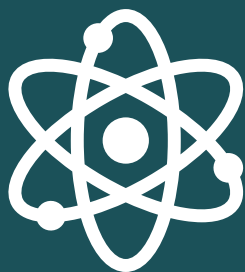


*The Henry Morris*  
SIGNATURE COLLECTION

# SCIENTIFIC CREATIONISM



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WRITERS AND CONSULTANTS  
SCIENTIFIC CREATIONISM  
(First edition)

This book is the result of a cooperative project undertaken by the scientific staff of the Institute for Creation Research, the members of the technical advisory board of the Institute, and a number of other scientists and teachers who assisted in various ways.<sup>1</sup>

The basic text of the manuscript was prepared by the I.C.R. director Dr. Henry M. Morris. It was thoroughly reviewed by the associate director Dr. Duane Gish, and by Professors Harold Slusher and Stuart Nevins. It was reviewed by the members of the I.C.R. Technical Advisory board and by the other teachers and scientists listed below. Their corrections and suggestions were all incorporated in the revised text.

The final manuscript was tested as a textbook by the I.C.R. staff in a special 14-hour workshop on scientific creationism sponsored by one of the California school districts for its teachers. Feedback from this course in every way confirmed the suitability of the book for its intended purpose.

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1. The data shown refer to the degrees and positions held by these men in 1974, when the first edition of this book was published. Although more than half now (1985) hold different positions, and several have been awarded additional degrees, their position on the subject of scientific creationism remains the same.

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## FOREWORD TO FIRST EDITION

The widespread movement in recent years toward the establishment of new private Christian schools has been stimulated largely by the failure of the public schools to maintain academic and philosophic objectivity. In the name of modern science and of church-state separation, the Bible and theistic religion have been effectively banned from curricula, and a nontheistic religion of secular evolutionary humanism has become, for all practical purposes, the official state religion promoted in the public schools.

The results of two generations of this evolutionary indoctrination have been devastating. Secularized schools have begotten a secularized society. The child is the father of the man, and if the child is led to believe he is merely an evolved beast, the man he becomes will behave as a beast, either aggressively struggling for supremacy himself or blindly following aggressive leaders.

Evolutionist teaching is not only harmful sociologically, but it is false scientifically and historically. Man and his world are *not* products of an evolutionary process but, rather, are special creations of God. According to the biblical record, God Himself wrote with His own hand these words: "For in six days the LORD made heaven and earth, the sea, and all that in them is . . ." (Exodus 20:11).

That being true, it follows that real understanding of man and his world can only be acquired in a thoroughgoing creationist frame of reference. True education in every field should be structured around creationism, not evolutionism.

Most Christian schools are, therefore, committed to biblical creationism as a basic premise in their philosophy of education. The Christian school movement is urgently needed in today's world and is already making a vital impact. Fortunate is the child whose parents and church leaders think enough of his future character and his eternal welfare to see that he has a solid and thorough Christian education.

But there are still serious hindrances, even in a Christian school. How can creationism be taught effectively when all the textbooks are evolution-oriented and when most Christian teachers have been

trained in colleges of education where the instruction is based on evolutionism?

Somehow, textbooks need to be rewritten and teachers re-trained! Such a goal sounds Utopian, but progress *toward* a goal requires a beginning, and with God, nothing is impossible.

The Institute for Creation Research was founded for this unique and important purpose. Although it is still young, its teachers' workshops and seminars, as well as its Summer Institutes on Scientific Creationism and its literature programs, have made significant contributions in the lives and ministries of many teachers in both Christian and public schools.

The necessary textbook programs, however, require much greater investments of time and money than do seminars and are being implemented more slowly. In the meantime, until creation-oriented classroom textbooks are available (and, in the case of the public schools, selected textbooks that are at least unbiased on the evolution-creation issue), the best alternative is to provide individual teachers with a sound basic textbook on the subject for their own personal study and use.

This is the purpose of the two new ICR books, *Scientific Creationism* (General Edition) and *Scientific Creationism* (Public School Edition). The latter book deals with all the important aspects of the creation-evolution question from a strictly scientific point of view, attempting to evaluate the physical evidence from the relevant scientific fields without reference to the Bible or other religious literature. It demonstrates that the real evidences dealing with origins and ancient history support creationism rather than evolutionism.

*Scientific Creationism* (General Edition) is essentially identical to the public school edition, except for the addition of a comprehensive chapter that places the scientific evidence in its proper biblical and theological context. This section, "Creation According to Scripture," contains a thorough exposition of the Genesis records of creation, the Flood, and other important events of early history. It also includes the various "theories" that have been proposed (unsuccessfully) for harmonizing the Bible with the evolutionary framework of history.



With this book, the Christian teacher has both biblical and scientific data at hand to show students the fallacies of evolution and the strong evidences of creation. The teacher can adapt the material to a required subject or grade level as various topics arise in the regular course outline. It also can be taught on an alternate basis as a single coherent unit on scientific biblical creationism during some appropriate block of time in the annual schedule.

The scientific discussions are intended to be understandable and usable by teachers with nonscientific backgrounds. The information is well-documented and organized for convenient reference use. The book is careful and courteous in its treatment of the evolutionary viewpoint, as well as properly factual and cautious in its advocacy of creationism and catastrophism. The biblical discussions, while emphasizing special creation and the so-called naïve literal approach to Genesis, also include careful and thorough treatment of other viewpoints, and will be found applicable in curricula of all types of Christian schools.

Finally, although the book is written primarily with teachers in mind, it can be used effectively by intelligent laymen in any type of individual or group study situation. So far as is known, this book has the most comprehensive coverage of all major aspects of the question of origins to be found anywhere in a single, small volume.

It is hoped that the book will help restore confidence in special creation as the true explanation of the origin and meaning of the world.

