

Signs *of the* Times



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SHOOTING PEAS AT GIBRALTAR

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PULLING DOWN THE PILLAR



WHAT shall we believe? That is the question on the lips of the man in the pew to-day. He has been brought up from childhood according to the "Protestant Reformed" religion. All his life he has enjoyed the simplicity of the old-fashioned services in his place of worship. To-day a new minister has arrived. The parson has become a priest. Vestments, candles, pictures, incense, and altar lights appear. New doctrines are preached that savor of Romanism. The man in the pew is puzzled. What is he to believe? Is the priest right? Was his old parson wrong? If he does not like the Roman innovations, what shall he do? Where shall he go?

Here is another church. There was a time when fervent evangelistic sermons were preached from its pulpit. The congregation was inspired by lessons from the Old Book. The man in the pew was stirred week by week to holier living as he listened to the words of life. He accepted them as the word of God to his own soul.

But to-day a new minister has arrived. He preaches about evolution and philosophy and Shakespeare. He has no use for Genesis, and can, with great felicity, explain away all the miracles of the Old Testament. Jonah he throws overboard again amid a splash of smiles, and Noah he consigns to a rubbish heap of Jewish myths and legends. He finds fault even with the New Testament; in fact, there is little of the Book that he does not seek to destroy with his "higher criticism."

Again the man in the pew is puzzled. What is he to believe? Can it be true that the Bible, after all, is merely a collection of fables? Has he placed his confidence in it in vain?

THE MAN IN THE ARMCHAIR

There are others looking on as the leaders of the church are tearing the old edifice to pieces. There is, for instance, the man in the armchair. Perhaps he does not go to church any more; but he is of a religious turn of mind. He wants to do right. He still asks God to make him good. He has a lingering respect for, and confidence in, the Book of his childhood.

At night he reads his newspaper—the solid parts he missed in the morning. He reads about "The New Commentary on Holy Scripture," contributed to by "the most learned and devout scholars of the Anglican Communion," and edited by Bishop Gore. A pang of mingled disappointment, impotence, and despair shoots through his heart. He reads such statements as these:

"The Creation: Genesis contains "no account of the real beginnings either of the



"Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein."

earth itself or of man and human civilization upon it." We know, e. g., that the beginnings of the world and of mankind reach back to a remote antiquity, immeasurably earlier than that indicated in the carefully dated records of Genesis.'

"The Deluge: 'That this story of a universal deluge covering the whole earth so as to submerge the highest mountains can not be historical hardly needs demonstration. . . . The ultimate origin of the legend is probably to be found in some disastrous flood in Babylon.'

"Noah's Ark: 'To collect pairs of animals from all quarters of the globe into one place would be a manifest impossibility, even could an ark have been built capable of containing them.'

"The Tower of Babel and the Confusion of Languages: 'We know that differences of language are the result, not the cause, of the diversity of races.'

"Methuselah's Enormous Age: 'Longevity such as is here described is physiologically incompatible with the structure of the human body.'

And when the man in the armchair has finished, he may be pardoned for wondering what there is left for him to believe.

YET GROUND FOR CONFIDENCE

It is a thousand pities that the church leaders of to-day are thus seeking to destroy men's faith in the Bible. They are literally

crosscutting the church. Like Samson, they are struggling with the very pillars of Christendom and civilization, and may yet bring the whole edifice down about their heads.

But is there yet ground for confidence? Despite all the assertions of the critics, may we still believe in the Bible?

If not, then we are in a sorry plight indeed. For if there was no creation, what of the fall? And if no fall, what of the whole plan of salvation built thereon? What then of Christ, and Christianity, and Christian missions, and all that goes with the preaching of the gospel? Has it all been a gigantic hoax for nineteen centuries?

GOD LIVES

It is largely a matter of faith. For ourselves,—and we can but state our own convictions,—we believe in a God who is almighty, a God of wonders. Believing that, all else becomes easy of understanding. Creation? 'Twas nothing to Him. The Flood? Well within His power. Animals in the ark? Why not? Could He not call them? And was not the ark as large as a modern battleship, anyway? The tabernacle in the wilderness? Did not God arrange for the Israelites to take the necessary materials from Egypt? The fall of Jericho? Possible, truly, by natural means; but why rob God of His glory? Jonah and the whale? Not impossible to God; and have not men been swallowed by whales in our time, and come forth alive?

of Christianity

The critics are wrong in their viewpoint. They have a theory of origins, which they must support at all costs. Anything that stands in its way must be swept aside. Evolution has become to them a god; and no belief, no doctrine, no scripture, is too sacred to be offered up before its shrine.

God still lives. His Book still marches on into every land. Millions upon millions of copies in many languages are distributed every year. Stricken down by the critics, it rises to run faster than ever through the world. The puzzled man in the pew and the distressed man in the armchair can still find

Like Samson of old, church leaders to-day are attempting to wreck the pillars of religion; and they may yet bring the whole edifice down on their own heads.

ARTHUR S. MAXWELL

light and guidance in its inspired pages. "The grass withereth, the flower fadeth"—yea, even the church itself may be sawn asunder by its faithless leaders—"but the word of our God shall stand forever."

How fitting are the words of God's last message to the world, found in the fourteenth chapter of Revelation, where He

pleads once more with men of every nation to trust Him as the God of wonders: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

Again we say, God lives, and His word will stand forever.

Is the BIBLE "Immoral"?

THE Bible always has had, and always will have, its determined enemies. Some attack it with the claim that it is not dependable as history; others, that it is unreliable as a scientific work; and still others hold it up to scorn as an "immoral" book.

With the scent of a vulture, this latter class noses out the portions that tell of lying, stealing, polygamy, adultery, incest, and other infractions of good morals, as well as crimes of violence, and holds these up to view as representing the character of the Bible. To be sure, the Book does contain some unpleasant, even shocking, pictures of depraved human nature; and in many instances the events are from the lives of persons who are reckoned righteous and worthy. In the sins of these especially the enemies of the Lord have often taken occasion to blaspheme, and still do, as Nathan the prophet told David they would when he reproved David for his sins of adultery and murder. (2 Samuel 12:14.)

TRUE TO NATURE

Side by side with sublime religious experience and spiritual attainment are candid pictures of a great deal that is earthly, sensual, devilish. Among these are the stories of Noah's drunkenness, of Lot and his two daughters, of Judah and his daughter-in-law Tamar, of David and Bathsheba. It is a fair question to ask why a book whose tone and influence on the whole are of a high moral order should contain accounts of such revolting sins.

One answer is, The plan of salvation was made necessary because of sin. To help men to realize what sin really is, the Bible paints it in its true color—very, very black; and the most effective way to do this is by means of examples of the working out of sin in the human life. The Bible does not present abstract theories; it deals with things in a concrete, objective way. Its language is direct. There are no prudish evasions, no words of neutral meaning to deliver its message. The mention of such sins by Bible writers does not imply that they were lacking in moral sense; subjects of the kind could be more freely talked about in Bible times and even in England in the times of Chaucer and Shakespeare, without offense to good taste, as students of these older writers realize.

But in our newspapers and conversation

It is an accusation frequently made these days that the Bible lacks in morality. Is that charge true?



CHARLES D. UTT

to-day we are used to milder words for revolting crimes. For example, the word *statutory* is defined in a recently published dictionary, "authorized, enacted, or imposed by statute or law;" and a statutory offense, "an act that is made a crime by statute." Thus an ordinary violation of law, such as petty larceny or speeding, would be a "statutory offense;" but in newspaper usage the term is a euphemism for adultery or rape. This, as well as other general terms, is given a special meaning in an attempt to find milder words than the ones that name the specific crime. Whether by this means the morals of the present age are improved would be a subject for another article. Calling sins by milder terms does not mean that the sins are any less offensive or prevalent.

