

No.
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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

GOD'S TEACHING CONTRASTED WITH

EVOLUTION.

An Address (revised) at

ALDGATE,

8th August, 1922.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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GOD'S TEACHING CONTRASTED WITH
E V O L U T I O N.

An Address by Mr. P. W. Heward,

Aldgate, 8th August, 1922.

OUTLINE:-

1. The Early Chapters of Genesis: Their Truthfulness and Precious Guidance.
 2. "Theories" of Evolution: Their Lack of Foundation, and Moral and Spiritual Evil.
 3. The Believer's Restfulness in God's Unshaken Truth, and a Holy DEFINITENESS (Ps. 112. 7).
 4. When Should we be Silent, and When Answer? When is it Well to Know, and When Not to Know.
 5. Prayer for those in Error, and the Absence of All Contempt and Bitterness (1 Cor. 4. 7).
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I trust we all realise, beloved friends, that we have met together as children of God. We have not met for a scientific speech. It is true that the title is vastly different from last week's title, but why should it not be as spiritual and practical a subject? What is the hindrance? At the outset, let us realise that we are children of God, and that we believe God's words. I know it may seem strange to put that at the very beginning, - strange to a man of the world, - but surely not strange to us. WE BELIEVE GOD'S WORDS. It does not matter to us if we are thought out of date. It is of very little concern to us if we are considered foolish. The Lord's "Well done" is our only concern, and if, through temporising

and compromising, we lose the Lord's "Well done", it is a very expensive compromise. What does it matter if we are thought mad in a mad world? What is the loss? For we are "looked down upon" by those who will themselves be struck down before the Lord's throne. Sometimes the argument is raised, - You must meet men on their own ground. This is gravely open to question. If I come across a madman, and I want to speak with him, must I meet him on his own ground? Can you explain everything to a CHILD? Some SAY that you must meet the children on their own ground, as to what they understand, and therefore MUST tell them fables and false explanations of ordinary things in nature of God's mighty works. "They cannot understand the alities, make up fables". Is this TRUTHFUL? No! And shall we meet the evolutionist pseudo-scientist in the same way on his own ground? Why should we leave the vantage ground of the truth? Have we any reason to be ashamed of God's message. Is our reputation IN THE WORLD of any real value to us? If our reputation has become an ideal, the sooner it is shattered the better. Paul became the offscouring of all things for Christ, and if we are too highly esteemed because we are too much like the world, there is something altogether wrong. I mention this at the beginning, because many will argue that we ought to have an "open" mind for everything. I frankly confess that I have not an open mind for everything. For example, I see no reason to have an open mind(that is, an uncertain mind), regarding

my own existence. That is, to me, not subject to question. Would you wish me to have an open mind as to whether I am in this room or not. I have a perfectly closed mind upon that subject, and no one will shake me from it. I have not kept an open mind for it. I see no reason to be uncertain. I frankly confess I have no longer an open mind as to whether the Bible is inspired, or not. That is, by grace, invincible grace, a settled point. The salvation of Christ is NOT to me a matter of an open mind - is it so, or is it not? Thanks be unto God we have an open mind TOWARD HIM, but sometimes there is a blessing in having a closed mind. God approved of the cleanness of a vessel with the COVER on it, in Num. 19, and the vessels which had no cover on them became unclean. Sometimes if our minds are too open they become receptacles for all the dust and dirt of a ruined world. There is a blessing on the closed mind, which refuses to listen to all that men have to say. Thus we believe the early chapters of Genesis. We are not gathered here this evening to try and "prove" this. God Himself HAS proved to us the truthfulness very definitely in a number of ways, and those who have criticized have been so often proved in error that the most remarkable thing is that they still have the effrontery to show themselves at all. It is remarkable that men in attacking the Scripture can still come forward with the boldness which they yet manifest, although so often have attacks been swept aside. Attacks on the history of Scripture

