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An Interview with Dr. Russ Humphreys: Part 2

by Doug Sharp, Rich Geer, and John Goertzen

The Revolution Against Evolution is a weekly TV show, produced by Doug Sharp, for public access cable TV channels. This is the second part of an edited transcript from an interview which was conducted in April, 2001 for one of these shows. See details at the end of the article for ordering the video tape. Those speaking are designated by the following initials: RH = Russ Humphreys, DS = Doug Sharp, and RG = Rich Geer. In this part we are picking up where Dr. Humphreys is beginning to talk about his theory concerning "old" light in a young universe.¹

RG: I don't know if we have time, but maybe in a nutshell, or a synopsis for our audience, it'd be nice to get it straight from the horse's mouth. How this seems to take again another thorny problem creationists

have; how stars are seemingly billions of light-years out there. And your theory's being able to incorporate that "old light" within a very young, a few-thousand-year-old universe. So why don't you explain to our audience how that works?

RH: Well, the main problem in understanding my theory is understanding the big bang theory — understanding how my theory contrasts with it. The big bang theory, as understood by experts, is quite different from the big bang theory as understood by everybody else, including most scientists and even many astronomers. We all have sort of believed (I remember having this impression when I started this study) that the big bang was

sort of an island universe. You have a whole bunch of galaxies, but they were an island in an otherwise big empty sea of space. We thought that, back in the beginning, all these galaxies were a little tiny ball of very hot matter, and that matter expanded out into a big empty space.

RG: That's the way you hear it.

RH: That's the way it's taught, but that's not what the experts mean when they talk about the big bang. The difference is whether or not there's a center and an edge. Our picture of an island universe has a center of that cluster of galaxies, or a center of that little ball. And then there's an edge

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Yeast Fails To Rise to Evolutionists' Expectations

by Kevin L. Anderson, Ph.D.

A visitor to the CRS website emailed us, alleging that gene duplication, accompanied by mutation, has been shown to increase genetic information in an organism, thus making it more complex. A recent scientific article was cited as supporting evidence. This is Dr. Anderson's response.

The article¹ involves adaptation of a strain of yeast to growth in medium containing a low concentration of glucose. After 450 generations, various "adapted" mutants of the yeast were found. This is not unlike the work that Lenski is doing with *E. coli* (and even cited in this paper²). I love Lenski's work because all of his results, so far, fit perfectly within the "Special Theory of Evo-

lution" but run counter to the "General Theory of Evolution,"³ even though evolutionists fail to appreciate this distinction (a distinction they seem to almost intentionally fail to grasp). In Lenski's work, the adaptive mutations that have been detected are mostly loss of a particular genetic function (hardly a mechanism driving evolution from "ameba to man").

I say this as background for this paper on yeast adaptation. Yeast's genome is slightly more complex than *E. coli* (i.e., diploid), and makes analysis of mutations more difficult, which is why I prefer the study of bacterial genetics. But, nonethe-

less, the result is basically the same as Lenski's work. In this case, it's not the loss of a particular genetic function, but the duplication of one.

A tale of two genes

This strain of yeast possesses two genes (HXT6 and HXT7) that produce transport

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to that matter, and outside of it is just empty three-dimensional space.

But the big-bang universe assumes to start with all the space there ever was, being completely filled by the hot matter of the big bang, and then space and matter expanded outward together. This is very difficult to visualize, which is why my tape is very good. It will help you visualize it, but you have to have an extra dimension to visualize it. The experts don't like to acknowledge the extra dimension of space as being real, so they don't talk about this at all. So they've let the second tier of scientists, and everyone below that, the popularizers, go on in their misunderstanding about the big bang. But if you actually study the experts, you'll find that they say that the big bang has no edge to matter, no center.

DS: Actually the popular understanding of it more parallels with what your theory is.

RH: Yes, that's the real irony. For those of you who are out there confused, with this wrong picture you had of the big bang: just peel off the label "big bang" from it and put "Humphreys' crazy cosmology" on it, and you'll be a lot closer to what I'm teaching, and you won't have that misconception about the big bang.

DS: And the difference is that the earth [is] a special place in the center of God's creation, isn't that what [the theory is]?

RH: That's right. The cosmos that Scripture pictures is an island universe. There's ordinary matter of the universe, and there's some empty space beyond that. And you can draw a boundary around that matter, and it has a center. Scripture talks about that, and I talk about the biblical basis for it in Appendix B of *Starlight and Time*.

DS: But that really isn't geocentrism?

RH: Not quite. Classical geocentrism has said two things. They said (and there are still some who say this) that the earth is at the exact center, like right here, and that the earth has not ever moved away from the center. Now, I don't find Scripture being that exact about our location. On a cosmological scale of distances, I feel confident that scripture says we're near it,

within a million light-years of the center. I don't see anywhere where it says that we've remained motionless with respect to the center. So, even if we were at the center in the beginning, we've moved a ways from it.

DS: All motion is relative anyway, so we moved away from what? That's the question.

RH: Well, the earth from the center — those are two locations you could talk about — about the earth with respect to the center.

RG: Well, you're saying the earth from the center — there was a real center, or there is a real center?

RH: There was a real center. I don't know exactly where it is.

RG: So what happens now? With this "starlight and time" theory, you've got sort of a big-bang sort of thing, but matter was originally made out of water, is this correct?

RH: Yes, converted to other stuff. Then ... it was by fusion that this collapsing ball of hot water would get very hot, and that's when I think that there was light.

DS: When it comes right down to it, don't astronomers have that in their theory anyway? They originate all the atoms of the universe, the heavy metals and everything, from hydrogen actually, they start with hydrogen and water.

