

**THE CONFLICT
OF SCIENCE
AND
RELIGION**

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Up to within the last 100 years the Christian Church taught that the Adam of about 4000 B.C. was the first man, and that the earth was also made in six days of twenty-four hours each. Then came the discoveries of geology which proved that the earth was millions of years in formation and that man was on the earth millenniums before Adam. The failure of the Church to answer the challenge caused a great wave of unbelief to sweep over the thinking classes of society. Into the gap stepped the theory of evolution as an explanation of the origin of species. The general acceptance of this theory in turn caused an abandonment of belief in a Creator. As one brought up in the scientific school, the author here sets out an explanation which harmonises the challenge of science and the Biblical account of creation, the flood, etc.

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CHAPTER I.

THE TEACHING OF THE CHURCH ON THE
CREATION OF THE UNIVERSE AND OF MAN,
FROM GENESIS 1 AND 2.

Almost throughout the whole of its existence, the Christian Church, both Roman Catholic and Protestant, which included all European scholarship, taught from its study of the first two chapters of *Genesis*:

1. That the historic Adam was the first man on the earth and the father of the human race.

2. That about 1656 years later the whole earth was destroyed by the Flood, and that Noah and his three sons and wives alone survived to become in turn the ancestors of the human family.

3. That the universe and everything in it was made in six days of twenty-four hours each. The Westminster Confession of Faith, 1643, which all Presbyterian ministers have to subscribe to still, laid it down as necessary to believe that all things visible and invisible were created not only out of nothing, but exactly in six days.

4. That the creation was accomplished about 4000 years B.C. or approximately 6000 years ago. This was the general conclusion arrived at by the overwhelming majority of the most competent students of Biblical accounts. In 1650, Archbishop Usher published his "*Annals of the Ancient and New Testaments*," and it at once became the greatest authority for all English-speaking peoples, that man was created 4004 years before the Christian era. His verdict was widely received as final, while his dates were inserted in the margins of the A.V. of the English Bible and were soon practically regarded as equally inspired with the sacred text itself. About the same time, in his great work, Dr. John

Lightfoot, Vice-Chancellor of the University of Cambridge, and one of the most eminent Hebrew scholars of his time, declared as the result of his most profound and exhaustive study of the Scriptures, that "*heaven and earth, centre and circumference, were created altogether, in the same instant,*" and that "*this work took place and man was created by the Trinity, on October 23, 4004 B.C., at nine o'clock in the morning.*"*

The teaching of the Church is summed up for us in the following quotations, from two eminent University professors:—

"Thus down to a period almost within living memory, it was held, virtually 'always, everywhere, and by all,' that the universe, as we now see it, was created literally and directly by the voice or hands of the Almighty, or by both—out of nothing—in an instant or in six days, or in both—about four thousand years before the Christian era."†

"Sacred science, as interpreted by the Fathers of the Church, demonstrated these facts: 1. That the date of Creation was comparatively recent, not more than four or five thousand years before Christ; 2. That the act of Creation occupied the space of six ordinary days; 3. That the Deluge was universal, and that the animals which survived it were preserved in the ark."‡

*Page 9, "Warfare of Science with Theology," by Professor Andrew D. White (Cornell University, N.Y.), 1895.

†Page 13, White. ‡Page 187 "History of the Conflict between Religion and Science," by J. W. Draper, 1923.

CHAPTER II.

THE CHALLENGE AND DESTRUCTION OF THIS INTERPRETATION OF GENESIS BY THE MODERN DISCOVERIES OF GEOGRAPHY, GEOLOGY AND ARCHEOLOGY.

1. **Geography.** As long as civilized man only knew of the existence of the lands of Bible history, and was only familiar with the peoples in his immediate neighbourhood, it was feasible that all living men could have come from Adam, and that the flood could have destroyed all except Noah's family who could have repopulated the earth. It was feasible that representative animals could have been preserved in the Ark and then reproduce their kinds again on the earth. When, however, from the sixteenth century onwards, adventurous man began to sail into the unknown seas and to discover vast new continents, the earth began to take a new shape in his mind. The earth was not after all limited to the civilized world, but was a globe many times the size formerly postulated. When Columbus reached America, and Magellan and Drake sailed around the world, when India was opened up to the West, and Tasman and Cook made known Australia and New Zealand, many new kinds of men and species of plants were discovered. The seeds of suspicion began to grow in the minds of thinkers who questioned how the Red Indians, the Chinamen, the Maori and the Aborigine could all have come from common ancestors living only four to six thousand years ago. How did the varied races of mankind cross the vast oceans from Mesopotamia the cradle of the descendants of Adam and Noah? Likewise how did all the thousands of new species of animals cross the oceans to the Ark, and how did Noah return them safely to their native habitats? These were insurmountable difficulties which threw grave suspicion on the hitherto unassailed interpretation of the Genesis stories.

2. **Geology.** The geologist who studies the formation of the rocks in the deep valleys hewn out by rivers, or down in coal mines, or in the great fissures left by

earthquakes, sees layer upon layer of different rocks formed by very slow processes such as the sedimentation left by the agency of water. By studying the similar processes going on in nature all around, such as the formation and erosion of coastlines, as the sea deposits or carries away the sand, the geologist proves conclusively that tens of millions of years must have been occupied in the forming of these strata of rocks. For example, the creature which forms the coral reefs in the Pacific Ocean does so at the rate of 7 to 8 inches in every hundred years. As the reefs are thousands of feet deep, this means that they have taken anything up to a million years to form. The Grand Canyon of Arizona is seventeen miles long, averages $\frac{4}{5}$ ths of a mile in depth, and is over five miles wide. It has been excavated out of a nearly level tableland by the running water of the river Colorado, and is a living demonstration of the vast age of that particular part of the earth's surface, let alone the depths of rocks miles below. One of the greatest geologists, Sir W. J. Dawson, estimated that a foot of coal was formed by fifty generations of plant life, each generation being about ten years. A coal seam measuring 12,000 feet thick would then have taken 6,000,000 years to form. The rocks which constitute the surface of the earth have been divided into groups and named according to the evidence in them of ancient life. The earliest of these rocks which show no indications of the remains of life are called *Azoic* and are estimated to be 180,000 feet thick. The next rocks showing signs of life are called *Palaeozoic* are set down as being 185,000 feet thick. The next strata are called *Mesozoic* or those showing mediaeval forms of life and are estimated at 91,000 feet thick. Then lastly the rocks exhibiting the remains of modern forms of life are called *Cainozoic* and are set down as being 73,000 feet thick.* From his study of natural processes going on all around, the scientist proves beyond argument that the time taken to form these rocks covers a period running into tens and perhaps hundreds of millions of years.

*Figures quoted from page 163, Vol. I "Outline of Modern Belief." George Newnes Ltd.

In 1830 there came the publication of Lyell's "*Principles of Geology*" giving an account of the main discoveries up to that time, and this work remains one of the landmarks in the advance of human thought, and one of the greatest Anglo-Saxon achievements in the search of truth. From then onwards the conflict with the Church's view of Genesis became fatal and ended quickly in the utter defeat of the Church.

Once the geologist had clearly established the vast age of the earth and thus proved that it was not made either in six literal days or about 6000 years ago, the fallacy of the Church's interpretation was further exposed by the evidence provided by the fossil remains of plant and animal life in the various strata of these ancient rocks.

The presence of fossils in the earth had been explained by the Church of the Middle Ages as being the result of the Flood. The discovery of fossils on the tops of mountains was eagerly seized as proof that the Flood covered the whole earth even the highest mountains. For three centuries from the Reformation onwards, the doctrine that fossils are the remains of animals drowned at the Flood continued to be upheld by the great majority of theological leaders.* In the 18th century, in England, France and Germany, belief that the fossils were produced by the Deluge of Noah's day was widely insisted upon as part of that faith essential to salvation!†

When, however, men began to dig down into the earth and when excavation revealed fossil remains deeply embedded in coal seams obviously out of reach of any flood, the answer of the Church was that these were God's models which He made on the first day of Creation preparatory to the real living creatures made on the subsequent days. In 1773 a Dr. Theodore Arnold supported this theory in a work which gained widespread acceptance, insisting that "fossils resulted from infinitesimal particles brought together in the creation to form the outlines of all the creatures and objects upon and within the earth."‡ The Church fought so hard to preserve the teaching that the earth was made in six

*Page 226. White.

‡Page 222. Ibid.

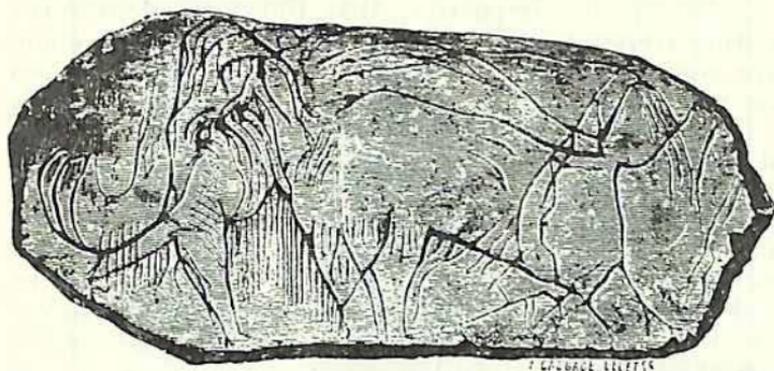
†Page 230. Ibid.

literal days that absurd explanations were attempted in answer to the questions raised by the discovery of fossils in ancient geological strata. It was seriously held and taught with scholarly respect that all fossils were placed in the strata on one of the creation days by the hand of the Almighty, and that this was done for some mysterious purpose, probably for the trial of human faith. In other words, God made it appear as if the Creation took millions of years, whereas the Scriptures said in "six days" and real faith was to believe the Scriptures and not the facts observed in nature around! In spite of the opposition of the Church and of almost the whole realm of scholarship the study of fossils at the beginning of the nineteenth century began to throw new light on the whole subject of geology. The Church fought harder still to defend its views and in its last desperate effort drew suspicion on the character of God Himself. The champion of the Church was Chateaubriand who in his greatest work, the "*Genius of Christianity*," "grappled with the questions of creation by insisting upon a sort of general deception in the beginning under which everything was created by a sudden fiat, but with the appearance of pre-existence!"*

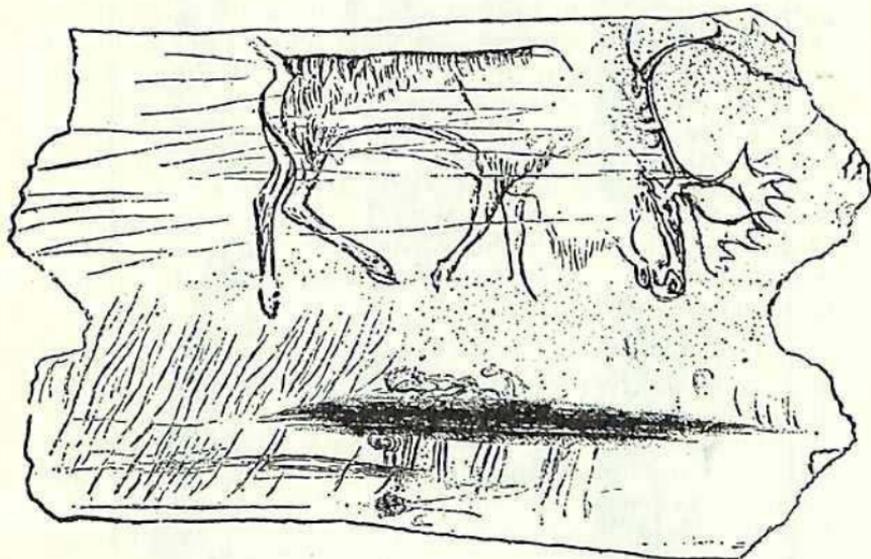
Thus while the Church had to go from the sublime to the ridiculous to defend her case, the science of geology not only proved from the rock formations that the earth had been millions of years in the making, but also demonstrated that the fossil remains in those rocks of plant and animal life, supposed in Genesis 1 to have been made on the 3rd, 4th and 5th days of creation, were on the earth also millions of years ago.

