The Henry Morris
SIGNATURE COLLECTION

WHAT IS CREATION SCIENCE?

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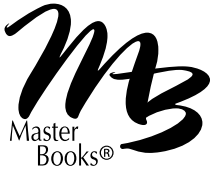

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Foreword

The creation-evolution controversy is entering a critical, perhaps even climactic stage. Not only does this vital subject have great public visibility due to extensive media coverage of the various trials, hearings, and debates on the subject, but more and more professional scientists holding evolutionary views are beginning to take the creationists' scientific challenge seriously for the first time. The eventual result may well be a major change in the way the subject of origins is taught in our schools and universities. However, there continues to be widespread misunderstanding in the scientific community concerning just what "creation science" is. Many have considered it to be simply religion in disguise and have chosen to shun it altogether, even to the point of refusing to examine any scientific creationist writings. This situation is regrettable and exhibits a degree of close-mindedness quite alien to the spirit of true scientific inquiry.

My own initiation into creationist scientific writing came in 1976 with the geological sections of Whitcomb and Morris's

The Genesis Flood and, somewhat later, A.E. Wilder-Smith's *The Creation of Life: A Cybernetic Approach to Evolution.* It soon became apparent to me that the creationist challenge to evolutionism was indeed a formidable one, and I no longer believe that the arguments in *Biochemical Predestination* (Kenyon and Steinman, McGraw-Hill, 1969) and in similar books by other authors, add up to an adequate defense of the view that life arose spontaneously on this planet from nonliving matter. Over the last number of years I have extensively reviewed the scientific case for creation and now believe that all students of the sciences (at any level) should be taught the major arguments of both the creation and evolutionary views.

For professional scientists, teachers, and students, and for laymen (including those in the news media) seeking to gain an understanding of the scientific creationist view of origins, I know of no better book than *What is Creation Science?* The authors have lucidly set forth the major arguments in favor of the creation model and the major arguments for and against the evolutionary model. As an empiricist I am especially impressed with the authors' superb ability to avoid undisciplined speculation and to keep their reasoning in close conformity with the actual data of nature.

This book is sure to be intellectually tantalizing.

Although the book is not written at the level or in the style of a formal scientific treatise aimed only at the professional scientist, it nevertheless conveys the essence of the creationist model vividly, cogently, and with compelling intellectual force. In fact, for those of my colleagues with sufficiently open minds, who are willing to lay aside possible objections to writing style, and the occasional temptation to dispute minor points, this book is sure to be intellectually tantalizing. Especially helpful are the authors' discussions of created order

versus the order that arises from the inherent properties of matter operated on by time and chance, multivariate analysis of fossils, the punctuated equilibria theory, the concept of the "geologic column," and the vexing problem of evolution and the second law of thermodynamics.

If after reading this book carefully and reflecting on its arguments one still prefers the evolutionary view, or still contends that the creationist view is religion and the evolutionary view is pure science, he should ask himself whether something other than the facts of nature is influencing his thinking about origins.

— Dean H. Kenyon Professor of Biology
San Francisco State University

* * *

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Introduction

"Just what *is* this creation science the newspapers keep writing about?" Questions like this come frequently these days, as the creation/evolution conflict is receiving more and more attention around the nation at school board meetings and legislative assemblies, as well as in packed auditoriums for debates on university campuses. No longer is the topic of the creation of the world a subject only for occasional mention; it is on the agenda at scientific conventions and political gatherings and has been the subject of feature articles (usually negative and critical articles) in almost every media outlet in the country. It is now receiving similar attention in many other nations as well.

"But is it really possible that there is scientific evidence for creation, as the creationists claim?" "Isn't creation just a religious belief, as the evolutionists claim?"

This book has been written to answer such questions as these and to show that the concept of creation is every bit as scientific as the concept of an ongoing naturalistic evolutionary

process. We have tried to discuss some of the key scientific evidences that bear on the question, and to do it in a way that (we hope) will be sufficiently non-technical for everyone to understand and to get the point.

The creation/evolution question is, after all, not merely a trivial issue that concerns only biologists on the one hand or religious people on the other. The issue permeates in one way or another every field of academic study and every aspect of national life. It deals with two opposing basic worldviews — two philosophies of origins and destinies, of life and meaning. Consequently, it is (or should be) of special concern to everyone.

One of these two worldviews — evolution — assumes that the universe is self-contained, and that the origin and development of all its complex systems (the universe, living organisms, man, etc.) can be explained solely by time, chance, and continuing natural processes, innate in the very structure of matter and energy.

The second worldview — creation — maintains that the universe is *not* self-contained, but that it must have been created by processes that are not continuing as natural processes in the present.

One or the other of these two philosophies (or "models," as they are frequently called) must be true, since there are only these two possibilities. That is, all things either can — or cannot — be explained in terms of a self-contained universe by ongoing natural processes. If they can, then evolution is true. If they cannot, then they must be explained, at least in part, by completed, extra-natural processes in a universe which itself was created.

The evolution model, by its very nature, is an atheistic model (even though not all evolutionists are atheists) since it purports to explain everything without God. The creation model, by *its* nature, is a theistic model (even though not all

creationists believe in a personal God), since it requires a Creator able to create the whole cosmos. The creation model is at least as scientific as the evolution model, and evolutionism is at least as religious as creationism. Theism and atheism are mutually exclusive philosophies and are therefore in the same category. It is not more nonreligious for a view to be atheistic than to be theistic.

Many evolutionists say that since creation requires a creator, whose work of creation cannot be observed or tested in a scientific laboratory, that very fact removes it from the domain of science. "Even though it may be true," they will say, "it is not scientific, and thus should not be taught in school science courses."

But who ever defined "science" as "naturalism"? The word *science* comes from the Latin *scientia,* meaning "knowledge." To assume that knowledge can be acquired solely on the assumption of naturalism is to beg the question altogether. Scientists are supposed to "search for truth," wherever that search leads. It is at least possible that creation could be the true explanation of origins, and it is thus both premature and bigoted for certain scientists to exclude it from the domain of science by mere definition. Science is based on observation of facts and is directed at finding patterns of order in the observed data. There is nothing about *true science* that excludes the study of created objects and order.

