

Evolution and the Bible with a scientific basis for the hope of immortality

by: Elum Mizell Russell, M.D.

Foreword

This manuscript was written by my grandfather about 1930. The first 107 pages are typewritten on yellowed paper in "Elite" typescript, which is unavailable in this word processor (Word 2003). The remaining pages are handwritten in pencil on lined tablet paper. I'm not sure who had custody of this package in the years after my grandfather's death in 1947, before I was born, but ultimately it passed to my mother and then to me. One thing is sure: It has remained dormant for almost seventy-five years. In my youth I had determined to "re-type" it and made several attempts, but the fact is that it is a daunting enough task that it lay in a desk drawer until my retirement. I doubt the distribution of this will be far and wide, perhaps as an Acrobat document it can have a small life on the Net, with copies to relatives as I find them.

In this reconstruction I have attempted to remain faithful to Dr. Russell's original script. The language he used is much more complex than our generation is accustomed to. From my standpoint, his use of punctuation and complex sentences is highly suspect, but the fact is I do not know how people talked, nor much how they wrote during his time. It's not my task to edit the document into a modern format, for it would then become part my document as well as his. I wanted his voice to remain as he presented it.

I have corrected obvious typographical errors, even consistent ones, but left syntax alone. The second half of the manuscript, which is hand-written, is much rougher than the first. Very likely dashes would have turned into periods as he typed up his notes. I have no way to tell, therefore I have left his sentence structure (or lack thereof) intact. It is also often difficult to tell whether a given word is actually capitalized. Grandfather often used a large "lower case" letter as a capital. I have used my best judgment in these cases. The only major area where this treatment differs is in line breaks and dashes where words are broken in the original between lines. This is done on a word processor, of course, which tends to make its own decisions along those lines.

In this respect I find myself in agreement with Nicholson Baker, a novelist and self-appointed library critic who bemoans automation in libraries, particularly the automation of the card catalog. His issue with libraries is that the old hand-written cards are a part of history, complete with annotations, many in pencil, which are lost once a collection is converted. I have always rolled my eyes at this viewpoint for I am not convinced saving an errant pencil mark on a catalog card is worth saving for its historical interest; and the populace has certainly not indicated agreement to finance such an undertaking. However, looking at this manuscript gives me a similar feeling. My grandfather's penciled changes in the first portion show his mind at work. The handwritten portion, in the beautiful and legible script people learned in those days, really is his communication through

the ages. You can't see that in this rendition, of course, and so that is lost, though it remains a single-copy heirloom for as long as time and future generations agree to save it.

I may very well have introduced my own errors into this transcription. I hope they are minimal. (Note: I have noticed that the translation to Adobe's PDF format will sometimes introduce typographical errors: For example, "is" became "os" a couple of times in the first draft. When I went back to correct the error I found it as it ought to have been.) If potential changes I introduced to this manuscript are an issue with you, by all means contact me and I will furnish copies of the original manuscript. My contact information is below.

Elum Mizell Russell was born in 1872. Originally from England, the Russells were in America by the 1700s and emigrated from Virginia to Tennessee prior to the Civil War. He graduated from the Chattanooga Medical College in January, 1896. I have framed this moth-eaten certificate, which barely survived. As I understand it, medical education in those days was very different from today. A medical college was essentially a junior college one attended immediately after high school. He practiced in various locations in the Midwest. He was in Oklahoma when my aunt was born in 1908 (then Indian Territory) and by July of 1914, the year of my mother's birth, he obtained a license to practice in the State of Colorado. I have this certificate as well. I believe he moved to Colorado because of health reasons. He had chronic and severe asthma, and my grandmother had tuberculosis. (She died aged 42 when my mother was two years old.) He worked in various mining towns until he settled in Gunnison, where my mother grew up. He was in private practice in the mountains for many years, complete with horse and buggy. At one point he was the physician for the Western State Teacher's College. He was an active member of the Masonic Lodge and served as the Grand High Priest for the State of Colorado in 1941.

So think of the context here. Elum Mizell Russell was born in 1872, shortly after the end of the Civil War. He had uncles who fought on both sides. The Age of Sail was giving way to the Age of Steam. In his house as a youngster he was allowed only the Bible to read. A playing card used as a bookmark went unrecognized. If it had been, it would have been considered evil. A family story, I have the card. 1872 was also the year Darwin's "Descent of Man" was first published. If his first book, the 1859 "Origin of Species" caused controversy, it was nothing compared to the second volume, which put *Homo sapiens* squarely in the middle of the debate by claiming humans, too, were the subject of evolution. The controversy is still raging well over a century later.

In the 1890's Dr. Russell attended what passed for medical school and became an "educated" man in the context of the end of the nineteenth century—certainly not a scholar, but a man with a keen an interest in science and medicine, and a man who quite obviously attempted to keep up with advances in science. He was oriented to the future and expressed the sentiment that it was his hope that medicine could advance to the point where it "did not hurt." This was an era where amputation without anesthesia was common, whole populations were affected by the great epidemics, where penicillin was unknown.