RH: Yes. The process is called nucleosynthesis. Now here's a difference between the big bang theory (that version) and my theory, the collapsing ball of matter expansion. Their theory has a problem making any heavier element than helium or beryllium — only the very lightest elements can be made by the big bang. The other heavy elements — uranium, iron, lead, all of them — have to be made at the heart of a supernova. One of the problems is that the Hubbell telescope is now seeing these heavy elements, among which they would include carbon, and oxygen for example, as heavy elements, they're seeing them too far back and too far out to give much time for the supernovas to make all that. So the big bang theory is being stretched a little bit there and they're not talking about it.

But this is much more like a cosmic supernova than it is like a big bang, and it would generate all the heavy elements right away, so maybe that's the way God chose to make

the elements. This would all be on Day One, when light appeared. Then an expansion on Day Two, "let there be an expanse," something expanded, next to the earth, and so on, all in the ordinary days, which brings us to the time aspect of it. Why does the center affect time so much?

Well, if you have matter having a center, then there's a center of gravity, so gravitational forces can point toward the center. In the big bang, you have no center, so you have no center of gravity, so you have no overall pattern of gravitational force to reckon with. In the big bang, there are as many galaxies that way as [there are] this way. If you're out between the galaxies, ... the net force is zero — [it] cancels out.

But in this [my theory], if you're not at the center, then you'll feel a very small force pulling you toward the center; (it would take you billions of years to get there). But a very small force over such cosmic distances ... has a big effect on time. It's an effect in Einstein's *general* theory of relativity, ... one that hardly anybody knows about.

RG: $e=mc^2$.

RH: That's from the *special* theory of relativity, but there's a broader theory that deals with gravity and acceleration and other things that hardly anyone knows about. But in the *general* theory of relativity, there's an effect called gravitational

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time dilation, or time stretching. One of the bottom lines is that, the deeper you are in a gravitational field, the lower you are in altitude, the slower clocks tick — clocks and all physical process [including time] would run slower. ...

RG: Is this on a cosmological scale or is this measurable from earth?

RH: It's measured here on earth, and in my book and tape we talk about where it has been measured. So it's not science fiction, and it's not just nice theory from Dr. Einstein. It's actually been measured here on earth many different ways and quite accurately. It's still not a large effect here on earth, but over cosmic distances there could be a very large effect.

RG: Gravitational time dilation ... and the implications are, since we're closer to the center of this creation, the clocks would be running slower here?

RH: We would be at about the last place where clocks would start ticking fast. I'm proposing that, during the fourth day of creation, the earth entered this critical phase of things where its clocks and its processes were running very slowly, and everywhere else clocks and processes would be running at their normal rate. But on earth, everything time-locked, froze — nothing [was] happening here during the fourth day of creation. So that gives a way for billions of years' worth of history to happen out in the distant cosmos; yet, as measured by clocks here on the earth, the universe would be very young. So it gives you a way for the light to get to the earth — that's the theory in a nutshell.

RG: So in other words, if someone was living at the outer edge of this universe, they'd be dead in nanoseconds compared to how long we live. Is that what you're saying?

RH: Yes. If ... on the fourth day you could have seen what was happening out there, you would have seen billions of years' worth of events happening. If you could have seen it — the light wouldn't have been here [yet] — but if you could have seen it, you would have seen the galaxies spinning around like pinwheels and bumping into each other, and the light zooming in toward earth.

RG: It's like a fast speed out there —

we're in slow motion down here.

RH: We're in fast-forward out there. But I don't think things are like that today. This was on the fourth day that you would have seen that, and then, as the expansion of the universe proceeded, the vicinity of the earth would have moved out of this critical phase of things.

RG: Why was it on the fourth day? I know the Scripture says that on the fourth day certain things happened, but how does that work? Or do you have a theory, or is it in the book, about how that would have worked and how it would have gotten out of being slow and the other ones fast?

RH: Yes, it wouldn't happen at the outset of the expansion, and it would be over at another phase of the expansion, so it had to move through that period. I think that God just designed it so that, when He was ready to make the stars, the earth was in this phase, because He wanted us to be able to see.

Relativity is not *theory*, it's measured *fact*. And relativity compels us to consider the possibility that clocks haven't all ticked at the same rate in all parts of the universe.

RG: So, in a nutshell, this is why we have stars that seemingly are billions of years old, as they would have to be for us to see the light. They're measurable, to some extent, as being way out there. Yet still this works with a very young universe, then, based on your theory?

RH: Yes, because .. [of] relativity. Relativity is not *theory*, it's measured *fact*. And relativity compels us to consider the possibility that clocks haven't all ticked at the same rate in all parts of the universe.

RG: People have played with that for a while. Decay-of-the-speed-of-light-type theories have come up, and other kinds of things, but this seems to be the most interesting and least problematic. At this juncture, it makes some sense.

RH: So Rich, when somebody asks you, "how old is the universe," what should be your answer?

RG: Which perspective?

DS: Which clocks?

RG: Well, I was close, I said which perspective.

RH: You both did [well]. You hear that out there? If somebody asks you how old the universe is, you should say "which clocks?" "Whose clocks?"

RG: Now, even the Hubbell telescope ... was causing a lot of these scientists to have conniptions, it seems to me, when ... they were proposing the universe was 30 billion years old.

RH: 20 billion.

RG: I saw one that was 28 billion, most were 20, 22 billion. That Hubbell [telescope] gets out there and they have to kind of back-pedal a little bit.

RH: They keep finding out new things about the universe from the Hubbell. So cosmology, where it was mostly theory before, cosmologists were quite comfortable. Now the Hubbell, and other kinds of measurements with satellites, are slowly constraining cosmology and nailing it down with experimental, observed facts. Problems for the big bang. But it's making it more of a science and less of a theory — it's a good thing. But it is stretching the big bang theory, and it may snap. We may have to find another theory to replace the big bang.

DS: I have another question for you. This concerns fellow creationist Barry Setterfield and his ... speed-of-light-decay concept. What do you think about that?

RH: I do talk about it in my book. I want to give Barry credit for his biggest achievement, which was to get all of us creationists thinking about cosmology. Cosmology was a forbidden subject back before Barry tackled it in the 1980's. Nobody would think about it, and those who were in the sciences avoided cosmology. I hadn't thought about it, so Barry certainly focused my attention on it.