Henry M. Morris  
Institute for Creation Research  
July 1974

## FOREWORD TO SECOND EDITION

When *Scientific Creationism* was first published in 1974, the modern creationist revival was really just beginning to attract interest from the evolution-dominated scientific/educational establishment. The Creation Research Society was ten years old, and the Institute for Creation Research (under its present name) only two years old. The book was prepared because of the great need at the time for a general text and reference work on all aspects of the creation model of origins — a book that would be scientifically accurate and well documented, yet understandable and persuasive to the nonscientist as well as the scientist.

That it did meet this need is confirmed by its wide use and 11 printings. For over a decade it has served as probably the best-known and most influential book in this important field. Many people have been led to sound creationist convictions through reading it, and many schools and colleges have used it as a textbook or required reference. In the meantime, the creation movement has proliferated, with creationist associations now active in every state and many foreign countries.

Many more books on creationism are available now than was the case in 1974. This becomes especially obvious in the greatly expanded bibliographies in this new edition of *Scientific Creationism*. Nevertheless, the demand for this particular book continues to be very strong, so it does seem appropriate to issue it now in a new, updated edition.

There have, of course, been many significant scientific developments bearing on the creation /evolution issue since the publication of the first edition. Not surprisingly, these all seem to strengthen the case for creation and weaken the case for evolution. Many of them, whether by coincidence or otherwise, seem to reflect the influence of the creation movement, with evolutionists coming more and more to acknowledge the validity of the evidences and arguments cited by creationist writers and speakers.

For example, there is the burgeoning influence of the “punctuated equilibrium” concept in biology and paleontology. Creationists

had long argued that there were no true transitional forms in the fossil record, as neo-Darwinians had always maintained. Now we find leading evolutionists saying the same thing.

For example:

The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition.<sup>1</sup>

The absence of fossil evidence for intermediary stages between major transitions in organic design . . . has been a persistent and nagging problem for gradualistic accounts of evolution.<sup>2</sup>

Gould defines “punctuated equilibrium” as follows:

Thus, our model of “punctuated equilibria” holds that evolution is concentrated in events of speciation and that successful speciation is an infrequent event punctuating the stasis of large populations that do not alter in fundamental ways during the millions of years that they endure.<sup>3</sup>

Thus, there are not even transitional forms to be expected between species, let alone genera, families, and higher categories.

Another aspect of neo-Darwinism that is being abandoned by many evolutionists is the concept of natural selection as a “creative” force. Creationists have long argued that natural selection has no predictive value and thus is a mere tautology, stating the obvious fact that organisms that “survive” are thereby decreed to have been the “fittest,” but it reveals nothing whatever about how they evolved in the first place. Many evolutionists now agree with this judgment and are looking for other possible mechanisms. An author of one of the 30-odd anti-creationist books published in in the 1970s and 80s acknowledged, “The claim that natural selection is a tautology is periodically made in the scientific literature itself.”<sup>4</sup>

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1. Steven M. Stanley, *Macro-evolution: Pattern and Process* (San Francisco, CA: W.M. Freeman and Co., 1979), p. 39.

2. Stephen Jay Gould, “Is a New and General Theory of Evolution Emerging?” *Paleobiology*, vol. 6, no. 1 (1980): p. 127.

3. *Ibid.*, p. 125.

4. D.J. Futuyma, *Science on Trial* (New York: Pantheon Books, 1983), p. 171.

The remarkable adaptations of organisms to their environments has often been cited as proof of the efficacy of natural selection. Creationists, on the other hand, had always maintained that such adaptations were evidence of design, not chance. Evolutionists now reluctantly admit this to be the case and argue that *imperfections* in adaptation (“survival of the misfit”) is evidence for evolution.

In fact, as Darwin recognized, a perfect creator could manufacture perfect adaptations. . . . If there were no imperfections, there would be . . . nothing to favor evolution by natural selection over creation.<sup>5</sup>

This is an amazing admission of the absence of any real evidence for evolution. Misfits (if there really are such) constitute evidence for *downward* changes (e.g., mutations), not upward changes, as required by any meaningful evolutionary process.

Another extremely significant development is the resurgence of catastrophism in geology. Here, again, creationists have led the way, arguing for years that traditional geological uniformitarianism (“the present is the key to the past”) was an impotent dogma, completely incapable of accounting for the great rock beds of the earth’s crust, especially the very fossil deposits that had been used as the main evidence of evolution. The neocatastrophists are now saying the same thing, though they are careful not to credit the creationists. Robert Dott, in his presidential address to the Society of Economic Paleontologists and Minerologists, chose the term “episodicity” instead of “catastrophism.”

What do I mean by “episodic sedimentation”? Episodic was chosen carefully over other possible terms. “Catastrophic” has become popular recently because of its dramatic effect, but it should be purged from our vocabulary because it feeds the neocatastrophist-creation cause.<sup>6</sup>

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5. Jeremy Cherfas, “The Difficulties of Darwinism,” *New Scientist*, vol. 102 (May 17, 1984): p. 29. Cherfas is here citing arguments developed by the eminent evolutionist Stephen Jay Gould.

6. Robert H. Dott, “Episodic View Now Replacing Catastrophism,” *Geology* (November 1982): p. 16.

Nevertheless, Dott acknowledged that practically all the geological strata were formed by at least local floods and other such catastrophes.

I hope I have convinced you that the sedimentary record is largely a record of episodic events rather than being uniformly continuous. My message is that episodicity is the rule, not the exception.<sup>7</sup>

Similarly, James H. Shea, editor of the *Journal of Geological Education*, repudiated Lyellian uniformitarianism.

