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CAN A UNIVERSITY STUDENT BE A CHRISTIAN

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Can A University Student Be A Christian?

A series of three lectures dealing with the relationship between Christianity and higher education.

The questions dealt with in these lectures are both vital and relevant to many of the young people in our churches. The serious situation faces us, that many fine young men and women, brought up in our churches, and taught through our Sunday schools, apparently suffer a shipwreck of their faith when attending university.

Why is this? Must it of necessity be so? What can fit young people for life in the university atmosphere of constant questioning? Here are some pertinent comments, and some valuable answers.

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Chapter One

Do University Studies Destroy Christian Faith?

The heart of many a Christian young man or woman has been troubled, deeply troubled, over the matter of attending university. The frightening fact is that a considerable number of young people, professing Christians, apparently devout in their faith, and nurtured in Bible truth, have attended university, and graduated with an inglorious shipwreck of their Christian beliefs, once held so dearly and fervently. Does this mean that the Christian should shun university training? Is he to be denied the higher education that he feels he needs? Is this loss of faith, this loss of Christian conviction, the price that has to be paid for a university training?

This question was surely before the mind of Gerald W. Paul, a chaplain at Carleton University, Ottawa, when he wrote in a prominent church magazine, and entitled it "Can a University Student be a Christian?" The title which I have borrowed, was so relevant to the situation now faced by so many that it attracted immediate attention. The subject is most interesting and was probably read by thousands, especially as it was also entitled "A Youth Feature."

One matter should be made clear from the start. This chaplain sets before us a very clear concept of the university atmosphere and thinking. This is good because young people ought to know what to expect when they enter these halls of higher learning. This chaplain says, "The university atmosphere is characterized by enquiry. Reason is the only authority. Accustomed to arguments relying on 'My minister said so,' or 'It's in the Bible,' Christians are bewildered by the derision that descends upon this kind of dogmatism . . . This openness to reason is supported by hostility towards the absolute dogmatic approach."

The picture is true indeed. In university dogmatism is the supreme crime. But the word "dogma" comes from a Greek root which means "to think." Thus a dogma is a settled conclusion from careful thought, and is surely a worthwhile goal. The university atmosphere, however, is one in which nobody must have settled convictions. All must be questioned again and again. In the fields of merely human knowledge, human philosophy, and even in the realms of scientific investigation, this attitude is absolutely necessary, for the evident reason that much human knowledge is partial, transitory, fallible and often faulty.

Unfortunately, the tendency in university teaching is to make the claim that there are no absolutes, not even in the spiritual realms into which no scientist or philosopher has ever been

able to enter. This is trespassing where the scientist has neither right nor ability to tread. He is in totally unknown territory, and thus, while he may amateurishly speculate, he **cannot** discern truth from error. He is grievously at fault when he begins to think that he may know more than the Bible, or even more than God, concerning the absolutes of the spiritual realms. Here the conflict between university thinking and the dogma of the Bible sets in.

Quoting further from this chaplain's article, he says, "Reasoning on the campus moves from the particular to the general. You don't start by saying, 'All men are sinners, therefore I am a sinner.' You study individuals to see if each one is a sinner . . . then you have a basis for your generalization." Again the university approach is manifested. There must be no absolutes to begin with, and in the foregoing example, notice, we are told to refuse the absolute statement of the Word of God, that indeed "All have sinned." (Romans 3:23). No fiat declaration of infallible Scripture is to be accepted as such. So the conflict is on. University thinking must rightly question all the discoveries of man, ever learning, modifying, rejecting, changing what was once accepted as truth. What a commentary this is on the ignorance and fallibility of the human mind, and how foolish the person who worships the so-called findings of science, as though its pronouncements were infallible truth. The true scientist knows better. But it is equally evident that this type of university thinking cannot properly be applied to the untouchable realms of the spirit which are beyond the reach of human knowledge, wisdom, science, or any investigation.