3. **Archeology.** From 1850 onwards there began a new study in Egypt of the inscriptions on temples, monuments and of papyri which proved that a high civilization existed there long before the days of Noah and that the Flood did not touch Egypt. Sculptures were found upon the monuments showing racial tribes—Egyptians, Negroes and Libyans—as clearly distinguishable in those paintings and sculptures of from four to five thousand years ago as their descendants are today.

*Page 231, White.



T. G. WAGLE DEL. ET SC.



Above: A portrait of the now extinct 'Mammoth drawn with a flint on a piece of Mammoth's ivory; from the cave of La Madeleine, Dordogne, France. This proves the existence of mankind long before Adam.

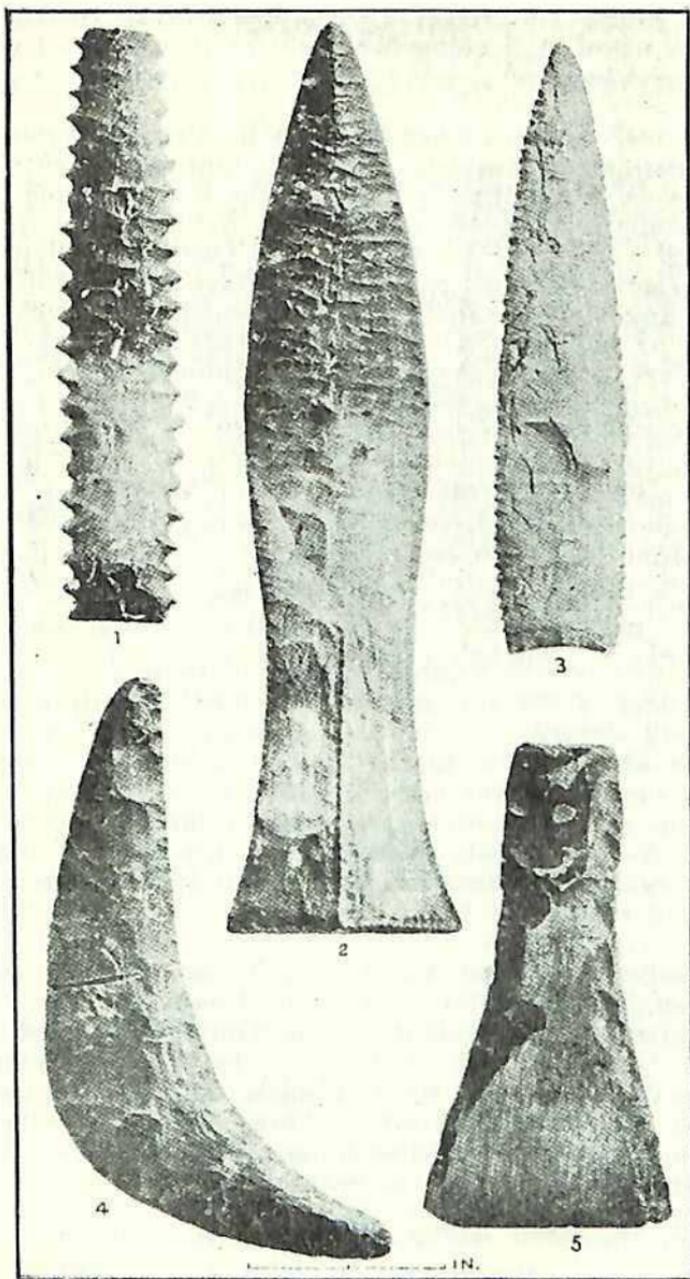
Below: A typical drawing (original in colours) of a Reindeer Feeding; from the Grotto of Thayngen near Schaffhausen, Switzerland. This proves the existence of mankind in the last ice-age long before Adam.

It is biologically impossible that those different races existing contemporaneously with Adam and Noah could have come from either Adam or Noah. If those races ever had a common ancestry it must have been hundreds of thousand of years ago. What is certain is that Adam was not their common father. The facts revealed by archeology show that as far back as we can go in the records of man, we are confronted by the same fact of a diversity of races which explodes the teaching that Adam was the first man and father of the whole human race. The results of research in Egypt have been ratified by similar archeological discoveries in Assyria and ancient Babylon.

Also from 1850 onwards there commenced the investigation of caves in France, Belgium and Spain which revealed striking carvings on bone and stone, and also pictures on the walls, all drawn by man and showing the now pre-historic animals such as the hairy mammoth and the cave bear. These proved that the men who drew those pictures must have lived contemporaneously with those animals of the Quaternary period,* that is at least 30,000 years ago. These proofs of the existence of man long before the historic Adam also revealed that man had developed artistic ability and culture above pure savagery.

In 1864 there took place the investigation of the caves in Belgium where there were discovered 40,000 bones of animals of the Quaternary period intermingled with a number of human bones and instruments. Similar findings were made in Britain, Germany, Italy, Spain, America, India and Egypt. The cave and museum at Torquay in England shows the remains of fire, human instruments and bones all intermingled with the bones of the ancient hairy mammoth, cave-bear, woolly rhinoceros, reindeer, hyena, hippopotamus, sabre-toothed tiger, proof of the days when England passed through

*The fourth and final epoch in geology is called the Quaternary whose rocks are divided into "Post-Pliocene" containing fossils of man and extinct animals, and "Recent" containing existing species.



both arctic and tropical conditions, which proved an existence of man going back tens of thousands of years before Adam.

In 1847 a man named Boucher de Perthes, published his findings of thousands of human flint instruments and weapons in the high drift bed of the River Somme near Abbeville in northern France. In Britain stone implements were also discovered in the Quaternary deposits and since then tens of thousands have been discovered in many similar deposits. Implements and weapons such as hatchets, lances, arrow-heads, knives, borers, scrapers, of flint or hard stone, fashioned by chipping; have been found in the sand and gravels of the rivers of Europe and more numerous still in the caves and glacial drifts of the continents.† All these prove conclusively that man was on the earth at least 30,000 years ago. "The most conservative geologists were gradually obliged to admit that man had been on the earth not merely six thousand, or sixty thousand, or one hundred and sixty thousand years."*

As to how the Church reacted to these unanswered evidences of the antiquity of man on the earth, a most pathetic defence was made in a work in 1857 entitled "*Omphalos*" by a naturalist named Gosse, who claimed that everything was made literally in six days and that all the evidences of long epochs in the strata, rocks, minerals, and fossils were simply "*appearances*" which were created instantaneously and not formed over vast ages of time.*

Finally in 1863, Sir Charles Lyell, the greatest geologist of his day, after years of endeavouring sincerely to defend the viewpoint of the Church published his book "*The Antiquity of Man.*" In this he retracted solemnly his earlier view—yielding with a reluctance almost pathetic, but with a thoroughness absolutely convincing, and sealed the doom of the Church's interpretation that Adam was the first man.

*Page 241, White. †Illustrated on page 11.

CHAPTER III.

THE THEORY OF EVOLUTION STEPS INTO
THE BREACH

The complete defeat of the centuries old view of the Church as to the age of the earth and of man left a great gap torn in the thought and belief of society. The challenge of geology, archeology and kindred studies was unanswerable and the case clearly proved that the earth had been millions of years forming and that man had been on the earth tens of thousands of years before Adam. The Church foolishly fought tooth and nail to defend its views even against the facts now proved by observation, with the consequent loss of the faith and respect of the great majority of thinking people. Into the gap torn by the discoveries of modern knowledge within fifty years the Church produced no positive viewpoint which might have saved the day. Instead there was put forward into the breach an interpretation of the origin of all forms of life including man, which did away altogether with the necessity for a Creator.

On July 1st, 1858, there were read before the Linnaean Society in London two papers, one presented by Charles Darwin, the other by Alfred Russel Wallace. With the reading of those papers the doctrine of evolution or emergence of new species by natural selection, was launched upon the educated world. Darwin and Wallace had arrived independently at the same conclusions, that in the struggle for existence, the fittest survived, and that their superior characteristics were inherited by their offspring by which new species came into existence, and that this principle explained the development of all forms of life from the simplest cell to the highly complex being called man. In the following year, 1859, there came the first instalment of Darwin's work in its fuller development—his book on "*The Origin of Species by Natural selection*," the result of thirty years of study of biology. The book was translated into many languages and brought forth a flood of thought and research all over the world. There followed the investigations and writings of famous scientists, natural-

ists and biologists such as Spencer, Huxley, Galton, Tyndall, Tylor, Lubbock, Pagehot, Lewes and hosts of others on the Continent, all supporting and enlarging upon the theory of evolution as propounded by Darwin and Wallace.

Bearing in mind the fact that the Church had done its best to destroy all independent thought in the civilized world for 1500 years and had fought every suggestion that the earth and mankind were in existence long before the year 4000 B.C., we can see what an opportunity was opened up when geology utterly destroyed the teaching of the Church and the confidence of the people in the Bible. Into the breach came a theory to explain how plant life, animals and mankind had evolved in the vast ages of time now revealed by science. The utter defeat of the Church and with it the apparent collapse of the Bible story left open the way for the entrance into the minds of all thinking and educated people of any hypothesis which might seem to explain the origin and development of plants, animals and mankind. Hence the popularity and the rapidity with which the theory of evolution was accepted first as an hypothesis and then as fact and truth. When in 1863 the great geologist Sir Charles Lyell proclaimed his acceptance of the evolution theory, all foundation seemed to be withdrawn from the Scripture account and the creation story was totally discredited. It was a final and bitter blow to the Church.

The theory of evolution claimed to account for the origin of all forms of life from the simplest to the most complex by the following processes.

A. Natural Selection. All living things grow, are nourished, move about, reproduce and die. Thus it is that in any species the individuals are different, and not all exactly the same. As climatic and environmental conditions change, these variations called "mutations" cause certain individuals to survive and others to perish. Thus gradually these differences which are inherited by the offspring bring to pass new species. Under this heading, also comes the formation of new species by crossing of different species.

B. The struggle for existence and the survival of the fittest. Procreation is abundant, a single cod fish for example may lay several million eggs but very few are sterile or come to maturity. Hence there is a great struggle for existence. Any slight variations within a species which enabled the possessor to continue to live and survive would cause it to predominate, while the fellow-members of the species perished. These superior abilities and characters would be inherited by the offspring so that in due time new species would appear.

The time it would take for such small differences within a species to multiply, and add up to make an entirely new species would be so long that Darwin's theory was only a possibility on the condition that the age of the earth and its life was vast. For example, the widely different races of mankind could only be explained on the evolutionary theory by mankind being on the earth for tens of thousands of years in which those racial differences could develop. This essential background was the very thing which was provided by the discoveries of geology in the 19th century, that the earth and its life had been in existence for millions of years and that man had been on the earth for a long period of time. Thus the geological revelation of the 19th century paved the way in the minds of people for the acceptance of the hypothesis of Darwin that in the vast ages of time now revealed there was sufficient time for the minute variations gradually to change plants and animals so that there developed higher forms of life culminating at the top in man.

Proofs were adduced in support of the theory of evolution from the following studies:

Palaeontology. There is to be observed a range, scale or ladder of life in plants and animals from elementary forms rising in an ascending order to more complex forms of life to man at the top. This would seem to suggest an evolving or transition gradually from one form of life to a slightly more complex form, and so on.

Geology. The earlier strata of rocks show the remains of elementary forms of life, while the more recent rocks show the complex forms of life which would suggest that in the ages of time life has evolved from lower to higher forms.

Embryology. All forms of life start from a single cell. In pre-natal growth the individual seems to pass through some phases of forms of life lower than itself. It is suggested that the human embryo at one stage seems to have the gills of a fish. On this appearance, it is suggested that each species in its pre-natal growth recapitulates or passes through the stages its ancestors traversed in the evolution from the primary cell at the beginning of all life. If each individual thus grows up through the stages of lower forms of life in its pre-natal existence, this would imply that its ancestors went away back to the primitive cell, and developed by evolution, from one species to another.

Morphology. There exist similarities in structure in certain groups of plants, and also in groups of animals, although these groups are composed of many different species. The suggestion is that these common characteristics indicate a common ancestry and are links in a chain of progressive development of new forms of life.

CHAPTER IV.

