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Evolution is an atheistic and humanistic worldview that rejects the divine and the supernatural leaving in its wake a **naturalistic** and **materialistic** view of the world and its history.

- **"Naturalism"**: The belief that *only* natural laws and forces operate in the universe. Denial of the supernatural.
- **"Materialism"**: The belief that all that exists in the universe is only the physical. Denial of the spiritual.



The key link between evolution and liberalism: both deny the supernatural and the spiritual and emphasize only the natural and the physical.

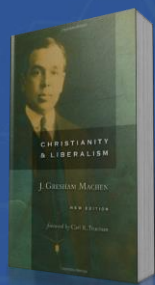


When the corrosive ideas of Darwinian evolution go to work on the Christian worldview, whatever is regarded as contrary to its naturalistic and materialistic worldview is eaten up: biblical creation, the inerrancy of scripture, miracles, substitutionary atonement, the resurrection of Jesus, etc., are dissolved in its acidic worldview.

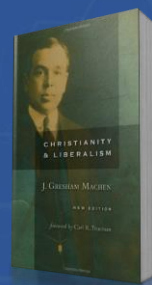


Liberalism

What is the root?

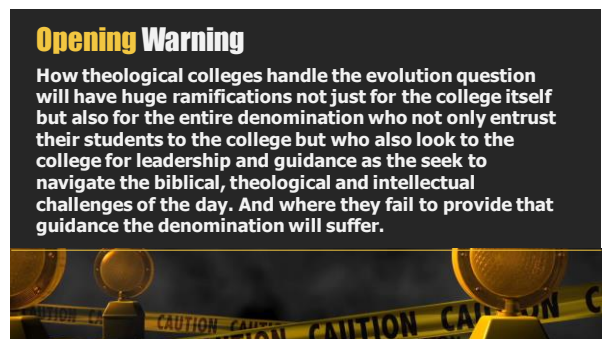
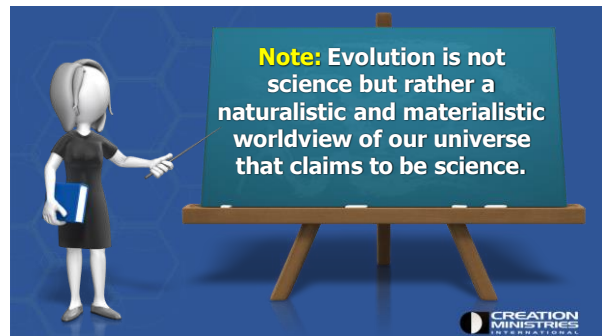
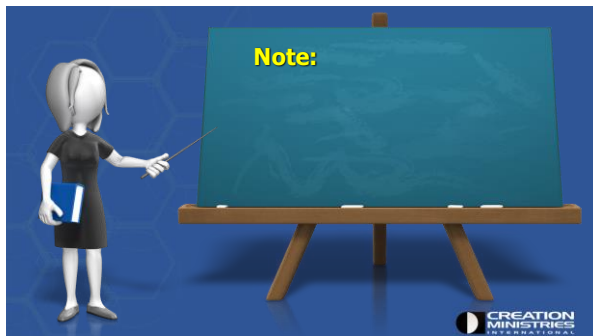
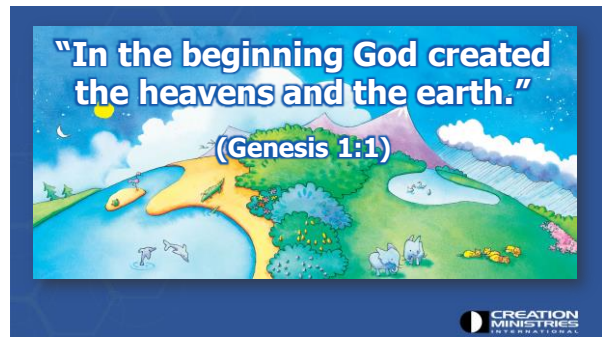


But manifold as are the forms in which the [liberal] movement appears, the root of the movement is one; the many varieties of modern liberal religion are rooted in naturalism—that is, in the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity. (p. 42)



But manifold as are the forms in which the [liberal] movement appears, the root of the movement is one; the many varieties of modern liberal religion are rooted in **naturalism**—that is, in the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity. (p. 42)





Opening Warning

This is precisely what we see with Princeton Theological Seminary in the nineteenth and twentieth century: **The evolution controversy engulfed not just the Seminary, but also, as a result, the northern Presbyterian Church to which the seminary belonged.**



It is my thesis that American Presbyterianism, including conservative or orthodox Presbyterians, have been influenced by the position taken by the Princeton theologians.

