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PRESENT TRUTH



THE MARCH OF EVENTS

BY THE EDITOR

BACK TO BARBARISM

MRS. MANNING, J.P., has rendered a service to humanity in her recent book, *What I Saw in Spain*, by her revelation of the appalling acts of barbarism perpetrated last year upon the unfortunate persons concerned in the revolution against the Republican government of Spain.

With the politics of the matter we are not concerned—for PRESENT TRUTH is an entirely non-political journal—but with the people in their frightful sufferings, whatever the colour of their shirts, we have the profoundest sympathy, and stand amazed at their patient endurance.

The sordid, sickening story reads like a tale of the Dark Ages. If any good purpose could be served thereby, we would list

all the foul deeds that have come to light; but we forbear so to scar the souls of our readers. Suffice it to say that no beastliness of the Inquisition was forgotten by the officers of the victorious government forces.

But we are moved not only by pity but alarm; for similar stories of torture have come in recent years from both German and Italian internment camps, and, in fact, wherever Fascism and Bolshevism come to grips. How far will the horror spread?

SEVERAL mission societies, contemplating their balance sheets for 1935, are once more lamenting a decline in receipts and of candidates volunteering for the mission field.

Somehow we feel that the recrudescence of such abominations in this twentieth century throws new light upon the prediction of the apostle Paul that "in the last days perilous times shall come," and "evil men and seducers shall wax worse and worse." 2 Tim. 3:1, 13. One is almost led also to wonder if these things are not an indication that the Spirit of God, as one well-known writer has suggested, is already being withdrawn from the earth, as will ultimately occur before the final cataclysm descends. (Gen. 6:3; Rev. 22:11.)

MISSIONS IN DECLINE

Some time ago the Missionary Council of the Church Assembly, alarmed by the downward trend, decided to remedy matters by publishing statistics demonstrating the needs of the overseas missions, accompanied by diagrams, pictures, and appeals.

The results have not been satisfactory. *The Mission Field*, organ of the Society for the Propagation of the Gospel, states in a recent issue:

"Up to the present it must be admitted that the painstaking efforts to teach the principles of missionary

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In imitation of Romulus, who traced the boundaries of ancient Rome, Mussolini, in modern style, marks out the boundaries of a new Italian city in the Pontine Marshes.

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duty through 'missionary schools' and 'week-end campaigns' have not produced the tangible and lasting results which are their aim."

Commenting upon this statement, the *Church of England Newspaper* offers the valuable suggestion that it is conversion that the churches need, rather than statistics. Says the editor:

"We are almost ashamed of pointing out again that the Missionary Council and many workers in the dioceses fail to realize that they are 'putting the cart before the horse.' When a person has been brought to Christ and has surrendered his heart and will, then spontaneously and naturally he will want to have a share in extending Christ's kingdom."

With this, of course, we entirely agree; but we would go a step further and say that there is also needed a new confidence that the missionaries themselves are really preaching the Gospel. Churchmembers at home are not going to give money to support workers who can't see much difference between Confucianism and Christianity, or who are satisfied to preach about social welfare rather than the saving power of Christ.

If we may say so, herein lies the secret of the amazing mis-

sionary advance of the Seventh-Day Adventists, who are now operating in 325 countries and islands, and using in their work no less than 540 languages. There is a profound reason why this comparatively small people have suddenly risen from obscurity to become the most widespread Protestant missionary organization on the face of the earth. And that reason is the fact that they have confidence in the message they preach. Their missionaries believe it; their churchmembers at home believe it; and both have confidence in each other.

Conversion is essential, we admit; but beyond conversion, if success is to be assured, there must be "one increasing purpose" in the hearts of all, spurred on by the constraining love of Christ.

WHERE MANY CHURCHES FAIL

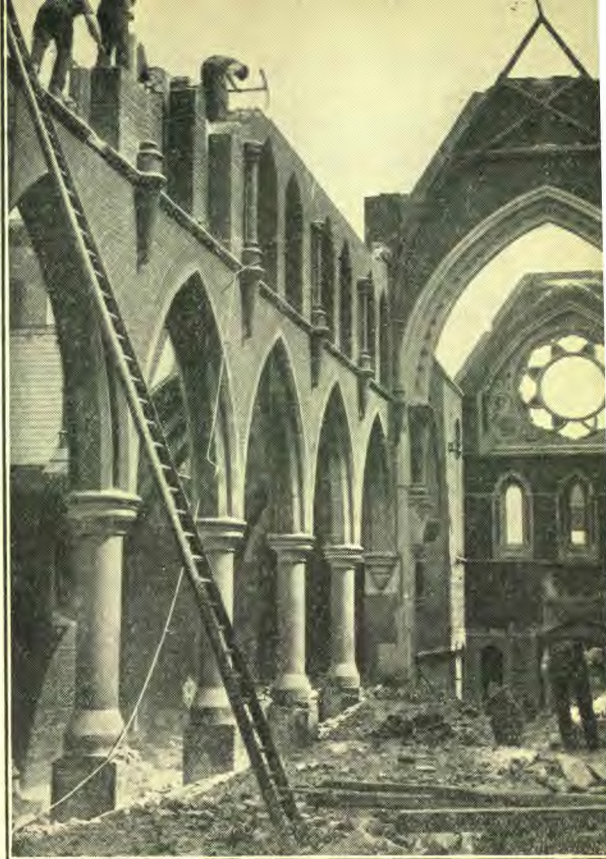
WE are glad to see that Hugh Redwood, the well-known writer on religious topics, has hit out "straight from the shoulder" in his new book, *God in the Everyday*, against the tendency of many modern churches to descend to worldly amusements in an effort to retain their young people. Says Mr. Redwood:

"What a pathetic exhibition of futility is afforded by the churches when, with a simpering affection of broadmindedness, they descend to their various sideshows and stunts 'to keep their hold on the young.' Never mind whether dances or whist drives are right or wrong: it is at least certain that they are no substitute for the service of Jesus Christ. It is certain, too, that they do not achieve their avowed purpose, for the sufficient reason that the world can always outshine the church when worldly things are in question.

