Psalm 104 and Psalm 139 will be central in biology.

Even the athletics at school will be grounded in and directed by the Word. "Gym" and other forms of physical exercise will begin with a class of instruction on the body of the Christian (teaching that it is redeemed and sanctified by Christ—the temple of the Holy Spirit, not the despicable prison of the soul of Greek philosophy); instruction on the need for and benefit of exercise; instruction on the danger of the glorification of the body (the beauty of the female and the strength and prowess of the male) in light of such idolatry in our age; and instruction concerning the demand of God that competition, in sports as elsewhere, be tempered by love for the neighbor.

The danger that sound explanation of Scripture replaces thorough instruction of the material must be guarded against. It is not either/or, the one at the expense of the other, but good, solid, thorough teaching of the subject in light of Scripture.

To do this, the teacher needs to think Biblically, needs to be God-centered, i.e., Reformed, to the marrow of his bones. He must be Biblically and theologically competent. To paraphrase Paul, the teacher must be determined to know nothing except God in Christ. No more in the teacher's case than in Paul's does this mean the exclusion of all else; rather, it means that everything is taught as God's creature, and that every thought is brought into captivity to Christ.

This kind of school will bear fruit in young men and young women who fear the Lord and keep His commandments in their earthly lives and with their position and talents, and this is what God and we are after.

The contents of this article were first presented as a speech to teachers at a summer mini-course. The article will soon appear as one of five chapters in a monograph to be published by the Federation of Protestant Reformed Christian Schools. Rev. Engelsma is the pastor of the South Holland, Illinois, Protestant Reformed Church.

EVOLUTION: *ITS NATURE AND INFLUENCE*

by Roderick Kreuzer, Ph.D.

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The term "evolution" is a very familiar one. To many people, however, the background, nature, and influence of the theory of evolution are far less familiar. Therefore, this article has been written for the purpose of better acquainting the reader with this anti-Scriptural theory which has had an incalculable impact upon society during the past one hundred and twenty-five years.

Teachers, students, and parents frequently encounter various aspects of evolutionary thought presented either boldly or subtly. They can not escape it. For example, they may find it on the pages of textbooks or library books, on field trips, in museums, or in lectures.

It is hoped that the information presented in this article may prove helpful to teachers and parents in dealing with a theory that is both anti-Scriptural and unscientific. Perhaps it may be especially helpful to them in teaching the Biblical account of creation by an Almighty God or in discussing the creation-evolution controversy.

The theory of evolution ranks as one

of the most powerful philosophies molding thought during the last century and a quarter. That its influence has been great is evidenced by its almost universal acceptance. Evolutionary thought permeates much of American educational philosophy and public instruction. Most college and university science departments are dominated by those who espouse evolutionary thought. Museums of natural history depict life from the evolutionary viewpoint. Life and earth science textbooks almost without exception have an evolutionary thrust. In these textbooks evolution is often taught as scientific fact even though it is a theory. Furthermore, sad to say, the church world to a high degree has accepted evolution. Among liberal churches this is not surprising. However, even among more conservative denominations it has gained acceptance especially in the forms of "theistic evolution" or "progressive creationism."

What is the history behind this powerful philosophy?

Already prior to the time when Charles Darwin explained his theory of evolution, there were those who held various evolutionary beliefs. Among these were George L. Buffon (1707-1788), a French naturalist, who was opposed to the belief of a universal flood. He taught that the earth's history should be divided into several epochs. This gave rise to the "day-age" theory which maintains that the days of creation referred to in the book of Genesis were not twenty-four hour days, but rather long periods of time lasting for millions of years. Erasmus Darwin (1731-1802), the grandfather of Charles Darwin, held evolutionary ideas. He espoused the idea of the survival of the fittest. Jean Baptiste de Lamarck (1744-1829) was a French naturalist who promoted the idea of the inheritance of acquired characteristics. This is the belief that a change occurring in an organism could be passed on to its offspring. Lamarck believed that these changes were brought about by the influence of the environment.

The development of the theory of evolution was carried on by two English naturalists, Charles Robert Darwin (1809-1882) and Alfred Russel Wallace (1823-1913). It was through the efforts of these two men, particularly Darwin, that evolution received far greater acceptance than ever before.

Charles Darwin was born in England and in 1831 at the age of 22 boarded the H.M.S. "Beagle," a sailing vessel, to begin a five year journey. He had become a naturalist and his intent on this long voyage was to collect and study the various plants, animals, and rocks along the coast of South America. After five years, Darwin returned to England. As he studied the specimens he had collected, he sought to determine how the many different species of living things had originated. The account of this long journey is recorded in Darwin's book **The Voyage of the Beagle**. Darwin continued to gather information for the next twenty years. As he did so, he was formulating a theory to explain how the various species of plants and animals originated.