Morton Smith, "The History of the Creation Doctrine in the American Presbyterian Churches," in Joseph A. Pipa (ed.), *Did God Create in 6 days?* pp. 4-5.



1. The Church from the 1640s-1840s

- **Reformation to late-eighteenth century:** there is little to no mention of creation being a point of issue.
- **1643-48:** Westminster Confession and Catechisms.



1. The Church from the 1640s-1840s

Westminster Larger Catechism

- **Q. 15.** What is the work of creation?
 - **A.** The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.
- = "within the space of six literal twenty-four hour days."



2. The Church from the 1850s-Present



In an article entitled "Is the Science of Geology True?" the writer observed that the Bible is not a book of science and that it was not meant to anticipate all future inventions or discoveries in philosophy and science The writer affirmed that Christians should no longer hesitate to admit that geology had established beyond a shadow of a doubt,



2. The Church from the 1850s-Present



1. That the Earth instead of originating six thousand years ago, had existed through an indefinite period, safely expressed by millions of ages.
2. That Creation taken in its largest sense, instead of being accomplished in one of our weeks, was a gradual work through countless ages. (pp. 84-87)



2. The Church from the 1850s-Present



The editors of the journal insisted that "well-ascertained facts" in modern science are to be admitted as fixed truth. It was their conviction that these "facts" would never subvert God's truths revealed in the Bible.



Slippery Slope: Evangelical → Liberal

(1643-48)

"within the space of six days"



(1852)

"was a gradual work through countless ages"



The Stages of Decline

STAGE 1:

A number of the theologians at Princeton Theological Seminary embraced, over time and to varying degrees, many of the assumptions of evolution.



The Stages of Decline

STAGE 2:

The northern Presbyterian Church, following the lead of her seminary, adopted the same position taken towards the evolution question.



The Stages of Decline

STAGE 3:

In step with the acceptance of biological evolution as a scientific hypothesis, theological liberalism grew and spread within the Presbyterian Church, so that it became a mixture of evangelicals and liberals.



The Stages of Decline

STAGE 4:

As a result, in 1929 the Presbyterian Church of the United States reorganized Princeton Seminary to reflect this diversity in its churches rather than to preserve its conservative evangelical heritage.



The Stages of Decline

STAGE 5:

Having abandoned its commitment to the conservative Princeton theology of men Charles Hodge, B. B. Warfield and J. Gresham Machen, the seminary began its own decline into liberalism.



The Stages of Decline

STAGE 6:

On September 25, 1929, new evangelical seminary founded to carry on the old evangelical Princeton tradition—Westminster Theological Seminary. Evangelical theologians abandoned Princeton and moved there.



In Summary...



- **What went wrong?**
- What was some of the wrongheaded thinking that allowed things to get into such state and what can we learn from it?



Princeton Theological Seminary (1800s)



1. The New Seminary (1812)

- In **1812**, the General Assembly of the Presbyterian Church established Princeton Theological Seminary.
- The placing of the seminary in Princeton adjacent to the College of New Jersey (now Princeton University) was significant, for it indicated that the church saw both the ideas of **general revelation** (in creation) and **special revelation** (Scripture) to be from God.



1. The New Seminary (1812)

The principle of the unity of all truth meant that truth ascertained from both areas—Scripture and creation—was equally truth from God.



2. Archibald Alexander (1772–851)



Archibald Alexander
First professor and principal
of Princeton Theological
Seminary



2. Archibald Alexander (1772–851)

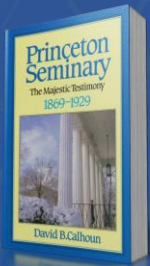


Indeed, to speak the truth, there is scarcely any science or branch of knowledge, which may not be made subservient to Theology. Natural history, chemistry, and geology have sometimes been of important service in assisting the Biblical student to solve difficulties contained in Scripture; or in enabling him to repel the assaults of adversaries which were made under cover of these sciences.

(Archibald Alexander, Inaugural Address in 1812)



2. Archibald Alexander (1772–851)



The seminary professors believed that science and theology were allies in establishing the truth. God is author of both Scripture and creation; so the Bible properly interpreted, they believed and taught, could not conflict with the facts of nature properly understood. (p. 11)



3. Charles Hodge (1797–1878)



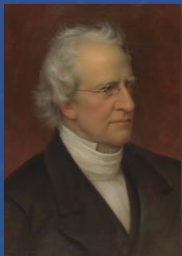
Charles Hodge

1820: Came to the seminary

1851: succeeded Archibald Alexander as Princeton's second principal.