"It is nothing short of tragedy that the church should so persistently fail to realize the tremendous strength of its position where youth is concerned.

"Yet it is still a fact that in Jesus Christ the church can offer what youth demands and what it cannot obtain elsewhere; the Brave New World of adventure, life with a kick and a consistent thrill—and without the morning after!"

Many of the remarkable religious movements among youth to-day—and there are several—reveal plainly that the rising generation is hungry for the bread of life, and eager to accept it from any hands that may offer it. It is therefore nothing short of criminal, especially in critical times like the present, for any church to attempt to retain the interest of its youth merely by



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Is it any wonder that missions are in decline when home churches, like this one in the heart of London, are being broken up for lack of congregations?

amusements. What youth needs pre-eminently to-day is the inspiration and moral strength to be found in the study of the Word of God, the satisfaction that comes from a personal knowledge of Christ, and the joy of adventurous service in His cause. Happy the church that caters for its young people in this way.

♦ ♦ ♦

The Way to Revival

WHEN churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men.—*Christian Service*, page 121.

SECURITY and FREEDOM

BEHIND mankind's eternal struggles has been a desire for two things—security and freedom. Security, that he might live; and freedom, that he might enjoy living.

Twenty-two years ago there began a debacle that swept away these hard-earned privileges of security and freedom with a completeness and a magnitude unparalleled in history. And the ironic twist to the whole situation is that the Great War was supposedly fought to establish more firmly just these two things. The world was to be made safe for democracy. The individual was asked to submerge his individuality—in other words, his security and freedom—temporarily, in order to gain a greater degree of security and freedom for himself and his family.

Unemployment

After four years the struggle with arms and munitions was called to a halt. All the nations had exhausted this means of warfare. But the war still went on. The method was merely changed to one of politics and economics. In this condition it has dribbled on for the past eighteen years.

And what has been done about the security and the freedom that the millions of men died for in the

years of the military struggle? Much. With the economic catastrophe that followed in the wake of the military struggle, tens of millions of people suddenly found the boon of security swept out from under them. They lost their jobs, and everybody else became fearful that they might suffer equally. Security was gone.

And freedom? Well, there was freedom in a sense; but what was freedom without security? You couldn't live on it. It was the sort of freedom that the ex-slaves had after the American civil war. They were free, but if their old masters or someone else didn't hire them, they would starve.

But the cry for security and freedom is a loud cry, and is not

Will man seek for them in vain?



By Russell Quinn

to be denied. Especially was this true in a world where a certain respect for the will of the people was necessary to carry on the struggle begun in 1914. So many voices rose, offering these two boons.

Capitalism was on the defensive. The charge of the new prophets was that capitalism might have given freedom—at least political freedom—but that it had fallen down miserably in the matter of security. The long list of unemployed told the story. The facts were plain. No elaborate theory was needed to explain them. And many of the unemployed, well aware of these facts, welcomed "new light."

Capitalism Plus Socialism

Most of the panaceas suggested and tried were hybrids of both capitalism and socialism, with neither one claiming the children—in fact, both denouncing them in no uncertain terms.

The first offspring was communism. It started close to the Marxian idea of socialism, but turned toward a form of state capitalism when Lenin introduced his new economic policy, and then to a dictatorship of the proletariat under Stalin. Under this system, in its present stage, the worker must sacrifice, for the present at least, his freedom in favour of security. He is allowed to work, but not allowed to have the full profits



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Under communism even the women have become a part of the state military machine.

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from his labour. Everything that he produces above that which is necessary for his livelihood must be turned over to the state, until some future time when the state becomes solvent. In other words, the worker assumes the burdens of the state, which in turn has assumed all the burdens of business and industry.

In a capitalistic society, to gain security the worker must sacrifice his freedom to the capitalist who employs him. Under this system the worker has more freedom but less security. He may change his capitalist employer at will; but then the capitalist employer assumes no responsibility in offering the worker security. When he no longer needs him, he lets him go. The communistic state assumes this responsibility of security. However, to gain this the communistic worker cannot change employers at will. In fact, there is only one employer, and that is the state.

In neither system, you see, is there any perfect balance between security and freedom. It appears that to gain one the other must be sacrificed.

Fascism

The other half-breed between capitalism and socialism is fascism. It is a system none too clearly defined, but flexible enough to cope with almost any emergency. It is carried on with strong nationalistic feeling. In its best form it is a dictatorship for the middle class. It is condemned by the simon-pure socialists because of its martial spirit, its nationalistic tendencies, its spirit of racial prejudice, and above all, as with communism, its unflinching policies.

Pure socialism is international, and therefore condemns the nationalistic tendencies of both communism and fascism. It is pacific (Marx argued that capitalism would destroy itself; so why waste energy in destroying it?), therefore it condemns fascism, which uses the sword to maintain its position.

We must frankly confess, however, that it would appear to us that all this freedom that the socialists admire is merely a means to an end; and that when that end is accomplished, the freedom will vanish. If the state should control all industry and business, it would, of course, be in complete control of the individual's security. It could guarantee him that, provided it had enough intelligence to use the tools at hand. But what about freedom? Suppose the state became ruthless and the individual wanted to change. What could he do? Where could he go? He would have to obey or starve.

And if the pure and ultimate socialistic ideal be a state where everyone would work for everyone else without any compelling force, without any master, where brotherly love would be the impelling motive—then we marvel at the optimism of these idealists in hoping that this may be accomplished by a mere process of education.

In a non-rational world such as this, where greed and lust have so long been the impelling forces, and where hatred is a predominating factor even in socialistic doctrines—hatred of the capitalist, the communist, the fascist—there would be dissension under any system of government. And the socialist would have to use his dictatorial powers to suppress this dissension in order to make his plan succeed. Thus security might be achieved, but not freedom.

