBLE, M.D., The Stanboroughs, Watford.

IN an effort to follow the teachings and example of our divine Master, Seventh-Day Adventists have opened up medical missionary institutions wherever their work has been established.

In 1922 the denomination operated fifty sanitariums and treatment rooms in seventeen different countries with a valuation of over £1,300,000. Two hundred physicians and more than 2,500 nurses and other employees were connected with this medical branch of our work. At Loma Linda and Los Angeles, California, we own a large medical college (grade A1) where physicians are educated for this rapidly growing movement.

A sanitarium under the leader-

ship of Dr. D. A. DeForest was opened in Basle in 1895. This institution was able to bring physical relief and spiritual help to many. In 1904 a site was secured on the north bank of Lake Geneva, the present Gland Sanitarium, with its beautiful scenery and peaceful surroundings. The institution has graduated and sent out 125 nurses for medical missionary activities.

The next institution established in Europe was near Copenhagen, and is known as the Skodsborg Sanitarium. From a beginning in two small buildings with twenty patients, it has grown to a magnificent institution with a patronage of more than 400 guests during

the summer months. Dr. Carl Ottosen has superintended it throughout its history. The institution celebrated its twenty-fifth birthday last summer. At present there are 270 employees, 104 nurses and six doctors on the staff. In addition to its own work, Skodsborg has established about thirty-four other smaller centres of healing in various parts of Scandinavia.

Our medical missionary work in Great Britain was started in a substantial way by Dr. A. B. Olsen in 1904 at Caterham in the midst of the Surrey Hills. For many years this hydro was very successful in extending medical missionary work in Great Britain by establishing new institutions, conducting health campaigns and locating its nurses. On account of conditions brought about by the war it was closed in 1922. The Stanboroughs, a well-equipped sanitarium, was opened at Watford in 1912. By a steady growth this institution has come to accommodate as many as eighty patients.

Medical work was started in Germany at Friedensau in 1899. Many nurses have been sent out and established in various parts of Germany from this institution. This work was established by Dr. Hoenes and was conducted by him until 1906.

In 1919 a site was purchased at Zehlendorf, a suburb of Berlin, and a sanitarium-hospital started. This institution has had remarkable success from its beginning, in spite of the distressing conditions in Germany. Dr. L. E. Conradi is its superintendent. The institution cares for as many as 116 patients at a time. It has been much enlarged but still is overcrowded. The staff consists of fifty helpers, of which twenty-three are nurses. There are four physicians employed.

In 1920 another institution known as "Kurhaus Wittelsbach" was opened at Bad Aibling, Upper Bavaria, which is directed by Dr. P. Schmid.

Wherever medical work has been established in Europe it has proved a means of opening ways for the Gospel to enter.

Medical missions in various parts of Africa have been fostered by these European sanitariums and many nurses and other medical workers are in foreign mission enterprises through their influence.

A Hospital for Kenya Colony

By G. A. S. Madgwick, M.D.

IT was glorious news to us when word came through from the Mission Board that there were prospects for the realization of our hopes to erect a hospital here in connection with the fund to be raised on the occasion of our fiftieth anniversary. This news was almost too good to be true and we immediately returned thanks to God for this answer to our prayers.

There is certainly a very crying need for a hospital in which to

eases that abound and it has been estimated that some 60% to 90% of the people suffer from these plagues.

With the primitive facilities at our disposal at the present time we have some seventy in-patients and over twenty-four thousand cases have been treated during the past year. Patients come long distances, some travelling for days, to receive treatment here, and the illustration on page 8 gives an idea of what we see at our dispensary every day.

Our medical work here has been a splendid help to our missionary effort. It has broken down prejudice and has been the means of establishing many new out-schools in districts where before we were unable to enter. Many of the people who have been treated and healed are coming to the mission to learn of the Saviour of their souls.

We are grateful that plans are under way to provide a clean, sanitary hospital to take the place of our most inadequate and very primitive mud structure. This is again threatening to become the prey of the ants and borers which are doing such a thorough work of destruction. In anticipation of the help that has been promised us we extend on behalf of ourselves and our poor, suffering, native people our most sincere thanks to all who contribute toward the realization of our hopes.



Native hospital worker dressing an ulcer.

treat the awful diseased conditions of these people such as, for instance, discharging sinuses from abscesses in bones, all varieties of ulcer, ulcers of the stomach and many other very sad conditions resulting from the ignorance of the people. Yaws, a kind of leprosy, and syphilis are among the dis-



The old dispensary buildings at Kanyadoto, East Africa, as they were at completion. Now, owing to the ravages of the white ants the grass hut on the right has fallen and the others are nearly down.

£1,000,000 of Literature a Year

What the Adventists are doing with the Printing Press

By H. H. Hall

THE society publishing this periodical is an enthusiastic distributor of the Scriptures and Gospel literature. Their first periodical was issued when their membership was less than one hundred. That first edition only numbered one thousand copies, weighed less than twenty-five pounds and was carried to the post office by the editor. The combined circulation of their 154 periodicals and magazines now averages *ninety tons monthly* and the annual subscription price is £29. Beginning with a little book entitled "Signs of the Times," and another on the "Prophecies of Daniel and the Revelation," they now issue 877 bound volumes containing 206,894 pages, the price of which is almost £250. They are now printing books and papers in 114 languages. Fourteen of these were added during 1922, the last year of record, an average of a new language area entered every twenty-six days.