3. Charles Hodge (1797–1878)



"God in nature can never contradict God in the Bible and in the hearts of his people."

(Charles Hodge, 1859, cited in Calhoun, *Princeton Seminary*, Vol.2: *The Majestic Testimony*, 1869-1929, 11)



3. Charles Hodge (1797–1878)

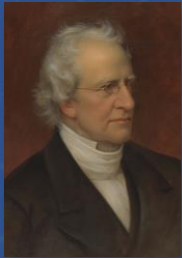


"Religion and science are twin daughters of heaven. There is, or there should be, no conflict between them."

Charles Hodge, in "Inauguration of James McCosh, D.D., LL.D., as President of the College of New Jersey, Princeton, October 27, 1868" (New York: Robert Carter and Bros., 1868), 10.



3. Charles Hodge (1797–1878)



"Nature is as truly a revelation of God as the Bible, and we only interpret the Word of God by the Word of God when we interpret the Bible by science."

Quoted from the New York Observer, March 26, 1863, as cited by Calhoun, *Princeton Seminary*, Vol.2: *The Majestic Testimony*, 1869-1929, 13.



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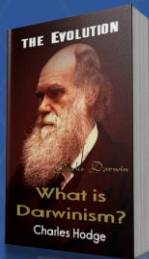


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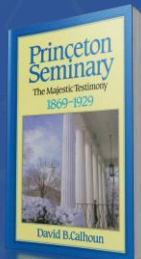
3. Charles Hodge (1797–1878)



The denial of final causes is the formative idea of Darwin's theory, and therefore no [Christian] can be a Darwinian. ... We have thus arrived at the answer to our question, What is Darwinianism? It is atheism.



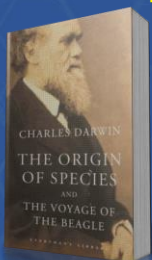
3. Charles Hodge (1797–1878)



Both Charles Hodge and Charles Darwin, it seems, agreed that Christianity in its orthodox sense could not be reconciled with Darwin's views of evolution. (p. 18)



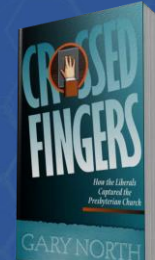
4. The Impact of Darwin at Princeton



Charles Darwin,
On the Origin of the Species
Published, 24 November 1859



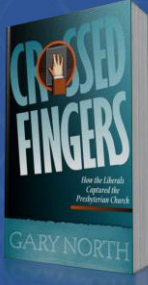
4. The Impact of Darwin at Princeton



But there was an important defection from the Confession: on the six-day creation. Charles Hodge, who attacked Darwinism as atheism in 1874, never accepted the six-day creation. In his early years, he had defended the "gap theory": a long but indeterminate period between Genesis 1:1 and 1:2. By 1871, he had switched; he defended a day-age theory. (p. 60)



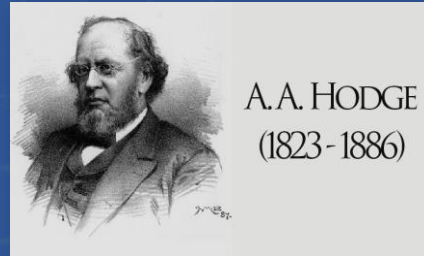
4. The Impact of Darwin at Princeton



[After the death of Chares Hodge] Princeton Seminary's faculty became far worse on the question of the evolutionary time scale. (p. 61)



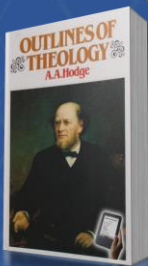
5. A. A. Hodge (1823–1886)



A. A. HODGE
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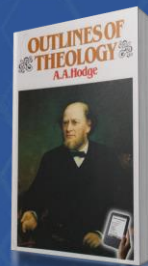
What is the present attitude of Geological science in relation to the Mosaic Record of creation?

The results of modern geological science clearly establish the conclusions:

(a) That the elementary materials of which the world is composed existed an indefinitely great number of ages ago.



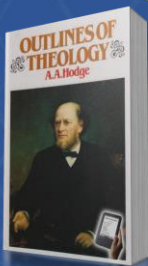
5. A. A. Hodge (1823–1886)



(b) That the world has been providentially brought to its present state by a gradual progression, through many widely contrasted physical conditions, and through long intervals of time.