Again, the purpose of the Bible writer in relating any given facts should be taken into account. Are these records of wicked acts given merely to delight and to satisfy a vulgar mind in its craving for that which is low and debasing? By no means. The wicked acts are either condemned or are mentioned as matters of fact, without anything being implied whether they are to be approved or imitated. In many instances the bitter fruit of them is clearly pictured. Take, for example, David's experience as related in 2 Samuel 12. The child that was born of David's sin died; and, as a further punishment for his sin, David saw the trait of character that caused him thus to sin reproduced

in some of his own children. This may be traced in the thirteenth and following chapters. Again, the children of Lot by incest became the fathers of two wicked nations, which, because of their depravity, were a curse to themselves and to the world, and had to be destroyed. Reuben, the first-born of Jacob's sons, because of his sin was deprived of the birthright in the inheritance. (Genesis 35:22; 49:4.) A double portion went to Joseph, the one who, most of all, demonstrated his purity of heart and life. Far from countenancing such deeds as examples to be followed, the Bible, in countless places, by precept and example, forbids impurity, and commends that which is pure and noble.

What is the effect of the Bible on nations and in the lives of individuals who adhere to it? Does it make people good or bad? "By their fruits ye shall know them," is as true of the Bible as it is of a prophet. (Matthew 7:20.) The Bible does not make murderers, thieves, and adulterers out of people. On the contrary, it takes hold of them, even in the depths of sin, and converts those who accept it into decent, respectable men and women.

TRUE TO THE FACTS

One of the greatest evidences of the morality of the Bible is the fact that it does give a true picture of life, which includes sin as it is manifested in various forms. The writers of the Bible are presenting the facts with reference to certain events, and are not answerable for the morality of the events themselves. If these writers presented only the pleasant and agreeable side of life, they would be untruthful, and hence immoral; for, as long as sin is a problem in this world, it can not be ignored. It is especially to the credit of the Book that it records the sins of its heroes as well as of its villains. The reader of the Bible can be thankful for this, because it shows him that God can take men with their sinful hearts, and so change them that they will be an honor to Him and a blessing to their fellow men.

In giving the dark side, it makes us see the true and the beautiful and the good more clearly. At the same time, it does not give any occasion or excuse for copying the bad; for the whole teaching of Scripture makes it plain that "the wages of sin is death."

CANCER—the Great

What can we do to protect ourselves against this scourge, which will kill five million people now living in the British Isles and ten million in the United States?

DANIEL H. KRESS, M. D.

CANCER is one of the most prevalent and most fatal diseases that afflict civilized races at the present time. There are not less than one hundred thousand deaths due to this disease annually in the United States; and it is increasing by leaps and bounds, not only in America but in other countries as well.

Sir W. Arbuthnot Lane, one of England's most eminent and well-known surgeons, in referring to the increase of cancer, said: "Of those now living in the British Isles, five million are doomed to die of cancer, if they do nothing to prevent it. In the United States the doomed number is ten million, and might easily rise to fifteen million or twenty million." He speaks of cancer as "the great human menace," and terms it a "filth disease."

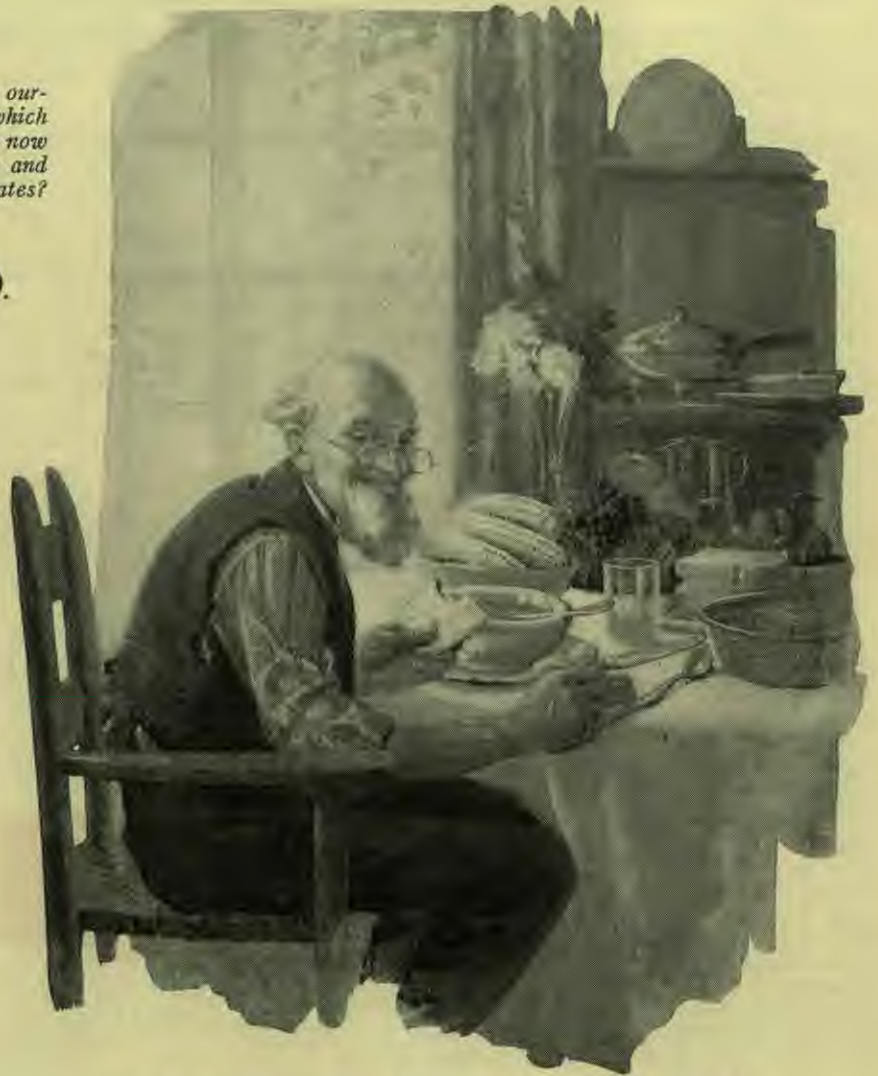
MANY COMPETENT WITNESSES

Impurities in the tissues resulting from the decay of animal foods in the alimentary canal he considers the chief cause of cancer. He says: "What we should do, then, if we would avoid cancer, is to eat whole-wheat bread, and raw fruits and raw vegetables, shunning all meat; first, that we may be better nourished; second, that we may more easily eliminate waste products, and thus adequately drain the house in which our cells live. Whoever," he says, "will correct his diet to a reasonable extent, take reasonable exercise, and keep his digestive tract absolutely clean, need have no fear of cancer."

While I do not consider meat the sole cause of cancer, it undoubtedly is one of the chief causes. The human alimentary canal is not well adapted to take care of highly protein animal food; food that readily rots within it. The offensive odor of the stool of meat eaters is evidence sufficient that putrefaction has taken place. The filth thus formed is absorbed and carried by the blood to the tissues. In this way the tissue soil is prepared for the growth of cancer. The free use of animal fats, including butter, may also act as a predisposing cause of the disease.

There are other leading authorities who consider animal foods as the chief cause of the malady in civilized lands. Dr. W. A. Jamieson of the Royal Infirmary of Edinburgh, Scotland, an expert on skin diseases, expresses the belief that "the increase in the consumption of butcher's meat is one of the leading causes of cancer."

Dr. Burney Yeo, another authority, says: "Among other evils attending an animal dietary, one is that it favors the tendency, when it exists, to the development of cancer."



Those who wish to avoid cancer will do well to confine their eating largely to fruits, vegetables, nuts, etc., and to quit a meat diet.

Dr. Roger Williams of England had under observation one hundred ninety-four cases of cancer. Among these he says there was not one strict vegetarian.

Dr. James Braithwaite of Leeds, England, observed that Jewesses are almost exempt from cancer of the uterus. He attributes this to their abstinence from pork and their very moderate use of meats of all kinds.

Dr. McCarrison of England, in relating his experience and observation in a remote part of India, where the people live chiefly on "the unsophisticated foods of nature: milk, eggs, grains, fruits, and vegetables," said cancer was practically unknown among them. During his nine years of residence among the people he performed over three thousand major surgical operations, and among them all was not one case of cancer. He describes the natives as having "a magnificent physique, astonishing longevity, and remarkable fertility."

Bulgaria has the reputation of having more centenarians than any other civilized country in the world. Cancer is seldom seen there. The British Medical Journal, in an editorial, states that the people of Bulgaria

"eat only moderately, and drink little or no alcohol. Their food consists mainly of corn flour, coarse brown bread, and mild curds. The women are fine and strapping, tall and well built. Their features are regular and striking, and have the appearance of perfect health."