Furthermore, much of Lyell's uniformitarianism, specifically his ideas on identity of ancient and modern causes, gradualism, and constancy of rate, has been explicitly refuted by the definitive modern sources as well as by an overwhelming preponderance of evidence that, as substantive theories, his ideas on these matters were simply wrong.<sup>8</sup>

This return to catastrophism, of course, does *not* mean *biblical* catastrophism (centered in the worldwide Flood), but episodic catastrophism, the concept of many regional catastrophes, each separated from the other by long periods of geologic inactivity. However, even global catastrophes are again coming into fashion with some geologists, especially the idea of periodic asteroid bombardments, each triggering massive extinctions of flora and fauna.

Harvard evolutionist Stephen Jay Gould even proposed these intermittent catastrophes and extinctions as a new explanation of evolution!

Heretofore, we have thrown up our hands in frustration at the lack of expected pattern in life's history — or we have sought to impose a pattern that we hoped to find on a world that does not really display it. . . . If we can develop a general theory of mass extinction, we may finally understand why life has thwarted our expectation — and we may even extract an unexpected kind of pattern from apparent chaos.<sup>9</sup>

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7. Ibid.

8. James H. Shea, "Twelve Fallacies of Uniformitarianism," *Geotimes*, vol. 10 (September 1982): p. 456.

9. Stephen Jay Gould, "The Ediacaran Experiment," *Natural History*, vol. 93 (February 1984): p. 23.

The idea of “evolution by extinction” is surely a fascinating commentary on the wistful search for some kind of mechanism to explain evolution. More significant, however, is Gould’s admission that there is really no “pattern in life’s history.”

I regard the failure to find a clear “vector of progress” in life’s history as the most puzzling fact of the fossil record.<sup>10</sup>

Gould’s admission that there is no clear pattern of progress in the fossil record is significant. The standard geological column has always been assumed to exhibit the evolution of life, from simple to complex, over the geological ages. Creationists, on the other hand, have insisted that this standard column is largely artificial. All the great phyla have existed unchanged since the Cambrian, and this persistence is true right down to many species (the bacterium *E. Coli*, still popular in bacteriological research, has remained the same for a billion years, by evolutionary chronology).

Furthermore, every local column is different from the standard column — always grossly incomplete, frequently with missing ages, often with the ages inverted, and sometimes even with the ages (as deduced from the fossils) mixed together. To the extent that any real order does seem to exist in a local column, creationists have tried to show that such order represents relative elevations of habitat in the ecological communities that were trapped and buried by the sedimentary catastrophe(s) that deposited them.

Geologist David Raup made extensive studies on these fossil sequences and came to the following surprising conclusion:

So the geological time scale and the basic facts of biological change over time are totally independent of evolutionary theory. . . .

In the years after Darwin, his advocates hoped to find predictable progressions. In general, these have not been found — yet the optimism has died hard, and some pure fantasy has crept into textbooks.<sup>11</sup>

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10. Ibid.

11. David M. Raup, “Evolution and the Fossil Record,” *Science*, vol. 213 (July 17, 1981): p. 289.

Raup's statistical studies on fossil occurrences led him not only to the theory of periodic extinctions noted above, but also to the remarkable discovery that the fossils could just as well have been deposited randomly, as far as any order is concerned! He even noted the ironic implications of this for creationists.

One of the ironies of the evolution-creation debate is that the creationists have accepted the mistaken notion that the fossil record shows a detailed and orderly progression and they have gone to great lengths to accommodate this "fact" in their Flood geology.<sup>12</sup>

Raup, as former curator of geology at Chicago's Field Museum, as well as head of geology at the University of Chicago, was surely one of the world's most knowledgeable paleontologists. He was also a proponent of neocatastrophism and punctuated equilibrium, in common with an increasing number of modern evolutionists. One of the top men of the previous generation, a student of the eminent George Gaylord Simpson, came to a similar conclusion:

Few paleontologists have, I think, ever supposed that fossils, by themselves, provide grounds for the conclusion that evolution has occurred.<sup>13</sup>

The fossil record doesn't even provide any evidence in support of Darwinian theory except in the weak sense that the fossil record is compatible with it, just as it is compatible with other evolutionary theories, and revolutionary theories, and special creationist theories and even ahistorical theories.<sup>14</sup>

No wonder the Oxford zoologist Mark Ridley concluded:

No real evolutionist, whether gradualist or punctuationalist, uses the fossil record as evidence in favor of the theory of evolution over special creation.<sup>15</sup>

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12. Ibid.

13. David B. Kitts, "Search for the Holy Transformation," *Paleobiology*, vol. 5 (Summer 1979): p. 353.

14. Ibid., p. 354.

15. Mark Ridley, "Who Doubts Evolution?" *New Scientist*, vol. 90 (June 25, 1981): p. 831.

Both the ubiquitous evidences of catastrophism in the geological strata and the ubiquitous absence of transitional forms in the fossil record can now be combined with the utter absence of any evidence of evolutionary progression in this record to make a very strong case for special creation and a global hydraulic cataclysm as the best model for correlating the data of geology and paleontology.

Many other developments could be mentioned. Almost without exception, each new discovery or analysis seems to weaken the traditional case for evolution and strengthen the case for creation. Some of these are discussed later on in this book. The newer data, not only from geology and paleontology, but also from astronomy, genetics, physics, biochemistry, and other sciences, could be cited in support of scientific creationism. In fact, David Raup paid an interesting (though backhanded) compliment to the creationists by noting this fact:

I doubt if there is any single individual within the scientific community who could cope with the full range of (creationist) arguments without the help of an army of consultants in special fields.<sup>16</sup>

The inability of evolutionists to cope with the creationist arguments has been further indicated during the past decade in the 200 or so creation/evolution debates that have been held in many places, including most of the leading universities. Evolutionists have given various excuses why the creationists usually win these debates (and why most leading evolutionary scientists now refuse to participate in such debates), but the real reason is because the scientific evidences support creation — not evolution!

