

# CALVIN VERSUS DARWIN: ANNIVERSARIES, ORIGINS AND WORLD-VIEWS<sup>1</sup> (2)

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## Origin Determines Nature

One more thing must be stressed: origin determines nature, that is, what something is is determined by where it came from. Man's origin determines what he is; earth's origin determines what it is; the universe's origin determines what it is.

According to the evolutionist world-view, what is this universe? It is made of eternal, pre-existent matter. It is the result of a giant explosion involving matter and energy. It is the product of time and chance. We live on a planet that is 4.54 billion years old, according to recent estimates.

What is this planet? It is debris from the primeval explosion that has been cooling for millions of years. The earth's present form is entirely the result of natural processes, such as erosion and deposition, involving oceans, mountains, volcanoes, rivers, climate, etc.

What are the living creatures on this planet? All living creatures are the product of time and chance. More specifically, you are a developed ape; you are evolved slime.

Origin determines nature. Who or what you are is determined (at least, to a significant degree) by where you came from. If every human being is evolved slime or a developed ape, this changes everything. Gone is the biblical storyline of creation, fall and redemption. Gone is the theology and ethics of the Word of God. This is the beauty of evolution for those who do not want to know God in Jesus Christ.

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<sup>1</sup> This article is an expansion of a speech given in N. Ireland, the Republic of Ireland, Wales and the United States in 2009. An audio ([www.cprf.co.uk/audio.htm#special](http://www.cprf.co.uk/audio.htm#special)) and a video of the speech ([www.youtube.com/user/CPRCNI#grid/user/07E1E2A78051B101](http://www.youtube.com/user/CPRCNI#grid/user/07E1E2A78051B101)) are available on-line. The CD or DVD (£1 each, inc. P&P) can be ordered from Mary Stewart (7 Lislunnan Road, Kells, N Ireland BT42 3NR or 028 25 891851).

## Evolutionism's Effect on Various Fields of Study

What are the ramifications of Darwin's "dangerous idea"? What fields of study and areas of thought does it affect?

By definition, evolution affects biology first of all, for evolution is a biological theory concerning the origin and development of life. It is, therefore, closely related to botany, the study of plant life, and zoology, the study of animal life. Today, evolutionism rules in these fields; it is viewed as the unifying theory of the life sciences.

Remember the other two pieces in the three-piece anti-supernaturalist jigsaw? Uniformitarian geology goes hand in hand with evolutionism. This geological theory is very closely related to geography and palaeontology, the study of fossils, for the fossil record is interpreted through evolutionary and uniformitarian spectacles. The big bang permeates astronomy, the study of the stars and outer space.<sup>2</sup> The Christian who is working or studying in any of these fields is up against it, because the evolutionary world-view is the current paradigm or dominant scheme.

Evolutionary biological ideas, along with uniformitarian geology and big bang astronomy, spread to affect many fields of study. Darwin's theory of evolution, writes Dave Breese, "led to a decisive shift in thinking about the natural sciences, a change that would, in turn, influence the world of thought outside the natural sciences, leading ultimately to changes in the entire culture of many a nation."<sup>3</sup> According to evolutionist Brian Silver, "The major breakthrough [of the nineteenth century], in terms of its *intellectual* influence, was undoubtedly Darwinian evolution, which left its mark on social and political thought and infiltrated philosophy and literature."<sup>4</sup>

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<sup>2</sup> Appealing to *Institutes* 1.5.2 and 1.5.5, Philip Schaff summarises Calvin's view of astronomy (within its own limits and entirely subject to the Word of God): "It is right and proper, he maintains, to study the laws and motions of the heavenly bodies. True astronomy leads to the praise of God's wisdom and majesty; but astrology upsets the moral order. God is sovereign in his gifts and not bound to any necessity of nature" (*History of the Christian Church*, vol. 8 [USA: Hendrickson, 1996], p. 677).

<sup>3</sup> Dave Breese, *Seven Men Who Rule the World From the Grave* (Chicago, IL: Moody Press, 1990), p. 24.

<sup>4</sup> Silver, *The Ascent of Science*, p. 132; italics Silver's.