ONLY ONE OF THE EVILS

The fact that meat so readily undergoes decay in the human alimentary canal and thus fills the tissues with filth is only one of the evils of meat eating.

The prevalence of cancer among domesticated animals that are slaughtered is undoubtedly another cause. Internal tumors in slaughtered animals are frequently found by butchers. The tumor is cut out, and the remainder of the carcass is sold to unsuspecting patrons. The entire body of such animals is diseased. Cancer may be directly communicated to mankind in this way.

Recently considerable stir was created in Washington, D. C., because the Department of Agriculture stated that bad meat was being sold in the city and that the conditions surrounding its sale were "unsanitary in the

Human Menace

extreme." The editor of the *Star*, in commenting upon it, said: "It can not fail to be disquieting to see it stated that animals known to be tuberculous have been slaughtered and the meat sold for human consumption; that floors behind counters are used to hide refuse and filth, and have not been cleaned for months; that chopping blocks are used as a support to disembowel chickens and for cutting meats without any attempt at cleaning; and that there is no control over communicable chronic diseases in meat cutters and clerks."

These conditions exist wherever meat is sold to any extent. The whole process of slaughter and of the sale of meat is filthy in the extreme. Sir W. Arbuthnot Lane is right in making the assertion that cancer is a filthy disease. Cancer is confined chiefly to meat-eating countries and to meat eaters in those countries. There are other contributing and predisposing causes aside from meat eating; but that meat eating is the outstanding cause of cancer in civilized countries there can be no reasonable doubt in the mind of anyone who has given the matter any thought and study.

SURGERY NOT A CURE

While surgery is the only recourse when a cancerous tumor appears, it must be remembered that the local manifestation appears only in a cancerous subject; and, because of this, it is very liable to recur after removal. Sir James Paget, a distinguished surgeon of England, once said, "I believe the removal of the local disease makes no material difference in the average duration of life." Dr. Mayo, in his outline of pathology, wrote: "After amputation of a cancerous breast under the most favorable circumstances, I

believe that in ninety-nine cases out of a hundred the disease returns."

To obtain favorable results, the cancerous tumor should be removed as soon as discovered. After this is done, the patient should be instructed to exclude meat and eggs from the diet, and to use in moderation animal fats and sugar, and to live almost exclusively on fresh fruits, especially the acid and sub-acid fruits; raw vegetables, as celery, lettuce, carrots, and other foods rich in vitamins. Well-baked cereal foods are foods that do not ferment readily; these should be used in place of the mushes and other soft, pasty, starchy foods. Ripe olives, nuts, and olive oil should be used moderately in place of animal fats. Salt should be used sparingly. Pepper, mustard, and other irritants should be abandoned. Such a diet, combined with open-air life and moderate exercise, is the most justifiable hope for permanent relief after an operation.

WHY EAT MEAT?

Why eat meat when these dangers lurk within it? It seems that there can be no excuse to eat the flesh of animals so long as it is possible to obtain the needed food elements from safer sources. In the absence or the scarcity of better foods, we may be justified in running the risk of eating meat, but no man can afford to run such a risk in this land of fruits, cereals, legumes, and vegetables.

In these simple products of the earth no food element is lacking, and, unlike the food elements found in meat, they are served unassociated with body wastes and filth. The animals whose flesh we eat derive their energy and build strong bones, good teeth, and healthy muscles from the foods derived from the vegetable kingdom. Why should men be

content to take secondhand food in the form of meat, and thus fill the body with the animal wastes and impurities that are present in even the best of meat?

That men can live and live well on a meatless diet has been demonstrated from time immemorial. Adam seemed to thrive well on a fleshless diet, and so did his children. There was no blood shed in Eden. The time came when meat eating was resorted to; but it materially shortened life, and resulted in disease and suffering. When God led His people out of Egypt, He promised to give them health and to prolong life; but it was on condition of obedience to His demands. To bring this about, He fed them with manna, and gave them water to drink. They rebelled, and asked for the food that they were accustomed to eat while in Egypt. He granted their request, and gave them meat to eat; but, with it, came disease, suffering, and death.

These experiences of ancient Israel have been recorded that "we should not lust after evil things, as they also lusted." "They are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:1-12.

When Men Were at Their Best

WHEN has the human race been at its best? If a graph were made of the rise and fall of humanity, like the graphs or charts showing the rise and fall of business or economic conditions, where would the peak be? Evolutionists, of course, and all others who reject God's word and therefore are blind to the facts of history and of present-day life, would say that the human race is at its peak to-day, at a higher point than ever before, having come up steadily through the millions upon millions of years since the beginning.

The first chapters of Genesis tell a different story. Less than six thousand years ago man was created, and created perfect. Physically and intellectually, he has never since reached the heights of that long-ago day. Even after the fall, the chapter recording the ages and families of the men who lived before the Flood does not invite pride in man at present. Adam's third son, Seth, was 105 years old when he became the father of Enos; he lived 807 years after that, begetting sons and daughters, and he died at 912 years of age. Generation after generation followed, and for some fifteen centuries, down to the time of the Flood, men lived to be seven, eight, or nine hundred years; the youngest recorded life on earth was that of Enoch—365 years.

There is no good reason why these ages of individuals should not be understood as literal history. It is quite in accordance with the teaching of the Scriptures that humanity has been moving downhill from that day to this, and that nothing but the intervention of God, by the return of Christ as the rightful King of kings, and Lord of lords, as well as Saviour and Redeemer of men and even of the natural creation, can prevent the suicide of mankind. These facts forbid man to glory in himself and his fellows; the only hope is "the glory [of God] which shall be revealed" at Christ's coming in those who are redeemed by His grace.—*Sunday School Times*.



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A farm boy in Bulgaria. That country has the world's record for centenarians. Cancer is practically unknown there. The diet is simple, and largely vegetarian.

A Scientist Indulges in



WHEN a pack of wolves are chasing a prey, they seem to act quite like a single organism. They act so unitedly that if one of their number happens to trip and fall, the others interrupt their mad run long enough to pounce upon their unfortunate comrade and tear him to pieces; then on again as before. Their minds (if we may speak of a wolf as having a mind) are all standardized, and the irregular action of the one that falls out so disturbs this standard of uniform behavior that they all resent the unlooked-for conduct, and undertake to protest against it and counteract it in the only way within their wolfish power; so they destroy the one that, until this irregularity, had been one of their number.

MOVING IN CROWDS

It has been proved that human beings often act with all the characteristics of a herd of animals, such as the pack of wolves just mentioned. Whole books have been written about the "crowd," or the behavior of "crowds;" a crowd in the scientific sense being any body of human beings who feel a sense of unity, a sense of solidarity. A mob at a lynching is a typical example; for, in such a case, the individuals will act in a way far different from the way in which any single individual among them would act alone.

Even numbers of people that may be far apart geographically may still be united in mind or in spirit in such a way that they actually constitute a "crowd" in the scientific sense, because their feeling for unity of thought and action is stronger than any feeling among them of individuality. Any strongly aroused political party is an example of such a crowd, even though the individuals composing it may be widely scattered. Any religious body with strong beliefs and demanding unified action on the part of its members becomes, in a similar way, a crowd; and its behavior partakes more or less of the psychological laws of a crowd.

STANDARDIZED THINKING

People in foreign countries have often spoken of the standardization of mind that they think prevails here in America. Without admitting that they are right in all their criticisms, it is a fact that in many ways the people of this country do show a unity or standardization of thinking that is much like that of a huge crowd. Any fashion or method of thinking or of action that seems to take the whole country by storm, or that prevails for a while only to have its vogue as quickly and universally abandoned, is evidence of the action of the crowd mind, or of mob psychology.

Some of us have long contended that the present prevailing vogue of the evolution doctrine is one of the most outstanding examples of standardized thinking, that is, of

Says creationists are right!

A FEW weeks ago Dr. Austin H. Clark, a renowned scientist affiliated with the United States Museum at Washington, D. C., and heretofore a confirmed evolutionist, came out with the statement that—

"So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other. Each is a special animal-complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation."