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have been made, and God has granted discoveries, which have proved the critic wrong, and His book right. In like manner we may recollect that the scientific "objections" to Genesis 1, in so far as they have any value at all, are based on errors of interpretation. A man comes along, and mistranslates the chapter, and then says the book is wrong. Nay, the mistranslator is wrong, and the SCRIPTURE shines out amid all. In Psalm 119.160 we read "The BEGINNING of Thy Word is truth", and it is amazing how often Genesis 1, 2 and 3 are quoted, or brought before us in allusions in other parts of Scripture. These early chapters set forth that God in (the) beginning, (the) UNDATED beginning, created the heavens and the earth, that the earth BECAME without form and void, and darkness was upon the face of the deep. Then we read that the Spirit of God moved upon the face of the waters, and God said, Let there be light; and that, in six literal days, God arranged the making of earth and heaven, in which He gave the sovereignty to the man who was created in His likeness, on the sixth day, and who was commanded to have dominion. Then we have the story of the fall, with all it involved and involves, and NEXT the immediate unveiling of sacrifice. Thus we can understand why it is Satan hates these chapters. They reveal HIS true character. They refer in a very definite way to man as a ruined creature, and show the vanity of seeking after human "knowledge", and after the dignity which Antichrist will seek, for he will shew himself as God, which was the very bait held out in the garden. "Ye shall be as God" (not only "as gods",

"Ye shall be as God") knowing good and evil",- that was the bait. Christ presents the exact Contrast. "Being in the form of God, He thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant" - He is the Contrast with Adam and Eve, the Contrast with Antichrist, the Contrasted One throughout! It may be said these early chapters are not to teach us science. It is remarkable how readily men bring forward this thought. I do not know how you feel, but when dealing with a book that is to guide me, not only a book that is useful, but a book TO GUIDE ME AUTHORITATIVELY, if I find where I can test it, it is not true, I am not encouraged to believe it where I cannot test it. This is what we are asked to do. We are really told, "The Bible is all right when it deals with CERTAIN subjects, but when you can test it by science, do not trust it". THIS IS AN UTTER FALLACY. If it is not to be accepted throughout I shall doubt it where I cannot find any corroboration. If, on the other hand, I find in both my mind, and better still in the conviction of my heart, under the teaching of the Holy Spirit, that wherever this book is tested it always comes out accurately, how impressed I feel, this is not the work of a man. The science of ancient days has been proved wrong again and again, but the writers of Scripture, writing in days when many things were not known, NEVER made one statement that subsequent science has disproved. THEY did not know everything, but either God kept them from speaking of a subject; or caused them to speak in language

they themselves did not understand, or used words which had a fulness of meaning in them so that they were often on the edge of a precipice. But the Scripture NEVER fell over the precipice, and not one error against any proved fact of real science can be found in the Scriptures of truth. How delightful to realise that God has given to us enough information of earthly things to have a definite spiritual result in our lives. What I mean is this,- I like Scripture history because it brings before us God's care over arrangement and His overruling of the kingdoms of men. I am thankful the whole of Scripture is not in the form of prophecies of the future. Genealogies and ancient records are very precious. They shew us God's interest in the CIRCUMSTANCES of life, and His wondrous over-control. In like manner, when God brought His dear servant Job to spiritual repentance, did God bring him by setting forth the privilege of love, the privilege of holiness, and so forth? God IMPLIED all these things, but He specially referred to the creation of the earth, to the oxen, to the eagles, to His providential arrangements, and so forth. What would you have thought the best way to bring a backsliding soul back to the Lord? To have a talk about animals from God's standpoint? We should not have felt this. And yet the Lord used even the very animals and the forces of nature to bring Job back. One delights to see that the teaching of Scripture makes EVERYTHING SPIRITUAL. Nature is not to us nature, but a revelation from God of His power, to HUMBLE US. Science (so-called) has, particularly among many who have a very