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### Evolutionism's Effect on History and Linguistics

What about history? If you read a history of the world or a history of a country or a history of a particular theme, and if that history book does not confine itself to a specific period but aims to go back to the very beginning, the first chapter or so of that book is about evolution. It is filled with sheer guesswork: "So many millions of years ago, creature X probably crawled out of the water and did such and such." "We think that Y may have happened." "The current scholarly consensus is that Z ..." Not only is this speculation (based upon flawed, anti-Christian theories), but it is also very boring and repetitive. The first chapter in these "histories" could be written in one line: "The evolutionists think that it took millions and billions of years and lots of chance, and there is a lot of guesswork based upon these theories ... so it would be best to move to chapter 2 and start with some history rather than fables." Maybe chapter 1 should begin, "Once upon a time." Not just the first chapter, but all of history, is affected to some degree, since, for an evolutionist, the history of the human race is the history of evolution.<sup>5</sup>

Linguistics includes the origin and history of languages or families of languages. Why do we talk? How is it that we can listen to and understand what others are saying? Where did the families of languages come from? The evolutionists are adamant that God's judgment at the Tower of Babel in Genesis 11 has no part to play in this, except, perhaps, as a record of what some primitive people thought. The origin of language lies with animal sounds since we all came from the animals. We are developed animals; our speech is a development of animal grunts.<sup>6</sup>

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<sup>5</sup> Henry Van Til summarises the opposite position of the Genevan Reformer: "Calvin thinks of the history of man as a cosmic drama ... There are three acts in this drama: before the fall, in the perfect harmony of heaven and paradise; between the fall and redemption ... finally, in the third period, the glory of the Lord becomes flesh in the Son ... At the center of this cosmic drama stands the church, which operates against the background of worldly activity and world history" (*The Calvinistic Concept of Culture* [Grand Rapids, MI: Baker, 1959], p. 108).

<sup>6</sup> For Calvin, "language is the impress of the mind" so that, unlike animals, "men, who are partakers of the same reason" and are "born for social intercourse," may "communicate with each other" (Comm. on Gen. 11:1). Preaching on the ninth commandment, the Genevan Reformer proclaims that "God created our tongues" and "gave us speech" "that we might be able to communicate with each other," with "the purpose of human communication" being

## Evolutionism's Effect on Psychology

What is human psychology to an evolutionist? Human psychology is the study of the thinking and behaviour of man. But what is man to an evolutionist? An evolved beast. Evolutionary psychologists experiment with monkeys and other creatures, including insects, because they believe that we are developed beasts, and studying animals can help us understand human mental functions and behaviour. Remember, origin determines nature.

Sigmund Freud, probably the world's most famous psychologist, was an ardent follower of Darwin and a resolute enemy of Christianity. Freud opened his first psychoanalysis clinic on Easter Sunday as an act of defiance, thereby saying, "The resurrection of Jesus Christ means nothing to me. I reject God the Father, Almighty, maker of heaven and earth. People are evolved monkeys and I am going to work with those who come to my clinic within this framework."<sup>7</sup> Through Freud, unbelieving man is comforted by the idea that there is no need for God in order to explain the human mind or even man's unconsciousness!<sup>8</sup>

Our English word "psychology" comes from two Greek words and means the study of the soul, but there is no soul according to evolutionism. We are all developed monkeys. Monkeys do not have souls; we do not have souls either.

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"our mutual support in charity" for "nurturing tender love and fraternity" (John Calvin, *John Calvin's Sermons on the Ten Commandments*, ed. and trans. Benjamin Wirt Farley [Grand Rapids, MI: Baker, 1980], p. 216).

<sup>7</sup> Paul Johnson evaluates, "After eighty years' experience, [Freud's] methods of therapy have proved, on the whole, costly failures, more suited to cosset the unhappy than cure the sick. We now know that many of the central ideas of psychoanalysis have no basis in biology" (*Modern Times: The World from the Twenties to the Eighties* [New York: Harper & Row, 1985], p. 6).