RESULTS OF THE CHALLENGE OF SCIENTIFIC
KNOWLEDGE AND OF THE THEORY OF
EVOLUTION

The facts of geology and kindred studies proving the vast age of the earth and the antiquity of man, together with the theory of evolution as an explanation of the origin of all forms of life, were accepted by the great majority of the thinking and educated people, and particularly in our Universities, Colleges and Schools. Through the teaching of the latter the whole nation came to accept the same views in the process of time. In my own University of several thousand students, and also in my own Teachers' Training College, there was no defence of the Biblical account of creation, nor the faintest suggestion that the theory of evolution was not the truth. No doubt that is typical of University and School life today. The influence of teachers, trained as I was in the theory of evolution, makes certain the universal acceptance of this theory, as if it was a proved scientific fact. And the result, as regards religious belief, is as follows:—

A. The Genesis story of creation in Chapters 1 and 2 is rejected in favour of the modern discoveries and the theory of evolution. The two are incompatible. Since the Book of Genesis is not only the story of the origin of everything, but is also the summary of the divine plan as enunciated in detail in the rest of the Bible, Genesis is the foundation on which the rest of the Bible is built. This is the serious aspect of the universal and successful challenge of scientific knowledge and the theory of evolution, because the rejection of Genesis leads automatically to the abandonment of confidence in the rest of the Bible. The Book of Genesis, with its characters such as Adam, Noah, Abraham, Jacob, the nation of Israel, and the promises to them relative to the future of all nations, is continually

referred to throughout the Bible, both in the Old and the New Testaments. Take away Genesis and the Bible collapses like a building without a foundation or framework.

For example, in Matt. 19: 4, 5, Jesus Himself quoted from Genesis 1 and 2, "Have ye not read, that He which made them at the beginning, made them male and female (Gen. 1: 27), and said, 'For this cause shall a man leave mother and father, and shall cleave to his wife, and they shall be one flesh.'" If the Genesis story is not true to fact, then immediately doubt is thrown on the character and words of Jesus. Further the apostle Paul, through whom came so much of the New Testament, makes continual reference to the characters and promises in Genesis, such as Rom. 5: 14, "death reigned from Adam;" 1 Cor. 15: 20 "The first man Adam;" 1 Tim. 2: 13, "Adam was first formed, then Eve;" Ephes. 5: 31, quoting Gen. 2: 24. If Genesis is not correct, then the whole basis of Paul's argument is destroyed. This was the conclusion which the educated world came to from 1850 onwards. The result is that in our Schools and Colleges the Bible is left on one side and abandoned in the dust-heap. The written record of God, called His own very Word, is rejected, because apparently proved to be inaccurate and unreliable.

This is a logical outcome since it is evident that truth is indivisible, and once any part of the Bible is proved not to be correct, then suspicion is immediately aroused on the whole of the Scriptures. This is particularly so in the case of the Bible because it claims for itself that it is indeed the truth. If the Bible did not make such claims to perfection, then the apparent discovery that portions like Genesis 1 and 2 were not in accord with truth as revealed by science would not be so serious a matter. But a Book which claims repeatedly that it contains the truth on all matters with which it deals stands in jeopardy of coming down a very great fall even if only a small portion can be proved not to be true to facts. Readers will be familiar with some of the numerous references in the Bible claiming that it is

the very Word of God recorded through Spirit-inspired men. The Spirit of God is called there the "Spirit of truth." God Himself is there many times designated the "God of truth." The Bible calls itself the "word of truth," or simply "the truth."

B. The result of the acceptance of the theory of evolution as an explanation of how all the various forms of life came into existence, automatically did away with the necessity for a Creator. The Genesis account, of the creation of everything by God, was so apparently disproved by modern knowledge that a gap was left torn in man's thinking, and into the void there quickly entered the theory of evolution to become firmly enthroned so that the idea of God as the Creator was abandoned. The serious aspect of this is that the Bible is through and through the story of Creation, nothing more and nothing less. Page one of Genesis opens with God's plan to make man in His image and to set him over the works of His hands. The creation of the physical universe, stars, sun, moon, earth, plant life, and animals, all seemed to be prerequisites with the ultimate object in view of man's high destiny. The Bible is the detailed record of this process, the past being narrated as history, and the future and conclusion in the form of prophecy which foretells the means by which man will attain to his Divine objective. The Bible closes on the last page of Revelation with the goal reached and the long work of Creation fulfilled. If Genesis is not true and if all the varied forms of life around us have come into existence by a process of evolution, then there is no Creator, and the Bible as the story of a Creator and a Creation is put on one side as out of date.

The serious aspect of this logical conclusion is that the theory of evolution robs man of faith in a living present Creator. Now the plan of God requires as an essential factor the willing and intelligent co-operation of man with the Creator. Modern knowledge and the theory of evolution destroy faith in the written record of God's will and in the reality of a living Creator, and thus rob man of any impetus to find out that will and to mould his life in conformity to it in the educative

process leading to his destiny. Here then we see the most powerful opposition to God's creative plan and purpose, particularly through the theory of evolution which has the effect of cutting right across the absolute necessity of man's intelligent co-operation with the Creator. Indeed as long as man does not willingly co-operate in the process, the Creator is frustrated in the goal and aim of making man in His image and of setting him over the works of His hands.

As an example of how the claims of scientific knowledge coupled with the theory of evolution have destroyed faith and confidence in the Bible, we quote below from the Cambridge Syllabus of Religious Instruction, which is used by over 100 local education authorities out of 380 all told, and which covers thousands of schools in Britain. The following revealing quotations are taken from the instructions in the Syllabus:—

Page 31, "The question, 'is it true?' will surely arise... Perhaps this familiar difficulty is best met by the teacher who distinguishes frankly between what is history and what is considered to be myth or legend...In the Old Testament the stories of Eden and the Fall, of Noah's Ark, and the Tower of Babel may be regarded as myths."

CHAPTER V.

**THE ANSWER (1) TO THE CHALLENGE OF
MODERN DISCOVERIES AS TO THE AGE OF THE
EARTH AND THE ANTIQUITY OF MAN**

A. Genesis, chapters one and two, are not two accounts of the same creation story, but differ in every single detail as set out in the two columns below:

Genesis 1: 1 to Gen. 2: 4a.

Order of creation: (1) plant life, (2) fish, (3) birds, (4) animals, (5) then man.

A universal creation of all species of fish, fowl and animals.

Creation of the universe including the whole earth.

Man is created "male and female," the two sexes together (v. 27) like all other creatures.

Here we read of creation (Hebrew "bara,") i.e. the transfer of energy into matter. Gen. 1: 1,21, 27, Gen. 2: 4a.

We read 34 times of the Creator as "God," (Hebrew "Elohim," or "the mighty one,") and no other designation.

This man did not know the name of God or His person. No revelation of God to man, nor any record left.

Man "male and female" was made on the sixth day. v. 26, 31.

Genesis 2: 4b to 25.

Order: (1) man, i.e., Adam, (2) plants, (3) animals, (4) birds (fish omitted).

A particular formation only of domesticated animals ("beasts of the FIELD," vs. 19, 20).

Formation of a garden in Eden, a small geographical site in Mesopotamia, as located by the Euphrates and its tributaries, twice called a "field," clear of vegetation ready for cultivation.

Adam was first formed, and then Eve. (1 Tim. 2: 13.)

Here we read only of the forming or making (Hebrew "asah,") out of already existing matter. Gen. 2: 4b, 7, 8, 9, 19, 22.

From Gen. 2: 4b, the personal name of the "mighty one," is revealed, i.e. "LORD," or in Hebrew "Jehovah."

Adam knew the name of God and His person. God revealed Himself to Adam and the record is left in the Biblical account.

Adam was made on the seventh day.

In spite of all these differences in the two accounts, the Church taught that both stories referred to the same creation. In the face of the many contradictions how did the Church make such a blunder? Failure to understand the significance of verse 4 of Genesis 2 is the answer. "*These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven.* (R.V.) The chapter and verse divisions of the Bible were not in the original Hebrew and Greek, but were put in by the translators wherever they felt suitable. The present chapter division between Genesis 1 and 2 is not in the best place. The story of the formation of the earth and man in a week of six days concluding with a day of rest would suggest that the description of the seventh day in Genesis 2: 1 to 3 should go in with the story of the rest of the week in Genesis 1; i.e., the creation story should end at Genesis 2: 3.

In regard to the next verse 4, "*These are the generations of (or origins of) the heavens and of the earth when they were created,*" we see that this refers back to the previous story of the universal creation in Genesis 1, and is **not** a heading describing the story of Adam which follows in the rest of Genesis 2. We find similar phraseology used throughout Genesis, "*These are the generations (or origins) of,*" and when we examine their occurrences such as Genesis 5: 1, "the origins of Adam;" 6: 9, "the origins of Noah;" 10: 1, "the origins of the sons of Noah," we find in each case that it is the **previous** verses which contain the origin of the particular character, and **not** the verses which follow the comment. In the modern style of writing we put the chapter contents at the beginning of the chapter, whereas in Genesis it is plain that these headings terminate the chapters. In his book "New Discoveries in Babylonia about Genesis," Air Commodore P. J. Wiseman shows that in the days when the historical parts of Genesis were enacted, letters, title-deeds, business transactions etc., were written on clay tablets which were then baked for durability. Thousands of these tablets have been recently unearthed in Mesopotamia with records made

in the very days of the lives of the people recorded in Genesis. An examination of the tablets shows that whenever it was necessary to link together a number of tablets dealing with the one theme, it was customary to write at the end of each tablet a description of the contents and also catch phrases linking the tablet with the previous tablet in the order desired. It is clearly proved that Genesis was written under those same conditions, on clay tablets, before the days of parchment writing, because these tablet endings occur throughout Genesis as instanced above. These seeming interruptions in the story of Genesis are now seen to be these tablet endings which hitherto caused great mystery and perplexity. The tablets were probably written by the characters described in them, and were passed on from generation to generation gradually accumulating into the racial history of the Adamic people, and finally put together by Moses in the "Old Testament."

It is now quite clear that the repeated phrase "*These are the generations of...*" is the tablet ending in each case. If the A.V. translators had known this they would have got their chapter divisions into the right place and a great deal of confusion would have been avoided. Thus Tablet One contained Genesis 1 and Genesis 2: 1 to 3. Then the first half of verse 4, "*These are the generations of the heaven and of the earth when they were created,*" is the tablet ending. Then the commencement of Tablet Two is the latter part of the verse 4 which starts a new theme. "*In the day that the Lord God made earth and heaven...*" Not realising the significance of the expression "*These are the generations of,*" the Church thought that it referred to the succeeding verses, the story of Adam, and then concluded that both accounts, Genesis 1 and 2, were the same creation story; and hence the tragic misinterpretation. Confusion then arose over Genesis 2: 4b, "*in THE DAY that the Lord God made earth and heaven.*" As Genesis 1 had already described the formation of the earth and its inhabitants in six days, this verse remained a puzzle to the Church. It was in fact incorporated in the creeds that God did

both, that He made the earth in six days and yet in one day, and all kinds of philosophical arguments were introduced to try and harmonise the obvious discrepancy! The phrase "*in the day*" is merely a reference to an undefined time, occasion or period when the events narrated in the succeeding verses took place, and it was certainly not a day of twenty-four hours.

The making of "*earth and heaven*" of Genesis 2: 4b is not to be identified with the creation of the heavens and of the earth of Genesis 1: 1. for the following reasons: The sudden introduction of the name of the mighty one or God—LORD or in Hebrew JEHOVAH, signifies that at this juncture God made known His name to Adam and his descendants, so that the Adamic race became the first people to have and enjoy fellowship with Him. Note three further curious marks of this opening statement commencing the Tablet Two. The definite article is omitted before both "*earth*" and "*heaven*," while "*earth*" is put before "*heaven*," and the word "*made*" is used and not "*created*." The explanation is that the original creation of the universe is not in mind here but a local and restricted earth and heaven in which the primary fact in view is a particular spot or earth described here as bounded by the Euphratean rivers. The story is the preparation and population of a local earth where the Adamic race would develop, and in the sense that the latter was destined to become the ruling nation, God was not only making the earth which was to be the cradle of Adamic culture, but also making a "*heaven*" or ruling race. This is a common use of the term "*heaven*" in the Bible in reference to the ruling powers of the day. It was certainly from that part of the globe that civilization originated, as demonstrated by recent archaeological discoveries, and at the exact time indicated in Genesis.

