

A MOST URGENT JOB FOR CREATIONISTS IN 1976

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The author argues that creationists have accomplished much in the scientific aspects of their work; now it is necessary to consider very seriously the political implications, if the job is not to be left half done. Some of those political implications are considered in some detail.

Introduction

The general advance in creationist thinking seems to have reached the point where proponents must now come to grips with certain political implications. For the political implications are almost overwhelming, and they are already being skirted in efforts to force state schools to present the teaching of creation with equal fairness alongside the teaching of evolution. The school question, however, is not even the tail of the tiger; it is little more than a scouting expedition to test the strength of evolutionary forces.

To avoid the political implications is to attempt to limit the truth or falsity of historical creation to the academy, and so fall into the practice of imagining there can be somehow a separation between the truth in some or all of its aspects and its application to human affairs; or to consign the question to the realm of private opinion, which may or may not affect actions, commitments and goals that relate to the common good. For the very belief that there is or can be such a thing as "the common good" is a direct corollary of the belief that God really did create all things.

I will attempt to show here that right reason links creation unerringly to any understanding of authority, law, order, peace and wholeness of human kind. I hope this attempt will not inspire any rash attempts to ferret out some hidden deism, or naturalism, or other godless notions about how to reason without revelation.

Common Ancestor, Common Heritage

It is the Voice of God revealed in Isaiah which invites the individual to reason with Himself. (Isaiah 1:18). And I can do no better than to endorse the Puritan writer, John Flavel, in saying, "Though there be some mysteries in religion above the sphere and flight of reason, yet nothing can be found in religion that is unreasonable."¹

It is further to be believed that man, having a common ancestor in Adam, has also a common heritage. Although God confounded human speech into many tongues at Babel, speech and language retains a universality and oneness in form and structure as well as vocabulary, making translations possible. The Gospel is the same in all tongues. Had the Gentiles not been highly schooled in right reason, they never could have followed the preaching of the Apostles. Had there not already been many common assumptions held by the heathen as well as in Israel, there could have been no grounds for conversion.

Thus the early Church assumed, as did the Apostle Paul, that God had not left Himself without witness (Acts 14:17), that all human beings had a knowledge of the moral law implanted in our nature (Romans 1:18ff), and although the Image of God in humankind may be said to have been left in ruins by Adam's sin, the mark of that Image remains. Man, though a sinner, is better than the rest of the created order, saving perhaps angels.

Human nature in Christ is raised even above them, showing its potential; and even evolutionists assume that man

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has dominion over the earth. Evolutionists may say man has conquered the earth instead of being put in charge, but all the same his dominion is an acknowledged state of affairs. It was fallen human nature in Noah that was commanded once again to have dominion over all living creatures.

Politics Is Dominion

It is at this point that the political implications of creation thinking become clear. For politics is dominion. Strictly speaking, the questions of politics are all eventually reduced to the question of authority. And this question, in ultimate form, may well be said to be the first and last issue of life.

The answer to this question is called religion, and the recognition of authority among men is derived therefrom. Human order, which is political by definition, must either rest upon the authority of God in the broadest sense of that word (That than which nothing higher can be imagined), or it will be found to have no ground at all.

Christ spoke of the Centurion's understanding of authority as faith (Matt. 8:10). David and Paul ascribed unreservedly all authority to God (Psalm 62:11; Rom. 13:1ff). Lord Acton, speaking for the socialist-evolutionary mind, renounced God as the absolute corrupter, flying in the face of an ancient and honored dictum that power ennobles. The saving formula, "Jesus is Lord," is an ascription of absolute authority, as was the traditional shout at the coronation of monarchs among Christians, "Christ has conquered, Christ rules, Christ is King." The duality of powers in Christian political order is required by subordination of all to the Sovereignty of Jesus Christ.

Reasonable: Things Made Have Maker

All this may be referred to what is revealed. Now for the reasonableness of it.

Creation scientists are furnishing evidences from studies of the order of nature supporting the truth of the proposition that "all things were made." This leads inescapably to the truth that there is a Maker.

Since the word "god" is not a name, it may be defined as that than which nothing higher can be imagined. Since the maker is always greater than what he made, He who made all things in heaven and on earth, things visible and invisible, must be God.

It is further necessary that this Maker be Himself unmade, therefore eternal, and may be said to be sheer being: "I AM" is His Name to Moses (Exodus 3:14). I AM is alone truly good (Luke 13:19), and so we understand that sheer being is sheer goodness.

It is good to be, like the dust of the earth; it is better to be and be alive, like the birds, fish and animals; it is better to be alive and to have the power of reason which gives power and authority, like men. It is still better to have a measure of the Divine uniqueness by being human and an individual, sharing in distinctive properties of race, family and personal name.

While the Divine Nature is revealed uniquely by His work of creation, God being the Maker of all things, He is

revealed more fully to us by His work of governing that which He has made, which is called providence.