<sup>8</sup> J. M. Roberts notes Freud's affect on culture. "[L]ike Darwin," Roberts states, "Freud's importance beyond science—where his influence was more complex—lay in promoting a new mythology. It was to prove highly corrosive. The message men took from Freud suggested that the unconscious was the real source of most significant behaviour, that moral values and attitudes were projections of the influences which had moulded this unconscious, that, therefore, the idea of responsibility was itself a myth and probably a dangerous one, and that perhaps rationality itself was an illusion ... Such a bundle of ideas called in question the very foundation of liberal civilization itself, the idea of the rational, responsible, consciously motivated individual, and this was its general importance" (*The Penguin History of the World*, p. 864).

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We consist only of matter and energy; our thinking is chemical reactions—that is all. According to this view, there is, of course, no after-life.<sup>9</sup>

But some might object, “I have a conscience. I can determine between right and wrong.”<sup>10</sup> But there is a problem with right and wrong in evolutionary theory. What is called “conscience” is, according to this view, the product of evolution. If we have conscience, then it must be that conscience gives us (or our group) a better chance of survival, in keeping with the survival of the fittest. If we feel guilty—a bad feeling—it is because we have done something that might harm ourselves and/or our group’s chances of survival.<sup>11</sup>

Evolutionary psychology leaves no room for the forgiveness of sins, for there is no sin and there is no divine forgiveness, since there is no God against whom we sin or who has the prerogative to pardon sin. There is no way back to the Father; we live in a very lonely universe. The cross of Jesus Christ is mythology. As for the care and cure of souls—the traditional preserve of the Christian church with its pastors preaching the Word, bringing comfort from the Bible and urging people to confess their sins and know peace through the blood of Christ—it is, at best, nonsense and, at worst, mental cruelty. As the evolutionists become more numerous, dominant, aggressive and antithetical, they are claiming that catechising children is a species of child abuse. Ardent evolutionists reckon that the people who need psychological help most are the pastors and the people who believe the Bible: “You are psychologically deranged. You need to be cleansed of this and grow up to be a mature and reasonable individual accepting the truth of evolution.”

### Evolutionism’s Effect on Ethics

What about ethics or morals? Well, there is no God and there is no right or

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<sup>9</sup> Calvin would see these as “gross” errors and “delusions of Satan,” manifesting spiritual “blindness” inflicted on evolutionists by a “just judgment from God,” even worse than “the Sadducees [who] had the audacity to declare openly that man differs nothing from a brute, in so far as concerns the essence of the soul, and has no enjoyment but what is common to him with the beasts” (Comm. on I Cor. 15:1).

<sup>10</sup> Calvin asks rhetorically, “Shall we, indeed, distinguish between right and wrong by that judgment which has been imparted to us, yet there be no judge in heaven?” (*Institutes* 1.5.5, p. 57).

<sup>11</sup> Calvin rightly identifies the feeling of guilt in man’s conscience as God’s witness to us, arraiging us before His judgment seat (*Institutes* 4.10.3, pp. 1181-1182).

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wrong in evolutionism, that is, no right or wrong *in absolute terms*. There are things that we may *say* are right or wrong, but there is no transcendent standard of truth or morality. Right and wrong are simply what harms somebody else or has negative effects. There are no transcendent standards for evolved beasts: right and wrong are what the dominant beasts tell you are right and wrong—and that is it.

What about abortion? It is a necessary by-product of evolutionism. Given man's depravity, there always has been and always will be the killing of unborn babies, but evolutionism makes abortion so much easier to justify. What the mother kills in her womb is not really human; it is more like an animal. In fact, we are all animals and we kill animals all the time (and we eat them at the table). Evolutionism believes in the survival of the fittest, but guess who is fittest? The unborn child has no chance. The mother has made a choice—"freedom of choice." There you have it!<sup>12</sup>

What about euthanasia? Euthanasia is a euphemism that means "good death." Within an evolutionary framework, elderly or terminally ill persons are unfit; they are a drain on resources. Why not hasten their end, if the cost of care for such people is expensive or if they request it?<sup>13</sup>

What about suicide? Suicide is simply killing an animal—yourself. Evolutionism facilitates suicide because (1) there is no absolute moral law against it and (2) there is no hope in evolutionism, for there is no meaning and no purpose to your life apart from what you decide to give it. Where evolutionism comes in, not only abortion and euthanasia but also suicide rates inevitably rise, all other factors being equal.