Furthermore, evolution cannot be observed or tested in a scientific laboratory any more than creation. Evolution in the "vertical" sense — that is, "macroevolution," transmutation of one type of organism into a more complex type of organism — cannot be observed, even if it is true, since it presumably requires immense spans of time. No instance of such macroevolution has ever been observed, in all recorded history, by any human being. Thus, if creation is excluded from science because it cannot be observed in action, so must evolution be

excluded on the same basis. Both the creation model and the evolution model are, at least potentially, *true* explanations of the scientific data related to origins, and so should be continually compared and evaluated in scientific studies related to origins.

"Creation science," therefore, is a perfectly valid area of scientific study. The creation model is as legitimate a scientific model as the evolution model. In fact, we believe we can show it to be a *better* scientific model, but readers can make their own judgments on that score, after they have read the book. We do hope they will read it with open minds, evaluating the evidences without prejudice. Each reader should always remember that it is at least possible that creation is true.

Over the decades, many thousands of people watching this debate have concluded that, at least, the creation model is worthy of further study. In tens of thousands of churches, the debate has become part of the cultural discussion, with well-known evolutionists onstage with creation scientists.

We should also mention that "scientific creationism" and "creation science" are synonymous terms. Some creationists prefer the former since neither evolution nor creation can be a "science" in the sense of laboratory demonstration. Some prefer the latter, since they feel the term "creationism" sounds too religious. Neither term is ideal, for it is not possible to use any one simple term to identify such a complex and comprehensive subject.

In any case, if the term "creationism" is used, then "evolutionism" should be used correspondingly. "Scientific creationism" can be discussed quite independently of "religious creationism," just as "scientific evolutionism" can be discussed independently of "religious evolutionism" (e.g., atheism, humanism, pantheism, liberal theology). World-famous evolutionists like Richard Dawkins have attacked creation scientists by claiming they are more motivated by a religious impulse,

rather than a scientific debate. We feel this constitutes an unfair framing of the debate.

Creationists believe that both scientific creationism and scientific evolutionism should be taught in public schools, but not religious creationism or the humanistic and pantheistic implications of evolutionism.

Evolutionism has been taught almost exclusively in the public schools for decades. This obviously unfair situation has been defended by saying that evolution is science. The fact is, however, that the creation model fits the real facts of science at least as well as the evolution model, as we have tried to show in this book. At the very least, the two should be considered as equally valid scientific alternatives. The evidences and arguments on each side, pro and con, should all be presented in the schools, letting the students then make their own choice as to which model they believe best fits the available data. If evolution is *really* as scientific as evolutionists maintain, they would surely have nothing to fear from such a two-model approach. *Creationists are perfectly willing to let the issue be decided on the basis of the scientific evidence alone, so why aren't the evolutionists?*

In this book, we have tried to present in summary form some of the main scientific evidences supporting the creation model. We have not used theological literature or arguments — only science. Since the natural sciences are commonly divided into the life sciences and the physical sciences, the book has likewise been divided into these two categories, with three chapters on each. The chapters on the life sciences have been written by Dr. Parker, those on the physical sciences by Dr. Morris. Several others on the ICR staff have also contributed by reading the manuscript and making helpful suggestions.

Our aim has been to make the book easily understood, even by nonscientists, since everyone is vitally affected by the creation/evolution question. At the same time, we believe the

book is soundly scientific on all the individual phenomena with which it deals.

Extensive use has been made of the writings of evolutionists and, wherever such a source is used, full documentation is given. We would strongly encourage the reader to look up all these references, if possible, and to read the whole context in each case. We have found that one of the most effective ways to win people to creationism is to get them to read what evolutionists actually believe and the basis they give for such beliefs, as stated in their own words! Such a careful reading of sources cited will also disprove the common assertion that creationists quote evolutionists out of context.

Because of the broad scope of the subject and the limited size of this book, many significant topics related to the question of origins are treated very briefly or not at all. This is necessarily intended as only a survey of the field, although we believe the evidences and arguments cited herein should be more than sufficient to convince open-minded readers of the validity and importance of the creation model of origins.

We hope also that many readers will be encouraged to study the more extensive and diversified treatments of different aspects of creationism in the many books and articles now available on the subject.

Finally, in appendix A answers are given to the main questions and criticisms that have been raised concerning creation science. An index of names and subjects is also included.

We believe this book will be suitable for use in formal classes or small groups, as well as individual study. Scientists and school officials, religious leaders and news reporters, parents and teachers, all need to learn more about creation science, as taught by creation scientists, and we trust this book will help meet that need. Polls have shown that an overwhelming majority of the American people want creation to be restored to our public school curricula. Furthermore, there

are now thousands of scientists, all thoroughly familiar with the evidences and arguments on both sides, that have become convinced creationists. Consequently, this is an issue that will not be going away, and sooner or later *everyone* will need to know these evidences and arguments, in order to make his or her own decision. It will be an important decision — perhaps the most important they will ever make.

Part I

Evolution: Science or Faith?

By Henry M. Morris

Chapter 1

The Vanishing Case for Evolution Science

One of the "buzzwords" of recent years is *oxymoron* (meaning, essentially, a contradiction in terms), and evolutionists are fond of applying this patronizing term to "creation science," alleging that the concept of creation is religious, not scientific. The fact is, however, that the term could better be applied to "evolution science." The essence of real science (i.e., *knowledge*) is observation and experimentation, but no one has *ever*, in all human history, observed true evolution taking place anywhere. Furthermore, all the facts of science that we *can* observe seem to contradict the very idea of evolution. As the evolutionist, George Marsden, has admitted (1973): "Evolution . . . strains popular common sense. It is simply difficult to believe that the amazing order of life on earth arose spontaneously out of the original disorder of the universe."