The image of God in which man was made seems to be most fully expressed by the Divine fiat, "Let them have dominion," (Genesis 1:26) which capacity to be under authority is given by the power of speech and reason. Augustine sees the image of God imprinted on man in man's threefold powers of memory, will and imagination, all faculties of reason.

While undoubtedly God reveals much of Himself through faith that "the worlds were framed through the word of God, so that things which are seen were made of things which do not appear," (Hebrews 11:3), and we understand that it was by Wisdom that all things were made, still this Wisdom to create is farther away from the grasp of man's mind than that same Wisdom by which God rules all that He has made.

Wisdom as revealed to man is supremely seen in ruling—not simply the ability or capacity to rule, but in actually doing it. This precept of the pagan philosophers accords with the Biblical description of Solomon as the wisest of men. The Wisdom or Word of God, who is God, is most directly and continuously manifested to man, then, in God's providence.

That Wisdom who assumes responsibility to rule that which has been made by it shows also that it is good to govern, and that it would be irresponsible and bad for God to have failed to govern what He had made. Those deists who deny God's providence, like some moderns who deny that Christ actively rules the world, ascribe evil to Him who alone is good—the evil of irresponsibility.

It remains only to be said that the greatest of all God's works is His redemption of that which He had made by the same Word or Wisdom by whom He made all things, Jesus Christ. It was under His own justice that man went in bondage to sin and death for man's misuse of his will; and that same justice was not only satisfied in the sacrifice of the Redeemer, but it also decreed that present active government of the earth be in the hands of Him who purchased man with the price of His own blood.

Truth: Maker, Ruler, Redeemer

To establish by reason and scientific evidence that creation is a historical fact as described in Scripture is to establish that truth which is not passive, inactive and merely academic; it is to give support to belief in a Truth which by its nature must actively rule and govern the cosmos. It ceases to be true that moment it fails of being recognized as law-giver, judge and king. One may not take this Truth or leave it without drastic consequences either way. There is no discharge from this war.

God in His providence rules all things that He has made, then, and He rules them consummately by law. Man, His vicegerent by Divine appointment and authority, is the executor of that law and is charged not simply to refrain from breaking the law; he must enforce it with just penalties and rewards. It is God's law that he must keep, so exercising the dominion which is given as part of his nature. It was Adam's sin to seek to set up his own law, to know good and evil; God's law is given and unchanging.

This law of God is universal. It is called Natural law because it is embedded in the very nature of things and is written in the hearts of all men as far as knowing the difference between right and wrong. It is fatuous to discard the term "natural law" because the term has been abused. It has a far more ancient and honorable usage as given by the Puritan writer, William Ames:

Natural Law, is the same, which usually is called the Eternal Law: but it is called eternal, in relation to God, as it is from eternity in Him; it is called natural, as it is engrafted and imprinted in the nature of man, by the God of nature.²

The chief principles of this law are given in the Ten Commandments, but it is to be emphasized that all men, whether they know the Ten Commandments as such or not, are responsible under the system of law it symbolizes. The essence of natural law lies in the fact of its promulgation by God at the time of man's creation.

Clearly he who believes it is true that God created as recorded in Genesis is bound to spend his chief energy in the worship of God, as per all the Prophets, in doing justice, in keeping the law. This is the fruit God looks for from His people, that they do righteousness, or justice, so exercising that dominion over the earth instituted at the creation of man.

Until the time of the Enlightenment and the rise of Deists who acknowledged God as Creator but not as Governor, I know of no time or place in history when men generally did not accept the universality of the natural law. That is not to say it has always been kept, of course. Scripture is filled with denunciations of Israel for failure to do righteousness. But that is just the point. The failure was known. Justice, even if neglected by men, held sway.

It is necessary to take note here of the enormity of civilized man's fall from justice since the Enlightenment, in order to take the measure of the task that confronts creationists today. Government until now has been the task of keeping the law. Now it is seen as being charged with reducing all individuals to equality, thus repudiating rank, order, degree and authority itself, or dominion.

Since men are equal only in death, the political passion for equality is a passion for death. Justice is seen as a procedure, as with the Pharisees: if the rules of procedure are known and followed, justice is believed to follow automatically; it is the art of the magician.

Chief Principles of Law

The chief principles of law set forth in the Ten Commandments form a wall or fence around men, so to speak, within which they have great freedom of action. These principles specify those points in the fence which, if breached, threaten the whole law and the safety and peace of the people. It is clear that the main purport of these particular laws is to punish whatever interferes with man's dominion under God. God's authority or dominion is secured under the first five Commandments, following the Reformed numbering. It is a major part of man's dominion to enforce those laws securing obedience to Divine authority. This is love toward God.

The second five Commandments specify what is essential to the securing of man's dominion. This is love of neighbor. While on the one hand these statutes are central to the natural law and are required to be enforced, on the other hand it is soon found that there is no rational basis for these laws other than that they are ordained of God to uphold the dominion He has made man to exercise.