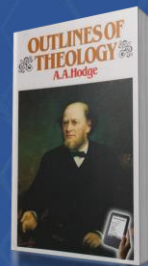
5. A. A. Hodge (1823–1886)



(c) That it has successively been inhabited by many different orders of organized beings, each in turn adapted to the physical conditions of the globe in its successive stages, and generally marked in each stage by an advancing scale of organization, from the more elementary to the more complex and more perfect forms.



5. A. A. Hodge (1823–1886)

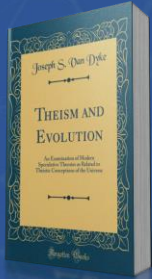


(d) That man completes the pyramid of creation, the most perfect, and the last formed of all the inhabitants of the world.

(Pages 245–46)



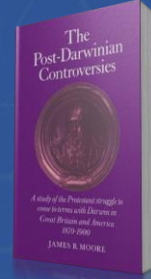
5. A. A. Hodge (1823–1886)



- **1886:** A. A. Hodge writes an introduction for Joseph Van Dyke's book *Theism and Evolution*.



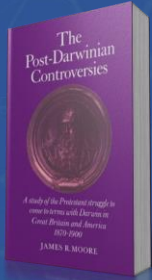
5. A. A. Hodge (1823–1886)



- **1886:** A. A. Hodge writes an introduction for Joseph Van Dyke's book *Theism and Evolution*.
- **James Moore:** "A turning point for the acceptance of evolution among American Protestants." (p. 242)



5. A. A. Hodge (1823–1886)

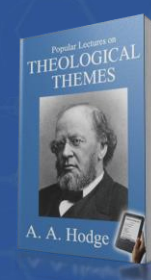


- **A. A. Hodge:** "Evolution when strictly confined to the legitimate limits of pure science...is not antagonistic to our faith as either theists or Christians."

(Moore, *The Post-Darwinian Controversies*, 242, 245)



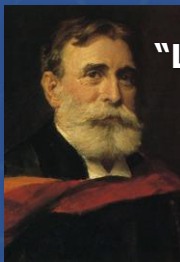
5. A. A. Hodge (1823–1886)



The first thing we see in the history of redemption begins with Abraham, and if you will look back of that time and see what the Bible says, it is merely the putting of chronological events into position. But begin with the birth of Abraham: after that we have biography, we have appointed times, we have history—a history that goes back only to the birth of Abraham. (p. 178)



6. B. B. Warfield (1851–1921)



"Lectures on Evolution"

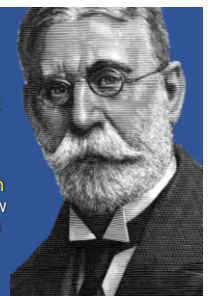
B. B. Warfield

Succeeded A. A. Hodge as Chair of Systematic Theology at Princeton Seminary in 1877.



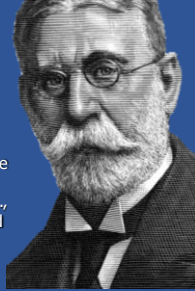
6. B. B. Warfield (1851–1921)

- **(1)** The atheistic view of evolution, which views naturalistic evolution as the true account of the origin and present state of the universe. (Warfield rejected this view.)
- **(2)** The theistic view of evolution as the way in which God actually created. (Warfield: this view went too far in conceding evolution as factual.)
- **(3)** This view holds to evolution only as a tentative "working hypothesis" as to how God created. (Warfield's position.)



6. B. B. Warfield (1851-1921)

The upshot of the whole matter is that there is no *necessary* antagonism of Christianity to evolution, *provided that* we do not hold to too extreme a form of evolution. [If] we condition the theory by allowing the constant oversight of God in the whole process, and the occasional supernatural interference for the production of *new* beginnings by an actual output of creative force, producing something *new*..., we may hold to the modified theory of evolution and be Christians in the ordinary orthodox sense I say we may do this. Whether we ought to accept it, even in this modified sense is another matter, and I leave it purposely an open question.



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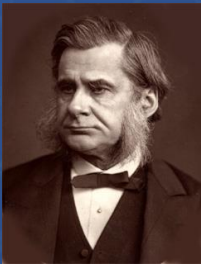
7. William Berryman Scott (1858-1947)



Professor of geology and palaeontology at Princeton University. Vertebrate paleontologist and authority on mammals.

