

# PRESENT TRUTH

AND SIGNS of the TIMES  
THE NEWS INTERPRETER







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CHINA



DR. D. D. COFFIN  
CHINA



DR. ARTHUR KRETCHMAR  
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INDIA



P. T. MAGAN,  
DEAN OF THE COLLEGE



DR. S. JOHNSTON,  
SOUTH AMERICA



DR. ADRIAN CLARK  
INDIA



DR. C. W. HARRISON,  
AUSTRALIA

The College of Medical Evangelists at Loma Linda, California, stands unique as the only medical college in the world that specializes in the training of physicians and nurses as Gospel workers. Since 1914 a total of 222 physicians has been graduated. The 1924 class numbered 58. The present year has an enrolment of over 250. A large number of these trained workers are engaged in definite medical missionary work at home and abroad. Some of the physicians who have left this College for foreign mission service are shown on this page.

## MEDICAL WORK IN ALL LANDS

BY L. A. HANSEN, *Associate Secretary Medical Department, Washington, D.C.*

THE helping hand of the medical missionary still reaches out in the effort to serve as many as possible. An army of nearly three thousand trained physicians and nurses is engaged at home and abroad in an unselfish ministry of mercy and love for those in need.

Our dispensary-hospitals in the great fields of China, Korea, India, Africa, South America and the islands of the sea are reaching thousands upon thousands who otherwise would perish. Yet there

are so many, many more to be reached! Our preacher-teacher-physicians and missionary nurses report most interesting experiences, both in conversion of souls and in deliverances from suffering and death,

but space forbids relating them here. More and more we are able to find trained medical evangelists who are willing to go to the ends of the earth, but we lack means to send them. It quickly resolves itself into the question of pounds against souls.







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## OUR OBJECTIVE

**Y**EAR by year this special missions number of **THE PRESENT TRUTH** falls into the hands of a very large number of readers who are becoming more or less acquainted, through the story that is told, with the real objective of Seventh-Day Adventists. But it is always timely to make a frank statement, especially in connection with appeals for monetary help, of the aims and objective of the cause urged on the public for sympathetic consideration.

The work of Seventh-Day Adventists is in no sense competitive. It is nevertheless true that we believe we have a mission in the world which is of a reformatory character. With candour and Christian consideration for all classes of religious thought in the world, we are endeavouring to raise the banner under which we stand.

We are not unmindful of the splendid contribution that has been and is being made by men and women of every creed. We are not one whit behind in recognizing their signal service to the cause of foreign missions. Their integrity, earnestness of purpose, Christian fortitude, and service is for us to emulate. Their memory is honoured and their history revered by every Seventh-Day Adventist. They were and are individuals whose conscientious convictions take definite shape in their teaching and work, and the enlightened heathen are in conse-

By **CECIL K. MEYERS**

Associate Secretary of the General Conference  
Mission Board of Seventh-Day Adventists.

quence fired by the same hope and the same faith.

In common with so many of the past century's missionary heroes, and in keeping with the conviction of so large a company of Christian people in every branch of the Protestant church, we are heralding in more than 220 different languages the soon coming in person of our Lord and Saviour Jesus Christ. In this age of despair we are trying to bring to troubled, anxious hearts the

soothing balm of the blessed advent hope. In fact, we are pointing to the very perplexities in present-day problems as a certain forerunner of our Lord's coming, thus marking our day as the time in which all prophecy shall meet its fulfilment.

We furthermore are aiming to show men and women everywhere that a faith in the soon-coming Christ must take practical shape in the preparation of the life to meet the consequences attached to the event. We face with definiteness the work of judgment to which we are all bound for weal or for woe. We teach, however, that our way of escape is found in the effectual ministry and pleading of our High Priest in heaven; that we shall be accepted of God in Christ, if the life that we now live is lived by faith in the Son of God.

The advocacy and strict adherence to the principles of Christian temperance and Bible hygiene is another salient feature of the work. Our membership is made up of those who refrain from the use of all intoxicants, tobacco and other hurtful stimulants.

Wherever we go we carry with us an educational programme. The establishment of schools and hospitals is but an essential feature of the proclamation of an evangel for body, soul and spirit. These definite features are emphasized only as a means by which serious, earnest thought may be given by the individual believer to soul cultivation and a prayerful

We are particularly pleased to be able to print this frank and open statement by Mr. C. K. Meyers. Perhaps there is no more misunderstood body of people in the British Isles today than the Seventh-Day Adventists. Every few weeks we receive some magazine or pamphlet "exposing" these people and grossly misrepresenting their teachings. The fact is they are the most wide-spread Protestant missionary society operating in the world to-day. We hope the reports from a few of their missionaries, which we publish in this issue, will serve to allay any doubts in the minds of our readers as to the sincerity, genuineness and Christianity of this great second advent movement.

EDITOR.



striving after personal godliness.

Goaded on by the belief that time is hastening to a close, we are compassing sea and land to herald the dawn of a better day. Into this work we are throwing our all—our lives, our money, our children. Not only the liberality of our members, which is little short of miraculous, but the sending of our sons and daughters across the seas by the hundreds every year, the penetration into remote, uncivilized areas haunted

by savagery, and the story of continuous advance all along the line, frankly urge upon you the evidences of our sincerity and zeal. Yet the work is too great for us. In spite of our extended efforts, doors are open on every hand which we cannot enter unless we increase our resources. Necessity brings us to you with a plea to join us and by your liberal gifts extend these principles for which we stand.

## Self-Help in the Mission Field

By W. E. Read

THE financial crisis through which we have been passing during the past few years has not been without its lessons. In a growing cause there is the greatest danger that we put our trust either in the organization, our increased facilities, in the money we raise, or even in those who are in charge of various departments of our work. In the difficulties we have experienced the Lord has certainly impressed us very deeply with the thought that He alone is to be the object of our trust, that our confidence is to be in Him. We have been led to conserve our resources and cut down our expenses at home and abroad. We have learned to get along with less and notwithstanding the reduced budgets, the work has forged ahead and many souls have been won.

Not only so, but in the mission fields more careful study has been given to the matter of expenditure and also to the raising of funds amongst the native believers. In many places this has resulted in larger gifts with correspondingly increased blessings to the givers.

Some time ago when a special appeal was made to all our workers to give a week's wage to our mission offerings, the situation was laid before our native teachers in Kenya. They do not receive much but when they realized the situation they willingly joined with our European workers in answering this special call. When an appeal is made from the platform to our native congregations in East Africa it is interest-

ing to see what the people bring. On the collection plates one can see small coins, eggs, rice, cobs of corn, and in some cases even chickens. These people earn but very little indeed and these gifts mean much to them. In the majority of cases they mean real sacrifice but they take pleasure in bringing their offerings to the One Who has died to save them.