This then was the cause of the first great mistake of the Church when it viewed the two accounts in Genesis 1 and 2 as identical. The creation of mankind in Genesis 1 is not to be identified with the formation of the Adamic race in Genesis 2.

B. The seven "days" of the creation week were not days measured by man's standards but vast ages of time

The Church made a colossal blunder when it staked its reputation for truth on a fanatical adherence to the doctrine that God made the earth and all that is in it in six days of twenty-four hours each. Yet that was the view persistently maintained throughout the Middle Ages right up until the modern scientific era. In fact this view is still held by many Christians to the astonishment of the thinking man to whom even a little knowledge of geology is quite sufficient to disprove such.

The varied usage of the Hebrew word "*yom*" ("day") in the Bible should have warned the Church that the creation days in Genesis were not necessarily days of twenty-four hours each. It is stated in the story of creation itself that the light of the sun did not clearly penetrate to the earth to form ordinary days, months and years until the fourth "day" of creation (Genesis 1: 14 to 19). There the narrative of Genesis itself proves that the creation days were not the same as the days formed by the rotation of the earth into the sunlight every twenty-four hours. The scriptures are quite clear that God's "days" are vastly longer periods of time than man's days. For example in Psalm 90: 1 to 4, the psalmist shows that God dwells from "*age to age*" and calls a thousand years in our sight as only "*yesterday*" from His viewpoint. This thought is repeated in 2 Peter 3: 8 where the comment is made that one of God's "days" is as a thousand years in man's sight. There are various "days of the Lord" in the Bible, and it is certain that the days of creation are vast ages, and the Scriptures repeatedly speak of the Creator as the "age-lasting" God, the God "of the ages."

A strong proof that the "days" of creation are long periods of time is brought out in the description of the seventh "day." Genesis 2: 1 to 3,

"Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Man was made toward the end of the sixth day, and on the seventh God rested, that is no other new species of life would appear in this seventh day because God had reached His goal of making man. To suppose that God rested for twenty-four hours is quite ridiculous, and particularly so when we see the testimony of the Scriptures that God is upholding His creation all the time. *Acts 17: 24 to 28*, "God giveth to all, life, and breath and all things...for in Him we live, and move, and have our being." God could never rest in the sense of ceasing to sustain His universe, and it is quite clear that the sabbath of rest following the six creation days was in reference to the cessation of the production of new species, since the goal of all, man, had been reached.

Now we find this remarkable fact that the comment is made at the close of each of the six days of creation in the same words, "*And the evening and the morning were the first (second, third...sixth) day.*" See verses 5, 8, 13, 19, 23, 31. Yet there is no such description of the seventh day of rest! The phrase "evening and morning" would seem to suggest that each day was complete with its particular objectives attained, but no such comment is made in regard to the seventh day of rest. This means that the "evening and morning" of the seventh "day" have not yet passed, and that the seventh "day" of rest is still in progress. That is, God is still resting from His creative work which ended at the close of the sixth day in the appearance of mankind. This is true to observed facts that ever since man has been on the earth no new species of living creatures have appeared. As far back as the fossil remains of mankind go, there are no traces in that time of any new

species appearing on the earth. The various species of plant and animal life existing today go back unchanged to the days when man first appeared on the earth, as evidenced by the fossils left in the river-beds, caves and rocks. Species have become extinct, but no new ones have appeared. This means that God's seventh "day" of resting from His creating of new species has already lasted perhaps several hundred thousand years since His last and highest creature man appeared at the close of the sixth "day." Moreover, there is no record in the Bible that any eighth "day" has commenced. This proves that we are still in the seventh "day" of God's rest and that the previous six "days" of creation must likewise be long periods of time.

This conclusion is proved beyond question in the Epistle to the Hebrews, chapters 3 and 4. There the writer shows that during this "day" of God's rest, it is His purpose to perfect mankind by which man will rest from all his struggles and so enter into and share God's "rest," as it were. The Israelites of old were given an opportunity to perfect themselves, by the revelation to them of the complete system of the Law, the keeping of which in every detail would have made them perfect. However, the flesh failed Israel who went in the opposite direction and took pleasure in breaking the laws instead of keeping them, and God swore that they would never enter His "rest" that way, as narrated in Psalm 95, quoted in *Hebrews* 3 and 4. Then it was revealed through the prophecies such as *Psalm* 95 that there would be provided another opportunity for mankind to become perfect, which *Hebrews* shows is fulfilled in the gracious gospel of Christ. The writer shows that man can never make himself perfect by his own fleshly endeavours, but that only through the free gifts of Christ can he reach perfection and then rest from his own strivings, and so enter into God's "rest." Only one man has so far been perfected, the man Christ Jesus, and as it is God's plan that mankind will some day be perfected and enter His rest, the seventh "day of rest" must be a very long period of time indeed. However long it may be, it is conclusively proved from these verses in *Hebrews* 3 and 4 that the seventh "day" of

God's great creation week is already thousands of years long, and as the previous six days of the week must be the same in length, they too must have been long ages of time, and most certainly not twenty-four hours each, as the Church wrongly taught.

We read in Genesis 2: 3, that God blessed and sanctified the principle of the seventh day of rest. He did this by commanding Adam's descendants to rest every seventh day from their work. This law was incorporated as the "Fourth Commandment" in the codification and completion of the Law through Moses, *Exodus 20: 9 to 11*, where the reason is again stated why God so blessed the principle of the seventh day of rest—"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." In other words, at the beginning of His seventh day, God had reached the goal of all His creative work—man—a creature in His own image; and further, during that same seventh day man is being perfected ready for his glorious destiny of being set over the works of God's hands as His ministers.* Thus man's sabbath or rest one day every week was a continual reminder to Adam's descendants that God was resting from His creative activities, because mankind was His highest and noblest creature, and because God purposed no other species than man to accomplish His pleasure. It is interesting to realise that the Anglo-Saxon nations have added this Sabbath law to their statute books. This should encourage those English-speaking citizens who love their nation that we may be the first of the nations to enter into God's "rest." We can at least be inspired to work to that end, and we can be certain that we are living in the blessed period when mankind will cease from its toil and struggles and be made perfect through Christ. This is the day when mankind will enter into God's "rest," and then be set over His handiwork as His administering servants.

We can now see why it is that nowhere in the story of Adam is there any mention of God "creating" any-

*Genesis 1: 28.

thing, but only of forming or making out of already existing matter. God was resting from creative activity, and Adam was not a new species but a man exactly the same as the male and female mankind of Genesis 1 who had appeared on the sixth day. The Scriptures are careful to state that Adam was a man made in the image of God, that is, a rational creature like the man of Genesis 1, and that his descendants were in his own image, men also. This bears out the point that God's "rest" is only from creating new species, and that He is still working in the sense of upholding and sustaining His whole creation,* and in particular making man perfect. This is confirmed in the scene in *John* 5: 9 to 17, where the Jews accused Jesus of breaking the commandment to rest on the Sabbath, when He healed the paralytic. Jesus' answer to the Jews was "*My Father worketh hitherto* (lit. 'up till now,') *and I work.*" In other words, the Jewish Sabbath was a memorial of God resting from His "creation" of new species, **not** a memorial of a literal resting and doing nothing for twenty-four hours or any other period. God was still working, sustaining, healing, and fashioning man so that man could be perfected and enter also into "rest" from his struggles. Moreover, Jesus showed that his work was but the continuation and expansion of the Father's work in this great seventh "day" to lead man into the knowledge whereby he could be made perfect in God's sight, worthy of his high destiny as God's servant. The healing and teaching ministry of Jesus was accomplishing the very work characteristic of God's seventh "day."

Thus we see that the second great mistake which threw the Church open to the devastating criticism of modern scientific knowledge was the interpretation that God's "days" of creation were the same as man's days of twenty-four hours each.

C. The reconciliation of science and Genesis 1.

Thus we see that modern discoveries merely disproved the false interpretations of the Bible, not the truth in the Bible itself. Once we see that the Scrip-

*Rom. 11: 36, "OF HIM, and THROUGH HIM, and TO HIM, are all things,"

tures clearly teach that God's "days" are vast ages, and that man in Genesis 1 appeared long before Adam, then all that remains to complete the harmony of science and Genesis is to compare the details of creation in Genesis I with the findings of science.

Verse 1. "*In the beginning God created the heaven and the earth.*" This takes us back to the dim past when energy, proceeding from God "*the Father of lights dwelling in light unapproachable,*"* was transformed into matter producing the stars, from one of which, our sun, there was thrown off the planet earth. From verse 2 onwards we read the story of the long "week" in which the earth, at first without shape and surrounded by impenetrable gases, is fashioned and furnished, with the goal of man reached in the sixth "day" and perfected in the seventh.

When in the last century geology proved the long age of the earth and the presence of man long before Adam, a section of the Church brought forward a compromise known as the "Catastrophe Theory." According to it the fossils were remains of life brought into being in the period represented by the creation in verse 1 which was abruptly ended by a catastrophe which destroyed all life, and that then God remade everything in six days of twenty-four hours each. In answer to this theory, Sir William Dawson, LL.D., F.R.S., the greatest scholar Canada has ever produced, and one of the very greatest geologists, says, "On this point geology is now explicit in its decision, and indeed has long been so. It proves that there was no return to chaos, no great revolution, that creation was beyond doubt one in its progress...and no writer...has ever brought forward the first fact in geology to support the idea of a rearrangement."† The same authority testifies, "The order of creation as stated in Genesis 1 is faultless in the light of modern science, and many of the details present a most remarkable agreement with the results of sciences born only in our own day."

*James 1: 17; 1 Tim. 6: 16.

†Page 145, "The Origin of the World."

THE SEVENTH DAY		
SIXTH DAY.	PLIOCENE	TERTIARY
	MIOCENE	
	Eocene	
FIFTH DAY.	CHALK.	OOLITE
	UPPER	
	LOWER	
	TRIAS	
FOURTH DAY.	PERMIAN	COAL
THIRD DAY.	OLD RED	
	SANDSTONE	
SECOND DAY.	UPPER	SILURIAN
	LOWER	
FIRST DAY.	CAMBRIAN	
	LIMESTONE	
	LAURENTIAN	

The *Adamite*, through whom mankind will enter into God's rest.

Man.

First appearance of Mammals.
("The beast of the earth and cattle.")

Saurians decrease.

Saurians *vast and abundant*.
("The creeping thing that hath life.")

Birds. ("Fowl to fly in the firmament.")
Trees with season-rings. Sunshine and seasons.

Coal Vegetation—shade, heat, and moisture.

Batrachian Reptiles.

Insects. First air-breathing creatures.
("Grass and Fruit-tree, yielding fruit.")

First appearance of Land Plants.
("Let the dry land appear.")

Submarine invertebrates.

Crustaceans, with visual organs.

("Let there be light.")
Zoophytes, without visual organs.

Eozoon. The beginning of life.

"The Spirit of God moved on the face of the waters."

Unfossiliferous. "Without form and void."

Adapted from "Sermons in Stones," by D. McCausland, LL. D., 1860. An interesting attempt to harmonise the six "days" of Genesis I with the geological ages.

Let us briefly examine the rest of Genesis 1 which gives us a wonderfully condensed yet accurate account of the furnishing of the earth:

First "day." Vs. 2-5. LIGHT from the sun penetrates the darkness of the "deep," the gases and steam around the earth. The first essential for plant and animal life to be possible is light. The rotation of the earth on its axis every twenty-four hours caused the light to alternate with darkness, thereby distinguishing between day and night.

Second "day." Vs. 6-8. AIR. The cooling of the earth caused the condensation of water which in turn caused a "firmament," or expanse or heaven between the sea and the dense clouds of water-vapour above. Air is the second essential for breathing plant and animal life.

Third "day." Vs. 9-13. DRY LAND and SEAS. The shrinking of the cooling earth caused the great earthquakes which threw down the valleys into which the water ran to form seas, and threw up the mountains which formed the dry land. Both seas and earth were necessary for future life to be sustained. Then appear the earliest forms of life on the earth—grass, herbs and trees in ascending order.