Barry has a particular theory for the speed of light decay which I don't think matches the facts. He has all of the speed of light changing very rapidly, and even down in the past few decades still changing measurably. Here on earth you could have

measured the speed of light change. I'm not sure you could measure it, but the speed of light is so tied into the forces, that every physical force is related to it. I might be wrong about that. But the main problem is that the actual data he used to support his theory of decay does not seem to support it when you analyze it carefully. But there may be other theories of the speed of light that may work. There's one by David Harris, for example. Do you know him?

RG: David Harris, yes, the Canadian. We know him pretty well.

RH: Back in 1978, in the *Creation Research Society Quarterly*,² he proposed a different kind of speed-of-light thing, before Barry came on the scene. Nobody

paid much attention to it. But David proposed that, at the Fall of Adam, there was a bubble, so to speak, of the wave of the speed of light slowing down, that spread out from earth into the rest of the universe. David had it spreading out at today's slow speed ... I ran into a few problems analyzing that, so I wasn't very enthusiastic about it. But just about 6 months ago I realized that if the bubble expanded at the former speed of light, very rapidly, then those problems that I saw would go away. So I contacted David and asked him if he had thought anymore about it. He said no, he didn't feel he was really qualified to pursue that. I think he has a BS in physics, and he's working mostly at computers now. But he said "have at it." And I say "have at it, too," to anyone who

is listening who's interested. But I just give that as an example of a [change of the] speed of light theory that I think might be viable.

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- 1 Humphreys, D.R. 1994. *Starlight and Time: Solving the Puzzle of Distant Starlight in a Young Universe*. Master Books, Green Forest, AR.
- 2 Harris, D.M. 1978. A Solution To Seeing Stars. *Creation Research Society Quarterly* 15(2):112-115.

For information about the TV show, and about ordering the video tape of this interview, write to: *The Revolution Against Evolution, P.O. Box 80664, Lansing, MI 48908-0664*. You can also visit the website at www.rae.org.

Ode to Humphreys' White Hole Cosmology

by Dave Laughlin

Time is distorted
by gravity
Says the General Theory
of Relativity.

A clock at sea level
will tick a bit slower
Than one on a mountain
because the sea is much lower.

Applied to the beginning
of this vast universe
Distant starlight
would have time to traverse.

One's frame of reference
is important, though
For in space light would move "fast"
but near earth it'd move "slow."

But the *size* of the universe
isn't enough, says Russ
To solve the distant
starlight problem for us.

Expansion¹ affects time
quite a bit further
And thus should satisfy
every young-earthier.

We must also establish
that the universe is bounded²
And *does* have a center
from which it was founded.

This was "the deep"
of Genesis 1:2
A huge ball of water
from which most matter flew.

God spoke the Word
which made it expand³
Some matter stayed here
which became seas and the land.⁴

But most went out
to become the stars of space
And the waters above
intact in their place.⁵

We must also remember
that the Scriptures don't teach
That the expanse is our atmosphere
within the birds' reach.

Instead, they fly
on the *face* of the expanse⁶
The rest of this realm
is beyond their advance.

It was from there in the beginning
that space was stretched out
Which explains red shifts from stars
and CMBR,⁷ no doubt.

What all of this means
is that by the sixth day
Distant light could be seen
because God made a way!

Notes

1. See, for example, Job 9:8; Psalm 104:2; Isaiah 40:22; 42:5; 48:13.
2. Psalm 147:4 implies that the number of stars is limited. This would indicate that the universe is not infinite, but has a boundary (in contrast to God who is infinite - v. 5).
3. Genesis 1:6-7.
4. Genesis 1:9-10.
5. Psalm 148:4.
6. The Hebrew of Genesis 1:20 literally says "let the birds fly above the earth on the face of the expanse of the heavens."
7. CMBR = cosmic microwave background radiation.

Starlight and Time

by D. Russell Humphreys

... the book ... the movie ...



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How Does Belief in Creation or Evolution Impact Our Society?

by Chris Walker

Chris was last year's senior division winner in the writing contest sponsored by the Midwest Creation Fellowship. See elsewhere in this issue for details about the 2002 contest.

Violent crime is up 550%, abortion rates are up to 1 in 3 pregnancies, and teenage suicide is up 300%, reads a 1992 survey. The question "Why?" echoes through our society. After two teens in Colorado killed 13 classmates last spring, the cry of "Why?!" rose louder. The answer stems from our world view, on which all our decisions are based.

Beginning in the 19th century and continuing throughout the entire 20th century, a huge offensive was launched against the belief in Creation and in God. Darwin spent much of his life from 1836 to 1888 developing and writing his theory of macro-evolution. A host of atheists embraced his theory and began speaking out against God, culminating in Friedrich Nietzsche's proclamation that, "God is dead. God remains dead. And we have killed Him."

In the Scopes I trial in 1925, the ACLU began its campaign against teaching Creation in school. In 1968, the Court ruled in *Epperson v. Arkansas* that all laws prohibiting the teaching of Evolution in school were unconstitutional. The battle raged, and the height of the controversy came in the Scopes II trial in 1981. In this decision, the court decided that Creation was merely a religious teaching, and that only Evolution could be taught in public schools. And so the ACLU's original argument in 1925, which was that people should decide for themselves, and that both Creation and Evolution should be taught, was changed to a mandate that only Evolution should be taught, and that Creation should be thrown out as simply a religious myth.

As atheists took the evidence for micro-evolution and stretched it into "proof" for macro-evolution, they finally ended up with the result they were looking for: an explanation for our existence without mentioning a god. However, once atheists had

come to the conclusion that there was no God, several consequences followed, some of which the atheists wanted, but others which they did not. In looking at these logical consequences, there are two that stand out as having the greatest impact on our society.