It was a time when syphilis was a greater epidemic than AIDS is today by far, and where the average lifespan was half what it is today.

Yet by the end of his life in 1947 the atomic bomb was a reality, as were jet planes, automobiles, electricity, and all manner of wonders. It is within this context that this volume is interesting. Here is a fairly intelligent, fairly well-educated citizen attempting to make sense of the world in 1930. He was someone who grew up in a fundamentalist household, yet worked in a scientific occupation as change swirled around him.

In 1934 Fortuny's Publishers sent out an announcement for publication of this manuscript. It was actually a subscription solicitation which stated, "The publication of this book depends upon obtaining a sufficient number of advanced orders." I can find no indication that the book was ever published. A copy of this flyer is appended. Indeed, though the manuscript itself was finished, its state shows it was never typed in full and likely never submitted for publication in a final form.

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Introduction

I submit this little volume to the reading public in the hope that it may be approved by all those who aspire to persist in the conscientious pursuit of Truth. The imperfections in what I have written are due, solely, to my own limitations of ability. And not to any lack of zealous aspirations to emphasize the legitimate worthwhileness of such an investigation. The brevity of the discussion is the result of the belief that enough has been said to stimulate in all who are interested, that spirit of thoughtful research and inquiry which will result in a logical and wholesome conclusion, and which cannot do otherwise than benefit mankind.

I feel that the idea that Evolution must extend into the spiritual, as naturally as it operates in the material, constitutes a very real contribution to science, and adds beauty to religion – clarifying the field of theological and scientific deduction.

Re-affirming my faith in God, I commend, to all, a careful perusal of the great books of nature which He has opened before us, and, on every page of which he declares that Evolution is His way of accomplishing all things. Truth is, verily a two-edged sword which cuts to the quick, but a little pruning, now and then, is necessary to the greatest progress.

Let all who feel so inclined, criticize, freely, what I have written herein, but please credit me with the most commendable yearning for knowledge of the plain and simple Truth, and a desire to perform a valuable service to my fellow man. If I have caused offence to any, may I hope that even such spiritual distress shall but stimulate better understanding, and generate nothing but good for future humanity. If I have set a token that will stimulate thought, and that will encourage the timid to break the shackles of superstition and misty tradition, resorting to reason rather than fear, then I shall be well repaid for this humble effort.

E. M. Russell
Gunnison, Colo.

Chapter I

The agitation of the controversy between Modernists and Fundamentalists. Between the orthodoxy of the Bible and the teachings of Science, in fact between all that great host that look to the past for their inspiration and faith, and that ever-increasing number who believe that research and demonstration are the best guides to faith, has reached such proportions that a careful investigation and comparison of the different teachings seems in order. I shall, therefore, undertake to examine and parallel what the Bible teaches with what is accepted as the Theory of Evolution, in such a simple style that the average reader may have no trouble understanding both, and be able to draw his own conclusion as to whether or not there is any disagreement. There is good reason for such a statement, since there are three well-defined groups or schools of thought. One highly trained group contending that science and modern progressive thought is correct and the Bible wrong. Another group who cling tenaciously to the Bible and undertake to contradict and ridicule the Modernist. The third group represents the would-be peace-makers who carry water on both shoulders, and argue that there is no conflict between the Bible and the teachings of science in the Theory of Evolution. Let us, then, set about the task of examining both carefully and faithfully; reserving special comment until after we have studied the facts, and let the conclusion fall wherever reason and logic may dictate. I hold no brief for either and am thoroughly convinced that, for my part, I am interested only in the search for Truth.

The Bible

The Bible teaches that five thousand nine hundred and thirty-four years ago (1930 A.D.) God created the heavens and the Earth, and everything, animal and vegetable, on the earth—including every insect and creeping thing both in water and on the dry land—in six days.

There were no eggs nor baby animals and no vegetable seeds until the next generation. Everything was created full-grown, having its seed in itself. (“And every plant of the field before it was in the earth, and every herb of the field before it grew.”—Gen. 2:5.) And every plant and animal and creeping thing having within itself the seed of reproduction “after its kind”. Man was created a grown man, not a boy, and from his side God took a rib and made a grown up woman—old enough to marry. The trees in the garden were bearing their perfect fruit, and the grasses were bearing seeds at the time that the sun and moon were set in the heavens—not at sunrise or sunset, but at high noon. The day began at its noon day perfection—“The evening and the morning were the first day”, and so on through out the week. On the seventh day God rested. Creation was complete and every living thing was equipped to propagate its own kind.