In harmony with this policy their missionaries have translated the New Testament and Scripture portions into heathen tongues and the great Bible societies have printed these translations. One of the secretaries of the American Bible Society has recently written a book entitled "Glimpses of Indian America" in which he speaks of the work of this people in the High Andes of South America as follows:

"Not only are these young people teachers [speaking of the Indian converts]; they are lay evangelists and colporteurs as well. During my visit at this summer school, they promised to take back to their homes and sell more than 10,000 gospels and 1,000 Bibles during the coming year, and they more than fulfilled their promise."

In addition to the printing done for them by ordinary commercial printing plants, they have built up fifty-one printing houses and branch offices, with an investment of almost a million pounds, and employing nearly a thousand people. Their colporteurs and field leaders, together with the workers



The printing press at Tatsienlu on the Tibetan border, having been transported many miles on the backs of coolies over high mountain trails. From this press Gospel literature will be sent into Tibet.

in their 166 depositories, bring up the total number engaged exclusively in the preparation and distribution of Gospel literature to four thousand. Their sales average nearly a million pounds a year.

What is the object of expending so much money and effort on this department of their work? is a question often asked. The answer is a simple one. They believe our Saviour's promise that He will "come again" (John 14:3) is about to be fulfilled. They believe most earnestly that the prophecies foretelling His coming are unfolding before our eyes. They desire to set these prophecies, and the facts relating to their fulfilment, before all men in the clearest manner possible. Their evangelists, therefore,

supplement their public presentation of these subjects with printed references and explanations. Their colporteurs carry the printed message from house to house inviting the people to buy and read. And even their lay members delight in having a part in announcing the return of the King of kings by the free use of pamphlets and tracts. Thus the personal judgment and intelligence are appealed to; and in the quiet of his own home and in counsel with his own conscience, the individual makes his decision. Thus the object of the printed page is realized.

Printing the Message in Kenya Colony, British East Africa

MISSIONARY L. E. LANE, writing from Gendia, says: "Our printing house is busy turning out literature. We shall be very happy when our new press arrives so that we can meet the steadily increasing demands made upon us. At the present time we are printing the Gospel message in eight different African languages, and preparations are being made to print in the ninth. We are situated in the centre of the territory where all these languages are spoken, an area of about 64,000 square miles."

KINDNESS is a language which the dumb can speak and the deaf can understand.—Bovee.

Fourteen New Languages in One Year

REPORTS for the year 1922 reveal the fact that our mission society now publishes literature in 114 different languages, whereas preaching is done in eighty additional languages and dialects.

In 1922 fourteen new languages were added to the list, among which are the following:

Amharic (Abyssinia), Bunyore, Chassu, Nyangore (British East Africa), Chilamba (Northern Rhodesia, South Africa), Latgalian (Latvia), Ruviana, Ullisaghi (Solomon Islands), Singhalese, (Ceylon), Tigrina (Eritrea), Ukrainian (Ukraine, Russia).

The Second Advent Movement in Europe

In the Land of the Reformation

THE advent promises being the brilliant star of all Bible prophecies, it was natural that through the circulation of the Scriptures in connection with the Reformation the hope of the advent of our Lord should be revived in the hearts of His faithful children wherever careful study was given to the divine Word.

Thus in Württemberg, for instance, large circles were inspired by that enthusiastic and famous Bible student, Bengel. In this part of Germany the belief in the nearness of the return of our Lord was very prominent during the third and fourth decades of the nineteenth century. It was during these times that thousands of pious men left their home country and emigrated to southern Russia, there to be free to live out their faith according to the dictates of their conscience.

Also on the Rhine the ground for the advent movement had been well prepared. In the valley of the Wupper, near Elberfeld, a circle of earnest Christians was formed, in the early fifties of the last century, who were eagerly looking for the coming of the Lord as they had learned from the prophecies.

It is remarkable how providence guided them in the study of the Word and finally brought them in contact with the advent message. These people were taking their Christian life seriously, so when, on one occasion, they found that a member of their party was doing ordinary work on Sunday they at once sent a delegation to him. When they argued with him on the impropriety of his action, this man asked for a Bible text in support of their argument. As for himself, he was keeping every day alike. If they would discriminate between the days of the week, they were obliged, he told them, to observe the Sabbath of the Bible and not Sunday.

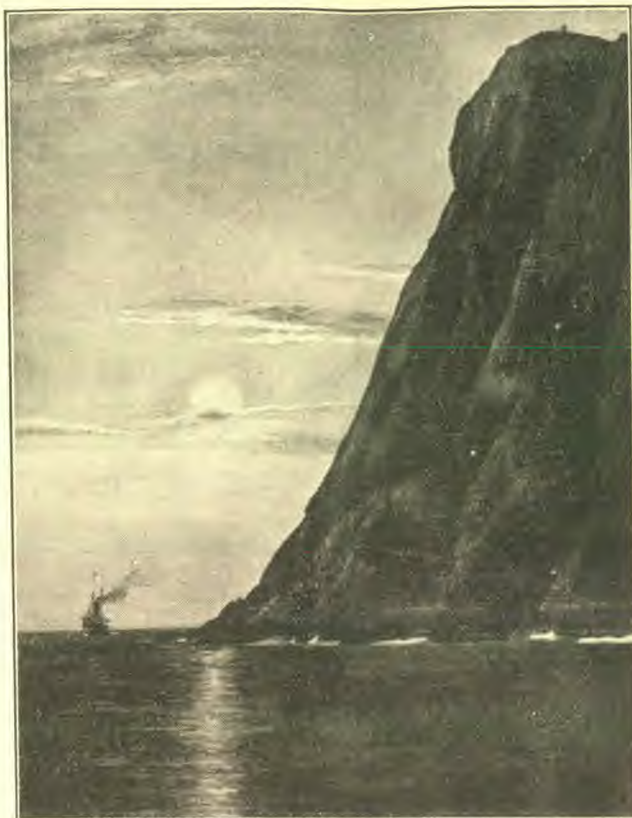
This was a startling revelation to these Christians who now began to give very serious study to this question, with the result that they

were soon convinced that the seventh day was the Sabbath of the Lord. Without any further knowledge than the conviction gained from the Word of God, they applied this new light in their homes and daily work.