First, if we are the result of random chemical reactions, and there is no God, then our lives have no ultimate purpose. Second, if we are an accident and there is no God, then there is no ultimate moral law giver, and, therefore, no ultimate moral standard for us to follow. What has the impact of these logical consequences been? Let's look at that now, and consider the question, "How does a belief in Creation or in Evolution impact our society and the decisions it makes?"

The first major impact

The first natural conclusion that flows from the theory of Evolution is that we are here as a result of an accidental explosion, resulting in simple cells, which evolved into fish, then apes, then finally man. However, if we are just the result of random cell formation, then what is the purpose of our lives? Most evolutionists today have accepted the fact that we are an accident, and have tried to answer this question by creating their own purpose in life. Some have concluded that we create our own purpose through our daily actions, some say that we are here to help those less fortunate than ourselves, and others claim that we are here to gain as much glory and wealth as we can before we die. Yet if we think about these answers, we will see that they fall far short of explaining any real purpose for our lives.

While the explanations of evolutionists listed above may account for what they have chosen to do with their lives, they do not account for the fact that as soon as they die, that which they worked for, and that which they said provided meaning and purpose to their lives, dies with them. William Lane Craig states in his book *Reasonable Faith*, that if there is no God,

then "life itself is absurd" and that "the life we have is without ultimate significance, value, or purpose." He goes on to say, that if life is not a preparation for an eternity with God, then it is "but a spark in the infinite blackness, a spark that appears, flickers, and dies forever. Life is just a momentary transition out of oblivion into oblivion." Clarence Darrow, the attorney who defended the evolutionists in the Scopes I trial, said, "Life is like a ship on the sea, tossed by every wave and by every wind, simply floating for a time, then lost in the waves ... it is an unpleasant interruption of nothing."

Think about this for a minute. Everything we do is ultimately meaningless. We gain nothing except possible comfort for a short time on earth. Tolstoy once wrote,

"You are ... a temporal, accidental conglomeration of particles. The interrelation, the charge of these particles, produces in you that which you call life. This congeries will last for some time; then the interaction of these particles will cease, and that which you call your life and all your questions will come to an end."

Man assumed that if he could kill God, then he would be free from the tedious moral constraints that such a God put on him. However, once man had "killed" God, he discovered that, in actuality, he had killed himself as well. And so we have reached the first natural consequence of a belief in Evolution — our lives ultimately have no purpose.

How does this impact our society? If the logical consequence of a belief in Evolution is that our lives are meaningless, then our natural mindset will be that we must "live it up," "make the most of life," "eat up the most glory before we die." The impact that this has had on our society? Suicide rates are the highest they have ever been and are steadily rising, and we have a society focused only on how much it can "get." However, there is another, even greater impact of this mindset, and that is the disregard for the lives of others. If life

is meaningless, there is no reason to protect life. William Lane Craig says, again in *Reasonable Faith*, that “Once God is denied, human life becomes worthless.”

The impact of this view is mind-boggling. Hitler disregarded life when he took his own life and that of several million others in one of the greatest mass killings in history. In justification of the Holocaust he said,

“If nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile. But such a preservation goes hand in hand with the inexorable law that it is the strongest and the best who must triumph and that they have the right to endure.”

In other words, we are a random product of nature. Life should not be valued beyond a link in nature’s attempt to create a superior being. This mindset can also be seen behind another of the greatest mass killings in history — abortion. With the Supreme Court’s stretching its reasoning and claiming that an unborn baby isn’t protected by the law, an unborn baby’s life is no longer valued or protected if the mother so desires. Again, the view that others’ lives need not be valued leads to a negative impact on our society.

The second major impact

Hitler’s “inexorable law that the strongest and the best must triumph and that they have the right to endure” leads to another question, and to the second major impact of a belief in Evolution. If Evolution is true, then there is no God. If God does not exist, then there is no ultimate moral law giver. If there is no ultimate moral law giver, then there can be no ultimate standard of right or wrong. Without an ultimate moral standard, the question is no longer what is ultimately right and what is ultimately wrong, but who decides what is right and wrong.

The sense of relativism that is becoming prevalent today is leading to the conclusion that it is each individual who

decides this standard for himself. Paul Herrick says of individual relativism, in his book *Reason and Worldview*, that “Each individual person creates his or her own moral code and there is no higher code against which these individual codes may be judged.” He goes on to say that “universalists maintain that there are some basic principles that are recognized by nearly all human societies. However, each society interprets and applies these principles differently.” Ethicist Burton Porter argues that all our choices are based on personal preferences rather than on a higher standard.

If the only “moral standard” we have in this world is interpreted and applied differently by each individual and each society, how can we judge anyone or anything to be right or wrong? What ultimately makes Hitler any different from Mother

... how can we judge anyone or anything to be right or wrong? What ultimately makes Hitler any different from Mother Teresa?

Teresa? What makes abortion a sin? Many today condemn the atrocities of Hitler, Mussolini, Stalin, and others, but they have no ground from which to do so, and no standard on which to do so under the evolutionary theory.

William Lane Craig says, in *Reasonable Faith*, that “If the existence of God is denied, then one is landed in complete moral relativism, so that no act, regardless of how dreadful or heinous, can be condemned.” The impact of this thinking is drastic. There is no logical reason to say that Hitler was wrong, that Roe v. Wade is wrong, or that the two teens in Colorado were wrong, outside of personal opinion. As a matter of fact, if Evolution is true, then the most advanced creature must surpass the less advanced, which means that Hitler’s actions were completely justifiable!

Conversely, if there is an eternal, supreme God, who created us in His image, what a difference there is in our worldview! If God has placed us in this world, and has sent His Son to die and redeem us

from a life of hopelessness, is life meaningless? No! We no longer have an “eat it up” view of life, but a desire to serve God and to fulfill the specific purpose that we are here on earth to fulfill — preparing ourselves for an eternity with God. This then is the ultimate meaning of and purpose for our lives. We are here to prepare for an eternity with God.