The only hope, it seems to us, of realizing a state where there will be a perfect balance between security and freedom, is, by the way outlined in the Holy Scriptures, which predict that Jesus Christ is to come again and form a society of only those individuals who will be able to live together in brotherhood. In

that Christian society the golden rule will be the impelling motive of action, and "the wolf also shall dwell with the lamb." There will be no need of iron-clad control in this society, for everyone will gladly produce for his neighbour if there be any need of it; thus finding perfect contentment, he will ask nothing of liberty, yet will have perfect liberty.

Such a picture is presented to us in the last two chapters of the Revelation; and for proof that the day when this state shall be realized is not far off, we need only compare the indications of the twenty-fourth chapter of Matthew.

* * *

The Meaning of Adversity

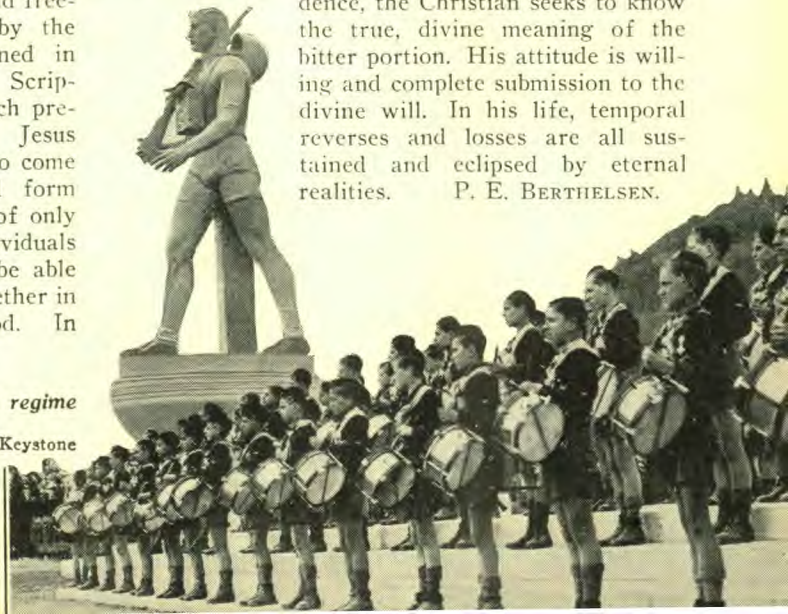
SOMETIME in life's little day the hour of adversity comes. In the world about us, in our own immediate environment, and in our lives, there is abundant evidence of this. Disappointments, reverses, losses, accidents, suffering, grief, burdens, and afflictions, sometimes apparently unendurable, are the common lot of man. All this distress has come upon mankind as a result of sin. It is here and must be reckoned with.

There is a benign purpose in every trial. A kind, loving Providence has ordered it so. In our mundane existence both righteous and wicked share in these unforeseen experiences. The difference between the two classes is revealed in the attitude they assume under trial. Instead of fretting, complaining, and rebelling against Providence, the Christian seeks to know the true, divine meaning of the bitter portion. His attitude is willing and complete submission to the divine will. In his life, temporal reverses and losses are all sustained and eclipsed by eternal realities. P. E. BERTHESEN.

From their earliest years children under the fascist regime become slaves of the state.

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June 18, 1936



Why I Believe

JESUS WILL RETURN

By W. H. BRANSON

"CHRIST was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

When Jesus died on Golgotha, that act made possible the redemption of man from sin and from sin's influence and results, but He did not, at that time, actually complete this redemptive work. After His resurrection He ascended up to heaven, leaving His followers behind in a sin-cursed world, and most of the saints of past ages still sleeping in their graves. He had definitely announced to His disciples, "I go unto My Father,"

and "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 14:12; 13:36.

So long as Christian men and women are surrounded by the foul miasma of sin and are subject to its influences; so long as the grave holds one sleeping follower of Jesus; so long as the curse continues to rest upon the earth, just so

long is the plan of human redemption not complete.

God's plan to save men incorporated more than the idea of forgiveness for, and victory over, sin. It involved the restoration of his Eden home, the resurrection of the body, the bestowal of immortality, and the complete destruction of Satan, sin, and sinners. It provided that the universe would be rid of the curse and all its baleful results.

But these things were not accomplished at the time of Christ's first advent. His death made their reali-

zation possible, but did not actually accomplish the fact. The bodies of the dead are still in their graves. Satan continues to go about as a roaring lion seeking whom he may devour, the earth is still filled with violence, and the first dominion, lost by man, has not been restored.

Christ's Promise

The plan of redemption is, therefore, an unfinished task, and were Jesus for ever to remain away from our world, its provisions would never be carried to fruition. But Jesus is coming again! Oh, glorious truth! Note again His parting message to His disciples, so feelingly spoken just before He was separated from them by His ascension to heaven.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Yes, Jesus will come again. This is the sweetest message that ever fell upon human ear. He is coming "without sin unto salvation." That is, He will not this time come as sin-bearer, to suffer and die on our behalf. That has been done. But He will come to bring the fullness of salvation to His people. He will come to finish His work of redemption.

Nor will His return be in secret. His ascension was a literal event,

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By A. A. Dixon
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*"Why stand ye
gazing into
heaven?"*

the disciples beholding Him as He went away until a cloud of angels enveloped Him, and received Him out of their sight; and the angels who appeared to the sorrowing spectators who had just witnessed His disappearance declared that His return would be accomplished in the same manner.

"This Same Jesus"

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Testimony that Jesus will return personally, and literally, to earth abounds everywhere in the Scriptures. John declares that the event will be visible to every eye. Said he: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

Jesus Himself, speaking of this momentous event, likens it to the flashing of lightning: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 23:27.