Fourth "day." Vs. 14-19. SUNLIGHT. The densely clouded atmosphere clears so that the sun, moon and stars become visible on the earth making possible an accurate calendar of time, and seasonal changes, a further great step in making the earth habitable.

Fifth "day." Vs. 20-23. FISH in the sea, and FOWL in the air, both necessary to keep a healthy balance in anticipation of the appearance of animals and man.

Sixth "day." Vs. 24, 25. ANIMALS preparatory to providing labour, clothing, and food for man. Vs. 26, 27. MAN created in God's image, for His pleasure, and to be set over His universe as His sons.

Verses 28-31, "fruit and green herb for meat," testify that there was intelligent planning in the creation of all the previous items in the order there set out, and this is confirmed by thousands of proofs of a directing mind in nature around us.

To conclude, we read no statement that plant life, fish, fowl or animals appeared on only one part of the globe. This implies that there was a universal appearance of each item in all the continents of the earth. This is confirmed by geology, which shows the remains of life in all parts of the globe. From this we would also conclude that man was no exception and that he was created in many pairs, male and female, in all the continents, and with the appropriate physical characteristics of colour of skin, etc., suitable to the climatic conditions. This solves the problem of the different races which have always been on the earth as far back as records go, and shows that they did not all come from the historical Adam or Noah, nor do the impossible feat of crossing the oceans from any common centre.

Finally the accuracy of the Genesis account compared with scientific knowledge is more than ever appreciated when we compare it with the fantastic ideas about creation believed by the Hindus, and Chinese, etc., with their weird mythology. It forces us to acknowledge in the words of the greatest of all geologists, Professor Dana, "When one reads the creation story in Genesis, the first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record, and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity, but God Himself?*

*Quoted in "Bible Theology and Modern Thought," by Prof. L. T. Townsend.

D. Now we know where Cain got his wife.

Adam and Eve had two sons, Cain and then Abel. The jealousy of Cain over God's preference for the sacrifice of Abel caused Cain to murder him.* As a result God exiled Cain from "*the face of the earth...the presence of the Lord,*" into the land of Nod, to the east of Eden.† Now we note that Cain was fearful that he would be slain, and that God acknowledged the truth behind the

*Genesis 4: 1 to 8. †Verses 14 to 16.

fear that there were people in the land of Nod by giving Cain a mark which would protect him. Further, Cain obtained a wife in the land of his exile. Then at the birth of his firstborn, Enoch, he built a city and named it after Enoch.* All these points prove conclusively that there were many other human beings in the world besides Adam, Eve and Cain, and clearly establishes the fact of pre-Adamic races of men. Many workers would have been required both to build Cain's city and then to live in it.

In the place of Abel, we read that Seth was born to Adam and Eve, and Genesis 5 then gives the story of the line of Seth down to Noah and his three sons dwelling in the same land as their forefather Adam. Thus Genesis 4 gives us the story of the rise of Cainitish civilization eastwards, while Genesis 5 gives us the account of the parallel growth of the blessed portion of the Adamic race, the line Seth to Noah. When we place the two genealogical lists side by side, we see that the prominent patriarchs in each list have very similar if not identical names. This indicates that there was a close social contact between the two families of Adam's descendants. This may in turn be the explanation as to where Seth and his sons obtained their wives so that marriage between brothers and sisters was avoided. This would also show one reason why God exiled Cain to the land of Nod, and preserved his life.

E. Now we can understand the story of the flood.

The teaching of the Church, until the nineteenth century was that the Flood covered the whole globe, and destroyed all life except Noah's family and the animals they took with them into the Ark, and that these repopulated the earth. Accordingly, Noah was the father of all living races, and his three sons were suggested as the respective ancestors of the black, yellow and white races.

The challenge of scientific knowledge: The discovery of new lands across vast oceans, with tens of thousands

*Genesis 4: 17.

Genesis I

GOD = ELOHIM

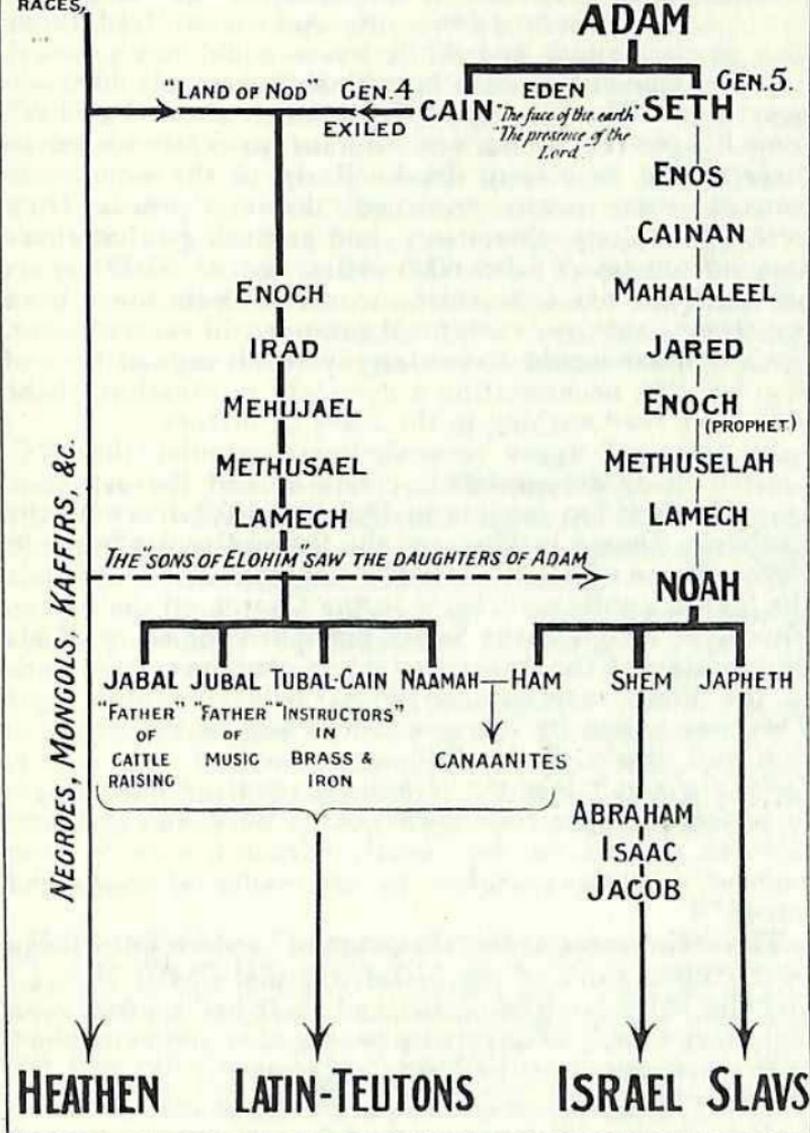
COLOURED SIXTH "DAY"
RACES,

Genesis II

LORD GOD = JEHOVAH ELOHIM

WHITE RACE, SEVENTH "DAY"

ADAM



of hitherto unknown species, made the Church's interpretation an impossibility. How did Noah get out say to Australia and take a pair of kangaroos to the Ark and then return them to their peculiar habitat? Also it would have been utterly impossible either to get all the species of animals into the Ark or to feed them. The black, yellow and white races could not possibly have descended from one man Noah living only 4000 odd years ago. The records of Egyptian civilization go back long before the Flood, and contain no reference to an interruption from any flood. Early in the nineteenth century there were produced absolute proofs from geology, zoology, astronomy, and archeology that there was no universal flood 6000 years ago or 60,000 years ago, and the whole scientific world has ever since been unanimous that no such flood occurred in recent times. Such a flood would have destroyed all vegetation and also sea life, necessitating a complete re-creation, about which we read nothing in the Bible or history.

In spite of these overwhelming proofs, the R.C. Church made desperate efforts to defend the orthodox view through her leaders in 1856 and 1875, likewise the Lutheran Church in 1867, and the Russo-Greek Church in 1869. These efforts to defend a hopeless case only made the loss of public confidence in the Church all the worse. Finally in 1876, George Smith published the story of his deciphering of the Assyrian tablets containing the story of the Flood intermingled with Chaldean mythology.* This was hailed by the scientific world as the explanation and origin of the Biblical account of the Deluge, *"with the result that the Hebrew account of the Deluge to which for ages theologians had obliged all geological research to conform, was quietly relegated, even by most eminent Christian scholars to the realm of myth and legend."*†

The seriousness of the challenge of modern knowledge to the Bible story of the Flood was that Christ Himself and the chief apostles Peter and Paul had quoted it as if it were true.‡ Thus many people also lost confidence in the Scriptures of the New Testament.

*"The Chaldean Account of Genesis." †Page 233, White.

‡Matt. 24: 36 to 39. 1 Peter 3: 20, 2 Peter 2: 5, Hebrews 11: 7.

What is the answer? The Flood in Genesis 6 is a story of judgment on Adam's descendants, because (1) Noah's family alone was saved and inherited the covenant destiny of the line of Seth. (2) The geographical sphere of the judgment is described as "*the face of the earth,*"* which was the cradle of the race of Seth from which Cain was exiled, "*Behold thou hast driven me out from the face of the earth.*" Hence the judgment of the flood was not on the Cainites; (3) and this is confirmed by the fact that Cain's descendants living at the time of the flood, viz., Lamech's three sons Jabal, Jubal, and Tubal-cain, were the inventors and instructors of the arts and crafts of civilization by the smelting of copper ore and iron.† Therefore the Flood did not destroy the Cainites, but was a judgment only on the Seth line and covered only their own land of Eden, located by the rivers Tigris and Euphrates (Genesis 2: 14.).

Who then were the "*sons of God*" who saw the daughters of "the Adam" (in Hebrew) that they were "fair," i.e. white-skinned, and intermarried with them: thus polluting the race and introducing heathen religion and carnal wickedness? Some schools of thought believe that they were fallen angels who put on human bodies to marry the daughters of Adam. There are some scriptures which seem to indicate that the fallen angels, or evil spirits, played a secondary role in stimulating the wickedness of those days. However, when we analyse the reasons in Genesis 6 for the Flood, we read that it was not a judgment on spirits or angels but on FLESH, verses 12, 13, "*all flesh had corrupted his way...*

*Genesis 2: 6; 4: 14; 6: 1, 7; 7: 3, 4, 23; 8: 8, 13.

†Genesis 4: 16 to 22. See the photograph on page 39 showing the Wall-case in the British Museum exhibiting copper heads excavated in 1918-19 from All-Ubed an early Sumerian city of about 3000 B.C. Archeology has revealed the earliest cities, and the first evidence of copper ware, in the very locality and at the very time indicated in Genesis for the rise of civilization. This suggests that the Sumerians were the Cainite-heathen, and Archeology agrees that the Akkadians to the north-west were the white Adamic race. See map, page 41.