It then happened that one day a pilgrim, after the order of the former mendicant monks, passed through that country, to whom these Christians communicated their new light on the Sabbath question. They now had another surprise, for this stray visitor informed them that he had already met such people in Switzerland. It was through this man who, so far as is known, never joined the advent movement himself, that the Sabbath-keeping Christians of the Rhineland came in contact with Pastor James Erzberger of Switzerland. Early in 1875 Pastor Erzberger visited the Rhineland with J. N. Andrews who had come from America the previous year, and at Vohminkel the first church of Seventh-Day Adventists in Germany was organized.

From this small beginning the work has grown by the inherent power of the Word of God so that we now have scattered in that region over 3,000 members, while in Germany, the "land of the Reformation," as a whole, there now are well beyond 30,000 believers in this advent message. Thus within fifty years the cause in Germany has developed most encouragingly so that a large number of people have been gathered waiting for the coming of their Lord.

P. DRINHAUS.



The midnight sun at North Cape. Even here the advent message is being proclaimed.

In the Scandinavian Northlands

SCANDINAVIA, as the term is now commonly understood, comprises the three sister kingdoms of Denmark, Sweden and Norway, the native inhabitants of which all more or less easily understand one another's language.

Soon after the rise of the great advent movement about the middle of last century, Andrew Olsen of Norway came to the conclusion, from the study of the Bible, that the seventh day must be the divinely-ordained Sabbath of the Lord. Emigrating to America in 1850, where he hoped to get further light on the question, he came in touch with the advent believers there.

J. G. Matteson, formerly a young Baptist preacher, had also emigrated to the States in 1863, where he took his stand for the advent message. Soon after, in 1872, he began publishing a Danish monthly, the "Advent Tidings." Some copies of this paper were sent each month to friends in the home country where a considerable interest sprang up as a result.

When these new believers in Denmark made a call for a preach-

er, Matteson himself responded, returning in 1877. The first church of advent believers was established the following year at Ringsted, in the island of Seeland.

In 1878 Matteson opened up evangelistic work in Christiania, Norway, where a great spiritual interest was awakened. Two years later, in 1880, J. P. Rosqvist, a Swede, who was associated with Matteson in Norway, proceeded to Sweden, soon to be followed by O. Johnson, another co-worker who, in 1892, also carried the message into Finland.

Work has also been done among the Lapps living in these countries, especially in Norway. They are a nomadic people, moving

for the home field and the regions beyond.

As we look back upon the work that has been accomplished in these northern countries, we are grateful to God for the blessings which have attended the feeble efforts of His servants. To Him be all the glory.

ERIK ARNESEN.

The Advent Message in Russia

WHEN Vladimir introduced Byzantine Christianity into Kiev during the tenth century, the Russians, as was the case with the former Saxons, were baptized by order of the

as on the prophetic Word in general, in which he revives the advent hope of the saints, found their way into consecutive issues of the "Messenger of Zion," a German periodical appearing in St. Petersburg. These publications, however, were stopped by the censor at the end of nine months. But the advent hope had taken root.

Later the writings of the Württemberg revivalist, Pastor Wüst, on Rev. 14:8 and 18:1-4 brought about a reform movement among the Mennonites and Molokans, resulting in the founding of the Baptist and Mennonite communities. These, being persecuted for their new faith, fled to America where they came in contact with adventism, which they transplanted to their old home in Russia. In 1886 Conrad Laubhan returned to the Volga and in the same year Pastor L. R. Conradi visited the Crimea, where he organized the first Adventist church in Russia.

The work prospered, under the blessing of God, so that preachers and colporteurs were developed among the resident believers and in course of time churches, conferences and unions were organized in European Russia and in central and northern Asia, so that the advent message was preached from the Pacific Ocean to the Vistula, from Mt. Ararat to the northern Polar Sea.

As with the children of Israel, so the Lord has led us during the past forty years of our work in Russia, by a pillar of cloud and of fire. This was our comfort when, at the beginning of the World War, our meeting places were closed and our ministers exiled to Siberia. During the days of the February revolution they were again set free. For fully three years revolution has swept this country. Like Noah in times of old, we were cut off from all the world outside, but our vessel glided, though severely tossed, through storm and tempest toward the haven of rest. When the sky again appeared, we beheld our state in a new structure. Church and State were separated, free teaching of the Gospel was permitted, the modern calendar introduced and a number of other things, such as had been vainly hoped for during past centuries, had come to pass.

In the midst of the raging storms of 1917-1920 we continued



A group of patients waiting to be treated at the Kanyadoto hospital.

about with their herds of reindeer and are comparatively difficult of access to foreign religious influence. Nevertheless, some of them have joined the advent movement.

Our Scandinavian Union has 280 churches with a membership of fully seven thousand, scattered from the southern points of Denmark to Hammerfest in Norway, the northernmost city in the world, where we have a strong and spiritually active church. Two hundred evangelists and colporteurs are engaged in spreading the message by word and the printed page. A growing publishing work in the various countries is circulating large quantities of Gospel and health literature.

