



Creation Matters

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The Gallery of Creation: A Museum of Natural History

by Carl R. Froede, Jr.

It is not every day that a museum of natural history opens its doors to display the Biblical view of Earth history. Yet such a museum opened to the public August 10, 2002. I wish to share information about this facility and encourage you to plan a family trip or vacation to this area to take advantage of this unique and God-honoring museum. Realizing that children are our greatest blessing, this museum makes every effort to reach out especially to them (although, I must admit that I have a lot of fun in this museum too!).

Stone Mountain, Georgia

The town of Stone Mountain, Georgia (U.S.A.) lies in the shadow of Stone Mountain Memorial Park. Like many other small towns that link their existence to tourism, Stone Mountain's calling card is the nearby large granitic mountain.



Figure 2. A large exhibit of butterflies (likely the largest of its kind on display in the world). These beautiful insects speak of a wonderful, loving God who created them both to serve a purpose in the environment and for the enjoyment of mankind. Why else would they be so beautiful?



Figure 1. Several large display cases reveal the wonders of God's creation.

Recently, a new museum opened within the town — one that contains displays that are intended to bring to life events recorded on the pages of the Bible. Although the museum does not look very large from the street, it contains over three thousand square feet of exhibit space.

For a nominal admission fee you can observe spectacular exhibits that point to the work of our Creator, Jesus Christ (Figures 1, 2 and 3). "Hands on" displays throughout the museum provide emphasis and generate interest. Where can you go and touch dinosaur eggs or the petrified log of a pre-Flood tree? As a geologist, I can attest to the fact that many of the display cases contain some of the best fossils and minerals that I have seen — anywhere! Because photography is allowed, you can take home memories to share with others who might wish to visit this amazing facility in the future.

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Teaching Controversy: The Creation vs. Evolution Debate

by David J. Tyler, Ph.D.

In Britain we are used to living in a post-Christian culture. So it continues to surprise us how many US citizens believe in creation and the God of the Bible. We also tend to underestimate the importance of their strong tradition of Christian involvement in education — where Christianity actually influences the curriculum. Recent events in the US have brought both these issues to the fore.

In July, 2002, the Editor of *Scientific American*, John Rennie, chose to run a lengthy feature by himself with the title "15 Answers to Creationist Nonsense." The piece had a very aggressive style and was effectively a gloves-off confrontation. A full response would require an extended essay, and that is not my aim here. A web search for "creationist nonsense" should reveal several replies (of varying quality) from creationists to the *Scientific American* feature. The more interesting question for me is: "Why did the Editor see fit to publish this rebuttal of alleged 'creationist' errors?"

Intelligent design

The situation in the USA has moved on significantly from the days when court battles took place over "equal time" in schools for creationist accounts of origins. A key phrase now is "intelligent design." The issue is whether living things are intelligently designed (creation) or whether they have the appearance of design but are the product of natural processes governed by law and chance (evolution).

In archaeology and forensic science, it is perfectly legitimate (and necessary) to ask whether the object being studied is natural,

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Unique displays

Through the use of advanced robotics, animals come to life and share the wonderful story of God's creation. Display cases filled with rocks, minerals, fossils and a wide variety of animals all display the awesome wonders of our recently created planet. This is the most interesting and unique museum of natural history that I have ever visited. Like God's creation, this museum did not form by accidental processes, and only exists because of the interplay of design, constructive energy, and the creative intelligence of its builder.

One particular display case of personal interest to me contains a variety of meteorites (some cut and polished showing the classic Widmanstätten structure) and a unique shatter cone from the Odessa Crater located just outside Odessa, Texas. Iron meteorites that can be touched by visitors are also on display. Where else can you go and touch space rocks?

Museum's founder

Museum founder Joseph Hurt has worked carefully with his design team composed of his very talented family — wife Barbara, sons David and Paul, and daughter Lori (Bradford). This unique team created a series of spectacular displays all of which point to the central concept of our loving Creator God.



Figure 3. The building is filled with several rooms and multiple God-honoring exhibits.

At age 10, Joseph's interest in natural history was awakened by an interest in taxidermy. After graduating from the University of Georgia with a B.S. degree in Earth Sciences, he found work in the early 1960's as a curator in the Georgia State Museum. It was there that he began his life-long pursuit of collecting and displaying objects of natural history. In 1967, Joseph became curator of the Fernbank Science Center, a facility designed to reach out and teach natural history to Atlanta area school children. Then, in 1973, the Joseph Hurt Studio was opened to create exhibits for museums across the United States.

Joseph and his family have constructed exhibits and displays for museums from Washington State to Washington, D.C. (including the Smithsonian Museum!). He and his family hope to eventually expand their present museum to an even larger facility where more robotic animals and larger museum pieces (he has an almost complete T-Rex!) can be displayed; all this being done in an effort to bring glory to our Lord Jesus Christ.

Conclusion

Across the United States today, few museums of natural history exist that honor God. With the recent opening of the Gallery of Creation in Stone Mountain, Georgia (see location map, Figure 4), Bible believers now have an excellent facility in which to discover the wondrous works of God. I encourage you to visit this excellent facility and tell others about it. Children are not only welcomed, but encouraged to attend.

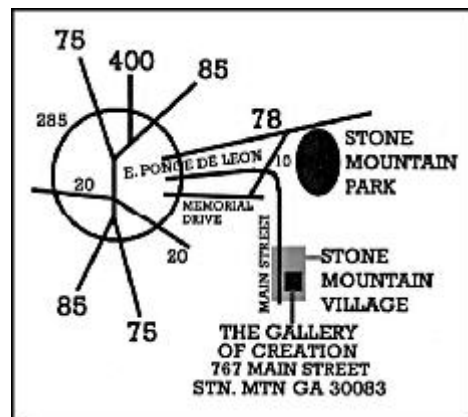


Figure 4. The Gallery of Creation is located to the east of Atlanta, Georgia, and is open Monday through Saturday (except during holidays). Call (770) 469-8208 for more information.

Acknowledgments

I am grateful to Tom Carpenter for telling me about this unique museum and to my wife Susan for introducing me to Joseph Hurt. Emmett Williams, Jerry Akridge, John Reed, and Joseph Hurt kindly reviewed a draft of this article and provided very helpful comments. Any errors that remain are my own. To God be all the glory. Proverbs 3:5-6.

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or whether there are evidences of intelligent design or human activity. For example: “Is this a cutting blade, fashioned by someone with skill — or a fragment of stone that happens to look like a cutting blade?” Can the same principles be applied to the discipline of biology?

Christians have always believed that the living world is a testimony to the wisdom and power of God. Our own bodies are “fearfully and wonderfully made” and the contemplation of God’s craftsmanship is an occasion for worship. However, when we go into the classroom, we seem unable to think like this. Can we not explain rationally why we think we are designed?