Gerald Paul continues by posing a serious question, and giving us his answer. He says, "What can the church do to prepare young people for a university experience that will be a challenge to their faith rather than a threat to it?" While the question is good, the answer is dismal. "We can place a proper emphasis on faith and doubt . . . The church should be open to the claims of other religions . . . It's possible to be committed to Christ, and open to other religions." One pauses to ponder what it was that Jesus meant in John 14:6, "I am **the** way, **the** truth, and **the** life: no man cometh unto the Father, but by me." The article continues, "Prepackaged religion leads to the false belief that faith excludes doubt . . . We have not arrived. We are searching, ever finding."

This strange doubletalk! Do prepackaged, dogmatic convictions lead to false belief? Suppose the convictions are absolutely true? Does faith not, by its nature, absolutely exclude doubt? If not, then what is faith? The reference to "searching" is surely what we find in II Timothy 3:7, a prophecy of our last days, "Ever learning, and never able to come to the knowledge of the truth." This is the unhappy

product of university attitudes when applied to the spiritual realm. And yet this chaplain proposes that the way to prepare our young people for university thinking is for them to adopt this false attitude toward the absolutes of the Bible, whose declarations are, "Thus saith the Lord." Must our young people learn to throw away spiritual absolutes, doubt and question spiritual verities; and forget the clear, arbitrary statements of the Word of God?

Examine these statements as they apply to three areas of life. The first of these is the personal, spiritual side. The question "Can a university student be a Christian?" is easily and directly answered. Anyone can! You can be a Christian. So can I. Surely we understand this, that God's call and provision are universal, given to the ignorant and the learned, to the peasant or the PhD, to the rich and to the poor, to the king and to the commoner. God invites every man and woman to accept salvation as a free gift. Recall the promises: John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 6:37, "Him that cometh unto me (Jesus Christ) I will in no wise cast out." Romans 10:13, "Whosoever shall call on the name of the Lord shall be saved." Revelation 22:17, "Whosoever will, let him take the water of life freely." A person becomes a Christian by acknowledging himself a sinner, lost, helpless, hell-deserving, and by then putting his whole trust for eternity in Jesus Christ, believing Him to be the sinless Substitute for his sins. And these great "whosoever" texts tell us clearly that anyone can become a Christian, including every university student. This is the glorious Gospel of Jesus Christ! Uncounted millions of every class and social status have trusted Christ, and become Christians; professors, scientists, doctors, surgeons, biologists, geologists, archeologists, geneticists and men of every other standing and profession. Anybody can be a Christian!

Surely the chaplain meant something else. Perhaps he meant, "Can a university student stay a Christian, and keep his salvation, while at university?" If so, then the answer to that question is clear enough. Jesus said this, in John 10:28-29, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Paul put it this way, in II Timothy 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And here is Jude's famous benediction, "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." Do these promises refer to all

of us except university students? Not at all! They can be applied and trusted by anyone, in any place or circumstance.

What then? The only remaining meaning of the chaplain's question must really be, "Can a university student trust Bible absolutes, live a consistent Christian life for the Master, and fully maintain his faith in spite of every wicked attempt to tear it to pieces?" Does Christian faith stand up to the scientific approach and to the questioning of the doubting Thomases? And how can we best prepare a Christian for entrance into this strange world where nothing is sure, where everyone is groping, and where many professors are only sure of one thing, that the Bible is wrong?

This takes us to the second area of investigation — the academic. Can a man keep his brains and still live a Christian life? Can only the moron believe Bible truth? Has science outdated Christianity and the Bible? Is the claim that this is the "Post-Christian Era" valid? These are the common claims made today, either directly or by insinuation. Many of us have grown weary of these accusations aired by men, clever in their material fields, but ignorant of the spiritual sphere they brazenly ridicule. The chaplain quoted leaves a strong inference that most Christians are rather stupid, and that they get their eyes opened at university. He gives only three supposed examples of Christian young people arriving at a university, and describes their various predicaments. Here they are, whether fictitious or not: "Bob is a freshman who joins a Bible study group on the campus. Paul's letter to the Romans is the subject. Bob has always believed that death is due to man's sin. During the discussion his view is challenged. A science student claims man dies, not because he is a sinner, but because he is part of nature. Confronted by this argument and convinced that doubt is opposed to faith, Bob retreats into a shell. He puts his religion into one pocket and his studies in the other.