We shall not need to depend upon wise men from the East to tell us that they have seen His star, nor shepherds to tell of the angels' song announcing His advent; we shall not require the daily press to announce the event by an extra edition. All the light and glory of the celestial world will suddenly burst upon our little earth, and the name of Jesus will be breathed simultaneously by every lip. The glory of God the Father, which is so dazzling as to veil His person; the glory of Jesus, whose garments are as white as the light, and whose eyes are "as a flame of fire," the glory of ten thousand times ten thousand angels, each with a countenance like lightning, will all be displayed together, and will constitute the most awe-inspiring scene mankind has ever witnessed.

The Line of Demarcation

Some will be looking for Him, and will, therefore, not be surprised or afraid. They will look up into His lovely face and ex-

claim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. They are those who have accepted the Gospel, and who have made their peace with God.

But not many will be thus ready to meet Him with joy. It is a straight and narrow way that leads to life, and only few find or choose it. Of the others it is said, "Then shall all the tribes of the earth mourn." Matt. 24:30. The rich men will cast their gold and silver to the moles and bats (Isa. 2:20), and will plead for annihilation in preference to standing before the gaze of His searching eye. During the mighty earthquake, which will immediately precede His appearing, the mountains will be levelled, the islands of the sea will disappear, the cities of earth will be reduced to ruins, and the heavens will open as when a scroll is rolled together, revealing the King of kings seated upon a great white throne attended by all the angels of heaven. Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman" will hide "themselves in the dens and in the rocks of the mountains" and will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

What a sad spectacle! As in the days of Noah, men have been eating and drinking, marrying and giving in marriage, studying the stock market, seeking pleasure in the theatre and ballroom, buying and selling, engaging in the mad race for gain, writing books against God, making light of religion, and now they have been overtaken by an overwhelming surprise, and are made to realize suddenly that the one thing worth while in life they have neglected or even spurned. And now, behold their plight! They have refused to pray to a loving God who would have saved them, and now they

cry to the inanimate mountains and rocks for shelter from His awful presence. Thus they pass sentence upon themselves; and, since they cannot stand in the presence of a holy God, they will be suddenly struck dead by the glory of His presence. Thus David exclaims: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalms 50:3. And Paul declares that this consuming fire will destroy all the wicked who live upon the earth. (2 Thess. 2:8.)

The Dead Awakened

As Jesus nears the earth, His voice will ring out through space in a mighty rallying call to all His people. Even the righteous dead will hear His voice. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. This awakening of the sleeping saints is the first great act in the closing drama that is to complete the work of man's redemption. Said the apostle: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

It is at this time that the promise of immortality is fulfilled. The apostle Paul declares that "we shall not all sleep"—some will live till Jesus comes—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Those who are called forth from the grave at the second coming of Christ, as well as those who are righteous and are found alive, will no longer be susceptible to disease and death. They will never more grow grey and bent with age, but the bloom of youth will be upon every brow, and pain and death will, for them, be forever abolished.

This will be the gathering time when the saints of God of all ages will be gathered out of the earth

(Continued on page 13.)

PREPARING

Part IV The World-Wide Work of Seventh-Day Adventists

With their resolve, at any cost, to proclaim the tidings of the coming King to the whole human family, and gather out from every nation "a people prepared for the Lord," Seventh-Day Adventists are actuated by the same spirit as inspired the apostle Paul when he said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

Gladly have they adopted, as a heaven-inspired means of raising the necessary funds for this mighty undertaking, the principle of surrendering one-tenth of all personal income, besides freewill offerings, to the support of their world-wide work.

These constantly increasing funds, added to in remarkable ways by munificent gifts from emperors, rajahs, government officials, and hosts of other sympathizers who appreciate their work, totalling upward of £2,000,000 per annum, have enabled Seventh-Day Adventists to send out many thousands of missionaries, until at the present time they can claim, without fear of contradiction, to be the most

THEIR SERVICE TO HUMANITY



By ARTHUR S. MAXWELL

widespread of all Protestant missionary organizations.

At the time of writing (1936) their work is conducted in 325 countries and islands, by 27,000 evangelists, doctors, nurses, colporteurs, and teachers, who are employing in their labour 540 languages and dialects. Since 1926 the number of languages has been increased by 283, being one new language every ten days for ten years.

The total world membership is now well over 420,000, and, adding the unbaptized Sabbath-school members, far exceeds half a million souls. There is a net increase of over 20,000 baptized members annually.

Altogether over 440 in-



Rata Setareki Cevaca, a Fijian chief, now a minister of the Gospel.



stitutions have been built by Seventh-Day Adventists in various countries, including hospitals, dispensaries, colleges, day-schools, and publishing houses.

Literature is now issued in 169 languages, in the form of 7,182 books, periodicals, pamphlets, and tracts, containing 529,636 pages. To buy one copy of each would cost over £400. During 1934 the total

Armenian believers about to be baptized at the foot of Mount Ararat.

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THE WAY OF THE LORD

value of literature sold was over £700,000.

Seventh-Day Adventists operate 69 hydros and hospitals, 62 treatment-rooms and dispensaries, a total of 131 institutions for the care of the sick, employing over 5,000 physicians and nurses, treating in the course of one year nearly half a million persons. The charity work of these institutions is in the neighbourhood of £80,000 annually.

Among the prominent features of Seventh-Day Adventist activities is the care of the poor. More and more, in every country, they are developing "Welfare Work." In the course of a year, hundreds of thousands of garments are passed on to the needy and many other helpful services of this sort rendered on a large scale, including the distribution of vast quantities of health and temperance literature.

So far as education is concerned, Seventh-Day Adventists now possess 214 advanced schools, employing 2,459 teachers, with an enrolment of 25,117. Their primary schools number 2,130, with 2,896 teachers, and an enrolment of 72,625. They have thus a total of 2,344 schools with 5,355 teachers, and a total enrolment of 97,742 students.

It cannot be stressed too emphatically that this is not a national move-

ment. Rather it is a mighty, world-wide missionary enterprise, preparing the way of the Lord, gathering out those in every clime who love the Lord Jesus Christ in sincerity and who desire to be ready to meet Him when He shall come.



A happy little schoolgirl in the Solomon Islands.