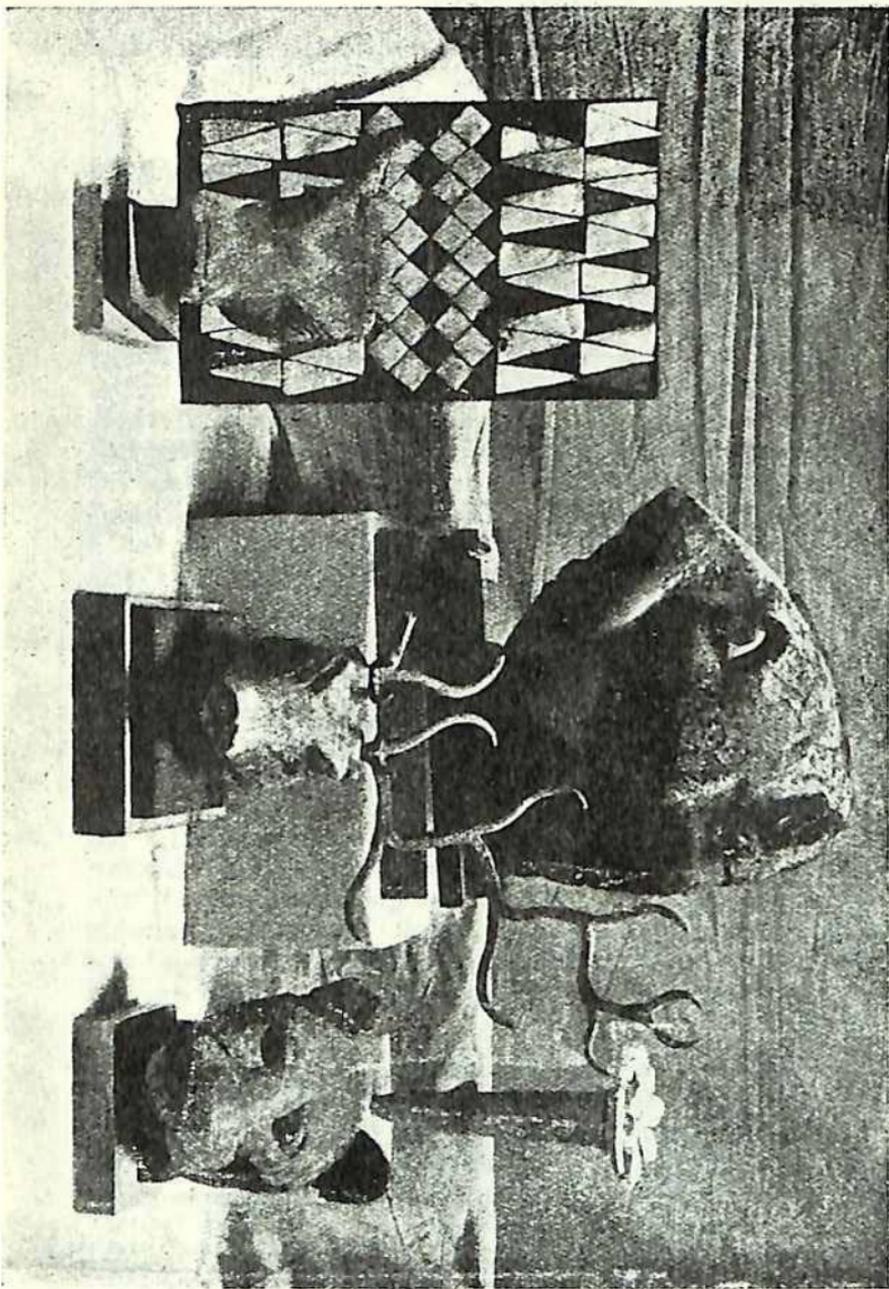
the end of all flesh is come before Me;" verse 3, "*My Spirit shall not always strive with the Adam, for he also is flesh.*" The Sethites showed by their embracing the wickedness of the "sons of God" that "they TOO were flesh," in spite of the fact that God's Spirit had striven to keep them pure by sending them prophets such as Enoch. God's Spirit was not striving with the heathen, nor with the Cainites, but only with the chosen line of Seth, those who dwelt in "the presence of the Lord," in "the face of the earth" from which Cain had been exiled. The "sons of God" were "*giants,*" or in the Hebrew "*nephilim*" or violent men who when they married the daughters of Adam also produced mighty men like their ancestors "of old."* This proves that the "sons of God" were not angels but the heathen who had existed from "of old," long before the Adamic race, having been created in the sixth "day" of Genesis 1. Why are these called here the "sons of God?" The Hebrew gives us the clue. They were sons of "ELOHIM," the Creator of primitive man in Genesis 1 in contrast with Adam and his race who are "sons of the LORD God," i.e. "Jehovah Elohim.

Hence the people destroyed by the Flood were only the chosen Adamites, and those heathen who had intermingled with them; and the Flood was confined to the central portion of the Euphratean Valley. We read in Numbers 13: 33 that 1000 years after the Flood there were still nations of "Nephilim" living on the earth, in Palestine, which again proves that the "giants" were heathen and that the Flood was local.

Confirmation 1. After the description of the Flood, Genesis 10 gives the story of the descendants of Noah's sons Shem, Ham, and Japheth. Professor R. H. Sayce, the greatest authority on these early races, says that "All the tribes and nations mentioned in the chapter (Genesis 10) belong to the white race."† This again proves that the Flood was confined to the white Adamic race, and did not affect the heathen coloured races. This is confirmed by verses 5 and 32 where we read that Noah's descendants divided the "*isles of the Gentiles...the*

*Genesis 6: 1 to 4.

†Pages 119 to 123, "Higher Criticism and the Monuments."



Reference page 37.

nations in the earth," between them, proving the existence of heathen nations outside Noah's family immediately after the Flood!

Confirmation 2. In the winter of 1928-29, Dr. Langdon's expedition working at Kish, near Babylon, and Dr. Woolley's expedition excavating further south at Ur of the Chaldees, simultaneously came across the deposits left by the Flood. In his book, Dr. Woolley describes how after unearthing the remains of Sumerian cities, the shafts suddenly came to a bed of clean clay 8 feet thick plainly deposited by some great flood, and below the clay the pre-Flood civilization was unearthed. *"There could be no doubt that the flood of which we had thus found the only possible evidence was the Flood of Sumerian history and legend, the Flood on which is based the story of Noah...This deluge was not universal, but a local disaster confined to the lower valley of the Tigris and Euphrates, affecting an area perhaps 400 miles long and 100 miles across, but to the occupants of that valley that was the whole world."**

The last comment in the above quotation is the answer to the question as to why the story in Genesis says the waters covered all the high hills under the whole heaven. The description is given from the point of view of the narrator, probably Noah himself. All the hills (translated "mountains"), animal and human life in the particular part of the globe designated "the face of the earth" were covered. As all the animals went into the Ark "the self-same day,"† they could not have been numerous, just enough to repopulate the flooded area.

Thus we see that the Church made a gross misinterpretation when it taught that a universal Flood destroyed all mankind, and it was this error which drew to itself the destructive criticism of modern knowledge. In contrast, the Bible is proved by those same modern discoveries to be absolutely true.

*Pages 26 to 32, "Ur of the Chaldees," 1929,

†Genesis 7: 13.

CHAPTER VI.

THE ANSWER (2) TO THE CHALLENGE OF THE THEORY OF "EVOLUTION" AS AN EXPLANATION OF THE ORIGIN OF NEW SPECIES

The theory of "evolution" depends upon two premises, (1) that in the process of reproduction of life the offspring are not exactly the same as their parents, but show differences in size and colour etc., and (2) that forms of life have been on the earth for millions of years. On these two propositions the theory postulates that the slight variations add up in the process of time to make a new species. Although no such variations can be seen in the lifetime of a human being, or in man's recorded history, sufficient to form a new species, the evolutionists depend upon the vast ages of time to accomplish the production. In this way it is supposed that all life started off in its simplest form represented by the one-celled creature called the amoeba, and that from it there "evolved" all the varied forms of life and finally the highest and most intricate of all species, man himself.

Since the days of Darwin, progress in the science of Cytology; the study of cells which form living matter, their structure, growth and reproduction, has shown that the origin of species by "evolution" is an impossibility, for the three following reasons:—

1. The structure and pattern of living cells, in growth and reproduction, is fixed and peculiar to each species. In the days of Darwin the reproductive cells of animals including man seemed to be all alike. However with the development of high-powered magnification, it has become possible to study the structure of cells which make up living tissue, and cell-structure is found to be constant in each species and to differ in different species. A cell has a small complicated central body called the nucleus in which there are a specific number of rod-like bodies called chromosomes. The latter contain the "genes" or factors which cause the inheritance of such characteristics as the colour of the eyes. "*The chromo-*

somes, in their number, size, and shape are constant and characteristic for each species."* The human cell has for example 48 chromosomes, the ox 38 and the housefly 12 and so on. The importance of this is that when an individual grows from the single cell to adulthood, the cells divide into daughter cells which contain exactly the same number of chromosomes. Here then is a law showing that each species has in its cells a pattern peculiar to it and which never varies for each species. This law is demonstrated forcibly in the process by which nearly all forms of life reproduce. Just before fertilization the male and female seeds halve the number of their chromosomes so that the fertilized seed contains again the same number as its species. This means that at the very beginning of its life from a single cell, the species of any individual is pre-determined and nothing can alter the species that creature will be when it grows up, for it is decided once and for all in its cell structure. During the process of growth from the single cell to adulthood, it will never be possible for the seed say of a man to grow into a monkey, or vice versa, because the cell pattern is fixed. Over thousands of years man's cell has passed on from father to son by dividing in such a way that the new cells retained the same number of chromosomes characteristic of the species called "man." If mankind went on reproducing for billions of more years, he would still be the species "man" because nothing could possibly change his cell structure. Thus science has now demonstrated that evolution is an impossibility. Reproduction of life goes on by fixed unalterable laws, the law set in motion when God made the first seed in each species, and said, "*Let them bring forth after their own kind.*" Each species could only bring forth after its own kind because its cell structure remained fixed and the same peculiar pattern was passed on to its offspring for ever. This law of God now revealed by biology is repeated all told ten times in Genesis 1, three times in verses 11, 12, that the grass, herbs and fruit trees would bring forth each "*after his kind;*" twice in verse 21 that fish and birds

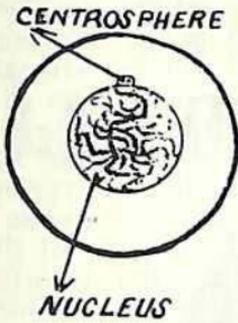
*Page 83, "Outline of Modern Belief," published by George Newnes Ltd.

would bring forth "*after their kind*;" and five times in verse 24, 25, that the animals were to breed each "*after his kind*."

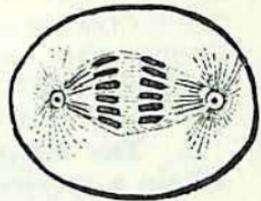
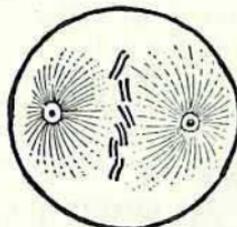
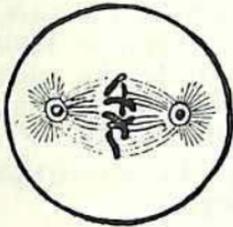
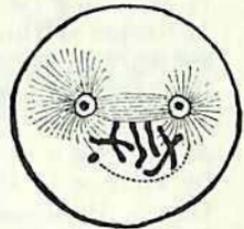
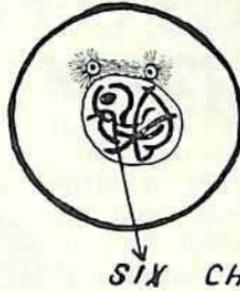
2. Different species do not interbreed. The groups of animals man today classes as different species do not interbreed. The scientist-philosopher, Doctor and Bishop E. W. Barnes tells us in his Gifford Lectures that "Species are usually defined as groups of animals which are fertile when mated with one another but which are infertile or produce sterile hybrids when mated with other species."* Note first that the very great majority of species do not interbreed, probably because of the differences in cell structure. This draws attention to the Genesis law fixed at creation that each species would bring forth "*after its own kind*," which implies that species could not and should not intermingle. Secondly, in rare instances where there is possible a cross between what seem to be different species, such as the horse and the ass producing the mule, the offspring are sterile and cannot reproduce. The law revealed by this study of life processes proves that all endeavours to bring forth new species by interbreeding between different species come to a blank wall of death instead of to new forms of life. The evidence of biological facts today is that instead of new species arising spontaneously, even man's artificial attempts to make new species end in frustration. This is in absolute opposition to the whole principle on which the theory of evolution is based.

Moreover the same law seems to operate to some degree in the human race. Crosses between widely divergent racial types such as the black and white, produce offspring when tend to be like either one parent or the other but not to both; also the same tendency to sterility is seen in the half-castes. These facts show the same Genesis law in operation, that each brings forth after its own kind. The natural law is always for the offspring to revert to the type of the normal species of its parents, never forward into new species, i.e., each "*after its own kind*." The same principle can be seen

*Page 460, "Scientific Theory and Religion," 1933, Cambridge University Press.