The third group, referred to, like to hold that each day of the creation week may represent millions of years. There is no such conclusion from the text, and nobody ever would have thought of such construction had scientific investigation not advanced to the point of casting a shadow over the text. It is very evident, if

we accept the Mosaic authorship of the Pentateuch, that Moses understood it as the same kind of days that are still ruled by the sun. He set the seventh day apart for that reason, and it was so understood by all Bible followers and students until very recently. The Bible claims to be God's Word, and Moses, it is persistently claimed, was inspired to say just what God wanted him to say. If Moses, then, giving God's Word to his people, misled them, it was God's deception and not his.

In dealing with the Bible account of man and his progress from the time of creation, we have many, yes very many, historical items. The record is broken and even more scattering than what I may write, but there is a central thought permeating the whole of both the old and the New Testament. I would emphasize the importance of keeping in mind this central chain in any investigation which has Truth for all its goal. The authors of the Bible (all supposed to be so inspired that it represents God's word just as much as if He had written it himself) understood that man was created absolutely perfect, and by virtue of such perfection he was fit for the intimate association with God—in fact God walked and talked with the man of His creation with whom he was well pleased. Told him what to eat and what not to eat. Set the tree of life in his presence the eating of whose fruit would perpetuate his life forever. Cautioned him—yes, commanded him—not to eat of a certain fruit which would increase his knowledge, setting a penalty of death if he should fail to obey this particular injunction.

The next step in this central thought of the whole Bible is that the hitherto perfect man ate the fruit which had been so strenuously forbidden and as a result had fallen from his perfection to so low a state of degradation that he was driven from his paradise, separated from the tree of life, forced to work for his living, and he and all his descendents were “without God and without hope in the world”. Every imagination of their hearts was evil continually, and God became so displeased with the crowning object of His creation effort that He was sorry that He had made man, and determined that He would utterly destroy, not only the human creation, but also the beasts and creeping things, and the fowls of the air.—Gen. 6:7. And this complete annihilation of all life on the earth was averted only by the apparently accidental discovery of another perfect man in the person of Noah.

The state of apostasy could not, however, be corrected in Noah's descendents—no provision was in operation that could remove the result of Adam's fall so that man could re-enter the presence of God, who, being perfect, could not look upon sin with the least degree of allowance. Man's sins could not be pardoned, and for that reason a system of religious observances and sacrifices was inaugurated whereby a remembrance of sins could be made every year (rolling, as it were, all sins of the people one year ahead as each annual sin-offering) and the best that even the most devout could hope for was to keep their sins pushed forward after the manner of renewing one's note at the bank, with the hopes that a satisfactory accounting might be had some time.

The record of these bloody sacrifices, intermingled with still more blood wars, constitutes a goodly portion of the Old Testament. But the blood which was the specific element of every offering to appease the wrath of an offended God

was only the blood of bulls and goats, and they could not satisfy the law which had doomed man from his first offence. Blood was necessary, but it must be of a higher type than the blood of animals; yes, it must be even superior to the blood of man. An atonement which will bring man back to God and perfection and replace man in such a position that he can again approach God and have the stain removed from his new-born posterity,—in a word, to remove the effects of Adam's sin, required the blood of the Creator, who became both God and man by being born of a human woman.

The blood of this Jesus Christ was taken by himself, after his resurrection from the dead into the presence of the Father, and offered once for all. This sacrifice blotted out, to be remembered no more forever, all the sins of the ancients which had been properly rolled forward every year to await this occasion, as well as corrected the sad state of degradation with which Adam's fall had cursed the Earth for four thousand years. Thus perfecting the "atonement" and making it possible for man, by following certain other programs, to return to the tree of life and live forever in the presence of the God from whom he had been estranged since Adam's fall.

I have tried to make it plain that the Bible teaches—first: that man was created full grown, from the dust of the earth, and perfect; second: that he fell from the perfection and went to the lowest depths of imperfection and separation from God; third: that an atonement was necessary and was brought about by the Divine sacrifice; fourth: that perception is returned to man—restoring him to his God and allowing eternal life.

The Bible further teaches that the fall of man has been contemplated and the atonement had been planned even before man was created. The New Testament asserts that Jesus Christ had been slain from the foundation of the earth, preceding the creation of man. The same authority declares that this same Jesus Christ was the one who actually created man—"Having created all things, and without him there was not anything made that was made.: The fall of man is given emphasis as being very real, when, in order to readjust things, it was necessary that the God who had created man had to yield up apostasy in the Garden of Eden, and the rescue of man from its evil consequences, constitutes the very crux of both the Old and the New Testament. The sine qua non of the whole Bible. Remove from the Bible the fact of Adam's fall, and the details and statements consequent there to, and what is left will be a poor history of the Jewish people in their struggle, and failure, for national existence; a few, more or less interesting, personal biographies; and quite a conglomeration of superstitions and witchcraft, in the Old Testament, and almost nothing will be left of the New Testament. I am, at present, unable to recollect any verse in the New Testament that could be counted appropriate, and carry any intelligence to our minds, if we were to eliminate the fact of Adam's fall.

