



Signs *of the* Times

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth

Whereby the world that then was, being overflowed with water, perished.

2 PETER 3 5 6



Geology's Questions Answered *by the* Flood



SANTA BARBARA

PHOTOS © SAN FRANCISCO CHRONICLE

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These two pages show in a more effective and accurate way than could words, the effect of the recent earthquake at Santa Barbara, California. Situated on the Pacific Coast, this city has shared, with other Western cities, the rapid growth that has characterized the Golden State. But one morning, a few weeks ago, there came a shudder of the earth, and a prosperous metropolis became a scene of confusion. The financial loss totals several millions, though, fortunately, the loss of life was very low.

One who is versed in Scripture can not view such a scene as this without there coming repeatedly to his mind the words of Holy Writ: "There shall be earthquakes in divers places." We frequently hear the present described as the age of this or that. Geologically, or rather prophetically speaking, it may be characterized as the age of earthquakes, for statistics reveal that our modern times have witnessed far more disturbances of the earth than former centuries.

The key to the pictures is as follows:

1. Mission San Gabriel. Early morning worshipers narrowly escaped being crushed by

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EARTHQUAKE



INTERNATIONAL NEWSREEL



the mass of *débris* that covered the steps when the bell towers collapsed.

2. A view of the San Marcos Building, one of the largest office buildings destroyed by the quake. Several lives were lost by the collapse of this structure.

3. A view of one of the main corners in Santa Barbara's business district.

4. The Hotel Californian. The brick walls fell away, leaving the frame structure standing.

5. The Knights of Pythias Hall.

6. An auto truck that received the full force of a falling mass of bricks.

7. The First National Bank, though one of the most strongly constructed buildings in the city, was seriously damaged.

8. A "close-up" of the ruins of the San Marcos Building, which is also shown in No. 2.

9. This is the sight that greeted the people of Santa Barbara when they came down to view the main street of their city.

10. The section of the Arlington Hotel that collapsed. This was one of the city's finest hostelries.



How to Enjoy Hot Weather

by
DANIEL H. KRESS, M. D.
of the Washington, D. C.,
Sanitarium and Hospital



THE hot summer days have made their appearance. They come not as a curse, as we may be led to think from the fact that so many try to escape all the hot weather they can. At considerable expense, multitudes go to the seashore, a mountain resort, or anywhere to escape the heat; some, however, have to stay by the stuff, and go on with their usual work. It may be observed that the latter class enjoy better health, as a rule, than the former.

Nature has a spring house cleaning each year. During the cold winter months wastes accumulate in the body. When the warm weather appears, through perspiration, the gateway is thrown open for the elimination of these wastes. A good sweat daily is a blessing. God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . . for dust thou art, and unto dust shalt thou return." To work sufficiently hard to produce a sweat should be a daily program. Most of the people are spending their time planning how to dodge anything that demands sufficient physical exertion to produce a sweat.

THE DOCTOR'S CURT REPLY

A doctor, on being asked why some men sweat so much, curtly replied, "Because others sweat so little." Some whose lives are sedentary are attempting to earn their bread by the sweat of the brain. This makes it necessary for others, often, to get more than their share of the sweating; but even these usually look forward to the time when they will have laid by sufficient so that they can say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." To all who reason thus, the Lord says, "Thou fool." It is a foolish way of reasoning. Work is a blessing. Idleness is a curse and not infrequently a breeder of sin and crime.

Years ago, I was on a boat sailing from Lyttleton, New Zealand, to Wellington. On the boat, there was a young man who was spending his time in smoking cigarettes and complaining of the New Zealand government. He deplored the inability to get work,—meaning, of course, the kind of work he desired. One of the other passengers became tired of listening to him, and said: "See here, if you go with me on reaching Wellington, I promise to secure work for you in less than two hours." The young man replied, "It isn't work, it's money I am after." With the majority of workers, money is the incentive; work to them is mere drudgery.

There are those who are confined to their offices who never work sufficiently hard to get up a good sweat. Impurities accumulate as a result. A horse that is allowed to stand in the stable and get no exercise becomes heavy. When he is taken out for a trot and perspires, it may be observed that the sweat has a strong odor to it; when he dries off, a sticky substance remains. The sweat has merely brought to the surface the

filth that accumulated in the tissues of the animal while inactive. The horse that is kept on the trot daily, and daily gets up a good sweat, has no odor to the sweat and very little or no deposit is left on the skin when it dries off.

THE BEST BLOOD PURIFIER

Water, allowed to stand in a pool with no inlet or outlet, is soon covered with slime and filth. It becomes a breeding place for mosquitoes and a source of disease, while the water rushing down the mountain side is kept pure and sparkling. Activity is the greatest of all blood purifiers. Inactivity encourages the accumulation of the organic impurities in the blood which pave the way for disease. Germs of disease must have soil to grow in. These accumulated organic impurities furnish the soil. Daily work affords the best protection against disease in that it keeps the blood and tissues freed from organic impurities.

I once heard of a manager by the name of Dodging being employed by a large firm. One of the workmen who was dodging his work, sought a retired place to take a smoke. The new manager, who was not yet known to him, happened to see him, and said, "What are you doing there?" "Who are you?" asked the idler. "I am Dodging, the new manager," was the answer. "So am



He suffers least from the heat who sweats the most, says Dr. Kress.

I," came back the reply; "sit down and have a smoke." There are altogether too many who are dodging the new manager. Nothing would please them better than to be able to live in idleness all the time. But in order to live at all, they must have food, and in order to get food they must work. Work is to them a constant grind instead of a delight and pleasure.

Happy is the man whose work is his hobby. Such a man will put his mind into his work and will make a success of it financially, and in addition will get out of it the blessing of health. The proverb reads, "Whatsoever thy hand findeth to do, do it with thy might." Mechanical workers do not, as a rule, obtain much real enjoyment in life.

The man whose work is his hobby is more likely to be a good man morally than the one who is an idler or who works mechanically and merely because he has to in order to obtain a livelihood. "The idle mind is the devil's workshop," and idle hands the devil usually keeps occupied. Idleness is a breeder of immorality and crime. Fullness of bread and abundance of idleness were the sins of Sodom. "Fullness of bread and abundance of idleness" (Ezekiel 16:49) make a most unfortunate combination; their offspring are many, among them being impurity, immorality, and crime. He who works little should therefore eat little, and he who will not work should not eat.