This revolutionary statement has taken the evolutionists by the ears, and great is the turmoil within their ranks.

Dr. Clark's statement corroborates to a T just what the SIGNS for years has been saying. Foremost among our contributors, as showing the fallacy of evolutionary reasoning, has been Prof. George McCready Price, who has done more than any other living man to disprove the unwarranted conclusions of the evolutionists, and to show that true science confirms Genesis. When Dr. Clark came out with his epochal pronouncement, we wired Professor Price for an article thereon, and here it is.

crowd psychology. Certainly there are many points of similarity, or many ways in which the present vogue of evolution resembles an idea that takes possession of a crowd or mob. One of these points is the way in which the dominant clique always behaves toward one of its number who steps aside and announces that he does not agree with the crowd, that he has ceased to keep time in the lock step of the intellectual parade. The savage way in which the other members of the dominant clique turn upon such a rash individual greatly resembles the way in which the pack of wolves treat the one of their number that falls out by the way. They seem to regard such an individual as an enemy of the entire human race, and outside the pale of human brotherhood; by their speeches and sometimes by their actions they show that if they could safely do so they would tear this unstandardized individual limb from limb.

DR. CLARK BREAKS AWAY

An instance of this sort has recently occurred. A certain eminent man of science in Washington, D. C., not long ago let it be known that he no longer agreed with the rest of his colleagues in their standardized thinking about the origin of plants and animals. Until this break, Dr. Austin H. Clark had been regarded as an eminent authority on certain phases of zoölogy and biology. I remember reading one of his scholarly monographs several years ago that dealt with the crinoids and other deep-sea echinoderms. He was regarded as the leading authority on this subject. But very recently he has come out with a public statement that he can not indorse the theories about organic evolution

that are now the shibboleth of scientific orthodoxy; and immediately some of his colleagues turn upon him as if he were an outcast, a scholastic pariah, unfit to associate with the members of the dominant caste.

As reported, Dr. Clark says:

"So far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other. Each is a special animal-complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation."

Here is something that is not the product of a standardized mind. It shows evidence of original, independent thought, based on a fearless and logical evaluation of the evidence as we know it in this the beginning of 1929. The theory now prevailing, however, is a hang-over from a former age of comparative ignorance of biological and geological facts; but because of the standardized habits of thinking which prevail among men of science as well as among other people, the time-honored theory is believed in despite the facts.

IT REQUIRES COURAGE

Dr. Clark, however, has been able to shake his mind free of the prejudices of the crowd, and is not afraid to draw a logical induction from the sum total of the facts as we now know them. In this way he can but come to the conclusion that the theory of organic evolution is wrong. But it takes real intellectual and moral courage thus to come out in opposition to the crowd mind. And the way in which some of his colleagues are turning upon him for this independent thinking is

Unstandardized Thinking



Will the evolutionists, as a pack of wolves, now turn and rend him?



G E O R G E M C C R E A D Y P R I C E

also evidence of the power of the crowd mind and the social and scholastic danger anyone incurs who has the temerity to fly in the face of the prevailing opinion, even though one's conclusions are based on strong scientific evidence.

This complete independence of origin for each of the "major groups" of animals is exactly what I have been contending for these many years. Anyone who will take the trouble to consult my "Phantom of Organic Evolution" (1924) will see the agreement with these views now advocated by Dr. Clark. Furthermore, both Clark and I agree with what Prof. Leo Berg of the University of Leningrad, Russia, says in his remarkable book, "Nomogenesis," published in London only a little over a year ago. In this work Dr. Berg shows up the puerile inadequacy of the accepted theories of organic evolution, and declares that our animals, instead of having developed from one common original type, have descended undoubtedly from "tens of thousands of original forms," these original forms having, of course, been created independently, just as is now advocated by Dr. Clark.

ANOTHER BOMBSHELL

But Clark goes even further. He shows that he has had his eyes opened regarding the claptrap logic lying behind every geological theory that would seek to arrange the fossils in an alleged serial order of time, some living in one age, and some in another. As quoted, he says: "There is no first or last in life forms, and the amoeba and vertebrate

may have been produced at the same time."

Again I can not help feel like saying, "I told you so." For this also is what I have been contending for these twenty-five years and more. This original contemporaneity of all the first forms of life, representing all the many distinct types that now live or that have lived in the past and have become extinct, is exactly what I have been teaching in all my books on geology. The latest of these, "Evolutionary Geology and the New Catastrophism," appeared in 1926. It shows the geological blunders that have until lately obscured this great truth of the contemporaneity of all the great forms of life found as fossils. If any person will take into consideration all the real facts as we now have them from the field of geology and the fossils, he must agree that there is no possible way worthy of being called scientific of proving that the trilobites lived before the dinosaurs or the mastodons. Accordingly, there can be no possible scheme of organic evolution in view of such facts; nothing but a literal creation of all the great primary types of animals and plants at substantially the same time.

This is the conclusion to which modern science is being slowly but unavoidably driven by the accumulating evidence in all the related fields of scientific investigation. The standardized mind will revolt at such a

conclusion, for this is quite out of harmony with what he has been taught, and his comrades in the lock step of the modern scholastic parade are all still holding to the old views. Why should he take the trouble to investigate ideas so utterly contrary to the accepted doctrines of science? Instead, he feels a sort of relief by rising up in anger at the temerity of the one or two unstandardized individuals who have dared to fly in the face of all "reputable" scientific authorities. And as it is always easier to abuse the man they object to than to answer his facts and arguments, we may well expect that Dr. Clark is in for an experience of mud throwing, if nothing worse.

The evolutionists have long posed before the world as the advocates of "*Lehrfreiheit*," or the freedom of teaching. They have preached early and late, in season and out of season, that all scientific investigators ought to be allowed the utmost freedom to teach anything that they believe they have found to be truth. Let us see if they will accord to Dr. Austin H. Clark this same freedom that they have so long and so loudly been proclaiming as the prime essential of all real scientific progress.

LET US HOPE

For, after all, we ought to look for progress and not stagnation in this field of biological study and research. It is now nearly a hundred years since the main ideas of the evolution doctrine were taught to the world by such men as Lamarck, Erasmus Darwin, Lyell, and the other founders of evolutionary geology and biology. It is about time that these sciences should receive that house cleaning and reorganization which all the other sciences have experienced long ago. It is to be hoped that these pronouncements of one of our most eminent of marine biologists may start something that will result in the reform of biology and geology, and in the bringing of these splendid branches of natural science into harmony with modern methods of study, where the same standards and the same methods of dealing with evidence will be followed as now prevail in all the other sciences. If he can bring about such a result, Dr. Clark ought to be willing to put up with the inevitable attacks upon his personal reputation that every innovator and every reformer has always had to put up with, as witnessed by the experiences of Galileo and Harvey; by Jenner, Pasteur, and Lister; indeed, by every man who has not been willing to follow the crowd but has re-

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The evolutionists have tried to make us believe that animal life developed slowly from simple forms to complex, whereas the creationists have always contended that all forms of life sprang into existence at one and the same time. Dr.

Clark now declares, "There is no first or last in life forms, and the amoeba and vertebrate may have been produced at the same time."





Why the Pope Wants

Recently it was announced that the Vatican was about to patch up their half-century old schism with the temporal power and domain. Why?

K E L D J.

The Vatican, the home of the pope and the headquarters of Catholicism throughout the world.

system," says Hussey, in his "Rise of the Papal Power." "Take away the assertion of Saint Peter's supremacy and the pope's equal power as his successor, and the Roman Church is Roman and imperial no longer."

The Council of Trent declared that "the Roman pontiff holds the primacy over the whole world, and the Roman pontiff is him-

RECENT press dispatches from Rome and news items from the *Osservatore Romano*, the official spokesman for the Roman Catholic Church, indicate that one of the most significant developments in church history since 1870 is right around the corner. The official news may have reached the public even before this article is printed. I refer to the settlement of the Roman Question, that knotty problem which has vexed both the Vatican and the Roman state since the birth of modern Italy.