What about murder? Jeffrey Dahmer was a notorious American serial killer, necrophiliac and cannibal, who murdered and then sexually molested or ate

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<sup>12</sup> John Calvin called abortion "atrocious," because "the foetus, though enclosed in the womb of its mother, is already a human being (*homo*), and it is almost a monstrous crime to rob it of the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed more atrocious to destroy a foetus in the womb before it has come to light" (Comm. on Ex. 21:22).

<sup>13</sup> Calvin and Christians justly view abortion as murder at one end of human life and euthanasia as murder at other end.

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seventeen men and boys between 1978 and 1991. Dahmer was justly executed in 1994 (Gen. 9:6; Acts 25:11; Rom. 13:4). His confession is striking:

If a person doesn't think there is a God to be accountable to, then—then what's the point of trying to modify your behaviour to keep it within acceptable ranges? That's how I thought anyway. I always believed the theory of evolution as truth, that we all just came from the slime. When we, when we died, you know, that was it, there is nothing ...<sup>14</sup>

Dahmer's conclusion logically follows from his premises. Believing in evolutionism's survival of the fittest; denying God's existence and judgment after death; and enjoying murder, necrophilia and cannibalism; there is no reason why Dahmer should not do what brings him pleasure. Thankfully, Dahmer was converted to Christianity and so repented of his evolutionary faith and his perverted lifestyle.

Here are the words of Pekka-Eric Auvinen (aka "NaturalSelector89," "Natural Selector," "Sturmgeist89" and "Sturmgeist"), a self-proclaimed social Darwinist from Finland, who went on a shooting rampage in Jokela High School, about 40 miles from Helsinki, on 7 November, 2007:

Modern human race has not only betrayed its ancestors, but the future generations too. Homo Sapiens, HAH! It is more like a Homo Idioticus to me! When I look at people I see every day in society, school and everywhere ... I have evolved one step above! ... Humans are just a species among other animals and world does not exist only for humans. Death and killing is not a tragedy, it happens in nature all the time between all species. Not all human lives are important or worth saving ... Of course there is a final solution too: death of entire human race. It would solve every problem of humanity. The faster human race is wiped out from this planet, the better ... no one should be left alive ... Life is just a meaningless coincidence ... result of long process of evolution and many several factors, causes and effects ... I'm the dictator and god of my own life.

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<sup>14</sup> Interview with Stone Phillips, broadcast on Dateline NBC (29 November, 1994).

And me, I have chosen my way. I am prepared to fight and die for my cause. I, as a natural selector, will eliminate all who I see unfit, disgraces of human race and failures of natural selection. No, the truth is I am just an animal, a human, an individual, a dissident ... It's time to put NATURAL SELECTION & SURVIVAL OF THE FITTEST back on track.<sup>15</sup>

Of course, not every mass murderer is an evolutionist, but evolutionism provides a rationale or justification for this wicked behaviour, as the two testimonies above show.

What about drug abuse? Why not, if there is no God and it brings you pleasure!

What about nudity? Evolution teaches that we are evolved animals. Animals go about naked, so why not? With the undermining of biblical ideas and the rise in evolutionary, atheistic naturalism in society has come, naturally enough, a rise in nudist camps, nudist beaches, etc.<sup>16</sup>

### Evolutionism's Effect on Religion

Evolutionism not only affects biology, history, psychology, ethics, etc.; it also affects one's view of religion, specifically, the Christian religion. Here we shall only consider the evolutionary interpretation of the Old Testament. In this field too, evolutionism sees a "progression."

The Bible teaches that there is only one God who is the creator, governor, redeemer and judge. Fallen man is naturally an idolater.<sup>17</sup> People fall away

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<sup>15</sup> Pekka-Eric Auvinen, "Natural Selector's Manifesto" ([www.corrupt.org/data/files/pekka-eric\\_auvinen/documents/manifesto.html](http://www.corrupt.org/data/files/pekka-eric_auvinen/documents/manifesto.html)).