This is strikingly clear in the case of murder. Modern so-called philosophers have been unable to put forth any ground for capital punishment, even in the case of murder. It is doubtful if they ever will. For the rationale is explained to Noah very simply:

The fear of you and the dread of you shall be on every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon

all the fishes of the sea . . . And surely your blood of your lives will I require; at the hand of every man's brother will I require the life of man. (Genesis 9:2,5)

Man's dominion, supported by the fear of man, is threatened if man can be killed with impunity. But only by acknowledging God as governor, ruling by law and justice, is it possible to justify man's authority to rule and to uphold his own place of authority. There is no chain of command, so to speak, if things were not created. Since they were, authority reigns.

Man's power to own property is likewise derived solely from the Divine command to have dominion. Blackstone wrote of the right of dominion as the right of property (Bk. II, Ch. 1), then:

In the beginning of the world, we are informed by holy writ, that all-bountiful Creator gave to man "dominion over the earth." . . . This is the only true and solid foundation of man's dominion over external things, whatever airy metaphysical notions may have been started by fanciful writers upon this subject.

The rest of the statutes securing man's dominion over all things punish violations of his authority over his wife, his

goods, his real property, his good name and his vulnerability to fraud.

Dominion: Responsibility to Keep Law

Responsibility for keeping this law of God is given to all men living. This is expressly his dominion. Failure to do so is the essence of sin. And while law enforcement, like all things, must be done decently and in order, following the established line of authority in each community, things are so ordered that means are at hand to keep the law even in the face of wicked rulers.

It would seem that one thing required is that which follows inescapably from the work of creation scientists, namely to understand that he who believes in the truth of creation is bound to devote himself to the enforcement of God's law. This is politics.

References

- ¹Kevan, Ernest F. 1965. The grace of law. Baker Book House, Grand Rapids, Michigan. (See in the index of names and topics) (Quotation)
²Ibid., page 57. (Quotation)

PROBLEMS IN THE GLACIAL THEORY

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The drift phenomena around the world have been interpreted by modern geologists in terms of the Glacial Theory. A great many problems of a fundamental nature are involved in this interpretation. The cause for the ice ages has not been determined. The distribution of the drift has given rise to numerous complicated and unlikely theories of events in the earth's past. Movement of great ice-sheets, necessary for a theory of distribution of the drift by ice-sheets and for the formation of streamlined landforms in a glacial environment, is postulated through some unknown mechanism. Mysteries abound in the glacial explanations for drumlins, kames and eskers, the formation of stratified drift, and ice-disintegration features. Fossils of the Quaternary include mammals not usually associated with cold climate. All of these facts suggest that the reality of the ice ages has not been proved.

Evidence Commonly Cited For the Theory

The glacial theory is the presently accepted explanation for the layer of unconsolidated material that covers the solid sedimentary and igneous rocks in the temperate zones of Europe and North America. The material consists of gravel, sand and clay, with many large boulders of variable composition, and innumerable rounded stones and pebbles of all sizes. Often it is hundreds of feet thick. Frequently stratification exists, and it is usually present in the sand in the pattern of cross stratification.

A mantle of unconsolidated material similar to that of Europe and North America also occurs in parts of India, in South Africa, the tropical zones of South America, and in many mountainous areas of the world. Usually referred to as "drift", the material is also known as boulder-clay, diluvium, outwash deposits, glacial moraine, and till.

The surface of the mantle of drift is shaped into a wide variety of structures, that have been invariably associated with a glacial origin. *Kames* are conical mounds usually composed of sandy material, that are thought to have been caused by the dumping of glacial debris when the great ice-sheets of the glacial age melted. *Eskers* are long, winding ridges of gravel and sand, that are explained in the glacial theory as the debris of rivers formed in or on the glaciers, that was let down when the ice melted. Sometimes branch-

ing eskers occur. The eskers are known to stretch for great distances, go up and down hills, and disappear and occur again further on.

In the prairie regions of Canada and in the northern states of the United States there are various kinds of *rimmed plateaux*, composed of drift. Often these have central depressions containing clay sediments. The rims are often composed of stony material and contorted drift layers. Some of the rimmed plateaux or prairie mounds are of large size, with areas of several square miles, and may reach as much as 150 feet above the surrounding hummocky and pitted regions.

The rimmed plateaux and prairie mounds are explained in the glacial theory as landforms created during the melting of the great ice-sheets. The glaciers, it is believed, sometimes melted in such a way that isolated blocks of ice were formed, that wasted away and deposited their debris in various kinds of rimmed structures and plateaux.

Drumlins and *flutings* are streamlined landforms that are explained as the effects of the movement of the ice in the glacial theory. The ice-sheet flowing across the countryside shaped and moulded the rocks and previously deposited layers of glacial debris into these remarkable streamlined landforms, that occur in swarms sometimes covering thousands of square miles. In drumlin swarms the drumlins all have locally parallel orientation.

Drumlins are hills shaped like the inverted bowl of a spoon. Glacial flutings are similar, elongated parallel ridges

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