"Barry is a bright student in psychology who came to college with faith and no doubts. When doubt crept in through his courses and friends, he thought he was losing his faith. When he could stand the tension no longer he had a conversion in reverse. Denouncing his religious position he deserted to the humanists. Now he can have doubt without conflict.

"Pauline came from a very conservative background. She believed the Bible was the infallible Word of God. Troubled by discrepancies between biological evolution and the details of the Genesis creation stories, she decided to rework her faith . . ."

These cases leave a strong suspicion that they were "invented" to present totally wrong attitudes and teachings. The use of such fictitious stories, and a total ignoring of the other side, is unfortunate and to be protested. The

situations are childish in the extreme, and any informed Christian ought to be able to treat them with ease as false notions about "nature," "psychology" and "evolution" which are not difficult to discern.

Uncounted multitudes of Christians have easily found the answers to these so-called problems, absorbed true knowledge, and maintained a triumphant faith. Among them have been scientists by the hundreds. Here is an interesting comment from astronaut L. Gordon Cooper, who has been twice in space at this writing. "I consider the Bible a thrilling gift of life — God's Word to us. In my opinion there is no rift between science and religion; the more one learns about scientific endeavours, the more one is convinced of the wonders of God's creation. The more one contemplates the complex workings of millions of planetary bodies, and the unknown immensity of space, the more one realizes what a fantastic miracle it all is. Today I see evidence that scientists are turning more and more to a belief in God; they have almost been forced to recognize the Creator who made this magnificent, precise universe that we live in . . . And the way I understand the Gospel, a person is redeemed when he gives his heart to Christ."

These are not the words of an unintelligent person. But is someone asking the question "What about all the scientific proof of the theory of evolution?" What scientific proof? When is somebody going to produce something more than talk? Science does not contradict Bible truth. The added theories of men trying to get rid of God do, of course, contradict the Bible, for they are fallacies themselves. Let them contradict! Eventually the embarrassment of exposure will overtake every one of them.

Absolute science declares that no evidence of evolution is visible, either now or in the past. One or two illustrations will suffice, although the number is legion. In 1952 an amazing thing happened. A fisherman off the coast of Madagascar caught a peculiar fish, peculiar because until that time it had only been known in fossil form, and declared by evolutionists to be extinct for 300 million years. That it turned up alive is amazing in itself. Who knows now how old are its fossil forms? How long does a fossil take to form? And just how is it fossilized? If it is a slow process, why does not the specimen totally decay within a few days? If it is a quick process, could it not have occurred comparatively yesterday?

But the issue is greater than this. At one time the coelacanth (as this fish is named) was hailed as a "missing link" between sea and land animal life, for its fins are extended from the body on stubby protrusions. These were said to be primitive arms and legs, and that this fish finally left the ocean and walked on dry land. But now, with this specimen before us, we have the answer. It has been well called,

"The fish that forgot to evolve." The stubby fins are still stubby fins. The modern coelacanth is still just the same as its fossil prototypes!

In 1952 the **Scientific American** reported the dredging of a mollusk identified as *Neopilina Galathea*. Until that time this species had only been known in fossil form, and dated as 280 million years old. But now ten living specimens have been found, and three modern shells, off the coast of Mexico. So how old are the fossil specimens? Or, if they are as old as some have claimed, then it is evident that not the slightest evolution has taken place in this species during all those long ages.

In my office is a fossil recently found in Alberta by one of our graduates. A professor of paleontology at the University of Calgary identified this as a turtle, and said it was at least 160 million years old. If that age is true, this creature was a turtle then, just as its counterparts are turtles today. It did not evolve at all! In the same rock base there are clam shells as we have them today, and the imprint of leaves just as we see them on trees today. Whatever happened to the evolutionary process?