Also, if we are made in the image of God, will we disregard our lives and the lives of others? Again the answer is a resounding no! If we are all made in the image of God, we will hold the lives of others sacred, not disregard them. Further, consider the difference of our view of a moral standard! When believing in a righteous Creator, who is an ultimate moral standard in and of Himself, we are no longer left in the dark, but we can with certainty judge the actions of those in the past and in the present, as well as our own decisions and actions. In sum, we have a glorious hope in our lives, and an ultimate standard by which to live.

And so we again encounter the question that society is crying, “Why?” The answer is that ideas do have consequences. When we pump evolutionary doctrine, along with a sense of relativism, into a whole generation of students, the logical consequences will follow. When the consequences of our teachings are that life is ultimately meaningless and that there is no ultimate standard by which to judge our actions, these atrocities that society wonders at should actually be expected. There is no sense in asking why, if, as the evolutionist must believe, life has no purpose, for the question itself presupposes purpose. The proper question to be asking ourselves, therefore, is “Why NOT!?”

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proteins with a high affinity for glucose. As the authors of the paper note, it is not surprising that adaptation to low glucose levels would involve these genes. The mutants that were studied possessed both HXT6 and HXT7, and a “hybrid” duplicate copy of these two genes. The promoter portion of HXT7 is attached to the coding portion of HXT6. But, the combination of the two genes is not really much of a “hybrid” since the difference between the two genes is only five nucleotides.

As the authors of the paper state, and I tend to agree, these two genes may themselves be the result of a previous gene duplication in the parent strain. I would suggest that the five-nucleotide difference between the two genes, following an earlier duplication event, is simply the result of mutations in nonessential portions of the genes. All of this fits well within the “Special Theory of Evolution,” which is entirely consistent with a creation model.

Thus, the mixing of portions of the two genes is not providing a “new” gene, and is no different (with respect to genetic “information”) than a simple duplication of a single gene. There was no subsequent mutation of the duplicate “hybrid” gene; i.e., it did not become a “new” gene with a “new” function. In fact, it seems most likely that the “hybrid” is simply two genes returning to the original one gene — viz., “backwards” evolution.

Because the two genes are virtually identical, mixing HXT7 and HXT6 in essence produces nothing more than another copy of HXT7 and HXT6. While evolutionists often attempt to insist that simply duplicating a gene is an example of increasing the genetic “information” in the cell, this is patently false. Two copies of the same gene provide no more added “information” than do two copies of the same sentence in a paragraph.

No cost?

The paper concludes that the gene duplication provided no detectable “cost” to the yeast cells since the mutant competed equally well with the parent strain when excess glucose was added to the growth medium. But, the researchers only did a

competition for 4 days. I suspect that if the mutant were returned to media with excess glucose levels for an additional 450 generations, the duplicate gene would be deleted (cells tend to want to eliminate excess genetic “baggage”).

E. coli would almost certainly eliminate such a duplication once excess glucose was restored (as Lenski’s work is demonstrating). Perhaps yeast is more tolerant of this “excess” baggage than *E. coli*. But, even if the duplicate gene were retained after hundreds of generations in excess glucose, it doesn’t change the fact that no new genetic “information” has been added to the cell, only a duplicate of two already existing genes (albeit, in a combined form).

To go one step further than this paper, when faced with the realization that simple duplication of a gene is not adding anything new to the cell, evolutionists suggest that one of the genes can mutate. Thus, the cell retains the original gene in the non-mutated duplicate, and gains new “information” with the mutated duplicate. But this also fails to serve their purpose, and it’s long past time that this disinformation be dispatched.

Protein specificity

All studies so far (including all of Hall’s work that figured so prominently in Miller’s book, *Finding Darwin’s God*⁴) that involve gene mutations (duplicated or not) show that, while the product of the mutated gene may have acquired an affinity for a new “molecule,” it is always at the expense of protein specificity. That is, the protein has lost specificity, so it can now bind to molecules it could not have bound before. But, loss of specificity hardly serves the purpose of the “General Theory of Evolution,” since losing specificity requires that a higher level of specificity was already present.

Thus, any mutation that causes the specificity to be lost is not the same type of mutation that produced the specificity originally. Evolutionists are still looking for the type of mutation that would produce the specificity (there has been no problem finding the types of mutations that can lose specificity). Again, loss of specificity fits well within the parameters of the “Special Theory” but is the antithesis of the genetic mechanism necessary for the “General Theory.” It’s humorous that evolutionists

are continually citing studies that actually demonstrate the types of mutations that COULD NOT “evolve” an ameba to a man.

Looking at the next step in the research of these “adapted” yeast cells, the same lab produced a subsequent paper, in which a wide variety of “other” adapted yeast mutants were studied, and found that they appear to be regulation mutants.⁵ No new genetic “information” has been detected; rather, the regulation of numerous proteins was altered (apparently was lost in most instances, although the exact molecular basis for many of the mutants is still undetermined). This alteration of regulatory systems enabled a higher expression of certain proteins involved in glucose catabolism to occur.

Again, these mutants lost a function they previously possessed; i.e., a particular level of regulation of gene expression. Clearly, “loss” of regulation offers neither an example nor an explanation of how that regulation originally “evolved.” What’s more, the researchers have made no attempt (as of yet) to return these mutant strains to media containing excess glucose and allow them to compete with the original parent strain. Such an experiment would likely find that the mutant strains were unable to compete, revealing the high “metabolic cost” of such mutations. This is why cells possess regulatory systems, and without such systems cells would waste extraordinary amounts of energy making unnecessary proteins, etc.

To go an additional step, there is a clear difference between a “beneficial adaptation or mutation” and an increase of genetic “information.” Many mutants (including the yeast reported in these two papers) can be more “competitive” in a particular/specific environment, but this has nothing to do with the “General Theory of Evolution” (i.e., ameba to man). Yes, natural selection comes into play in these examples, and “selects” for the more advantageous characteristics, but this only shows that natural selection acts in the “Special Theory of Evolution” as well.