To-day the movement is speeding on to earth's remotest bounds, championing the cause of God, upholding the Bible as His inspired Word, exalting the true Sabbath, succouring the sick, ministering to the poor and needy, and, above all, proclaiming the Lord Jesus as man's only Saviour, truest Friend, and coming King. It is a movement which in this time of world distress, anguish, and confusion, is worthy of the consideration of every thinking man, every seeker after truth.

For further information address The Secretary, British Union Conference of Seventh-Day Adventists, Stanborough Park, Watford, Herts., England.

"THEN saith He unto His disciples, The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9:37, 38.

The Shanghai Hospital erected largely by gifts from Chinese business men.

June 18, 1936



Does Science Contradict Religion?

By Edgar L. Maxwell

SCIENCE, a word which really means "knowledge," is made up of the mass of known facts which have been accumulated from the age-long study of the first of God's great books—nature.

When Kepler observed the motions of the planets and deduced therefrom his laws of planetary motion; when Faraday noticed the feeble evidence of electrical impulse in the conductor moved in a magnetic field; when Huygens turned his recently invented telescope to the sky and saw there a multitude of stars theretofore unseen; when Newton, seeing the fallen apple, began to discourse with himself on the cause of its motion—these were all reasoning from already discovered facts to hitherto undiscovered facts, and thus turning the leaves of the book of nature. They were adding their bits to science.

The creation, this nature the study of which is called science, is so varied, its forms are so many, its manifestations so multitudinous, and its intricacies so profound, that we have divided it, for convenience, into departments, like a great commercial establishment.

Among these departments we may mention astronomy, geology, anthropology, zoology, and many others. These are in turn further divided until we reach the special branches of each department.

Their range is marvellous. With our giant telescopes we view the universe of stars so distant that the human mind gives up, exhausted, in its attempt to comprehend the magnitude of space. On the other hand, with the microscope we search the secrets of the cell, the molecule, and the atom.

But stretching out beyond the limits of the largest telescopes, and smaller than the power of the finest microscope to detect, are still fields unbounded and as yet unexplored by the five senses of man. All this is science.

It is generally conceded that great as is the extent of the known facts of the material universe, we have only entered the outer fringes of the court of the temple of knowledge, to say nothing of having crossed its threshold to enter into its holy of holies.

A Common Source

Since all of science, and all that may yet be discovered of the nature and activity of the material universe, constitutes the creation of God, it must follow that science is in perfect harmony with the revealed will of the Creator in that other book of God which we call revelation, the Bible. In the very nature of the case, science and religion having a common source must be harmonious, correlative, and complementary.

As one has beautifully put it:

"All truth, whether in nature or in revelation, is consistent with itself, in all its manifestations."

"Since the book of nature and the book of revelation bear the impress of the same Master Mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths.

"Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written Word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works."

"Rightly understood, both the revelations of science and the ex-

periences of life are in harmony with the testimony of Scripture to the constant working of God in nature."

No, science is not a menace to religion. They are rather the twin children of the same divine Father.

Here lies the seeming difficulty. The men who devote their lives to the study of nature in all her varying aspects sometimes become lost as travellers may in a great tropical jungle.

Their methods of arriving at facts sometimes lead them astray. In one of the old readers generally used when I was a schoolboy was a story of a certain island between which and the mainland was a stretch of quicksand, uncovered at low tide. At such times crossings with ox teams and wagons were made.

But the swirling waters at high tide would so disarrange the sand that it was necessary carefully to select the route for the oxen to follow, lest they should become engulfed in the treacherous sands.

So a guide would go before with a heavy iron trident attached to a light rope which he held.

He would cast the trident out some distance. If it sank quickly, he would draw it back and cast it in another direction, till he would find firmer ground. Sometimes he would follow a course for a hundred yards, only to come to the end of the firm sand, and would then have to retrace his steps and test in another direction.

So in our search after the truth in nature, it is necessary for us to employ the hypothetical method—the method of guessing, and pro-

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babilities, of trial and error. We must many times assume the fact to be what we as yet do not know it to be. We must test the sand with the trident.

Trial and Error

Sometimes—many times, in fact—we find after long and painstaking effort that we are on the wrong track, and must try it all over again.

It is in the application of this principle that many have been deceived into believing that science—that is, the facts of nature—is in contradiction with revelation, the guide-book of religion.

The seeker after truth in nature must try out many routes before he hits on the one that will lead him to his objective. This testing process is long and tedious. Often the superficial investigator concludes that he has reached the goal of ultimate truth, and he loudly announces some findings that seem to contradict revelation.

By far the larger number of those who teach that science is repugnant to religion are mere commentators on the discoveries of real scientists. They are the novelists of the scientific world. Gifted with a vivid imagination and a few facts dug out for them by real investigators, they can readily construct a fanciful cosmos inconsistent with religion, or with any sane theory as well.

But little by little, as further and fuller examination of the known facts is made, the truth is built up into a beautiful mosaic that is always found to agree with the teachings of the Bible.

It is in this field of the relation of the facts of nature to the revelation of the Bible that the old aphorism, "A little knowledge is a dangerous thing," is especially applicable.

Let us listen to some of the really great scientists:

Of Solomon, three thousand years ago, it is said, "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." "He spake three thousand proverbs: and his songs were a

thousand and five." 1 Kings 4:33, 32.

Here was a scientist, a botanist, a zoologist, a philosopher, a musician, a poet.

And here is his message to young people of all time: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccles. 12:1. Scientific knowledge did not lead him away from God. It rather drew him to nature's Creator.

Leads Us to God

When Sir Isaac Newton, the world's greatest scientist, predicted this age of steam and electricity and motor-cars, basing his forecasts on the Word of God, which he firmly believed, he was mocked at by his contemporaries. Voltaire accused him of "childishness, and being in his dotage." But who was right?

Joel Dorman Steele, Ph.D., speaking of the star-studded sky, said, "In the presence of such weird and wondrous beauty, the tenderest sentiments of the heart are aroused. A feeling of awe and reverence, of softened melancholy, mingled with the thought of God, comes over us, and awakens the better nature within us."