The university student may be assured that he can, as a Christian, rest his faith on the un-failing Word of God, fearing no contradiction from true science. Only "science falsely so-called" opposes Bible truth.

Face this chaplain's question, "What can the church do to prepare young people for university?" What would you suggest? Throw away their beliefs in the absolutes of the Bible, their convictions of its truths, their faith so that nobody will be able to destroy it? Ridiculous! Jesus said, "Know the **truth**, and the **truth** shall make you free." Find the absolutes, and keep them. Being absolute, man will never need to change them. All critical examination should then be directed to what men say and speculate.

Before going to university **know the Book.**

Chapter Two

Can A University Student Live For Christ?

Turning to an examination of the practical side of university life, we need to realize that there are very real forces abroad exerting their utmost efforts to soil and defile young men and women, and thus neutralize any true attempts to live for God. Who would do such a thing? The simple answer is Satan, with all his powers and cohorts and followers, has been set, from the beginning of time, in this course, and to this despicable task.

Is it any wonder, therefore, that evil powers constantly bid for an influential place in our universities, where hosts of promising young men and women gather? Should we not expect

that Communistic elements will try to take places of authority in the teaching realm? And will they not, as they have openly declared, seek to weaken our society and nation by proposing every sort of degradation, every debasing and demoralizing form of indulgence? It is therefore most important that the student set his own high standards and maintain his vigilant guard against these things. The powers arrayed against him are keen and subtle. How greatly he needs to be prepared for every kind of onslaught, not by a surrender of his knowledge of spiritual absolutes, but by his very convictions of those absolutes. His goal must constantly be this, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings . . . foolish and unlearned questions avoid." (II Timothy 2:15-16, 23) He must constantly remember that true wisdom comes from God, as His gift. We read in I Kings 4:29, "God gave Solomon wisdom and understanding." He can give it to a university student today.

The attack of Satanic powers goes far beyond the intellect. Perhaps far more important than the academic assault is the bold, wicked, deliberate attempts to defile the university student, including the Christian, by a flood of immorality. This is not surprising. What goes on in university circles and why? Some professors are clean and decent, others are dirty and ungodly. The same two classes are in each student body. God forbid that we should undertake a wholesale condemnation of everything and everyone connected with a university! That is not the point at all. But it is increasingly evident that there is appearing more and more a general, certain fruit from the rejection of the Word of God. When men scoff at its standards, its unparalleled precepts, its sublime ethics, and above all, at the Saviour it proclaims, the fruit is inevitably rank and gross immorality, perversions and pornography. One has only to see some of the unrepeatably, unspeakable filth that circulates in many of the student publications at universities, to know something of the depth of degradation possible to the human mind and life. And why not? If there are no "absolutes" of right or wrong, if we are to follow the advice of such psychologists as Brock Chisholm, who advises us to do away completely with all thought of right or wrong, what restraint is left? Who is to say what then is filthy or clean, evil or pure? The anti-God, anti-Bible teachings of today are the dragon's teeth from which are springing these fearful things, this dreadful crop of debaucheries. Is it not evident that, if we teach a man that he has a bestial ancestry, with no ideals to lift him from it, then we encourage him to act and live on the beast level? Teach him that there are no absolutes of right and wrong, and we give him full licence to run riot, with no moral restraints. Teach him that "God is dead," and we make him unaccountable to anyone, and

more than half-way to being a Communist. What else can we expect? How will a student live for God in the midst of all this? Some throw up their hands, and go along with the crowd. God have mercy on them!

University student, learn one salient fact. It isn't just you who is involved in this state of affairs. This is our world too, in which all of us live. And it is getting dirtier and dirtier. The film industry attracts chiefly by sex perversion today. Television and radio are filling up with the same thing. Pornographic literature is one of this age's problems, flooding our country. We are surrounded by living examples of evil, as people become more and more bold in their open sin.