Grandiose claims

In fact, natural selection, despite the grandiose claims of those such as Richard Dawkins, has no ability to “create” or “make” anything. It can only select the most “adapted” genotype in the genetic

population that already exists. Thus, natural selection can only separate one form of genetic information from another, such as antibiotic-resistant bacteria from non-resistant bacteria. Natural selection did not make the antibiotic resistance.

To go even a step further, I happen to like Dawkins' *Climbing Mount Improbable*⁶ example (and have incorporated it into my presentations). The types of changes necessary for an organism to increase in complexity (a requirement for the "General Theory") are analogous to climbing a mountain, where a high order of biological complexity is the peak or pinnacle. All of the mutation examples that evolutionists have currently offered are either no net gain/loss of genetic "information" (i.e., just walking around the circumference of the mountain) or a net loss of genetic "information" (i.e., walking down the mountain). None provide a means for climbing the mountain (including the rather silly examples about

which Dawkins writes his endless dribble).

It should also be noted that to move down the mountain requires one to be up the mountain first (i.e., there must be initial complexity). Since there is no known scientific mechanism to get you "up" the mountain, and the only scientific examples we have are downward (or around), then the only valid scientific conclusion at this time is that organisms *started* their biological history "up" the mountain, and everything after that is simply movement around or down the mountain. Every single example of documented "evolutionary" change that I have ever seen fits this.

Any other conclusion than this should be referred to as nothing more than speculation and "story telling." But don't call it science.

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- 6 Dawkins, R. 1996. *Climbing Mount Improbable*. W.W. Norton, New York.

Kevin, who has a Ph.D. in microbiology, is a research scientist with the USDA in Ames, Iowa. His research area is the genetic diversity and interactions of anaerobic bacteria.

Letters

More on Entropy before the Curse

I am writing with respect to the article on entropy before the curse published in the Sept./Oct. issue of *Creation Matters*. I believe my referenced correspondence in *CRSQ*, in 1973-74, settled this issue. If I recall correctly, at that time, my argument was founded in the fact that Genesis 1-2 makes it quite clear that Adam's body, as created, was a functioning natural body. Adam ate and digested food, breathed, etc. These and all other functions of the natural human body are under the control of the 2nd Law of Thermodynamics.

For example, the transfer of oxygen from air to hemoglobin in the lungs, and its transfer from hemoglobin to cells in the body is controlled by the 2nd Law. Thousands of chemical processes in the body occur in accord with equilibrium constants, the values of which are determined by the 2nd Law. In other words, the natural human body cannot live without the monitoring function of the 2nd Law.

In view of the above facts, the curse of Genesis 3 did not bring into effect the 2nd Law of Thermodynamics and its de-

generative consequences in the natural world.

But then how would the degenerative effects of the 2nd Law and physical death have been prevented had Adam and Eve not fallen into sin? God had provided in the Garden a tree of life, the fruit of which would overcome the degenerative effects of the 2nd Law (Gen. 3:22-24). Our fallen first parents were cut off from this benefit when they were driven out of the Garden. Thus it was not a change in natural law that set loose processes of degeneration in Adam's race, but Adam's sin and subsequent expulsion from the Garden.

— Robert E. Kofahl

Reply

I am writing in response to Dr. Kofahl's letter that was prompted by my article in the Sept./Oct. issue of *Creation Matters*. I appreciate Dr. Kofahl's response. His original paper helped shape my thinking on this issue.

First, I want to point out that the purpose of my article was not to discuss the

form the Second Law of Thermodynamics existed in before the Curse was instituted. The purpose was to point out that a credible case can be made that entropy existed before the Curse. I do not want to speculate on the nature of the Second Law of Thermodynamics before the Curse. I do believe that a form of the Second Law of Thermodynamics was in effect prior to the Curse. I am convinced that the form of the Second Law of Thermodynamics was changed at the Curse. I believe that Paul's discussion in Romans bears on this.

Romans 8:22 "For we know that the whole creation groaneth and travaileth in pain together until now."

The whole Creation was affected by Adam's sin. This description reminds me of the effects of the Second Law of Thermodynamics in its current form. Therefore, I believe that the Curse is related to the Second Law of Thermodynamics in some manner. Therefore, I must respectfully disagree with Dr. Kofahl's conclusion that the Second Law of Thermodynamics was not affected by the Curse.

— Robert Hill

Speaking of Science

Commentaries on recent news from science

Why Snowballs Feel Cold

Scientists have found a new skin receptor that senses cold, but it may just be the tip of the iceberg, says *Nature Science Update*. According to two new studies, there may be an entire class of previously unknown receptors that open ion channels in nerve cells to give us the sensation of temperature. One researcher called this “totally unknown and extremely interesting.” *Nature* describes the effect of these receptors: “A snowball in the face or a chilly breeze around the ankles opens a molecular trap door in our skin’s nerve cells.” The article concludes,

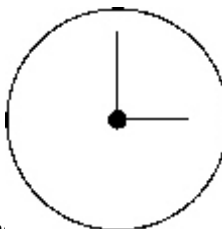
“Like any well-engineered system, the body’s temperature-sensing network almost certainly has back-up mechanisms. Says [Arthur] Craig [physiologist at Barrow Neurobiological Institute, Phoenix]: ‘Biology is based on redundancy’ - the teams are probably just working on different parts of the problem. ‘We can be sure that the biology is more complex than either study,’ he adds.”

Notice the phrases *well-engineered system* and *back-up mechanisms*. This is the language of intelligent design. Evolutionists are schizophrenic. On one side of the brain they marvel at the engineering. On the other side they say there is no Engineer. They want it both ways. Sorry.