At the same time that Darwin was carrying on his work in England, Alfred Wallace was working in Malaya carrying on investigations similar to those of Darwin and also developing a theory regarding the origin of the various species of plants and animals. In 1858, Wallace sent to Darwin a copy of an article which he had written for publication in a scientific journal. Upon reading the article, Darwin found that he and Wallace held similar views. The main thrust of their views was that through the years new species of plants and animals were continually appearing and that these species developed from older existing species. Darwin and Wallace mutually agreed to make know their findings and the theory they had developed. On July 1,

1858, Darwin and Wallace presented the results of their work and the ideas they held to the Linnaean Society of London. They proposed that a slow and gradual change in plants and animals occurs over long periods of time or in other words a process of evolution occurs among plants and animals.

Today, Darwin rather than Wallace is recognized as the founder of this theory. In fact, the name Darwin is synonymous with the theory of evolution. There are two reasons for this. One is that Darwin had spent a considerably longer period of time gathering information than Wallace had to support the theory. A second reason is that Darwin had developed the theory more fully than Wallace.

Darwin went on to further develop and promote his theory of evolution. In 1859, he published **The Origin of Species**. In this book Darwin explained the origin of a new species as occurring through a process of natural selection. What did Darwin mean by the term "natural selection"? Natural selection is the theory that "the plant or animal most suited to survive its environment will survive and reproduce offspring like itself, while the less well adapted members of its species tend to die."[1] From this definition we see that organisms are engaged in a struggle for life. The survival of those best equipped for the struggle is known, according to evolutionary thinking, as the survival of the fittest.

A well-know illustration of natural selection deals with the long neck of the giraffe. Among the giraffe population there were those whose necks were longer than others. These were able to reach the higher leaves on the trees. In the struggle for survival, those giraffes who had shorter necks were not able to obtain as much food as those with longer necks and thus were not as robust and as a result they produced fewer offspring. The animals having longer necks passed this trait on to the next generation. The long-necked giraffes possessed a distinct advantage for securing food. Eventually the short-necked giraffes were eliminated. Natural selection then accounts for the survival of those giraffes having the longest necks.[2]

In addition to natural selection, there is a second tenet which is basic to the theory of evolution. This is a principle from the field of geology, namely, the principle of uniformitarianism. This principle was formulated in 1785 by James Hutton (1726-1797), a Scottish medical man, gentleman farmer, and geologist. That this principle is of utmost significance to most geologists is evident from the following quotation: "This is the great underlying principle of modern geology and is known as the principle of uniformitarianism....Without the principle of uniformitarianism there could hardly be a science of geology that was more than pure description."[3]

The doctrine of uniformitarianism teaches that the same processes that are operating in the present also operated in the past. This means that "...the processes which are now operating to modify the earth's surface have also operated in the geologic past, that there is a uniformity of processes past and present."[4] This principle is often summarized in the statement that "the present holds the key to the past."[5] Examples of these processes are erosion, sedimentation, radioactivity, glaciation, and volcanism.

We can look at glaciation to illustrate the uniformitarian principle. Glaciers deposit debris of a distinctive nature. This debris consists of rock fragments which vary in size from minute particles to huge boulders weighing several tons. These rock fragments are mixed through each other. The larger fragments are often found to be broken and scratched. The only known agent today that leaves this type of deposit is glacial ice. Today, one can find areas having deposits fitting the

above description, but where there are no glaciers present. One such area is the Kettle Moraine area of eastern Wisconsin. According to current geologic interpretation, it can be assumed that glaciers had existed in those areas in the past. Using evidence like this, geologists have developed what is known as "the glacial theory." This theory states that "...in the past great ice sheets covered large sections of the earth where no ice now exists, and that existing glaciers once extended far beyond their present limits."[6]

The principle of uniformitarianism in essence does away with divine intervention and that which is miraculous. For example, it rejects the world-wide flood of Noah's day.