The present plan of settlement calls for the cession by Italy to the Roman See of a small extension of territory lying southeast of the Vatican gardens. This territory is to be under the exclusive control of the pope. There also will be a payment of an indemnity of 2,000,000,000 gold lire, about \$105,000,000, as compensation for church properties seized by the Italian government in 1870 when it took over the papal states.

The official name of the new papal territory will be the "Vatican City" or the "Vatican State." The pope will thereon erect his own railway station, telegraph, telephone, postal, and wireless stations. He will also have an aviation field, and will have the right to coin money, issue bank notes, print postage stamps, etc.

One of the important features of the new agreement between the pope and Mussolini is a concordat by which the Italian government will accept the canon law of the church, and which will be enforced all over Italy as the law of the land.

THE NEGOTIATORS

The negotiations of which this plan is the result were begun two years ago by the pro-Fascist Jesuit Father Tacchi Venturi. It was kept before the eyes of the Catholic world by the energetic and persistent Cardinal Bourne, Archbishop of Westminster. And it has been carried to the present stage by Mgrs. Duca and Pacelli representing the pope, and Professor Gianinni and Domenico Barone representing the Italian premier. The conferences are said to have been characterized always by the greatest cordiality.

On February 6, Pope Pius informed all nuncios, internuncios, and apostolic delegates that a complete agreement had been reached with the Italian government; and on February 7 announcement of this fact was made

to a convocation of the entire diplomatic body accredited to the Holy See. February 10 the new treaty was signed in the cathedral of St. John Lateran, with Cardinal Gasparri representing the pope, and Mussolini, the Italian government.

The settlement of the Roman Question makes the pope a "sovereign pontiff" over a new "patrimony of Peter," which, though small, will be in every sense of the term a temporal dominion.

In this matter of the temporal power rests the chief significance of the proposed settlement. Commenting on the situation, an Associated Press dispatch says: "There is on both sides a desire that the status of the pope in Rome be one of liberty and independence, not only real and perfect but also manifest to all Christianity. To obtain this, it was decided that the pope should have his own territory, no matter how small, on which he might enjoy and exercise real territorial sovereignty with all rights inherent to it." In the same vein, the *Osservatore* contends that temporal power is an absolute necessity to the pope in the spiritual government of the church.

WHY HE WANTS TERRITORY

Why must the pope have territory and sovereignty? How have his work and his administration of the church been hurt during the past fifty-nine years since the new Italian kingdom took from him the papal lands? How is it that the Protestant presidents and chief moderators and bishops can struggle along and attend to their official duties without possessing sovereignty over a Presbyterian or a Methodist or a Baptist "state"?

The answer lies in the contrasting claims of the Protestant and the Catholic bodies. Protestant organizations are solely for administrative and legal purposes. They claim and exercise no authority other than administrative, never spiritual or viceregal in the name of God. Coercion, either of the individual or of the state, is no part of their program.

Not so the Roman Catholic Church. Its history through the ages, the Inquisition, political intrigues, the Petrine Theory, these all point to supremacy as the chief claim of Rome and power as her principal aim. "Supremacy is the essence of the whole Roman



self the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, . . . and to him was given, by our Lord Jesus Christ, full power to feed, rule, and govern the universal church." That this statement does not refer only to the exercise of spiritual power is attested by the many historical examples of papal interference in matters that were purely secular. And if these instances do not convince, there is the statement from the Decretals of Pope Gregory IX to the effect that "the kingly power is not superior to the pontifical, but is subject to it, and is bound to obey it."

Papal literature is full of such statements. They form an important part of the creed and practice of the Roman Church from its beginning to the present time. Even before its beginning, the prophets of the Bible characterized it as a power that would speak great words against the Most High. Now were its activities to be confined to words. It was also, unfortunately, to wear out the saints of the Most High by the exercise of its temporal power in support of its lofty pre-

Temporal Power

can and the Quirinal are about
and the pope is to be given tem-
e want a territory to rule over?

YNOLDS

tensions as the vicar of Christ and the sole gateway to heaven. This it did right merrily for some twelve hundred years, until there came to it the experience described in Revelation 13:3. It received a "deadly wound." It lost its prestige and its temporalities. The French took the pope prisoner in 1798. In 1870 Italy took over the papal states. Papal

The Quirinal, the palace of the king of Italy in Rome. The pope lived here some time prior to 1870.



Looking from the beautiful Villa Pamphili toward the dome of St. Peter's Cathedral

It was first reported that all this villa would be taken over by the pope, but he declined it because of its lay population.

HENRY MILLER PHOTO



The principals in the negotiations so far as the church is concerned. On the left is the Papal Secretary of State, Cardinal Gasparri, one of the most astute and shrewd statesmen the Vatican has ever known. Mussolini will have to keep his wits about him every minute when dealing with Gasparri. On the right is Pope Pius XI, who pines over his confinement in the Vatican, and who wants to be able to travel and to extend his power and prestige among the nations of earth. Long ago he voiced a keen desire to visit the United States.

fortunes were at a low ebb; but they did not remain there. The prophet had said that the wound was to be healed. It has been. And the now-convalescent pontiff has, to a certain extent, taken charge of his own case. He is judiciously pushing his recovery.

So far has the papal recovery progressed—as evidenced by its war-time prestige, its postwar diplomatic activities under the charge of the astute Cardinal Gasparri, which have netted it official relations with some thirty-five nations, and its new support by the French—that Pius XI, in his encyclicals and other official pronouncements, is assuming a more authoritative tone, and is showing more gains than has any pope since the "wound" was given. Evidently he now considers the time ripe for a clearing up of the situation that has been an embarrassment to him and to Italy,—the question of his status in Rome.

The time is well chosen. Mussolini has already taken definite and important steps toward reconciliation. It is well known that he wants to put a stop to a conflict that tends to divide Italy into hostile camps. Then, too, whatever may be said of the Catholic Church, the papacy is an Italian institution. As such, it would naturally come under Italian protection, so long as there was no danger to the state in such a course of action. Now that the pope threatens to turn to France for aid, and with good prospects of getting it, it is all the more to the advantage of Italy to treat with the Vatican. In fact, the nation has so much to gain in solidarity at home and in enhanced prestige abroad that would result from a satisfactory settlement of the problem that it can afford to make some territorial concessions.

There is another reason, and a very practical one, why a settlement is to be expected entailing some sacrifice on the part of Italy. In 1871 the Italian government offered to pay the church the sum of approximately \$600,000 a year. For fifty-eight years the offer has been refused. But the pope still has the privilege of calling upon the government to make good its offer. If he should do that, he would force Italy either to invite the revolution of her Catholic subjects by the repudiation of her obligation or to throw herself into near bankruptcy by meeting the payments. For those are the possible results. The accumulated sum with compound interest reaches a staggering figure. Mussolini may talk, but this obligation to the papacy will force him to give it consideration and, perhaps, concessions.

DEMANDS MUST BE RESPECTED

Finally, Italy is bound to respect the demands of the papacy because of its foreign backing. A decadent papacy, or one sunk in apathy, might be disregarded, or even trodden underfoot. But not so the hierarchy of 1929, enjoying a renaissance. "It has always been necessary to take Catholicism seriously into the reckoning," says Sisley Huddleston, "but never anything like so much as now, and the Vatican is out to capture more and more control of world affairs. . . . Diplomats, statesmen, officials, if they do not always speak the language of the Vatican, are quite conscious of its new energy, and are,

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EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



CIRCUMCISION AND SCIENCE

THE old Mosaic code given thirty-five hundred years ago said of the newborn boy, "In the eighth day the flesh of his foreskin shall be circumcised." Leviticus 12:3. And even earlier of Abraham it is recorded, "Abraham circumcised his son Isaac being eight days old, as God had commanded him." Genesis 21:4.

Did you ever wonder why "the eighth day" was stipulated as the time of circumcision?

A recent article in the official organ of the British Medical Association gives us the very significant information that medical science has just now discovered that the process of the coagulation of the blood in a new-born infant is not completed until the sixth or seventh day, usually the latter; and that when surgical operations are performed on babies before that process has taken place, there is danger of too profuse bleeding, which may eventuate fatally.

What the medical world did not discover until the year 1928 A. D., the Scriptures have recognized for millenniums.

The allegation is often made by evolutionists and higher critics that, although the Bible may contain some good moral lessons, yet it is not to be depended upon scientifically at all, for it was written in the prescientific era.