The natives are helping in other ways also. In Kanyadoto Mission, Kavirondo, we planned to put up a native church building made of stone but the stones were a long way away. Cement could be obtained but that was six miles away and to get the sand one had to go seventeen miles. Transport by wagon was difficult and expensive and so the natives themselves volunteered to do this work. Quite a number of students came from the district where the stones were to be found and so morning by morning as they came to the mission school each one carried a stone on his head. This happened day after day and week after week until in the mission compound there was a huge heap of stones. Then the work of building began. Some of the natives travelled the seventeen miles to obtain the sand and then walked the seventeen miles back. They seemed glad of the opportunity to co-operate with our European workers in the conservation of their funds and yet at the same time see the work go forward.

We are glad to see these evidences of sacrifice on the part of those who are won from the dark-

ness of heathenism. These natives love the truth of God and they are willing to sacrifice for it. When the Lord gathers His people from all parts of the earth many will come from the land of Sinim, from India, from Africa and from the islands of the sea and join in the glad song of victory in the kingdom of God.

### Moved With Compassion

"We read that when Jesus saw the multitude, He was 'moved with compassion toward them, because they were as sheep not having a shepherd.' . . . China has millions of women no better than slaves, hanging to a flimsy doctrine of the transmigration of the soul as the only hope of their sex. India has two hundred and ninety-seven millions not reached by the Gospel. 130,000,000 of these know not the woman's friend; 26,000,000 of these are widows; 400,000 of these widows are under fifteen years of age; and fourteen thousand are under four years of age. Sheep without a shepherd—sheep of other folds, as Jesus said to His disciples."—William P. Pearce, in *"In Touch with God."*

### If You Were a Heathen Woman

READER! If you were one of the millions of heathen women:

Unwelcome at birth;

Untaught in childhood;

Unloved in wifehood;

Uncherished in widowhood;

Unprotected in old age;

Unlamented when dead—

What would you think of the Christian women of England? *Think on these things.*

You only need to hold up to view your own present condition in contrast with the sad picture of a legion of your sisters in heathen lands, to see that God is literally pouring out His richest blessings, both temporal and spiritual, upon you. *Are you correspondingly grateful?* Do you prove your gratitude with thank offerings, that others may learn to know your Saviour and love Him?

*If not—why not?—"Missionary Review of the World."*





*The church bells of Africa. These men are calling the people to a Sabbath service.*

## GOSPEL TRIUMPHS IN AFRICA

SEVENTY years ago East Africa was a land of mystery. Little or nothing was known of the interior. Men had not yet begun to explore and discover its hidden secrets.

Centuries ago, however, both the Persians and the Chinese carried on an extensive trade all along its coast. They sailed down as far as the island of Zanzibar. Evidences of their visits have been found both in the discovery of old coins and in ancient historical records. Following this, for some hundreds of years, much of the country was under the rule of Arabs. Later their occupancy was challenged by the Portuguese and for many years they waged continual warfare. During this time the political supremacy changed hands several times. These peoples, while trading in spices, skins, fruits and other commodities or imposing their rule upon the coastal tribes, found their interest mainly in the narrow strip of mainland along the coast.

It was in 1848 that Kraft, the first missionary to East Africa, set eyes on the white slopes of Mount Kenya. In the same year Rebmann, his fellow-labourer, saw the snow-covered peaks of Kilimanjaro. Just ten years later Speke

discovered the great inland lake Victoria Nyanza, while one year before this, 1857, Speke and Burton found Lake Tanganyika. In the year 1862 Speke was instrumental in solving a problem which had perplexed scientists for ages—the sources of the river Nile. So gradually the country has been opened up. While still young and in many parts as yet undeveloped, there is undoubtedly a great future before it. The work of the explorer and of the missionary have gone hand in hand, and now in most parts of these territories are to be seen splendid missions, and also prosperous settlements where cotton, coffee, sisal and other important articles of commerce are being grown.

From the coast to the great lake it is nearly six hundred miles. In the old days this distance had to be covered along native paths, over hill and dale, marching in single file with all one's goods carried on the heads of natives. For two travellers a caravan could easily consist of from forty to sixty persons. Everything had to be carried in this way, tents, baggage, food for the whole journey, as well as other belongings. One would be fortunate to make such a trip in thirty days. Now a well-

appointed railway serves the whole route and covers the distance in about forty-two hours.

In this part of Africa are to be found the largest lakes and the highest mountains in the great continent. The sources of three out of four of Africa's largest rivers are also to be found here. These are the Nile, the Congo and the Zambesi.

Into this land of remarkable possibilities the heralds of the second advent movement have also entered. The work began prior to the Great War and when it broke out we were established in three different sections—in Kavirondo, a stretch of country along the east coast of the Victoria Nyanza; in Mwanza, to the south-east of the lake in Tanganyika; and in South Pare, to the south of the Usambara mountains, not a great distance from the east coast of the continent. In these three districts we had a number of stations with many out-schools. An excellent work was carried forward by our missionaries from both Great Britain and Germany. Many of the latter, due doubtless to the unhealthy climate, laid down their lives and were buried amongst the people whom they came to serve. Their graves bear a silent witness



to their loyalty, their faith and their love for the sons and daughters of this benighted land.

During the clash of arms in Europe and Africa, as might be expected, the work became disorganized and in most of the stations was brought to a complete standstill. The majority of the various centres were left without European supervision. While during this period many of the natives lost their hold on the truth, it is encouraging to know that many of them held firm to the principles they had been taught. In the Pare district more than sixty per cent remained faithful to God. This speaks well for the training they had received and also for the diligence and faith of the native teachers who worked on year after year without receiving any support from the mission.

During the last five years our missionary activities in these fields have undergone a thorough reorganization. Under the able leadership of Pastor W. T. Bartlett, for many years editor of *THE PRESENT TRUTH*, supported by his splendid force of workers, an excellent work is being done. The number of out-schools is increasing; new language areas are being reached; more are attending the schools; the standard of education is being raised; special provision has been made for girls' schools; many more are in the baptismal classes and, more important than all, there is a steady increase in the membership. Great care is taken before any are baptized. This phase of the work is by no means hurried. Our missionaries would rather report a slower growth than take in large numbers and then in a little while be obliged to disfelowship many of them because of apostasy.

While we are established in these three parts of this great territory, really the work is hardly begun. There are whole tribes for whom nothing whatever is being done. Then again there is a European population, numbering now about ten thousand, for whom no efforts are being made, to say nothing of the unoccupied field of Uganda. Here missionary effort has been made for many years to raise the standard of the people. God has blessed the efforts of those who have gone forth in faith to erect the banner of Prince Emmanuel in that land. But the stan-

dard of this message has not yet been upraised there. The time has come for advance; our Captain bids us go forward and enter upon new conquests. When shall we obey the call? The men are ready. Where are the means? What will be the response of the church of God? Shall we be true to our trust and carry this Gospel to the world in this generation? May God help us to do it, and then receive the "well done" at last in the kingdom of our God.