Therefore, before attempting a detailed case for "creation science," we want to give a summary of the evidence against "evolution science." If one wishes to *believe* in evolution, it is a free country, but he must believe it strictly as a matter of faith; there is *no* scientific evidence for evolution that cannot be explained at least as well, and usually better, by creation.

Evolutionists allege that evolution is a proved scientific fact, based on a multitude of scientific proofs, but they are unable to document even one of these supposed proofs! This curious situation is illustrated below in quotations from several leading evolutionary scientists.

The Altogether Missing Evidence

No Evolution at Present. The lack of a case for evolution is most clearly recognized by the fact that no one has ever seen it happen.

> Evolution, at least in the sense that Darwin speaks of it, cannot be detected within the lifetime of a single observer. (David Kitts, 1974a)

"Horizontal variations" (e.g., the different varieties of dogs) are not real evolution, of course, nor are "mutations," which are always either neutral or harmful, as far as all known mutations are concerned. A process that has never been observed to occur, in all human history, should not be called scientific.

The lack of a case for evolution is most clearly recognized by the fact that no one has ever seen it happen.

No New Species. Charles Darwin is popularly supposed to have solved the problem of "the origin of species," in his famous 1859 book of that title. However, as the eminent

Harvard biologist Ernst Mayr, one of the nation's top evolutionists, has observed:

> Darwin never really did discuss the origin of species in his *On the Origin of species.* (Niles Eldredge, 1985a)

Not only could Darwin not cite a single example of a new species originating, but neither has anyone else, in all the subsequent century of evolutionary study.

> No one has ever produced a species by mechanisms of natural selection. No one has gotten near it. (Colin Patterson, 1982)

No Known Mechanism of Evolution. It is also a very curious fact that no one understands how evolution works. Evolutionists commonly protest that they know evolution is true, but they can't seem to determine its mechanism.

> Evolution is . . . troubled from within by the troubling complexities of genetic and developmental mechanisms and new questions about the central mystery — speciation itself. (Keith S. Thomson, 1982)

One would think that in the 125 years following Darwin, with thousands of trained biologists studying the problem and using millions of dollars worth of complex lab equipment, they would have worked it out, but the mechanism which originates new species is still "the central mystery."

No Fossil Evidence. It used to be claimed that the best evidence for evolution was the fossil record, but the fact is that the billions of known fossils have not yet yielded a single unequivocal transitional form with transitional structures in the process of evolving.

> The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition. (Steven M. Stanley, 1979a)

This ubiquitous absence of intermediate forms is true not only for "major morphologic transitions," but even for most species.

> As is now well known, most fossil species appear instantaneously in the fossil record, persist for some millions of years virtually unchanged, only to disappear abruptly. (Tom Kemp, 1985a)

As a result, many modern evolutionists agree with the following assessment:

> In any case, no real evolutionist . . . uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation. (Mark Ridley, 1981)

No Order in the Fossils. Not only are there no true transitional forms in the fossils; there is not even any *general* evidence of evolutionary progression in the actual fossil sequences.

> The fossil record of evolution is amenable to a wide variety of models ranging from completely deterministic to completely stochastic. (David Raup, 1977)

> I regard the failure to find a clear "vector of progress" in life's history as the most puzzling fact of the fossil record. . . . We have sought to impose a pattern that we hoped to find on a world that does not really display it. (Stephen J. Gould, 1984)

The superficial appearance of an evolutionary pattern in the fossil record has actually been imposed on it by the fact that

the rocks containing the fossils have themselves been "dated" by their fossils.

> And this poses something of a problem: If we date the rocks by their fossils, how can we then turn around and talk about patterns of evolutionary change through time in the fossil record? (Niles Eldredge, 1985b).

> A circular argument arises: Interpret the fossil record in the terms of a particular theory of evolution, inspect the interpretation, and note that it confirms the theory. Well, it would, wouldn't it? (Tom Kemp, 1985b)

No Evidence That Evolution Is Possible. The basic reason why there is no scientific evidence of evolution in either the present or the past is that the law of increasing entropy, or the second law of thermodynamics, contradicts the very premise of evolution. The evolutionist assumes that the whole universe has evolved upward from a single primeval particle to human beings, but the second law (one of the best-proved laws of science) says that the whole universe is running down into complete disorder.

> How can the forces of biological development and the forces of physical degeneration be operating at cross purposes? It would take, of course, a far greater mind than mine even to attempt to penetrate this riddle. I can only pose the question. (Sydney Harris, 1984)

Evolutionists commonly attempt to sidestep this question by asserting that the second law applies only to isolated systems. But this is wrong!

> . . . the quantity of entropy generated locally cannot be negative irrespective of whether the system is isolated or not. (Arnold Sommerfeld, 1956)

> Ordinarily the second law is stated for isolated systems, but the second law applies equally well to open systems. (John Ross, 1980)

Entropy can be *forced* to decrease in an open system, if enough organizing energy and information are applied to it from outside the system. This externally introduced complexity would have to be adequate to overcome the normal internal increase in entropy when raw energy is added from the outside. However, no such external source of organized and energized information is available to the supposed evolutionary process. Raw solar energy is *not* organized information!

No Evidence from Similarities. The existence of similarities between organisms — whether in external morphology or internal biochemistry — is easily explained as the Creator's design of similar systems for similar functions, but such similarities are *not* explicable by common evolutionary descent.

> It is now clear that the pride with which it was assumed that the inheritance of homologous structures from a common ancestor explained homology was misplaced. (Gavin de Beer, 1971)

> The really significant finding that comes to light from comparing the proteins' amino acid sequences is that it is impossible to arrange them in any sort of an evolutionary series. (Michael Denton, 1985a)

No Recapitulation or Vestigial Organs. The old arguments for evolution based on the recapitulation theory (the idea that embryonic development in the womb recapitulates the evolution of the species) and vestigial organs ("useless" organs

believed to have been useful in an earlier stage of evolution) have long been discredited.