<sup>16</sup> Calvin rightly castigates the "villainous behaviour" of public nudity, people desiring to become "like animals" and "casting aside all shame and displaying themselves as if they were on stage" (*Sermons on Genesis: Chapters 1-11*, p. 209). The Genevan Reformer's preaching on nakedness and clothes from Genesis 2:25 (pp. 208-211) and Genesis 3:21 (pp. 329-333) is insightful and humbling.

<sup>17</sup> Calvin rightly states, "every one of us is, even from his mother's womb, a master craftsman of idols" (quoted in Carlos M. N. Eire, *War Against the Idols: The Reformation of Worship from Erasmus to Calvin* [Cambridge: Cambridge University Press, 1986], p. 208). Moreover, "each one of us privately forges his own particular error" (*Institutes* 1.5.11, p. 64).

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from the true God in their generations, going deeper into idolatry. However, evolution sees progress and development, not only in life forms but also in religion. The evolutionary religious ascent begins with animism (all of nature infused with divinities) and develops through polytheism (many gods) to henotheism (one god higher than the other gods) to monotheism (one god) to atheism (no god), once man understands and embraces evolutionism.<sup>18</sup> This led to a radical reinterpretation of the Old Testament to fit the evolutionary hypothesis. Not just the opening chapters of the Scriptures, but also the history of Old Testament Israel's religion, had to be rewritten to fit with this view of naturalistic development.<sup>19</sup> Modern higher criticism of the Bible prepares the way for, and flows out of, evolutionism.<sup>20</sup>

Ultimately, evolutionism destroys truth, absolute truth, for there is no (transcendent) truth in an evolutionary world. What you say is true and another says is false is just a chemical reaction in your brain and a chemical reaction in his or her brain. Truth is not something that can be predicated of chemical reactions or electrical signals. Thus evolution itself cannot even be "true," because there is no absolute truth if we have all evolved from slime in a naturalistic universe; there are just electrochemical reactions in the brain.

As Dave Breese puts it,

At this point the evolutionary concept breaks down completely. If all things, including human thought and spirituality, are determined by electrochemistry in the human cranium, we have a mechanistic universe. In such a universe, existence is the same as nonexistence, up is not different from down,

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<sup>18</sup> Instead of the evolutionary belief that when a man realizes he is a beast he becomes an atheist, Calvin teaches that when a man becomes an atheist he is "in no wise superior to brute beasts, but [is] in many respects far more miserable" (*Institutes* 1.3.3, p. 47). Similarly, Calvin reckons that denying creation makes one as ignorant as the creatures without reason: "we differ nothing from the brute creation, if we understand not that the world has been created by God" (Comm. on Heb. 11:3).

<sup>19</sup> Carlos Eire summarises the Genevan Reformer's very different analysis of the history of man's idolatry and the history of Israel's idolatry (*War Against the Idols*, pp. 209-210). Calvin has a fine treatment of idolatry in his *Institutes* (1.10-12, pp. 96-120).

<sup>20</sup> Evolutionism's attack on the Bible is also an attack on faith, since faith holds "for truth all that God has revealed in his word" (*Heidelberg Catechism*, A. 21).

logic is nonsense, and rationality evaporates before our eyes.  
Nothing remains but nihilism ...<sup>21</sup>

## Evolutionism's Effect on Education

Not only does evolutionism affect the various fields of study: biology, geology, linguistics, religion, etc.; and not only does it attack the very idea of truth itself; evolutionism also affects education, that is, the passing on of knowledge.

It affects education, first, because evolution determines both the subject and the object of teaching. The teacher is an evolved ape and those taught are developed slime. If a teacher believes that he is teaching human beings originally created in the image of God and that he is accountable to Him, that is one thing. But if he believes that a classroom is a place where one evolved ape instructs other, usually younger, evolved apes, his view of education is radically different.

Second, the world-view of evolutionists is presented, consciously or unconsciously, through their instruction. I remember when I went through the state school system, I unconsciously imbibed the unspoken assumption that God is irrelevant. "I can study the various disciplines and grasp all these things, but I do not need to know the God and Father of our Lord Jesus Christ through the forgiveness of sins in the cross. I can be a fully-functioning human being with real, substantial knowledge without knowing God." God is irrelevant; God is absurd within the state school system—the *real* God, revealed in the whole of Scripture and summed in the Reformed confessions. In my day, Religious Education (RE) was a joke—way down at the end of the curriculum, with poor textbooks and poor teaching. The real action was in the other subjects—science, maths, languages, etc. The knowledge of the true and living God of heaven and earth, before whom we live every day and to whom we must give account, was reckoned as nothing.