W. E. READ.

### Our First Abyssinian Literature

FOR ages the Abyssinian peoples have had a written language and Bible portions and other



People of the Luo tribe, East Africa, in war dress.

literature written by hand on parchment. Protestant and Catholic missions as well as the Bible Society have printed religious literature, also Bibles. The present very progressive ruler has begun to print some books and pamphlets in his own printing plant. But there is still not a single newspaper or other periodical for the more than ten million people, many of whom can read and write.

Although our work for the Abyssinians began in Eritrea about seventeen years ago it was not until the close of the past year that we printed anything in any of the Abyssinian languages. But we are now very glad to have the first edition of a tract in Amharic on the second coming of Christ ready for circulation, and other tracts in different stages of preparation.

Abyssinia is still far from being

open to ordinary evangelical mission work, missionaries not yet being permitted to do regular mission work in the provinces. Medical work, it seems, is an exception to this. In view of this fact, and because there are so many who can read and write and who highly prize every bit of paper which contains something in their own language, does it not seem as though the publishing work should receive attention in Abyssinia? In very few places in Africa can any use be made of the press for years, since the natives cannot read and generally have no written language. In Ethiopia we have probably fifteen millions of people, many of whom could be reached by the printed message. We are expecting soon to receive a small press and a paper cutter. Then we shall begin to publish the truth up and down the mountains and valleys of those parts of Abyssinia where the missionary is not able to go at the present time.

Accompanied by earnest prayer and the blessing of God, these pages of truth will shed the light of heaven into many a longing heart. V. E. TOPPENBERG.

### Great Missionary Sayings

Let us advance upon our knees. —*Joseph Hardy Neesima.*

Tell the king that I purchased the road to Uganda with my life. —*James Hannington.*

The medical missionary is a missionary and a half. —*Robert Moffat.*

Every church should support two pastors—one for the thousands at home, the other for the millions abroad. —*Jacob Chamberlain.*

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen. —*Mr. Wong.*

We cannot serve God and mammon; but we can serve God with mammon. —*Robert E. Speer.*

The prospects are as bright as the promises of God. —*Adoniram Judson.*

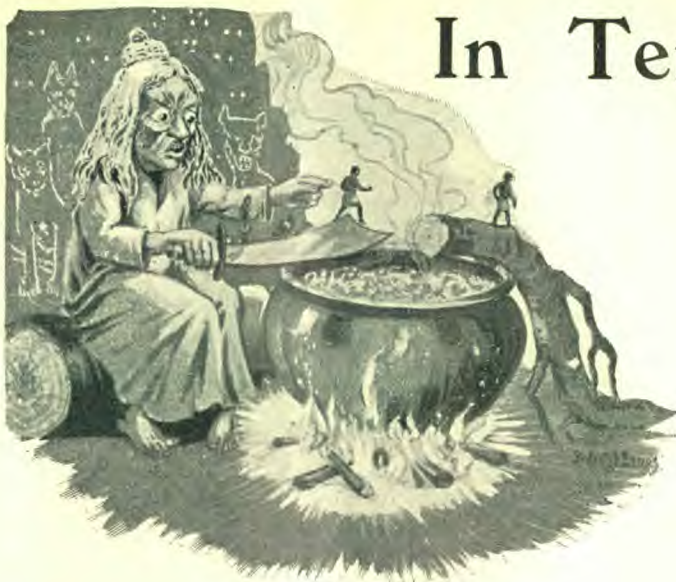
We want men who love God supremely and souls next. We want men, not only willing to do, but also to suffer the will of God; men of faith, who can afford to despise the world and look forward to the surpassing glory in store. —*J. Hudson Taylor.*



# In Terror of Demons

The awful, hopeless existence of the Sakais of the Malay Peninsula

By MISSIONARY KAY M. ADAMS



*After death, according to the Sakai belief, all men must go to the infernal regions, where sits the queen of hell, called "Granny Lanyut." This female is a giantess who sits by the side of a huge cauldron of boiling water.*

timid waifs of the jungle are lured into a sort of hesitating intercourse. When they finally realize that they are not to be seized and sold into slavery, they gain more confidence, and will tell the white man something of their customs and beliefs. Although they live in such seclusion, they have what are often found among such degraded tribes—a fairly clear idea of a life after death, and a belief in the punishment of the wicked, that show more than a passing interest in religious questions.

A CAULDRON OF BOILING WATER  
CONSTITUTES HELL.

After death, according to the Sakai belief, all men must go to the infernal regions, where sits the queen of hell, called "Granny Lanyut." This female is a giantess who sits by the side of a huge cauldron of boiling water. Over this cauldron she holds a huge chopping knife, the blade of which reaches nearly to the middle of the cauldron. On the other side of the boiling pot, also reaching nearly to the middle, is a large block of wood. When the souls of the dead come to her, they are forced to walk over the blade of the chopping knife and jump from the point of the knife to the block of wood. The good are able to do this with ease, but the wicked fall into the boiling water. When these have been cleaned by the boiling water, they are removed by the giantess, and placed on the block of wood, so that they can pass over with the good. If, on removal from the pot, a soul still shows evidences of sin on him, he is hurled back into the pot. This may happen up to seven times; and if, after seven cleansings in the pot, the soul is still dirty, he is taken out, but instead of being placed on the block and passed on into Paradise, he is sent back into the earth as a demon of the particular kind of sin of which he was so guilty.

These demons are very real be-  
(Continued on page 10.)

THE Sakais of the Malay Peninsula are one of the most interesting peoples in the world. When the tribes from the highlands of Sumatra first landed on the coasts of the Malay Peninsula, they quickly drove the timid Sakais into the interior of the country, where they still live in fear and trembling, more like wild animals than like human beings. They are extremely shy, and scarcely ever have dealings even with other native races. They have no settled abodes but wander from mountain to mountain, making at their halting places temporary shelters that hardly show a semblance of human skill. They have practically no implements or cooking utensils, and live on the coarsest roots and bark, together with the meat of animals killed by means of poisoned darts shot from blowpipes, with which they are very dexterous. When they hear any human being approaching, they hastily collect their scanty belongings, and silently flee through the jungles, leaving hardly a trace to be followed.

They are of small stature, almost pygmies; and their clothing consists of wisps of dried bark roughly woven into loin cloths. Among no tribe of people on earth is the scale of living lower, perhaps, than that of the Sakais. But very little is known about them. Very few people have even seen them. A hunter searching through the jungle for the saladang or the tiger may come across a few palm leaves interwoven so as to form a rough shelter, or there may be

found in another place a few black embers of a fire, and the Malay guide will mutter, "Orang Sakai," and that is about all the average man will see. The Sakais are merely a myth or superstition to most Malaysians, something that a few claim to have seen or heard of, but unknown to the majority.

There are, however, a few inquiring souls whose curiosity has been aroused by these gypsies of Malaya, and who have put forth every endeavour to overcome the seemingly insurmountable obstacles to a knowledge of them.