Conflict

Conflicts with evolution immediately arise. The theory of evolution claims to be a 100% adequate natural explanation of all aspects of living things. Intelligent design denies this. It says that to explain the origins of designed objects we must necessarily refer to the activity of the Designer. This conflict cannot be consigned to the “religious studies” compartment of education. It arises within the discipline of science, and that is where it must properly be addressed.

The most interesting developments to date in USA are the most recent. In October 2002, the Ohio State Board of Education adopted a statement of intent to enact new science standards that are ideally suited to handle these different perspectives on origins. Furthermore, this situation has come about by design, not by chance! Advocates of intelligent design have been active in influencing the new Ohio State education guidelines.

Defining science

The most influential change relates to the definition of science. There has been a very significant change within the scientific community since I was an undergraduate student of physics. Generally, opinion-formers in science now use a definition of science that insists that all phenomena, past and present, must be explained in terms of natural causes. This view is endorsed by the Editor of *Scientific American* at the end of his article.

According to Mr. Rennie, “ ‘Creation science’ is a contradiction in terms,” and “a central tenet of modern science is methodological naturalism ...” Rennie’s approach has the effect of sidelining intelligent design before there is any engagement with design issues!

The definition of scientific knowledge that was proposed to the Ohio State Board by a science-writing team incorporated the very strong statement that students must:

“Recognise that scientific knowledge is limited to natural explanations for natural phenomena based on evidence from our senses or technological extensions.”

If science is deemed to include origins, then this definition reveals a commitment to materialist philosophy. It rules out intelligent design as having no role to play in science.

Historic approach

By a vote of 17-0 the Ohio Board rejected this notion of science by replacing it with a traditional definition, previously used by the Ohio Academy of Sciences. This definition reads:

“Science is a systematic method of continuing investigation, based on observation, hypothesis-testing, measurement, experimentation, and theory-building, which leads to more adequate explanations of natural phenomena.”

Note that science is a systematic process of studying natural phenomena — it does not restrict researchers by insisting that all phenomena originated by natural causes. The “new” definition is actually a return to the historic approach to science developed by the pioneers of science in the 16th and 17th Centuries (most of whom were Christians who felt no tension between their science and their belief in a Creator God).

Teach controversy

The second major contribution from the Ohio Department of Education relates to the way the controversy about origins should be handled. They advocate a “teach-the-controversy” approach. They want students to be exposed to the issues

and to weigh the evidences. This sounds so simple and so obvious. However, most people will fail to realise how revolutionary it is!

For years, evolutionists have opposed such a strategy. For them, there is no “controversy” to teach! There is only “creationist nonsense” which has no place in science. They regard the Theory of Evolution to be as well proven as Newton’s Laws — or as certain as the Earth is round. “Teaching the controversy” is, to them, a perpetuation of crazy, unscientific ideas.

The Ohio Board has broken through this polarised and twisted polemic and stated soberly that there are legitimate issues here for scientists to explore. It is also legitimate for students to be exposed to evidences for and against different explanations.

Unknown forces

This brings us back to the *Scientific American* article and its uncompromising dismissal of all creationist ideas as nonsense. The Editor’s style of writing and his denial that there are any real issues to address is best understood by reference to the broader issues of how science and origins should be taught. Significantly, the article espouses a materialist position when it comes to origins:

“... science welcomes the possibility of evolution resulting from forces beyond natural selection. Yet those forces must be natural; they cannot be attributed to the actions of mysterious creative intelligences whose existence, in scientific terms, is unproved.”

In other words, unknown (and thus scientifically unproved) forces can be used to explain origins, but only if they are “natural.” Non-natural forces, such as input from an intelligent designer, are ruled out of consideration completely. By contrast, advocates of intelligent design argue that we cannot presume that the origin of living things (and everything else) is explained by the operation of natural causes, but that science does have a role in discerning whether an intelligent agent has been at work.

Bold stand

Materialistic scientists have a vested inter-

est in denying that any valid grounds exist for questioning evolutionary theory. Just before the Ohio Board made its preliminary decision, two universities published the results of a poll involving 500 scientists. Some were said to come from fundamentalist Christian colleges. Apparently, 93% said they were not aware of any evidence that challenged the principles of evolution. In other words, any talk of “teaching the controversy” is unworthy of scientists. In their view there is no controversy.

So, the Ohio Department of Education may have to suffer the wrath of many influential people. The scientific establishment, wedded to materialism, dare not allow the revised definition of science to gain acceptance. It cannot acknowledge that there is a controversy worthy of the attention of educationalists and scientists.

On the other hand, some of us are profoundly grateful for the bold stand taken by the Board. They have adopted a defensible position about the handling of contro-

versial issues in science and have not prescribed any outcome. That is all anyone should seek — the right to present and evaluate evidence on the part of both educators and educated.

Theistic evolution no answer

The remaining question we have to consider is this: “Can we not solve all these problems by believing that God created by using the process of evolution?” The answer is “no.” This approach makes it very difficult for Christians to say anything at all about design in living things. It divorces Bible teaching from reality and thus does the materialist’s work for him. Theistic evolutionists allocate “design” to the area of faith, which they regard as “complementary” to science. Consequently, from their standpoint, the Bible can have no input to many important science-related questions.

Furthermore, these Christians have consistently underestimated the materialist

threat to science itself. They think science is neutral territory, which is a big mistake. In fact, materialism is thriving in the scientific world, and we do science no service to accept the status quo.

We owe a debt of gratitude to the Ohio State Board of Education. We must pray that their willingness to grasp the nettle will be productive and that they will stand firm on these changes when final decisions are made. Discussion of the issues identified in their guidelines is long overdue — both within and outside the Christian community.

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Director of Genome Project Speaks on Origins at Harvard

by David P. Woetzel

Every year the Harvard University Memorial Church presents the William Belden Noble Lectures, a forum established in 1898 to “present the personality of Jesus ... and arousing in young men ... the joy of service for Christ ...” The format is a 50 minute lecture, 20 minute response, and then questions and answers from the audience. This year’s lecturer was Dr. Francis S. Collins, the director of the National Human Genome project. His presentation was entitled “Can a Geneticist Be a Believer?: Evolution and Other Challenges.” I enjoyed the session and thought it might be interesting to other creationists.

Reviewing the evidence

Dr. Collins began by reviewing some of the evidence for the existence of God and a spiritual realm: the Anthropic Principle and the origin of a common human morality. But then he quickly digressed to taking a few shots at “fundamentalism” and the “YEC extremists.”

He presented numerous points in favor

of evolution’s being “more than a theory” since geology overwhelmingly demonstrates that the earth is about 4.6 billion years old, the fossil record is increasingly filling out the gaps that permit us to “observe” macroevolution, and new discoveries regarding DNA support common ancestry.

Here he detailed the work that he has done, claiming that it further buttresses evolution. We have a fairly complete library of the rat genome and a working library of the human genome. Collins stated that it has become clear that “no new proteins have been produced in the 75 million years since humans separated from rats.” The genes are all mixed together in no particular order (for functional purposes), yet there are huge sequences that are the same for both the human and the rat.