Clarke, T. 2002. Scientists catch cold: New skin receptor is the tip of the iceberg. *Nature Science Update*, 11 February 2002. www.nature.com/nsu/020204/020204-14.html

Third Eye Sets Biological Clock

A third light-detecting mechanism in the eye, independent of rods and cones, has been discovered, reports the February 8 issue of *Science*. The cells and their photoreceptors appear to send their



signals to the brain’s clock that governs circadian rhythms and day/night cycles. The surprising finding is the culmination of a “burst of papers published in the past 2 months” that resulted in two reports in the current issue.

The system responds primarily to the luminance, or brightness, of the light, rather than the details of an image, as do the rods and cones. The scientists believe this newly-discovered light-detection system not only affects the body’s biological rhythms, but also controls pupil constriction and emotions:

“The impact of this light-sensing system may go far beyond pupil size and the clock. In humans, light levels can modulate mood and performance. ‘This photoreceptor system may be incredibly important in our general physiology and well-being,’ says [Russell] Foster [of Imperial College, London].”

The study of biological clocks is just coming into its heyday. The field is not getting any less complex. If scientists are just now finding out about new “eyes,” what other wonders remain to be discovered?

Barinaga, M. 2002. How the Brain’s Clock Gets Daily Enlightenment. *Science* 295:955.

Another Dino-Bird Missing Link Found

A news release from the Field Museum of Chicago claims that a small chicken-size dinosaur named *Sinovenator* found in China is the missing link between dinosaurs and birds. The fossilized bird “probably had feathers” and is about the same age as *Archaeopteryx*. The find is published in the Feb 14 issue of *Nature*.

Always separate the facts from the interpretations. The bones are the facts. The dates and ancestries are interpretations. Note that word “probably” about the feathers. Even though the artwork shows them, none were found. The scien-



tific paper is more cautious than the press; it just states that a few bones are bird-like, and that it is the oldest known troodontid dinosaur. The article admits the phylogeny of the troodontids is hotly debated, and attributes some of the debatable features to the evolutionary trick card “convergent evolution.” What may be just as important about this story as the claims, is what is *not* said, or what will be disputed, or found out later. Evolutionists have been known to exaggerate.

Anonymous. 2002. New species clarifies bird-dinosaur link: Field Museum paleontologist helps analyze fossil. The Field Museum, Chicago, IL. www.fieldmuseum.org/museum_info/press/press_sinovenator.htm

Closer to Life in a Test Tube?

Nature Science Update reports that David Lynn of Emory University has found a way to make DNA copies without enzymes, then comments, “It may even hasten the advent of synthetic biology: the creation of life from scratch.” Normally a host of enzymes is needed to copy DNA. Lynn was able to get copies made of a DNA template but using amide linkages, like translating English into French. *Nature* claims they hope to find a way to translate it back into true DNA, like translating it back to English. Lynn’s paper, published in the *Journal of the American Chemical Society*, states, “The ability to read a DNA template sequence and chain length specifically represents a critical extension of biology’s template-directed syntheses, represented by its Central Dogma.”

Central Dogma?? The spin doctoring *Nature* does on this story is appalling. Lynn’s paper is concerned with techniques for synthetic manufacture of DNA polymers, not with the origin of life. *Nature* glosses over monstrous problems, like the origin of single-handed sugars in DNA, and the origin of information. Phillip



Johnson has said, “Evolutionists love to talk about the chemicals. Once you get them to ask the question *Where did the information come from*, then that’s their downfall.” Yet they claim, “This might then enable the two kinds of molecules to support their mutual replication, allowing the possibility of molecular evolution and the appearance of life-like complexity.”

Hope reigns eternal, but it is a false hope. Complexity alone is worthless. The complexity must be *specified*, tied to *function*, or it is just as useless as random alphabetic letters in nonsense chains. ic1qD9i1 uiopasq vqp8iqsdp[oi jv.

Ball, P. 2002. DNA downloads alone. *Nature Science Update*, 5 February 2002. www.nature.com/nsu/020204/020204-2.html

Li, X., Z.-Y.J. Zhan, R.Knipe, and D.G. Lynn. 2002. DNA-catalyzed polymerization. *J. Amer. Chem. Soc.* 124:746-747.

Editor’s note: All S.O.S. (Speaking of Science) items in this issue are kindly provided by David Coppedge. Additional commentaries and reviews of news items by David can be seen at: www.creationsafaris.com/crevnews.htm.

Hox Hype: Has Macro-evolution Been Proven?

by David A. DeWitt, Ph.D.

From the hype of the press release, it would seem that evolution was finally proven once and for all and the creationists should just give up and go home. But far from *refuting* creation, the scientific evidence is *completely consistent* with creation! The press release¹ from UCSD said in part:

“Biologists at the University of California, San Diego have uncovered the first genetic evidence that explains how large-scale alterations to body plans were accomplished during the early evolution of animals. ... The achievement is a landmark in evolutionary biology, not only because it shows how new animal body plans could arise from a simple genetic mutation, but because it effectively answers a major criticism creationists had long leveled against evolution — the absence of a genetic mechanism that could permit animals to introduce radical new body designs.”

Evolutionary biologists believe that the six-legged insect body plan evolved from crustacean-like ancestors (including creatures like shrimp) that lost the large number of legs.² Such a radical change would require mutation(s) that result in the suppression of leg development. McGinnis and coworkers believed that they found the mutation and the gene responsible for this change. However, careful examination of their efforts reveals that the situation is much more complicated.

The scientists were investigating Ubx, a Hox gene which suppresses leg development in flies. Hox genes are master control switches that control the body plan. Spe-

cific Hox genes may control where the head forms, where limbs form, or a tail, or even wings. These master switches work like circuit breakers and either turn on or turn off an array of other genes. Hox genes can be expressed in abnormal locations, and either prevent development of structures or promote their development in very unusual places. For example Pax 6 expression controls the development of eyes. A fly with abnormal expression could form an eye on a leg, an antenna, or even the abdomen.³

The researchers found that the Ubx gene from a fly completely prevented leg development, while the same gene from *Artemia*, a brine shrimp, only suppressed leg development 15%. They then mutated the *Artemia* Ubx gene and found that this version was much more effective at blocking leg formation. They postulated that such a mutation probably occurred in the crustaceans that were the ancestors of six-legged insects.²

The fact that scientists can significantly alter the body plan does not prove macro-evolution nor does it refute creation. Successful macro-evolution requires the addition of NEW information and NEW genes that produce NEW proteins that are found in NEW organs and systems.