> . . . the theory of recapitulation . . . should be defunct today. (Stephen J. Gould, 1980)

> An analysis of the difficulties in unambiguously identifying functionless structures . . . leads to the conclusion that "vestigial organs" provide no evidence for evolutionary theory. (S.R. Scadding, 1981)

The Residual Case for Evolution

In spite of these admissions, all the scientists quoted above continue to believe in evolution. Although I have not tried to give the full context of each quotation, each point noted is fully warranted in context, and will be more extensively documented later.

What then remains of the case for evolution? Stephen Gould falls back on what he believes are "imperfections" in nature.

> If there were no imperfections, there would be no evidence to favor evolution by natural selection over creation. (Jeremy Cherfas, 1984)

But this is essentially the same as the old discredited argument from vestigial organs, and merely assumes that our present ignorance is real knowledge. Even if there *are* imperfections in nature (as well as harmful mutations, vestigial organs, extinctions, etc.), such trends are *opposite* to any imaginary evolutionary progress, so can hardly prove evolution.

There is one final argument, however: Gould's fellow atheist and Marxist at Harvard, geneticist Richard Lewontin, says,

> No one has ever found an organism that is known not to have parents, or a parent. This is the strongest evidence on behalf of evolution. (Tom Bethel, 1985)

That is, if one denies a Creator, the existence of life proves evolution!

But apart from its necessity as a support for atheism or pantheism, there is clearly no scientific evidence for evolution.

The absence of evidence for evolution does not, by itself, prove creation, of course; nevertheless, special creation is clearly the only alternative to evolution.

> Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must have been created by some omnipotent intelligence. (D.J. Futuyma, 1983)

While we admittedly cannot *prove* creation, it is important to note that all the above facts offered as evidence against evolution (gaps between kinds, no evolutionary mechanism, increasing entropy, etc.) are actual *predictions* from the creation "model"!

Creationists prefer the reasonable faith of creationism, which is supported by all the real scientific evidence, to the credulous faith of evolutionism, which is supported by *no* real scientific evidence. The question remains unanswered (scientifically, at least) as to why evolutionists prefer to believe in evolution.

The Evolution Model Versus the Creation Model

As noted in the introduction, it is not possible to prove, in the experimental sense, either evolution or creation, since we can neither observe past history directly nor reproduce it in the laboratory. Nevertheless, we can compare and contrast the respective abilities of the evolution and creation models

to explain — and even to predict — those scientific data which *can* be directly observed. Scientists who are creationists maintain that the creation model is far more effective than the evolution model in doing this.

There is certainly *no* undisputable scientific evidence for evolution and no *real* scientific evidence even for an old earth. Furthermore, thousands of fully qualified scientists today agree with these statements. Most of these, like Dr. Parker and myself, were evolutionists during their student days and then later, after seriously studying the evidence on both sides, became creationists.

In this section, I want to survey this evidence a little more fully, though still in only an introductory fashion. If those who read the book do not have time to study the more detailed discussions in Parts II and III (evidences from the biological sciences and the physical sciences, respectively), this section should at least give them a broad, general understanding of the basic scientific case against evolution and for creation.

The Nature of True Science

Science means "knowledge," not speculative philosophy or naturalism. The essence of the scientific method is measurement, observation, and repeatability. The great philosopher of science, Karl Popper, stresses that "falsifiability" is the necessary criterion of genuine science. That is, a hypothesis must — at least in principle — be testable and capable of being refuted, if it is truly scientific.

Clearly, neither model of origins — creation or evolution — is scientific in this sense. Neither one can be tested, for the simple reason that we cannot repeat history. The origin of the universe, the origin of life, the origin of man, and all such events took place in the past and cannot now be studied in the laboratory. They are entirely beyond the reach of the scientific method in the proper sense. That does not mean, however,

that their *results* cannot be observed and tested. That is, we can define two "models" of origins, and then make comparative predictions as to what our observations should find if evolution is true, and conversely, what we should find if creation is true. The model that enables us to do the best job of predicting things that we then find to be true on observation is the model most likely to be true, even though we cannot prove it to be true by actual scientific repetition.

According to the evolution model, the origin and development of all things can be explained in terms of continuing natural laws and processes operating in a self-contained universe. The basis of the creation model is that at least some things must be attributed to completed supernatural processes in an open universe. These are really the only two possibilities.

In this form, the creation model is quite independent of the biblical record, and can be evaluated solely in terms of the scientific data. This is the only form proposed for public school curricula.

Complex Array of Living Systems. In the creation model we would expect to see a great array of complex functioning organisms, each with its own system of structures optimally designed to accomplish its purpose in creation. Different organisms would exhibit an array of similarities and differences — similar structures for similar functions, different structures for different functions.

This, of course, is exactly what we do see. Everything in the world of living organisms correlates, naturally and easily, with a creation origin. Every creature is a marvel of creative design, and the endless variety and beauty of things, even at the submicroscopic level, is a continual testimony to the handiwork of their Creator.

The evolution model, on the other hand, could never "predict" even the simplest living thing, since there is no

known natural process that can generate organized complexity. All *real* processes tend to go in the opposite direction, from organization to disorganization, from complexity to simplicity, from life to death. To believe that chance processes could somehow produce life from non-life requires a high degree of credulity. Leading British scientist Sir Fred Hoyle said (1981), "The notion that . . . the operating programme of a living cell could be arrived at by chance in a primordial organic soup here on the Earth is evidently nonsense of high order."

Stability of the Basic Types of Organisms. An obvious implication of the creation model is that organisms will reproduce only their own types. The creationist expects to see many "horizontal changes" at the same level of complexity within each type**,** but no "vertical changes" from one type to a higher type. Evolution, of course, requires belief in the transmutation even of basic types. This prediction from the creation model is explicitly confirmed in nature. New varieties are easily developed. The peppered moth changes color, insect populations become resistant to DDT, and fruit flies experience many mutations. But the moth is still the same species of moth, and so are the fruit flies. No one has ever documented the development of a more complex *species,* let alone a new *genus* or *family!* Harvard's top evolutionist, Stephen Jay Gould, has admitted (1977):

> Most species exhibit no directional change during their tenure on earth. They appear in the fossil record looking much the same as when they disappear; morphological change is usually limited and directionless.