Consequently, the answer of the evolutionary establishment to the creationist arguments has not been scientific, but emotional. Intimidation is evidently the game plan. The ACLU files or threatens to file lawsuits wherever a two-model approach is considered in a school district. A veritable stream of anti-creationist tirades has poured forth from the liberal news media, as well as the journals and books of the educational/scientific establishment. Evolutionists

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16. David M. Raup, "Geology and Creation," *Bulletin of the Field Museum of Natural History*, vol. 54 (March 1983): p. 16.



publicly gloat over the merest suggestion of a misquotation or misrepresentation which they can discover in the copiously documented creationist literature, while their own writings are saturated with out-of-context quotes and flagrant distortions of the creationist arguments.

Evolutionists still cannot seem to comprehend some of the most cogent creationist contentions (e.g., the evidence of the entropy principle against “upward” evolution even in *open* systems). In the absence of any real scientific evidence for real evolution, they have tended to concentrate their polemics on arguments against the biblical doctrines of recent creation and the worldwide Flood, even though these questions are separate questions from the basic scientific issue of creation versus evolution. At the same time, the scientific evidences for the young earth and flood geology have continued to accumulate rapidly as well.

It is hoped that this new edition of *Scientific Creationism* will stimulate increased interest, both in the scientific and non-scientific communities, on this vital topic. Although most of the book remains unchanged from the first edition, it will be found that the arguments and evidences, with the accompanying documentation, are every bit as valid and relevant today as they were in 1974. A number of new sections have been added, as well as changes in the existing text wherever appropriate. The bibliographies have been greatly expanded, as noted before, but no claim is made as to their completeness. A great many books have been published in this field since 1974, and it is probable that some significant books have been left out. In any case, for those interested in further study, there are obviously many books now available. *Scientific Creationism* is now only one book among many in its field, but it has already made an effective contribution toward the creationist cause, and it is hoped that this new edition will continue to serve in this way in the future.

Henry M. Morris  
Institute for Creation Research  
June 1985

## CHAPTER 1

# EVOLUTION OR CREATION?

### The Importance of Origins

Both parents and teachers know that children are curious creatures. That is, they are insatiably curious about the whys and whences of things. This inborn intellectual alertness, if encouraged and cultivated, leads in adult life to a mature scientific attitude toward the world, and the ability to think creatively in solving technological, sociological, and personal problems.

Regardless of the subject matter of a particular course of study, it is vital that the student be made aware of origins. If he studies chemistry, he should have an interest in the origin of the elements and the laws that govern chemical reactions. The study of English should give him a sense of the origin of his own language and even of language itself. Biology, of course, should discuss the origin of life and of the various kinds of organisms. A course in government should include discussion of the origin of his own nation and its legal structure, as well as of the origin of nations and laws in general. And so on.

A course of study that does *not* do this may avoid a measure of controversy, but only at the cost of stifling curiosity and inventiveness. Description and techniques are vital in any good course, certainly, but these will only produce skills, not real understanding. This type of instruction, valuable though it is for the immediate goal of making a living, is barren in achieving the broader goal of real *meaning* in living. It is like a bridge without abutments, spanning from nowhere to nowhere, without roots in the past or hope in the future.

The following is a summary of cogent reasons why the study of origins is important in any course.

# Evolution or Creation?

## A. Scientific Reasons

1. Science (i.e., “knowledge”) must seek to answer the question “Whence?” as well as “What?”
2. Science is based on cause-and-effect reasoning. Inevitably, therefore, as one assimilates effects to their immediate causes and those causes to their causes, one eventually confronts the question of a First Cause.
3. A knowledge of natural laws and processes, without an appreciation of at least the problems associated with their origin, is stultifying to the discovery and comprehension of new scientific principles.

## B. Sociological Reasons

1. Science has innumerable social implications and applications. Solutions to social problems require a real understanding of the origin of the physical processes that affect them (e.g., nuclear energy, fossil fuels, ecology, genetic engineering, hallucinogenic drugs, etc.).
2. The so-called social sciences themselves require an understanding of the origin of the sociological entities with which they deal (e.g., races, cultures, crime, war, etc.).
3. The milieu of political thought is constantly changing in emphasis. Sociological instruction that emphasizes only the current fad in political activism or social theory, with no foundation in history, will be useless to the student when a new emphasis appears.

## C. Personal Reasons

1. Each person needs, more than anything, a sense of his own identity and personal goals, and this is impossible without some sense of his origin. What a person comes to believe about his origin will inevitably condition what he believes about his destiny.
2. Lack of a sound scientific understanding of origins and meanings among modern young people has impelled them to seek help in such anti-scientific solutions as “mind-expanding” drugs, witchcraft, astrology, and the like.

## Scientific Creationism

3. True mental health, such as teachers desire for their pupils, requires a solid and satisfying philosophy of life, and this certainly demands a mentally satisfying concept of their personal origin and future.

However, if teachers are to teach creation as a scientifically sound alternative to evolution, they must have available resource information on how to do so. Unfortunately, practically every textbook now available is biased in favor of evolution. A large percentage of teachers, as well as the scientific public, have themselves also been indoctrinated with the evolutionary point of view in their studies in college.

Furthermore, most creationist books treat the subject of origins from the biblical point of view, as well as the scientific, and, therefore, are not appropriate for instructional purposes in the public schools. There are indeed a number of creationist books that are strictly scientific in their content, but most of these deal with only a few of the relevant topics.

The purpose of *Scientific Creationism* is, first, to treat all of the more pertinent aspects of the subject of origins and to do this solely on a scientific basis, with no references to the Bible or to religious doctrine. The treatment is positive, rather than negative, showing that the creation model of origins and history may be used to correlate the facts of science at least as effectively as the evolution model. Although the book necessarily deals with scientific data, it is written for the non-specialist, and we believe it can be adequately understood and used by most intelligent laymen. It is necessary to use scientific concepts and terminology, but they are all explained as needed, so that the reader should, with at least a little effort on his part, have no great difficulty understanding and using them.

