Creation Matters

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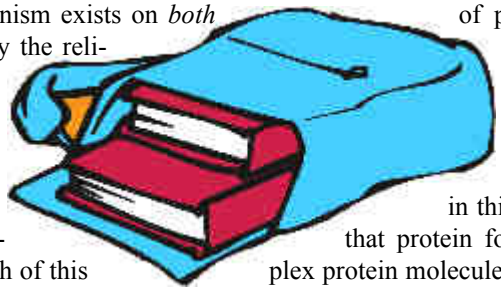
Contents

Scientism in Science Textbooks

by Jerry Bergman, Ph.D.

Christians are often alienated from science because of their perception that many scientists are either atheists or are antagonistic toward theism. There is no doubt that this assessment is true for many scientists, but Christianity and science are not inherently antagonistic. They are actually completely complementary — a fact that each side would discover if they were more open.

Clearly, antagonism exists on *both* sides. It is not only the religious community that is sometimes negative toward science, but the scientific community is often very hostile toward religion. Much of this hostility is revealed in what may be called the *hidden curriculum*. An excellent example is a common statement found in the textbook *Introduction to Protein Structure*: "The proteins we observe on the very first page in nature have evolved, through selection pressure, to perform specific functions" (Branden and Tooze, 1999, p. 3).



A folding puzzle

It is then noted that, in order to understand how proteins function, it is necessary to predict their three-dimensional structure from their amino acid sequence. This information is critical because proteins work *only* because of their physical shape and their electrical charge pattern. The text then admits: "In spite of considerable efforts over the last 25 years, this folding problem is still unsolved and remains one of the most basic intellectual challenges in molecular biology" (1999, p. 3).

The reason for this dilemma is that proteins are so complex that it is difficult for us to predict the behavior of twenty different amino acids linked in innumerable arrays. Using such techniques as nuclear magnetic resonance and x-ray crystallography, scientists have, after over thirty years of work, accurately determined the structures of *only* several hundred proteins out of over 100,000 types that exist (Branden and Tooze, 1999, pp. 3-4).

A major reason why the folding of proteins is so poorly understood, the authors admit, is that we have not yet identified all the factors that are responsible in this process. We know that protein folding involves complex protein molecules called *chaperonins*, and four major binding methods (sulfide linkages, salt bridges, hydrophobic interactions, and hydrogen bonds), but the subject is far more complex than scientists had at first assumed.

If it is extremely difficult just to determine the structure of proteins (work that can be done in the laboratory), how do we know for certain that all proteins have *evolved* merely due to mutations and selection pressure, as this text claims? A variety of proteins naturally exists, and natural selection could favor one protein in one situation, and another in another situation, but this does not explain the *origin* of the proteins. Instead of speculating about their history, the authors should have stated only what we *know* — that proteins are assembled in such a way as to perform specific functions — a conclusion firmly grounded in research, and uncontroversial.

It is also undocumented, but quite plausible, that mutations have improved the

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function of some proteins. To conclude the obverse, that the *only* ultimate source of *all* extant proteins is mutations (as evolution requires) — meaning the "creator" of life is the accumulation of mistakes selected because they were fitter than others — is a belief not based on evidence. Why not discuss this concern with the same degree of candidness as the authors did about our lack of knowledge of how proteins fold?

A history lesson

Since Darwinism is based largely on history rather than empirical and experimental science, all scientists can do is to identify the *most plausible* life history by searching for clues in the present, and then extrapolate them into the past. This often involves more guesswork than science, and necessarily involves much speculation, because we can only hypothesize about many of the critical past conditions.

The earth's atmosphere, for example, was long thought to be reducing, but our greater understanding has recently led to a new conclusion. We now know that large amounts of water existed in the early atmosphere, and that sunlight breaks the water in the upper atmosphere into hydrogen and oxygen. The early atmosphere, therefore, must have been far less reducing than formerly assumed (Wells, 2000, pp. 12-21; Thaxton, Bradley and Olsen, 1984, pp. 15, 44, 69, and 77).