DIVIDES INTO TWO

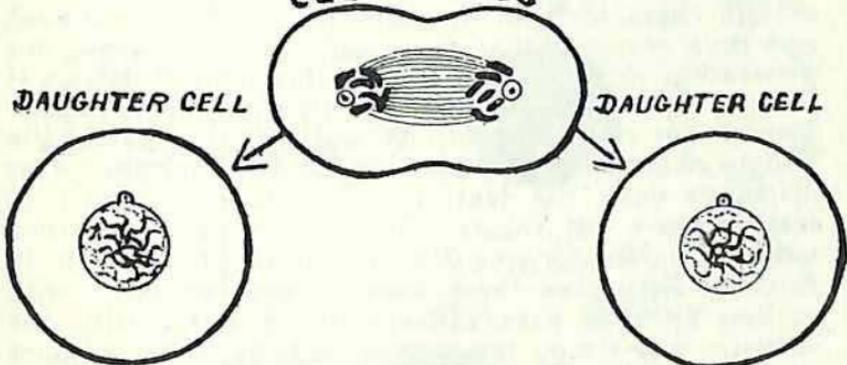


CHROMOSOMES SPLITTING LENGTHWISE & SEPARATING

CELL DIVIDES

DAUGHTER CELL

DAUGHTER CELL



HOW CELLS MULTIPLY IN GROWTH

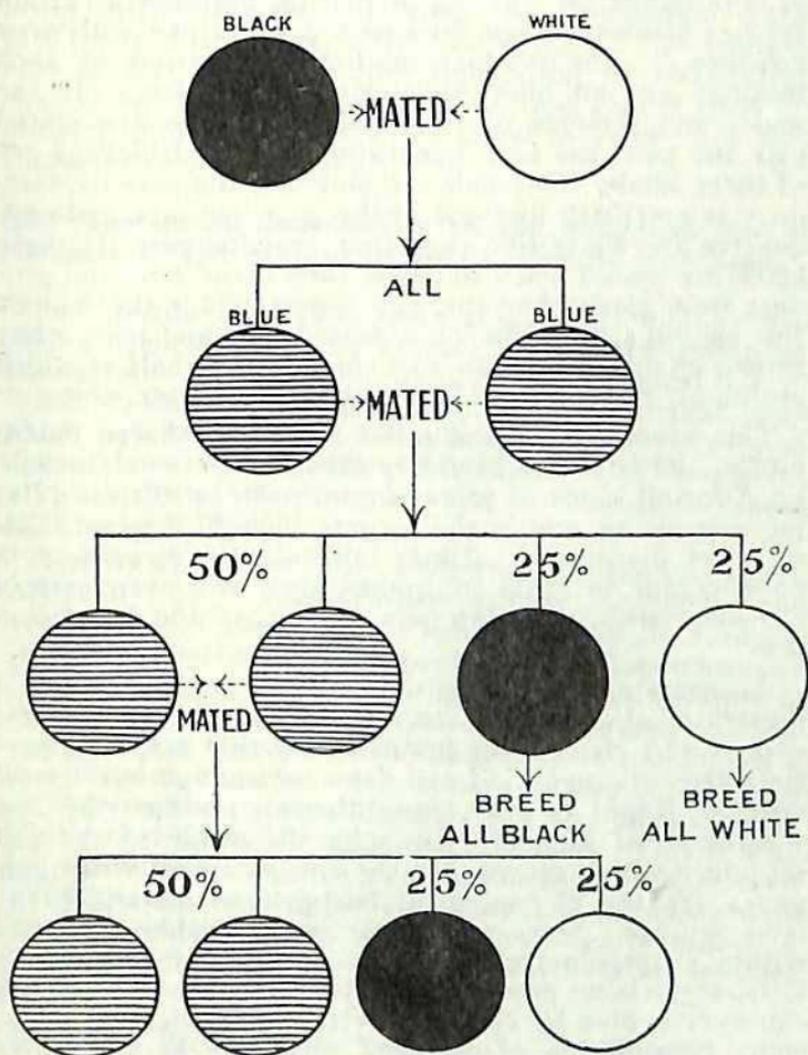
Diagram from page 132, Vol. 3, "Science in Modern Life."
 "In every species of organism the number of chromosomes which can be counted in dividing nuclei is constant."—page 857, "Science for the Citizen," by Prof. L. Hogben.

in the horticultural world. By his genius man is able to improve the quality of flowers and fruit, by crossing varieties within a species, but when left to their natural state the highly developed flowers and fruit soon go back to the original stock from which they were bred. Further, the genius of man has never yet succeeded in producing a new species, so how could such ever happen by chance in the wilds of nature, as evolutionists maintain? Professor Townsend expresses the thought of all logical thinkers when he says: "Among the twenty thousand species of animals already classified, not one instance is known, where different species have been crossed, that the result has not been sterility in the animal begotten, and if this always has been the case, and no reason can be given for thinking otherwise, then there is shut out completely what seems to be the most available agency at nature's command for the production of new species." ("Collapse of Evolution," page 27).

3. The inheritance of the variable characteristics within a species is also governed by laws.

Darwin's theory depended entirely on the hypothesis that small variations in the offspring would be passed on and that these would accumulate in the process of time by which eventually a new species would emerge. The science of biology has studied the inheritance of certain characteristics in plants, animals and mankind, and it is revealed that these are passed on from one generation to another in unalterable definite laws. It is seen that the characters so passed on are complete factors, not chance variations, and that they pass on in certain defined ratios which repeat ad infinitum. This discovery dealt the death-blow to Darwin's theory, as far as many naturalists and scientists are concerned today. In 1865 Gregor Mendel, an abbot of Brunn in Austria, discovered these laws by experimenting with various kinds of peas, tall and dwarf, by crossing the varieties and noting the colours and shapes of the next generations, and by counting the seeds which bred the various characters. His laws which are now known in biology, as Mendel's Laws were lost sight of until re-discovered by the Dutch botanist Hugo de Vries and

MENDEL'S LAW OF INHERITANCE



the English botanist William Bateson. The following quotation from page 35 of "Evolution or Creation" by the late Sir Ambrose Fleming, the inventor and scientist, illustrates one of Mendel's laws:—

"There is a particular kind of fowl which fanciers call a blue Andalusian from the glossy nature of its plumage. It is obtained by crossing or mating together a certain type of black plumage fowl with a white one with grey splashes. The product or first generation of such matings are all blue Andalusians and alike. If the males and females of this first generation are mated pair and pair, the next generation or grandchickens are of three kinds. One-half are blue like the parents, one-quarter are black like one of the grandparents, and one-quarter are white like the other grandparent. If these black are mated black to black, they breed true and produce only black chickens, and the same for the whites. But the blue grandchickens, mated pair and pair, when grown up produce families of chickens one-half of which are blues, one-quarter blacks, and one-quarter whites.

This process of reproduction is then repeated indefinitely, and is called Mendel's law. It is found to hold good for all kinds of pairs of contrasted qualities in living organisms, and is the largest biological generalization yet discovered. Thus, tallness and dwarfness in peas, colour in coats of guinea-pigs, and even certain characteristics in human beings, all obey the Mendelian law."

An examination of the simple law here narrated and illustrated shows the utter impossibility of new species evolving by chance, the law showing that a species persists after its own kind and does not change into a new species. Light is now being thrown on the why and wherefore of Mendel's Laws by the study of the cell structure which shows that the chromosomes with their genes are the physiological background on which the laws operate. Since even these physical characteristics within a species are passed on and inherited by fixed laws, there is no possibility that an entirely new species can ever evolve by chance. Within a species there are many possibilities of different physical characteristics

being inherited, according to the chromosomes which survive the fertilization of the male and female seeds. But the pattern never changes and man remains a man for his cells always contain the same number of chromosomes, 48, no matter what the colour of his hair or eyes may be. Yet even the latter features are also passed on by laws akin to the Genesis law that each would bring forth after its own kind. As Professor George McCready Price says in his book *Q.E.D.* "Mendelism has, in fact, destroyed the foundation of Darwinism, since it has shown that small variations cannot be accumulated into large differences equal in value to a unit character or new species."

New Testament confirmation of the biological law of Genesis 1 "Let each bring forth after its own kind."

The apostle Paul 1900 years ago, before biology had proved Genesis 1 to be correct, wrote the following wonderfully concentrated summary of biological law:— "That which thou sowest, thou sowest not that body which will be produced, but a bare grain, it may be of wheat, or of some of the other kinds. But God gives to it a body, as He designed, and to each of the seeds its own body."*

That is, when God first created each species of plant, animal or man, He determined exactly the "body" the descendants of each species would be like by forming the peculiar pattern of each seed with its unique number of chromosomes, and by causing the cells to multiply in growth without alteration in their intrinsic nature. Thus man has always been a man, never a monkey or a crocodile, and he never can become a monkey or a crocodile because the pattern of man's cell was fixed irrevocably by God when He made the first men. This is why each seed-cell grows into a correspondingly unique adult "body" peculiar to its species. This is in harmony with Genesis 1 which tells us what God's design or will was, viz., that each species would bring forth "after its own kind."

*1 Cor. 15: 37, 38, Diaglott Translation.

The next point which Paul here brings out is that as each seed is sown, germinates, and grows into the "body" or adult of its species, it is God who GIVES (present tense) the body to the particular seed. Here is a clear statement that all life which we see functioning around us in cycles of seed, adulthood, death, seed, and so on again, is a manifestation of the power and energy of God. As the apostle says in Acts 17: 25, 28, "God giveth to all, life, and breath and all things, for in Him we live and move, and have our being." Modern science shows us that all matter is made up of positive and negative electricity in various forms, and the source of the power according to the Bible is the "*Father of lights...dwelling in light*,"* so that every atom is under the direct control of the Godhead. Here then is the second great reason why no species can produce a new species, because the life of the Creator energizes the seed to become the adult "body" which He willed and determined when the first of that species was created in the dim past. In view of the failure of "evolution" to account for even the beginning of life, some evolutionists grudgingly let God start off the life process at the beginning, but then give "evolution" the credit for doing the rest! The truth is that God not only started off the first life in each species and willed that each would bring forth after its own kind by means of its invariable cell structure, but also His life is continually energizing all living matter and is there directing the cycles of seed, germination, growth, adulthood, death etc., down the ages. Therefore normally, without a deliberate creative act of God, no species could ever possibly produce a different species, because its cell pattern was fixed irrevocably at the beginning, and because the life from the Creator directs its growth "after its kind," i.e., towards its appropriate "body" peculiar to its species.

Conclusion

The observations set out under the four headings on our page 16 which are claimed to be in favour of the theory of evolution could be used more reasonably to

*James 1: 17; 1 Tim. 6: 16.

support the Biblical account of the creation by one Creator, as follows:—

Palaeontology: The scale or ladder of life in the plant and animal kingdoms from elementary forms to more complex would as reasonably suggest that one directing Mind was behind them all.

Geology: The ladder of life in the rocks with primitive forms in ancient rocks and more complex forms of life in recent rocks, instead of supporting "evolution" surely bears out the order of creation in the "days" of Genesis 1, that grass appeared first, then fish and fowl, then animals, and finally mankind. Moreover, there is no geological evidence whatever of the millions of intermediate forms between distinct species that there should have been if evolution were true. Fossil remains in the rocks indicate that species appeared both suddenly and complete on the earth without the numerous intermediate forms necessitated by the theory of evolution.

Embryology: Support for evolution from the study of pre-natal life is very weak, for it is much questioned by scientists whether there are any real resemblances in the human embryo to other species, and any resemblances are neither numerous nor real enough to constitute a law. In any case, granting such, the more reasonable explanation would again be that there was one Creator of all species.

Morphology: The obvious similarities of structure in both the plant and animal kingdoms does not necessarily imply that all forms of life evolved one from another. Surely a better explanation would be that the similarities prove that one Creative Intellect behind them all.