Having gained the confidence of a stray Sakai who may have overcome his tribal love of solitude, or who more likely has acquired a taste for opium, which the persistent Chinaman sells in the deepest fastnesses of the jungle, the European scientist sets out for the interior with this Sakai for a guide. After days of travelling past rubber estates, tin mines, native kampongs, and even the familiar hunting grounds, striking up, up, into the gloomy jungle they go. It will not be long before the Sakai guide will be able to pick up traces of his countrymen; for signs which even the Malay would not notice are familiar to his eye. He can tell how many days old the trail is, and they follow along till they come close to the handful of beings that form the travelling village.

Assured by the presence of one of their own kind, and presents of the ever welcome tobacco, these





Our church building in Ahda, Urumia, Persia. (See p. 11.)



Church at Majita, on Lake Victoria, holding 800 people.



Our church at Rose Hill, Mauritius.



Children from two out-schools listening to the Gospel in Pare.

FROM the World Missionary Atlas (1925), published by the "Institute of Social and Religious Research," we quote the following from page 18. There is nothing to compare with it in all the 250 pages of this massive volume of missionary statistics:

PAGE EIGHT

## Glimpses of a

### ADVENTIST:

General Conference of Seventh-Day Adventist Denomination.

**OBJECT:** To teach all nations the commandments of God and the everlasting Gospel of our Lord and Saviour Jesus Christ.

**FIELDS:** Asia.—Japan, Korea (Chosen), China (Anhwei, Chekiang, Chihli, Chwanpien, Fukien, Honan, Hunan, Hupeh, Kiangsi, Kiangsu, Kwangsi, Kwangtung, Shantung, Shensi, Szechwan, Manchuria), Philippine Islands, Netherlands Indies, Siam, British Malaya, India (Assam, Bengal, Bihar and Orissa, Bombay, Burma, Madras, Mysore, Punjab, United Provinces), Ceylon, Siberia, Russian Central Asia, Persia, Transcaucasia, Turkey, Syria.

**Africa.**—Egypt, Algeria, Sierra Leone, Gold Coast, Nigeria, Belgian Congo (including Belgian Mandate of Ruanda), Angola, South-West Africa (Mandate of Union of South Africa), Union of South Africa (Cape of Good Hope Province, including British Bechuanaland, Orange Free State, Natal, Transvaal), Basutoland, Bechuanaland Protectorate, Southern Rhodesia, Northern Rhodesia, Nyasaland Protectorate, Tanganyika Territory, Kenya Colony, Abyssinia, Eritrea, Mauritius.

**Oceania and Australia.**—Australia (among aborigines), New Zealand (among Maoris), Melanesia (Australian Territory and Australian Mandate of Papua, Solomon, New Hebrides, and Fiji Islands), Polynesia (Tonga or Friendly Samoa or Navigator,

### Our Board sent out during

194 Languages in which Se  
Gospel work throughout the world.  
in 80 other languages evangelis

Afrikaans	Chinyanja	Hebrew
Albanian	Chiswaka	Herero
Amharic	Chiswina	Hindi
Amoyese	Chitonga	Hokkien
Amuesha	Chumula	Hungarian
Arabic	Coptic	Hylam
Armenian	Creole	
Armeno-Turk'h	Croatian	Ibanag
Asu		Icelandic
Atchinese	Danish	Ila
Aymara	Obel	Ilocano
Aztec	Dukl	Italian
	Dusun	
	Dutch	Japanese
Baba-Malay		Javanese
Battak (Toba)		
Bengali	Efogi	Kalinga
Benguet-Igorot	English	Kanarese
Bicol	Esthonian	Kijita
Big Nambus		Kipare
Bihari	Fante	Kishamb
Bohemian	Ujan	Kishashi
Bontoc-Igorot	Finnish	Kisi
Bulgarian	Flemish	Kisukum
Bunyore	Foochowese	Kiswabe
Burmese	French	Kitamba
		Kizani
Campas	Galla	Kiziguha
Antonese	Garhwali	Koiari
Cebuan	German	Korean
	Ghorighori	Koviana
(Visayan)	Greek	
Chibemba	Greco-Turkish	Lamba
Chilamba		Laplant
Chiluba	Guarani	Latgallan
Chikaranga	Gujerati	Lepanto
Chikokola		Lettonia
Chimanyika	Hakka	Lithuanian
Chin	ausa	
Chinguru	Hawaiian	





*A missionary's home at Kihurio, East Africa.*



*Sabbath-school underneath the trees at Ntusu, East Africa.*

## World-Wide Work

Iniue or Savage, Cook or Hervey, Society, Islands and Pitcairn Island).

**South America.**—Colombia, Venezuela, British Guiana, Ecuador, Peru, Bolivia, Brazil, Chile, Argentina, Uruguay, Paraguay.

**Central America.**—Guatemala, British Honduras, Honduras, Nicaragua, Salvador, Costa Rico, Panama.

**West Indies.**—Bahama Islands, Cuba, Jamaica, Haiti, Santo Domingo, Porto Rico, Virgin Islands, Lesser Antilles, Trinidad.

**Hawaiian Islands.**

**North America.**—Mexico, United States, (American Indians and Asiatic immigrants.) Also work in the United States and Europe not included in this survey.

**At 23 Years 2292 Missionaries**

Day Adventists are carrying forward of these Gospel literature is published; work is conducted orally; total 194.

o(Kavirondo)	Punjabi	Tanni
alay	(Gurmukhi)	Tartar
alayalam	<b>Quechua</b>	Taungthu
andarín	<b>Raraga</b>	Teleyut
anyanja	arotongán	Telugu
ari	Ruanda	Temne
apoche	Rumanian	Teu Chu
arathi	Russian	Tibetan
arovo	Ruthenian	Tigrina
arquesas	Ruviana	Tingian
(Nukahivan)		Tiochin
atanavat		Tongan
enadonese		Turkish
endi	<b>Sakou</b>	
ao	amoan	<b>Ukranian</b>
odu	Santali	lisaghi
osquito	Sechuana	Urdu (Persian)
otuan	Serbian	Urdu (Roman)
	Sesuto	<b>Visayan</b>
amaquan	Sgau-Karen	(Panayan)
avajo	Shanghai	
as	Shona	
ngpo	Siamese	<b>Welsh</b>
uan	Sitololo	enchow
orwegian	Singhalese	Wendic
yangore	Sintebale	Wenli
	Slovakian	
	Slovenian	<b>Xosa (Kafir)</b>
riya	Soenda	
	Spanish	
ampangan	Swatowese	<b>Yao</b>
angasinan	Syriac	iddish
ersian		Yoruba
olish (Latin)	<b>Tagalog</b>	
olish (Gothic)	ahitan	
opoluto	Tamil	<b>Zapotecan</b>
ortuguese		ulu

We do not give this quotation from any motive of self-glorification, but solely to enable our readers to obtain a correct view of the scope of the organization represented by THE PRESENT TRUTH. Although still regarded by certain uninformed or misinformed people as a "small heretical sect," the Seventh-Day Adventist denomination is now classed, in all unbiased statistical reports, among the leading missionary societies of the world.