The fact that natural selection *cannot* explain everything is revealed in the statement from a textbook, that a human's "highly developed color sense is a biological luxury — inestimably precious to him as an intellectual and spiritual being, but unnecessary to his survival as an animal" (Miller, 1998, pp. 265-266). Of course, natural selection would select *only* for structures that are imperative or aid in survival up to the time when an organism can no longer have offspring — a trait that does not in some way help survival would not evolve because it would not be selected. This is only one of thousands of complex structures that Darwinism not only cannot explain, but that contradict the theory.

Information such as this, that actually supports creation, is commonly found in college texts, but rarely are its *implications* for a creation worldview discussed. The primary reason is that modern texts do not recognize that many evolutionary conclusions are conjecture and speculation, accepted mostly because naturalism has become the prevailing worldview of scientists. Most scientists and textbook writers accept naturalism with a greater level of dogmatism than that by which theologians hold to their worldview. Many scientists agree with anti-creationist Thomas Jukes, who said "we are fortunate that theists are enjoined [by law] against intervening in science education" (1996, p. 51).

Since all but the most bigoted scientists must admit that it is possible God exists and has played a role in the history of life, why not discuss this possibility in the textbooks? Robert Jastrow, a well-known scientist and prolific popularizer of science, claims that he has faced scorn from his colleagues for adopting an *agnostic* approach to God.

The majority of introductory biology textbooks that I have reviewed imply, and sometimes even openly state, that scientists can now fully explain the entire existence of the natural world purely by naturalistic means. They imply that if there is a God, He has had nothing to do with the creation of life (or, as astronomy and physics textbooks add, the creation of anything else). A person, no matter how well informed, who postulates that God is possible and could have had something to do with the history of life, is often branded a "creationist," a term that, to many scientists, means one who holds a dogmatic pre-12th-century view of origins.

Three explanations

There exist only three explanations for the origins of life and the universe: 1) the universe and life always existed; 2) the universe and life were self-created by the outworking of natural forces; or 3) an outside, transcendent Creator created the universe and all life. Since the first hypothesis has been effectively ruled out, the only argument is between the second and third hypotheses. And anyone who holds the third position would be labeled a creationist. The word "creationist," in its broadest usage, refers not only to scientific, young-earth creationists, but *also* includes theistic evolutionists (those who conclude that God created using evolution), as well as Deists (those who believe that God created the

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world and left it to evolve on its own since then).

Many scientists are antagonistic towards any other method of knowledge aside from strict empiricism (i.e., the use of observation and experiment). They believe, or live as if they do, that philosophy, art, religion, sociology, and other fields of knowledge offer little of value.

The fact is, however, that science also is based on many assumptions that are *unprovable* by the pure scientific method, including both replication and empiricism. These assumptions are: 1) order exists in the universe; 2) this order is knowable to humans; and 3) this order existed in the past and will continue to exist in the future. Although these assumptions are not strictly testable, without them science could not exist. Furthermore, science also often tries to make truth claims in other areas, such as religion, that it cannot justifiably make.

Very few of the many secular biology textbooks present, as an option, even a theistic evolution worldview. A few textbooks admit that, while not every scientist believes in evolutionary naturalism, the majority do; therefore, only this view is discussed. The authors never mention what it is that the minority believe — which could be theistic evolution, scientific creation, intelligent design, or some other view.

If it is acceptable for scientists to tell theologians to stay in their own sphere of expertise, then it likewise seems advisable that scientists should also remain in *their own* sphere of expertise relative to origins. There they can be certain only of what they can *currently* observe. They can freely discuss, for example, the function and role of mutations in modern organisms, the use of artificially altered genes (such as knockout mice) as a major way of discovering the function of genes, or the role of the certain proteins in a cell. However, to extrapolate into the past, and to speculate something or other about the non-existence of a Creator, is *clearly* not science.