If the Bible were wholly a human document, that argument would be valid, for surely mankind in Abraham's and Moses' time knew little of medicine and other branches of science as we know them today. But the Bible was not written by the will or knowledge of men; but holy men of old wrote as they were moved by the inspiration of God Himself. Consequently, whatever we find in the pages of Holy Writ represents the infinite knowledge of God, not the limited and finite knowledge of the men who conveyed the inspired writings to us, and oftentimes wrote wiser than they knew. God knew all about the coagulation of the blood on the seventh day after birth four thousand years ago, and hence He set the exactly correct time for the performing of the operation of circumcision.

And this is not the only instance of the Bible's being thousands of years ahead of scientific discoveries. Long ago Moses commanded quarantine and isolation of the diseased to prevent contagion or infection and epidemic. (Leviticus 13:45-52.) He also told us what medicine has only recently begun to appreciate,— "the life of the flesh is in the blood." Leviticus 17:11. Anticipating modern

embryology by thirty-five hundred years, the writer of Job gives the exact process of fetus development. (Job 10:10-12.)

In the realm of physics also the Bible has been far ahead of the times. The book of Job long ago affirmed that the air has weight. It speaks of "a weight for the wind." Job 28:25, A. R. V. How Plato and Aristotle would have laughed at the assertion that air has weight! Even during the days of the Renaissance, this problem was discussed by the wiseacres of the time, but was decided in the negative, because no pressure of the air could be felt. But now we know that every square inch of the earth's surface at sea level has fifteen pounds of air weighing down upon it,—more than a ton to the square foot! It has been estimated that the total weight of air upon the earth's surface is more than five thousand millions of millions of tons; yet the scientists went on century after century oblivious to the truth that the air and the winds have weight. The writer of the book of Job knew and recorded it three and a half millenniums ago. (For numerous other examples of the Bible antedating modern science, see the volume, "Creation—Not Evolution," published by the SIGNS OF THE TIMES, and advertised on page 15 of this issue.)

Some evolutionist with a flair for epigrams has said, "The Bible tells us how to go to heaven, not how the heavens go." By this he means that on religion and

morals the Bible is all right, but on science it is not to be depended upon.

But, as for me, I could not put my faith in the Bible as a book of salvation if it blundered in matters of science; because a God who does not know how the heavens go surely could not be depended upon to tell us how to go to heaven. The Bible affirms that God wrote it. If He did, and made terrible blunders and mistakes in science, what credence can be placed in His words on the spiritual and moral phases of life?

God gave us the Bible primarily as a textbook in salvation; but when it sees fit to cite some fact from astronomy, medicine, zoölogy, or anthropology, it never errs, for the Author and Creator of the universe knows whereof He speaks. New discoveries may be made in the field of science which are not alluded to in the Bible; but we need never fear that they will contradict the Bible, for truth is a unit. Truth can not contradict itself and be truth. Additional truth may come to light, but it will only complement what is already known. That is the reason true science and the Bible can never be at loggerheads. It is true that there is, always has been, and always will be, a conflict between certain so-called scientific speculations and the Bible, but not between experimental, demonstrable science and the Bible. Truth wears the same garb in the Scriptures as she does in the laboratory.

The man who puts his faith and trust in the Bible will never be ashamed or confounded. B.

Chicago University and Hittites

THE University of Chicago is rapidly gaining the reputation as the foremost stronghold of modernism and liberalism in religion. At least it is a strong "runner-up" to Union Theological Seminary of New York. The professors of Chicago University long ago dissected the Scriptures and rejected all but the covers and the flyleaf.

But, lo and behold! Now comes Prof. James H. Breasted, director of the Oriental Institute of that university, who announces that funds are available for the establishment of "the chair of Hittiteology" in his department of the school.

Only a few years ago the very higher critic scholars of the world,—so much revered and tooted by the University of Chicago,—said no such people as the Hit-



HERBERT PHOTO

This ancient house in Rome is said to have been the home of Pontius Pilate, the governor of Judea at the time Christ was crucified.

tites ever existed, and that the Bible was all wrong and in error in even mentioning them, much less declaring them a one-time major nation of earth. They declared the Bible and the mythical Hittites should be laid to rest together.

But in due time the sands of Bible lands disclosed a powerful nation of just such dimensions and history as the Old Testament had unerringly described, and the little clay tablets buried for thousands of years declared that nation to be the Hittites!

And now modernistic, higher critical, atheistic Chicago University has had to recognize this erstwhile dominant kingdom of earth, and is giving a fortune to find out just what the Bible has declared all the while. Isn't that a classical example of the irony of fate which dogs the footsteps of those who would overthrow the historical authenticity of the Scriptures?

The higher critic withereth, the modernist fadeth; "but the word of our God shall stand forever." B.

"Have Given Them Thy Word"

IN THAT remarkable prayer of Christ to His Father, recorded in the seventeenth chapter of John's Gospel, He gave utterance to this statement: "I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world." John 17:14.

These words carry the strong impression that the most precious treasure that the Master could bestow was the word of the living God. But it needs to be borne in mind when Jesus says, "I have given them Thy word," that He is talking specifically of the Old Testament Scriptures.

But how could it be said that the Christ was giving them that word? The secret of the matter lies in the fact that the average individual in that time, the same as to-day, read the Old Testament Scriptures without sensing their import or realizing what a treasure there was in those sacred scrolls.

Speaking of the Christ when He came into the world, John says: "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14.

"The Word became flesh." What a significant utterance! Another way of putting that statement would be to say that the Jews of the old dispensation failed to grasp the true import of the Scriptures of which they were so proud. Hence, to acquaint them with what God really meant in the giving of His word, He sent His own Son to take upon Himself human flesh, and to express by His life among men the very things called for in the Old Testament Scriptures. The word of the living God, the writings of prophets and apostles from Moses to Malachi, were

clothed with their true beauty, and made to appear in their true significance through the life of Jesus Christ. The Word itself became flesh, and dwelt among us.

One may refuse to see the beautiful character of the living Christ as he reads the Old Testament Scriptures, but if such is the case, it is because he is blinded by prejudice, and has failed to study the Book of God as the divine Father designs that he should. Our greatest danger is in allowing the light that shines from the



HERBERT PHOTO

SALVATION ARMY DISAGREES

Of recent months there has been considerable perturbation in the ranks of the Salvation Army over the present commander, General Bramwell Booth. At the present time negotiations are going on in England looking toward a successor. Seated, in this photograph, is General William Booth, the founder of the Army, now deceased; right, General Bramwell Booth; and left, Bernard Booth, son of Bramwell.

throne of glory to be hid from us because of our prejudices. If we hold a prejudice against the Old Testament Scriptures, it is because we do not know them, for Jesus is the expression in life of all that the prophets ever taught. "I have given them Thy word." "The Word became flesh, and dwelt among us." T.

Devil and Lodge Agree

SIR OLIVER LODGE, the eminent scientist and world leader of the Spiritualist cult, has recently declared, "Death is not a foe, but an inevitable adventure."

That's where Satan and Lodge agree.

Nearly six thousand years ago the devil told the mother of us all, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5.

God again declares, "The last enemy that shall be destroyed is death." 1 Corinthians 15:26.

The devil told Eve that when she sinned she would not die but only step out into a wider experience and adventure, as Lodge puts it.

God calls death an enemy. Lodge says, "Death is not a foe."

Why is the devil so anxious to get men to believe that they will not die? Because he is trying to ensnare all the human race in the toils of sin, and thus carry them down to doom with him, for the devil, as misery, likes company.

Jesus Christ came into the world to bring life and to gain the right to put death to death for all eternity. But the devil does not want us to believe in the reality of death, which is the wages of sin, so he tells us there is no death. And to bolster up his allegation, he causes his evil angels to peep and mutter in the séance chambers of Spiritualism, to fake people into believing they are listening to and seeing their "dead" relatives, who are not really dead but alive.