Each of the four countries of our Union has an academy for the training of evangelistic workers

head of the state. Later foreign merchants carried the news of the reformation in western lands to Russia and Christian III of Denmark, taking advantage of his good commercial relations with that empire, sent a Bible, the Augsburg Confession and a Lutheran Catechism in the Ukrainian language to Ivan the Terrible, suggesting that these be translated into the Russian and introduced in his churches. This, however, was flatly refused.

The writings of Bengel on the books of Daniel and the Revelation were carried into southern Russia and the Caucasus by his followers, who had emigrated from south Germany in consequence of severe persecution, and in 1806, the teachings of Young Stilling on Daniel 2 and 7, as well

to travel, organized churches and conferences, held general meetings and established our work, which now comprises 6 unions, 24 missions and organized conferences, with 107 ministers and associate workers, 400 churches with a membership of 11,000 composed of fifteen different nations.

Now, with but few exceptions, all our workers are free and unhindered in active service for the Master. Our religious meetings are held in large churches and private homes and our Gospel work in general can be carried on with perhaps greater liberty than in any other country. Such a thing was not thought possible but ten years ago. This is all the Lord's doing; it is He Who has wrought such a miracle on behalf of His great cause.

H. J. LÖBSACK.

Among the Latin Peoples

STRANGE was the means by which God's message for this time first gained a foothold in Europe. An earnest Polish priest, M. B. Czechowski, disgusted with the life of the clergy, carried his complaints before Pope Gregory XVI. He was told to keep still and that he should be made bishop of Jerusalem.

In search of light, and not of honours, he left for America, where he became a Protestant, and finally embraced the advent message and the Sabbath truth during some tent meetings which he attended in Ohio.

His first impulse was to bring back this wonderful light to Europe. In his impatience he asked and received help from the First-Day Adventists and others, including Mr. Henry Ward Beecher in Brooklyn, and reached the Piedmont Valleys in 1864, accompanied by his family and by Miss Annie S. Butler.

Leaving Torre Pellice in 1866, Czechowski went to Switzerland and raised up believers at Fleurier and Chaux-de-Fonds, while at Tramelan a company of twenty adults was organized.

Preaching busily from place to place, Czechowski published prophetic charts, pamphlets and a French weekly called "The Everlasting Gospel." These were scattered by a venerable-looking man, a ruined Alsatian millionaire, Hanhardt by name, who was

the first Adventist colporteur in Europe. At the same time, by the help of the Swiss believers, a small publishing house was built and equipped near Neuchâtel.

Unfortunately, at this juncture, overcome by the enemy, Czechowski abandoned the work and disappeared, leaving his converts without any clue to, or any connection with, the Adventists in America. Providentially, a certain Albert Vuilleumier found a copy of the "Advent Review" among some papers left by Czechowski at his last visit, and immediately began correspondence with the Editor.

This led to the sending of James Erzberger and later of Ademar Vuilleumier to America, and to

several pamphlets, which were sold in Switzerland, France and Italy by a score or more of earnest canvassers.

The medical institution, which was started at Basle in 1895 and placed in charge of Dr. D. A. DeForest, was moved to Gland in 1905; it has trained many nurses and has done an important work in paving the way and breaking down prejudice.

Work is being carried on in important centres such as Geneva, Lausanne, Colmar, Nancy, Paris, Lille, Thiers, Nice, Genoa, Algiers, Barcelona, Madrid, Lisbon and Oporto. But this is only a beginning, and we dare not rest satisfied in the face of the magnitude of the work to be done in



Building a new advent mission school at Kisii, Kenya Colony.

the appointment of J. N. Andrews to Switzerland in 1874. Until his death, which occurred nine years later, Pastor Andrews was kept busy visiting companies in Switzerland, Alsace, Germany and Italy, publishing tracts and especially editing the first seven volumes of "Les Signes des Temps." This paper, which was scattered far and near by mail, attracted the attention of several theologians and led, in time, to the organizing of two churches in France.

J. N. Andrews was succeeded by Pastor B. L. Whitney (1884-1888), who founded the Basle Publishing House and began issuing periodicals in German, Italian and Rumanian.

From that publishing house, between 1885 and 1895 there came forth six or eight large books and

sending the last message of mercy to the 160 millions of people found within the borders of our Union.

J. VUILLEUMIER.

In Bulgaria

IT is somewhat over twenty-five years now since the advent message first made its entry into Bulgaria. The first church was formed at Rustschuck, others following in later years at Philipopol, Sofia, and elsewhere. Owing to the dearth of means and labourers the work made slow progress for some time, but we are now heading for a brighter future. The year 1923 has been the best in our history. A fresh missionary spirit is taking hold of our people and the prospects are certainly most encouraging.

O. STAUBERT.

With the Churches in Asia Minor

FROM an obstinate persecutor of the saints, Paul was converted into an ardent follower of the Lord and became the most untiring and unselfish labourer in His cause. Many were the churches raised up by him during his missionary journeys through Syria, Asia Minor and Greece.

Then came days of persecution when, under Byzantine rule, the light of the truth barely flickered.

It was during the middle of the last century that the Gospel message again made its entry into this country in the face of Mohammedan fanaticism and orthodox intolerance. Protestant missions came first, to be followed not long after, by the pioneers of the advent movement.

A simple shoemaker of Constantinople, named Anthony, recently returned from America, had called the attention of a zealous Bible colporteur to the advent hope found in the Scriptures. This man, reporting the result of his investigations to his family at Aleppo and referring to the Sabbath as being the seventh day was, by them, believed to have lost his mind. His son, then studying in an American college, was quickly sent for to help his father get his bearings. This young man, however, when beginning to translate a little publication on the book of Daniel from the English into Turkish, soon became convinced of the truth he had come to oppose. This student, later Pastor Z. G. Baharian, then spent some time in preparation for better service at Basle, Switzerland, returning again to this country in 1892, and soon after was ordained.