Scientists often attempt to provide answers where no definitive answers exist. Many scientists have difficulty stating "we don't know," and outsiders frequently assume that most scientists know far more than they do. Many biology outsiders, for example, assume that we know both how life evolved and the specific forces involved. Only those actively involved in the field are aware of the many gaps that exist, not only in an "understanding" of life's origin, but in the dearth of knowledge of even a basic understanding of life itself. Each discovery, it seems, opens new areas that reveal our lack of knowledge (see below). In my own field, molecular biology, the situation is not much better — many of the basic questions remain unanswered, and many more questions remain, even about basic cell function.

God of the gaps

What was not known or understood in the natural world was, in the past, explained as proof of God's existence. Humans did know how planets moved, so they understood it as a result of Gods activity. As these gaps closed, some lost their faith. Actually, the "God of the Gaps" theology is today more robust then ever before. Each time we answer a question regarding cell structure and/or function, that answer raises several *new* questions. As a result, awareness of our ignorance is increasing at a much faster rate than is our knowledge. At one time, scholars knew a little, and realized they had a lot to learn. Today, they know a great deal, and realize that a stupendously large amount of information has yet to be learned.

Unfortunately, this fact is often not reflected in the textbooks. Claiming that we know an answer, when we actually do not, would almost certainly impede needed questioning (and the advancement of knowledge). Admitting our lack of knowledge would also seem to be the more intellectually honest position. It requires a bigger person to *admit* what we don't know, than it does to claim we know something when we do not.

The impression given by many texts and scientists is that we know pretty much how the living organism works, and only a few minor details need to be filled in. It would be far more educational if textbooks included a lot more "we don't know" admissions, instead of page after page of what they *assume* is known — when it actually is not. Although the function of a textbook is, admittedly, to explain what we know, it would be highly advantageous for textbooks to be more honest by spending at least some time discussing problems for which we do not yet have the answers.

The empirical method, where a claim can be checked by an experiment that can be replicated by anyone who has the necessary skills and equipment, is of limited use in areas requiring the extrapolation of our current understanding into the distant past. This is not science, but history. Even though our extrapolations may be highly reasonable and fit the empirical data, they may still be wrong.

The honest approach to origins is to state that it is not known if naturalism is true, in contrast to what is commonly claimed, and that some scientists reject this worldview. Although many scientists believe God had nothing to do with creating biological organisms, a great deal of contrary evidence exists. Consequently, intellectual honesty requires that we should discuss what we *know*, stress the *limitations* of our current knowledge, and point out the philosophical *biases* that may color our conclusions and their application to other disciplines.

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Weather or Not?

It is commonly assumed that meteorologists know most of the details about what causes tornadoes. While taking a meteorology course at the University of Wisconsin, I was surprised to learn how many questions, mostly unstated, still remained unresolved. In the class notes provided to us, the following statement may be found:

> . . . although our present knowledge is inadequate for isolating the precise mechanism responsible for the formation of tornadoes, much has been learned of a descriptive nature regarding their properties and most probable areas and times of occurrence. Such information will constitute the bulk of this lesson. (p. 204)

As the course progressed, we learned that this is not only true of tornadoes, but of many other weather phenomena as well, including rain, snow, and lightening, all which I, as a neophyte, assumed were quite well understood.

____. 2000. *Meteorology: Weather in Climate*. University of Wisconsin.

— Jerry Bergman

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The importance of the issue

The study of religion is a major tool to help us examine our life values and goals. Many people, not sure of their goals, stumble through life because they have poorly developed religious beliefs. Even many who call themselves Christians don't have a clue as to what Christianity is all about, aside from a few basics that could be summarized in a paragraph.

The core of knowledge for many nominal Christians is close to this: the good go to heaven, the bad go to hell; Christ was born of the Virgin Mary and died for our sins; and one should go to church on Sunday, not steal, lie, cheat, or commit adultery. Well-informed Christians, who have at least grappled with the issues discussed here, can sometimes relate better with agnostics and can articulate plausible reasons as to why they believe what they do.