Now that we have traced the history of evolutionary thought and discussed two of its basic tenets, a modern day definition of evolution should be presented. Sir Julian Huxley, the well-known British biologist and one of evolution's chief protagonists, defines it as follows: "Evolution is a one-way process, irreversible in time, producing apparent novelties and greater variety, and leading to higher degrees of organization, more differentiated, more complex, but at the same time more integrated."[7]

The proponents of the theory of evolution have continued over the years to develop it. This is especially true with regard to its scope. Initially, evolutionary concepts were confined to the field of biology. Today, however, evolutionary thought is of an all-comprehensive nature. That this is the case can be seen from the expressed views of Huxley. He has stated the following: "The concept of evolution was soon extended into other than biological fields. Inorganic subjects such as the life-histories of stars and the formation of the chemical elements on the one hand, and on the other hand subjects like linguistics, social anthropology, and comparative law and religion, began to be studied from an evolutionary angle, until today we are enabled to see evolution as a universal and all-pervading process."[8]

At another point Huxley stated: "Our present knowledge indeed forces us to the view that the whole of reality is evolution—a single process of self-transformation."[9]

Other writers express views in particular areas which substantiate Huxley's thinking. Victor Branford, at one time the chairman of the Council of the British Sociological Society, stated: "The master idea, which animated alike the initiator of sociology (i.e., August Comte) and his chief continuator (Herbert Spencer), was that of evolution....Independently of the writers of both Comte and Spencer, there proceeded during the 19th century, under the influence of the evolutionary concept, a thoroughgoing transformation of older studies like history, law and political economy; and the creation of new ones like anthropology, social psychology, comparative religion, criminology, social geography. It is from these sources that have sprung the main body of writings, investigations, research, that today can properly be called sociological."[10]

Henry W. Brosin, a psychiatrist, stated at the convocation of the famous 1959 Darwinian Centennial Celebration at the University of Chicago: "It is appropriate for psychiatrists and other students of mental disorders to pay homage to the work of Charles Robert Darwin and the theory of evolution, for without this work it is difficult to imagine what the state of our discipline would be like."[11]

With regard to the military and political ambitions of Mussolini and Hitler, R.E.D. Clarke has written: "Our own generation has lived to see the inevitable result of evolutionary teaching—the result that Sedgwick foresaw as soon as he had read the **Origin**. Mussolini's attitude was completely dominated by evolution. In public utterances, he repeatedly used the Darwinian catch-

words while he mocked at perpetual peace, lest it hinder the evolutionary process. In Germany, it was the same. Adolf Hitler's mind was captivated by evolutionary teaching—probably since the time he was a boy. Evolutionary ideas—quite undisguised—lie at the basis of all that is worse in **Mein Kampf**—and in his public speeches."[12]

Will Durant, in writing about John Dewey who certainly ranks as one of the most influential American philosophers shaping modern educational theory and practice, has stated: "The starting-point of his system of thought is biological: he sees man as an organism in an environment, remaking as well as made. Things are to be understood through their origins and functions, without the intrusion of supernatural considerations."[13]

Now that we have considered the all-encompassing nature of evolutionary philosophy, let us turn to the matter of evolution versus the Scriptures. Even though there are those who seek to harmonize evolution with the Scriptures by means of a "theistic evolution" or "progressive creationism," evolution and the Biblical account of creation are diametrically opposed. The following statement by Sir Julian Huxley, which expressed sentiments so characteristic of evolutionary thinking, clearly shows this: "Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution....There was no sudden moment during evolutionary history when 'spirit' was instilled into life, any more than there was a single moment when it was instilled into you....I think we can dismiss entirely all idea of a supernatural overriding mind being responsible for the evolutionary process."[14] This statement was made in 1959 in a televised panel discussion which was held just prior to the Darwinian Centennial Celebration at the University of Chicago. Another member of the panel was Sir Charles Darwin, the grandson of Charles Darwin the author of **The Origin of Species**. He gave wholehearted support to Huxley's anti-Biblical view expressed above.

One practical consequence of the hostility of evolutionists toward the Biblical account of creation becomes manifest when the use of textbooks which present the Genesis account of creation is considered. They vigorously oppose the introduction of such textbooks into the classroom. A very recent example of this occurred in the Dallas, Texas, school system. The Dallas School Board was considering the use of **Biology: A Search for Order in Complexity** as a resource book in all high school biology classes. This textbook teaches that the most reasonable explanation for the actual facts of biology is that of Biblical creationism. This aroused a storm of protest. Evolutionists wanted nothing of the sort. Over their protests, however, by a 6-3 vote, the Dallas School Board decided to go ahead with adopting the book for use in the classroom. William Murchison, editorial staff writer for **The Dallas Morning News**, wrote the following in his editorial of Tuesday, February 1, 1977: "If it were evolution that was shut out of the schools, their nostrils would scent burning faggots, their ears would catch the sound of microscopes being trampled underfoot. As it is, when religion begs entry to the classroom, they run to bolt the door. A challenge to Darwinism? Shameful! Primitive! Unconstitutional!"[15]