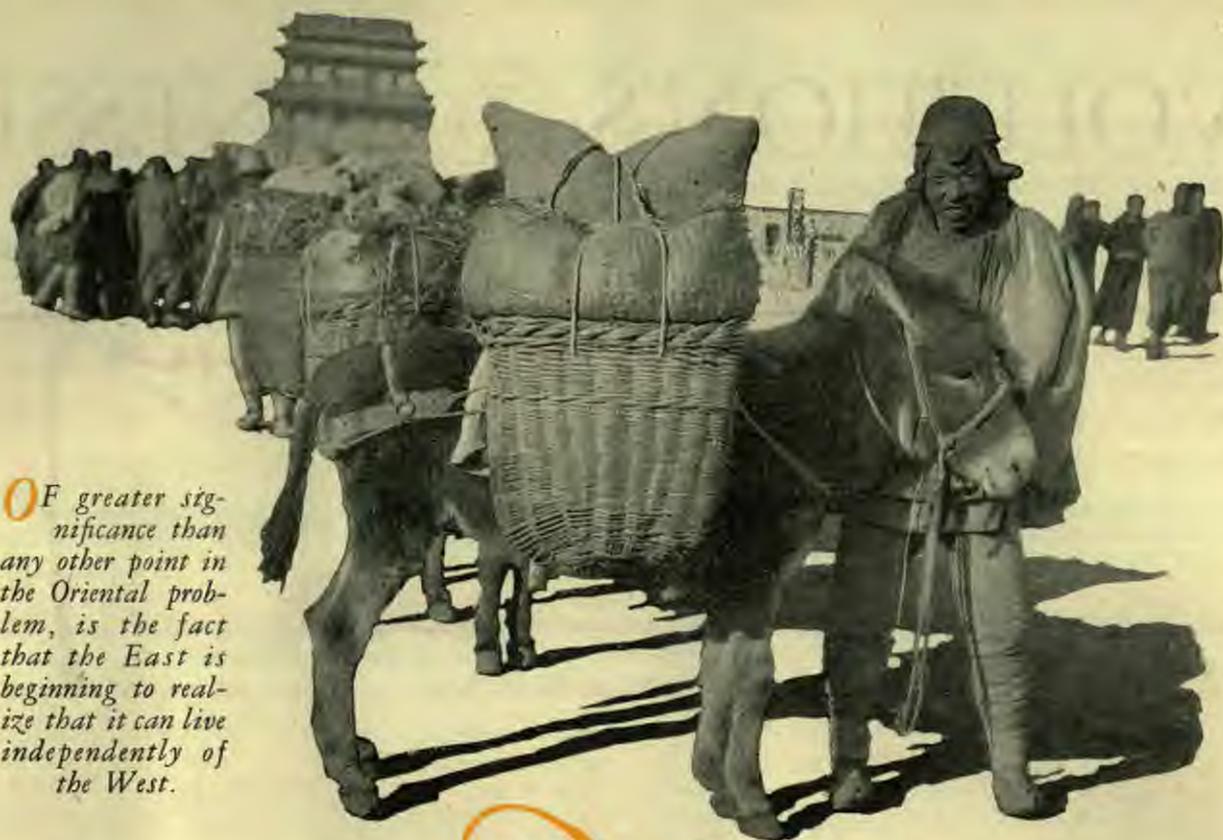
THE SECRET OF PROMOTION

Some are dissatisfied with the work Providence has assigned them. If they could only have the work they desire, they reason, they would work. They would like to begin at the top, instead of beginning at the bottom and working up. Some one who made a great success in life, who from chore boy became manager and then sole owner of a large concern, and is now a multimillionaire, said to his employees, "If you do not like your work, work harder." This is really the secret of promotion. The one who puts his mind into his work, no matter what that work may be, begins to rise at that point. He rises to the surface just as certainly as cream rises. He simply can not be kept down.

In the erection of the temple, Solomon had many workers, most of whom were mechanical workers. Among them was one who attracted his attention, "and Solomon, seeing the young man that he was industrious ["did work," margin], he made him ruler over all the charge of the house of Joseph." 1 Kings 11:28. The promotion was no mere chance. This same young man later became the king of Israel in place of Solomon, contrary to Solomon's wishes. "Promotion cometh neither from the east, nor from the west. . . . God . . . putteth down one, and setteth up another." Psalm 75:6, 7. God has His eye upon such men. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean ["obscure," margin]

(Continued on page 7)

OF greater significance than any other point in the Oriental problem, is the fact that the East is beginning to realize that it can live independently of the West.



Mars' Oriental Maelstrom

WILLIAM G. WIRTH

THE Far East is in turmoil again. Strikes, riot, bloodshed, and war are again causing grave concern in China, and the end is not yet. Have we ever stopped to think how much world trouble has sprung up in recent times among the peoples east of Europe and east of the Mediterranean? We are prone to consider that Europe has a monopoly on "wars and rumors of wars." But there is no trust in this war business; no one nation or race, or no combination of nations or races, has any corner on the products coming from Mars' factories. No one nation or race is the sole or exclusive agent of military or naval wares, paraphernalia, or propaganda. This field is an open one, and there is plenty of competition in this international industry.

The war business has indeed been thriving in the Far East. We think of the Chino-Japanese War, the Russo-Japanese War; but let us not go back to pre-World-War days; let us stay this side of 1918. Ever since this eventful year, the pot of trouble has been brewing in that interesting and far-off region.

MODERN FEUDALISM

Due to the fall of the Manchu dynasty and the endeavor to form China into a republic, chaos instead of cosmos has been the political order in the nation of the Celestials. Tuchuns, or war lords, over different Chinese areas, arose and are still in force. Instead of being a united people, under the strong, guiding, protecting hand of the central government at Peking, China became divided in a way to put one in mind

of the feudalism of the Middle Ages. Every tuchun did that which was right in his own eyes, and they are still doing this. These district generals were supreme in power and authority in their own provinces, and they laughed at the Peking government. It was inevitable that they should fight against one another in the endeavor to gain control over all China.

What was the result?—War has been the daily program of our neighbors on the other side of the Pacific since the days of the Versailles Peace Conference; there has been no let-up. When Wu Pei Fu fought against Chang Tso Lin, we thought this would probably end this continuous war performance; for after what might be called a war of elimination, during which the weaker tuchuns fell before the stronger one, these two were left to fight it out. Chang won;

the Peking Republic was reorganized; a president suitable to Chang was put in the executive chair. We hoped it would bring peace; but, alas, in the place of Wu Pei Fu sprang up Feng Yu Hsiang, the so-called "Christian general," and the military rivalry between him and Chang threatens to keep China in the same state of unrest as before.

Within the last fortnight, there have been uprisings of students in Shanghai and other cities; and inasmuch as the Chinese generally have a very profound respect for the student class, when these intellectuals start on the path of trouble, it bodes no good for the peace of China and its amicable relations with the rest of the world.

These student uprisings, as is well known, are directed mainly against foreign control in China. And right here, we have another evidence of the growing feeling of independence which is taking possession of the East as against the up-to-this-time feeling of dependence upon the West. More and more it is dawning upon the Eastern consciousness that it does not need Western direction for the maintenance of its life and progress.

THE INEVITABLE RESULT

Let independence become the firm conviction of a people, and the inevitable follows,—struggle and war against those who would abridge or curtail this independence. We saw this in the Kemalist program in post-World-War Turkey. Convinced that the Turks should be an independent, auton-

(Continued on page 14)

才喜壽祿福

EVOLUTION'S WITNESSES

The first of a series on the liveliest subject before the public to-day. These articles are written with the nonscientific reader in mind.

by
FRANCIS D. NICHOL



THE subject of evolution is naturally and rightly one of great interest to all thinking people, for there are no more important questions than those concerning the origin of our earth, of life, and of ourselves. In former ages only theologians and philosophers essayed to answer these tremendous questions. But to-day we have a group of men, called evolutionists, who set forth the claim that they have solved the riddle of the universe in the test tube of the laboratory; that they have removed the problem completely from the realms of faith and metaphysics; and have presented an explanation so clear that only an ignoramus could fail to see it. As Prof. H. H. Newman of the University of Chicago declares: "The evolution doctrine is not a creed to be accepted on faith, as are religious faiths or creeds. It appeals entirely to the logical faculties, not to the spiritual, and is not to be accepted until proved."—*Readings in Evolution,* page 8.

In other words, evolutionists claim that it calls for no profound conception of philosophy, no exalted understanding of theology, to appreciate the arguments in behalf of evolution, but simply the possession of logical faculties that are able to appreciate objective evidence.

The evolutionist declares that the earth and all life upon it are the result of evolution. It is immediately evident that this question of evolution encompasses a tremendous field; we must take in the whole stretch from "star dust to the mind of man." But no smaller field could logically be examined, for one portion of the evolutionary process can be discussed only in terms of the whole.

LIFE FROM THE NON-LIVING!

The theory is that the higher forms of life came from the lower, and that the lowest forms of life came from the non-living earth, and that this earth of ours came from something else.

That the starting of the earliest, simplest forms of life from the dead earth is a necessary part of the evolutionary theory, is acknowledged by Herbert Spencer, when he said: "That there once took place gradual divergence of the organic from the inorganic, is, indeed, a necessary implication of the hypothesis of evolution."—*Essays, Scientific, Political, and Speculative,* page 459.

So, then, if the evolutionist is to establish his case in logical order, he should offer a solution to the three following problems:

1. The origin of our present earth.
2. The origin of life.
3. The origin of species.

What answer does the evolutionist give to them? And it is not speculation or hypotheses that we wish in answer, but facts. The evolutionists declare that science is on their side. Now the word "science" comes from a root meaning "to know." What, then, does the evolutionist really know on these three basic questions?

First, on the origin of the earth. We shall let the evolutionists speak for themselves. And right at this point let me digress a moment to state that almost without exception the only authorities we shall quote will be evolutionists. This will make the references of unusual value, because admissions from an opponent are the best kind of evidence that can be obtained.

THE ORIGIN OF THE EARTH

Returning now to the question: What of the origin of the earth? Listen to Sedgwick and Tyler, in their "Short History of Science": "The modern theory of evolution makes no pretense to solve the problem of the origin of the cosmos."—Page 384. Prof. Joseph Barrell of Yale University, writing under the title, "The Origin of the Earth," declares: "The problem of the origin of the earth is within the domain of scientific investigation, but as yet the pictures which may be drawn are varied."—*Evolution of the Earth and Its Inhabitants,* page 3. Dr. J. H. Jeans, a famous British astronomer, is quoted in the 1922 edition of the *Encyclopedia Britannica* as declaring: "The time for arriving at conclusions in cosmogony is not yet come."—*Encyclopedia Britannica, Vol. 31, page 210.* Well, if the wisest astronomers are not yet prepared to come to a conclusion, we must infer that the first question is still unanswered.