If one asked a typical person on the street for proof of God, most would state only that He accounts for the existence of the world, and would not be able to articulate much beyond this. Surveys consistently find that a high percentage of Americans can't name the synoptic gospels, don't know if proverbs is in the Hebrew or Greek scriptures, and are not sure who wrote First Corinthians. In discussing these concerns with students, it is clear that their knowledge tends to be very limited.

This deplorable state of affairs exists for several reasons. The church is partly responsible, but only half of all young people even attend church. Parents are also in part accountable, but many parents have little knowledge of theology, and many others will not take the time or accept the responsibility to train their own children in this (and in many other) areas. This leaves the schools.

Unfortunately, high schools today rarely offer courses in either religion or philosophy, and most college programs don't require study in this area. Surveys of my biology classes (mostly students preparing for a medical career) reveal that while about ninety percent believe in some form of creationism (theistic evolution for some, although a majority are fiat creationists), many students know little about this topic, except they believe that God is responsible. Students want to discuss primarily the field into which they are planning to go, and most have little interest in pursing the subject of origins.

I perceive that it is imperative, for all these reasons, that all students complete at least a basic, objective religion course taught by a professor who does not have an anti-theistic or anti-biblical bias. Basic tools are necessary for students to evaluate competing worldviews, and to think productively about their purpose and goals in life. It is not that, without formal training, one cannot think about these things and formulate meaningful, fulfilling life goals, but a study of this area could help greatly. Unfortunately, the anti-religion bias of science works against this important goal.

Conclusion

Science courses often assume atheism or naturalism. At times this approach to education is not obvious, but is a part of the hidden curriculum. This orientation is especially troublesome to persons committed to science, but who still have respect for a theistic worldview. At the least, science should take an agnostic worldview. Most of the proofs for naturalism are trite and over-used, and it is refreshing to occasionally see an enlightened, even-handed approach. Development of the religious side of a person has been documented to be critical for happiness and life fulfillment. The dominant ethos of science interferes in a major way with this development.

Acknowledgements: I wish to acknowledge Bert Thompson Ph.D. for his helpful comments on an earlier edition of this paper.

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Dr. Bergman teaches biology, molecular biology, chemistry and anatomy at Northwest State in Ohio, where he has been on the faculty for over 16 years. Dr. Bergman has over 500 publications in 14 languages and has lectured in colleges and universities throughout the United States, Canada, and Europe. He may be reached at jdbrg@bright.net.

Erratum Vol. 9, No. 1. Report on Cosmology Conference.

It has been brought to my attention that there were two factual errors in my report of the conference presentations.

For Dr. Boudreaux's paper I reported, in the the section headed *Plasma temperatures*, "At temperatures above $1x10^{10}$ degrees Kelvin most of these elements in their plasma states have ..." This should have read "At temperatures between the model's initial temperature $1x10^{10}$ degrees Kelvin and today's temperatures $3x10^{2}$ degrees Kelvin most of these elements close to their forming temperatures have ..." This correction is required because at $1x10^{10}$ degrees Kelvin and above, elemental nuclei have not formed yet, even in a plasma.

For Dr. Collins' paper I reported, in the section headed *New atomic model*, "They have equal but opposite charge, the same magnetic moment or spin, but different mass and physical size." This should have read, "They have equal but opposite charge, the same magnetic charge (flux) and spin, but different mass and physical size." The magnetic moment, being proportional to size, would be different by the factor 1836, which is the ratio of the particle diameters (and masses) in the Helicon model.

I apologize to the presenters for these reporting errors.

— Del Dobberpuhl

Review of "The Case for a Creator"

by Dan Schobert

The Case for a Creator: A Journalist Investigates Scientific Evidence That Points Toward God
by Lee Strobel.
Zondervan, Grand Rapids, MI
2004. 352 pages, $19.99 (hard cover)

There can be little doubt that almost everyone wonders about his or her origin. There are a number of views as to how humans and other life forms came into existence on this planet. In these days it is fair to say that most people are of the opinion that all of this reality has occurred through time + chance + mutations. Some people, not comfortable with the idea that everything is the result of naturalistic forces, put God into the equation. In recent years many have come to see that much of what they had been taught in school and college about such things has, frankly, been wrong.