Being expelled on account of his religious activity, Providence so directed affairs that he was sent to Adana, near ancient Tarsus, the very place he wished to go to, having been hindered thus far by the stringent travelling prohibitions of Abdul Hamid. Often Baharian and his associates were confined in prison, where they studied their Bible, English, history and other useful subjects. It was under such circumstances, when confined for a term of nine months, that two of our later ordained workers received their first training.

Following the proclamation of

the constitution in 1908 our work began to grow more rapidly so that, in 1913, more than 400 adult members were reported at a conference then held at Constantinople.

Unspeakable hardship and suffering have been the lot of these people. During past years of continual war more than two hundred were lost by acts of violence and through the sufferings connected with their exile, some of them having been driven from their homes five times after their return with the remnants of their family. Nine of our workers shared the same fate. An orphanage has been erected at Salonica, Greece, to care for the children and a number of our people have emigrated to North and South America.

It has been the privilege of the writer to labour seven years among these people during their time of trial and affliction. The hope of the living Christ has been carried by them into the regions of their exile, kindling in the hearts of many a longing for the better and eternal home promised by our Lord.

H. ERZBERGER.

From the Land of Huss

THIRTY-THREE years ago the advent message was preached for the first time by Missionary E. S. Lorenz in Prague. He laboured hard, and his efforts were rewarded.

During the years that followed our believers there had to suffer severe persecution. It was only shortly before and during the war that our work made any advancement. Churches were then organized in several parts of the country. In the territory of our Union, which includes the Czechoslovakian Republic, we have at present two conferences and two missions with a membership of over 1,700. In 1923 we were able to report a very encouraging increase.

A publishing house was erected in 1922 at Brunn, where we are able to print our own literature.

After the war religious liberty was granted, so that we can now work without any hindrance. There are golden opportunities before us and we should take ad-

vantage of them. Although we have to work in six different languages, the prospects are good for the future of our work.

R. RUHLING.

In Jugoslavia

THE territory composing the Jugoslavian mission comprises old Serbia, Macedonia, Bosnia and the southern portion formerly attached to the Austro-Hungarian monarchy.

The advent message was first preached here in 1908 when, in the eastern section, some persons took their stand. From here the work spread into other districts. Many difficulties and severe persecution stood in the way of its progress, yet the work continued to grow as a result of the persevering efforts of our faithful workers. If they were driven from one town they went into another. Thus the work was carried on in "troublesome times." Even the World War did not entirely stop its onward march.

With the founding of the new state better days began to dawn for our work also. A number of promising young men embraced the advent message and dedicated their lives to the service of their Master. Difficulties, however, have not been lacking during the past few years, but the work continues to prosper. 1923 was our best year in every respect. With ten Gospel workers in the field, more than 150 new believers have been added to our numbers so that we now have a membership of some 600 organized in forty-three churches scattered over the country.

The sale of literature has been the best in our experience thus far reaching, in 1923, the figure of 750,000 Dinar, which is more than 20,000 Dinar in excess of the sales during the previous year—and this in spite of the fact that we have but few publications.

Though intolerance abounds, yet the message wins many friends in all sections of our country and we have every reason to look hopefully into the future, confident that the Lord will do great things for His people.

R. SCHILLINGER.

"TRUTH is like the camomile—the more it is trodden down, the faster it grows."

Life on an African Mission

Where "All-Round" Men Are Needed

By A. H. Matthews

SOME people have the idea that the missionary is simply a person who can pick up languages quickly and tell Gospel stories. They picture him walking around with the Bible under his arm. Then they laugh and ask, "Who couldn't do missionary work?"

That is a misconception. Personally I have found that the missionary has to labour with bricks and mortar, at the forge and at the carpenter's bench; that he has to be his own builder, painter, decorator, glazier and engineer as well as preacher, translator, and medical practitioner. In fact, one may well say that the missionary needs to be a "Jack of all trades." I know of no trade or profession that the missionary could not use to advantage.

That you may get some idea of the busy life of the missionary, we give the following brief but comprehensive outline of a day's work at a mission station. We rise as soon as we can, generally with the sun, then have private worship, breakfast and school. As soon as these are over we begin the manual operations of the day—sowing, digging, carpentry, smithy work, weaving and any other sort of work by turns as required. My wife is employed all the morning caring for the sick and attending to domestic duties.

After dinner she generally does sewing for the natives while I take a teacher's class until 5 p.m. The evening, from tea-time onward, is taken up in translating the New Testament into the vernacular and in study generally.

In order to appreciate to the fullest what it means to be a missionary, you must consider the material with which we have to deal. Let us look into the state of the native, his customs, his man-



Mrs. Matthews in the dispensary.

ners and his mind. At first sight the native gives one the impression that he is fierce. And in one sense he is, but in another he is the greatest coward in the world. Often you will meet him dressed up in his war attire, his body painted so that he appears too hideous for words, but the sight of a gun, with a harsh word, would, I am persuaded, quell the courage of the bravest of them. Add to this the report, which many of them believe, that the white man is a wizard, and



Missionary Matthews extracting teeth at the Majita Mission, East Africa.

you can understand how easy it is for them to fear him. Children are often fearful of Europeans because the mothers make us "bogeymen," telling the children that white men catch them and take out their eyes and all manner of such nonsense.