superficial knowledge, missed the whole point. Whereas the ancient heathen worshipped the creature instead of the Creator, the present-day tendency is to exalt the creature to the exclusion of the Creator, and to glorify the man who finds out a small fraction of the laws of God which are stamped on the whole which He has made. The man who finds out a fraction of the work which he could not make himself, and which he only knows in part, is exalted, and the God Who made the whole, and speaks through the whole, is degraded. Nature is meant to lead to reverence, to lead to repentance; for if we are wise, like Job, and speak of God the things that are right, we shall say "I uttered things too wonderful, for me, which I understood not. I abhor myself" - when I see God's works in nature, because I acknowledge God's works in providence and grace are still more wonderful than His works in nature, and for me to fret or criticize would only indicate the pride of a superficial mind! The truest wisdom includes a sense of the limitation of our wisdom. The fullest knowledge is a realisation of the smallness of our knowledge. Ecclesiastes is a very precious book in this connection. The goal which Solomon reaches, apart from revelation, is this, If I increase wisdom, I increase sorrow, for the world is very miserable, unless I have God's key to the problem; and when I increase "wisdom", how little I know, and who can tell me more? There is so much vanity. There is so much ignorance. Man's life is a vain shadow. Here we have that which brings

us to the NEED for REVELATION, to the JOY of revelation, and to that repentance and humility which must ever characterize a real sense of God's grace in giving a revelation. I think you will follow what I mean. We often think of God's gift of His beloved Son as a call to humility, but God's works in nature, are, when used by the Holy Spirit, a call to humility; and the more we are conscious of the greatness of our God, and the tiny scope of our knowledge, the more we must learn to be silent, and remember that the Scripture is right. A fool is known by the multitude of words, and the end of his talk is mischievous madness. O how often this is true. Silence is often the true science, and befits those who realise with the Psalmist, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all", and again, "The works of the Lord are great, sought out of all them that take pleasure therein".

And Genesis brings before us practical things as well as truthful things. It guides us in our daily life. It brings before us in a very definite way the importance of godly order, the need for spiritual arrangement, the privilege of exact obedience, the loss of disobedience, the real cause of the failure, ruin and disappointment around, and the wonderful delight which we have in locking wholeheartedly for the Coming of the Second Man, the Lord from heaven, the Last Adam, to have, and retain, the dominion which the first forfeited. Gen. 1 gives a sense of the greatness of God in creation. Gen. 2 and

3 bring before us the awfulness of sin and the fact of redemption. Oh that our hearts might be keenly alive to the realization of all this.

A few words on the THEORIES of Evolution, on their lack of foundation, and moral and spiritual evil. There are MANY theories of evolution at the present time. Men seem to think that evolution is a present-day idea. IT IS NOT. Evolution is (I was about to say) as old a theory as human philosophy. There have always been philosophers who have had "evolutionary" ideas. This is natural. Every man sees certain things EXIST. He asks, (From) whence do they come? He cannot see the beginning; he begins to SPECULATE. Some speculate the eternity of matter, others are occupied with "development" and "change" as they see a measure of development and change around them, and so they conceive of numerous varieties which are evolutionary. It has rightly been pointed out, (even your very dictionary will indicate) that there are parallels in connection with all human theories. The nebular hypothesis is evolution applied to worlds. Natural selection is evolution applied to man. But how many "theories" are especially associated with the removal of the ACTIVITIES of God. Evolution regards many things as having been formed from simpler ones by a development in some way SELF-caused, or acted upon by SURROUNDINGS in such a way that differentiations have become increased, and varieties permanent, until there

are distinct forms and distinct arrangements which have lost the likeness which links them most closely with that which preceded them. In other words evolution is the theory of development from that which is small at the beginning, but which "somehow" contains within itself a power of changing and of crystallizing the changes, and passing on those changes by generation, until the earlier conditions are removed, and the changed forms become existent in their place. The word "evolution" means "unrolling", and THAT perhaps explains something of the idea. But when we use the term in the present time, it is mainly employed with respect to the "theory" that the worlds were developed from some nebular condition, and that men have grown up VIA other's forms of life from an original primitive cell. It is therefore, ~~in~~ this aspect that we are particularly taking this evening, because it is contrary to Scripture. It is well to notice for the believer's encouragement, though his faith is FIXED in any case, - it is well to notice for the believer's ENCOURAGEMENT, the ^{many} ~~very~~ evident DEFECTS of evolutionary theories. The strange part about it is this, those who have spread the theories are often willing to acknowledge the very defects, and yet they cling to the theories! Another strange fact is that many who urge evolution and urge their scientific theories are the very ones who object to our statements concerning things which WE have not seen. To US faith is the evidence of things not seen. We have a revelation from God and a credible revelation is quite