Now, to help thinking people take another look at the matter, there is a new book. *The Case for a Creator*, by Lee Strobel, is fresh off the press from Zondervan. Strobel is the award-winning author of similarly titled books, such as *The Case for Christ* and *The Case for Faith*. For many years, until 1981, Strobel was legal editor of the *Chicago Tribune*. In the past two decades, since the days when he became a Christian, he has been adding significant literature on the Christian perspective.

In this his latest work, and as he did with his earlier books, Strobel uses the interview technique of bringing experts to the front so they can, in their own words, explain their positions on matters relating to the question of ultimate origins. Strobel admits that, like so many who went through typical American schools, he was long under the impression that evolution and all its ramifications were all there was to say about the matter.

Subtitled *A Journalist Investigates Scientific Evidence That Points Toward God*, this book is a diary of Strobel's journey as he crisscrossed the globe to find recent answers to some of the more perplexing questions. The eleven chapters include visits with Jonathan Wells, Stephen Meyer, William Lane Craig, Robin Collins, Michael Behe, J.P Moreland, Guillermo Gonzalez, and Jay Wesley Richards. These men discuss cosmology, physics, astronomy, biochemistry, consciousness, and biological information.

The book is not a work detailing the age of things. "It seemed to me," Strobel writes (p. 94), "that the beginning of everything was a good place to start any investigation into whether the affirmative evidence of science points toward or away from a Creator. At the time, I wasn't particularly interested in internal Christian debates over whether the world is young or old. The 'when' wasn't as important to me as the 'how'... how do scientific models and theories explain the origin of all?"

It is necessary to note, in defense of Strobel, that the work can be viewed as an introduction to ideas that many in the sciences, especially evolutionary science, may have trouble accepting.

This being the case, anyone with a young-earth creationary (YEC) perspective may not enjoy this book as much as one might expect. It is necessary to note, in defense of Strobel, that the work can be viewed as an introduction to ideas that many in the sciences, especially evolutionary science, may have trouble accepting.

While discussing matters with S. Meyer, Strobel pointed out that, although the idea of chance having any role in origins is very popular, it has largely been rejected by nearly all origin-of-life experts. Yet the idea "is still very much alive at the popular level,".. especially on college campuses. "To suggest chance … against all the odds," says Meyer, "... It's a confession of ignorance … another way of saying 'I don't know.'"

I do believe Meyer made a mistake when he called *uniformitarianism* a "scientific principal of reasoning" (p. 226). This term is often confused with the *uniformity of natural law,* a concept based upon what has been observed. The suffix "ism" suggests that uniformitarianism is a religious doctrine because it has to be accepted by faith when referring to the unobserved past.

In my opinion, Meyer redeems himself when he says "it's time to redefine science. We should," he says, "not be looking for only the best naturalistic explanation, but the best explanation, period. And intelligent design is the explanation that's most in conformity with how the world works." (p. 248)

There is much in this book that most readers will find interesting, though these men (as a group) tend to accept long ages, and seem to be of one accord when it comes to Big Bang cosmology. Nevertheless, with its emphasis on Intelligent Design, this book will probably help many find a way out of the darkness usually associated with the idea(s) of evolution, as they discover information which has usually been kept from their eyes in today's public education.

How did things come to be? Gonzalez and Richards, co-authors of *The Privileged Planet*,[1] conclude in Strobel's book that "life was created" (page 189). "To find that we have a universe where the very places where we find observers are also the very best overall places for observing … that's surprising," said Richards. "I see design not just in the rarity of life in the universe, but also in this very pattern of habitability and measurability," he said. "I think," added Gonzalez, "that the universe was designed for observers living in places where they can make scientific discoveries."