The *Humanist Manifesto I* (1933) is deliberately anti-Christian. How does it begin? Article 1 claims that the universe was not created; it arose through a huge explosion. Article 2 reckons that the human race evolved from slime. The big bang and evolutionism—that is how the *Humanist Manifesto I* starts.

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<sup>21</sup> Breese, *Seven Men Who Rule the World From the Grave*, p. 50.

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It rigorously excludes God's creation, the Bible, the church and Jesus Christ. Building on its first two evolutionary articles, its next thirteen articles attack religion and promote humanism.

The *Humanist Manifesto I* was followed forty years later by the *Humanist Manifesto II* (1973) and then *A Secular Humanist Declaration* (1980). All three of these documents make it very clear that the humanists desire, and are working towards, an education that is totally committed to, and wholeheartedly promotes, evolutionism. By education they mean state education—at kindergartens, primary schools, high schools and universities. This is their goal and this is what is happening in Northern Ireland, the United Kingdom, the European Union, the United States and the whole Western world, year after year and decade after decade. With each generation, state education—and therefore the students that receive this indoctrination—has become more and more consistent with evolutionary, big bang philosophy.

### Evolutionism, a World-View

In short, evolutionism is a world-view. Proof 1 for this statement comes from our consideration of some of the spheres that it most obviously affects. To this, one could add economics, philosophy, law and punishment, politics, comparative anatomy, meteorology, climatology and others. Proof 2 that evolutionism is a world-view is that, as we have seen, it creates its own ethics. Proof 3: evolutionism reveals itself as a world-view by promoting itself by education, especially of the young. First, the universities, then the high schools and then the primary schools are controlled more and more by evolutionary belief. As the older people die off, each succeeding generation receives an even more liberal dose of evolutionism and so comes to believe that the God and Father of our Lord Jesus Christ is irrelevant. As Christians, we pay our taxes to the civil government, as God commands (Rom. 13:6-7), but it is tragic that this money goes, in part, to promote evolutionism!

As a world-view, evolutionism attempts to explain all things. Richard Dawkins, perhaps the most well-known and aggressive atheist in the Western world today, says of evolutionism, "Never were so many facts explained by so few assumptions."<sup>22</sup> Never in the history of the world, Dawkins claims, has

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<sup>22</sup> Richard Dawkins, *River Out of Eden: A Darwinian View of Life* (London: Weidenfeld &

so much been explained by so little, including the speck that exploded into our universe and the first single-celled life form. Evolutionism is invaluable, Dawkins reckons, because he thinks it enables him to be an “intellectually fulfilled atheist.”<sup>23</sup> In other words, he could not be an atheist with any semblance of integrity and honesty, if it were not for evolutionism. Believing evolutionism, Dawkins can maintain that there is no need for God.

The following quotations on evolutionism as a world-view from Sir Julian Huxley, “arguably the leading evolutionist of the twentieth century,” are, perhaps, even more revealing than those of Richard Dawkins. Sir Julian Huxley was the grandson of Thomas Huxley, “Darwin’s bulldog,” and the brother of Aldous Huxley, a “leading atheist philosopher and patriarch of the modern drug culture.”<sup>24</sup> Sir Julian Huxley writes,

The concept of evolution was soon extended into other than biological fields. Inorganic subjects such as the life-history 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.<sup>25</sup>

When Sir Julian Huxley wrote these words, he had already served as the first Director-General of UNESCO, the United Nations Educational, Scientific and Cultural Organization. About that wide-ranging branch of the United Nations (UN), he states,

It is essential for UNESCO to adopt an evolutionary approach  
... the general philosophy of UNESCO should, it seems, be

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Nicholson, 1995), p. xi.