What, then, of the second question, that of the origin of life? One sweeping confession from a leading American apostle of evolution will suffice on this point. We quote from Dr. Henry Fairfield Osborn of the American Museum of Natural History: "The mode of the origin of life is a matter of pure speculation, in which we have as yet little observation or uniformitarian reasoning to guide us."—*The Origin and Evolu-*

tion of Life, page 67. This statement is characteristic. But as we are not interested in matters of "pure speculation," we pass on to the third point.

LIFE ONLY FROM LIFE

But hold one moment. Dr. Vernon Kellogg, another notable evolutionist, after describing the scientific experiments which have given us one of the most certain of axioms, that "it is only life that produces life," proceeds in the next paragraph, with astonishing frankness, to say: "The thoroughly logical evolutionist, . . . simply says, some time, somewhere, some way, living matter, in its simplest form, arose from non-living matter. . . . But he has not seen that happening, nor does he attempt to say when, where, or really how, it happened. He does occasionally amuse himself by guessing at possible 'hows,' but that is chiefly because of the pressure of his consistency."—*Evolution, the Way of Man,* page 111.

Here is a strange situation: The evolutionist who carries his theory through to the logical end, comes to a conclusion that is contradicted by the best proved fact of science; namely, that life comes only from the living. Now if the soundness of a theory depends on the conclusion it logically provokes, then the evolutionary theory is discounted at the very start of our investigation.

What of the origin of species? Of course, we need life before we can have species; but we shall pass over that little difficulty for the time being. All about us are different forms of life. How did the primeval germ—as the evolutionists say—come to assume all the varied and complex forms we see about us to-day? We quote again from Dr. Osborn: "It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still entirely unknown, and that our search must take an entirely fresh start."—*The Origin and Evolution of Life,* page x (preface).

DR. BATESON SPEAKS

We will now go across the waters to listen to Dr. William Bateson, as he delivers the presidential address to the British Association for the Advancement of Science. Surely he is competent to speak on the subject. Here is a paragraph from his speech: "Although we must hold to our faith in the

Cross-Examined

evolution of species, there is little evidence as to how it has come about, and no clear proof that the process is continuing in any considerable degree at the present time. The thought uppermost in our minds is that knowledge of the nature of life is altogether too slender to warrant speculation on these fundamental subjects. Did we presume to offer such speculations, they would have no more value than those which alchemists might have made as to the nature of the elements."—*Science*, September 4, 1914.

About three years ago, Bateson reaffirmed this statement in a speech before the American Association for the Advancement of Science, in which he confesses that "that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. . . . Variation of many kinds, often considerable, we daily witness, but no origin of species."—*Science*, January 20, 1922.

Let us return to our own land, and hear what Dr. Vernon Kellogg says in his latest book, published in 1924, entitled "Evolution, the Way of Man": "The principal thing needing now to be known about evolution, is to know what causes it."—Page 94.

One more quotation must suffice on this important point. Dr. Thomas Hunt Morgan of Columbia University, one of the foremost biologists of the day, declares: "Within the period of human history we do not know of a single instance of the transformation of one species into another one. . . . It may be claimed that the theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted."—*Evolution and Adaptation*, page 43. That is quite an admission, to say that their theory is lacking in the most essential feature necessary to place it on a scientific basis. And remember again that the one who made this admission, and indeed all the others we have quoted and will quote, are virtually without exception leaders in their branch of science.

That is the state of affairs in the year of our Lord 1925 on the three primary questions that evolutionists should answer if they are to establish their theory. But they have not always been in this desperate plight. Though *to-day*, they have no answer, *yesterday* they did. A generation ago you would have received from them a ready, dogmatic reply to these questions. Next week we shall examine the explanations of a former generation of evolutionists.

HOW TO ENJOY HOT WEATHER

(Continued from page 4)

men." Proverbs 22: 29. Such a man can not be kept in obscurity. God is the judge. "He putteth down one, and setteth up another."

DON'T EAT TOO MUCH

It is well to keep in mind that hard work is not to be shunned even during the hot weather. Instead of paying a couple of dollars for a Russian or a Turkish bath, it is cheaper and much more effective to obtain a sweat from the exercise obtained while doing useful physical work. After a sweat,

take a spray or a dip into cool water; there is no better tonic.

Sweating is nature's most effective means of keeping cool. They suffer most from heat who sweat the least.

Not infrequently patients have deplored the fact that they had no appetite when the thermometer registered 98° or 100° in the shade. The man who kept on stoking the furnace in his home at such a time, the same as in the middle of winter, would certainly be looked upon as a subject fit for the in-

sane asylum. And yet that is what hundreds are doing. They are stoking the body furnace in the summer as in the winter, and if nature wisely protests and takes away the desire for fuel, they go to the corner drug store for an appetizer, or to a doctor with the complaint, "I have no appetite," expecting him to give them something that will create a desire for food. It is a great mistake. When the weather is hot, eat little; if it is very hot, depend largely on nutritive drinks or predigested foods, as fruits. Juicy fruits do not tax the digestive organs; they are really ready for absorption and assimilation; and besides this, they furnish the system with the purest kind of doubly distilled water.

Do not look upon hot weather as a curse. It is a blessing.

MOSES and the SCIENTISTS

CYRUS SIMMONS



PRESIDENT EMERITUS CHAS. E. ELIOT of Harvard, in an address at the university on the subject, "Religion and the Modern Youth," is quoted as saying:

"The modern youth does not believe in the least the Genesis story of creation, or of God, or of Adam and Eve in the Garden of Eden. He does not believe in the total depravity of mankind as taught in the ordinary evangelical creeds and manuals. He has rejected those things; his mind is free from them; and therefore, the problem what to believe, is all the more interesting and stirring."

Will the Bible have to be rejected to make room for the demands of science? The Genesiacal story of creation contradicts the teaching of evolution, therefore the modern youth does not believe it. How can he, when creation's story is taboo and is ridiculed in the classrooms of many great institutions of learning? Is much learning making the educators mad? Is the moral fiber of the intellectual world being spoiled "through philosophy and vain deceit"? It is a miracle when students return to Christian homes, from institutions where evolution and modernism are taught, with the same hold on, and faith in, God that they had when they left.

EVOLUTION MEANS INFIDELITY

By expunging the story of creation from the Bible, do we not eliminate the fundamental truths of the gospel? We understand the story of creation through faith. "Without faith it is impossible to please Him," or to understand the Genesis story of creation. Redemption is re-creation, which is also accepted by faith. God's power to save is evidenced by His power to create. A saved man is a new creation. To deny the story of creation, is to deny the plan of salvation.

The seventh-day weekly Sabbath is not only a memorial of the fact that in six literal days God created the heavens and the earth, but it is also a sign of sanctifica-

tion and redemption. The evolutionist and the modernist must logically reject the entire Bible as the inspired word of God; their teachings are diametrically opposed to the teachings of the Bible. Is not this infidelity?

Evolutionary science does not believe in Moses. Christ does. "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

The writings of Moses were used by Christ to prove that He is the Son of God. Evolution rejects Moses because he places our ancestors in the Garden of Eden instead of in the jungles.

Moses shows that man was made in the image of God. Evolution triumphs in the unproved assertion that man has evolved from the image of an ape-like creature. Reason pities the thought and is amazed at the logic advanced by the wisdom of this world for rejecting the word of God.

With the Genesis story of creation sacrificed on the altar of evolution, and the story of the cross crucified afresh and put to open shame, is it not an easy thing for the modern youth, trained in infidelity and schooled in doubt, to disbelieve in God, creation, sin, or the fall?

Unbelievers and scoffers are outstanding in the picture of the signs of the times that presage the repetition of the days of Noah and of Lot and that foretell the second coming of Christ and the finality of all things. Christ Himself asks: "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

The San Francisco

DEBATES ON

Resolved, That the earth and all life upon
it are the result of evolution.

MAYNARD SHIPLEY, *Affirmative.*

FRANCIS D. NICHOL, *Negative.*

Reported by HAROLD W. CLARK



POPULAR interest in the subject of evolution was well demonstrated on the evening of June 13, when, for over two hours, crowds of people stood before Native Sons' Hall, San Francisco, filling the sidewalk and part of the street, waiting for the opening of the doors for the first of two debates on evolution between the president of the Science League of America, Dr. Maynard Shipley, and the associate editors of the SIGNS OF THE TIMES, Francis D. Nichol and Alonzo L. Baker.

The question discussed on this first evening was: "Resolved, That the earth and all life upon it are the result of evolution." Mr. Shipley, as the champion of the evolution forces, led out with the arguments in its favor, and Mr. Nichol answered with arguments to the contrary. The debate was characterized by earnestness and vigorous assertion on both sides, and the opposing arguments were set against one another in a most effective manner.