Also, there are vast non-coding relics (de-active DNA) that are in the same place in both genomes. Why would a Creator design something like that if evolution was not a fact? Evolution has passed every test, according to Collins, and is a fact in the

world of biology.

Then the presenter tossed a nod at the intelligent design movement, particularly Johnson, Behe, and Dembski. Francis Collins acknowledged problems for the evolutionary scenario in the origin of life from non-life, and irreducible complexity in biological systems.

However, he cautioned that the god-of-the-gaps pitfall was a major danger in these positions. “It is even more elegant to contemplate God setting in motion all that was necessary for life to evolve,” than requiring intervention at some point to jump start biology.

Interesting and poetic

Next, the good doctor came to the Genesis account and described it as “interesting” and “poetic,” but he chastised creationists for taking the militant stand that this “must be literal scientific truth or there is no truth left.” He held up St. Augustine as one who held to a nonliteral interpretation of the narrative long before the need to be apol-

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Comparing Creation and Evolution

edited by Paul G. Humber

This document may be copied and distributed free of charge.

It was compiled by various persons who believe that true science and biblical Christianity go hand in hand.

We often hear in the secular media, as well as in many non-Christian religious arenas, that man is basically good and that this goodness can be encouraged and promoted until the world is at peace and all is harmonious. This point of view denies the God of the Bible and His Word of truth about our true condition as sinners. Increasingly, today, the idea of humanism — that man is the determiner of right and truth — is being taught in the media, in our public schools, and even in some churches claiming to be Christian. Along with this humanist approach, we then find that abortion suddenly becomes a “right” for a woman, and even that religious objections to this are said to be based on religious myths and outdated ideas.

Evolutionism

The religiously believed philosophy of evolutionism — the idea that all forms of life on earth are the result of changes, beginning with an original cell, which just happened to come together to form the diversity of life — follows directly from humanism. Evolutionary ideas stretch beyond the origin of life and its many variations, declaring that the universe itself originated in an unexplained sudden expansion billions of years ago, and that this sudden expansion resulted in galaxies, including our own, and eventually resulted in life itself. Thus, even our consciousness and our ideas of right and wrong, good and evil, are said to be the result of an accident, or a series of accidents, which took place over enormous amounts of time. This not only denies the God of the Bible and the messages of creation and redemption and accountability to Him, it denies any supernatural intelligence.

Theistic evolution

Theistic evolutionists try to combine humanistic evolution and what God says. They say God “did it through evolution.” God certainly could have done it that way, but the fact is He says He didn’t. Genesis records six days of Creation — the creation of various “kinds” of life supernaturally, separately, and only capable of reproducing “after their own kinds.” The two ideas — evolution and creation by God — are at odds with each other. In order to intermingle them, you must fudge important aspects of one and / or the other. Thus, theistic evolutionists find themselves in a position of needing to believe

current secular evolutionary thought to an extent that requires ignoring or re-interpreting God’s Word, the Bible.

Twenty-Two Points

In order to assist those who wisely believe that God knows how to communicate and means what He says, the following points may be noted about creation vs. evolution. They offer a brief overview of the listed topics, not a detailed explanation. While the list could be expanded both in number and in detail, we believe that this discussion will be important and helpful to the concerned Christian.

1. **For and Against:** Either matter was created or it is eternal. Christians believe God created matter. Humanists believe that matter, after evolving its own intelligence, “created” God. These views are dichotomies. Thus, any argument against one of these views is an argument for the other. Similarly, creation itself is either the result of intelligence or it is not. The theory of evolution (as described in textbooks and the scientific literature) argues for a non-intelligent cause and process. Creation, in any form (there are non-Christian forms of creation beliefs), argues for an intelligent cause and process.

2. **Fossil Record:** The fossil record is a record of things that have died. Relationships between fossils are determined in one of two ways. Either they are based on the idea that the fossils are so close to being alike that we believe they are the same sort of plant or animal, or they are based on preexisting ideas about the relationships, which, in turn, also pre-determines the conclusions. We often read about this or that “transitional” (in-between) form bridging the gap between one kind of organism and another. It is important to remember that the transitional forms that have been found are only transitional because they are declared to be so. We have no evidence that they are not simply another “kind” of plant or animal.

For instance, if someone who had never seen a bat were to look at a fossilized bat, they might easily declare that this was a transitional form between birds and mammals! But we know that bats are contemporary and highly specialized creatures, and are not transitional forms of any kind. The same thing happens with fossils. We make numerous assumptions anytime we see a fossil and then declare it to be, for example, “transitional” between birds

and dinosaurs, or between fish and reptiles.

The reality is that a “transitional” form, like beauty, is in the eye of the beholder. People tend to see what they want to see, and the theory of evolution, after all, demands transitional forms. Thus, some discoveries are declared “transitional” and heralded loudly in the press. When a fossil’s “transitional” status is retracted, however, it is often done very quietly, with little or no press coverage. An excellent example of this is “Lucy,” which was heralded so loudly during the 1970’s and 1980’s as a key transition of human evolution and undeniable proof that humans had “evolved.” During the 1990’s, though, many evolutionists, including one of her discoverers, quietly began removing “Lucy” from the human evolutionary tree (See: *Science*, 1996, Vol. 272, p. 654 and *National Geographic*, 1996, March, p. 96). Thus, all the hyperbole gives the impression that a great many transitional forms have been found. The truth is far different. (See: http://palaeo-electronica.org/2002_1/editor/icon.htm)

3. **Genetic Stability (Stasis):** The fossil record reveals distinct kinds of plants and animals with no evolutionary connection to each other. Because of these gaps in the fossil record, there have been a number of theories proposed to explain them while still holding to evolution. “Punctuated equilibrium” is the idea that evolutionary changes happened very quickly in small, isolated populations, leaving no fossil record. The fossil record itself, however, is very much in accord with what we read in the Bible: plants and animals were created according to “kind.” (For additional help, see www.arn.org/arnproducts/books/b021om.htm.)

4. **Simple vs. Complex:** Evolutionists must declare that the earliest life forms were quite simple, and that time and some mysterious evolutionary process has led to the complexity and variety of living things we see on the Earth today. However, the concept of “simple to complex” is, itself, a misleading simplicity. When he proposed his “theory,” Darwin, reflecting the scientific knowledge of his day, considered the cell to be a sort of little “blob.” We now know that the “simplest” of all cells possesses a bewildering intricacy and sophistication. In this single cell, thousands of proteins interact in specific and orderly ways in a protected environment. Nutrients are taken in, broken down, used, and waste expelled. Even

bacterial cells exist in a complex community where they react to their environment, communicate with each other, and replicate in a chain of events we still don't completely understand. There is nothing simple about *any* cell. There was nothing simple about any cell at any time. And, yet, a cell is the "simplest" form of life we can find! So the idea of "simple to complex" fails to acknowledge that even the "simple" is still more elaborate and sophisticated than any feats of human engineering.