Other specific references will be made to what the Bible sets forth when we come to give personal comments on what might be taken as conflicting ideas in the teachings of the Bible and the contentions of Science.

A word here might be said as to the chronology of the Bible. It seems almost apparently that the writers of the several books of the Bible might have

had some fears that future generations would raise the question of how long man had inhabited the earth. Much space is given in the Old Testament to the chronology. They had an even more specific point from which to start than we have in our Anno Domini. Dates are given so specifically that no serious question can arise as to what they meant. Adam was one hundred and thirty years old when he begat Seth. Seth was one hundred and five when he begat Enos. And so on down to the flood. And, if after the flood, it seems more difficult to follow the exact connection of dates, it is not at all impossible. And the whole chronological history is given in generations again in the New Testament when Matthew traces the genealogy of Jesus back to Abraham, and Luke, who claims to have had perfect understanding of all things from the very first, traces him all the way back to Adam.

This period from Adam's creation to the birth of Jesus Christ was four thousand years—we usually give it as four thousand and four—but the mistake was made in our own calendar, and not in the chronology of the Bible. I am not, at this time, raising the question of whether the Bible story is true, either as to chronology or any other subjects treated. I am trying to stay within the record, and give what it teaches and not what I or any other person may think it ought to teach. This is my idea of a fair and impartial investigation.

The Miracles of the Bible must also be taken into any account that compares that record with the teachings of science. The list of miracles is, of course, too long to try to record them all and make a comparison in each case. As usually understood, a miracle is a phenomenon that could not happen by the regular and fixed habits of nature's laws. It is not a miracle for people to rise in great heights in balloons or air-planes, that is due to the regular application of the laws of nature just as much as walking or standing. It was miraculous to raise the widow-of-Nain's son from the dead, as was the burning of the water-soaked offering of Elijah before the prophets of Bael, no matter where the fire came from. It may be that many of the Bible accounts which were classed by the ancients can be explained so as to leave no miracle, but it can not be doubted that the Bible teaching includes many miracles which can not be explained except by rejecting the story as untrue. That attitude might be taken and substantiated that the Bible is untrue, but it would not, even then, interfere with such an examination as I am trying to make. It is what the Bible teaches that we are now interested in, and not as to the truthfulness of the statements contained in it.

A teaching by inference is quite common in the Bible, as for instance that the first appearance of the rainbow was at the close of the flood. It is not stated that the rainbow had never been seen before, but it is stated that God told Noah that he would set his bow in the cloud as a token of the everlasting covenant into which He was then entering with Noah and all the creatures on the earth. Noah was a man six hundred years old, and it would have been a little more puerile than child's play to try to get a man of his mature years, who had seen the rainbow thousands of times, to accept this as a token that there should never be another deluge to destroy him or his descendants. It would have been just as sensible to use the sun as the token of the pledge.

Another fact that must not be lost is that the earth was depopulated by this flood. Only eight souls in all the earth—this statement is corroborated by the New Testament—and all this so recently as twenty three hundred and fifty years before Christ. That this is Bible teaching requires no collateral substantiation.

Deeming it important to give but a passing mention to some of the high points over which there is or might be controversy, I shall include Jonah and the whale, Joshua's memorable command to the sun and moon, Elijah's aerial navigation, Daniel's survival of in the lion's den, and three Hebrews in Nebuchadnezzar's super-heated furnace, the report of Balaam's donkey, Saul's visit with Samuel in the house of the witch of Endor (one of the best authenticated cases, of the many in the Bible, which demonstrates spiritualism—if one believes the teachings of the Bible, there should be no necessity for a Society for Psychic Research to determine whether it is real or not. It is very real all through the book.) The divine right of kings, Crossing the red Sea and the river Jordan on dry bottoms, and in the New Testament, the virgin birth, the miracles, the time and manner of establishing the New Testament, and so on throughout both volumes of the Bible. There is not a one of the sixty-six different books that does not contain teachings which might be specified for comparison in meaning with the teachings of science, to show grounds for controversy. One question is, Do they disagree, and is that disagreement vital enough to justify the great upheaval which is going on now in the world? Churches split between fundamentalism and modernism, trials for heresy, state legislators passing laws prohibiting the teaching, in public schools, of the subject of Evolution, the church plainly losing that old-fashioned hold it once had on the conduct of the people, in fact, an almost universal uncertainty as to what to believe. Let us investigate. An honest faith is not afraid of light. The Reason that God gave to man must operate. It should be trained to operate logically. "hear all things, prove all things, and hold fast to that which is good." Hold fast to that which is good after the proving—not just through some notion or fancied sentiment, or because some sainted ancestor held that way.