In the popular work entitled "Outlines of Modern Belief," written by the evolutionary school of thought, the Chapter 111, headed "About Evolution Theories," closes with this remarkable contradiction. "There is no question as to the reality of evolution, but no theory that claims to explain the *origin* and nature of species is proven. That mystery is not finally solved." From the viewpoint of the modern evolutionist (who leaves

out of consideration the Biblical account of God the Creator) evolution is a satisfactory hypothesis, but the hypothesis is not yet proved and remains a mystery! This is a much more humble tone and lacks the positiveness of the days when Darwinism swept the educated world. Nevertheless the non-religious character of the masses in general, and of our school-teachers in particular, coupled with the failure of the Church to provide a reasonable interpretation of Genesis 1 and 2, still continues the propagation of the theory of evolution, in spite of the fact that science has now destroyed the very foundation on which evolution as a theory entirely depended.

CHAPTER VII

IS THIS HARMONY OF GENESIS 1 AND 2 WITH SCIENCE ALSO CONSISTENT WITH THE REST OF THE BIBLE?

A. On the negative side let us examine the Bible to see whether there are any scriptures suggesting that Adam was the first man and therefore the father of the whole human race.

Under category A, the following questions will be asked:—

Q.1. Was not Adam the first and only man to be made in the "image of God" from which he fell by transgression, and is not this image to be restored through Christ so that only Christians will be in the image of God? While this is a popular conception and implies no pre-Adamic mankind, the scriptures are clear that all men, heathen and Christian, are in the image of God. Genesis 9: 6, "Whosoever sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." 1 Cor. 11: 7, "Man is the image and glory of God." James 3: 8, 9, "The tongue no man can tame... therewith bless we God the Father; and therewith curse we men, which are made after the similitude of God." The definition of man which distinguishes him from animals is that he is in the image of God, that is, man has a rational mind. Through the exercise of that mind or intelligence man will some day be also made in God's image as regards his spiritual nature.

Q.2. Genesis 3: 20, "And Adam called his wife's name Eve; because she was the mother of all living." At that time Eve had not become the mother of anyone, let alone all living. It was in view of her destiny as the mother of all "*lively ones*," (as in the Hebrew) that is, as mother of the spiritually quickened servant race, including the servant Christ, which would come from her loins and which would as her seed "bruise the serpent's head,"* that she was so named. The significance of this prophetic forecast is lost if it merely meant she

*Genesis 3: 15.

would be the mother of the whole human race. The point was that she would be the mother of the Adamic race, a spiritually quickened race with a message of life to all other races living in death.

Q.3. Acts 17: 26, "He hath made of one blood all nations of men for to dwell on all the face of the earth." Does this mean that all nations have come from one parent such as Adam or Noah? The first point is that the word "blood" is not in the original Greek but put in by the translators. Secondly, the word "one," of which all nations are made, is neuter gender in the Greek, which makes it impossible for this to mean that all nations were made of one man, since the "one" would then have been in the masculine gender. The point in Paul's mind was that he was showing the heathen idolators that God had made all nations, civilized Israelites as well as the heathen, of one kind or species, and that God intended to judge them all through Christ.

Q.4. Does not the Bible say that Adam was the first Man? 1 Cor. 15: 45, "The first (man*) Adam was made a living soul, the last Adam was made a quickening spirit." (*"man" is not in the Greek of this verse.) 1 Cor. 15: 47, "The first man is of the earth, earthy; the second man is the Lord from heaven." If these verses prove that Adam was the first man on the earth, then they also prove that Jesus was the second man on the earth, and also the last man! We know that Jesus was neither. The point here of course is that Adam was the first Adam relative to Jesus the second or last Adam. The two Adams are representative men, two federal heads of the human race, both given the opportunity to lead the race out of death into immortal life, the first failing and the second succeeding.

Q.5. Did not Adam's fall cause sin and death to pass on all men, thereby suggesting that Adam was the first man and the father of the human race? i.e., 1 Cor. 15: 22, "As in Adam all die, even so in Christ shall all be made alive." Rom. 5: 19, "For as by one man's disobedience, the many were made sinners, so by the obedience of one shall the many be made righteous." It would be necess-

ary to explain these two chapters in detail to give a satisfactory answer to this question, but here are some suggestions to the wise. These scriptures do **not** state that it is all in Adam who die (which would be his descendants) but that in or through Adam's disobedience all die (whether his descendants or not). If Adam had obeyed God he would have lead the whole human race, both the heathen and his own descendants, into the same obedience and immortal life, but he failed. By God's revelation to Adam, His law entered the world,* and Adam's disobedience caused sin and death to enter the world in a new manner, as a Divine judgment† on the whole human race, which it had not done before. Until the law, that is until Adam, sin and death were in the world (for mankind though innocent fell short of God's perfection), but as the heathen lived in ignorance of Divine law, their sin was not counted against them.‡ On Adam's failure, however, sin and death entered the world crowned triumphant, reigning over all mankind, in the sense that he was their model representative man and could have been their saviour, but failed them, thereby establishing sin and death triumphant.§ By declaring that sin and death was in the world before Adam, these verses also assume that the human race was on the earth before Adam.

B. On the positive side let us likewise see if the Bible reveals that there is an Adamic race made for a special purpose distinct from, but relative to, other nations of mankind.

The Bible is the detailed history past and future of the Adamic or white race. Professor Sayce the world's greatest authority on Biblical nations brings this out in his writings. The Bible belongs to the Adamic race as its peculiar treasure—they were the race of God's prophets and priests, those who alone knew God, those who alone transmitted to writing that knowledge, those who alone preserved the oracles of God, who alone obeyed them, those alone with whom God has been dealing down

*Rom. 5: 20; †Verse 18, ‡Verse 13. ¶Verses 14, 17, 21.

through the centuries. The Bible is the story of the preparation of the Adamic race to become God's servant nation on the earth. That plan commenced with Adam and Eve when they were promised that their seed would "bruise the serpent's head," and was unfolded in more detail through Noah, Abraham, Isaac and Jacob-Israel. This has been the consistent purpose of God as recorded in history and prophecy in the Bible. Never is the plan lost sight of, and right up until the last page the plan goes on to completion. In spite of the fact that portions of the Adamic race lost their election, the plan was never altered anywhere in the Bible, and God's honour and reputation is at stake in the fulfilment of His oaths and unconditional promises to this race. Did not God swear by His own omnipotent name (because there was none greater to swear by) that He would make the descendants of Abraham, Isaac, Jacob and Joseph into a "great and mighty nation," a "nation and a company of nations," a "great people and a multitude of nations?"* Every single Bible prophetic mark and characteristic of that chosen Adamic people, the white race, is seen in the Anglo-Saxon and kindred nations, and in no other people. The plan is still working out, and abundant proofs by the hundred of fulfilled prophecies in the Anglo-Saxon peoples prove that the faithful covenant-keeping God has not deviated from His plan and purpose pre-determined before the foundation of the world.

Once we see this fact that the Adamic race was made a special branch of the human family, not only is it possible that other human families exist, but what is more, it is absolutely necessary to find other human races to complete the Bible picture. For what is the reason why God should choose one race and bless them superabundantly all through, and guide them, saving them from their enemies over and over again, giving them the best of the world's wealth and so on? The only answer is that they in turn might bless all the other nations of the earth with the truth about God and His purpose for mankind. When God promised the fathers of Israel that their blessed descendants would be a

*Gen. 12: 2; 18: 18; 35: 11; 48: 19.

"commonwealth of nations" they were told that the function, ministry and service for which they would be made great was that they in turn would be a blessing to all the other families of the earth. "In thee and in thy seed shall all the families of the earth be blessed."* Who then are all these other families and nations outside the blessed Adamic race? When God made promise to Abraham that his great descendants would bless all the nations of the earth, Abraham looked out and saw the non-Adamic heathen such as the Negroes around him, and he full well understood what God meant, not that Abraham's descendants would bless themselves, but be the servant nation to make known to all mankind the love of God and His purpose and will for mankind in general. God said of His people, "You only have I known of all the families of the earth," and it is just as true today that only the white race knows God and is known of God. The heathen races await their day of blessing which will not be until the Adamic race is perfected. The broad principle enunciated throughout the Bible is that the chosen Adamic race is chosen to bless all the other and far more numerous portions of the human race who have been on the earth many years before Adam and whose descendants are the coloured races today.

The Divine purpose of the Adamic race relative to the heathen and the ultimate destiny of the whole human family.

The purpose of the creation of the rational being called "man" is twice stated in Genesis 1: 26, 28, that he shall have dominion over the rest of God's creation. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, etc.," "And God blessed them and God said unto them, Be fruitful and multiply, and replenish (fill) the earth and subdue it; and have dominion..." Psalm 8 repeats this purpose in almost the same words as Genesis 1, as follows, 3, "When I consider thy heavens, the work

*Gen. 28: 14.

of thy fingers, the moon and the stars, which thou hast ordained; 4 what is man, that thou art mindful of him: and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: 7 all sheep and oxen... 9 O LORD how excellent is thy name in all the earth!" The psalmist is amazed, as we all are, that man should have such a high and glorious destiny in the plan of God when he seems such an insignificant creature compared with the rest of the created universe over which he is destined to reign. The psalmist recounts the fact that as a species, God made man a little lower than the angels, but crowned man with glory and honour by destining him to have dominion over all God's handiwork. The name of God is not yet excellent in all the earth, nor is man yet crowned with glory and honour, nor is he yet set over the works of God's hands. The goal of this Psalm 8 has not yet been reached, as we know by the sad state of the world. Man has not yet got control of himself let alone anything else, and has not yet proved himself capable or worthy of his high calling. Therefore this Psalm 8 is prophetic and not yet fulfilled.

This conclusion is proved by the way in which this Psalm is quoted by the writer of the Epistle to the Hebrews, chapters 1 and 2. The writer there compares the past ministry of angels as God's servants over the works of His hands, and shows that in the world to come man will have that role instead of angels, for he reasons that "all things" destined to be subject to man must include angels. Hebrews 2: 5 to 8. "Unto the angels hath He not put in subjection the world to come, whereof we speak. 6. But one in a certain place (Psalm 8) testified, saying, 'What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things under his feet.' For in that He put all in subjection under him, He left nothing that is not put under him." i.e. even

angels will be under man's dominion. The writer then goes on to say "BUT we see not yet all things put under him." That is, in A.D. 64 the destiny of man as outlined in Genesis 1 and repeated in Psalm 8 had not yet been reached; nor has it yet been reached in this year 1946. What then, has no progress been made at all in the plan of God for mankind? Yes, the greatest of all steps forward was made in A.D. 30 when the first man reached the goal, the man Christ Jesus. Verse 9, "BUT we see JESUS, who was (also) made a little lower than the angels (for the suffering of death), crowned with glory and honour." By his perfect obedience to God, one man has thus so far reached the goal of the destined glory of the human race and has already been set over God's creation. Then comes the wonderful revelation that though perfect this Messiah tasted death on behalf of every man, and this was the reason why the Messiah was made a little lower than the angels, that is a man, "for the suffering of death, that he, by the grace of God, should taste death for every man."* And God raised him from the grave because death could not justly hold him. Although it was man's destiny to reign over God's creation, the very opposite happened in that death reigned over man and seemingly frustrated him. But Jesus, the first perfect man, paid the price of death to redeem the whole human race from its greatest enemy death. Thus the way was opened for mankind to be released from death through Jesus the captain of its salvation, the second Adam, and to enter its destined role, to be glorified and honoured with immortal life. And the question is how and when?

Just as one man has opened up the way for the human race to enter its destiny of immortality, so too the Bible shows that God has planned and purposed that one branch of the human race, the descendants of Adam, the chosen race named Israel, will likewise be the first nation to become victorious over death, and to be glorified and honoured like Christ. Then Israel will be set over the works of God's hands and by their example and teaching ministry, reigning with Christ as fellow-

*Hebrews 2: 9.

kings and priests, they will teach all mankind the way from death to immortal life. The work of preparing Israel for their high calling as the servant nation under Messiah, will take many years, and then when the Adamic people are perfected and glorified, they will commence their ministry of blessing the millions of the heathen with the knowledge of the way out of death into life. Then when the whole human race, both Adamic and non-Adamic or heathen, has been glorified and honoured with immortal life, God will set man over His creation as His envoys and ministers in the position of power and glory formerly occupied to some extent by the angelic hosts. As to man's destiny after that we are not given any details in the Bible save that Man will be for God's pleasure, and no doubt the joy and happiness of mankind will abound in the fellowship between Creator and created.