Science involves observation — what we *see* and *know!* No one in all recorded history has ever seen an instance of real evolution, from one type into a more complex type. What we *see* is always horizontal change within the types and unbridged

gaps between the types, exactly as predicted from the creation model.

No Transitional Fossils. Not only does the creation model "predict" clear-cut gaps between basic types in the living world, it also predicts the same in the fossil world. Evolutionists should expect to see transitional forms in the fossil record, which supposedly records the history of life during the geological ages of the past. In fact, if evolution really were taking place during all those ages, it would seem that *all* forms ought to be transitional forms.

The fact is, however, that the same kinds of gaps exist in the fossil record as in the living world. All of the great phyla (the basic structural plans) of the animal kingdom seem to have existed unchanged since the earliest of the supposed geological ages, including even the vertebrates. There are no true transitional forms (that is, in the sense of forms containing incipient, developing or transitional structures — such as half-scales/ half-feathers, or half-legs/half-wings) anywhere among all the billions of known fossil forms. Listen to evolutionary paleontologist Steven Stanley:

> Established species are evolving so slowly that major transitions between genera and higher taxa must be occurring within small rapidly evolving populations that leave no legible fossil record. (1982)

David Kitts says:

> Evolution requires intermediate forms between species and paleontology does not provide them. (1974b)

Thus, within the fossil record there are no evolutionary transitional forms between species, and none between genera or

higher categories, according to these top evolutionist authorities. This is another striking confirmation of an important prediction from the creation model.

In terms of either past or present systems and processes, creation is more scientific than evolution.

However, evolutionists infer that the lack of transitional forms is because of "rapidly evolving populations that leave no legible fossil record." They are effectively saying that no one sees evolution take place today because evolution proceeds too slowly, and no one sees evolution in the record of the past because it went too fast. In reality, no one can really *see* any evidence of evolution anywhere! What we actually *see* is exactly what creationists predict from the creation model. *Therefore, in terms of either past or present systems and processes, creation is more scientific than evolution.*

The Law of Decay. Evolution and creation are the only two comprehensive worldviews, defining diametrically opposing concepts concerning the origin and development of all things. If evolution is true, there must be a universal principle operating in nature that brings organization to random systems and adds information to simple systems. Over the ages, if evolution is true, primeval particles have evolved into molecules and galaxies, inorganic chemicals have developed into living cells, and protozoans have evolved into human beings, so there must be some grand principle of increasing organization and complexity functioning in nature.

On the other hand, creationism implies two universal principles — one of conservation of quantity, the other one of decaying quality. That is, horizontal changes (e.g., one form of energy into another, one state of matter into another, one variety of plant or animal into another) are predicted as

a conservational device, enabling the total entity to be conserved even though environmental effects cause it to change in form. Vertical changes, however, are predicted to have a net downward impact (e.g., energy degraded into non-usable heat energy, materials wearing out, useful organs becoming atrophied, species becoming extinct). Any apparent vertically upward change requires an excessive input of ordering energy, matter, or information into the system, and can be maintained only temporarily, and at the cost of decay of the overall system outside.

Now these predictions from the creation model have been precisely and universally confirmed. The two most universal laws of science are the laws of conservation and decay, exactly as predicted. In the physical realm they are called the first and second laws of thermodynamics, but they have their analogues in *every* realm.

> One problem biologists have faced is the apparent contradiction by evolution of the second law of thermodynamics. Systems should decay through time, giving less, not more order. (Roger Lewin, 1982)

Now Lewin and others may talk vacuously about "open systems," hoping somehow to enable the "universal laws" of evolution and decay to coexist thereby, but such arguments are purely metaphysical and are never seen working in real life (therefore, they are not real science).

> But an answer can readily be given to the question "Has the second law of thermodynamics been circumvented?" Not yet. (Frank Greco, 1982)

Apparently, the reason *present processes* do not show evolution in action, and the reason the fossil record of the *past processes* shows no evidence of evolution in former times, is that the

fundamental laws of science governing *all possible processes* effectively preclude it at all! Furthermore, all of this is specifically predicted from the creation model and is specifically "contra-predicted" by the evolution model. Why, therefore, should creation not be recognized as a much better scientific model than evolution?

No Evidence of Great Age. Furthermore, there is no real scientific proof, or any unequivocal evidence, that the earth is older than several thousand years. Significantly, all real history (in the form of written records, whether biblical or extra-biblical) goes back only a few thousand years. Archaeologist/anthropologist Colin Renfrew says:

> The Egyptian king lists go back to the First Dynasty of Egypt, a little before 3000 B.C. Before that, there were no written records anywhere. (1973)

Prior to written history, of course, chronologists are forced to rely on various changing physical systems (e.g., decaying radioactive minerals, eroding continents, buildup of chemicals in oceans) for time estimates. Such calculations must always be based on the various assumptions of uniformitarianism (e.g., isolated system, constant rate of change, known initial composition), none of which assumptions are provable, testable, or even reasonable. The radiocarbon method, for example, is now known to be so unreliable that many archaeologists have abandoned it altogether.

> The troubles of the radiocarbon dating method are undeniably deep and serious. . . . It should be no surprise, then, that fully half of the dates are rejected. The wonder is, surely, that the remaining half come to be *accepted.* (Robert E. Lee, 1981)

The assumption of uniformitarianism is also truly unscientific.