Chapter II

Evolution

I shall try, now, to outline the teachings of Science, especially as it presents the Theory of Evolution. It is but fair to state in the beginning of this presentation of the subject that such advances of scientific thought as the Evolution theory is comparatively recent. Even in the days of Huxley, Darwin and other investigators, of only a few decades ago, if not at present, it was an unpopular thing, and subjected the author to every kind of criticism and ridicule. But previously it was so much worse and culminated in recantation, burning of books and manuscripts, or else the burning of the author himself, or, even, to his be-heading. It is not difficult to comprehend, when we take this state of things into consideration, why science had a hard time to obtain an audience. Throughout all the centuries up to the twentieth century A.D. there were no representatives of that class referred to in the preceding chapter who claim that no conflict exists between the teachings of the Bible and the theory of Evolution. Everything that could not be substantiated by a “thus saith the Lord” was considered dangerous heresy.

Christopher Columbus, and a very few others who were afraid to publish their opinions, believed the earth to be round, over four hundred years ago, and when Columbus made the publication he was in a good way to be burned at the stake except that his belief was demonstrated to be true. He was publicly mocked even after the proof was too certain for the officers of the law to punish him. Science continued to quietly, but persistently, “get across” certain, more or less, important advancements—some engaged in their work taking punishment at the stake; some recanting and denying their discoveries; while others were subjected to banishment or ostracism.

Discoveries leading up to the belief that the earth had been populated much longer than the chronology of the Bible would allow, and, finally, to the knowledge that there were prosperous as well as populous civilizations long before Adam, stimulates much research in the fields of Geology, Astronomy, and Archaeology. These researches have continued, but after a critical study of Botany and Biology were added to the list, the progress of unorthodoxy has been very rapid. Along with this progress, and, as a matter of fact, the greatest cause of the advancement, was a spirit of toleration, for which we are deeply indebted to the establishment of the great American democracy. It was no longer popular to burn heretics at the stake. Some of the leaders in this democratic renaissance were also much interested in the logical application of the inherent power to reason. And so research has had some encouragement in America from the beginning, and this spirit of toleration spread all over the more highly civilized countries of the world, until to-day it is not only no disgrace nor crime to assist in the advancement of science, but it is a distinct honor.

Evolutionists, now without fear, advance the theory (Believing that God is the author and Creator of all things) that way back in the very misty past, millions or billions of years ago, the elements now composing the material universe were

spread over space in a vapor, or, as sometimes stated, a general cloud of “star dust”. There was motion in this chaotic cosmos, and the motion created heat, and both heat and motion increased. As the unnumbered cycles of time passed, there were formed nuclei or centers of density in this gaseous mass, which finally became suns and these suns, in their rapid revolutions, threw off great masses which continuing similar motions to the parent body kept in a circle or orbit about the sun from which each had been cast off, at the same time keeping up its own revolutions by which it cast off other masses known as satellites or moons, and which continued the motion of its parent in following an orbit about its planet. One of these planets, cast off from one of these suns, is our own little Earth. It was still a seething rolling mass of vapors, gasses, and solids, flexible enough that it cast off our one beautiful, silvery moon. The heat was so great that the, now, waters of the earth was a hot vapor. The cooling process required millions of years. If the vapor of moisture farthest removed from the center of greatest heat cooled and condensed enough to fall as hot rain, it was again vaporized, again condensed, and so on, for ages.

The fundamental law of Nature is the “law of Equilibrium of opposing forces”. Everything is what it is, and everything that has been was what it was, as a result of this equilibrium of opposing forces.

In the process of time the earth was sufficiently cooled that lakes of hot water formed on the surface, and as they became cooler and more permanent, conditions became suited to the organization of protoplasmic elements into cells constituting animal and vegetable matter. In this primeval laboratory these cells grew and were actually one-cell plants and animals. Heat, moisture, and sunlight were so blended that the incubation was rapid, and after still more ages the earth was covered with the most dense vegetation and populated with a great variety of animal life, some specimens of which were so huge that it is difficult for us to comprehend how immensely big they were.

The earth was still unsettled, it being covered with but a thin crust which had cooled enough to be a solid, the interior was a restless surging mass of steam and molten minerals. The cooling and settling of the surface produced terrific explosions and upheavals which changed the shape of the crust. Mountains would shoot up, covering great forests, and causing the seas to change their positions, swallowing up myriads of land animals and leaving water animals to die in the slush and mud. Seas and mountains would, again, exchange places, until when the cooling process had advanced to the point of comparative stability of the surface, the mountains and dry land were literally filled with the remains of sea animals and enormous deposits of the primeval forests, which in our age have supplied man with coal and oil, and many interesting and useful fossils.

Ferocious predatory animals survived by preying upon the less offensive; these, in turn devoured the more defenseless, who survived by developing defensive characteristics and modes of flight. Life was perpetuated by the law of the “survival of the fittest” aided by the equilibrium of opposing forces.