It is our suggestion that every teacher be provided with a copy of *Scientific Creationism* for personal study and asked to read it in its entirety. If feasible, workshops should be set up by individual school districts to equip their teachers for its use.

Whatever the course being taught, and regardless of the grade level, the teacher will find that the assigned textbook and prescribed supplementary reading are premised on evolution and affected by

## Evolution or Creation?

it in various ways. Whenever a particular subject is encountered that involves origins (e.g., the origin of the solar system, the beginning of the “cavemen,” etc.) or the pre-history of the earth and its inhabitants (e.g., the meaning of the dinosaurs, the formation of coal beds, the discovery of the first metals, etc.), the teacher should present the creationist interpretation (as well as the textbook evolutionary interpretation) and, in so far as practicable for the age level involved, the evidence favoring *both* models. The book is conveniently organized and well indexed to facilitate such use.

Experience has indicated that this approach is more exciting, both to students and teachers, than the one-sided indoctrination in evolutionism that is common today. Teachers and school administrators are urged to give it a fair trial.

This book itself is intended to serve primarily as a source for background information needed by the teacher, rather than as an actual textbook to be used in elementary or secondary school classes. It can thus be adapted as needed, in accordance with the teacher’s own preferences, to whatever subject or grade level may be involved. It can also be used, of course, as an actual textbook in formal courses on origins, in either high school or college.

In general, whether as a textbook or as a book for personal study and reference, it is believed that this book will fill the need for a scholarly, yet simple, presentation of all the major evidence and arguments for special creation, as well as the related evidence for a young earth and worldwide Flood.

### Impossibility of Scientific Proof of Origins

The preceding section has stressed the vital importance of studying the subject of origins. At the same time, it must also be emphasized that it is impossible to *prove* scientifically any particular concept of origins to be true. This is obvious from the fact that the essence of the scientific method is experimental observation and repeatability. A scientific investigator, be he ever so resourceful and brilliant, can neither observe nor repeat *origins!*

This means that though it is important to have a philosophy of origins, it can only be achieved by faith, not by sight. That is no argument against it, however. Every step we take in life is a step of

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faith. Even the pragmatist who insists he will only believe what he can see, *believes* that his pragmatism is the best philosophy, though he can't prove it! He also believes in invisible atoms and in such abstractions as the future.

As a matter of observation, belief in something is necessary for true mental health. A philosophy of life is a philosophy, not a scientific experiment. A life based on the whim of the moment, with no rationale, is “a tale told by an idiot, full of sound and fury, signifying nothing.”<sup>1</sup>

Thus, one must *believe*, at least with respect to ultimate origins. However, for optimally beneficial application of that belief, his faith should be a reasoned faith, not a credulous faith or a prescribed faith.

To illustrate more exactly what we mean when we say origins cannot be proved, a brief discussion is given below on each of the two basic concepts of origins: creation and evolution.

### A. Creation Cannot Be Proved

1. Creation is not taking place now, so far as can be observed. Therefore, it was accomplished sometime in the past, if at all, and thus is inaccessible to the scientific method.
2. It is impossible to devise a scientific experiment to describe the creation process, or even to ascertain whether such a process *can* take place. The Creator does not create at the whim of a scientist.

### B. Evolution Cannot Be Proved

1. If evolution is taking place today, it operates too slowly to be measurable, and, therefore, is outside the realm of empirical science. To transmute one kind of organism into a higher kind of organism would presumably take millions of years, and no team of scientific observers is available to make measurements on any such experiment.
2. The small variations in organisms that are observed to take place today are irrelevant to this question, since there is no way to prove that these changes within present kinds

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1. William Shakespeare, *MacBeth*, Act V, Scene V.

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eventually change the kinds into different, higher kinds. Since small variations (including mutations) are as much to be expected in the creation model as in the evolution model, they are of no value in discriminating between the two models.

3. Even if modern scientists should ever actually achieve the artificial creation of life from nonlife, or of higher kinds from lower kinds, in the laboratory, this would not *prove* in any way that such changes did, or even could, take place in the past by random natural processes.

Since it is often maintained by evolutionists that evolution is scientific, whereas creationism is religious, it will be well at this point to cite several leading evolutionists who have recognized that evolution also is incapable of being proved.<sup>2</sup>

### Evolution Operates Too Slowly for Scientific Observation

One of the nation's past leading evolutionists, Theodosius Dobzhansky, admitted:

The applicability of the experimental method to the study of such unique historical processes is severely restricted before all else by the time intervals involved, which far exceed the lifetime of any human experimenter. And yet, it is just such impossibility that is demanded by anti-evolutionists when they ask for "proofs" of evolution which they would magnanimously accept as satisfactory.<sup>3</sup>

Note the tacit admission that "the experimental method" is an "impossibility" when applied to evolution.

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2. It is interesting and encouraging to note that in the foreword to the most recent edition of Darwin's *Origin of Species*, formerly a leading British evolutionary biologist, the late Professor L. Harrison Matthews, F.R.S., recognized that "belief in evolution is thus exactly parallel to belief in special creation — both are concepts which believers know to be true, but neither, up to the present, has been capable of proof" (London: J.M. Dent & Sons, Ltd., 1971), p. x.

3. Theodosius Dobzhansky, "On Methods of Evolutionary Biology and Anthropology," *American Scientist*, vol. 45 (December 1957): p. 388.

## **Evolution Is a Dogma Incapable of Refutation**

Two leading modern biologists have pointed out the fact that since evolution cannot in any conceivable way be disproved, therefore, neither can it be proved.