> The idea that the rates or intensities of geological processes have been constant is so obviously contrary to the evidence that one can only wonder at its persistence. . . . Modern uniformitarianism . . . asserts nothing about the age of Earth or about anything else. (James H. Shea, 1982)

As far as methods for guessing the age of the earth are concerned, the evaluation of evolutionist William Stansfield is noteworthy:

> It is obvious that radiometric techniques may not be the absolute dating methods that they are claimed to be. Age estimates on a given geological stratum by different radiometric methods are often quite different (sometimes by hundreds of millions of years). There is no absolutely reliable long-term radiological "clock." (1977a)

Recent Origin of Civilization. All communities, metallurgy, ceramics, construction, written language, and so on, appeared at essentially the same time, only several thousand years ago, probably in the Middle East. There is an abundance of archaeological evidence to this effect. It is anomalous that evolutionists believe man's physical body evolved more than a million years ago, and yet also believe that man began to evolve culturally only a few thousand years ago.

Furthermore, human populations also conform to a recent origin. If the world's initial population was only one man and one woman, and the population then began to increase geometrically (which was Charles Darwin's approach to population studies) at a rate of only two percent per year (which is the present worldwide rate), it would take only about 1,100 years to attain the present world population. If man has been on the earth a million years or more, untold trillions of men

and women must have lived and died on the earth. Where are their bones?

Physical Evidences of Recent Creation. There are also scores of physical evidences that the earth is young. Some of these include the decay of the earth's magnetic field, the buildup of atmospheric radiocarbon, the efflux of helium into the atmosphere, the influx of uranium, nickel, and other chemical elements and ions into the ocean, the breakup of comets, the influx of cosmic dust, and many others, all indicating (even with the standard uniformitarian assumptions) that the earth could be only a few thousand years old. All these evidences are well documented in creationist literature.

Another implication of recent creation is that the great Geological Column, the assemblage of fossil-bearing sedimentary rocks around the world, was not formed over many long ages of earth history, but in essentially one epoch, during a worldwide hydraulic cataclysm and its geophysical after effects. This is a very big and complex subject, but there is, indeed, good evidence that the column is a unit, formed continuously and contemporaneously. Rocks of all types, minerals and metals of all types, coal and oil, structures of all types, are found indiscriminately in rocks of all "ages." Even fossil assemblages from the various "ages" are frequently found out of order — in fact, in any order — in the column, and many examples are known of fossils from different "ages" found in the same formation. Furthermore, there are no worldwide "unconformities" in the column (that is, time breaks, or periods of erosion rather than deposition), so that the entire column from bottom to top reflects unbroken continuity of the depositional process.

Now when this fact is combined with the fact that every unit of the column was formed rapidly (see R.H. Dott, 1982; Derek Ager, 1981, etc.), we naturally conclude that the earth's sedimentary rocks were all formed recently, essentially at the

time of a great flood described in the records of most ancient nations of the world.

Thus, the facts of science not only support the general creation model but recent creation. All these evidences are discussed much more fully in later chapters of this book.

Evolution as Religion

It is an amazing thing that the modern establishments in science, education, and the news media continually portray creationism as religious and evolutionism as scientific. While the purpose of this book is to discuss only the scientific aspects of the two models, it is important also that readers at least be aware that evolutionism is much more "religious" in essence than creationism. Not only does the creation model explain the scientific data better than the evolution model, but evolution serves as the basic philosophy for many more religions of the world, past and present, than does special creation.

Evolutionary Religions. The following is a partial listing of those religions that are structured around an evolutionary philosophy.

Buddhism	Animism	Liberal Judaism
Hinduism	Spiritism	Liberal Islam
Confucianism	Occultism	Liberal Christianity
Taoism	Satanism	Unitarianism
Shintoism	Theosophy	Religious Science
Sikhism	Bahaism	Unity
Jainism	Mysticism	Humanism

Many of the above, of course, could be broken down into various religious sub-groups, all believing in evolution.

I am not claiming that all these are based on modern Darwinism, for most of them antedate Charles Darwin.

Nevertheless, they are all anti-creationist evolutionary religions, and have generally adapted easily to modern "evolution science."

The basic criterion of evolutionism is the rejection of a personal transcendent Creator who supernaturally called the spacetime universe into existence out of nothing but His own omnipotence. All of the above religions regard the universe itself as eternal, constituting the only ultimate reality. Processes innate to the eternal space-time cosmos have developed the universe and its inhabitants into their present forms. These natural processes may, in many cases, be personified as various gods and goddesses, but they are really just the natural processes innate to the universe itself. In some cases, the cosmos itself may be regarded as living and intelligent, giving rise not only to animals and people but also to "spirits" who inhabit it. All these concepts are evolutionary concepts, since none of the components or inhabitants of the universe are accepted as the products of fiat creation by an eternal Creator. The very existence of such a Creator is either denied or incorporated into the cosmos itself.

The religions listed above are all extant religions, but the same discussion could apply to all the ancient pagan religions as well, all of which were essentially various forms of pantheism, and none of which were based on creation. Many of them (Epicurianism, Atomism, Stoicism, Gnosticism, pre-Confucian Chinese religions and many others) had cosmogonies quite similar to modern "scientific" evolutionary cosmogonies. Most of them incorporated astrology, spiritism, and idolatry into their systems as well.

Thus, evolution is surely a religion, in every sense of the word. It is a worldview, a philosophy of life and meaning, an attempt to explain the origin and development of everything, from elements to galaxies to people, without the necessity of an omnipotent, personal, transcendent Creator. It is the basic

philosophy of almost all religions (except the few monotheistic religions), both ancient and modern. It is absurd for evolutionists to insist, as they often do, that evolution is science and creation is religious.

What they really mean is that evolution is *naturalistic*, and they arbitrarily define science as "naturalism," instead of retaining its traditional meaning as "knowledge" or "truth." However, to insist arbitrarily that the origin and development of everything must be explained naturalistically begs the whole question and amounts to nothing but atheism. Not all evolutionists are atheists, of course, but evolutionism itself is atheism, essentially by definition, since it purports to explain *everything* in the universe without God.