ALL SCIENTISTS AGREED

Mr. Shipley presented what he evidently considered his strongest proofs in favor of evolution, for he said, in introducing his speech, "No recognized authority on the subject has any doubts about the *fact* of evolution." And then, in view of the widespread acceptance of evolution by the scientific world, he gave certain lines of technical evidence intended to convince the skeptically inclined as to the validity of the position of the scientists.

On the question as to the origin of the earth, while denying absolutely the existence of any reason for belief in the Bible record of the creation of the earth from nothing, Mr. Shipley presented three opposing theories, to which Mr. Nichol replied that although there were three theories, none of them had ever been proved, and the very fact that some scientists held to one and some to another, made the whole problem of the origin of the earth an unsettled one.

Speaking of the origin of life, Mr. Shipley said, "According to the modern evolutionary theory, . . . life appeared" when conditions were favorable, basing his knowledge of the origin of life on the requirements of the theory rather than on any known facts; which argument Mr. Nichol countered with the old truth so well known among scientists,—that life comes only from life, and unless we allow of creation by a living God, we have no basis for any knowledge on this point.

The argument for evolution proceeded to the proposition that as long as the oldest rocks of the earth contained the simplest types of life, evolution must have taken

place. This assumption is one of the chief reasons for the acceptance of evolution by the biologists; for as one of the greatest of them, Dr. D. H. Scott of British scientific circles, says in *Nature*, of September 29, 1921, speaking of evolution, "There is no alternative, and, after all, the evidence of paleontology is unshaken." Against this apparently invulnerable point, Mr. Nichol brought abundant proofs from evolutionists themselves, who freely admit that although paleontology, or the study of the fossils, is the strongest proof of evolution, yet it is extremely hazardous and subject to serious difficulties. He showed that the current classification of the rocks was not according to the natural conditions in which they were found, but according to the demands of the evolution theory, and that the supposed order of the fossils from the lowest rocks to the highest could never be worked out without the theoretical succession of life as a guide. And so the very evidence that is used as the strongest proof of the theory depends on the theory to make it tell the right story, making a plain case of "tampered witness." In the light of the facts, Mr. Nichol asserted that conclusions as to the validity of the evolutionary theory could not be based on geological evidence. The reason why men saw evolution was because they had been trained to think that way, and not because the facts made it necessary or even reasonable.

A GEOLOGICAL ASSUMPTION

The major portion of the argument for evolution depended upon the assumption that the geological evidence is valid; for, as Mr. Shipley said, "If there was a long period of time when there was not a land animal on earth above the grade of spiders, mollusks, millipedes, centipedes, crustaceans, and insects, then all the vertebrates—backboned animals—must have inhabited the waters only. This would be equivalent to saying that no animal higher than the fish had yet appeared.

"In order that a land vertebrate should evolve from a fish,—as the theory of evolution requires,—the earliest terrestrial vertebrate would have to develop four limbs to walk with and lungs to supply the body with oxygen from the air."

Following this statement, came a lengthy discussion of the details of the process by which this primitive fish *would have* changed to an amphibian, how the reptile got its wings and became a bird, and how man came from lower ape-like types. More than half of the affirmative argument was made up of these technicalities, none of which mean anything unless the truthfulness of the geological record is established

beyond doubt. And inasmuch as the interpretation of the evidence from this source is as "hazardous" as we were told it is by the authorities quoted by Mr. Nichol, the whole argument which Mr. Shipley presented from comparative anatomy amounted to nothing but another attempt to show what "may have been" true *if* evolution had actually occurred.

THE MISSING LINKS

Missing links came in for their usual amount of publicity, and in answer to Mr. Shipley's arguments on the supposed origin of man from ape-like ancestors, Mr. Nichol showed charts copied from Dr. Henry Fairfield Osborn's books, which effectively illustrated the amount of imagination necessary to produce these attempted restorations of "primitive" men from fragments of skulls and teeth found scattered here and there over the earth. Even Mr. Shipley himself seemed to be uncertain as to which branch of the higher animals gave rise to human stock; for he denied that honor to any existing apes, and said, "The only primitive form that *could* lead to man is man. Hence we do not regard any of the living apes as ancestors of man." Just what he could have meant by this statement, we do not know; but if it be true, certainly the Genesis record of a first man from whom all other men have come is not far from the scientific truth.

On these points, as on all others regarding the origin of species, although it may be true, as Mr. Shipley declared, that "to-day not more than two men of high scientific standing oppose this theory," yet a careful consideration of the evidences as given by Mr. Nichol brought out the point that the evidence is only circumstantial, and does not prove the case for the evolutionist. In fact, he produced statements from leading scientists showing that the present-day acceptance of evolution was an act of faith, as the following quotation from DeLage of the Sorbonne, in Paris, shows: "I am, however, absolutely convinced that a man supports or does not support transformism [evolution], not for reasons taken from natural history, but because of his philosophical views." Dr. L. T. More, in his new book, "The Dogma of Evolution," the printed

(Continued on page 11)

EVOLUTION

at NATIVE SONS' HALL
June 13 and 14, 1925

Resolved, That the teaching of evolution should be debarred from tax-supported schools.

ALONZO L. BAKER, *Affirmative*.

MAYNARD SHIPLEY, *Negative*.

Reported by CHAS. E. WENIGER



DECLARING that "the American principle of the separation of church and state demands neutrality on questions of religion in all public institutions," and that "the teaching of evolution in tax-supported schools is an infringement upon this cardinal American principle," Mr. Alonzo L. Baker, associate editor of the SIGNS OF THE TIMES, opposed the teaching of evolution in the public schools in a logical and eloquent address given June 14 in San Francisco. The proposition under debate, "*Resolved*, That we debar the teaching of evolution from tax-supported schools,"—Mr. Baker, affirmative, and Dr. Maynard Shipley, president of the Science League of America, negative,—was presented before an audience that packed the Native Sons' Hall and vented its enthusiasm with frequent bursts of applause.

After briefly reviewing the ground covered in the debate of the previous evening, Mr. Baker said that "if one were to classify it accurately, the theory of evolution would come under the heading of speculative philosophy rather than under that of pure science, for it is essentially a philosophic conception of the origin and nature of the earth and all life upon it."

LE CONTE'S CONFESSION

In support of this statement, he cited Joseph LeConte, considered by evolutionists themselves as an evolutionist of the first rank: "The process [of evolution] pervades the whole universe, and the doctrine concerns alike every department of science,—yea, every department of human thought. It is literally one half of all science. Therefore, its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought-realm. On the contrary, it affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."—"*Evolution: Its Nature, Its Evidence, and Its Relation to Religious Thought*," pages 3, 4.

This quotation, the reader should note, as well as all others given in defense of the affirmative contentions, is from the pen of an evolutionist, and not from that of an anti-evolutionist. Upon this foundation, the speaker built much of his argument.

Mr. Baker first asserted that "evolution is subversive of the religious convictions and beliefs of many who send their children to the public schools, . . . who are firmly of the opinion that their views of religion and the theory of evolution are diametrically opposed; and to accept evolution is to reject what they consider to be Christianity."

The policy that religious questions be kept out of the public schools is a foundation stone of American government. Since the teaching of evolution in tax-supported schools is an infringement upon this cardinal American principle, it should be debarred.

"No thinking American," averred the debater, "would be in favor of introducing the Genesis story of the creation into the public schools, since to do so would be imposing a fixed religious view upon the minds of the students. Evolution," said he, "is anti-Genesis. Its acceptance compels one to take the position that the record of Genesis is other than a statement of the true facts in the case. If it is not right to force Genesis upon the children of the public schools, how is it just to force anti-Genesis upon them? Both are wrong in the light of America's stand on things religious; but mark it well, one is no more wrong than the other!"

Citing the slogan of the Science League of America,—"*Keep Evolution in the Schools and the Book of Genesis Out*,"—Mr. Baker maintained that such a course is tantamount to the establishment of a state religion, since it forces upon the students a certain conception of religion, and excludes all others. Dr. David Starr Jordan has declared that the Fundamentalists' ideas of religion are out of date, and that evolution gives us a Christianity purged of certain obsolete appendages.

"Why," asked Mr. Baker, "should Dr. Jordan insist that my children should be taught what I consider a devitalized and emasculated Christianity, if he objects to his children's being taught what he considers to be an antiquated and moss-covered Christianity?"

But what religious beliefs are affected by the teaching of the evolutionary theory?

CREATOR EXCLUDED

Many devout Christians believe in a personal God, who created and sustains the world, hears and answers prayer, and cares for His children. But Carl Vogt, the evolutionist, declared, "Evolution turns the Creator out of doors."