As we all live in a world like this, how can we live for God? Is it possible to fix up the world a bit? Not while Satan is still on the loose, and never by man's own efforts. At this writing we have a report from a five-member committee set up some four years ago to enquire into the juvenile delinquency problem. The final report said that "a national solution is needed for juvenile delinquency, since it is a national problem." Four years to decide that! The committee further said that the "practice of branding children and teenagers as juvenile delinquents is objectionable and should be stopped." It recommends that they be called "young offenders." In other words, smooth it all over a bit, and hope that the problem will go away. Other articles tell us that, like the alcoholics, these young hoodlums must now only be considered "sick" people, not sinning people. How wrong! This world is on its way down, and the tide is everywhere running strong. God's Word says, "In the last days perilous times shall come." It is perfectly true today. The great cry is "lower the liquor age! Open the movies now reserved for adults (so that young people can learn immorality more quickly)! Away with capital punishment for killers! Let's have easier divorce laws! Legalize homosexuality! Let nudity be accepted!" This is our world, in university and out of it. You will face it, young person, both in university and when you graduate into any other realm. You will have to learn to live, not only in an unbelieving academic realm, but in a world full of God-denying immorality.

The only way any young person, or older, can live a clean, wholesome, godly Christian life in the midst of high-brow scoffing, sneers based on intellectual ignorance, in the midst of filth, is to be first of all born again, the very life of Jesus Christ implanted within the soul, then be thoroughly grounded in the Word of God, wholly surrendering to Him. Before you enter university, or before you go out into the world of business, we strongly recommend Bible college training. Do not be content to cling to the Bible — let the Bible **grip and hold you!** Discover from the Book the need for: a determined separation from every unclean or doubt-

ful thing; momentary prayer; a clear, personal testimony from the lips (Romans 10:9-10); a yielded life, given completely to the will and direction of the Holy Spirit.

Thank God for every Christian, on a campus or in the business and professional world, who lives a joyful, pure life for God!

Chapter Three

Where Are The Absolutes?

What has already been said about the university atmosphere will bear repeating here. When secular subjects are to be discussed in our schools, it is proper and essential to have an enquiring mind. As there are so few absolutes in human knowledge, this is very necessary. Every branch of science is in a growing and changing state. As a result today's so-called truth will be tomorrow's error. What students were taught a very few years ago, that the atom was the smallest particle of indivisible matter, has become foolishness in this age of the proton, neutron and electron, those infinitesimal divisions of the atom. Let the university student be prepared for this questioning atmosphere in the natural realm. Let it warn him against worshipping the present conclusions of science, for they will change.

It is interesting to see how the Scriptures agree with this fact of the changing opinions, and the partial knowledge of men. In the realm of psychology we find in Jeremiah 17:9, "The heart is deceitful above all things and desperately wicked: **who can know it?**" In the realm of sociology we read, in Proverbs 30:18-19, "There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." In respect to astronomy we find this statement in Job 38:31-32, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion . . . or canst thou **guide** Arcturus with his sons?" We play around with spinning satellites, but nobody knows what keeps the universe in order, unless somebody dares to say "God." In the matter of biology, Job 38:13 asks, "Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the ostrich?" and in verse 26, "Doth the hawk fly by thy wisdom?" About all these matters, and multitudes more, man's mind quests unceasingly, and often uneasily, somewhat afraid that he might eventually have to say "God." — "Ever learning, and never able to come to the knowledge of the truth." (II Timothy 3:7).

Yet, despite these facts, it is abundantly evident there are some very clearly defined **absolutes**. The general statement that nothing is absolute is made carelessly or with intent to confuse and deceive. All men have certain absolutes. A man without God still knows that

there are some absolutes of knowledge. But the amazing thing is this: that they are of the darkest, most forbidding hue, terrifying to the human soul. They are the **dark absolutes** of human life.