Atheism, of course, is also religious in essence. It must be accepted solely on faith, for it would be completely impossible to prove. Isaac Asimov admits as much:

> Emotionally, I am an atheist. I don't have the evidence to prove that God doesn't exist, but I so strongly suspect he doesn't that I don't want to waste my time. (Asimov, 1982)

Now Asimov has an enormous knowledge of the scientific data in every field, and is probably the most prolific science writer of all time. If *he* doesn't have the evidence to prove atheism, then no one does! He *believes* it; it is his religion, and the same is true of most of the *leaders* of evolutionary thought today. The American Humanist Association, of which he was president, defines humanism as "a non-theistic religion," and the first two tenets of the famous Humanist Manifesto state that humanism is based on the naturalistic origin of the universe, and of man, respectively.

Not only are the religions of atheism and humanism firmly grounded in evolutionary philosophy, but so also are a host of social, economic, and psychological systems that have had

profound effect on human moral behavior and thus also are fundamentally religious. This includes such politico-economic systems as Marxism, Fascism, and Nazism, and such psychological systems as Freudianism, behaviorism, and existentialism. It would include racism, imperialism, and laissez-faire capitalism on the one hand, and socialism, communism, and anarchism on the other. The list could go on and on, every item illustrating and reinforcing the fact that evolution is basically a religious concept, not a scientific theory. It is "evolution science," not "creation science," that is the oxymoron!

Creationist Religions. There are essentially only three modern creationist religions, in contrast to the dozens of evolutionary religions and religious philosophies. These are the *monotheistic* faiths — orthodox Judaism, orthodox Islam, and orthodox Christianity. These are all founded upon belief in one self-existent eternal Creator, who called the universe itself into existence in the beginning, as well as all its basic laws and systems.

Belief in this primeval special, completed, supernatural creation is consistent with all genuine facts of science, which is sufficient warrant for identifying this belief as "scientific creationism" or "creation science." This is further strengthened by the historical fact that most of the great scientists of the past who founded and developed the key disciplines of science were creationists. Note the following sampling:

Physics (Newton, Faraday, Maxwell, Kelvin)
Chemistry (Boyle, Dalton, Pascal, Ramsay)
Biology (Ray, Linnaeus, Mendel, Pasteur)
Geology (Steno, Woodward, Brewster, Agassiz)
Astronomy (Kepler, Galileo, Herschel, Maunder)

These men, as well as scores of others who could be mentioned, were all creationists, not evolutionists, and their

names are practically synonymous with the rise of modern science. To them, the scientific enterprise was a high calling, one dedicated to "thinking God's thoughts after Him," as it were, certainly not something dedicated to destroying creationism.

It is also noteworthy that the various evolutionary religions of the world, discussed in the preceding section, are probably decadent forms of a primeval worldwide monotheism. Ethnologists, archaeologists, and cultural anthropologists have frequently noted evidence, in the traditions and artifacts of peoples all over the world, of dim recollections of a "high God," recognized originally as the Creator of all things in the earliest forms of their faith, but long since having deteriorated into an evolutionary pantheism, polytheism, and animism. In the modern world, these have still further deteriorated into atheistic materialism, often now mislabeled "evolution science." See Samuel Zwemer (1945) and Don Richardson (1981) for further discussion of the worldwide primeval belief in creation and an omnipotent Creator.

Still more recently, however, the barren materialism of modern evolutionism is provoking a return to evolutionary pantheism, now being arrayed in the more sophisticated terminology of modern technological scientism.

The New Age Movement. A strange religion has been coming into prominence in recent years. Sometimes miscalled the "New Age movement," this phenomenon is in reality a complex of modern science and ancient paganism, featuring systems theory, computer science, and mathematical physics along with astrology, occultism, religious mysticism, and nature worship. Ostensibly offered as a reaction against the sterile materialism of Western thought, this influential system appeals both to man's religious nature and his intellectual pride. Its goal is to become the world's one religion.

Although New Agers have a form of religion, their "god" is still evolution, not the true God of creation. Many of them regard the controversial priest Teilhard de Chardin as their spiritual father. His famous statement of faith was as follows:

> Evolution is a general postulate to which all theories, all hypotheses, all systems must henceforward bow and which they must satisfy in order to be thinkable and true. Evolution is a light which illuminates all facts, a trajectory which all lines of thought must follow. (1977)

The ethnic religions of the East (Hinduism, Taoism, Buddhism, Confucianism, etc.), which in large measure continue the polytheistic pantheism of the ancient pagan religions, have long espoused evolutionary views of the universe and its living things, and so merge naturally and easily into the evolutionary framework of the New Age philosophy. It is surprising, however, to find that Julian Huxley and Theodosius Dobzhansky, the two most prominent of the Western scientific neo-Darwinians, were really early proponents of this modern evolutionary religion. In a eulogy following Dobzhansky's death, geneticist Francisco Ayala said:

> Dobzhansky was a religious man, although he apparently rejected fundamental beliefs of traditional religion, such as the existence of a personal God. . . . Dobzhansky held that in man, biological evolution has transcended itself into the realm of self-awareness and culture. He believed that mankind would eventually evolve into higher levels of harmony and creativity. He was a metaphysical optimist. (1977)

Dobzhansky himself penned the following typical New Age sentiment:

> In giving rise to man, the evolutionary process has, apparently for the first and only time in the history of the Cosmos, become conscious of itself. (1967)

More recently, the socialist Jeremy Rifkin expressed this concept in picturesque language, as follows:

> Evolution is no longer viewed as a mindless affair, quit the opposite. It is mind enlarging its domain up the chain of species. (1983a)

> In this way one eventually ends up with the idea of the universe as a mind that oversees, orchestrates, and gives order and structure to all things. (1983b)

Lest anyone misunderstand, this universal mind is not intended to represent the God of the Bible at all. Harvard University's Nobel prize-winning biologist George Wald, who used to state that he didn't even like to use the word "God" in a sentence, has come to realize that the complex organization of the universe cannot be due to chance, and so has become an advocate of this modernized form of pantheism. He says:

> There are two major problems rooted in science, but unassimilable as science, consciousness and cosmology. . . . The universe wants to be known. Did the universe come about to play its role to empty benches? (1983)

Modern physicists have played a key role in the recent popularization of evolutionary pantheism, with what they have called the "anthropic principle."