Using in their work no less than 220 languages, in 119 countries, their 15,-



*Mission house at Kanyadoto, East Africa.*



*Church building at Mamba, Pare, Tanganyika.*

000 labourers are now in contact with a very large percentage of the world's population.

With fifty-one publishing houses, located in twenty-eight different countries, they produce 165  
(Continued on page 15.)



## In Terror of Demons

(Continued from page 7.)

ings to the Sakais, and have an important bearing upon their lives. Generally, when one of their company dies, the rest of the village will desert the place at once, even leaving their scanty crops, which may just be nearing maturity. They prefer to face starvation rather than to be subject to the attacks of a demon who may be let loose upon them. They believe that the Supreme Being allows demons to attack those who have committed some wrong. Even a magician has no power to protect such a man from the attack of a demon who is sent by Peng, as their deity is called.

### DEMON'S FEET PUT ON BACKWARDS.

The Degup demon is a lost but immortal soul that could not be purified even by seven washings in the boiling cauldron. It has been sent out from hell, and is undergoing punishment on the earth for its sins. It attempts to slay all persons it meets. This demon is supposed to be visible, however, and if the intended victim sees it, he can escape by running, as the feet of the demon are reversed, so that it can make little headway.

There is another demon, called the grave demon. This is not the soul of a deceased person, but the embodiment of his wicked deeds. This demon is invisible, and cannot enter into a good man, but is able to enter the soul of a wicked man and make him worse. It cannot enter the soul of a human being more than three days after the death of the person of whose sins it is composed, and must then return to the grave. As long as this embodiment of evil is warm and well fed, it does not take possession of any man; so for seven days after a person's death, a fire is kept burning near his grave, and food is placed near it.

There is a third kind of spirits, which are supposed to inhabit various objects of Nature. They are not regarded as very dangerous, however. One of these may be swallowed with water, and thus introduced into the blood. Before a tree is cut down, a Sakai taps three or four times on the trunk with an axe to give the spirit that may inhabit the tree notice to quit. These tree spirits are thought to attack men and kill them.

Whenever an ape is killed and eaten, its jawbones are hung on the roof of the Sakai shelter. This keeps out the ape demons, which are supposed to cause epileptic fits. Any object that must be handled by a Sakai, and that is believed to contain a spirit is covered with a leaf before being grasped, as the Sakais believe that the spirit cannot pass through the leaf into their hands.

As in most savage tribes, the magicians, or witch doctors, are believed to be able to control the demons, and they are feared accordingly. These men are real agents of the devil for crushing



*A lone missionary grave in East Africa.*

the poor, deluded mortals still farther into the mire of superstition and moral degradation. They know nothing of the love of God. They believe that the will of Peng—the name they give their deity—is unalterable, and thus they never pray to him, as nothing would be gained by it, they say. Their constant endeavour is to appease the demons, so that they may be left in peace and safety.

### GOD IS NOT VENGEANCE, BUT LOVE.

As one thinks of the lot of these children of the jungle he can have nothing but pity in his heart. Distrustful of man, in terror of demons, and having no God to befriend them, how hopeless life must seem to them! Even the magicians who pretend to be able to protect them, impose upon their credulity and profit by their fears. The devil seems to have been successful in blotting out of their minds every idea of the love of

God, and all hope of happiness. Instead of contemplating love, their minds are continually harassed with fears.

Wherever one turns in heathen religions, this same condition is evident—the idea of a tender, loving God, Who longs to help and protect erring humanity, is entirely lost to sight, and instead, there are only demons, who are believed to hound the people's footsteps day and night. The natural result of this distortion is that the terror-stricken beings pray to the demons to leave them in peace, instead of asking God to protect them from the powers of darkness. This is just what Satan wants—the worship of human beings; and he puts forth every energy to keep them in submission to him.

There are many in the enlightened countries of Christendom who have but little better outlook than these degraded savages have. They think of God as a vengeful being, eager to find fault and to punish. The result of this state of mind is that they are thrown into the depths of fear and despondency. The relief for such is the truth of the Bible as it really is, not as taught by some theologian. The same remedy will give freedom to the fearful, trembling savage. As the light of God's truth breaks into even the darkness of jungle fastnesses, it brings with it the joy that belongs to those only who lovingly trust in God.

### Forward!

"Is this a time, O Church of Christ, to sound retreat?  
To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of Truth's fierce strife, and nobly held their ground?  
Is this the time to halt when all around  
Horizons lift, new destinies confront?  
No, rather strengthen stakes and lengthen cords,  
Enlarge thy place and gifts, O thou elect,  
And to thy kingdom come for such a time.  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime."  
—Charles Hoyt.

The word Discouragement is not to be found in the dictionary of the kingdom of heaven.—Melinda Rankin.



# Proclaiming the Gospel in Persia

## Story of a Recent Missionary Trip

By F. F. Oster

IN the early part of last May I started out on a trip to visit our churches in West Persia. Besides the regular equipment for such occasions I took with me a stereopticon outfit. Winton, my little son, accompanied me on this trip and by travelling day and night on a springless post wagon we were able to reach Maragha early the next day. Here we were greeted by our worker who had been stationed there since last autumn, and taken to his home. A great change had taken place in our work there since my visit of four months before. One of our teachers, not a member, had proved untrue and started a movement against us. Aided by the Armenian priest and many of the leading Armenians, they sought in every way to close our school and to drive us out of Maragha. By petition, by appeal to the governor and to Teheran, by boycott, threats and beating, they tried in every conceivable way to put us out, but notwithstanding all this fierce opposition about thirty of the children stood with us to the close of school. While there on this visit I had the privilege of baptizing four of the older young men, some of whom had been beaten and turned out of their homes. It takes some moral stamina to face social ostracism and persecution such as this, especially in a small place of only two or three hundred Christian families. These young men need our prayers that they may remain faithful.

After a stay of five days in Maragha we started out for the Urumia district, which lies across the Urumia Sea. We had planned to spend the Sabbath in Shushavan, which is near the sea, and then take the boat which leaves Sunday forenoon for Urumia. We arrived there Friday evening, but the man with whom I expected to stay was not at home, so we had to retrace our steps and go to another village where we were strangers. We were very much disappointed in this because for many years I had wanted to visit that family. The father, who several times had been

governor of Maragha and Tabriz, was always friendly with us and often invited us to his home in Shushavan, but I had never found the time to go there. In the darkness and rain we found our way back to Ajabshahr where a Moslem family took us in. In my disappointment I was still confident that God had something in store for us and prayed that the way might open for us to be a blessing to someone.