5. Complex vs. Simple: Evolutionists sometimes try to go in the opposite direction. They speak of the "complexity" of a snowflake or a tornado in an attempt to show that natural processes can produce "complexity." Biologically speaking, there is a huge difference between the complexity of a cellular system and the complexity of a snowflake or a tornado. This is an area of potential confusion that evolutionists have found they can readily exploit if they use enough fancy-sounding words and "pretend" that the same natural process that formed a snowflake could form a cell. Neither snowflakes nor tornados can take up specific nutrients, break them down to use for energy, replicate themselves, communicate with other snowflakes or tornados, or form the complex biological communities that cells do. Snowflakes are beautiful, tornados are powerful, but they are not living and they do not even begin to approach the intricate complexity of cells.

6. Only One (All-Inclusive) Human Race: Many illustrations of human "evolution" have shown the darker-skinned people as emerging from the ape-line first, and the lighter-skinned humans being the actual final products of evolution (even as recently as *National Geographic*, Nov. 1985, pp. 574-7). In line with this reasoning, evolution can be held responsible for many of the horrors of racist ideas that existed in the late nineteenth and into the twentieth centuries, and even until now.

It was not so long ago that darker-skinned people were considered not yet fully human in the evolutionary sequence. Referring to Darwin's, *On the Origin of Species...*, Stephen Jay Gould wrote, "Biological arguments for racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of evolutionary theory" (Stephen Jay Gould, *Ontogeny and Phylogeny*. Harvard University Press, Cambridge, Mass. 1977, p. 127).

Hitler also is known to have adopted evolutionary ideas to support genocide and the concept of the promotion of a superior (white) race of men and women. The underlying evolutionary thinking becomes very clear in his book, *Mein Kampf*, where this evil ruler spoke of "lower human types." He criticized the Jews for bringing "Negroes into the Rhineland" with the aim of "ruining the white race by the nec-

essarily resulting bastardization." He spoke of "Monstrosities halfway between man and ape" and lamented the fact of Christians going to "Central Africa" to set up "Negro missions," resulting in the turning of "healthy ... human beings into a rotten brood of bastards." In his chapter entitled "Nation and Race," he said, "The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he, after all, is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable." A few pages later, he said, "Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live."

But as real science has discovered that all humans are genetically the same species and all can successfully marry and have children across "racial" lines, evolutionists have retreated from the idea that skin color determines how far up or down the evolutionary ladder one might be. This is also their conclusion based on the need for "political correctness." The conclusion that all men are human from the start, however, can be found in the Bible: "He made from one, every nation of mankind to live on all the face of the earth" (Acts 17:26). We all come from one set of parents. (For additional help, see *Creation Ex Nihilo Technical Journal* 13(2): 101-111, 1999 and www.icr.org/pubs/imp/imp-164.htm.)

7. Four Basics: The theory of evolution depends on four things being true: enormous amounts of time, fortuitous chances, specific types of mutations, and natural selection. None of these four events supports evolution at all.

Time results in things breaking down. Decay is a natural process of time, and time alone has never been shown to have any other effect. Time certainly has no capacity to organize or integrate material in a functional manner. If you leave a bicycle out in the weather, it rusts and falls apart — it does not become an automobile.

Chance is an argument proven wrong time and again. There is no valid reason to suggest that a blind, natural process (i.e., chance) could ever produce something as complex as the "simple" cell. In his book *Evolution: A Theory in Crisis*, molecular biologist Michael Denton asked whether it was "really credible that random processes could have constructed a reality [that] ... is complex beyond our own creative capacities, a reality that is the very antithesis of chance, which excels in every sense anything produced by the intelligence of man?" (p. 342).

Mutations, or changes in the genetic content of organisms, especially with respect to the higher order of animals, are almost always detrimental, and often lethal. While some mutations (especially in the plant and microbial

world) may prove "beneficial" under certain conditions, changing those conditions usually renders the "benefit" almost useless. In fact, populations of organisms often oscillate between various forms as environmental conditions change — a wonderful testimony to the adaptive design within all living things. In general, mutations are either neutral (i.e., no change in cellular activity) or they reduce or eliminate a pre-existing cellular activity, such as loss of transport systems, regulatory systems, enzyme specificity, etc.

However, this is the opposite of what is required by evolution (specifically "common descent"). Rather, to account for all the diversity of life, evolution requires mutations that account for the origin of these specific cellular activities. Despite hundreds of examples of mutations in a wide variety of species, there is no unambiguous example of a mutation that fulfills this requirement. And, if such an exception were found, it would be just that — a rare exception. This is not a reasonable basis for an entire theory of biological development and diversity.

Natural Selection fits very nicely within a creation model. What Darwin did was to assume that this "selection" process would drive a "building" process, whereby organisms that did not possess the ability to walk would be pressured into developing such an ability, or whereby organisms that did not possess the ability to fly would be pressured into developing that ability. As such, natural selection was given a capability it never did possess — the ability to generate or create something. All natural selection can do is select among the features that are already present in the biological world. It acts as a weeding-out system, not a development system. If enough genetic "information" is eliminated from the gene pool, a new trait or feature may emerge (e.g., dog breeds), but this is only if such features and traits were initially within the gene pool. These concepts were first stated by William Blyth, a creationist, not Charles Darwin. (See: www.icr.org/pubs/imp/imp-283.htm)

8. Variation is Not Evolution: Evolutionists have attempted to prove their case by mixing up two different processes under the term of "evolution." The first is variation. We see variation everyday. Puppies and kittens are all born with individual differences in their size, coloring, and personalities. In fact, we know that sometimes these differences can be huge. Would someone looking at the fossil record think that both Chihuahuas and Great Danes were the same species or that they lived at the same time? Perhaps not. But they are. We can see some remarkable variations within certain kinds of organisms, but we still recognize them as dogs, horses, cats — or people. We know Pygmies and Zulus and Germans and Chinese are all human beings — just different

varieties.

Because the word “evolution” is often defined simply as “change” or “change over time,” evolutionists point to these variations within kinds as the sort of changes which, when accumulated and selected by “nature,” have resulted in the common evolutionary descent of all life. But, such evolutionary descent (*e.g.*, the supposed evolution of fish to human) requires much more than simply “variation.” It requires massive changes in body-type, biochemistry, and behaviors.

It is a false argument to point to the small variations we see on a daily basis, and then claim that this proves the evolution of a one-celled organism into ferns, people, elephants, butterflies, and oak trees. In fact, as mentioned under point #7, only specific types of changes are required to accomplish the claims of evolutionists. Expression of genes already present, or mutations that eliminate functions already present, are not the types of changes required by evolution. Yet, such changes are constantly offered by evolutionists as examples of how evolution proceeds.