sufficient. What I cannot understand is this; the evolutionist comes along with his statements as to certain developments and wants me to accept them when he was not there at the time, and he can produce no one there at the time. He draws his own "inferences" from PRESENT arrangements and PRESENT circumstances whenever it suits him so to do, but yet when he cannot find parallels with what he wants to find in the bygone ages, he explains that the conditions are different now, and that there is an "evolved" change. When it suits him he will explain one by the other, when it does not suit him he will not explain one by the other; and all the time he has to acknowledge that he was not present and is arguing as to dates, periods and changes about which HE KNOWS NOTHING, FROM PERSONAL VIEW, or from the credible evidence of any who have had a personal view. This is the problem: - Certain things exist, but evolution does not go back far enough. It deals professedly with the origin of SPECIES, but while it shelves the question of the origin of EXISTENCE at all, the origin of life, it is avoiding the real problem. If in some way life can be produced, to explain species afterwards, and yet to put aside the One Who ORIGINATED, is truly the height of foolishness. Which is the greater? Origin or development? Evolution wants us to accept its statement for the smaller when it can give NO EXPLANATION at all of the larger, and when the only real explanation of the larger will bring Someone into the history Whom evolution tends

and usually more than "tends", to exclude. Thus we see, first of all, the defect as to ORIGIN.

Furthermore, it must be acknowledged that evolution has many GAPS. It is very difficult to find that which cannot be MADE TO APPEAR logical, which cannot be made "impressive" for a season. I think we have all heard, or many of us have heard, of the professor who proved most logically he did not exist, but all the time proving it, he was disproving it, for the CAPACITY of proving gave the evidence of his existence. I recollect some years ago being brought into a law court in connection with summoning to a jury, though looking to the Lord for His deliverance, (and this was graciously granted). While waiting I heard a case argued through which was cleverly argued, to make very reasonable that which was unreasonable, and most things are the same. Error is usually dressed up beautifully, and we need to be on our guard. Evolution hides its nakedness by a display of certain incomplete facts, and of names, but there are gaps, serious gaps; indeed the seriousness of the gaps is more manifest when we realise that in addition to the gaps those things which are said to be related to one another, and to spring from one another, have never been seen to spring from one another. The gap is, therefore, to be emphasized in a two-fold way, not only the gap itself, but the ^{solemn fact that the} very thing which is self-confidently claimed to be the REVERSE of a gap, and to be bridging the gap between protoplasm and beast, or beast and beast, or beast and man, has never been seen to be bridging the gap, and

no one can give the evidence that it did bridge the gap, or that there was such a GAP to be bridged! The assumed GAP is itself a fiction. There are diverse species, each after its kind!

What if there is an entirely different interpretation? We often draw inferences that things must result from one another. How many "misunderstandings" have been made among children of God in this connection. You come into a room, someone gets up and walks out because he has a train to catch. If you are of a fretful temperament you say, He did not want to see me, he was annoyed and he went out. You draw your "inference". You say, "As soon as I came in he went out," which is a true statement, but your inference that he went out for a certain reason is quite false. We quite acknowledge that there are some extraordinary species and extraordinary fossilized species, although others are undoubtedly faked up from a tiny piece of a bone, or with tiny pieces of bone, put together in a theory, which is ingenious, and nothing more, and which could prove anything by such methods! But apart from these, there ARE extraordinary species in past history. But some of us have found abnormal species among men, and the same thing is found among animals to-day, and yet we can hardly draw the inference that these abnormal species are necessary proof of certain "inferred" parentage and development. Indeed to argue that abnormal things are necessarily the trend of systematized change