For example, a single mutation that might prevent legs from forming is much different from a mutation that produces legs in the first place. Making a leg would require a large number of different genes to be present simultaneously. Moreover, where do the wings come from? Just because an organism loses a few legs doesn’t convert a shrimp-like creature into a fly. Since crustaceans don’t have wings, where does the information come from to make wings in flies?

Having the wings themselves is not even enough. Researchers in another study have found that the subcellular location of metabolic enzymes is important for the functional muscle contraction required for flight.⁴ Indeed, the metabolic enzymes must be in very close proximity with the cytoskeletal proteins that are involved in muscle contraction. If the enzymes are not in the exact location where they are needed within the cell, the flies cannot fly. This study bears out the fact that “the presence of active enzymes in the cell is not sufficient for muscle function; colocalization of the enzymes is required.” It also “...requires a highly organized cellular system.”

Therefore, changes in body plan — no matter how dramatic — do not prove macro-evolution. Losing structures or misplaced structures should not be equated with the increased information that is needed to form novel structures and cellular systems.

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- 4 Wojtas K, N. Slepecky, L. von Kalm, and D. Sulivan. 1997. *Mol. Biol. Cell* 8:1665-75.

David is Associate Professor of Biology, and Associate Director, Creation Studies at Liberty University.

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Rules:

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MCF Contest, P.O. Box 952, Wheaton, IL 60189
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The author may select any topic that fits one of the following two themes. *Sample topics are listed for each theme, but the author is not limited to those shown.* It is recommended, but not required, that the author examine both sides of the chosen theme.

A. Creation and Evolution in Human Population Issues.

Sample topics inspired by this theme:

- Population Growth and Human Origins
- Racism: Its Origins and Possible Solution
- Have We Any Pre-Human Ancestors?

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- Confusing Microevolution and Macroevolution in Biology
- Is the Creation/Evolution Debate A Matter Of Religion vs Science?
- Defining Science and Philosophy

Midwest Creation Fellowship



**Through Him all things
were made;
without Him nothing
was made that
has been made.
- John 1:3**

Creation Calendar

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

February 23

Critical Thinking to Detect Flaws in Evolution Arguments
by David Coppedge
South Bay Creation Science Association
7:00 pm, Cornerstone Community Church, Torrance, CA
Contact: Garth Guessman (310)952-0424

March 6

What did Jesus mean by "At the Beginning He made them Male and Female"? — by Mark Armitage, M.S.
Azusa Pacific University, Common Day of Learning, Azusa, CA
Contact: Mark Armitage (626)815-6000, X5519

March 23

Kansas Fossils and Coal, and the Genesis Flood
Family Creation Safari, 8:00 am - 5:00 pm
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

April 13

Creation Seminar with Don DeYoung and David D'Armond
Burlington Institute of Origins Science, Burlington, Iowa
Contact: Paul Kopf, kopf@maplecity.com

April 14

Creation Messages by Don DeYoung
Grandview Community Bible Church, Grandview, Iowa
Contact: Pastor Daryl Erickson (319)729-2181

April 14-17

2nd Annual Creationist Build-Your-Own-Fossil-Museum Seminar
by Joe Taylor, field paleontologist and fossil restorationist
Mt. Blanco Fossil Museum, Crosbyton, TX (paid registration)
Contact: Joe Taylor (806)675-7777, mtblanco1@aol.com

April 19 - 20

Scriptural and Scientific Reality — A seminar featuring
Dr. Andrew Snelling, Frank Sherwin, M.A.,
Mark Armitage, M.S. and others.
Grace Church of Glendora, Glendora, CA
Contact: Mark Armitage (626)815-6000, X5519

April 26

Origins: the Ultimate Question — A creation conference featuring
Dr. Duane Gish and Dr. John Meyer
Sponsored by radio station KGCB, Prescott, AZ
7:00 pm, Yavapai College Performance Hall
Yavapai College, 1100 E.Sheldon St., Prescott, AZ
Contact: KGBC (800)720-0909, (928)776-0909

April 26-28

Ha Ha Tonka and Ozark Caves Weekend
Family Creation Safari
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

May 4 - 5

Creation Seminar with Don DeYoung
Creation Science Association of Central Illinois, Danville, Ill.
Contact: Darrell White (217)359-6829, white_darrell@hotmail.com

May 24-27

Kansas Chalk Formations, Museums, and Fossil Beds
Family Creation Safari
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

May 30 - June 1

Annual Meeting, CRS Board of Directors
Bob Jones University, Greenville, South Carolina

June 21-23

Ozark Stream Float Trip
Family Creation Safari
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

June 30 - July 5

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

July 20

Kansas Univ. Natural History Museum
Family Creation Safari, 9:00 am - 4:00 pm
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

July 28 - August 2

Redcloud Family Mountain Adventure #1
Fun-filled vacation for families, near Lake City, CO
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: Andrea Korow (970)523-9943, www.discovercreation.org

August 4 - 9

Redcloud Family Mountain Adventure #2
Fun-filled vacation for families, near Lake City, CO
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: Andrea Korow (970)523-9943, www.discovercreation.org

August 17

Fossils and Geology of Kansas City
Family Creation Safari, 9:00 am - 4:00 pm
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

August 18 - 24

Grand Canyon Raft Trip (7 day, 187 river miles)
Sponsored by Canyon Ministries (Phoenix) and
Design Science Association (Portland)
A creationist view of the canyon's geology / biology will be provided.
Contact: Keith Swenson (503)665-9563, kswenson@mindspring.com

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