Most evangelical Christians believe Christ to be the Son of God, virgin-born into the world as the Redeemer of men, raised from

the dead as proof of His triumph over sin and death, taken to heaven to intercede for man's sins. But to the evolutionist, the speaker showed, Christ was only an extraordinary man who died an exemplary death, no more truly divine than you and I may be. Similarly, to the evolutionist, sin is only a lower rung on the evolutionary ladder.

As for the Bible, Mr. Baker showed that, while evangelical Christians consider it God's revelation to man, given as an unerring guide, the evolutionists say, with Luther Burbank, "The Bible is an incomplete history and the folklore of an ancient race, no more inspired, I believe, than the words of Marcus Aurelius and other great men of the day."

Finally, among things religious, the speaker proved from the confessions of evolutionists that evolution kills all belief in the supernatural.

Anticipating the evolutionist's objection that the anti-evolutionist is trying to throttle science, Mr. Baker said, "In opposing the evolutionary theory we are not opposing science; for, strictly speaking, evolution has not yet emerged from the domain of hypothesis and speculative reasoning into that of scientific fact. Neither are we trying to make the evolutionist cease from being an evolutionist, but only insisting that he stop using the public school for a propaganda center."

NOT NECESSARY TO EDUCATION

That evolution is not necessary to a liberal education, the debater proved by stating that the graduates of the Catholic medical schools, such as that of the St. Louis University, in which no evolution is taught, stand on a par with those of other great medical schools of the East. "It is evident," said he, "that a doctor does not need to be taught that his ancestors were animals in order to qualify him to cure a stomach ache. In fact, he can actually believe the opposite, and still cure the stomach ache!"

"The question now arises," continued the speaker, "Will the children in our public schools miss any facts they should have if evolution is not taught?—No, absolutely not! All the known facts will be revealed in the process of the teaching of any subject even when there is no reference whatsoever to evolution. . . ."

"The fact that every June tens of thousands of young men and women come from the schools where evolution is not taught in any branch of education, and take their place in the world, live, and achieve, and serve as successfully as any others, is proof

(Continued on page 14)



Geology's Questions

An answer to the evolutionists' charge that we have no counter explanation to offer for the phenomena of the strata and the fossils.

ANSWERED by the FLOOD

WE do not need to explain the causes of the Deluge any more than we do the causes of creation. Both are operations not now going on, and can be only vaguely pictured in the imagination. Let us get the point clear, however, that many scientists object to the idea of a universal flood because they fail to grasp its immensity. All attempts to localize it or to minimize its operations fail to do it justice. It plainly was the most widespread and awful storm ever witnessed on the earth.

Some Bible statements and scientific facts do throw light on the cause. Notice first that "the fountains of the great deep, were broken up." Genesis 7:11. Here, then, was force sufficient to break up the natural surface of the earth and wreck the perfect arrangement of land and water. Further facts that we shall later discuss show that much of the work of the Flood was due to *wave motion*. Now, what could produce it all?

NOT INHERENT POWER

What is to hinder it? would be a more logical question. On a relative scale, the highest mountains to-day make less irregularity on the earth's surface than does the roughness on the smoothest orange skin. The wonder is that the sea does not spill over the land continually. All that is needed is to disturb ever so slightly the smoothness of the earth's rotation, and serious consequences would result.

In the first place, we must realize the principle embodied in the statement, "It is not by inherent power that year by year the earth yields its bounties, and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is *God's power continually exercised that keeps the earth in position in its rotation.*"—"The Ministry of Healing," page 416.

Had scientists believed this, they might have been able by this time to tell as much about the forces operating in the planetary movements. Recent investigations reveal forces that give a clue to the mechanics of

H. WILLARD
GLADDEN

the solar system. The work of Prof. Louis A. Bauer, government expert on terrestrial magnetism, shows the earth to lie in a huge magnetic field foreign to itself.

This is not all, however, for still more recent studies by Professor Sanford, of Stanford University, show that the negative electrons propelled from the sun induce a positive static charge on the light side of the earth. The rotation of the earth underneath these charges gives rise to currents flowing north and south around the earth. Now what does this mean? The suggestion is quite plain that the earth's rotation may be controlled by a proper combination of magnetic and electric forces. Nothing could be more reasonable, nor can anyone object to such a scheme. It is in perfect accord with latest scientific research as well as with the principle of divine control in the planetary movements.

One more fact is needed to make the idea complete: It is well known that X rays or powerful electric influences will ionize the air; that is, break up its molecules into positively and negatively charged particles, upon which tiny drops of water will collect; and if the process is sufficiently prolonged, fog is formed. The powerful changes generated in a thunderstorm act as ionizers, aiding materially in the formation of rain. Two scientists have just made a great stir by announcing that spraying highly charged sand into fog will collect the moisture in drops and produce rain.

Now turn to four Bible verses and read the same fact: "Who hath divided . . . a way for the lightning of thunder; to cause it to rain on the earth?" Job 38:25, 26. "He maketh lightnings for the rain." Psalm 135:7. "He maketh lightnings with rain." Jeremiah 10:13 and 51:16. Here the in-

timate connection between electric phenomena and rain is stated, and Job says that lightnings cause it to rain on the earth.

Certainly one who rejects the "inherent power" idea must seek some power by which the Creator and Upholder keeps His universe in operation; and all the latest researches point to magnetism and electricity as the motive forces. It becomes very easy to conceive of a slight adjustment of these forces in the hands of the divine Operator, with a train of disastrous circumstances. Changes in the electric equilibrium of the atmosphere would produce conditions productive of heavy rainfall; and slight variation in the rotational forces would send the seas careering over the land.

In Genesis 7:11, we read: "All the fountains of the great deep [were] broken up, and the windows of heaven were opened." Verse 12 says that the rain continued "forty days and forty nights," while verses 18-20, 24 indicate the continuous rise of waters for one hundred fifty days. The bursting of the channels and the underground "fountains" produced a new sea level. The enormous waves, sweeping rapidly, submerged the higher lands, eventually covering and wearing away the mountains themselves.

WE OUGHT TO REVISE OUR VIEWS

We do not need to go deeply into the proofs of violent wave motion in the formation of the stratified rocks. Such evidences are on every hand. All we need to do is to revise our views, and all so-called emergencies and subsidences become *only wave action*. The recurring succession of rocks in a series makes this fact very plain. There may be a seam, such as coal, shale, and sandstone, or sandstone, shale, and limestone, repeated over and over again. Or there may be beds of different kinds of shells, following in regular succession. Any certain kind of sandstone always thins out or merges into some other kind of rock in a few miles at the most. All these evidences show plainly the wave origin of the strata.

The vast heaps of fossils in many places show the rapid and unusual manner of

burial. Even jellyfish are found by thousands, perfectly preserved in slaty rock. Dragon flies and other delicate insects have all the wing marks perfectly preserved. Lacy ferns show every tiny bit of structure. All the real facts deny any possibility of long ages of deposition.

RIVERS BURST CHANNELS

The order of deposition points to the same conclusion. As the rivers burst their channels and began to run out over the land, the finer silt was washed into the lakes, burying the crinoids and such simple water forms. Gradual increase in violence broke up more and more bed rock, producing coarser sands and gravels, and overwhelming larger and larger living forms in turn. In this rough succession of types from lower sediments to higher, we have the fact upon which evolutionary geology has erected its massive theory of long ages of deposition. The whole truth is very simple from the Flood standpoint.

As the various sediments were ground and churned together, chemical combinations were produced which formed the cement-like nature of the lower strata. But before this had time to harden thoroughly, the agitations and upheavals due to the gigantic forces shaking the earth produced an enormous amount of crumpling and twisting in the still soft sediments. As the influence of the disturbance became greater and greater, mighty lines of upheaval began to show themselves, finally resulting in the mountain chains now found on the surface of the earth.

As one surveys the earth, he is struck with the widespread evidence of igneous action in the past. Hundreds of thousands of square miles of this and other countries are covered with lava flows, and the geologists tell us that it shows unmistakable evidence of having been rolled out, not from craters, but from enormous fissures *under water*.

An easy explanation of this condition is found in the Flood, where the stupendous grinding and crumpling of rocks over thousands of miles of country would produce unmeasurable amounts of heat. This heated rock, flowing out through the cracks made in the earth by the upheavals of the mountain ranges, is ample verification for the Flood idea, being in perfect harmony with the Bible story, while from any other standpoint it is impossible of rational interpretation.

THE SAN FRANCISCO DEBATES

(Continued from page 8)

form of a series of lectures delivered before Princeton University in January, 1925, also makes the plain declaration that "the more one studies paleontology, the more one becomes convinced that evolution is based on faith alone, the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."