is somewhat dangerous, particularly as the species that are brought forward are not so very many when we recollect the millions of years they are supposed to represent. We have not a large number to fit in for a year, but the exact opposite, - a tiniest fraction! I can draw inferences with a measure of accuracy, if I have THOUSANDS of things which are all existing at the same time, under certain conditions, and I am present to see them; but when I have something HERE and something THERE and something in ANOTHER PLACE, and these are, professedly, several millions of years apart, and I begin to construct my history, I am inclined to think it is easy to make the facts prove anything, if I am allowed to put in my own inferences. For what is evolution? It is made up of human "INFERENCES" from FACTS. The FACT that there are varied species we do not deny; and the fact that there are certain skeletons we do not deny; but the inferences are resting on the bare statements of those who were not present at the time of birth, life or death, inferences as to which men differ among themselves, respecting circumstances and a few million years, and as to which there are continual changes of opinions. Furthermore, some of us find a problem in the way in which the "crystallizing" of species, as it were, has not left some in a process of change and development, and that we cannot see something of the same development going on AT THE PRESENT TIME. Furthermore, the theories of the survival of the fittest, and of the way in which varied functions have been brought out in accord with their need, appear to some of us,

the extreme of speculation. The theory of the survival of the fittest does not seem to account for the weakness in many ways of those very species that remain persistently. In many respects man himself is weaker than the animals. Moreover, as to the way in which, for example, our eyes have been "brought about", I need hardly say we have a restfulness, when we say, HE THAT FORMED THE EYE doth He not see? By grace we can understand why God has given us two eyes, and why we read of the living creatures with eyes on all sides. God has a purpose, but how do men's speculations stand out? In the opinion, for example, of one evolutionist a freckle on the skin, (toward the sun) was a basis: How could they produce an eye to be perpetuated in subsequent species? This seems to some of us rather a far-fetched explanation to be accepted as "reasonable" instead of the Scriptures. It seems that, professing themselves to be wise, men often become fools, and as Romans 1 shows, when the tendency of man is, with boasting, to attempt to explain things too wonderful for him, he reveals his incapacity and folly.

One or two statements have rather impressed me. I would urge believers not to spend their time in discussing, discussing, discussing as to these things. Some people tell us we ought to read everything. Some of us have not time to read everything. All children of God have not read the Scriptures through. None of them have read them through as much as they should, and I think it would be well if many would abstain from reading certain things until these things are more proved.

Would not this mean deliverance from much worthless reading? When one writer issues certain statements, that discoveries of antiquities will prove wrong a little later, may we not save ourselves the learning of what we shall unlearn, by waiting till it is proved. Our life is too short for learning everything. It may well be pointed out, (and this is not my own statement, - I do not profess to have made the investigation), that in two of the leading works of a writer upon this subject, expressions like "We may well suppose" occur 800 times, and the same book, dealing with this subject, also rightly mentions that so many of those who adopted evolutionary theories have gone a step further, and attack the whole principle of the **AUTHORITY** of God. It is very remarkable that there is so much doubt and speculation. A letter of Charles Darwin is placed in the British Museum over his signature. I do not think men could have chosen a better letter to illustrate certain points. He says "I feel not a shade of surprise at your utterly rejecting my views ... I **ENTIRELY** agree with you that there is no more direct proof of variation being **UNlimited** in amount than there is that it is strictly limited ... So natural selection, I look at as in some degree probable, or possible, because we know what artificial selection can do. But I believe in Natural Selection, not because I can prove in any single case that it has changed one species into another, but because it groups and explains well, (as it seems to me), a host of facts in classification, embryology, morphology, rudimentary organs,

geological succession, and distribution". Here is a suggestive acknowledgement of the lack of proof. We noticed some little time ago in a book referring to evolutionary theories that the first argument in favour of them was stated as follows:- "The argument from the general presumption of science against supernatural explanation of phenomena". That was placed FUNDAMENTALLY. Thus we see the root of the sad tendency toward evolution, and God in mercy, thus puts us on our guard. Miracles are not favoured. God is left out by the natural man. The believer is, by grace, an entire contrast.