Spiritualism is the devil's greatest aid these days, and anyone who accepts it must turn his back squarely upon Jesus Christ and the immortality that He has brought to light through the gospel. (2 Timothy 1:10.) Before the end comes, the devil is going to attempt to fool the whole world in a most spectacular way on this death question; and it behooves all of us to learn the truth about it as revealed in the pages of the Scriptures, that in that day of overmastering deception we may know Jesus Christ, the resurrection and the life. B.

Evolutionists Like Mussolini

BENITO MUSSOLINI, the Fascist dictator of Italy, recently appointed a commission to examine the textbooks used in the elementary schools. They examined 876 volumes, and submitted their findings to Mussolini. He immediately announced that not one of the texts now used would be continued, but that new books would be written for the children, giving the history of Italy and of the world as a whole from the Fascist view, so that young Italy will be reared on the principles of Fascism alone.

How like Mussolini are the evolutionists!

They demand, morning, noon, and night, and in no uncertain tones, that all books which make any reference to the Biblical concept of creation be thrown out of the schools, and that evolution be allowed the exclusive right of way. They do not want the next generation to have the chance of hearing any but their side of the argument.

If that isn't intolerance and narrow-mindedness, then, pray tell, what is it?

The solution of the problem, which the SIGNS OF THE TIMES has always advocated, is this: Teach neither the Bible nor evolution in tax-supported schools. This would be fair to both sides, and would not entangle immature youth in all the complexities of a heated debate. Such a course would also avoid stirring up religious discussion and rancor in the schools.

Of course, the evolutionists immedi-

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How Can We WORSHIP GOD?

IN the midst of a turbulent world where a thousand voices are hawking their religious wares, how can we find and worship the true God?

IRWIN H. EVANS

"God is a Spirit: and they that worship Him must worship Him in Spirit and in truth."

WE ARE living in a time when the question is often raised, Where can we find true worship? There are many creeds abroad, each with its champions ready to defend the faith, if need be, with life and blood; there are countless books, pamphlets, tracts, and periodicals, all crying, "This is the road to Mount Zion;" there are multitudinous organizations, departments, and bureaus, each championing its particular phase of "wellfare" or "service" or dogma. There is every conceivable kind and form of worship, from the elaborate Roman Catholic ritual, with its choir and chant and waving censers, its richness of stained glass, its gold and silken altar fixtures, and its priests arrayed in priceless robes, to the plainly clad, formal, Spirit-moved Friends. In the heathen world, also, there is every variety of religion and ism, from Mohammedanism in its most extreme form in Arabia, to the carelessly conducted Buddhist service in countries where gambling and vice reign supreme, and where the priesthood is notorious for cunning and avarice. Is it any wonder that honest seekers after light anxiously inquire, like Pilate of old, "What is truth?"

CHRIST DEFINES WORSHIP

While on earth, Christ declared what true worship is. The Samaritan woman, as recorded in the fourth chapter of John, found Him at Jacob's well. During their conversation she said: "Sir, I perceive that Thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The answer from Christ sets forth the definition of true worship: "Jesus saith unto her,

Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

In these words the law of true worship is laid down. Nearly two thousand years have passed since the day when, on that hillside by Jacob's well, the great Teacher spoke with such authority; but what He said then still rings true to-day. If we would find truth, let us seek it in His words. If we would know true worship, let us follow the Master's instruction, and our worship will be pleasing to God.

PLACE NOT MATERIAL

In this scripture we find that the place of worship is not material. "Neither in this mountain, nor yet at Jerusalem" shall ye worship the Father. The Mohammedan turns to Mecca; the Roman Catholic to Rome; the Greek Catholic to Constantinople; the Jew to Jerusalem; the Protestant to his church, as the place of worship. It is inherent in the human heart to feel that there is something hallowed and sacred about the place of worship. We forget that in the days of the apostles the believers often worshiped in private houses, in the open air, by the riverside,—wherever they could find an unmolested, quiet place.

"The groves were God's first temples. . . . In the darkling wood, Amidst the cool and silence, he knelt down, And offered to the Mightiest solemn thanks And supplication."

With the Lord, the place is not the all-important thing. There is something more than place, more than form, more than ritual. Said Christ, "They that worship Him must worship Him in Spirit and in truth."

The motive in our worship of Jehovah determines its real value. The spirit, the very soul, must be drawn out toward God if our worship is to be acceptable to Him. Formalism is nothing, ritual is nothing, but spirit and soul in worship are everything. The life must harmonize with the worship, or we become like the Pharisees in the days of Christ.

On another occasion, Christ set forth the ideal of true worship in strong language. Certain scribes and Pharisees of Jerusalem had come to Him with the question, "Why do Thy disciples transgress the tradition of the elders?" and followed it with the charge, "They wash not their hands when they eat bread." Jesus answered: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto

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WHAT A SCIENTIST Says About GENESIS

THE editor of a scientific magazine recently said: "If we were asked to write a story of creation, we should be tempted to commit an act of plagiarism, and just copy the first chapter of Genesis."

JAMES LAMAR McELHANY

"SCIENTIFIC research, in its various fields, develops in one who watches it an ever-increasing appreciation of creation."

That is the opening sentence of an article in the *General Electric Review* for December, 1928, by Dr. W. R. Whitney, director of the Research Laboratory, General Electric Company, entitled "Electrical Research and Progress."

That statement prompted the editor of the magazine to write an editorial, which appears in the same issue, entitled "Creation." The editor says: "In this issue we publish an article by Dr. W. R. Whitney, the opening sentence of which reads: 'Scientific research in its various fields, develops in one who watches it an ever-increasing appreciation of creation.' We take this sentence for our present editorial."

"If we were asked to write a story of creation, we should be tempted to commit an act of plagiarism, and just copy the first chapter of Genesis and possibly add the first three verses of the second chapter. We should feel quite sure that no better account ever has been, ever will be, or ever could be, written."

"Unless this story is true, we know absolutely nothing about the act of creation."

We quote these statements here, not for the purpose of attempting to define the views of either of the writers referred to above, but rather for the purpose of agreeing with the statement of this editor, to the effect that "no better account ever has been, ever will be, or ever could be, written" of the act of creation.

WHY IS IT THE BEST ACCOUNT?

Why could no better account be written? Because the account of creation given in the first chapter of Genesis is a divinely inspired account of an act, or a work, that is plainly apparent to all, even to the unlearned and ignorant, but which has never been satisfactorily explained by the most learned or most highly trained scientist.

Modern science has accomplished wonders. We have neither the time nor the space to attempt a proper setting forth of the achievements of science. It is a story too long to be recorded here. But, after all the scientists have spoken, after all has been said that can be said, and all written that can be written, true scientists recognize their utter inability to explain the act of creation. Indeed, as this editor well says, "Unless this



During recent months several scientists of note have thrown doubt upon the validity of the evolutionary theory of the beginning of things, and have expressed admiration for the Genesis record. Eventually all scientists not willfully blind will acknowledge the Mosaic record as correct.

[Genesis] story is true, we know absolutely nothing about the act of creation."

Theories and hypotheses attempting to explain creation abound; labored arguments without number are entered into, to believe all of which requires a faith greater than faith demands. The Bible says, "In the beginning God created the heaven and the earth." Genesis 1:1. Faith can grasp that simple yet satisfying statement. How much more satisfactory to accept that statement than to attempt to believe, for instance, that life reached this earth as a life cell, transported hither from no one knows where on a meteor. Where did the life cell originate? How did it board the meteor? How did it survive the incandescent heat of the meteor? These are questions demanding more faith than to believe the Scriptural statement that in the beginning God created all things.

NOT A NEW ATTEMPT

The attempt to leave God out of the beginning of things is not a modern one, for, declares the psalmist, "The fool hath said in his heart, There is no God." Psalm 14:1. But

against the challenge he replies, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19:1-3.

God's works speak in every language of His greatness and of His creative power. Whether it is the simple and sweet-scented violet growing in the springtime or countless worlds flung billions upon billions of miles out into unfathomed space, they all testify to the work of the One who, in the beginning, created all things.

Science may classify, analyze, weigh, and measure, turn its microscope upon the infinitesimal in its search for the atom and the electron or project its telescope out through the limitless bounds of stellar space in its search for unknown worlds, and, when it has done this, will still be at a loss to explain the beginning of it all.