Our theory of evolution has become . . . one which cannot be refuted by any possible observations. It is thus “outside of empirical science,” but not necessarily false. No one can think of ways in which to test it. . . . [Evolutionary ideas] have become part of an evolutionary dogma accepted by most of us as part of our training.<sup>4</sup>

Similarly, Peter Medawar recognized the problem entailed by the fact that no way exists by which to test evolution.

There are philosophical or methodological objections to evolutionary theory. . . . It is too difficult to imagine or envisage an evolutionary episode which could not be explained by the formulae of neo-Darwinism.<sup>5</sup>

In other words, both the long neck of the giraffe and the short neck of the hippopotamus can presumably be explained by natural selection. A theory that incorporates everything really *explains* nothing! It is tautologous. Those who survive in the struggle for existence are the fittest because the fittest are the ones who survive.

## **Evolution Is an Authoritarian System to Be Believed**

It seems at times as if many of our modern writers on evolution have had their views by some sort of revelation and they base their opinions on the evolution of life, from the simplest form to the complex, entirely on the nature of specific and intra-specific evolution. . . . It is premature, not to say arrogant, on our part if we make any dogmatic assertion as to the mode of evolution of the major branches of the animal kingdom.<sup>6</sup>

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4. Paul Ehrlich and L.C. Birch, “Evolutionary History and Population Biology,” *Nature*, vol. 214 (1967): p. 352.

5. Peter Medawar, *Mathematical Challenges to the Neo-Darwinism Interpretation of Evolution* (Philadelphia, PA: Wistar Institute Press, 1967), p. xi.

6. G.A. Kerkut, *Implications of Evolution* (London: Pergamon, 1965), p. 155.



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But the facts of paleontology conform equally well with other interpretations . . . e.g., divine creation, etc., and paleontology by itself can neither prove nor refute such ideas.<sup>7</sup>

Thomas Huxley, probably more responsible than any other one man for the acceptance of Darwinian philosophy, nevertheless recognized that

“Creation” in the ordinary sense of the word is perfectly conceivable. I find no difficulty in conceiving that, at some former period, this universe was not in existence; and that it made its appearance in six days . . . in consequence of the volition of some pre-existing Being.<sup>8</sup>

### **The Reason for Favoring Evolution Is Not Because of the Scientific Evidence**

An outstanding British biologist of a number of years ago made the following remarkable observation:

If so, it will present a parallel to the theory of evolution itself, a theory universally accepted not because it can be proved by logically coherent evidence to be true but because the only alternative, special creation, is clearly incredible.<sup>9</sup>

The only reason for saying that special creation is incredible would be if one had certain knowledge that there was no God. Obviously, if no Creator exists, then special creation is incredible. But since a universal negative can only be proved if one has universal knowledge, such a statement requires omniscience. Thus, by denying God, Dr. Watson is claiming the attributes of God Himself.

There are some scientists, at least, who find it easier to believe in the deity of an omnipotent Creator than in the deity of Professor Watson.

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7. D. Dwight Davis, “Comparative Anatomy and the Evolution of Vertebrates,” in *Genetics, Paleontology and Evolution*, Jepsen, Mayr, and Simpson, eds. (Princeton, NJ: Princeton University Press, 1949), p. 74.

8. Leonard Huxley, *Life and Letters of Thomas Henry Huxley* (London: Macmillan, 1903), vol. II, p. 429.

9. D.M.S. Watson, “Adaptation,” *Nature*, vol. 123 (1929): p. 233.

## The Two Scientific Models of Origins

It is, as shown in the previous section, impossible to demonstrate scientifically which of the two concepts of origins is really true. Although many people teach evolution as though it were a proven fact of science, it is obvious that this is false teaching. There are literally thousands of scientists<sup>10</sup> and other educated intellectuals today who reject evolution, and this would certainly not be the case if evolution were as obvious as many scientists say it is.

The same is true of creation, of course. Although many believe special creation to be an absolute fact of history, they must believe this for theological rather than scientific reasons. Neither evolution nor creation can be either confirmed or falsified scientifically.<sup>11</sup>

Furthermore, it is clear that neither evolution nor creation is, in the proper sense, either a scientific theory or a scientific hypothesis. Though people might speak of the “theory of evolution” or of the “theory of creation,” such terminology is imprecise. This is because neither can be *tested*. A valid scientific hypothesis must be capable of being formulated experimentally, such that the experimental results either confirm or reject its validity.

As noted in the statement by Ehrlich and Birch cited previously, however, there is no conceivable way to do this. Ideally, we might like to set up an experiment, the results of which would demonstrate either evolution or creation to have been true. But there is no one test, nor any series of tests, that can do this scientifically.

All of these strictures do not mean, however, that we cannot discuss this question scientifically and objectively. Indeed, it is extremely important that we do so if we are really to understand this vital question of origins and to arrive at a satisfactory basis for the faith we must ultimately exercise in one or the other.

A more proper approach is to think in terms of two scientific models, the *evolution model* and the *creation model*. A “model” is a

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10. The Creation Research Society, for example, numbers over 700 M.S. and Ph.D. scientists on its rolls.

11. The late Dr. N. Heribert-Nilsson, director of the Botanical Institute at Lund University, Sweden, said, “My attempt to demonstrate evolution as an experiment carried on for more than 40 years has completely failed. . . . The idea of an evolution rests on pure belief” (*Synthetische Artbildung*, 193).

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conceptual framework, an orderly system of thought, within which one tries to correlate observable data, and even to predict data. When alternative models exist, they can be compared as to their respective capacities for correlating such data. When, as in this case, neither can be proved, the decision between the two cannot be solely objective. Normally, in such a case, the model that correlates the greater number of data, with the smallest number of unresolved contradictory data, would be accepted as the more probably correct model.