I need hardly say that apart from lack of foundation, there is a moral and spiritual evil in evolutionary theories. A spiritual evil is manifest in all that rejects the Scripture, but related moral evil, in that this theory, by denying the fall, logically denies the conscience and accountability of man, and produces, by its conception of the survival of the fittest, a brute force as the principle of nature, and a setting aside entirely of God's revelation of LOVE. It has well been said that evolutionary principles developed in practical life can only produce murderous warfare. That is the logical inference from the principle of the survival of the fittest, that is the moral carrying out of evolution as a so-called scientific principle. Man is viewed but as an animal, and accountability to God is thrust away. The whole tendency is selfishness, the whole tendency is the denial of man's position before God. Are not these things serious? The believer rests in God's unshaken

truth. God created man. Adam is declared to be the first man. Remember that if we put this on one side we deny Gen. 1, 2 and 3, and we deny the very truthfulness of our Lord Jesus in Whose salvation we rejoice. This is ever the case. Every evil attacks Christ, and thus undermines salvation by His finished work. It makes Him untruthful and thus unable to save. He particularly alluded to "Male and female created He them", and made the arrangement there a basis for morality in the home. **EVOLUTIONARY THEORIES CUT AT THE ROOT OF THIS.** The whole of the typical teaching as to the church in Gen. 2 is ~~ruled~~ ^{ruled} out by evolution. Not only, therefore, have we an attack on Scripture **GENERALLY**, but an attack on **ALL** its MORAL teaching, and all its PROPHETIC teaching. **THE WHOLE** is set on one side. A believer may well come back to the words of the living God and find there a rock and a resting-place, a reason for joy and a call ^{to} ~~for~~ praise.

When should we be silent on this subject, and when should we answer? As a rule, children of God are not wise in starting "arguments". When they are "asked" they need to be careful lest they are ashamed of that of which they should not be ashamed, and not ashamed of that of which they should be ashamed. If you are asked, "Have you read **THIS** book? Have you read **THAT** book?"- do not be ashamed to say, No. But if you cannot answer **WITH THE WORDS OF TRUTH**, be ashamed that you do not know more of **THE** Book. We are sometimes afraid that if we do not answer, people will go away with the wrong impression, and will think we "can" say nothing. Often, I believe, there

is a fuller witness if children of God show the simple grandeur of quiet faith. The man who CANNOT answer this living power, would like YOU to come down, and to meet him on his own ground, but if you show a restfulness of spiritual faith, every time you show it you are making a wound that may even attack his heart, and make him feel the dissatisfaction of a soul without Christ! That which you think appears your weakness may be really your strength. If you do not go to a theatre, there are some of the world who will say, "You give up all the pleasures", little knowing how different and how blessed are our pleasures! But IF we went there, what would they themselves think of us? IN LIKE MANNER, the man who says, "Ah you cannot answer, you have nothing to say", is often offering a bait to decoy us from a position of security in which he almost envies us, and Satan would like to shake us from it, because while we stand firmly thereon we are witnessing against him. If a man of this age can make us shake, or fear, instead of standing firm, he feels encouraged in his own uncertainty. It is often wise to be silent with the grandeur of confidence in God. There are some things it is well NOT to know, - "The depths of Satan" for example in Rev. 2. We cannot know everything. Let us spend our time more in knowing the things of God, and remember to pray in the power of the Holy Spirit, for those in error. Do not let us laugh at evolution, or evolutionary theories; do not let us laugh at men's lies, do not let us treat them as a matter of amusement

and of clever repartee. Do not let us speak of them triflingly; they are leading souls to hell. Do not let us speak of those who oppose the truth, pointing out their blunders as though these were matters of trifling. It is a common thing to find children of God who show the stupidity of error in a way which makes others laugh. Beloved friends, we should be above such evil. These theories, which are dragging souls down to hell, should rather awaken our tears than our amusement. Eternity is too real for worldly mirth and laughter. We can have no "contempt" when we walk ~~before~~^{with} God, for it is only by grace we ourselves know the truth. We can have no bitterness when we realise that we WERE children of wrath even as others. The whole aspect of the Christian life is changed. Granted there are certain occasions when the prophet used a holy sarcasm; WE must be very careful lest a holy sarcasm passes in OUR speech into a frivolous attempt to win a verbal victory, and to forget that we are dealing with souls whose eternity is as real and long and changeless as our own!

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