These people have no conception of deity. The name of God conveys no more to their minds than the idea of superiority. Hence you can understand why they apply the name to their chiefs and to the Europeans. Likewise, the word "love" conveys the idea of liking or wanting a thing, but only the entrance of the Word of God can make them understand its real meaning. I have never felt so convinced of the lamentable deterioration of man through sin as I have done since coming to Africa. It is, indeed, a mournful truth that man has become "like the beasts of the field."

Should a person die, they believe that he is dead for ever, but that his spirit still lives. They perform all kinds of incantations, which are too numerous to relate in this article, over their dead. Often one can hear the bitter cries of those who have lost a relative. I have frequently thought as I listened to the loud sobs, painfully indicative of the sorrows of those who have no hope, that if only some of the people in the homeland could hear their wailings, it would awaken a firm resolve in their hearts to do more for the heathen than they have done hitherto.



The mission church at Majita. Seats 1,000 and is packed every Sabbath.

When Death Strikes an African Village

By T. G. BELTON



Group of patients at the Majita Mission dispensary.

BREAKFAST is ready!" called out the Kavirondo cook boy, interrupting my calculations as I was working out statistics for our local Mission Field Secretary, who needed them for the morrow's mail to England. I had not long sat down to breakfast, when a messenger hurried in with a letter from a native out-school teacher a few miles away, telling me that one of our most faithful members had died early that morning, and requesting me to come at once. I hurriedly finished my statistics and started off on my bicycle, but was delayed with tyre trouble and the worst of bad roads, which would only admit of riding here and there, so the mission boys and girls, who had started off before me, got there first, and as I approached the village, my ears were greeted with mingled sounds of familiar hymns and the wails and shrill cries of heathen relatives and friends.

The contrast between heathenism and Christianity is perhaps at no time seen more clearly than on the occasion of a death. The heathen Luos of Kavirondo wear very little clothing at ordinary times, but when a man dies, the wife strips herself absolutely naked and dances about the village in a most weird fashion, at the same time chanting impromptu doggerel. The irresponsible young men of the district make the occasion a gala day. They come dressed up with gigantic ostrich feather hats and carrying large buffalo hide shields and spears. With these they rush about and charge an invisible

enemy and go through all sorts of grotesque mummery, which often calls forth a laugh from the on-lookers.

I expected to find the grave ready dug on my arrival and reckoned that I could get back to the mission by the early afternoon, but I found they had not started, as they wanted to ask my opinion as to the place of burial, so some hours elapsed before the grave was ready. However, we used the time to the best advantage, preaching and singing to the crowd of men, women and children who had gathered. We sang and preached alternately, two of our leading native teachers taking turns with me in the preaching. I addressed myself chiefly to a

crowd of women seated on the ground near me, as it is rarely one has the opportunity of preaching the Gospel to the women, who seem to show no interest in anything beyond their ordinary round of domestic work and cannot usually be got to a Gospel meeting. Even the young girls are very hard to get to the mission. Although the majority of the people seemed to listen attentively, it was very hard to preach on account of the wailing and shrieking of the relatives. The sister of the dead man had plastered her almost naked body and face with light grey mud and was slowly jiggling back and forth through the village, between the people and myself, holding the dead man's saucepans in her hand and droning out some nonsense in a monotonous tone. We managed to quieten this interrupter somewhat (though she would soon start again), but the mother was stone deaf so it was impossible to make her understand that we wanted her to keep quiet.

I noticed that once she went up to an old man who was seated on



Missionary T. G. Belton itinerating with tent and picture roll, Kenya.

the ground, with a cowrie shell hat on, and started to belabour him with a stick. The meaning of this did not dawn on me at first, but presently relatives of the deceased gathered round me and asked my opinion about taking this man before the magistrate, as they said it was he who had killed their relative by witchcraft and had himself admitted it. They wanted me to write a letter for them to take to the magistrate with the man, but this I declined to do, telling them that we did not believe in the power of witchcraft over Christians. However, they were determined to take the man up for trial, and before the funeral proceedings were completed, they had started off with the "poison-man," the wife of the deceased going with them, so that the burial had to be completed in her absence. The people were thoroughly convinced that the death of this Christian and also of another man, had been caused by this old witch-doctor. The Luos are very superstitious and have unbounded faith in the power of the "poison-man" to cause anyone he wishes to die by his witchcraft, and they live in fear of evil spirits and devil-possessed men, who, they affirm, come sometimes at night and attack their huts.

At last the grave was ready, and our good native brother was laid to rest amid the singing of hymns and prayer. We hope to meet him again on the resurrection morning when "the shadows flee away."

What a privilege it is to bring the blessed Gospel light to such benighted people, and yet how sad that so few will accept the light, but "choose darkness rather than light, because their deeds are evil."

"Rock! Rock! Wilt Thou Never Open?"

THESE words, escaped the lips of the Jesuit missionary, Francis Xavier, as he lay on his couch tossing and groaning with a burning fever. But the Dragon Kingdom had firmly closed its doors, and the "rock" never opened to Xavier.

Through the medium of the mailed fist, in the nineteenth century, foreign powers burst open the door of China's seclusion. Missionaries followed through the breach, but to say that China



Girls at work hoeing at the Wire Hill Mission, South Kavirondo.

was then opened to missionary endeavour would be far from the truth. The missionary and his doctrine were endured, because molestation meant an invasion of foreign soldiers and demands for large indemnities. The people as a whole were unwilling to have anything to do with Christianity. As late as 1900, with its terrible Boxer uprising, the great majority of the Chinese were thoroughly in harmony with the movement to destroy all the Christian churches, murder the native converts, and drive every "foreign devil" into the sea.