<sup>23</sup> Dawkins declares, “An atheist before Darwin could have said, following Hume: ‘I have no explanation for complex biological design. All I know is that God isn’t a good explanation, so we must wait and hope that somebody comes up with a better one.’ I can’t help feeling that such a position, though logically sound, would have left one feeling pretty unsatisfied, and that although atheism might have been *logically* tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist” (*The Blind Watchmaker* [London: Penguin, 2006], p. 6; italics Dawkins’).

<sup>24</sup> Henry Morris, *The Long War Against God* (USA: Master Books, 2000), pp. 18-19.

<sup>25</sup> Quoted in Morris, *The Long War Against God*, p. 19.

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a scientific world humanism, global in extent, and evolutionary in background ... Thus the struggle for existence that underlies natural selection is increasingly replaced by conscious selection, a struggle between ideas and values in the consciousness.<sup>26</sup>

Here Huxley is urging UNESCO (and the UN) to give evolutionism a helping hand by controlling its developments in human societies in the future. We should all become more and more conscious of, and act in accordance with, the idea of evolutionism. Thus the human race will become more committed to evolutionism and rise to a higher level. The spectre of genetic engineering (to further human evolution) is drawing nearer and nearer in our day.

Dave Breese summarises the radical nature and pervasive influence of the evolutionary world-view:

[Evolutionism's] intellectual revolution has caused man to reinterpret his past, rethink his present, and revise his anticipations for the future. Darwin is seen as giving the world a comprehension of itself so unlike the view held in the past that, in a sense, he restarted history. Darwin's influence continues to be pervasive today, and he holds a leading rank among those men who rule the world from the grave.<sup>27</sup>

Darwin, the man with the "dangerous idea," according to Andrew Marr, "is destined to be the prophet and guide of the next few hundred years. His time is only just beginning."<sup>28</sup>

### Evolutionism's Eschatology

Not only does origin determine nature, as we considered earlier; also first things determine last things. Where the human race and the universe come from determines where the human race and the universe are going. The beginning determines the end; alpha leads to omega.

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<sup>26</sup> Quoted in Morris, *The Long War Against God*, p. 19.

<sup>27</sup> Breese, *Seven Men Who Rule the World From the Grave*, p. 25.

<sup>28</sup> Andrew Marr, "The Most Natural Selection of All," *The Daily Telegraph* (19 October, 2002), pp. 1, 19.

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As a world-view, evolutionism has a view (or views) about the future, what we, as Christians, call eschatology or the “end times.” Like all eschatologies, the evolutionists’ ideas of the end times come with a *calling* as to how one should behave.

Evolutionists have fears concerning the future, and they have plans and activities designed to address those fears. Evolutionism’s fear is emphatically not—in fact, this is what it wants to exclude—that Jesus Christ is coming again to judge the world and cast those who reject the truth into hell. Evolutionism certainly does not call on man to repent and do good works in the light of Christ’s glorious return.

One fear of the evolutionary humanists involves world temperature. In the short term, the fear is global warming. In the 1980s, we heard frequently on the news, for example, that “scientists” were predicting another ice age. But now the fear is global warming. People have very short memories and have failed to hold the scientists accountable for this huge flip-flop.<sup>29</sup> The response to global warming is environmentalism.

The evolutionists’ long-term fear for the world is heat death. The sun will eventually cool and life on earth will die off. That is one reason why we need to build spacecraft and (ultimately) move to other planets, for we have only a certain time on the earth before it chills us all to death.

Another fear of the evolutionists is that something some day will collide with the earth, such as, a large asteroid or a comet. This would not be as big a bang as at the start of the evolutionists’ universe, but it would be a fairly big bang. Earlier in 2009, this anniversary year of Charles Darwin, astronomers declared that one of the nearest planets to us—Mercury, Venus or Mars—may one day hit us and wipe out life on earth. But do not get too worried about it, because they say there is only a slim chance and, if it does happen, it would be in about 3 ½ billion years. So there is no need to panic just yet.

Another fear of evolutionism is a terrible pandemic that will wipe out much, or all, of the human race.<sup>30</sup> Given that many species have become extinct, and that evolutionists reject the Bible with its teaching on the preservation of mankind, they have no guarantee that man will continue.

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<sup>29</sup> “Scientists” were also predicting that we would have run out of various metals by now.