THEORY HARMONIZES FACTS

One of Mr. Shipley's most potent arguments was to the effect that evolution must be true, not only because it was accepted by all great scientists, but also "since all the known facts support the theory of evolution and not one single fact known to man is in contradiction to the theory." If the latter statement could be literally maintained, surely it would be a powerful proof on the evolutionary side; but in answer it was shown *why* all the facts supported evolution. Evolution is a theory which attempts to *explain* facts, and because facts have been made to tell a story of long ages of development, these same explanations are taken as proof of the theory. Mr. Nichol showed that there was another alternative theory which men might consider if they

would; for Mr. Caullery of the Sorbonne says, "It comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation, ideas which would almost take us back to creationism."

The only reason why scientists are not willing to look at the facts of nature in any other way than in the light of evolution is because of their "reluctance to accept the antagonistic doctrine of special creation," as one noted evolutionist was quoted as confessing.

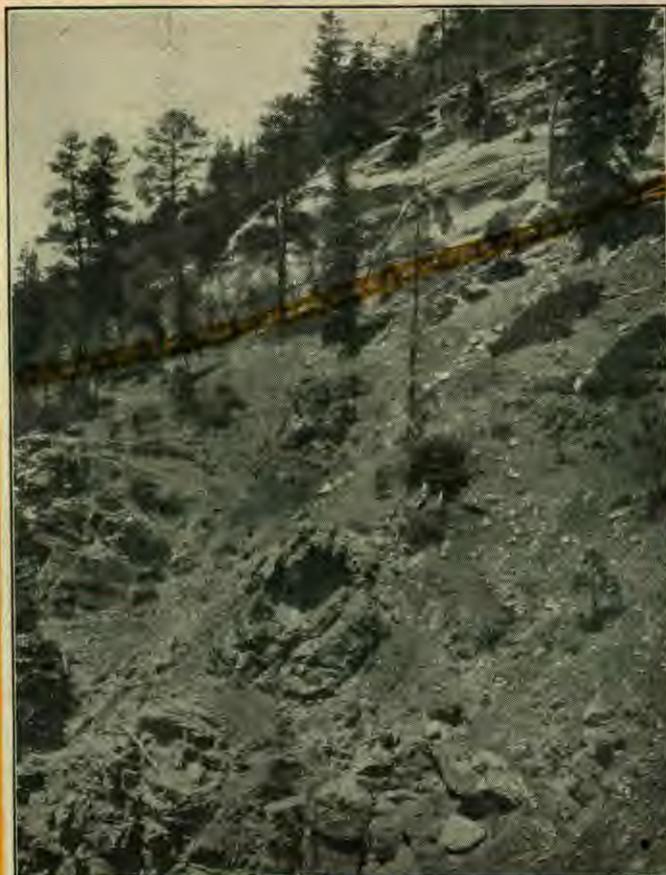
Some friends of the Bible may wonder when they read the reports of the debates, why very little attention was given to the presentation of the Bible viewpoint on this question. There were very excellent reasons for a studied omission of this phase of the controversy; for, as will very easily be seen, the debate was not on the point of the scientific accuracy of the Bible. If it had been, good arguments could have been produced in support of the literal creation as recorded in Genesis. The question at issue was as to whether scientific facts, when rightfully interpreted, had verified the conclusions of the men of the world that the "earth and all life upon it are the result of evolution" instead of the product of the fiat of an almighty Creator. Of course, seeing there are only two possible sources for this earth and its life,—either evolution or direct creation,—the exposure of evolution as an unproved speculation leaves the good old creation story unchallenged.

In view of this situation, there is one principle which every one should keep in mind. Evolution assumes that the processes of the past were essentially the same as those now going on. On this assumption, evolution must be proved from a consideration of the facts gathered from nature. On the other hand, creation, as the method of the origin of the earth, is a process *not like any now going on*. It is, therefore, just as *impossible to prove creation* by means of scientific study as it is *necessary to prove evolution* if it is to be accepted. And it is because some men are beginning to wake up to the fact that their research has failed to produce the necessary scientific proofs, that they make the assertions before quoted as to the *faith basis on which evolution rests*.

MOST MOMENTOUS QUESTION

It therefore becomes apparent to the honest seeker for light that the question resolves itself into the most momentous of all questions: Are we going to accept as truth a system of interpretation of natural phenomena whose authority is nothing but human authority, or are we going to retain still our faith in the statements of Holy Writ that in the beginning God created the heavens and the earth? The issues are clear cut and definite; and no one who is sincerely seeking truth, need dally long in deciding which viewpoint he should accept. On all supposed points of proof, the scientist finds that the believer in direct creation has an answer whenever the actual situation is studied with careful thought and logical reasoning. The old truths of the Bible still stand the assaults of the enemies of inspired wisdom; and we need have no fear as to the ultimate triumph of truth; for, as one ardent evolutionist himself spoke more correctly than he realized, "Truth is mighty, and shall prevail."

(A complete report of this debate can now be obtained in book form. See page 16.)



Jurassic Sandstone

20,000,000 years' gap

Pre-Cambrian schists, etc.

Theory calls for 20,000,000 years at the line between the Jurassic sandstone and the Pre-Cambrian schists. Plain evidence shows no gap at all. No one can prove that the sandstone was not deposited immediately after the schists.

Observations on the DEBATE

by ONE WHO WAS THERE

EVIDENCE LACKING

I CAME to the debates with rather an open mind. I had read so many statements from evolutionists in the public press that evolution is a truth that has almost limitless evidence for its corroboration, that I was anxious to hear a few of the major proofs for that doctrine. I supposed that the president of the Science League of America would have a great fund of information as to the evidences for evolution, and, because of the wording of the proposition for the first night, that he would unveil a few of the pillars which support the evolutionary structure.

But, speaking frankly, I was keenly disappointed. Mr. Shipley did not adduce any proofs for his theory that would ever get by a jury. His evidence was vague and problematical, and seemed to depend upon other problematics. His line of argument appeared to be a chain of hypotheses dangling one from the other. There was nothing that one could feel had been definitely established. Everything was hanging in the air and did not quite reach the solid ground. There was no two-plus-two-equals-four evidence. It was all two-plus-two-equals-something-but-we-are-not-sure-what. When it came to a point where he needed a demonstration, he only dogmatized.

DISSENTERS ANATHEMATIZED

If Mr. Shipley is a worthy spokesman for the evolutionists, it seems to me that their case consists chiefly of making sweeping assertions and then belittling any one as hopelessly ignorant who asks for proof. But to thinking people the exhortation of an opponent who asks evidence only drives home a suspicion that the one challenged has no evidence that he feels confident of. Personally, I am beginning to feel that the proponents of evolution have little to offer the public except categorical statements to the effect that evolution is true, and anyone who doubts their grandiloquent declarations is a near-imbecile.

MAIN EVIDENCE "WHO'S WHO"

Mr. Shipley, when pressed for evidence in the two debates, over and over again gave as his proof that practically all scientists believe in evolution, therefore it must be so. But for myself,—and many of my acquaintances are of the same opinion,—I am not so anxious to know *who* believe evolution, but *why* they believe it. And for some reason or other, Mr. Shipley failed to divulge the *why*. Because some "great" man believes a certain thing, is no argument to me at all unless I know why he believes it. I put my trust in truth, not in men. When I ask for truth, I do not want to be handed a "Who's Who"; I want a "Why's Why."

DIDN'T KNOW HIS SUBJECT

Mr. Shipley was either unused to the strategy of public discussion or else he was afraid to take a risk, for he failed to challenge statements made by his opponents



The main street of San Francisco, the city where the debates were held.

which were mortal to his theory. They cited copiously from his own authorities, who negated and questioned much of his position, and in spite of the fact that these admissions and confessions from his own camp demolished his arguments, he did not challenge them, leaving us to draw the obvious conclusion that he was not able to challenge them. From the turn the debates took, it would appear that the two fundamentalists knew considerably more about the books and authorities in the field of evolution than did Mr. Shipley. Two or three times he made the caustic comment that the fundamentalists had better study evolution before they debated on it, but it was obvious that his opponents had given more study to the source books on evolution than he himself had. Someway it impresses me that the evolutionists' blatant claim to a monopoly on scientific wisdom is only an effort to render the whole question so mysterious and deep that the ordinary man will be afraid to study for himself, and hence be forced to accept their *ipse dixit* for anything and everything they wish to palm off.