Early the next morning the son-in-law of the above-mentioned man called on us with his brother, who was post master of the city in which we were staying. He expressed his regrets for their not being home and in our conversation I mentioned our stereopticon outfit. He immediately invited me to show the pictures there. I replied that I would be very glad to do so if he would make all the arrangements. To this he readily consented. On account of the crowds who would come we thought it advisable to make a small charge and use the proceeds for relief work among the poor who crowded the streets of the place. He offered his post office for the lecture but as it was too small we gave it in the open court. That evening about two hundred, all Moslems, gathered and listened with rapt attention as I explained the pictures thrown on the screen, depicting the life of Jesus from birth to His ascension. This was doubtless the first time that the majority of these had ever heard the story of Jesus, and doubtless the pictures shown will leave a lasting impression on their minds.

Two days' travelling by donkey, boat and horse brought us to the city of Urumia. Here we have had a small school for the past two winters. The majority of the students are Jews. Ruben Joseph is located here and looks after the spiritual interests in the city and surrounding villages. While there I had the privilege of baptizing two of his children, so that now all of this family of seven are members except one boy. We then went round to the villages where we have believers.

These believers are scattered in five different villages, having accepted Christ while refugees in Tabriz. Thus little by little the whole district is being illuminated by this message. In the village of Ahda, which lies about fourteen miles north of Urumia city, the believers and friends gathered at the river side and there I baptized four more. About one hundred people gathered and the Lord gave great freedom as I presented the claims of God upon us. In the evening I showed the pictures to an appreciative audience in our church building in Ahda. These lectures have a tremendous influence on the people in allaying prejudice. Many of the people are being taught by our enemies that we are Jews and do not believe in Christ. Many who would not otherwise come to our meeting are willing to come to see the pictures, and thus go away convinced that if there is a people that preaches Christ it is this people.

Just before the baptism an incident occurred which though in itself unimportant might have ended fatally at least to one of the party. There had been a very heavy rainfall for several days and the river, which at this season of the year is at its high mark, now reached an unprecedented high stage, carrying away nearly all the bridges for miles. At the place of baptism the only way to get across was by means of two logs lying on high posts above the rushing torrent below. Looking across the river we saw a lady waiting on the other side to cross the logs. So it was decided that I take her across on the horse. I picked my way across where it was the most shallow, the water reaching the saddle. I took her baby in my left arm and she sat behind me on the horse as we entered the swift current. We had gone about one hundred feet, having passed through the deepest part, when the horse suddenly stopped and, before I was aware of it, slowly sank in the rushing stream. The force of the current tipped him over on one side and on to my foot. With my leg pinned under the horse it was only with the greatest difficulty that I kept the baby above water. Fortunately someone from the



crowd quickly came to our rescue and took the baby from me. We were very grateful to our heavenly Father that aside from a general wetting nothing worse had happened.

A five days' horseback ride via the Salmas region brought us safely home to Tabriz. We had been gone five weeks, during which time I had shown the pictures at all the principal places. We found the believers all faithful and trying to let their light shine in the darkness round them. Some of these cannot read, are all alone, and so need especially the prayers of God's people. Remember them in your prayers before the throne of grace.

## Experiences in Mesopotamia

ENCOURAGING word has just come to hand from the new kingdom of Iraq, the old land of Mesopotamia. About a year ago, Pastor James McGeachy left Egypt, where he had laboured for some time, and located in the city of Mosul, not far from the site of the ancient city of Nineveh. He has met with a number of experiences, pleasant and otherwise, and we give herewith some extracts from a letter which has just been received.

"The weather has been hot here during the last few months and our house is always very warm. We face the east and so from early morning we get the full force of the sun. At times it affects us a good deal but fortunately the nights are cool and pleasant, and so refresh us considerably. Owing to the heat we cannot sleep inside the house, so we sleep in the open. We slept on the roof at first but two unpleasant experiences made us change our resting place to the front of the house. One morning when we came down we found the door burst open and clothes and papers strewn all over the place and nearly all the money we had in the house—about £12. 10s.—gone. We continued to sleep on the roof. I put my money in the pillow and so we slept in peace until one night my wife woke up to find a man at the foot of her bed, trying to steal the bed clothes. She wakened me but, being dazed with sleep, and see-

ing the man pointing something at us which looked like a revolver, I could do nothing. I felt very much relieved when he dropped over the wall and ran off. We thought he had taken nothing, but looking round found my overcoat and rainproof missing. We noticed that our slippers, together with a prayer mat, were also gone. I went to the police on both occasions but with no result. Naturally such experiences make one realize something of Paul's 'in perils of robbers,' etc., and what Christ meant when He said, 'He will come as a thief in the night.' So we find some spiritual lesson in all these things.

"Our meetings on the verandah of our house on Sabbaths and Sundays are becoming better attended. We began with our own members and a few friends, but we have gradually increased until now there are about thirty-five regularly attending Sabbath-school and we had forty-one at the meeting last Sunday afternoon. There are a number of intelligent young men also attending. I am sure if we can find a good room in the town the attendance will be very much larger."

Let us pray that the Lord may bless the proclamation of the Gospel in this old land of Abraham, and that many of the sons and daughters of Mesopotamia shall be willing to leave all and follow the Lord whithersoever He may lead.

W. E. R.



*Our girls' school at Kamagambo, East Africa, where Miss G. Clarke (centre) is in charge.*

## Beginnings in Transjordan

A LITTLE while ago Pastor G. Keough and Pastor N. Zernæ, after visiting our scattered believers in the old land of Syria came down to Palestine, crossed the Jordan and entered the newly-established country of Transjordan. Here in the town of Es-Salt quite an encouraging opening has occurred for our message. They spent a very profitable and helpful time with the interested people in that place, as the following paragraphs taken from a letter written by Pastor Keough will show:

"On Sunday the 20th we left for Es-Salt, Transjordan, arriving 3.30 p.m. Our visit was one of victory for the truth. We stayed till Sunday the 27th, so as to have one Sabbath there.

"Our last visit to Es-Salt was in December, 1922, when Pastor Ising and I spent one day in the town. At that time we were favourably impressed with the prospects for work so we desired to make a longer visit this time and study the situation more thoroughly.

"Michael Al-Halil has been keeping the Sabbath in his own way since 1914. He closed his shop but would buy food and other things, especially if guests were to arrive unexpectedly, and would receive and pay out money.

"We had several meetings in the evening, attended by about twenty men but no women. Dur-



ing the day we were kept busy answering questions and explaining various points of truth to the many who inquired. We found that the subjects explained in the evening to those present were explained the next day to those not present so that our inquirers were moved by a true missionary spirit.

"On Sabbath we had a Bible study with one family in the morning. A brother of Michael called Vasr was present as also the son of another brother who is now deceased. These came again for another study in the afternoon. We were then told that this son of the deceased brother had decided to keep the Sabbath with his family. He closed his shop and asked that no washing be done in the family. This boy, Samuel by name, is the eldest of three. He is about twenty-six years of age. The second brother about twenty-two years old is also married. The women folk came to the meeting on Sabbath and showed some intelligence and interest in the truth. Michael's son, Shibli, said he would give his heart to the Lord and keep the Sabbath. Michael and his brother are slaves of tobacco, but they promised to give this up and by the Lord's help they will. They began while we were there. The younger men have never been slaves to the weed so they are in easier state on that point.