9. Dino Bones Not that Old: There is now strong evidence that some things presumed to be millions of years old by evolutionists are not that old. One good example is non-fossilized dinosaur bones. The evidence suggests they are not very old at all, since they have not undergone enough decay to be millions of years old. (See: www.answersingenesis.org/Home/Area/Magazines/docs/v14n3_dino.asp)

10. Living Fossils: Many life forms, once thought by evolutionists to be extinct, have been found alive, healthy today and virtually unchanged. Coelacanths, for example, were thought to have become extinct 60 million years ago, but they live today! Another example is the Wollemi pines in Australia, which appear to be genetic clones of each other. Evolutionists scramble quickly to invent new explanations. Under the guise of “science always corrects itself,” they have to resort to ever more inventive explanations to keep evolution alive, despite the mounting evidence against it. So what we end up with is the explanation that, while some populations of Coelacanth survived unchanged, others, in other environments, changed drastically and evolved into other forms of life. The lack of genetic changes in the Wollemi pines, which are supposed to be millions of years old as a species, has no evolutionary explanation. However, it is fully consistent with creation. (See: www.creationresearch.org/creation_matters/98/cm9803.html)

11. Going Up or Down? It is a general observation that all non-living things tend to degenerate, but this is also true of living systems. At best, they fulfill the potential of the genetic code passed down to them from their

ancestors; then they age or succumb to attack, accident, disease, or accumulated injuries. This supports the concept that everything is on a general path of degeneration from a higher state of organization, which was initially provided by an act of intelligent creation. Degeneration and evolutionary advances are opposing concepts.

12. Cave Men: The Neanderthal is often presented as a “pre-human” creature; however, there is mounting evidence that the Neanderthal was just as human as we are. They were simply a variation of human being in the same way that the Pygmy or Zulu is. Their brains were as large or larger than ours, and the evidence that they were intelligent beings is showing up in a variety of places. It might also be pointed out that the book of Job describes humans who lived in very difficult circumstances and dwelt in caves at least part of the time (Job 24:2-12 and Job 30:1-8). The evidence of “cave men” in the Bible is quite clear, but the reason for their mode of living is one of degeneration — not evolution.

13. Religion / Science Harmony: The idea of a conflict between religion and science is a product of the evolutionary mind. There is no conflict between the facts of nature and the revealed truth of the Bible. The conflict arises from the evolutionary interpretation of nature and its facts — an interpretation designed to eliminate the need for God and to relegate Him either to non-existence, or to impotence after the first moment of creation.

To the contrary, the design and complexity of everything we see in creation cries out, as Paul wrote to the Romans, about not only the reality of God, but also about His eternal power and divine nature, which many choose to ignore, preferring a lie (“For although they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile and their foolish hearts were darkened;” see Romans 1:18ff).

Moreover, many of the founders of the scientific disciplines were Christian creationists not just by default, but as devoted believers. There are many hundreds, perhaps thousands of scientists today who also are Christian creationists, contrary to what the evolutionists would have us believe.

14. Atheistic Bias: Science is traditionally affirmed to be the knowledge and study of that which can be discovered and examined by man; *viz.*, natural phenomena. Thus, it is difficult to know how to deal with the non-natural. There have been attempts, for example, to discern the benefits of prayer on healing. But, in general, we have been left with two choices: 1) to admit that limitations exist and that science finds it difficult to measure the supernatural; or 2) to deny even the possibility of causes or influences which are not natural. Scientists today, for the

most part, have chosen the second option, essentially denying that there are any supernatural causes or influences, outside of nature itself, which affect nature.

This is, however, irrational thinking. If we see a painting of a flower, we know there was a painter who painted it. Evolutionary science, however, denies that any supernatural agency or intelligent designer could have formed the actual flower, itself, which is much more detailed and complex than a painting could ever be. Rationality would demand that if the painting had a painter, the actual flower must have had a Creator / Designer. While William Paley’s classic “watchmaker” argument for design has been widely rejected, it has never been discredited. (See M. Denton. 1985 *Evolution: A Theory in Crisis*, pp.316, 339-341.)

A modern application of Paley’s argument would be that the existence of a computer demands a computer designer, and the existence of a computer program demands a computer programmer. No one would seriously suggest that either a computer or the software it utilizes could ever be the result of random chemical reactions or natural processes, or random typing upon the keyboard. Yet, evolutionists maintain that living systems, which are far more sophisticated and intricate than even the most sophisticated computers, are merely a product of blind, natural processes. This *is* irrational thinking that contradicts all of our observations and experiences.

15. Sexual Reproduction: The presence of two different sexes is a puzzle for evolutionists. Single-celled organisms reproduce by dividing or budding. Each “daughter” cell is exactly like the “parent.” So where did the male / female difference come from? Genetically, this male / female difference helps control, usually by elimination, the presence of persistent mutations in a population — the very mutations needed for evolution to continue. So the advent of sexual reproduction evolutionarily is a real dilemma for which evolutionists have no satisfactory explanation. The Bible is clear that human beings were made male and female from the beginning. Although it may not state explicitly the same for animals, the fact that these animals are identified as beasts and birds and fish, also from the beginning, is a strong indication that they, too, were male and female from the beginning.

16. Complex Relationships: When we look at nature, from any vantage point in our world, we see truly complex relationships among various living things. For example, plants require insects for fertilization, animal populations are kept in check by a predator / prey relationship, and ants “farm” and “milk” aphids, which live on plants. Food chains are not simple chains but can be very complex. Some life forms are parasitic of others, and some depend on others

for their existence, even though they are not parasites. Evolution declares that each of these complex relationships developed accidentally through time, although they have little basis for explanations of how. Yet, for evolution to make its continual and oft repeated claim of being the unifying “theory” of biology, it must account for such relationships. On the other hand, such complex “inter-species” relationships can be readily understood within a creation framework.

17. **Biased Molecules:** All cells are made up of thousands of large molecules (macromolecules), which are made up of long strings of amino acids, sugars, and other smaller molecules. There are different ways that amino acids and sugars can be formed. However, all living things require a special form of amino acid, called “left-handed,” and a special form of sugar, called “right-handed.” In nature, both right- and left-handed amino acids and sugars are formed. Yet, letting one right-handed amino acid into a protein or one left-handed sugar into DNA/RNA is like throwing in a broken gear.

Evolutionary thinking declares that these left-handed amino acids and right-handed sugars came together fortuitously through time to form life. Yet, there is no known reason for this to have happened, nor is there a known environment in which it could have happened. Despite the numerous speculations offered by evolutionists, this problem still poses a major dilemma for any random, mechanistic origin of life.

Also, life is not simply having the right chemicals at the right time and place. Life is a series of intricate processes and interactions in which chemicals are involved. What is more, these processes of chemical actions are under specific control by the cell. Which came first, the chemical reactions or the cell’s necessary ability to control them? This series of processes, by its very nature, is strong evidence that living things were formed as an act of intelligent creation.