When particular facts do show up that seem to contradict the predictions of the model, it may still be possible to assimilate the data by a slight modification of the original model. As a matter of fact, in the case of the evolution model, as Ehrlich and Birch said, “Every conceivable observation can be fitted into it.”

The same generalization, of course, is true of the creation model. There is no observational fact imaginable that cannot, one way or another, be made to fit the creation model. The only way to decide objectively between them, therefore, is to note which model fits the facts and predictions with the smallest number of these secondary assumptions.

Creationists are convinced that when this procedure is carefully followed, the creation model will always fit the facts as well as or better than will the evolution model. Evolutionists may, of course, believe otherwise. In either case, it is important that everyone have the facts at hand with which to consider *both* models, rather than one only. The latter is brainwashing, not brain-using!

Since the rest of this book is devoted primarily to a comparison of these two models, it is important that everyone using it, both teachers and students, clearly understand the formulation of the two models and their implications.

### **A. The Evolution Model**

The evolutionary system attempts to explain the origin, development, and meaning of all things in terms of natural laws and processes that operate today as they have in the past. No extraneous processes requiring the special activity of an external agent or Creator are permitted. The universe, in all its aspects, evolves itself into higher levels of order (particles to people) by means of its innate properties.

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To confirm that this is the essential nature of the evolution model, several recognized authorities are cited below, giving their own concepts of evolution.

Most enlightened persons now accept as a fact that everything in the cosmos — from heavenly bodies to human beings — has developed and continues to develop through evolutionary processes.<sup>12</sup>

Evolution comprises all the stages of the development of the universe: the cosmic, biological, and human or cultural developments. . . . Life is a product of the evolution of inorganic nature, and man is a product of the evolution of life.<sup>13</sup>

Evolution in the extended sense can be defined as a directional and essentially irreversible process occurring in time, which in its course gives rise to an increase of variety and an increasingly high level of organization in its products. Our present knowledge indeed forces us to the view that the whole of reality is evolution — a single process of self-transformation.<sup>14</sup>

Biological evolution can, however, be explained without recourse to a Creator or a planning agent external to the organisms themselves. There is no evidence, either, of any vital force or immanent energy directing the evolutionary process toward the production of specified kinds of organisms.<sup>15</sup>

Thus, evolution entails a self-contained universe, in which its innate laws develop everything into higher levels of organization. Particles evolve into elements, elements into complex chemicals, complex

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12. Rene Dubos, "Humanistic Biology," *American Scientist*, vol. 53 (March 1965): p. 6.

13. Theodosius Dobzhansky, "Changing Man," *Science*, vol. 155 (January 27, 1967): p. 409.

14. J.R. Newman, ed., *What Is Science?* "Evolution and Genetics," by Julian Huxley (New York: Simon & Schuster, 1955), p. 272.

15. Francisco J. Ayala, "Biology as an Autonomous Science," *American Scientist*, vol. 56 (Autumn 1968): p. 213.

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chemicals into simple living systems, simple life forms into complex life, complex animal life into man.

Summarizing, evolution is (1) naturalistic, (2) self-contained, (3) non-purposive, (4) directional, (5) irreversible, (6) universal, and (7) continuing.

### B. The Creation Model

Diametrically opposed to the evolution model, the creation model involves a process of special creation that is (1) supernaturalistic, (2) externally directed, (3) purposive, and (4) completed. Like evolution, the creation model also applies universally. It also is irreversibly directional, but its direction is downward toward lower levels of complexity rather than upward toward higher levels. The completed original creation was perfect and has since been “running down.”

The creation model thus postulates a period of special creation in the beginning, during which all the basic laws and categories of nature, including the major kinds of plants and animals, as well as men, were brought into existence by special creative and integrative processes that are no longer in operation. Once the creation was finished, these processes of *creation* were replaced by processes of *conservation*, which were designed by the Creator to sustain and maintain the basic systems He had created.

In addition to the primary concept of a completed creation followed by conservation, the creation model proposes a basic principle of disintegration now at work in nature (since any significant change in a *perfect* primeval creation must be in the direction of imperfection). The two models may be easily compared by studying the table below:

Evolution Model	Creation Model
Continuing naturalistic origin	Completed supernatural origin
Net present increase in complexity	Net present decrease in complexity

The questions of the *date* of creation (old or young) and the nature of cosmic processes *since* creation (dominantly naturalistic and uniform or catastrophic) are separate issues.

It is proposed that these two models be used as systems for “predicting” data, to see which one does so more effectively. To do

this, one should imagine that neither the evolutionist nor the creationist knows in advance what data will be found. They do not know what they will find but bravely make predictions, each on the basis of his own model.

The following table indicates the predictions that would probably be made in several important categories. It should be noted that the tabulated predictions are predictions of the *primary* models, as defined in their most general terms as in the foregoing discussion. These primary models may be modified by secondary assumptions to fit certain conditions. For example, the basic evolution model may be extended to include harmful, as well as beneficial, mutations, but this is not a natural prediction of the basic concept of evolution. If the “predictions” of evolution, as listed in the following table, were actually observed in the natural world, they would, of course, in every case be enthusiastically acclaimed as strong confirmations of the evolution model. That fact justifies the conclusion that these are the *basic* predictions of evolution.

The predictions are merely suggestive of the types of entities that can be used to contrast the two models. Several of these will be discussed in some detail later. At this point, it may be noted that creationists maintain that the predictions of the creation model do fit the observed facts in nature better than do those of the evolution model. The data must be *explained* by the evolutionist, but they are *predicted* by the creationist.

### **Pedagogical Advantages of the Creation Model**

There are great benefits to be derived, for both student and teacher, from a sound exposition of the creation model along with the evolution model. It is strange and disturbing that resistance is encountered from many scientists and teachers to a proposal that is so reasonable and salutary.

