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REAL SCIENCE RIDICULES THE IMPOSSIBLE EVOLUTION THEORY

WHAT THE REAL SCIENTISTS SAY

Professor William Bateson, Cambridge, England's greatest living biologist, says: "It is impossible for scientists longer to agree with Darwin's theory of the origin of species."

Dr. W. H. Thompson, ex-President of the New York Academy of Medicine, says: "The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate."

Dr. Etheridge, British Museum, England's greatest authority on fossils, says: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Professor Beale, of King's College, London, says: "In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Herbert Spencer, himself a believer in evolution, acknowledged: "No scientist of repute ever claimed that evolution is science. It is only an unproven hypothesis."

Professor Haeckel, the greatest German evolutionist, said before he died in 1919: "Most modern investigators of science have come to the con-

clusion that the doctrine of evolution, and particularly Darwinism, is an error and cannot be maintained."

Professor Huxley says: "Evolution, if consistently believed, makes it impossible to believe the Bible."

Professor Drummond, professed Christian and professed evolutionist, said in his last days: "I am going away back to the Book to believe it and receive it, as I did at the first. I can no longer live on uncertainties."

Lord Kelvin, greatest of modern scientists, in an address to the British Association for the Advancement of Science, said: "I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truths in the terms of Evolution, while evolution remains an unproven hypothesis in the corollaries of science."

Professor Virchow, of Berlin, accounted the foremost physician on the globe, said: "It is all nonsense. It cannot be proved by science that man descended from the ape or any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction."

Professor F. M. Balfour, Cambridge biologist, says: "All scientific facts contradict the crude ideas of so-called naturalists who state that one species

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The Two Great Salvations

MANY people think that God is peopling heaven with beings from the earth, that people are born into the world but to die, and that when heaven is full the earth will be burned up, as there will be no further use for it. But such is not the case, and that such an absurd idea of salvation should have fastened itself in the minds of any gives evidence that the religions of the world are largely superstitions and vague unrealities. God created the earth for the purpose of peopling it with happy, intelligent beings.

Why Salvation is Needed

Had not disobedience and sin come into the world there would be no need of salvation. The race was condemned to death; but God has limited the time for the prevalence of death by arranging a great plan of salvation. Redemption has been provided, and the opportunity of living must be granted to each individual sooner or later. As the Mosaic Law was the measure of a perfect man's ability, and as none were perfect, there was no way of salvation opened up for the race until Jesus came and provided the ransom price by which man may be saved from death.—Acts 4:12; 2 Timothy 1:10.

Salvation does not mean rescue from "eternal torment", nor does it mean that one is going to heaven. The salvation of the Bible is one that saves from death, that gives an opportunity of living forever in harmony with God and righteousness. The Bible shows that everlasting life is a possibility upon two planes of existence, heavenly and earthly. This does not mean, however, that any one

will be granted two opportunities of life. During the Gospel Age, or that period of time between the advents of Christ, salvation is limited to heaven, and to a very small class of individuals who can and do exercise faith in the atoning blood of Jesus, and who walk a narrow way of sacrifice. These are designated the Church of the living God, also the Bride, the Lamb's wife.—Luke 12:32; 2 Cor. 11:2; Rev. 19:7.

The Two Salvations Distinct

The "great salvation" spoken of by Paul (Hebrews 2:3) is to heavenly glory, honor and immortality; and in order to participate in it one must meet the conditions imposed in the present lifetime, making his calling and election sure. These will have part in the first, the chief resurrection, and reign with Christ a thousand years. (Revelation 20:6) When we understand what dies, and what is resurrected, St. Paul's explanation becomes very luminous. The sentient ego or the soul is that which dies, and that which is brought forth in the resurrection. But a soul cannot function without an organism. The brain is part of the organism; upon the brain the mind operates; we need air, the "breath of life", in order to function. (Genesis 2:7) Shut off the air and the soul ceases; devitalize the body and the soul ceases.

Paul tells us that we sow (in death) not the body that shall be, but as it were, bare (naked) grain. We sow in death the intangible sentient ego which cannot hear, see, smell, feel or taste, for the individual is dead. (Ezekiel 18:4; Psalm 146:4) At the time of

death one may be likened to a grain of wheat (child of the kingdom, a new creature in Christ), or some other grain. But whatever it may chance to be, in the resurrection God will give it a body as it pleases Him, and to every seed (whether of wheat or of some other grain) his own (kind of) body.—1 Corinthians 15:37, 38.