> At the least the anthropic principle suggests connections between the existence of man and aspects of physics that one might have thought would have little

> bearing on biology. In its strongest form the principle might reveal that the universe we live in is the only conceivable universe in which intelligent life could exist. (George Gale, 1981)

This remarkable compatibility of the universe to its human occupants is not accepted as a testimony to divine design, however, but as a deterministic outcome of the cosmic mind. The anthropic principle is emphasized in a quasi-official "New Age" publication, as follows:

> Given the facts, our existence seems quite improbable — more miraculous, perhaps, than the seven-day wonder of Genesis. As physicist Freeman Dyson of the Institute for Advanced Study in Princeton, New Jersey, once remarked, "The universe in some sense must have known we were coming." (Judith Hooper, 1985)

Prior to these modern developments, Sir Julian Huxley, arguably the leading architect of the neo-Darwinian system, had written an influential book called *Religion without Revelation,* and had become, with John Dewey, a chief founder of the American Humanist Association. As first director-general of UNESCO, he formulated the principles of what he hoped would soon become the official religion of the world.

> Thus the general philosophy of UNESCO should, it seems, be a scientific world humanism, global in extent and evolutionary in background. (1979)

> The unifying of traditions into a single common pool of experience, awareness and purpose is the necessary prerequisite for further major progress in human evolution. Accordingly, although political unification in some sort of world government will be

> required for the definitive attainment of this state, unification in the things of the mind is not only necessary also, but it can pave the way for other types of unification. (Ibid.)

The neo-Darwinian religionists (Huxley, Dobzhansky, Dewey, etc.) thought that evolutionary gradualism would become the basis for the coming world humanistic religion. Evolutionists of the new generation, on the other hand, have increasingly turned to punctuationism — or revolutionary evolutionism — as the favored rationale, largely because of the scientific fallacies in gradualism increasingly exposed by creationists. This development has facilitated the amalgamation of Western scientism with eastern mysticism.

> The new systems biology shows that fluctuations are crucial in the dynamics of self-organization. They are the basis of order in the living world: ordered structures arise from rhythmic patterns. . . . The idea of fluctuations as the basis of order . . . is one of the major themes in all Taoist texts. The mutual interdependence of all aspects of reality and the nonlinear nature of its interconnections are emphasized throughout eastern mysticism. (Fritjof Capra, 1982)

The author quoted, Dr. Fritjof Capra, at the University of California (Berkeley), is one of the New Age movement's main scientific theoreticians, particularly in the application of modern computerized networking and systems analysis to the study of past and future evolution, also appropriating the unscientific idea of "order through chaos," an ancient pagan notion reintroduced to modern thought by Ilya Prigogine.

The incorporation of Eastern religious evolutionism into Western evolutionary thought was greatly facilitated also by the "Aquarian Age" emphasis of the student revolution of the

sixties. Not all of the scientific "New Agers" accept the astrological and occult aspects of this movement, but even these features are becoming more prominent and intellectually acceptable with the growth of its pantheistic dimensions. John Allegro makes the following ominous prediction:

> It may be that, despite our rightly prized rationality, religion still offers man his best chance of survival. . . . If so, it must be a faith that offers something more than a formal assent to highly speculative dogma about the nature of a god and his divine purpose in creation; it must promise its adherents a living relationship that answers man's individual needs within a formal structure of communal worship. . . . Historically, the cult of the Earth Mother, the ancient religion of the witches, has probably come nearest to fulfilling this role, and being sexually oriented has been especially concerned with this most disturbing and potentially disruptive element in man's biological constitution. (1986)

"Gaia," the religion of the Earth Mother — Mother Nature — is essentially ancient pantheism. It is now returning, even in "Christian lands," in all its demonic power. When combined with the pervasive controls made possible by modern computerized systems technology, the global goals of evolutionary humanism seem very imminent indeed. Jeremy Rifkin considers them to be inevitable.

> We no longer feel ourselves to be guests in someone else's home and therefore obliged to make our behavior conform with a set of pre-existing cosmic rules. It is our creation now. We make the rules. We establish the parameters of reality. We create the world, and because we do, we no longer feel beholden to outside

> forces. We no longer have to justify our behavior, for we are now the architects of the universe. We are responsible to nothing outside ourselves, for we are the kingdom, the power, and the glory forever and ever. (1983c)

Rifkin, though certain this is the world's future, is despondent. He closes his book with these words of despair:

> Our future is secured. The cosmos wails. (1983d)

New Age evolutionism is not so new, after all. Scientifically speaking, however, New Age evolutionism, with its absurd ideas of order through chaos and quantum speciations, is even less defensible than Darwinian gradualism.

Conclusion

In this chapter, I have tried to stress two vitally important facts, both widely misunderstood as a result of evolutionist propaganda in the schools and news media.

1. "Evolution science" is not nearly as effective in explaining, correlating, and predicting real scientific data as is "creation science." The scientific arguments briefly outlined in this introductory chapter will be much more fully discussed and documented in the subsequent chapters of this book.

2. Evolution is much more "religious" than creation, as is evident not only from the fact that it is purely a belief system, unsupported by true science, but also by virtue of the numerous religions which are based on it.

Consequently, there is more than ample reason for any serious-minded person to consider the strong scientific case that can be made for "creation science." This is the purpose

of the later chapters of this book. In Part II (chapters 2–4), Dr. Gary Parker discusses the evidence from the life sciences, and in Part III (chapters 5–7), I discuss the evidence from the physical sciences.

There are still other types of evidence for creation, of course (biblical, theological, sociological, etc.), but these are beyond the scope of this book. As any fair-minded reader can see, creationism is strongly supported by true science, and can surely compete successfully in the scientific marketplace of ideas, if only it is given a reasonably fair hearing.