Herschel, one of the greatest of astronomers, said, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high and are contained in the Sacred Writings."

And General Mitchell, the moving spirit in the building of the observatory on Mount Adams, near Cincinnati in the United States, remarked that "if there be anything which can lead the mind upward to the omnipotent Ruler of the uni-

verse, and give it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of His works."

As a well-known religious writer says, "He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say with Newton, 'I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me.'"

"The invisible things of Him since the creation of the world are . . . perceived through the things that are made, even His everlasting power and divinity.' But their testimony can be understood only through the aid of the divine Teacher. 'What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.'

"Only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him."

© Topical

The Rev. E. T. Phillips, past president of the Royal Astronomical Society, in his observatory in the Rectory grounds.





AFRAID!

By MARY J. VINE

It was our first day back.

Came a young man, very much attended, and dressed up in the full regalia of a Hausa chief. We looked at him. His features were familiar enough. He was Ododo's son, surely. But why thus? He bowed himself right down to the ground as all Hausa people do.

"How is your father?" we asked.

"He is dead, sah."

"Dead?" we gasped.

"Yes, sah."

Came Peter, the Elele carpenter.

"Well, Peter, and how's your wife and the piccin?"

"Piccin done spoil, sah."

"What do you mean, Peter?"

"Dead, sah."

"Dead?"

"Yes, sah."

Came officials from the native court.

"Chief still chief?" we asked.

"No, sah, we got no chief."

"Why is that?"

"Chief done die, sah."

"Die?"

"Yes, sah."

"Court clerk still there?" we asked.

"We get another court clerk, sah. Woyike dead, sah. His wife die, too, sah. All in one week, sah."

Came visitors from distant places.

"Paul all right?" we asked.

"He done loss one eye, sah."

"Billy?"

"He be dead since two weeks, sah."

"Who isn't dead?" we asked desperately at last.

Death—death—death. Death on every hand.

No wonder they are superstitious and afraid. They have cause to be.

Regina was going to have a baby, and by way of encouragement I offered to help her make some tiny simple things.

"What," she said, "make them before the baby is born?"

"Of course," said I.

"No, Ma."

"Why ever?"

"If I do that, Ma, the baby will die."

"Don't be silly," said I.

But no amount of talking would change her mind. I told her of the ways of white women, of the carefully made clothes, of the shining carriage, of the dainty cot, of all the other things, too, that are prepared long before the baby is born, but in the end I only succeeded in making her think that white women can't be so sensible after all, for the chances are that any baby *might* die. And the tragedy of it was that her baby *did* die, so that she is now more sceptical than ever.

The wonder of it is, however, that not more die than do, numberless though they are that die every day.

With what scrupulous care we keep our own children, and yet we are haunted every day with the sickening thought that perhaps after all we are not taking care enough. We deluge them with disinfectants. We watch diligently that they shall not touch any de-

filting hands. We carefully administer prophylactics. We hound out flies and mosquitoes with all kinds of cleansing vapours. We hunt around to destroy even the least vestige of a breeding ground. Nevertheless, with all our care we are anxious, for this is an evil country.

But the poor little black piccin enjoys none of these carefulnesses, and dangers beset him from the first second he enters the world, if so be, of course, he makes even that stormy passage safely. For there are no C.M.B.'s in the bush, no maternity doctors. They know nothing here of pre-natal care. They may call in an old woman who knows a little, an old woman with a dirty scrap of clay pipe in her mouth, reeking of foul tobacco, an old woman with an unwashed body and still dirtier hands. She will administer a drink. Some dirty water in which some bruised green leaf has been soaked, and into which also an egg has been dropped. They mustn't forget the egg. It is just placed in the water unbroken, and it is probably a very dirty egg.

Can we wonder that they ridicule the idea of preparation? They have so little chance, and they know it, and are afraid.

Perhaps a missionary's greatest task, in this mission field of West Africa, is just to teach them that—not to be afraid. For that is their whole religion. They know that there is a God. Even the oldest heathen knows of Chineke, the Creator. How else account for the wonder of birth, the lavishness of nature, the mighty storms they see?

But Chineke is far away, a Deity far too full of majesty ever to be reached by them, and meantime,

another power is at work, and in their ignorance and darkness they are terrified.

"We worship the devil," said an old heathen chief to us one day, and fearful though that may sound, it is nevertheless only too tragically true. Surrounded by dangers, and knowing no way of release from them, the Evil One actually does become their object of worship, and their whole religion is just a seeking of ways and means to placate him.

Said Gilbert, the cook, one day, "The devil does many marvellous things in this our part, Ma."

He does, though not always in just the ways they think. It may be that a hundred miles away a chief has died, and because he cannot go unattended, others must go with him. So, because the heads must be found from somewhere, his servants go out, and they may travel many days, and many innocent people disappear before they can bring back the required number.

That the Wicked One could so work upon their credulity, but there is no gainsaying his demands, and none can tell who will next suffer. It is an evil land in parts, this Africa, a land where a deadly serpent demands deadly sacrifices, and it would be miraculous if they were not afraid.

Thanks be, however, miracles are still performed, and here in this Elele, and all over Africa, are those who are no longer afraid. There is a Love that casts out fear, and it is being found even here in this land of disease, this land of secret poisons, and still more secret remedies, this land of witchcraft, this land of sudden death.

Said our little brown-eyed daughter the other day, "Do you think Jesus will come quickly, Mummy."

I said, "I think He will."

And even though, sometimes, we seem to grope here in Africa, I still do think so.

For there are great rifts in the darkness, and once the Sun of Righteousness begins to rise He rises quickly.

Only let us who have been long waiting and watching continue faithful, and may He shine even

more abundantly into our hearts and thereby fit us still more fearlessly to give ourselves for His yet other fearful children.

Elele, Nigeria.

Jesus Will Return

(Continued from page 7.)

for the heavenly garner. "He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalms 50:4, 5.