With regard to the whole evolution-creation controversy, it can be said that in recent years evolution has increasingly been coming under attack by those who hold to the Biblical teaching concerning creation. The Creation Research Society and the Institute for Creation Research are among the most active organizations

involved in these attacks. The Institute for Creation Research, dedicated to the promulgation of the Biblical teaching regarding creation and the exposing of the fallacies of the theory of evolution, sponsors radio broadcasts heard around the world. The Creation Research Society is an organization composed of over 400 scientists holding advanced degrees in the various fields of natural science. According to Dr. Duane T. Gish, Associate Director of the Institute for Creation Research and Professor of Natural Science, Christian Heritage College, "The primary purpose of the Creation Research Society is to carry out, or to encourage, Creationist research in the natural sciences, and to publish the results of such research. By Creationist research is meant research which proceeds from a belief in, and attempts to correlate with, special Creation." [16]

We turn lastly and most importantly to what the Scriptures themselves have to say regarding creation. Throughout the Scriptures we find the truth repeated that God is the Almighty Creator of all things. Following are six verses from Scripture, three from the Old Testament and three from the New Testament, which speak of this truth:

Exodus 20:11: "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."

Nehemiah 9:6: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."

Isaiah 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Colossians 1:16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Revelation 10:6: "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

In the light of these verses of Scripture, how empty and purposeless stands the atheistic theory of evolution.

Let us as teachers and parents of the Covenant, instructing children of the Covenant in the school and in the home, ever hold before them the glorious truth of the Scriptures that an Almighty, All-Wise God is the Sovereign Creator and Sustainer of the heavens and the earth and all that they contain.

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[1]Heimler, Charles H. and Neal, Charles D. **Principles of Science**, Columbus, Ohio: Charles E. Merrill Books, Inc., 1966, p. 478.

[2]Moore, John N., and Slusher, Harold Schultz. **Biology: A Search for Order in Complexity**, Grand Rapids, Michigan: Zondervan Publishing House, 1970, p. 402.

[3]Morris, Henry M. **The Twilight of Evolution**, Grand Rapids, Michigan: Baker Book House, 1963, p. 60.

[4]Leet, L. Don, and Judson, Sheldon. **Physical Geology**, 2nd ed. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958, p. 3-4.

[5]Strahler, Arthur N. **The Earth Sciences**, New York: Harper & Row Publishers, 1963, p. 411.

[6]Leet, **Geology**, p. 246
[7]Morris, **Twilight**, p. 30.
[8]**Ibid.**, p. 14-15.
[9]**Ibid.**, p. 15.
[10]**Ibid.**, p. 17.
[11]**Ibid.**
[12]**Ibid.**, p. 18.
[13]**Ibid.**, p. 20
[14]**Ibid.**, p. 25.
[15]Editorial, **The Dallas Morning News**, February 1, 1977.
[16]Gish, Duane T. "A Decade of Creationist Research." Reprinted from **Creation Research Society Quarterly**, June, 1975, p. 2.

CENSORSHIP IN LITERATURE

by Agatha Lubbers

The author presented the following article as a speech in October, 1976, to several sectionals at the Protestant Reformed Teachers Institute annual convention. The author teaches literature at Covenant Christian High School.

Introduction

The September, 1976, issue of **Perspectives in Covenant Education** contains an article, which I wrote, entitled "Creativity and the Reformed Christian Teacher." In this article I stated that an important topic related to creativity is "Censorship and Its Proper Role." During the spring of 1976 I had been assigned the task of making this presentation this morning for the P.R.T.I. Convention on "Censorship in Literature." I had never completely realized the enormity of this problem, nor had I been conscious of the reams of paper that have been consumed in discussions of the problem. As I sat down five days ago to prepare my presentation for this morning I attempted to see the last few roses blooming in the rose garden outside my study window but they could barely be seen because of the height of the stack of material lying on my desk related to this topic.

Most of the materials available on the topic which have been written in the past decade are not written from a specifically Reformed or even broadly Christian perspective. Pragmatic and humanistic principles prevail in the discussion of the problem. The so-called principle of academic or intellectual freedom is the touchstone most often selected to determine the direction of the argumentation on all sides of this sometimes seamy, certainly sensitive, and controversial issue.

As I pondered the topic "Censorship and Literature," I concluded that I have been in the business of censorship and certainly selection for several decades, but the enormity and the importance of the endeavor had never completely dawned upon me until I was forced to prepare for this sectional of the convention on "Censorship and Literature."

As I thought about the topic, I was forced to initiate a more serious and comprehensive inspection of my function as a teacher of Covenant children and adolescents in the Protestant Reformed community. I became immensely impressed with those passages of the inspired Word of God which appeared to shed light on this important function of mine.

Paul says in Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are