Some of these benefits are listed below:

1. It stimulates real thinking on the part of the student, as he is asked to compare these two important models.
2. Creationism is consistent with the innate thoughts and daily experiences of the child and thus is conducive to his mental health. He knows, as part of his own experience

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Category	Basic Predictions of	
	Evolution Model	Creation Model
Galactic universe	Galaxies changing	Galaxies constant
Structure of stars	Stars changing into other types	Stars unchanged
Other heavenly bodies	Building up	Breaking down
Types of rock formations	Different in different "ages"	Similar in all "ages"
Appearance of life	Life evolving from nonlife	Life only from life
Array of organisms	Continuum of organisms	Distinct kinds of organisms
Appearance of kinds of life	New kinds appearing	No new kinds appearing
Mutations in organisms	Beneficial	Harmful
Natural selection	Creative process	Conservative process
Fossil record	Innumerable transitions	Systematic gaps
Appearance of man	Ape-Human intermediates	No Ape-Human intermediates
Nature of man	Quantitatively superior to animals	Qualitatively distinct from animals
Origin of civilization	Slow and gradual	Contemporaneous with man

of reality, that a house implies a builder and a watch a watchmaker. As he studies the still more intricately complex nature of, say, the human body, or the ecology of a forest, it is highly unnatural for him to be told to think of these systems as chance products of irrational processes.

3. The greatest joy of scientific discovery is to find evidence of beauty and pattern in the processes and structures of nature, especially when, as great scientists<sup>16</sup> such as Newton and

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16. It is significant that most of the founding fathers of modern science (Newton, Bacon, Kepler, Galileo, Boyle, Pascal, Faraday, Pasteur, Maxwell, Ray Cuvier, Linnaeus, Agassiz, and a host of others) were creationists, even though they were aware of the various evolutionary concepts of their times.

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Kepler have testified, one senses that he is merely “thinking God’s thoughts after Him.” This will develop a love and enthusiasm for science in the child more effectively than will anything else.

4. There is no greater stimulus to responsible behavior and earnest effort, as well as honesty and consideration for others, than the awareness that there well may be a personal Creator to whom one must give account. This applies both to student and teacher.

In public schools, both evolution and creation should be taught as equally as possible, since there are children of taxpayers representing both viewpoints in the classes. If people wish *only* evolution to be taught, they should establish private schools with that purpose.

Likewise, an essential purpose of most private Christian schools is to teach creation as the true doctrine of origins, and they have been established on that basis. This does not mean, however, that students in such schools should not also be instructed concerning evolution. Since they will be living in a world dominated by evolutionary philosophy they should, by all means, be well versed in evolutionary concepts and the supposed evidences for evolution. At the same time, they should be informed of the fallacies in those concepts and evidences, as well as the basis for creationism.

The most effective means of accomplishing these goals is probably to evaluate the two models of origins first on a purely scientific basis, following the same procedure in the Christian school as that recommended for the public school. Many students in private Christian schools will already have been indoctrinated in evolutionary thinking by previous experiences in the public schools before transferring, and they need first of all to be purged of the ingrained idea that evolution is scientific and creation is “religious.” This can best be accomplished by thorough exposure to scientific creationism in a step-by-step comparison with the evolution model.

Accordingly, the next six chapters of this book will deal with the two models of origins on a purely scientific basis with no reference to the Bible or other religious books. It is shown that, at every point, the creation model is superior to the evolution model.



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Then, in the final chapter of this book, the general creation model is defined more explicitly in terms of biblical revelation. The whole question of origins and development is brought into its proper biblical and theological context, and the student can be led into a comprehensive, coherent, and satisfying worldview centered in his or her personal Creator and Savior, the Lord Jesus Christ.

It should be emphasized that this order is followed not because the scientific data are considered more reliable than biblical doctrine. To the contrary, it is precisely because biblical revelation is absolutely authoritative and perspicuous that the scientific facts, rightly interpreted, will give the same testimony as that of Scripture. It is not creationists who have to distort the facts of science to fit their creation model. It is rather the evolutionists who, in attempting to justify their faith in evolution, are perpetually modifying and expanding the basic concept of evolution in order to explain away all the scientific fallacies and contradictions that it entails.

### **Evolution as Religion**

Since evolution has not been scientifically proved and, in fact, cannot even be tested, in the long-range sense, it must be accepted on faith. Even so-called micro-evolution, or variation, which presumably *can* be tested, has so far failed to exhibit an “upward” trend, and thus has *failed* the test. The mechanism of evolution, if such a mechanism really exists, is still “the central mystery.”

Many evolutionists have been highly vocal in contending that creationism (even *scientific* creationism) is inherently religious, since it is a basic tenet of biblical “fundamentalism.” It is, of course, true that religions based on the Bible (whether Protestant, Catholic, Jewish, or even Islamic) are monotheistic and thus inherently creationist.

It is equally true, however, that religions that are basically polytheistic, pantheistic, humanistic, or atheistic must be based on some form of evolution. Thus, not only do all atheists and humanists *believe* in evolution, but so do Buddhists, Confucianists, Taoists, Hindus, and animists, not to mention Marxists and Nazis, and even the “liberals” in the nominally monotheistic faiths.

Nevertheless, although both creation and evolution have important religious, moral, and social implications, they can also each

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be used to correlate and predict scientific data. The next six chapters will show that the scientific creation model does a better job of this than the evolution model. There are still problems, and more research needs to be done to resolve these, but the problems of the evolution model are far more serious.

As a result, there are today *thousands* of recognized, qualified scientists who have become creationists, in spite of the evolutionary indoctrination they received in school and the evolutionist intimidation they now face in organized intellectualism. In a very real sense, creationism is more scientific than evolutionism, and evolutionism is far more religious than creationism.