Strobel and J.P. Moreland get into an interesting discussion about the differences between the brain and the mind, touching upon (paragraph headings of): *Consciousness and Evolution, the Emergence of the Mind,* and *Deductions about God*. Moreland notes that "the Christian worldview begins with thought and feeling and belief and desire and choice. That is, God is conscious, God has thoughts. He has be-

liefs, he has desires, he has awareness, he's alive, he acts with purpose. We start there. And because we start with the mind of God, we don't have a problem with explaining the origin of our mind" (p. 270).

At the end of the book Strobel presents a summary of the various data he collected in these interviews and encourages those along on the journey to consider the claims of the Bible.

I believe Strobel, in the main, did a fine job in this book, with one exception. It is unclear why, but for some reason he quotes Bill Bryson. A popular author, Bryson's name came up as Strobel quoted from *A Short History of Nearly Everything,*[2] one of Bryson's recent works. As interesting as Bryson's writing may be, he can hardly qualify as a source of anything scientific. In fact, this particular book is not so much a history of everything, but is rather Bryson's views on how things came to be through evolution. As such, it is more of a work on what he believes, and not what is actually true … and, in my opinion, doesn't belong in a work like Strobel's.

The book has some 300 pages of text, plus some additional pages of notes. I recommend the book with some caution. The concern is Strobel's lack of attention to the "when" question; that is, dealing with the issue of time and the age of things. This may seem to be a side issue to some, but it isn't simply an internal debate among some in the Church. It is an issue which speaks to God's ability to present important information through the ages.

Notes

[1] 2004. Regnery Publishing, Washington, D-C

[2] 2003. Broadway Books, New York.

Editor's note: This book is not available from CRS Books.

The Failure of Gould's "The Most Impressive Statement"

by Paul G. Humber

In *Dinosaurs*, a book for children, the first sentence reads as follows: "Millions of years ago dinosaurs roamed the earth." The first sentence in the next paragraph mentions that dinosaurs were "on earth for 120 million years."[1] I am confident that similar statements are made in most dinosaur books for children. It is a tenet of secular faith that evolution made dinosaurs long before it made man, but secularists deny that this is religion. They see it as a proven fact of science. It is my purpose to challenge this notion and to show the fallibility of yet another evolutionary leader who promoted it.

In 2002, Oxford's Richard Dawkins wrote, "Any science teacher who denies that the world is billions (or even millions!) of years old is teaching children a preposterous, mind-shrinking falsehood."[2] In the spring of 2003, I began email interactions with Dawkins, who had debated two creationists in 1986. He wrote (and I share this with his permission), "Durant also records (which I had forgotten) that Maynard Smith and I won the debate by 198 votes to 15." Though I had not asked him for a tally, he volunteered the numbers. Questioning the accuracy of the ratio, I challenged him. After going back and forth a number of times, he eventually acknowledged that the tally probably was 198 to 115 (lifting the creation vote by 100, and this despite his plea on the evening of the debate that not even one vote should be given to the creation side).[3]

In the same 2002 article referred to above, Dawkins described creation teachers as "Rome-deniers … nutters … wingnuts… [they resemble] Holocaust-deniers … [they] promote … inanities … they deny … the unassailable evidence for biological evolution …. Ignorant, closed-minded, false teachers … come as close as I can reckon to committing true sacrilege." These imprudent words reveal that Dawkins is not to be trusted in his assessments of creation teachers (let alone numerical tallies). For more about Dawkins and his exchanges with me personally (including at least one apology), see my previous article.[4]

Harvard's Stephen Jay Gould was another popular spokesman for evolution (he and Dawkins were perhaps the two leading evolutionary proponents of the last few decades). I did write to Gould (and even heard him speak), but I never received a personal response. Gould's public words, however, expressed in a 1982 issue of *Natural History*,[5] are very much a part of the reigning paradigm of current evolutionary thinking today. They, like Dawkins' misleading transfer of numerical information, need to be challenged. Gould was reporting on his experience in Little Rock, Arkansas, regarding the Arkansas act that was friendly toward creation science. He, like Dawkins, was extremely intolerant of creation science, seeing it as an oxymoron. This is what he wrote:

> One witness pointed to a passage in his chemistry text that attributed great age to fossil fuels. Since the Arkansas act specifically includes "a relatively recent age of the earth" among the definitions of creation science requiring "balanced treatment," this passage would have to be changed. The witness claimed that he could not do it. Why not? retorted the assistant attorney general in his cross examination. You only need to insert a simple sentence: "Some scientists, however, believe that fossil fuels are relatively young." Then, **in the most impressive statement of the entire trial**, the teacher responded. I could, he argued, insert such a sentence in mechanical compliance with the act. But I cannot, as a conscientious teacher, do so. For "balanced treatment" must mean "equal dignity" and I would therefore have to justify the insertion. And this I cannot do, for I have no valid arguments that would support such a position. [emphasis added]

Does this "most impressive statement of the entire trial" stand today? The answer is no. Less than a month after Judge William Overton ruled that the Arkansas act was "unconstitutional," an article appeared in *The New York Times* , entitled "Divers Find Natural 'Oil Refineries'", which contained this key statement: "Ordinarily oil has been thought to form over millions of years, whereas in this instance the process is prob-

ably occurring in thousands of years."[6] Later that same year, *Sciquest* reported: "Under the unique conditions in these environments, organic matter from dead plankton and other marine life is transformed into petroleum products in thousands, rather than millions of years …"[7]

More recently, an article appeared in *Discover* that is amazing.[8] The first sentence reads as follows: "In an industrial park in Philadelphia sits a new machine that can change almost anything into oil." Further down, one reads: "The process is designed to handle almost any waste product imaginable, including turkey offal, tires, plastic bottles, harbor-dredged muck, old computers, municipal garbage, cornstalks, paper-pulp effluent, infectious medical waste, oil-refinery residues, even biological weapons such as anthrax spores."

How long does this process take? Notice the word, "annually," in what follows: "Just converting all the U.S. agricultural waste into oil and gas would yield the energy equivalent of 4 billion barrels of oil annually. In 2001 the United States imported 4.2 billion barrels of oil."

It is clear from the above discussion that what was a most impressive statement to Gould was really not all that impressive after all. At least in the case of oil, millions of years are in fact *not* required for its formation. There are many other scientific reasons for believing the earth is not anywhere near as old as evolutionary faith intimidatingly affirms, but these go beyond the scope of this article. The interested reader is referred to the article entitled *Evidence for a Young World*.[9]

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[1] Zallinger, P. 1977. *Dinosaurs* (Random House: New York).

[2] Dawkins, R. 2002. A scientist's view. *Guardian*, March 9.

[3] It is possible that the second number was as high as 150. The audiotape is somewhat unclear as to whether the creation number should be 115 or 150; it is clear, however, that the number should not be 15.

[4] Humber, P.G. 2003. Debating Dawkins. *Creation Matters*, Vol. 8, No. 4. www.creationresearch.org/creation_matters/pdf/2003/cm08_04_rp.PDF

[5] Gould, S.J. 1982. Moon, Mann, and Otto. *Natural History*, Vol. 91, No. 3; March, pp. 4-10.

[6] Sullivan, W. 1982. Divers find natural 'oil refineries.' *The New York Times*, January 29.

[7] Kiefer, I. 1982. Mysteries of the deep — Natural laboratories in the oceans provide insights into the processes by which petroleum and metal deposits are formed. *Sciquest*, April, p. 25.

[8] Lemley, B. 2003. Anything into oil - Technological savvy could turn 600 million tons of turkey guts and other waste into 4 billion barrels of light Texas crude each year. *Discover*, Vol. 24 No. 5, May.

[9] Humphreys, D.R. Evidence for a young world. *Creation Matters*, Vol. 4, No. 4. www.creationresearch.org/creation_matters/pdf/1999/young_world2_rp.PDF

Paul G. Humber is Executive Director of Skilton House Ministries, Inc. and a faculty member of the University of Phoenix (Philadelphia Campus).

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.

