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## Foreword

**I**n my college and seminary days, I had seen the name Henry Morris on a number of books that were assigned for collateral reading, but I did not meet him until I moved to San Diego in the fall of 1981 to become the senior pastor of the Scott Memorial Baptist Church, and the president of Christian Heritage College. At that time, the Institute for Creation Research shared an administrative office building with the church and the college, and my office was just a few doors from his.

Henry Morris was one of the first to invite me to lunch after my arrival. My initial impression of him was twofold: listening to him pray led me to believe that he was a godly man; listening to him talk convinced me that he was passionately committed to biblical and scientific creationism. Dr. Morris loved all of God's Word, but he has made a special study of the vital importance of the early chapters of Genesis, as well as other Scriptures dealing with creation. I had always been a thoroughgoing creationist, but I had never placed that truth at the center of the Christian message. I knew that Henry was sincere in his crusade, but I wondered if perhaps his perspective had been clouded by a narrow focus of study over the years.

Today I know better! My mind has been changed by the influence of Dr.

## Introduction

**T**his book is bound to be controversial, but I believe its message is urgently needed by the rising generation. The many crises and deadly dangers of the closing years of this second millennium after Christ can only grow worse if we do not recognize their basic cause. I believe we can show that this is nothing less than the long-continued rebellion of men and women against God.

The denial of God—rejecting the reality of supernatural creation and the Creator’s sovereign rule of the world—has always been the root cause of every human problem. This evolutionary, humanistic, pantheistic—even atheistic—world view has taken many different forms over the ages, varying with the time and culture, but it has always been there in one guise or another, to turn the minds and hearts of people away from their Maker. There has indeed been an age-long war against God. It has been going on from the beginning of time and will increase in intensity in these last days.

I have tried to document this theme as thoroughly as possible in a book of this size. Evolutionists of all stripes will surely oppose and ridicule my presentation, but that is to be expected, considering the very nature of the

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## **The Evolutionary Basis of Modern Thought**

**A**n unprecedented confusion is now permeating the modern world. Everything has seemingly been turned upside down, and the older standards of right and wrong have been almost completely interchanged. Observe the symptoms: huge nuclear arsenals in the great nations, developing nuclear capabilities in many smaller nations, the imminent AIDS pandemic, chemical and biological weapons ready to be unleashed, the unknown dangers of genetic engineering looming ahead, the terrors and conflicts generated by world communism (not to mention Nazism, racism, imperialism, and other evil systems), the wide resurgence of paganism and occultism, the inexorable spread of the cancerous drug culture, giant crime syndicates in the capitalist nations, pan-Arabic aggression in the Islamic nations, and a worldwide breakdown of personal and governmental morality. It is no wonder that there is everywhere "upon the earth distress of nations, with perplexity . . ." (Luke 21:25). Surely the world has gone mad!

Ideas and theories usually have visible consequences. Effects have causes. I propose to show in this book that there is an underlying idea behind these consequences and that this idea, though it goes by many

names—naturalism, materialism, etc.—is basically nothing else than the almost sacrosanct doctrine of evolution. Furthermore, this situation is nothing new, but indeed has been the underlying cause of most of the major problems of the world throughout human history. If this statement seems extreme, I can only ask you to defer judgment until you see the evidence.

I am not speaking here only of Darwinism, nor even of biological evolution in general, but of evolution as a total philosophy that purports to explain the origin and development of all things by natural properties and processes in a closed universe, one with no involvement by any external supernatural Creator. In this sense, evolutionism is essentially synonymous with naturalism or materialism, with the space-time-matter cosmos regarded as the ultimate reality out of which everything, from elementary particles to complex human beings, has evolved.

In arguing that evolutionary thinking is the root cause of the major harmful systems and practices in the world, I am not suggesting that any particular person who believes in evolution is therefore “evil” or immoral. The only issue is the evolutionary philosophy itself, not the people who believe it. I realize that many kind, sensitive people believe in evolution. The fact is, regardless of whether or not evolution has been misunderstood or misapplied, it really *has* been made the pseudo-scientific rationale for all kinds of evil doctrines and influences in the world. And people need to know this!

Most people regard evolution as merely a biological theory of no great consequence in their lives, having no idea of its tremendous importance as the philosophy underlying all the evils of the world. Even many Christians regard evolution as nothing more than God’s method of creation, utterly ignoring its completely anti-biblical and even anti-theistic character.

In this chapter, however, I only want to show that evolutionary theory does indeed dominate modern thought in virtually every field—every discipline of study, every level of education, and every area of practice. This fact in itself indicates the tremendous responsibility that evolutionism must assume for present world conditions.

### **Evolution—The World’s View**

That this globalistic view of evolution is held by the leading evolutionists themselves—the ones who know the most about their theory and its implications—should be (though it is not) well known by now. For instance, Sir Julian Huxley, grandson of Thomas Huxley (Darwin’s

**I**t is generally assumed that evolution originated with Charles Darwin, the one-time-divinity-student-turned-naturalist atheist. That this view is false is almost as shocking as the scholarship of this classic work by leading creationist Henry Morris.

Morris, long an opponent of Christian compromise with evolution, explains in riveting detail the very old plan to undermine God's Word. Drawing from the writings of the Greeks,

Babylonians, and other ancient philosophers, Morris shows the path that has led us to today's neo-Darwinists, and how evolution — this philosophy of death — is in itself dying.

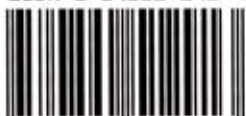
Millions of Christians have seen their faith diminished and left fragile by the aggressive arguments for evolution, but few have grasped the whole sorry tale of a belief system that seeks to eliminate God. *The Long War Against God* does just that in a most illuminating way.

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