QUEER BEDFELLOWS

There is one thing that puzzles me, and it has puzzled me more than ever since the San Francisco debates, and that is the queer bedfellows that evolution makes. Many evolutionists aver that evolution and Christianity are wholly compatible, and in fact, allies. But I noted that one of Mr. Shipley's moderators was a Jewish rabbi, and it perplexes me to understand how, if Christianity and evolution are really allies, a rabbi, who is the enemy of the latter, can be a friend of the former. I notice that avowed infidel sheets such as the "Truthseeker" and other free-

thinking periodicals, declare that such men as Shipley are championing their cause when they champion evolution. In fact, all those who are out and out opposed to any and all kinds of religion look upon the campaign for evolution as a part of their own propaganda. In the light of this, I can hardly see how evolutionists can declare that they are only furthering Christianity by furthering evolution. If the self-confessed enemies of Christianity chortle with glee at the inroads evolution is making upon Christianity, how can evolution be a friend of Christianity?

POKED FUN AT BIBLE

And besides that, Mr. Shipley himself, although saying that religion and evolution are not opposed to each other, at every possible pretext poked fun at the Bible and many of the beliefs that have been the warp and woof of Christianity for centuries upon centuries. He made fun of the Old Testament and belittled the New. He derided many of the great leaders of the primitive church, and indicated that he regarded Christianity and religion in general merely as old wives' fables.

Mr. Shipley, with the customary "modesty" of the evolutionists, declared that it would take him five years' steady talking to tell us all he knew about evolution. Perhaps it would, but it surely would not take him more than five minutes to tell us all he really knows about the Bible, judging from the sample medley of guesses and misinterpretations concerning the Scriptures that he did tell us.

"BIRDS OF A FEATHER"

In this connection, it may be appropriate for me to say that it is exceeding queer that an agnostic in religion and a cynic in society—Clarence Darrow—can be chosen as the Goliath of evolution in the Tennessee case if evolution and religion are complementary. Darrow has achieved his great notoriety chiefly because of his scoffing at God and the sanctities of religion and society, and the fact that he has helped one hundred four murderers to escape the noose who should have been hung by the neck until dead. I can not help but remember that adage, "Birds of a feather flock together."

WHAT EVOLUTION NEEDS

From an onlooker's viewpoint, I believe, after listening to these two debates, that evolution's greatest need is for a good detective to run down and capture the elusive proofs and witnesses for the theory, so that the evolutionist will not have to go into court and ask for judgment in his favor on the ground that if witnesses could only be found he could conclusively prove his case. Until such a time, I must conclude, as did the majority of those who attended the debates, that the case for evolution is far from proved. And, by the way, this is the publicly-stated decision of the eminent jurists who sat as judges.

HAVE you often wondered why our modern age should be so distinguished by inventions and discoveries? This article will tell you that these mechanical advances are but

The Machinery for Gospel Expansion

God has a message for the world at this time. Seeing the evils that are here and knowing full well what lies ahead, He would warn the world of its impending doom and plead with every soul to "flee from the wrath to come." Out from among the sinful, selfish, idolatrous, and infidel multitudes, He would gather a remnant who will be willing to separate from the world, live His life, keep His commandments, testify to the saving power of the gospel, and prepare to meet Him at His glorious appearing.

But how will the message of warning and deliverance be taken to the seventeen hundred and forty-eight millions of the world's inhabitants? How will it traverse mountains and deserts and reach every nook and corner of the globe before the Lord will come? Again we ask,—but this time with a new significance, because it is God's own task,—What has He to say upon this world problem?

As if in direct reply to our question, Jesus Himself answers: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

IT SHALL BE DONE

There need be no doubt, therefore, concerning the accomplishment of this mighty task. Jesus Himself has said that *it shall be done*. Moreover, when the Lord gave to John, His beloved disciple, a picture of the proclamation of the final warning message, He showed him an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Thus Jesus reiterated His assertion that the work would be accomplished before His return.

Think for a moment how the Lord has prepared the way for the fulfillment of His own remarkable prophecy. Think of the marvelous progress that has been made in methods of communication during the past hundred years. A century ago, men were traveling about the earth in much the same way as they did in Abraham's time. On land, nothing could go faster than the horse, and the sailing ship was still the mistress of the seas. Several days were occupied in taking a message from London to Edinburgh. A journey to Africa consumed weeks, and a return trip to China took the best part of a year. These great countries, too, were uncharted and unexplored. Africa was indeed the Dark Continent. Save for some sections of its coast line, it was practically an undiscovered land.

A MAGICIAN'S WAND

What a change in a century! As if called upon the scene by some magician's wand, the amazing inventions of the nineteenth and twentieth centuries have suddenly sprung up, almost before our eyes. Fast railways upon land, giant liners upon the sea, swift airplanes in the air, wireless messages through the ether, have brought the very ends of the earth to our doors. There are no more "distant lands," no more un-

ARTHUR S. MAXWELL



known continents. Explorers have to confine their activities to the tops of the Himalayas and the ice-bound regions round the poles.

Nowadays a network of cables over all the ocean beds, and a highly organized press keep the world informed from day to day of every happening of importance. That which is done in secret some night in Calcutta, or Bombay, or Sydney, or Cape Town is published upon the housetops the following morning in London, Berlin, Paris, Washington, and the world around.

BIBLE SOCIETIES ORGANIZED

Further remarkable and most significant developments have taken place during the past century. At the same time as many of the modern inventions were originated, the great Bible Societies were organized. The British and Foreign Bible Society began its career in 1804, while the American Bible Society followed in 1816. Since that time millions upon millions of copies of God's Book have been scattered far and wide over the earth. At the present time, the Bible is being circulated in nearly seven hundred different languages and dialects. The percentage of literate people who can not get a copy of the Word of God in their own tongue is almost negligible.

Have all these inventions, improvements, and developments taken place by chance? If so, why have they all come upon the scene together, just at this crucial point in history, when every phase of the world's life seems to be pointing forward to some tremendous climax? Surely there must be some divine purpose and plan behind it all.

And there is. Long ago God foresaw just these very developments that we see around

us to-day. Through the prophet Daniel, He told us that in the time of the end men shall "run to and fro, and knowledge shall be increased." Daniel 12: 4. But why?—Because God has a work to be done, a message of warning to be delivered to earth's inhabitants, and a remnant to be prepared to meet Him at His coming. That coming will affect the whole world; therefore the whole world must be warned. Every soul must hear the message.

Here, then, is the reason for the appearance of the rapid means of transit and communication which we enjoy to-day. Once again the world has to thank the gospel for its blessings. God has brought them into existence in His divine providence to solve His own world problem and to broadcast the last phase of His everlasting gospel to every tribe and tongue.

MEN AS WELL AS MACHINERY

But while God has been preparing for the mechanical conveyance of His message, He has also been inspiring men and women with a passionate longing for the salvation of their fellow men in the regions beyond. When the way was opened—even before—consecrated men went out from the homeland to proclaim the gospel to those in darkness. Men like Carey, Livingstone, Judson, Moffat, Chalmers, Paton,—heroes all,—pioneered the way into hitherto unknown regions to carry the tidings of salvation. Then followed, with the rapidly improving facilities, the great exodus to the missions during the latter part of the nineteenth and the beginning of the present century. Through those splendid organizations, the London Missionary Society, the Church Missionary Society, the Baptist Missionary Society, and scores of others, not to forget the work of the Seventh-day Adventist Mission Board, thousands of missionaries have gone forward to proclaim the everlasting gospel. May God bless every organization which is trying to bring Christ to the millions who know Him not.

At last, when the work is done, the witness borne, the world warned, and the remnant gathered out, then the great climax of the world's history will burst upon us. Then Christ will be seen coming with the clouds in power and great glory. The apostle John was given a picture of the scene that will take place when that vision of majesty and glory bursts upon the unregenerate world.

THE END COMES

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And 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 free man, hid themselves in the dens and in the rocks of the mountains; and said 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?" Revelation 6: 14-17.

But while the wicked gaze upon the blazing splendor of the returning Christ, with terror and awe, those who have listened to the warning message and have allowed the Spirit of God to transform their lives will rejoice at this day of happy deliverance. From their lips will go forth the exulting cry: "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." Isaiah 25:9.

MARS' ORIENTAL MAELSTROM

(Continued from page 5)

omous people, Mustapha Kemal Pasha, supported by the patriotic self-sacrificing loyalty of the people of his nation, waged successful war against Britain, France, and Greece. These nations would be stumbling blocks in the path of Turkish independence, and so they must be defeated. They were; and today the Angora Government stands free and sovereign.

Cloth from the same bolt, is the Nationalist Movement in India. While they have not been successful in attaining their political liberty, we may depend upon it there will be no rest for Great Britain so long as this independent feeling possesses the Nationalists' hearts.