But a new era has now dawned in China. The "rock" has opened, in so far as the great majority of the population are now willing to listen to and investigate Christian teaching. This does not mean that the masses are clamouring for Christianity, but it does mean that a wonderful opportunity lies before the church.

The fact that China is now open as never before to Christianity was forcibly brought to our attention during a series of evangelistic meetings held recently in the city of Tsinan, the capital of Shantung. Every night as soon as the lights were turned on in the new chapel, the people began crowding in. When the house was full, we were obliged to lock the door to keep out many who were still endeavouring to enter. However, they were not content to miss the opportunity of hearing the

preaching, and so continued knocking for admission. It was necessary to turn out the street and inside hall lights, as well as to station a man at the door, before we could convince them that there was no hope of getting in that night.

The audiences were composed for the most part of respectable merchants and scholars, who listened attentively to the whole discourse, very few attempting to leave before the meeting was dismissed. In the past, evangelistic meetings have been greatly hindered by the constantly changing audiences—a continual stream of people leaving, and their places being taken by others entering—an indication that the majority had come out of curiosity, and when they found out what was going on, were content to leave and seek other pleasures.

And so our cry is not, "Rock, wilt thou never open?" but, "Are we equal to the opportunity?" There are in this province 35,000,000 people to be reached, with at present only two foreign workers and a small handful of native helpers to carry the message. However, we bend ourselves to the task in hand, praying for strength and for reinforcements from across the sea, that every soul in Shantung who hungers and thirsts after righteousness may be reached before "the night cometh, when no man can work."

H. L. GRAHAM.



The Children's

Page

Conducted by Muriel Stockford

Our Competition Corner

LAST week I had the great good fortune to meet at a conference in London about twenty or thirty of the boys and girls who have been writing to me for months, and we had the loveliest time together—though I did hear it whispered that lots of them had a fearful shock when we met! They'd been expecting a spectacled old lady, with wrinkles and grey hair. And I—well, I don't believe I can boast even one yet! Still, in spite of the awakening, we really did have a happy time and those boys and girls were all so nice that I'm wishing I could meet the rest of you.

Now, those children so fell in love with the competition paintings which I took with me for them to see, that they begged that we start paintings again instead of pickles. They'd sooner paint than write, they all said. So this week our Pickle Competition ends and we go back to painting. "Hip, Hip, Hurrah!" I can hear the rest of you say—unless you're like Monica Drutt who thinks pickles are the greatest fun. For myself,

I've had enough of them! I don't mean the competitions, of course; I mean the real thing, for I landed into the most ridiculous pickle you ever heard of the other day.

It happened this way: I was on the way home from London, calmly reclining in a corner, when the train I was in went to bed instead of to the station. In other words I was shunted into a shed seven or eight miles from home! Of course, I hopped out—it was a long hop, too!—and explored the way, through back streets and alleys, to the next station. I've had enough of pickles!

This week we have the result of Pickle Competition No. 2 (What would you do if a bee stung baby brother?) but as the Editor has run off with one of our pages there won't be room to print the replies. I'll just tell you that Monica Drutt wins the prize and that Edgar Hyde, Muriel Coates, Martha Edwards, Willie Slow and Elsie Pratt sent very sensible answers.

We haven't room for a photograph or our Bible Hunting Band

either this week. We'll make up for lost space next time. M. S.

P.S.—Will Gertie Mills please tell me her address.

Wild Habits of the Tame Dog

EVEN though dogs have been tamed and have been known as domestic animals for a few hundred years, they still cling to a few of their wild habits. Two of these are burying bones and turning round before lying down.

Of course, we know that a dog buries his extra bone to hide it from other dogs, but why does he turn round and round before he lies down? It is because, when he was still wild and lived in the open, he had to make his bed in the grass or dead leaves. So by turning round and round, he tramped a spot smooth just big enough to lie in comfortably curled up. This left a wall of tall grass or of loose leaves standing round him to protect him from any of his many prowling enemies.

L. LARBEE.

THE PRESENT TRUTH

and Signs of the Times

Printed and published fortnightly on Thursday by

THE STANBOROUGH PRESS, LTD., Watford, Herts.

EDITOR:

A. S. MAXWELL

Vol. 40.

SEPTEMBER 11, 1924.

No. 19.

If you desire "Present Truth" regularly, please fill in this form.

Name

Address

Post this form when completed to The Stanborough Press, Ltd., Watford, Herts, enclosing P.O. for 5/6.



Paint this picture and send it in, with your name, address and age, by September 15th.



Chikia.

CHIKIA

The Story of a Hindu Girl

By W. A. BARLOW

father said that if she returned to the mission again he would not trouble us any more, but let the girl stay, since she was so determined to become a Christian. And so she got the victory through Christ and was baptized. She entered our girls' school and made good progress.

Chikia at last became the wife

and helpmeet of one of our earnest Christian evangelists and they are to-day happy in their home and work for God in East Bengal.

May God bless Chikia and all who have taken their stand for Christ through sorrow and persecution to secure a life of peace and joy in the Master's service and eternal life hereafter.

Would you not like to help us win other little girls like Chikia for Jesus?

You may not be able to go out as a foreign missionary yourself, but you can enable us to send someone in your place.

During the last ten years, since 1914, our Mission Board has sent out no less than 1,429 missionaries to the regions beyond.

In 1923 no less than 158 families were sent abroad to the following fields: Bahama Islands, Bolivia, Brazil, Chile, China, Fiji, Guatemala, Haiti, Hawaii, India, Korea, Malaysia, Mexico, New Hebrides, Nicaragua, Panama, Papua, Philippines, Porto Rico, Solomon Islands, Salvador, South Africa, West Africa.