First, there is the absolute of **disease**. The endless battle against it, proves its reality. Man dreams of a time when all disease will be conquered, but the Bible tells us that will come only by an act of God. New diseases appear in the place of old ones; new types of virus infection, of influenza, and other diseases. We use our powerful antibiotics, and bacteria grow new immunities against them. Secondly, there is the absolute of **evil**. Is that real? Is crime actually abroad? All our juvenile delinquency commissions, crime investigations and statistics seem to indicate this. Forces of men are being trained to keep crime in check. It is never eliminated and although we call it by new, milder names, crime grows ever more vicious and deadly. Only an act of God will some day remove crime from the earth.

The third absolute is that of **old age** and has been called "the incurable disease." Science probes and hopes and suggests, but we go right on growing ever older. Long ago men sought for some "fountain of youth" in the new world, where they might drink, and halt this absolute process of aging. Today it is sought in the laboratories of the world, but without success. Time passes on inexorably.

A fourth absolute is that of **conscience**, often disputed, but conscience keeps on operating, manifesting itself every day we live. It is an innate sense of right and wrong, implanted in the human heart by God, inherent in all men. In Romans 2:14-15 we read, "The Gentiles . . . shew the work of the law written in their **hearts**, their **conscience** also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

A fifth absolute is that of **death**. Who can doubt this? Our cemeteries are filling fast. The morticians are busy every day. The doctors fight death, and yet always lose the last battle. This is the dark absolute end of human life. Scientists dream of victory over death, but the Bible says "The last enemy that shall be destroyed is death." (I Corinthians 15:26) "It is appointed unto men once to die." Only God can ever halt this process, and say, "There shall be no more death" in the new earth. Until then this dark absolute casts its shadow over every man, over every home, and "the mourners go about the streets." (Ecclesiastes 12:5).

The sixth absolute is that of the **here-after**. Again men may dispute this, not that they have evidence against it, but simply because they know nothing about it. None do, except we read what God has told us. "It is

appointed unto men once to die, but **after this** the judgment." (Hebrews 9:27). There is in the heart of man a settled and deep consciousness of a hereafter. All men worship some form of a god, but no animal does. Man has a God-consciousness, a conviction that God will someday judge him for his deeds. Men bury their dead, carefully, reverently, marking the place of that burial. Only depraved, cannibalistic men will eat the flesh of their fellowmen. Why? Because the heart knows that there will be a hereafter, a judgment bar of God. For the sinful man this is a dark absolute.

These facts are about all that men know for sure. For the rest he is seeking, groping, ever changing his mind. But concerning spiritual matters the university professor has no right to quest or grope, for two reasons. First, because God cannot be found that way. In Job 23:3 the cry is, "Oh that I knew where I might find him." In Job 37:23, "Touching the Almighty we cannot find him out." Isaiah 40:28 says, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." And in Romans 11:33, "O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!" God is not a subject for research. In the second place, spiritual matters are only known by revelation from God. He has revealed Himself and His absolutes in His infallible revelation to mankind, the **Bible**. This Book is full of "thus saith the Lord," the certainties of truth. These are simply not open to question, nor is any man capable of questioning them.

Now look with me at the other side, the Christian side. Does the believer have anything besides the dark absolutes? Is there any hope in sight? Can a Christian go beyond the university professor in this? At once we may meet bitter opposition as there is a common practice today to classify the Bible believer as an ignoramus. While this is false and unfair, deceptive, unethical and subtle, it is being widely propagated in classrooms and pulpits of "liberal" preachers. By literature and the spoken word the **lie** is being published abroad that anyone who believes the Bible literally, as the authoritative, infallible revelation from God, is either an ignoramus and an imbecile, or one who refuses to face the plain facts of modern scientific investigation, shutting himself up in his own little ivory tower. So far has this gone that the term "fundamentalist" is used to mean "ignoramus, fanatic, stupid, fool." This accusation savors of cheap slander by ungodly men unsure of their own position, who feel they must discredit the Christian lest someone might actually believe what he has to say, and disbelieve the sceptic.