Jesus, the God-Man

The feet of Jesus will not actually touch the earth at His second coming, but He will remain in the open heavens, and the angels will gather all His waiting people to meet Him in the air. When this gathering work has been completed, He will return again into heaven with His ransomed people, and where He is they will then be a'so. (John 14:3.)

When Jesus returns He will still be the Son of man. He will be Jesus in the flesh. Said the angel, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. After His resurrection Jesus still retained His human form and proved to His disciples that He had flesh and bones. He was not a mere spirit or phantom. He was a reality. He was a God-man. And when He comes again, He will be "this same Jesus." He will come

as a glorified man, and as the king of the human race.

In the Flesh

If, therefore, Jesus will appear in the flesh, it naturally follows that His people also will be redeemed in the flesh. This was Job's expectation, for we hear him say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-27. David also looked forward to this literal personal salvation when he sang: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. The men and women who are redeemed from the earth, will, therefore, be real people. They will be ruled over by a real king, and one who is a member of their race. They will be restored to that perfect state of manhood which was given to the first pair in Eden, when they came forth from the hand of their Creator and were pronounced "very good."

This, then, dear reader, is the purpose and manner of the second advent of our Lord.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42-44.

To Our Readers

IF you would like to know more of the message contained in PRESENT TRUTH, or desire to attend a meeting of the Advent Fellowship in your district, write to any one of the following addresses:

NORTH ENGLAND:
SOUTH ENGLAND:

22 Zulla Rd., Mapperley Park, Nottingham.
Midland Bank Chambers, 506 Holloway Road, London, N.7
80 Australia Road, Heath, Cardiff.
Broomage House, Larbert, Stirlingshire.
32 Terenure Road E., Rathgar, Dublin.

WALES:
SCOTLAND:
IRELAND:

You will also be very cordially welcomed at

.....
(Local Address)



THE CHILDREN'S PAGES

EDITED by UNCLE ARTHUR



The Sunbeam's Patient

By Daphne Lacey

THE Smallest Sunbeam looked very cross. He felt he was over-worked, and that he badly needed a rest—and he went to the Sun and told him so.

"Well, well," replied the Sun, "we all feel like that sometimes, but I've got a very special mission for you just now."

"But I'm so small," said the Sunbeam, "that nobody notices whether I'm shining or not!"

"Nonsense!" laughed the Sun, "this is a job for the very smallest sunbeam I've got, that's why I'm giving it to you. I'm sorry about your holiday, but I somehow think this business will be worth it. Here's the address."

The Smallest Sunbeam flitted sadly away, thinking of the nice idle time some other more fortunate sunbeams were having.

What a horrible place, he thought, as he passed out of the country and through streets and streets of dingy houses. Surely there must have been some mistake. The Sun couldn't have meant him to come *here*? Why, one could hardly see the sky at all—just a little patch here and there—and even that was all grey with smoke. But, yes, that was the address. However was he going to get in? He looked at the door. No, that wasn't any use, so he flitted round to the tiny window where a sickly geranium in a pot tried to make a cheerful splash of colour on the window-sill. It was a back-breaking business sliding in sideways—he

had never been in such a place before. There was a rickety iron bed under the window in the room below, and in it was a little girl with a pale, thin face.

The Smallest Sunbeam gazed at her sadly. She looked so fragile and wistful that he sat down on the geranium and wondered what he could do about it. At first he thought he had better go back and call some of his larger brothers, then he thought it wouldn't be any use, because they would all be too big to scramble in, so he twisted himself round and shone with all his might across the foot of the bed. The little girl shaded her eyes with her hand and smiled at him. The Smallest Sunbeam swelled with pride and shone brighter than ever.

The geranium grew bigger and

redder under his warmth as he came up to the window-sill day after day.

One morning a tall man with a black bag came into the tiny room and talked for a long time to the child's mother. The Smallest Sunbeam listened hard, and he learned that they were going to take her to a children's home at the seaside, where she would have the benefit of the sun and the air to help her get strong and well again.

"May I take the flowers?" inquired the little girl.

"Of course you may," laughed the doctor.

"It's a funny thing," said her mother, "but I've never known the sun come here like this before. It happened a fortnight ago. Winnie seems to have picked up ever since, and the geranium's come on wonderful!"

The Sunbeam wanted to shout for joy, but instead of that he raced back to the Sun again.

"Well," said the Sun, when he saw who it was, "what do you want now?"

"I want to be transferred to Bournemouth," replied the Smallest Sunbeam breathlessly, and he told the sun all about the little girl he had been looking after.

"But I thought you wanted a holiday so badly?" There was a twinkle in the Sun's eye as he said it.

"Oh, that doesn't matter now," cried the Smallest Sunbeam impatiently. "Can I go?"

"Of course you can," laughed the sun, "and good luck to you and your patient."



Paint this picture and send to me not later than July 3rd.—E.F.

PRESENT TRUTH

Sunbeams' Corner

My dear Sunbeams,

CURL up in your chairs and make yourselves comfortable. It's story-time.

Our tale begins with Queen Anne's reign. One of the finest ladies in the land lived in a beautiful mansion in London. But she was not the heroine.

She had a sewing-maid called Julia. And Julia was not the heroine, but she was important because she looked after little Teresa. Teresa was an orphan from the country, a godchild who had come to live in Her Ladyship's house after the death of her parents.

Teresa lived in a little panelled room right at the top of the building, so that Her Ladyship soon forgot all about her. Julia looked after her whenever she wasn't too busy, and her only other companion was Her Ladyship's secretary, Mr. Foster. He was a clever and good man, and he taught Teresa how to grow up to be clever and good, too.

Julia sometimes took Teresa for a walk. They always went to see Julia's brother, who was a turnkey at one of London's dreadful prisons. One day Teresa noticed a big box hanging outside the prison, marked "Prisoner's Bread," and asked Julia what it was for. "It is for kind folk to put in bread for the starving prisoners," said Julia.