<sup>30</sup> Remember the near hysteria concerning AIDS in the 1980s?

## Calvin Versus Darwin

There is also the threat of aliens. If life evolved on our planet, then it may have evolved somewhere else, given enough time and chance, for the universe is a big place. In general, aliens would fall into two main categories: good aliens and bad aliens. In the future, bad aliens may attack, eat or destroy us; good aliens may share some of their knowledge with us and help us along our evolutionary pathway. Some evolutionists believe that, in the past, aliens either started or assisted our evolution. Richard Dawkins is open to this. He cannot believe in God Almighty, maker of heaven and earth, but he can believe that little green men, as it were, came down and helped the human race evolve.

The United States civil government and other states around the world have spent, and are spending, billions on SETI (Search for Extra Terrestrial Intelligence). Top scientists in multi-million dollar observatories are looking into outer space wondering if anybody is there. The God who is worshipped by myriads of angels declares that He has come to earth in Jesus Christ and commands us to call upon Him. But foolish man does not want to know. Instead, the evolutionary astronomers are looking out into deep space with powerful telescopes to try to find any sign of life on other planets.

Every now and again, they claim to have found something. During this year of the 150th anniversary of Darwin's *Origin of Species*, evolutionary astronomers loudly heralded a rock from outer space containing something like worm casts.<sup>31</sup> They shouted to the skies, "There you are! This is proof that there is life on other planets!" But a few weeks later, what did they whisper? "Oops, they are simply marks on rocks."

Before that, we had another claim. The SETI people thought that they had struck gold, reckoning that they had picked up signals from outer space that were coded messages from other life forms. "Someone is trying to communicate with us!" But later they realized that it was just random variation of background electrical charges.

The evolutionists shout loud and far about their new scientific finds, desperately wanting to prove their hypothesis to themselves and others, and win more people to their cause. Whenever it turns out that they were wrong, one

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<sup>31</sup> There was also a large and idolatrous hue and cry over that other rock which fell from heaven near Ephesus (Acts 19:35).

only hears about it in hushed tones and on the inside pages of the newspaper, so to speak. But each time, the fanfare of some new “discovery” that “proves evolution” deceives a few more fools. One wonders if these claims are made periodically in order that these scientific projects continue to receive huge state funding. “If we don’t shout about it, the politicians and people won’t know about us and our work, and our finances may be reduced or stopped.”

The evolutionary idea of extra-terrestrial life leads some to look for UFOs, and when people hear of or see (or think they see) UFOs, they are more open to evolutionism.

Science fiction, like UFOs, often serves as a popular means of bringing people round to evolutionary beliefs. H. G. Wells (1866-1946), a biology student of “Darwin’s bulldog,” T. H. Huxley, was one of the most famous early science-fiction writers. Together with Jules Verne, he has even been referred to as “The Father of Science Fiction.”<sup>32</sup> An ardent evolutionist, eugenicist and promoter of one-world government, Wells’ numerous writings include *The Time Machine* (1895) and *War of the Worlds* (1898). Wells used the genre of science fiction to promote evolutionism, for entertaining novels about primeval human life or life on other planets raise the possibility in people’s minds that, and suggests ways in which, intelligent beings could have evolved.

In Wells’ *The Shape of Things to Come* (1933), a future one-world government, consisting of an enlightened science-trained elite, systematically persecutes and completely eradicates Christianity (and all other religions)—a positive act deemed indispensable in order to give the emerging “Modern State” a complete monopoly over education and the media to mold the thinking of future generations worldwide.<sup>33</sup> Wells’ science fiction presenting evolutionary eschatology is similar to Antichrist and his kingdom!

*to be concluded (DV)*

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<sup>32</sup> Wells was also an advocate and practitioner of “free love.” Among his many paramours was fellow atheist and eugenicist Margaret Sanger, who founded the leading abortion and population-control organization, Planned Parenthood, and spent much of her life campaigning for “sexual liberation” and advocating unrestricted sales of contraceptives.

<sup>33</sup> In later life, Wells moved from the “hard eugenicist” approach of simply killing off the “unfit” to the “soft eugenicist approach” of sterilization.