Perhaps no nation in the world has sold out so much to foreigners as has China. For years, the European powers have grabbed concessions, established "spheres of influence," seized favored ports and harbors, and demanded special political rights. China has not dared to say its soul was its own. So abject has been China's forced submission to the great powers, that even in the matter of its imports it was permitted to charge only a very small tariff, so there would be no hindrance to foreign merchants getting their goods into the country without serious duty charges. Foreign business men have, of course, profited by this low tariff, but China has not had enough money thereby adequately to support its government machinery.

Another humiliating thing that China has been forced to accept, is the principle of extraterritoriality. This means that if a foreigner commits a crime in China, he can not be tried by Chinese courts, but must be tried before a court made up of judges of his own nationality.

FOREIGN COURTS

Against all these humiliations the students of China are taking a positive position. If China is to be saved for the Chinese, say they, the foreigner, with his dominating ways and acts, must be driven out; the Chinese must have control of their own territory, ports, and harbors; there must be no foreign courts; and foreign concessions must be surrendered, and exploitation must cease.

Whether this present difficulty is patched up or not, there is no escaping the central, outstanding fact in this whole controversy: the growing antipathy and antagonism between the East and the West. Many world students are telling us this, and these eventful days in China are loud-speaking witnesses to the truthfulness of this observation. More than this, Bible prediction points this out for the immediate future; and for those of us who revere and respect God's word and accept it as our chief counsel, this can not fail to command our attention.

In a word, this growing antagonism between the East and the West is an augury of the rapidly approaching coming of our

Lord the second time; it is the preparation for Armageddon. But let us read it: "The sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising [the East]. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon [Armageddon]." Revelation 16: 12-16, A. R. V.

The use of the word Armageddon in this prophecy shows, incontestably, that it applies to our day. That special attention is called to the kings that come from the East must clearly mean that the East will have a very important part to play in the ushering in of Armageddon. How well the East is preparing for this rôle is patent when we think of the various movements in that part of the world in recent years,—movements of open and armed hostility to Western control. Those growing aggressions and hostilities against the Western powers stand out as significant features of the last few decades.

It is such world currents as these that should show us whither we are going. We are certainly not going on to peace, but to universal war. No efforts of men, no human organizations or peace societies, can give us peace. The only way we shall get it is through the Prince of Peace Himself,—Jesus Christ. If we are enrolled under His banner, if we know that He is our Saviour, in that glad day when He comes to establish His kingdom on earth, in fulfillment of that part of the Lord's Prayer which says, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we shall live in a peaceful world, and universal brotherhood will prevail.

THE SAN FRANCISCO DEBATES

(Continued from page 9)

positive that evolution is not requisite to an education."

One of the largest issues involved in the debate was the question, "In whose hands rests control of the public school system of America?" The mass of Americans would answer, "Why, with the people, of course!" But Mr. Baker pointed out that the Science League of America says in effect, "O no! you are mistaken. The control of our schools rests, not with you, but with us. You have nothing to say about it; your part is only to pay the bills."

Quoting Dr. Jordan as saying that "the control of the schools should be in the hands of experts, not of the mob," he continued: "At one time the world was ground down under the heel of the doctrine of 'the divine right of kings.' To-day, we have sloughed off that medievalism. But instead, we find that the evolutionists are clamoring for their right to establish 'the divine right of experts,' which means in this case, 'the divine right of the evolutionists.'"

"So long as the majority of American people hold religious views which do not coincide with the implications of evolutionary philosophy; so long as the American

principle of exclusion of religious questions from our public schools endures, just so long will the control of the tax-supported schools of our democracy reside in the hands of 'the mob' and not in the hands of Dr. Jordan's and Mr. Shipley's 'experts.'"

MR. BAKER'S SUMMARY

In summarizing, Mr. Baker said: "Our case is that, because the theory of evolution has certain definite and inseparable religious implications;

"That, because the genius of our American system of government demands that all religious issues be entirely eliminated from public institutions and office;

"That, because the corollary of this principle requires neutrality on religious questions in the teaching done in our tax-supported schools;

"That, because the teaching of evolution in our schools is in flagrant violation of this basic American principle in that it introduces a definite religious view;

"That, because it further violates the spirit of Americanism in that it seeks to impress the evolutionary conception of religion upon public education and to exclude any other conception.

"We therefore submit that the teaching of evolution in the tax-supported schools of America should be prohibited."

MR. SHIPLEY SPEAKS

Quite taken off his feet by the mass of carefully and logically arranged evidence in support of Mr. Baker's contentions, Mr. Shipley found himself in a maze of difficulty as he falteringly attempted to refute some of his opponent's arguments.

Mr. Shipley endeavored to show that the study of evolution has nothing to do with religion, giving as proof no more than the assertion, "I studied evolution at Stanford University. I did work in the zoological laboratory, and I never heard any discussion of religion in the laboratory."

Attempting to prove that many advances in science have been opposed by the "fundamentalists" of the different centuries, the proponent of evolution showed a surprising lack of knowledge of Bible teachings, as well as a lack of belief in the inspiration of the Bible.

"When Copernicus proved that the sun is the center of the solar system," said Mr. Shipley, "the 'fundamentalists' of that day said, 'No, we are not going to have your religion drive out our religion, and our Holy Bible says the earth is the center of the solar system, and the sun goes around it. Did not Joshua command the sun to stand still? and the moon stood low in the valley, did it not?' . . . This great truth, discovered by Copernicus, was against the Bible. I say that even if the sun had been going around the earth as the Bible teaches instead of the earth going around the sun, or if Joshua could have stopped that sun, the world would have come to an end instantly."

Virtually confessing his defeat in the debate of the previous evening, Mr. Shipley said, "It would take thousands of volumes to lay before you the evidence for evolution. I was asked to lay it before you in one hour."

The speaker then attempted to distinguish between the theories of evolution and the processes of evolution: "The theory of evolution would say that if you go back far enough, there would not be any animal that breathed through its lungs. Then he must have been a fish or a crustacean. He must have breathed with gills. There must have been some way of getting the lungs. Last

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night I showed you how he got them. When we talk about the poor fish, referring to each other, that is right. Most of us got over being a fish. Some of us have not. That is the theory of evolution; that the ancestor of the horse was once a fish. Now, I can't prove to you absolutely that a horse used to be a fish, but I can prove the evolution of a horse as we know him from the little four-toed Eohippus of three or four million years ago.

"Now as to the facts of evolution: If you go into the Yale Museum or the Natural Museum in New York, you will see the skeleton of the Eohippus, just the height of my two hands. Then you will see the gradual transformation of the body framework. You will see the changing of the teeth to suit the environment. The teeth were not very much like those of a horse. They were primitive teeth. They were not a horse's teeth. If you follow it up to the present-day horse, you can trace each step in the evolution of the teeth. You can see the toes gradually shortening and shortening until you see the one-toed horse of to-day."

Although the president of the Science League stated that it would take him about five years to tell all that he knows about evolution, he utterly failed to convince his candid-minded audience that evolution is a scientific fact, or that the theory should be taught in the public schools.

A short rebuttal by each speaker closed this debate, memorable in the annals of evolutionary theory; and many, as they left the Hall, heard ringing in their ears, the words, Choose you this day whom you will serve—the goddess of public school neutrality in religious questions or the Science League of America.

(A complete report of this debate can now be obtained in book form. See page 16.)

THE VALUE OF PROOF

It is easy to exaggerate the value of what is commonly called "proof." To a deep-thinking mind it is often, if not commonly, a shallow matter. Particularly is this true in ethics and religion. It does not reach the primary ideas upon which belief rests.

Mr. Emerson, who never attempted to prove his teachings, and frankly admitted that he could not do so, once replied to an objector: "I am sorry if I have been betrayed into saying anything that requires proof." With him, learning was intuition or insight, and he thought that other men should see things as he saw them.

It is asserted that God created the heavens and the earth, but no attempt is made to prove His existence. The Bible starts with the assumption that this is already known. Here I recall nothing that comes nearer to proof than the words of the psalmist: "The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19: 1. Or the words of the apostle: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The greatest religious truths lie deeper than formal reasoning. This is the reason why the greatest religious teachers have worked below the proposition-and-proof level; as said before, they have something of the prophetic gift. It may be added that no preacher who works mainly on this line will attract the most religious minds; he will not attract even those who have the piety of the intellect, to say nothing of the piety of the affections and the will. He may develop logical acumen, critical ability, and controversial power, but he will prove unequal to the generation of spirituality. He has nothing to draw with, and the well is deep. Such a minister will be sure to lead his flock into the error that is now far too common,—the error of assigning a disproportionate place in religious faith and life to the understanding, to the partial exclusion of the heart.

B. A. HINSDALE.

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