Teresa couldn't get the bread box out of her mind. She had no bread to spare. Often she and Mr. Foster were forgotten by the maids when meals were served.

At night Teresa lay thinking about the prisoners. Julia had taken pity on the lonely little girl and brought her a beautiful candle each night to drive away her fears. And Teresa had an inspiration.

"Mr. Foster," she said next day, "do prisoners have candles at night?"

Mr. Foster shook his head. "They sleep with the rats and the darkness."

Teresa was brave that night. She saved her candle. Each night she did the same, until there was a little pile of candles ready to take to the prisoners. She kept them in a secret cupboard behind a sliding panel in the wall, with her wooden doll to watch over them. And every night she asked God to make her brave in the dark.

How often she begged Julia to

take her to the prison. But Julia was always busy. "I'll take you some day. Don't bother me so, Teresa," she would say.

Before "some day" came, Teresa was taken ill with smallpox and died. No one knew of her sacrifice for the prisoners. Only God knew.

Years afterward another little girl lay in that same room, frightened of the dark, waiting for her mother to return.

The house was no beautiful mansion now, but a slum tenement where all sorts of rough people lived. Poor Susan! She had no father, and Mother had gone out, as she did every day, looking for work that was so hard to find.

Mother returned at last, torn between joy and sadness. "I have found work at last, Susan, but it is for a sad reason. Prince Albert, the Queen's husband, is dead, and everyone will be wearing mourning. I must sew, sew all night to finish these buttonholes by noon tomorrow. If I can do that, they will give me regular work. Light the candle, Susan."

Suddenly Mother gave a cry. "Susan, I can't do the work. There is only one candle left, and I have not a penny to buy more!"

Susan nearly wept. "Never mind," Mother said. "I'll do what I can. I'll hang the candlestick on the wall. It will not flicker and last longer."

So Mother found a nail and took the poker to knock it into the panelled wall. With the first tap the panel slid gently back and revealed a little cupboard in the wall.

"Mother, it's candles. It's candles!" cried Susan. Yes, there were Teresa's candles with the pretty doll beside them.

"Did God send them, Mother?" asked Susan.

"Yes, indeed He did. Never forget it, Susan, as long as you live."

Hungry little Susan comforted herself and hugged Teresa's doll all night, while Mother sewed steadily by the light of Teresa's candles. The work was finished, and hard times were over for Mother and Susan.

Was Teresa's sacrifice wasted after all?

How brightly her little light shone one hundred and fifty years afterward!

Yours affectionately,

ELLA PADMORE.

OUR LETTER-BOX



CORNERITES.—Don't forget to claim your *Animal Lovers' Diary*! Just send in the names of two new Sunbeams you have found, before June 30th, and there will be a copy waiting for you. You'll love using it!

OLIVE (Antrim).—You haven't heard the cuckoo yet? We could almost spare you some of ours. They get up early in the morning—a lot more cheerfully than we do sometimes. They actually sing before breakfast! I'm glad the prize I sent you was so much to your taste. Success in your examination!

IRENE (Bolton-on-Deane).—Are you enjoying your diary, too? You must show it to the new Sunbeams and then perhaps they will apply for one. That was a delightful snap you sent me, and I will see if I can introduce you to the Band very soon.

HILDA (Kingston).—Your letter was so full of events that I know you're going to be kept busy writing in your diary! Weren't you pleased about all the exciting things that have happened to you lately? Write and tell me about your new school later on, won't you?

RACHEL (Stretton-under-Fosse).—Of course you can't write me too often. I always like to hear from you. The little girl in hospital to whom you were going to write is still there, so if you wish to send a letter I will post it on for you.

MARJORIE (Alperton).—I mourn with you over the fate of your poor little goldfish. It was good that you had a mischievous puppy to cheer you up! Here's a name and address for you: Miss Elsie Bates, A2 Ward, The Infirmary, Gt. Yarmouth. She would love to hear from you, I know. By the way I must assure you that you are not too old to enter for the Competitions. It doesn't spoil the chances of the little ones, because we always take age into consideration.

AVRIL (Liverpool).—Thanks for your sweet little letter. Keep on writing to me, won't you, and then we won't feel strangers any more. Do your friends like your Promise Card, too?

Results of Painting Competition No. 9

Prize-winner.—Lillian Grandfield, 79 Pitt Crescent, Wimbledon, S.W.19.

Those who tried hard.—Dorothy Frow (Hull); Madeline King (Paignton); Olive Reid (Antrim); Rachel Phillips (Stretton-under-Fosse); Mary Swan (Southend); Phyllis Wood (Rustington).

Results of Painting Competition No. 10

Prize-winner.—Helen Watson, 36 Cheddon Road, Taunton, Som. Age 6.

Those who tried hard.—Lynda Britton (Cardiff); Audrey Frow (Hull); Eileen Harwood (Bristol); Avril Jones (Liverpool); Ralph Hobbs (Watford); Rachel Phillips (Stretton-under-Fosse); Olive Reid (Antrim); Nina Shane (Belfast).

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“Behold, the Bridegroom Cometh; Go Ye Out to Meet Him.”

ARE you ready for His coming?
Are you ready for your Lord?
Do you know His power to save you?
Do you love His holy Word?

Are you ready for His coming?
Have you victory over sin?
Have you made a full surrender?
Does He reign supreme within?

Do I hear you say, Not ready?
Haste! Before His altar bow;
Hear, the Spirit's voice is calling,
Come, get ready, come, come now.

Mercy's voice will cease its pleading;
Soon the last call will be heard,
Hear, oh, hear Him calling, calling,
Haste, obey His blessed Word.

Saviour, now I humbly pray Thee,
Work Thy works of grace in me;
Write upon my heart Thy statutes;
I surrender all to Thee.

Surely then I shall be ready,
Waiting, watching, Lord, for Thee,
And with joy shall come to Zion
When Thou comest, Lord, for me.

MRS. T. BUCHMAN.