"So we left at least three Sabbath-keepers with their wives—perhaps five and their wives—in Es-Salt. As we were leaving they said it was wrong to leave them alone with no one to teach them and help them to a fuller understanding of the message. I hope the Lord will prepare the way for us to send them a worker soon to reap the harvest that there awaits a faithful labourer."

It is time we strengthened our forces in these ancient Bible lands. These lands where the sound of the Gospel message was first heard and where mission effort is now so difficult must learn of this message. The trumpet must be blown and its sound reverberate throughout the hills and dales of this old country until a people shall be prepared to meet the Lord.

W. E. R.

"NOTHING great was ever achieved without enthusiasm."

## Deliverances in Pondoland

WHILE visiting in Africa, one of our members, a descendant of an old missionary family, told us of experiences that her grandfather had in Pondoland, the region near the coast between Natal and the Cape Province. Her grandfather was a Tainton, of Bristol, one of the pioneer missionaries of South Africa. Mrs. Blaine said:

"There was a terrible drought. Chief Faku said: 'You say there is a God in heaven, a great God. Then why don't you ask Him to send us rain?'

"'You are a chief of the Pondos,' the missionary replied. 'If the chief wants rain, I think he ought to come with all his people and humble himself before God, repenting of evil deeds.'

"'I will do it,' said Faku; 'what day shall I come?'

"The day was set. Faku came to the mission, with a great company of his men. For three days there was instruction, and partial fasting, and much prayer was offered before God, especially on the last day of the meeting. When the prayer season was closed, Mr. Tainton said, 'Look there! Faku, what do you see?'

"'I see a little black cloud.'

"'Well, you must hurry home as fast as you can, or you will be drenched.'

"'I don't care if I am,' said Faku.

"Before the people got halfway to their homes the rain was pouring down, and sure enough, they were all drenched. Faku said, 'There is a God in heaven.' Later he confessed himself a believer in Christ.

"After these times, a tribe from Natal came down into Pondoland to 'eat them all up.' Faku came to my grandfather in deep distress.

"'We are not prepared for war,' he said. 'What are we to do? We shall be wiped off the earth.'

"'Faku,' said the missionary, 'do you remember what God did when you prayed for rain?'

"'Yes,' said the chief.

"'Well, come again with your people, and humble yourselves, and ask the Lord to save you out of the hands of the enemy. The Lord Who saved His people from the hands of the Assyrians may be implored to save you now.

What He did for Israel He can do for you, if it is to His glory.'

"So they came up to the mission; and they fasted and prayed for deliverance.

"'They are now but two days' journey from our villages,' said Faku to the missionary, as messengers came in with news.

"'But you have prayed to God to save you,' said the missionary.

"After two days, Mr. Tainton said to Faku: 'Where are your enemies? Two days have passed, and we hear nothing of them.'

"So Faku sent out some men to search for the enemy. After several days' searching, they found their enemies, a large impi of warriors, lying dead in their camp in a forest. Some disease, it was decided, had broken out suddenly among them, and they had perished together. But however it was, Faku thanked God that He had heard the cry of His people and sent deliverance."

W. A. SPICER.

## Great Missionary Sayings

THE world has many religions; it has but one Gospel.—*George Owen.*

All the world is my parish.—*John Wesley.*

I see no business in life but the work of Christ.—*Henry Martyn.*

We can do it if we will.—*The Men of the Haystack (U.S.A.).*

We can do it and we will.—*Samuel B. Capen.*

The bigger the work, the greater the joy in doing it.—*Henry M. Stanley.*

The work of winning the world to Christ is the most honourable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

I am in the best of services for the best of masters and upon the best terms.—*John Williams.*

Nothing earthly will make me give up my work in despair.—*David Livingstone.*

The greatest hindrances to the evangelization of the world are those within the church.—*John R. Mott.*

Prayer and pains, through faith in Jesus Christ, will do anything.—*John Eliot (on last page of his Indian Grammar).*

Christianity is a religion which expects you to DO things.—*Japanese saying.*





Paint this picture, pin it to the form at the bottom of this page and send it in by September 25th.

## Something You Can Do

It was an Indian village—a village where God's messengers never till now had come—and in the compound stood a missionary. He was telling the story of Jesus—the simple story of His life and love. He was telling them, too, of the Father and His power. He was urging them to praise Him, to destroy their old, useless idols and to worship God.

There was a stir in the crowd. Someone was speaking. "You don't need to tell us about *that*!" a man said. "We have no idols! We believe in God!"

The missionary was surprised. Where had these hitherto unvisited heathen heard of the love of God? Maybe it was just this one man who believed. And so he asked them—did this man speak for himself alone, or for them all? And that whole crowd exclaimed, "We *all* believe in Jesus!"

It had happened this way: Some-one years before had given to a wandering Hindu a little copy of the New Testament in his own tongue and the Hindu had read it, believed it, and passed on to the people of this village the good news it contained.

So a little gift at home had bought a little Testament, and the little Testament had won a village.

Stories like that seem to be intended especially for little people. Grown-up folk may be able to send out missionaries, to equip stations, or provide presses. But pennies won't do any of those things, and they are all that most

little tots can give. Still, pennies—lots of them, from the boys and girls who read our pages—will buy *Bibles*—whole ones, and halves, and little selected portions—and Bibles, of course, tell the self-same news as the missionaries bear. So we, really, though we're tiny, can help as much in saving souls as the grown-up people can.

Here's an idea. During the next six weeks let us see how much money we can earn for missions.

You begin this way: First of all earn sixpence—or as much more as you can!—and then sit down and plot. That sixpence has got to grow and you've got to find a way to make it grow. Let me suggest.

If you're a girl you can make needle-books and paper flowers

and pin-cushions, or sweeties and cakes and pies.

Here's a hint about the needle-books. With three of your six pennies buy three little baby dolls—pretty ones. With the other three buy one yard of pale blue *satin* ribbon (or any other colour you choose). Cut the ribbon into three and in the middle of each piece cut a hole just big enough for dolly's head to pop through. Buttonhole the hole and make a fringe at each end of the ribbon. Now beg some fine flannel from Mother and cut six pieces each a wee bit shorter and a wee bit narrower than your pieces of ribbon. Make a hole for dolly's head in each of these and buttonhole them with silk (from Mother's work basket!) the same colour as the ribbon. Buttonhole all round the edges of the flannel, too. Now slip two pieces of flannel and one piece of ribbon over each dolly's head, tie a "sash" round her waist, and there you are—three sixpenny needle-dolls all ready to sell! Your 6d. has grown to 1/6 already, you see.