BACK TO GENESIS

Plumb the depths and explore the lengths and breadths of human knowledge, and still one lacks any satisfactory explanation of the beginning of things. Behind it all the only explanation that truly satisfies is the Genesis statement, "In the beginning God created the heaven

and the earth." We heartily commend to the readers a thoughtful consideration of the statement quoted at the beginning of this article: "No better account ever has been, ever will be, or ever could be, written" of the act of creation than the first chapter of Genesis with the first three verses of the second chapter. The believer in the Bible as the inspired word of God accepts without question the truthfulness of such a statement.

A Remedy for Your Trouble

THE surest way to heal your own sorrow and soul is to endeavor in a spirit of love and helpfulness to comfort another who is bowed down with some weight of woe. When Jesus was bearing the sorrows of the world upon the cross of Calvary, He was concerned to comfort a weeping woman and forgive a dying thief. If we would follow Him in a full ministry of service, we must learn to lay aside even the weight of our own sorrow by ministering to others who need our help.—*Selected.*

How Can We Worship God?

(Continued from page 12)

Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:1-9.

The Pharisees disobeyed a plain commandment of the God whom they professed to worship. To men who would pledge their wealth to the "cause of God"—then the temple—when they died, they granted exemption from caring for their aged, helpless parents. God was not pleased to have His service supported in this way, which set at naught the obligation enjoined in the fifth commandment. In unmistakable language He declared: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

The fact, then, that man can not worship the Lord acceptably while breaking one of His commandments, shows us that obedience enters into true worship. Known sin in the life, unrepented of while worshiping the Lord, makes hypocrites. It made them in the days of Christ, and it makes men hypocrites to-day.

SINCERITY A REQUISITE

God demands sincerity in His people. "In their mouth was found no guile," is God's own language concerning those who will finally be redeemed from among men. Those who worship the Lord may be poor; that does not matter. They may be uneducated; but education is no certificate for piety. Men may hold positions of responsibility, but so did the priesthood in other days. None of these things, sought after and prized by many church members, are a guaranty of Christlikeness. Formalism often parades in garments dyed in covetousness and pride, but it does not bespeak godliness nor stand for true worship.

The heart must be right with God in all true worship. There must be no revealed sin that we have not confessed. There must be a strong determination to obey the Lord, not according to man's teaching, but according to the law of God. That is more than song and prayer and praise, with sin mocking us face to face.

AS THOUGH GOD WERE PRESENT

Confucius said, "Worship as though the Deity were present. If my mind is not engaged in my worship, it is as though I worshiped not." It is our privilege to recognize the immediate presence of God when we worship. He sees us; He hears us; He understands our hearts, our very thoughts, and He desires that we worship "in spirit and in truth." Could we visualize the presence of God in our worship, it would be easier to keep our mind stayed on the Lord while we take part in the forms of worship.

Of all the animal creation, man is the only creature that worships Jehovah. Were it possible for mere flesh and blood to worship, then all animals could worship as well as man; but it is with the mind, the spirit, that true worship is rendered; and only man can offer that to God.

The spiritual faculties of man are his high-

est gifts from his Creator. Worshiping Jehovah lifts men up. It subdues passions, it leashes carnal lusts, it binds the animal within, it exalts the æsthetic, the spiritual, and all the nobler gifts of man.

In true worship all external, earthly things are excluded from the mind. Argumentation and dogmatism can not control in sincere, spiritual worship. We bow before Jehovah with adoration, and worship in silence, in prayer and praise, in song and testimony. In this worship we lose all fear of man. Unconscious of the presence of any save the God whom we worship, we center our mind upon Him as if we were in His very presence. We make bare our real self, and open our very hearts to Him whom we adore.

As we are exalted by our meditations, our feelings surge and break forth, sometimes

Vision

GRENVILLE KLEISER

God is my sight,
Through Him I see;
He holds my hand,
His love leads me.

God is my sight,
He makes all clear;
In light I walk
Since He is here.

God is my sight,
He knows the way;
In His dear love
I can not stray.

God is my sight,
He guides me right;
I'll rest in peace
Secure to-night.

with tears, which flow in penitential gratitude for the mercy and love of God; at other times we burst into song, as—

"Some great organ surged through arches dim
Their jubilant floods in praise of Him."

Our words express feelings that we can no longer restrain, giving expression of the gratitude to God for what He has done for us. The spirit in man ascends in flames of thought, and dwells in the very presence of Jehovah. It is an exaltation, a glorification of the inner man, and he feels an exhilaration after such an hour of true worship, as if he had seen the Lord. He has worshiped in spirit and in truth. Fleshly passions are dormant, the soul is filled with unspeakable joy and peace, and the heart cries out to God with a desire to be with Him forevermore. Such worship exalts the soul, lifts burdens, and dispels the gloom and sorrows of earth.

Evolutionists Like Mussolini

(Continued from page 11)

ately reply that to deny the school children evolution is to deny them a knowledge of science. But there isn't even a scintilla of truth in such a charge. Physics, biology, geology, astronomy, medicine, and all the other sciences, can be taught without even a reference to evolution, and nothing omitted that science has actually discovered and demonstrated. There are many schools in the land teaching all branches of science, which never

mention evolution or any of its postulates; yet the students, such as candidates for a physician's license, pass the same examinations with just as high grades as those taught in evolution schools.

Evolution is no part of demonstrable science. It is merely a theory about the beginning of things. A student can learn how to be a civil engineer without speculating on the origin of the earth. He can become an able botanist without theorizing on how the first spark of life originated. He can take first honors as a chemist without determining whether the earth began 100,000,000 or 6,000 years ago. He can become an astronomer without settling the debate between Moses and Darwin. He can perfect his technique as a surgeon without believing that men are only superdeveloped apes.

Evolution is an artificial appendage in the world of science, and there is no branch of science that can not be taught in all its ramifications without evolution being forcibly dragged into the picture.

To deny our youth evolution is not to deny them science. It is merely to save them from the distractions and altercations of somebody's guess about how things began. B.

Pope and Temporal Power

(Continued from page 9)

even when they are personally hostile to Catholicism as a religion, anxious to employ it as a political instrument in their own favor. It is precisely this anxiety of the statesmen to use the Vatican that increases its force, so that to-day it is hardly an exaggeration to say that it controls the world in a much more real and widespread way than any other individual government." As foreseen by the prophets, the papacy is out to enjoy its brief heyday of restored power.

Still to come is the last act of the great drama, when the wrath of God, whose forbearance is exhausted because of the activities foreign to Him that are carried on in His name, will bring to a final and complete end that organization which, calling itself the universal church, has, by the usurpation of the judgment power of God and the mediatorial function of Christ, branded itself for all time as the Antichrist. And those who aid, abet, or embrace this "beast" will drink a bitter cup therefore, because "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10.

Unstandardized Thinking

(Continued from page 7)

solved to think and act for himself in view of all the known facts and in the full realization of his duty to God and to his fellow men.

But unstandardized thinking is a very risky thing even in the domain of the natural sciences, especially when independent thinking is liable to bring one into conflict with such an iron dogma, such a shibboleth of scientific orthodoxy as the theory of organic evolution has now become.

[Any of Professor Price's books may be secured at the SIGNS OF THE TIMES office. Write for free catalogue giving a description and prices of these and other volumes.—EDITORS.]



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CAMERA NEWS



Leviathan of the Air

Left: One of the largest ships of the air to be constructed in the United States is the new Chapman-Bornelli air liner that accommodates twenty passengers in luxurious comfort. The ship is of stream-line design, and can fly 125 miles an hour with a full load. It is designed as a commercial passenger-carrying machine, and has already made a number of successful flights.



Right: A new type of dirigible has just been launched in Glendale, California. It is an all-metal and steam-driven craft. The metal is an aluminum alloy.

Upper right: A cell in the new prison at Sing Sing, which has just been completed at a cost of \$5,000,000, and which is said to include all the newest features in modern and humane prisons. Warden Lawes is a noted exponent of the scientific treatment of criminals.

Above: In Cincinnati, Ohio, a white cross is painted on the street where anyone has been fatally injured in a traffic accident. Along the Ohio country roads crosses are placed wherever a fatal accident has occurred. Such grim reminders are great aids in bringing fast and reckless drivers down to a reasonable pace.