CREATION MINISTRIES INTERNATIONAL

7. William Berryman Scott (1858-1947)



Thomas Huxley (1825-1895)

- English biologist specialising in comparative anatomy.
- Known as "Darwin's Bulldog" for his advocacy of Charles Darwin's theory of evolution.

CREATION MINISTRIES INTERNATIONAL

7. William Berryman Scott (1858-1947)

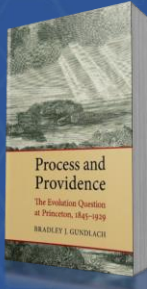


My troubles were over [in looking for a place to study], for I had put myself into thoroughly competent hands and every step in my European education was taken at Huxley's advice.

William Berryman Scott, *Some Memoirs of a Paleontologist* (Princeton: Princeton University Press, 1939), 85.

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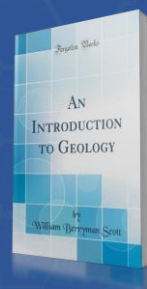
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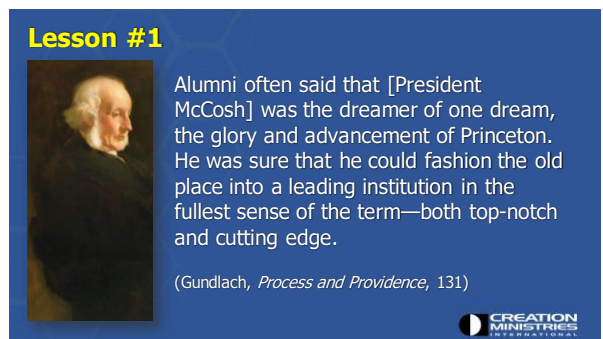
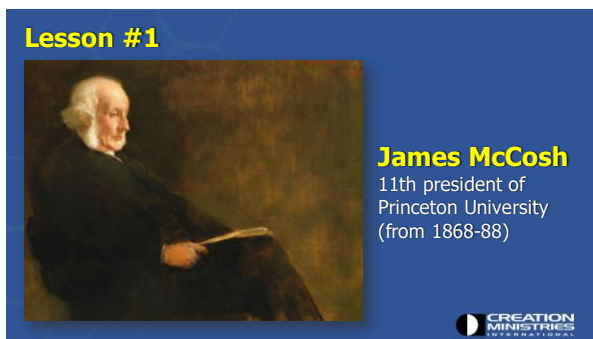
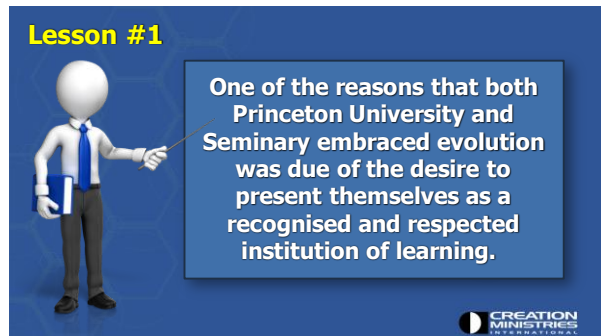
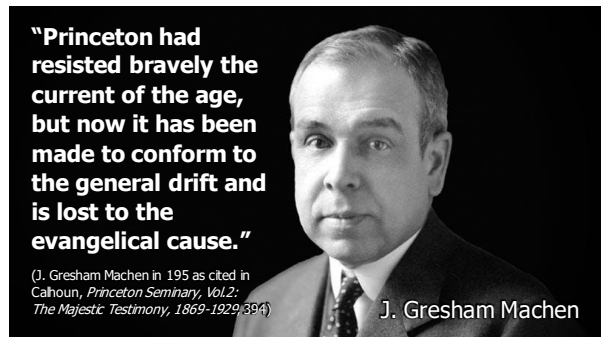
[William Berryman] Scott taught a non-Darwinian form of evolution [i.e., a form of theistic evolution], an evolution that explicitly left room for religion. (p. 159)

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7. William Berryman Scott (1858-1947)



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Lesson #1

You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.
(James 4:4)



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Lesson #1



I think the evangelical Christians have really sort of got it right in a way in seeing evolution as the enemy, whereas the more—what shall we say—sophisticated theologians who are quite happy to live with evolution, I think right in that there really is a deep incompatibility between evolution and Christianity, and I think I realised that at the age of about sixteen.