18. **Massive Great Wall:** The structure of the universe is such that astrophysicists have difficulty believing it could have been formed by any natural means. In 1989, a structure was found to be so enormous that it is 5,000 times wider than our galaxy, the Milky Way. The origin of this massively-sized structure (called “The Great Galactic Wall” by Margaret J. Geller and John P. Huchra of the Harvard-Smithsonian Center for Astrophysics) cannot be accounted for by any known naturalist mechanisms. According to *Science* (November 17, 1989), the wall is so large that it could not have been built by gravitational attraction during the supposed 15 billion year age of the universe.

Then, in 1990, a survey, involving the Kitt Peak National Observatory in Arizona and the Anglo Australian Observatory in Australia, found that this structure was one of seven “great

galactic walls,” making the total structure 30,000 times larger than the Milky Way. The existence of such structures that defy evolutionary explanations clearly illustrates how much is not yet known about the universe, and how much care should be taken in offering other “evolutionary” explanations of astronomy. (See: www.creation.on.ca/cdp/articles/Lsu.html)

19. **Antibiotic Resistance:** Mutations can give bacteria a resistance to certain types of antibiotics. As such, evolutionists have frequently pointed to this phenomenon as a means of “seeing evolution in a Petri dish.” However, analyses of the mutations that produce this resistance suggest a much different conclusion. Instead, these mutations reduce or eliminate the binding affinity, regulatory function, or transport capacity of certain proteins. While these mutations provide the bacterium a resistance to certain antibiotics, they do so at the expense of these cellular functions.

Such mutations clearly provide variation within the bacterial population and, as such, fit nicely within a creation model. However, evolution claims to be an explanation for the *origin* of biological functions and diversity. Mutations that reduce or eliminate cellular functions cannot be offered as examples of how those functions “evolved” in the first place. In fact, (as discussed under #8) such mutations are the exact opposite of those required by evolution.

20. **Peppered Moths:** In 1848, apparently 98% of peppered moths in Britain were gray, the rest being black. When the Industrial Revolution put large amounts of soot on the trees, the light color became a liability to moths that lived on tree trunks. These moths were easily seen by birds, making them more likely to be eaten than the dark moths. Within 50 years, the population of gray moths decreased to 5%. However, the enforcement of various air pollution laws dramatically reduced the soot pollution, and gray moths once again predominated. This, however, is merely variation within species — a nice example of change in gene frequency, not evolution. No new organism, nor any new characteristic, came into existence. There were gray and black varieties in 1848, and there are gray and black varieties today.

More recently, the original study data have been challenged. First, the moths do not generally position themselves on tree trunks, so they would not have been such easy prey for birds. Second, the moths on tree trunks, pictured in textbooks, were artificially placed there for photographing. (See: J. Hooper. 2002. *Of Moths and Men: an Evolutionary Tale*. Norton Publishing, NY)

21. **Not Even a Theory:** Evolutionists boast that evolution is more than a theory, saying even that it is “a proven fact!” This is either hubris, delusion, or a lie. Evolution is a mere presup-

position; it hardly qualifies even as a theory. It certainly is not a proven fact.

Think for a moment about UFO’s. Some may believe that little green men are physically abducting people from the desert and transporting them elsewhere. If billions of dollars were being spent to promote this notion as verifiable science and most respected academicians were teaching it as truth, then it would not be surprising, given the dynamics of social peer pressure, that many people would adopt the UFO notion as true science. An irony exists, however. Even with the tremendous efforts of many academicians in promoting evolution and scorning the Bible, many Americans still are not persuaded of the evolutionary “presupposition.” Perhaps this is because it requires people to ignore all their experience and observation, such as life only comes from life and design requires a designer. Thus, accepting evolution’s claims may require too large a leap of faith for many people.

22. **Life Source:** A foundational fact of biology is the Biogenetic Law, which asserts that “life comes only from life.” Biologists have never observed a single exception to this truth. Prior to the germ theory of disease (proposed by Ignatz Semmelweis, and finally accepted following the work of Louis Pasteur in the 1860’s) it was believed that organisms generated spontaneously from nonliving matter. This was called “spontaneous generation” and accounted for the popularity of Darwin’s *Origin of Species*... (first published in 1859). However, no exceptions to either Pasteur’s conclusions or to the Law of Biogenesis have ever been demonstrated; and no mechanism or condition is known by which life could have arisen from non-life.

Humanistic evolutionists, on the other hand, *believe* that it is possible that the first life assembled itself from nonliving molecules (“spontaneous generation”). They have no proof for this; in fact it violates all known science. It is a blind leap of faith into the dark. By way of contrast, Christians believe that Jesus was and is the Source of all life and that He, along with the Father and Holy Spirit, is the Eternal One. He said, “I AM (the Greek is emphatic) ... the Life” (John 14:6).

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Paul G. Humber, Executive Director of Skilton House Ministries and faculty member of the University of Phoenix (Philadelphia Campus), served as editor, and may be contacted at humber@juno.com.

ogetic.

Therefore, he concluded, a serious believer today should have no problem doing the same. But he also repudiated the philosophical departure from science into the propounding of atheism by the likes of evolutionists like Wilson, Dawkins, and Lewontin.

Integrating science and theology

Lastly the lecturer took aim at integrating science and theology into a working synthesis. Dr. Collins cited the late Stephen Gould's belief that the scientific and the spiritual should be separated into "Nonoverlapping Magisteria," and he went on to present why he thinks that both "worldviews" can offer something to each other. God is not restricted by a linear chronology for He lives in all time.

Therefore, Collins believes God chose evolution as his way to "create microbes and eventually humans that he could have fellowship with." But he holds that God also intervened with miracles, including the resurrection of Jesus Christ, the cornerstone of our faith. He declared that God is the greatest scientist. Collins quoted Copernicus to the effect that scientific discovery is an act of worship because God can hardly be more pleased with ignorance than He is with a knowledge of his actions.

Theistic evolution, which, he noted, was Darwin's position, remains the belief of most leading scientists of faith today. Evolution, he concluded, is not the "ultimate proof that we are alone." He challenged the audience to pursue spiritual knowledge and claim the promise: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* (Matthew 7:7)

The respondent weighs in

The respondent for the lecture was Dr. Ken Miller, Professor of Biology at Brown University and author of *Finding Darwin's God*. He entitled his presentation "God and Galapagos: Evolution and the Design of Life." He began by provocatively quoting Douglas Futuyma:

"By coupling undirected, pur-

poseless variation to the blind, uncaring process of natural selection, Darwin made theological or spiritual explanations of the life processes superfluous."

Next he disagreed with David Hull's quote:

"Whatever the God implied by evolutionary theory and the data of natural history may be like, He is not the Protestant God of waste not, want not. He is also not a loving God who cares about His productions. He is not even the awful God portrayed in the book of Job. The God of the Galapagos is careless, wasteful, indifferent, almost diabolical. He is certainly not the sort of God to whom anyone would be inclined to pray."