Changes of season, changes of environment, including food and habits of living, produced marked changes in physical characteristics so that in the

succession of generations, family characteristics differed noticeably from remote parents. The origin of Species is accounted for in this way. Individuals of the same group becoming widely separated and developing offspring under greatly differing conditions, after a while would so differ from the original parent stock as to display but little kinship. Equines with soft three-toed feet, running over the hard ground developed hard hoofs, and other differences in shape and size to meet the demands of the environment. Felines, under different conditions, developed—some—stripes, some spots, while others, still, maintained a tawny color, each to suit its particular field and habit of taking food, and to protect it from those who might seek it as prey. The Amphibians represented those who learned to live either in the water or on dry land. If they were pursued by enemies in water, they could make their escape to the land, and likewise they could flee to the water when attacked by land. And so through the long list of numberless hosts of birds, beasts, and creeping things which inhabited the earth, their survival and progress depended upon eternal vigilance. Those, who from the lack of defensive characteristics, represented by size, teeth, claws, hard coverings, wings, or nimbleness of foot or flight, were forced to depend upon the development of the intellectual faculties, and evade the pursuing enemy by cunning, deception, and the construction of devices to serve as shields of defense.

The evolution from unicellular to the multi-cellular, and from the lower forms of life to the complex or higher types, was not a smooth and even process, without its hindrances and setbacks. Everything in nature that moves is apt to have an undulating motion, light, water, air, electricity, etc; move in waves. So is every advance, vegetable, animal, or human, subject to its ebbs and floods of progress. In the upward trend the masses of any particular family might linger in the old rut, while the more happily situated cousin made such strides as to leave the old herd and fail even to retain the original family features until it requires considerable skill to trace the relationships which were once apparent.

During all the ages of the development of animal and vegetable life, the earth itself was still subject to changes. Earth quakes and minor erosions still go on, but the instability of the earth's crust was much greater in pre-historic ages than in the more recent times. While the Archaeologist has hardly touched the great historic record which is indelibly written in the rocks and hidden in the bosom of the earth, enough has been brought to light to indicate that no place can be found where there is not a record of changes which prove the ripe old age of Mother Earth.

As time passed, which might be recorded in cycles of millions of years each, there appeared the sub-man or anthropoid (man-like) animal who had advanced beyond the common standards of the average reptilian, and began a species of his own. He began to use his head in his efforts at obtaining food and in securing protection from his enemies. Several types of early man have been unearthed and described under such names as Eoantropus, or dawn man, which was a little more human in his anatomy than the Pithecanthropus, or subman. Then the Homo Heidelbergensis (Heidelberg man) who approached a little more toward the human, in fact he is sometimes declared to be a real human, and

possibly the remote progenitor of the Neanderthal man who passes all critics as being human in every respect, though not passing a very good intelligence test. This early man was master of the earth over fifty thousand years ago. He used fire, which discovery, no doubt, gave a great impetus to advancement along other lines. He was able to claim the caves, preempted from the bear, and other ferocious would-be occupants. With the use of fire and the protection offered by the caves, he was able to inhabit colder regions than his more ignorant ancestors. His weapons were of polished flint arrow heads, and, of course, while they could not be expected to remain for our discovery like the stone implements, we are bound to give him credit for preparation and use of many kinds of wooden clubs and spears.

But the man we are directly interested in just now, appeared upon the scene, according to the estimates of experts in reading the secrets of the rocks, forty to fifty thousand years ago. His predecessor, most likely, his progenitor, the Neanderthal man had consumed a thousand centuries in coming up to the one we now introduce—the Cro-Magnon man or the first Homo Sapiens. This is the type that we unhesitatingly denominate as our own type. While he, also, lived in the old stone age (Paleolithic age) it was the later Paleolithic, and it was due to his acumen that the New Stone Age began to be ushered in. His progress may have been slow, indeed, it was very slow, but when we think how little progress was accomplished by our own modern, civilized man until the last hundred years, we should be charitable enough to withhold severe criticism from the Cro-Magnards.

These Neolithic (New Stone Age) people domesticated animals for beast of burden if not for food—the reindeer, the horse, and many other animals. They probably dressed themselves with the skins of slaughtered animals—their drawings (in which art they showed considerable skill) indicate that they not only used skins for clothing but also to construct tents for their homes.

But man was not perfect. He possessed a disposition, however, very like what is still a human trait—he seemed fond of war. His progress in population of the earth, as well as almost every other phase of advancement, was retarded by the inherent for combat. He was not in a paradise of ease. He had to struggle to keep the wolf from the door—both literally and figuratively. Every invention, no matter if, to us, very simple, hastened his progress in the ability to make further advances toward the crude civilization with which history begins. During the historic period, which has been pushed back materially by the discoveries and decipherings of archaeological experts, we can follow the progress of Earth's human population with more or less accuracy, and while that would be in itself interesting, it is not a part of this investigation. We are concerned here in following the theory of the origin of things—the creations of the heavens and the earth and all things contained therein after the manner of scientists in accounting for the things that are. If I have done this in the fore going pages, we are prepared now to begin the comparison and see if the two versions agree, and if they do not agree, to point out instances in which the agreement occurs.