July 17
Kansas Univ. Natural History Museum Tour
Family Creation Safari, www.csama.org
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

July 20
Job's Park (Did Humans and Dinosaurs Coexist?)
by Dr. Steve Rodabaugh
Creation Science Fellowship (Pittsburgh, PA area)
Contact: 412-341-4908, csficc@csfpittsburgh.org

August 1-6, August 8-13
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, www.discovercreation.org

August 14
Fossils and Geology of Kansas City
Family Creation Safari, www.csama.org
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

August 17
Flood Myths, by Dr. Jerry Bergman
Creation Science Fellowship (Pittsburgh, PA area)
Contact: 412-341-4908, csficc@csfpittsburgh.org

September 3-6
Southeast Missouri / Johnson Shut-ins
Family Creation Safari, www.csama.org
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

September 23-25
Creation Celebration 2004
Including children's program and Michael Card concert
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: (970)523-9943, www.discovercreation.org

September 25
Carnegie Museum of Natural History Tour
Creation Science Fellowship (Pittsburgh, PA area)
Contact: 412-341-4908, csficc@csfpittsburgh.org

October 19
New Evidence that Radioactive Decay Has Not Been Constant
by Dr. Lionel Dahmer
Creation Science Fellowship (Pittsburgh, PA area)
Contact: 412-341-4908, csficc@csfpittsburgh.org

October 23
KATY Bike Trail, Missouri River Bluffs
Family Creation Safari, www.csama.org
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

December 4
Squaw Creek Game Refuge
Family Creation Safari, www.csama.org
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

2004 CRS Staff and Board of Directors

The annual meeting of the CRS board of directors was held June 3-5, 2004. Pictured here are the Board of Directors and staff members for 2004 at the Van Andel Creation Research Center where a portion of the meeting was hosted.

Kneeling: D. Russell Humphreys, Theodore Aufdemberge, David A. Kaufmann, Glen W. Wolfrom

Standing: Wayne Frair (retired), Eugene F. Chaffin, George F. Howe, Hank Giesecke*, Michael J. Oard, Ron G. Samec, Don B. DeYoung, Kevin Anderson*, Gary H. Locklair.

Not present: John K. Reed

*Anderson and Giesecke are, respectively, Director and Assistant Director of the CRS Van Andel Creation Research Center, Chino Valley, AZ.

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All by Design

by Jonathan C. O'Quinn, D.P.M., M.S.

Ants & Plants

Rather than envisioning life as the meaningless product of evolutionary forces, the Bible teaches that an intelligent and holy Creator purposefully created each and every living thing. Those who appreciate the biblical account of creation value all living things, understanding that each one is a miracle in itself.

Although they are unwelcome guests at picnics, ants provide one of the world's most important means of distributing plant seeds. Over 3,000 species of plants from diverse habitats worldwide rely on ants to spread their seeds. These plants each produce a special reward for their little helpers. The reward consists of a nutrient-rich fat body, called an elaiosome, which is near or attached to the seeds. Due to the highly social nature of ants, they carry these seeds back to their nests, where the elaiosomes serve as a rich food source for their larvae. After the elaiosomes have been eaten, the ants carry the seeds to their communal garbage dumps, which contain various types of organic materials such as the remains of prey, ant corpses and excrement. Here, the seeds have a well-fertilized environment in which to germinate.

It is so clear that there is both intelligence and careful planning behind the special relationship between ants and these plants. The fact that thousands of ant and plant species all around the world are partners in this beneficial arrangement makes it that much harder for evolutionary theory to explain its grand design, pointing us to the limitless creativity of our heavenly Creator.

Bibliography:

Beattie, A.J. and S.N. Handel. 1990. *Scientific American.* 263(2):76-83.

Editor's note: For more information about ants, see http://www.bbg.org/gar2/topics/wildlife/1999sp_ants.html

Dr. O'Quinn is a podiatrist with a Master's degree in physiology. This essay is one of a series he has written to illustrate the marvels of design that can be seen all around us.