Miller then went on to largely agree with Collins' theistic evolution position, answering what he perceived to be the major theological questions with Darwinism. For example, he addressed the objection that God would not have employed the random, messy process of evolution. He responded that an organism's evolution was not random, but was constrained by physical laws and prior development. A nonrandom world would, in fact, be inseparable from God himself. Unless the universe was to be a marionette, randomness becomes essential.

He opined that Deism is essentially non-Christian. He addressed the question of why God would have taken so long to create man if evolution is true by pointing out that God exists throughout time and a billion years is irrelevant to Him. Moreover, God took a long time for redemption; so why not take a while for creation?

The respondent tried to harmonize the "struggle for existence" with a loving and purposeful God. "Just as sin defines virtue, the struggle for existence provides for perfection." He cited the verses in which God made man and creatures as a formative act, and used these to support the idea of a process rather than a "flash-out-of-nothing" creation.

Miller echoed Collins in lauding Augustine's approach to nonliteral interpretation of the Bible, commenting that it was the Augustinian order that brought us Gregor Mendel, the forerunner of modern genetics.

Q&A

A couple of comments from the question-and-answer session were noteworthy. Ken Miller stated that evolution could be falsified, but that it had passed every test. He gave a couple of examples of ways that evolution would not be tenable.

First he suggested that if organisms were not able to diversify genetically, evolution would not be impossible. This seemed to me to be profoundly mistaken because evolutionists could still cling to "progress" via transposition and natural selection. Next he argued that finding the same creatures at all levels of the fossil record would falsify evolution.

One question illustrated the goofiness that can result from subjugating revealed truth to scientific logic and trying to hold both simultaneously. The questioner asked if humans were to be the end result of God's process of evolution, or if a further species might arise? Collins suggested that man might be the end result, since Christ came as a human.

But he postulated that man could well evolve further, just as he slowly emerged in the distant past, and that this might well require Christ to come again. Clearly this assertion violates the scripture: *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.* Hebrews 9:28

The problem for the theistic evolutionist became dramatically clear. Once one departs from the plain, literal interpretation of scripture and waters it down to a parable with poetic and moral value, where does one stop? If one cannot understand the plain teaching of Genesis 1 without first consulting secular darwinists, how can one hope to confidently grasp the theology of John 3 or Hebrews 11?

Dave Woetzel has a B.S. in Physics/Engineering and is currently President/CEO of a technology firm in Concord, NH. He does presentations and debates around the northeastern U.S. defending scientific creationism. His special passion within the origins debate is showcasing, at the web site www.genesispark.org, the evidence that men and dinosaurs coexisted.

Speaking of Science

Commentaries on recent news from science

Early Man Bones: Geological Deformation, Natural Variation Can Mimic Diversity

Tim White takes his fellow paleoanthropologists to task in the March 28 issue of *Science* (White, 2003). He tries to rein in the tendency of fossil-hunters to classify every new find as a new species. He reminds them to remember two important factors that can create a false impression of diversity (emphasis added):

“There are two questions to be asked in considering whether the fossil constitutes evidence of early hominid species diversity. First, are the described morphological differences from the *A. anamensis* to *A. afarensis* lineage **real**, or are they merely **artifacts of postmortem fossilization processes**? Second, does the putatively new morphology lie outside the **expected range of phenotypic variation** of this lineage? Fortunately, the history of vertebrate paleontology provides a **largely unappreciated but critically important perspective** on the first question. Modern primate skeletal collections help to address the second.”

To illustrate the first factor, he offers a sequence of pictures of pig skulls that any amateur would clearly consider to be separate types. Yet experts know the skulls are all the same species, but their skulls were distorted by geological processes after burial: they were crushed, extruded, and otherwise modified, sometimes in non-linear and asymmetric ways.

To illustrate the second factor, he shows two very different looking skulls of modern female chimpanzees. One is narrow, the other broad; one profile has a pronounced slant, and the other is compressed. The teeth, brow ridges, skull cap and eye sockets are remarkably different — yet they are both the same species and the same sex. White points out that “This variation is normal in a single sex of an extant species; even more variation is pres-

ent in other extant ape species.” Yet an amateur would almost surely classify these skulls separately.

White does not make any claim that paleoanthropology has provided a linear evolutionary path from apelike precursor to man. In this editorial, he just wants to bring some order to the tendency of fossil hunters to emphasize the diversity of every skull. He attributes to Wilford the observation that “the embrace of ethnic diversity among contemporary academics may be creating a peculiar form of politically correct paleoanthropology.”

Neither does he provide a credible family tree for man, or hint that there even is one. He just debunks the overblown claims of several recent discoveries, like *Kenyanthropus* and Toumai. But his photographs are very revealing. If there can be this much variation between individuals of a single species, how can any claims be made about any putative human ancestor? The brow ridges, teeth, skull shape or overall proportions could be the work of geological deformation after burial, or natural variation within the kind. Why not use the same data and conclude that each individual was either completely ape or completely human?

White points out that other genera of animals have dozens, or hundreds, of species living side by side:

“Is there really a great diversity of hominid lineages waiting to be found and recognized in Africa? Was this diversity like that in extant *Anopheles* mosquitoes (about 500 species), Old World fruit bats (173 species), cercopithecoid monkeys (94 species), or even African soft-furred rats (8 species)? Or did just a few demographically expansive and cosmopolitan hominid species expand their ranges and invade new habitats during the Pliocene (5.3 to 1.8 million years ago)?”

He leaves these questions unanswered. Maybe the answer is, “none of the above.” With all these factors capable of producing false impressions, paleoanthropologists

can have a field day storytelling about what puzzle pieces fit together into any imaginable picture. Some scientific restraint is needed.

White sounds like a city councilman recommending extra cops be deployed to maintain order in the diversity parade. He concludes,

“Confusing true biological species diversity with analytical mistakes, preservational artifacts, diachronic evolution, or normal biological variation grossly distorts our understanding of human evolution. Past hominid diversity should be established by the canons of modern biology, not by a populist zeal for diversity.”

The city council can allow the zealots to hold their demonstration, but should not vote based on the noisy and outlandish street antics going on outside.

White, T. 2003. Early hominids — diversity or distortion? *Science* 299(5615):1994-1997.

Editor's note: This S.O.S. (Speaking of Science) item is kindly provided by David Coppedge. Additional commentaries and reviews of news items by David can be seen at: www.creationsafaris.com/crevnews.htm.

A Different Kind of Creation Book

by David Bump

Science Declares Our Universe Is Intelligently Designed

by Robert A. Herrmann
Xulon Press, Longwood, FL
2002. 244 pages, \$13.99
(paperback)

I haven't bought a creation science book in quite a while. After all the reading I've done in the past, even the newer books offer little new material, or they focus on a specific area in which I may not be particularly interested. This book, however, is very different. It reminds me more of popular-level works on chaos theory, fractals, and the strange implications of modern physics. Professor Herrmann's attempts to explain the mathematical logic of his work should hold some interest for people involved in a number of fields, such as computer simulation, linguistics, probability, advanced physics, etc.

