

## Evolution and its Danger.

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THE word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it. For several distinct kinds of progress and development are all termed an evolution. But here, we are discussing what is known as "organic evolution," from the time when life began in the world ; which claims that one type of creature can change into a wholly different kind ; as for example, a fish into a lizard or a bird.

(1) *The physical world.*—If there is any change of one kind of creature into another, this ought to accord with the behaviour of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally, is disintegration ; or the breaking up of higher elements to form lower ones in the series. So, where the laws of nature are most simple and definite, there is no indication of Evolution.

(2) *The past.*—Of all the sciences, Geology affords the best field in which to trace the succession of living beings. We find there two outstanding features : First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world to-day. This is most clearly seen in the types or classes that have been longest in the world ; such as the corals, shells and cuttlefish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged ; and they are true also of some organs of the body, such as the "multiple eye" of the crab or the house-fly, which shows no development from the earliest times. It was perfect from the first.

(3) *The present.*—If any type of creatures should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria ; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

(4) *The cause of change.*—If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made testify against spontaneous uplift. Darwin was well

aware that unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favour Evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

(5) *The moral side.*—If mankind has risen from the animal level, and his intelligence has developed through his own endeavour to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernist a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

(6) *Christianity.*—The outstanding doctrine of Christianity is that man is responsible for his wrong-doing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

#### NOTE.

For brevity, we have omitted quotations and references; but for the statements made, authorities could be quoted or examples given in confirmation.