Celestial and Terrestrial Glory

Continuing, the Apostle shows that there is variety upon the earth and also in heaven; so we may expect variety in the resurrection—some coming forth to the glory of the celestial and others coming forth to the glory of the terrestrial. Celestial means heavenly, and terrestrial means earthly. Paul is dealing especially with the celestial resurrection, for it is that to which the Church comes forth; therefore, the Christian dies a natural, human being, and comes forth a spirit being. It is the same mind and heart and will that functioned in the human organism that, in the resurrection, will function in a spiritual organism.

After the first resurrection is completed, which means that the Church will then be glorified, the way to celestial glory will be closed forever. Then, for a thousand years the world of mankind will be coming forth from the grave to live upon the earth. Even though the race will have their new resurrection bodies they will find themselves in the same mental, moral and physical condition that they were in before death, except that they will be in normal health. They will then be privileged to walk up on the "highway of holiness" and by the gradual process of restitution return to that perfection which Adam and Eve enjoyed

before sin came into the world. The Church will experience a change of nature in her resurrection (1 Corinthians 15:51), but the world will not.—Acts 3:19-23; Luke 3:6; Job 19:26; Psalm 65:2; Psalm 37:29.

God's Promise to Abraham

God made promise to Abraham that in his seed all the families of the earth should be blessed. (Genesis 22:15-18) The "seed of Abraham" is Christ and the Church (Galatians 3:8, 16, 27-29) united together as husband and wife, as the second Adam and second Eve, and typified in Abraham's son Isaac (Galatians 4:28), who dispensed blessings to his brothers and kindred. Christ and the Church being spiritual in the resurrection will, of course, be invisible to mankind. But the kingdom of righteousness will be ushered in (Acts 17:31), and with it will be inaugurated the New Covenant, which is a covenant for the purpose of bringing blessings to humanity. As human beings cannot live in heaven these blessings will take place on the earth. (Jeremiah 31:31-34; 33:6; Isaiah 33:24; Matthew 6:10) If any wilfully spurn this opportunity for salvation after it is made known to them, such will die again—die the death from which there will be no resurrection.—Acts 3:22, 23; 2 Thessalonians 1:7-10.

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can be transmuted into another in the course of generations."

Sir Charles Bell, University College, London, says: "Everything declares the species to have their origin in a distinct creation."

Professor Fleischmann, Erlangen, Germany, zoologist, says: "The Darwinian theory of descent has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Professor N. S. Shaler, Harvard geologist, says: "It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified."

Dr. D. S. Gregory, managing editor of the "Standard Dictionary", says: "It is a strange fact that no great scientific authority in Great Britain in exact science, science that reduces its conclusions to mathematical formulas, has endorsed evolution."

Darwin himself, toward the end of his life, said to Lady Hope; "I was a young man with unformed ideas. I threw out queries, and suggestions, wondering all the time over everything, and to my astonishment the ideas took like wildfire. People made a religion of them." (In his "Origin of Species" he used the phrase, "We may well suppose," eight hundred times. His reasoning may do very well for a man that has no more sense than to believe that three is one and one is three, but it would never do for others.)

FOLLOWING THE

PIED PIPER

Madly the people are falling over one another in their efforts to follow the Pied Piper, the depraved press,

which delights in every possible way in showing its scorn of the Creator and in glorifying the gorilla as its god. And when the people have lost all faith in the Bible and in religion, these same people will prate of law and order and wonder why something is not done to prevent the gorilla's descendants from eating one another.

AUTOMOBILES

DANGEROUS TO GIRLS

A gentleman who recently made a journey on foot from New York to Cincinnati and return states that on the trip he met no less than sixty-eight girls, some crying as the result of insults, who were walking back from automobile rides, rather than trust themselves longer with companions, supposedly gentlemen, but in reality beasts.

A GOOD DEFINITION

OF GOODNESS

Willard Price in his little publication, *The Miniature*, says with rare wisdom: "Some think that it is clever to be devilish and stupid to be good. As a matter of fact, it is just the other way around. It was not stupidity that made the goodness of a Gladstone, a Queen Victoria, a Florence Nightingale, an Abraham Lincoln. It was self-mastery, self-grip, cleverness in weaving the strands of life into something strong and beautiful. Goody-goodness and hypocrisy we do not consider here. They are both weak. But genuine goodness is as strong as steel, quick as electricity, warm as sunshine, and is shot through with the wisdom of the Infinite."