It would be foolish to claim that I have included all of the Theory of Evolution in detail in these few pages. Just the “high places” have been touched.

Much has been left out that would tend to give the reasons for the existence of the theory. As in giving the Bible teachings I simply gave a kind of outline of the idea which permeates the entire book, in this chapter I have endeavored to give but an outline of the teachings of the theory of evolution, and a recapitulation of what I have tried to do might be given as follows:

1. God the Author and Creator.
2. Space filled with nebular "star dust".
3. The organization of every material element in the cosmos, or working universe.
4. Life on earth, first simple, growing more and more complex and abundant.
5. Great changes in the earth itself, a result of the cooling process.
6. The struggle for existence, and the survival of the fittest.
7. The origin of species as a natural sequel to irregular advancement.
8. The appearance of anthropoids and sub-men, some of whom out-stripped the herd, and developed a race of human beings, but too low in intelligence to be classified as Homo Sapiens.
9. The real Homo Sapiens in the Cro-Magnon type.
10. That the struggle for existence and the survival of the fittest continues even to our day, always steered by the inevitable influence of the law of the equilibrium of opposing forces.

I desire to request every reader to carefully compare the two chapters and draw his own conclusion as to whether both can be correct. If there is no disagreement, they could both be true. If they give conflicting stories about the same thing, they can not both be true. Of course, they could both be false even if they agree, or the same could be said if they should wholly disagree.

Chapter III

In the preceding chapters I have tried to avoid, as much as possible, my own opinions. If we arrive at conclusions after the employment of our own powers of Reason, the conviction is not only more permanent than when the opinions of others have been pressed upon us, but the result obtained is much more valuable. If I shall be able to stimulate in others an incentive to independent thought, I shall be a great deal better satisfied with my effort than if all my readers would accept my conclusions as sound as let it go at that. We are living in an age that impresses us with the importance of the unprejudiced application of all our faculties in an effort to approach the Truth. In the following pages, therefore, the publication of my own opinions and conclusions is intended merely to attract attention to certain ideas, and, possibly, assist someone else in arriving at his own conclusion.

Do the Bible and the Theory of Evolution agree or disagree? One critic says there is no disagreement because they are not dealing with the same subject. This might be passed by as ridiculous if it were not that so many people do not examine the Bible sufficiently to be conversant with what it does teach. We have become accustomed to getting our knowledge of the Bible from occasional sermons, on widely varying subjects, many of which barely touch any Bible teaching. For this criticism it looks like it ought to be sufficient to prove that they do deal with the same subject, to mention that both undertake to account for the creation of all things. The origin of all things is no trivial affair. Both also deal with the manner of creation and the time involved in the work. Both deal with the same objects of creation—the heavens and earth and everything contained in them. Both start with the same God, and reach down to the same man. If one says that “In six days God created the heavens and the earth”, and the other says it was probably billions of years, but at least that it was a number of long periods and ages, there is certainly such difference in the two witnesses that any jury of thoughtful men would be forced to either disregard the testimony of one of the witnesses or else have to report a “hung” jury. The Bible says that everything was created grown, the trees bearing fruit, the herbs bearing seeds, and a fully developed man was the first of the human race before there was any mother or any other progenitor. The Theory of Evolution says that everything developed during these long cycles of time from such simple beginnings as Amoebae or one-celled parents, and that new “kinds” or species developed from time to time from the parent stock, while the Bible says that the seeds contained in the things created perfect were to propagate the same kind. “Everything after its kind.”

Another critic says that we should not take the Bible literally—in common parlance, not take what it says but what it means--. It is a fact that there are statements in the Bible which, if separated from all the context, could easily be misunderstood. That is why we should try to comprehend the whole teaching on any subject before we reach a too rigid conclusion. There is not the faintest hint in the whole book that suggests that the first week of the Bible was any longer than any other week from that time until now. It is referred to directly and indirectly many times and good chances to explain that it may have been