We protest against this misleading of many away from Christ, to face a lost eternity in hell.

God's Word declares that true wisdom is only found with the godly. Job 28:28 tells us, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." In Colossians 2:3 we read, "Christ . . . in whom are hid all the treasures of wisdom and knowledge." Yet despite these statements of God's Word, the opposite is being scoffingly, constantly, repeatedly proclaimed. We read statements like this, "there are the liberals who, enlightened by science, want to bring the teachings of the church into harmony with the **facts** of life. And there are the conservatives (fundamental Bible believers) who, trembling for the ark of God, would keep their religion in a ghetto where it will remain safe if irrelevant." The statement is completely untrue, although it appeared in a religious magazine. These are uncouth, unethical insinuations made to discredit the mentality of Bible believers, inferring they are unscientific and prejudiced, unwilling to face truth. The innuendo is that one cannot be a Christian and have a scientific attitude!

Let this be clear, all men are born agnostic, "not-knowers," but none of us stay that way. As we learn, we become "scientists," which means "one who knows." As we know a few things, we are "scientists," but like any scientist, there are myriads of things we do not know. But we know some things which we have learned from experience, from books of all kinds, and especially from God's Book, the Bible. Unlike the groping philosophers and speculators, the Christian knows some mighty and shining absolutes.

First, he knows where the universe came from for the majestic statement of Genesis 1:1 settles it, "In the beginning God created the heaven and the earth." Men are spending billions in space exploration; as one put it, "We expect to find out how the universe came into being." What a pity, if that is why this money is being spent, for here is the answer in the first verse of the Bible. Science cannot go beyond this. Again someone may say, "What about evolution?" The evolutionary theory has absolutely no explanation for the origin of the universe. **The Reader's Digest** recently had an article entitled "The Big Bang," presenting the theory that there was once a big explosion of some primitive body, and from that the various parts of the universe, sun, moon, planets, stars, all came. **The National Geographic Magazine** had a similar depiction, in words and in imaginary paintings, showing that the sun came from the dust that came from an exploded star. With all due respect to these eminently respectable magazines, it is unfortunate they have strayed from the known facts to theories. Surely the editors know better and realize that some readers will ask, "Where did the original star come from?" "What caused the bang?" True science has no answer to that question for it knows that the first law of thermodynamics is true, that something does not come out of noth-

ing, nor turn into nothing again. That law is essential to every physical or chemical equation. What goes into an experiment must come out of it, in some form. From whence then came all the material universe? Only God, in the lonely ages past, could take His own eternal energy, and make the atoms, the intricate molecules, and build them into the uncountable bodies of the heavens.

The second absolute is this: The Christian knows from whence life came. What can biology, botany, ichthyology or zoology contribute concerning the origin of life? Apart from what God declares these sciences have absolutely no answer. Genesis 1:21 tells us, "God created great whales and every living creature that moveth." And in the New Testament, we read this of our Lord Jesus Christ, "All things were made by him; and without him was not anything made that was made. In him was **life**," (John 1:3-4). Science knows no such thing as abiogenesis, the spontaneous generation of life. That has been proved to be impossible, myriads of times. Life always comes from antecedent life of the same kind. Every housewife proves this when preserving fruit for she knows that no life will begin of itself in that sterile jar. No scientist, with all his laboratory equipment, all the electric and atomic power at his disposal and all the natural and synthetic materials now available, has ever been able to form the most minute speck of true life. Only God could form protoplasm, and make either an amoeba or a man.

There is a third shining absolute. The Christian knows from where all the forms of life came. He must logically refuse to accept the ridiculous and pompous speculations of the anti-God evolutionist which every known, proven, scientific fact utterly denies. The millions of necessary missing links are still missing because they never existed. There is no such thing as the transmutation of one species into another, either by slow change, or erratic mutations. And every geneticist knows that mutations, the changes that do take place in a species, chiefly through increased radiation, are harmful and **degenerate** in nature; they are not a "step up." Thus, in our day, scientists are **afraid** of the increase of radioactivity in our atmosphere. They know it is not going to **evolve** us, but rather to **dissolve** us!