R. Dawkins, Interview with Howard Conder, Revelation TV, March 2011.
Video available at creation.com

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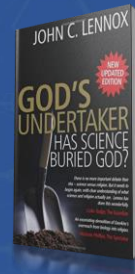
Lesson #2



Science, whether experimental or historical is not a purely objective, unbiased, neutral, value free enterprise.

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Lesson #1



The ideal of the coolly rational scientific observer, completely independent, free of all preconceived theories, prior philosophical, ethical and religious commitments, doing investigations and coming to dispassionate, unbiased conclusions that constitute absolute truth, is nowadays regarded by serious philosophers of science (and, indeed, most scientists) as a simplistic myth. In common with the rest of humanity, scientists have preconceived ideas, indeed, worldviews that they bring to bear on every situation. (p. 33)

Lesson #2



Those commitments or worldviews are not likely to feature largest when studying

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Lesson #2



Those commitments or worldviews are not likely to feature largest when studying *how things work* (experimental science),

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Lesson #2



Those commitments or worldviews are not likely to feature largest when studying *how things work* (experimental science), but they will play a dominant role when we are studying *how things came to exist in the first place* (historical science).



Lesson #2



In seeking to understand scientific claims, we need to weigh them carefully against both:



Lesson #2



In seeking to understand scientific claims, we need to weigh them carefully against both:

- (1) the **hard evidence** (both the empirical and the historical) and



Lesson #2



In seeking to understand scientific claims, we need to weigh them carefully against both:

- (1) the **hard evidence** (both the empirical and the historical) and
- (2) the **methodological assumptions and worldview of scientists** (e.g., naturalistic versus biblical) that form the basis of their interpretation of the data before them.



Lesson #2



We should be extremely wary of simply accepting the evolutionary explanation of history as 'science'.



Lesson #3



We need to distinguish between the methods of *experimental science* and *historical science*.



Lesson #3

- Science that creates vaccines, medicines, technologies, etc., is based on scientific principles that involves hypothesis, testing, repeated experimentation, and observation *in the present*.
- Yet theories about the origin of the universe, the history of earth, and the emergence of humans cannot be observed in the past or tested, and therefore cannot rely *directly* on empirical analysis.



Lesson #3

The method of ***abduction or inference*** to the best explanation science.

"What is the best explanation for this event or phenomenon?"



Lesson #3

The primary difference between young earth creation and old earth evolution is not about the accuracy of the data (both the evolutionist and the creationist have access to the same data in the present), ***but rather the interpretation of that data.***



Lesson #3

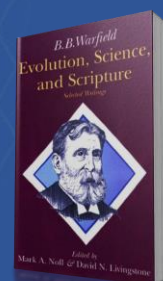


Lesson #4

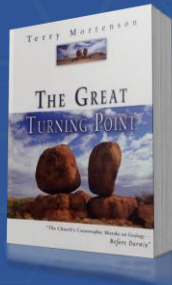
We need to realise that evolutionary 'science' is not the only science out there.



Lesson #4



Lesson #4



the scriptural geologists

1815–1845



Lesson #4



Lesson #4



Note: This clash between evolution and Christianity is, in the end, not really about science, rather it is about a clash of beliefs, presuppositions, religious and philosophical commitments—in a word, **'worldviews'**.



Lesson #4



Thus the key issue is not so much the relationship of the discipline of science to that of theology, but the relationship of science to the various worldviews held by scientists, in particular naturalism and theism. Thus, when we ask if science has buried God, we are talking at the level of the interpretation of science. What we are really asking is: Which worldview does science support, naturalism or theism? (p. 30)



Lesson #5



We must resist the idea that God, in his providence, could have used evolution as a means of creation (i.e., those different varieties of theistic evolution and progressive creationism).



Lesson #5



(A) There is abundant scientific evidence today that evolution is not correct, and therefore to say that God could use evolution as a mechanism for creation would of course be a contradiction.



Lesson #5

(B) Suffering and sickness, disease and death, are all a result of sin and not creation and therefore are enemies of God and his people (1 Cor 15:26). Therefore, to say that God could have used death and disease, suffering and sickness as the very mechanism for creation—as evolution claims he did—is to make God out to be a moral monster.

**Lesson #5**

(C) Evolution undermines the apostolic gospel. Paul refers to the “gospel” in **Romans 1:1-3** as “**the gospel of God... concerning his Son.**” Therefore, to say that God could have used a process that undermines his greatest and most precious work, the work of redemption, is not only a contradiction but is highly offensive to God who to glorify himself in the work of redemption.