When you've sold your dollies you can start toffee making. It's really a most remarkably profitable business—if you happen to be brotherless! If you haven't a good toffee recipe, just write to me and I'll send you one which will keep all the mouths in your town watering for the next six weeks!

If you're a boy I haven't the

Name .....

Address.....

Age.....

Mother says I may (not)  
have the guinea-pig if I win.



faintest idea what you can do, but I expect if you ask your Daddy he'll help you out. Of course, you could make toffee, too, if you like, but don't blame me for all the neighbourhood tummy-aches after you've done the damage!

At the end of the six weeks—and before, too, if you like—write and tell me your adventures, and please don't forget to enclose the profits! I'm beginning to hope that we PRESENT TRUTH children will beat the PRESENT TRUTH grown-ups this year. I know one little girl who has £1. 16s. for missions already. At the end of our six weeks, that is, in PRESENT TRUTH No. 24, we will print the story of how she got it. We will publish, too, all the other news about our missionary pennies which reaches me by October 10th. So be sure to write and tell me the history of yours.

By the way, if you can't earn that first sixpence, just save it—a penny a week for the next six weeks, you see—and send that to me.

M. STOCKFORD.

### The Universal Saviour

THE fact that the greatest intellects that the world has produced can bow before one footstool together with those who stand lowest in the scale of humanity in common acknowledgment of the power of Christ to save them from sin, demonstrates the universality of the Gospel appeal.

Here are two true stories illustrating how the Gospel makes its appeal to the simple heart of the African native:

One of our members when a boy had stayed away from school for several days without permission from his teacher. He knew from previous experience that his next interview with his teacher would be of a rather unpleasant nature and accordingly sought the aid of the gods to deliver him from a beating. Certain charms were recommended by the village medicine-man as being capable of warding off from the wearer of them any such experience as that which the boy feared. The charms were procured (at the medicine-man's price) and sewn on the boy's clothes. The following day he went off to school full of confidence in the power of his charms. Great was his chagrin

## THE EDITOR REQUESTS

It is but rarely that we make any financial appeal to the readers of "The Present Truth." Once a year, however, we ask without hesitation for assistance in our great world-wide foreign mission task.

The organization represented by "The Present Truth" spends practically a million pounds a year on foreign missions. To retain the ground gained and to make further advances, the sum of at least

## ONE MILLION POUNDS

is required immediately to provide for next year's work.

That this sum will be raised we have no doubt whatever, as we are sure that the work is of God and that His hour for its triumph has arrived. All over the world He is touching the hearts of men and women to give liberally to help forward this great second advent movement. Perhaps He is touching yours just now. "To-day, if ye hear His voice—"

Your gifts—and any sum will be appreciated—may be sent c/o The Editor, "Present Truth," Stanborough Park, Watford, Herts., who will see that they are handed over to the missions treasurer and duly acknowledged in this paper.

Thank you!

when the teacher kept him behind at the close of school and gave him a sound thrashing. The poor boy was so disgusted with the "gods" that he vowed never to have any more dealings with them. He soon after became a Christian and to-day he is also a teacher.

Another member tells of how while he was lying in his hut one day the thought came to him, "Why is it that this house has a support in the centre to hold up the roof and the sky with all the

stars in it stays up by itself?" This thought led him to further inquiries until he found a satisfactory solution to the problem in the thought that the Christian's God can do all things: He it must be Who holds up the world's roof. He now rejoices in the power of that God to hold him up, for he soon learned that he, too, needed a support.

A. F. BULL.

## Glimpses of a World-Wide Work

(Continued from page 9.)

Gospel periodicals in 114 languages.

Believing that it is the duty of Christians to heal the sick as well as to preach the Gospel, Seventh-Day Adventists have invested £1,000,000 in medical institutions, hospitals and dispensaries, employing in them over 1,500 qualified physicians and nurses, besides other workers. In their thirty-one larger institutions, quite apart from the unrecorded work of mission dispensaries, nearly 100,000 patients were treated during 1923 alone.

This body also has established 122 colleges and intermediate schools in various parts of the world in order to give its young people a Christian education and prepare the missionaries of the future. In the larger institutions there are over 16,000 students at present enrolled.

The membership of this denomination now numbers 240,000, not including children and young people unbaptized. The average yearly net increase is 15,000.

WE acknowledge with thanks the receipt of £5 from W.M.S. and £2 from M.B., the Lord's tithe, also 10/- from Anon for our foreign missions.

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# The Desire of All Nations

By John L. Shuler

THE hope that evil eventually will be eradicated and that then man will live in purity and happiness, has been one of the mightiest factors in the progress of the race. It has impelled men to strive constantly forward to something better. The restless, untiring efforts of man to subdue the earth and make it a more desirable place in which to live, his ideals and endeavours for social betterment, the immigration of peoples from one country to another for the improvement of their condition, the making of laws, the improvement of government, the turning out of inventions, the development of the labour movement, the achievements of medical science, all testify to this undying hope for something better.

There can be no golden age of righteousness and peace on earth while the great enemy of God and man is at large. Post-millenarians, who expect this millennial age of blessedness to be brought in by a universal acceptance of the principles of right, through the preaching of the Gospel and the activities of the church, and peace idealists and social reformers, who look for a golden age to be brought about by legislation, education, and civilization, all leave out of their schemes and considerations one dominating factor, namely, the *devil*. Behind all antichristian systems, at the back of all the inveterate opposition to the Gospel, beneath all the evil and wickedness which stalk rampant through the earth, is that old serpent, the devil. "The whole world lieth in the evil one."

1 John 5:19, A.R.V.

There can be no real golden age until an end is made of Satan's power



and dominion. But who is going to depose him? Man is incompetent to cope with this mighty adversary. The church cannot dethrone him, or it would have done so long ago. Legislation is impotent before such a task, for human governments cannot vote him out of the world. Humanity is powerless to rid the world of his awful presence. Nothing finite can remove him. Who, then, will

overthrow the kingdom of darkness? There is only one answer possible. There is only One sufficient for such a task, and that is the Lord Jesus Christ.

And now let this truth sink deep into your hearts: *The return of Jesus Christ means the dethronement of Satan*. When Jesus comes forth from heaven as a mighty conqueror, Satan's power will be broken (Rev. 20:1-3), and the sceptre will be taken for ever by the hand of the Son of God. Christ's enemies will then be made His footstool (Psa. 110:1), and in due time Satan and his host, sin and sinners, will be for ever destroyed. Hence, we are bold to say, there can be no golden age of righteousness and peace until the Son of God Himself returns in person and imprisons and removes the archfoe.

A day of universal peace and blessedness for this oppressed and groaning earth is to come, but it will not come through the progress of society, the march of intellect, the advancement of science, nor even through the acceptance of the Gospel; but by the *second coming of our Lord Jesus Christ from heaven*. The golden age will be ushered in by the coming of the Desire of all nations. (Hag. 2:7.)