If the multitude of varying life forms on earth did not evolve from some primitive speck, from whence did they come? Listen to the majestic record in Genesis 1:24-25, "And God said, Let the earth bring forth the living creature **after his kind**, cattle and creeping thing, and beast of the earth **after his kind**." And if you prefer it stated differently, I Corinthians 15:38-39 puts it this way, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds . . . **God giveth it a body** as it hath pleased him." True, one of

of the new curriculums denies this in "God and His Purpose," page 54, "Evolution is just God's orderly way of creating the varied forms of life." Who says so? Certainly not the Word of God. Again in "Senior Teachers' Guide," page 84, "Evolution must be accepted as a fact, although we are not certain as to how it takes place." It seems ironical to tell young people what they **must** believe, and then to confess total ignorance about the subject. The only change visible in creation is the opposite of evolution. It is designated as the second Law of Thermodynamics, and is called the "Law of Entropy" with which every scientist is thoroughly acquainted. It is the law of nature that displays the dissipation of energy. Although the total energy remains constant, it is constantly being scattered, and becoming irrecoverable. A clear example of this is the sun. Its energy is being hurled through space in all directions, and most of it is lost. In other words, the whole universe is **running down**, or devolving, breaking up, wearing out. And the energy of life is in the same category. Long ago God told us this in Hebrews 1:10-12, "Thou Lord in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall **perish**; but thou remainest; and they shall all **wax old** as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." God created all forms of life. They did not, nor are they evolving. Instead, "change and decay, in all around I see," as the result of sin in the world.

The fourth bright absolute is this: A Christian knows where man came from. What a struggle the paleontologist engages in, as he tries in vain to solve this problem. He labours to dig up bone fragments, learnedly date them, and fit them together, whether they came from the same creature or not. Then the missing parts are carefully "guessed" out of plaster of paris, and there stands one of our noble ancestors! That statement is not fantasy — It has happened. The result, in spite of immense labours, is a meagre collection of doubtful bits of Pithecanthropus Erectus, the so-called Ape-Man of Java, all the way to the latest Zinjanthropus of Africa. And for years the collection contained the faked Piltdown Man, now the laughing stock of the scientific world. Yet the record is perfectly clear to all who will read it. Genesis 1:27 clearly says, "So God created man in his own image." And Genesis 2:7 adds this, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Further I Corinthians 15:45 says, "The first man Adam was made a living soul." The New Curriculum, sneers at the story of Eve being made from the rib of Adam, as though somehow that were beyond God's almighty powers. It says in "Senior Teachers' Guide," page 50, "When they turn to the story of Adam and Eve in the garden, they are bound to find it far from believable as a factual account of man's beginning. A woman made from a rib, and a talking serpent are a bit too much to take seriously as a scientific fact." And there are

many other like statements, denying what God's Word distinctly records. These people infer a meagre, pitifully impotent God, but the record remains, **God created man.**

Who is "ignorant, fanatical, stupid, foolish"? Young people, with your future education in mind, brace yourself for this dark, groping, seeking atmosphere of the university, proper as it is in the quest for merely human knowledge. But set your heart on the unquestionable issues of spiritual knowledge. Take time for Bible training first, and find **the bright absolutes.** Then put the interrogation point over human knowledge. Doubt the best brains of men, including your own; but never doubt the infallible Word of the living God.

The fifth glorious absolute — the Christian knows the way to heaven. Undoubtedly you have come to your own conclusions concerning the material in this article. While you may not have agreed with me, my desire is that you may have started to think about your relationship to the Lord Jesus Christ, who said, ". . . I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6). "Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31). ". . . the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:18) You may enter into this new life with Jesus Christ. He waits for your decision.

"Now is the day of salvation."