intended to mean seven ages or eons have been entirely over looked by all the writers. If it means anything else but an ordinary week, I contend that there is no rule or means by which we may determine what it means, and it is therefore of no possible value to us whom it was given for complete and perfect information. Paul is credited with the statement that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works”. He most certainly refers, here, to the Old Testament only. The New Testament was not compiled for generation after his letter to Timothy, and but little of it had been written. Most of what had been written was only church letters written by Paul himself. To get around the above quotation critics undertake to hold that it is not a faithful translation, and that it should read: “All scripture given by inspiration, etc.” It may be a “bum” translation, but it, at least, makes sense, and if changed to suit the critics, it has no sense to it and is just that much rubbish. If Paul said, “All scripture, given by inspiration”, and intended to exclude so or most of scripture as not of God’s inspiration, then who is capable of informing us as to how much or what part is of God and what is of men—the latter part being, obviously, of no good to us, since we, in this age, know just as much about God and his interest in us as any of the Old Testament writers if they were but stating their own information. “All scripture given by inspiration” might include half the book, only one chapter, or mere part of parts of chapters. Then how illogical is Paul when he bases on this flimsy foundation his conclusion of perfect instruction in everything worth while. “All good works” includes everything necessary for our activities, mental or physical. Furthermore, if he did intend to limit the inspiration of “all scripture”, it would seem that he would be forced to O.K. the account of creation as inspired, since it was many centuries before the record was made, and there was no possible chance for anyone to know anything about the facts that are given in the first part of Genesis. I am, therefore, bound to hold that the Bible teaches that the account of creation given in Genesis is a part of the “profitable instruction in righteousness”, and our “thorough furnishing for everything we can do or think that is good.” And I also contend that it accounts for every animal, every plant, every creeping thing; and that they were created adults and did not hatch from eggs, were not born of ancestors, nor developed from other lower forms. That the sun, moon, and stars were created after the earth was already adorned with grass and herbs yielding seed and fruit trees bearing fruit. These celestial lights were created for earth’s benefit—to divide the light from the darkness and thereby to rule the day and the night, and to serve for signs and for seasons, and for days and years. Unless they have materially changed their habits, the same kind of days and years are still marking our chronology.

The time, or chronology, of man on earth is stated in the Bible so definitely, and it varies so widely from the contentions of modern investigators, that all I shall do now is simply call attention [to] it, and mark it as another affirmative argument that the Bible differs materially and substantially from those who advocate the teachings of science and the Theory of Evolution. The exactness of the Bible chronology is such that we, even now, date many

documents from its schedule, No one would fail to understand me if I should date this manuscript A.L. 5934 (Anno Lucius—the year of light). The year that God said, “Let there be light”, and there was light.

But the most material difference, and the one disagreement that is too serious for intelligent people to wink at is that insurmountable, irreconcilable disparity surrounding the fall of man from his perfect plastic creation. If man evolved from the microbe which developed in Mother Nature’s primitive incubator through all the stages from the process of fission of the Amoebae to birth from a human mother, he has not yet reached perfection. He, then, has not fallen and been separated from his God so completely that he must be brought back by the only possible means—an at-one-ment wrought by the cruel death of his Creator. There is no ground for God to express his great sorrow for having made man. The promise to Abraham is a myth, with no reason for its promulgation. The ark of the covenant was only a toy play-thing with no significance. The costly temple of Solomon with its sanctum, Sanctorum providing a place on which to offer the blood of animals for a sweet smelling savor to temporarily appease the wrath of the offended God, in order that He would allow their sins to speed one more year toward the time when pardon might be purchased by the sacrifice of God, himself, was nothing but a national shrine maintained to stimulate submission to the commands of self-exalted priests and kings claiming to be “God’s anointed” rulers of an ignorant and superstitious populace. There is no demand for God to be born of a human virgin, grow to manhood under direct hardships, carefully avoiding the heavy hand of jealous contemporaries, and finally being forced by puny subordinates to die in the public view, condemned as a felon. It was not necessary—if man did not fall—for the creating God to go alone, forsaken even by the Father, into hell for man’s recovery, if man was not so lost. The great effort to trace the lineage of Jesus to Abraham, to show the fulfillment of His promise was but a waste of effort, and the New Testament should have been kept off the press, if there was no necessity, in fact, for the atonement. No fall, no separation. No separation, no atonement. No atonement, no dead God. It is but a new mythology with one more dying god. The Bible is an empty tale except for the dim light it throws upon the struggles of man in the continuation of his evolution. It should be clear, even to the illiterate, that all the agitation about man’s redemption which, as it were, shook all heaven and earth, and forced the Creator to come to earth and experience in his own person all the temptations and discomforts that his creature, by virtue of the frailties from his fall, had to withstand, is much ado about nothing if man was not created perfect, and if he did not fall from his perfection as it is stated in the genesis story which is the basis for all the rest.

It is no part of sound argument to contend that the life and work of Jesus of Nazareth was necessary to man’s uplift and righteousness—to his salvation from multitudinous transgressions—in an effort to make the Bible and Evolution harmonize. The Bible states what his mission was, and, again, I say that if it does not mean what it says in this manner which runs from Genesis to Revelations without the shadow of a conflicting statement in all the sixty-six books, that there is no man or woman on this earth to-day smart enough to tell us what it does

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