During the first six months of this year, 1924, missionaries were sent to Abyssinia, Brazil, China, Egypt, Eritrea, Japan, Korea, Mesopotamia, Portuguese West Africa, Sierra Leone, South Africa, West Africa.

Send a Donation

and unite with us in this world-wide mission work of the great second advent movement.

CUT HERE

Please accept the enclosed towards the foreign missions connected with the "Present Truth."

Name

Address

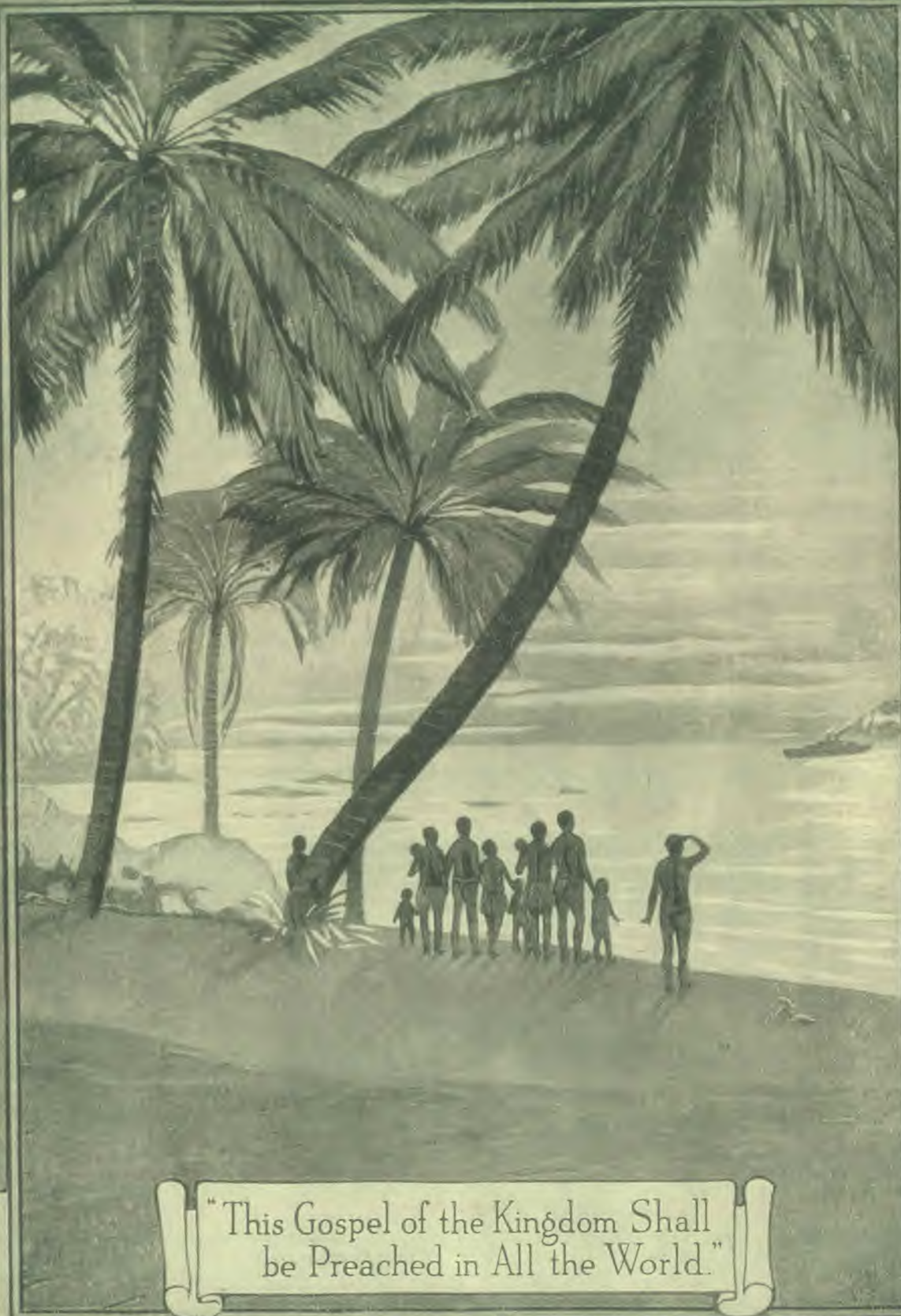
Amount enclosed £.....

Cut out this form and post with your donation to the Editor, "Present Truth," Stanborough Press, Ltd., Watford, Herts, who will see that the money is passed on to the missions treasurer and duly acknowledged in this paper.

HER name was Chikia, and she belonged to one of the criminal tribes of India who support themselves by stealing grain, clothing, cattle and whatever else they need. She came to our mission when very young begging. My wife, of course, helped with food and clothing, for Chikia was almost naked. However, being strong and healthy, she was given work by way of earning the food and clothing. This is our way of teaching the people of India to help themselves and to be self-supporting. We try to teach them not to look to the white man and woman as their father and mother—and hence their supporters—as they so commonly do.

After many visits Chikia became willing to work and desired to attend the Gospel meetings which we held morning and evening. This went on for a long time and at last she desired to become a Christian and be baptized in the name of Jesus. Her father, step-mother and step-brothers, hearing of this, began to persecute Chikia, threatening her with the stick and even with the axe if she became a baptized Christian and left her life of stealing and other criminal acts with which she helped to support the large family. They often came to our mission and, finding the poor girl there with the Mem-sahib (my wife) would abuse her and drive her home with threats all the way.

But a change came. At last the



"This Gospel of the Kingdom Shall
be Preached in All the World."