By way of background, Professor Herrmann, with a Ph.D. in mathematics, is currently Professor of Mathematics at the U.S. Naval Academy, where he has been employed since 1968. He has published 62 articles in 28 different journals from 13 countries, and has written over 300 published reviews as well as 6 books (see www.RAHerrmann.com).

Professor Herrmann demonstrates that at a fundamental level, the purely naturalistic (atheistic), designed / theistic-evolutionary, and direct creation frameworks are all equally valid, and therefore secondary

evidences should be examined without ruling out any of them *a priori*.

What was especially fascinating to me was the way Professor Herrmann illustrated his strict mathematical proofs (available on the Web) with amusing and imaginative extended analogies. In our everyday modern life, we experience examples of human thought producing designed phenomena that, while purposely appearing to be chaotic, have an underlying logic. These phenomena can be encoded in compressed forms, filed, and catalogued with labels that are essentially further compression or packaging of the phenomena, edited by the insertion of similar media, etc. Then by simply popping a videotape, computer CD, or DVD into a machine, the designed phenomena come to life in all their glory.

Professor Herrmann shows that we can just as easily believe that God created the Universe in a similar manner. Although we can't know if He simply thought up the universe in a mature form, or if in some sense He created it in a virtual or "parallel" form (or even if our concepts of such things can begin to do justice to the workings of God), these simple images give us some basic concept of how a universe could appear suddenly, but with an appearance of age. Professor Herrmann explains, with as little math as possible (you may need to brush up on your set theory and logic), that this is a perfectly valid possibility.

In point of fact, Professor Herrmann completed his original, purely mathematical work in supporting intelligent design before the more recent Intelligent Design

movement was formed in the 1990's, and has since expanded it to (in general terms) a Grand Unified Theory of Everything. As noted, it is open to several interpretations, but this should encourage everyone to take a good look at it.

What I liked best about this book is that it serves notice that belief in an active and rapid Divine creation of a universe with many appearances of age is logically valid, that there may be (and in many cases today there is) intelligent design operating to produce apparently random or chaotic phenomena. The question is not, "How do we explain everything without reference to God?"; and not "How many universes does it take to explain away the Anthropic Principle?"; but "Are there evidences that THIS universe, and everything in it, as it exists, was more likely produced by design than by the raw forces within it?"

Again, Professor Herrmann does not use bombast and pontification, but he does burst the pompous bubbles of scientific snobs. He doesn't insist that only one choice is intelligent, but he does demonstrate that it is intelligent to make an open choice rather than insisting on naturalistic blinders.

Editor's note: Information about ordering this book may be obtained on the web (www.serve.com/herrmann/order.htm) or by calling 1-866-909-BOOK.

David Bump, a graduate of Bob Jones University, has been involved as an "amateur" creation scientist for over 20 years. He presented the case for creation in a debate at Chicago State University and is a frequent contributor to the CRSnet e-mail list server.

Calendar

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July 27 - August 1, August 3-8, August 10-15

Redcloud Family Mountain Adventure

Fun-filled vacation for families, near Lake City, CO

Sponsored by Alpha Omega Institute, Grand Junction, CO

Contact: (970)523-9943, aoi@discovercreation.org

August 4 - 9

International Conference on Creationism

Geneva College, Beaver Falls, PA

Sponsored by Creation Science Fellowship, P.O. Box 99303,

Pittsburgh, PA 15233-4303

Contact: 412-341-4908, www.icc03.org

August 15-20

European Creationist Congress

Gullbrannagården, Sweden

Hosted by The GENESIS Society of Sweden

Contact: Föreningen Genesis, c/o S. Halldorf, Algatan 8, S-388 41,

Trekanten, SWEDEN www.8thecc.com

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Stone Mountain, a large granitic mass, rises 780 feet above the surrounding land surface. It provides testimony to the global Flood of Genesis.
See Froede, C. R., Jr. 1995. Stone Mountain, Georgia: A creation geologist's perspective. *Creation Research Society Quarterly* 31:214-224.
http://www.creationresearch.org/crsq/articles/31/31_4b.html

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Creation Calendar

Note: Items in "Creation Calendar" are for information only; the listing of an event does not necessarily imply endorsement by the Creation Research Society.

April 26

Scientific Evidence for Creation by Dr. Frank Sherwin, III
7:00 pm, Evangelical Formosan Church, Torrence, CA
Sponsored by South Bay Creation Science Association
Contact: Garth Guessman 310-952-0424

May 4

Creation Update with Dr. John Meyer
9:30 a.m., 10:45 a.m., and 6:00 p.m.
Northwest Baptist Church, Phoenix, AZ
Contact: Pastor Tock 602-843-6720

May 10-11

Creation Weekend with Dr. John Meyer and Hank Giesecke, M.S.
(possible debate featuring Dr. Duane Gish)
Tucson Calvary Chapel, Tucson, AZ
Contact: Tony Paisley 520-573-9933

May 21-24

Western Canyons Bus Tour with Dr. John Meyer & Hank Giesecke, M.S.
Sponsored by CRS — Van Andel Creation Research Center
Contact: 928-636-1153, vacrc@creationresearch.org

May 22-26

Creation 2003 Super-Conference
Sponsored by Answers in Genesis
Contact: 800-350-3232 x 325, www.creation2003.info

May 24

Flood Evidence from the Great Basin by Mark Wanamaker, M.S.
7:00 pm, Evangelical Formosan Church, Torrence, CA
Sponsored by South Bay Creation Science Association
Contact: Garth Guessman 310-952-0424

May 29 - 31

Annual Meeting, CRS Board of Directors
Four Points Sheraton, Milwaukee, Wisconsin

June 3-13

Creation Conferences with Hank Giesecke, M.S.
Southern Alaska churches
Contact: Rodney Sawyer 907-694-6348

June 4

Creation Update with Dr. John Meyer
7:00 p.m., Shawnee Hills Baptist Church, Jamestown, OH
Contact: Pastor Jim Riggle 937-675-4121

June 28

Evidence of Design in Lichens by Dr. George Howe
7:00 pm, Evangelical Formosan Church, Torrence, CA
Sponsored by South Bay Creation Science Association
Contact: Garth Guessman 310-952-0424

June 29 - July 4

Twin Peaks Family Science Adventure
Fun-filled vacation for families, near Collbran, CO
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: (970)523-9943, aoi@discovercreation.org

July 26

Human Anatomy / Design Features in the Human Brain
by Ruth Ebeling, M.S.
7:00 pm, Evangelical Formosan Church, Torrence, CA
Sponsored by South Bay Creation Science Association
Contact: Garth Guessman 310-952-0424

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