

Evolutionism is presently confronted with virtually insuperable problems in connection with the question of a causal explanation of the origin of matter and of life, the question of adequate evidences for its claims, and the question of a mechanism which is sufficient to produce new families, orders, classes and phyla of living things. Unless it can give reasonable answers and solutions to these questions and problems, it hardly seems scientifically accurate, logically sound, or ethically responsible for Evolutionism to make such extravagant and immodest claims for itself, and to vehemently denounce all opposition as being ignorant, dogmatic and prejudiced!

However, the question may now be raised as to why a *Creationist* alternative to Evolutionism is need. One reason that immediately occurs to us is that it is extremely difficult, if not impossible, to permanently compartmentalize in one's mind conflicting religious beliefs and scientific beliefs. Unless reconciled, one set of beliefs tends ultimately to destroy the other. Unfortunately, it is usually one's religious beliefs that are sacrificed upon the altar of scientific belief. In this day of increasing tensions between religion and science, an alternative that synthesizes one's religious beliefs with one's scientific beliefs is desperately needed. There are many students and teachers, laymen and pastors, seminarians and professors, scientists and theologians, who are seeking for a competent, responsible, coherent synthesis which will include both religious beliefs and scientific beliefs in their integrity.

A second reason why I believe a Creationist alternative to Evolutionism is needed is that, as a Christian, I believe that the Scriptures are the only inerrant and unfailing rule for faith and life, and that they do teach a number of truths concerning God's creative activity. In those places where the Scriptures speak on matters which have a bearing upon scientific questions, Christians should be ready to listen. I realize, of course, that this view has not always been held by all believers, as is evident by a quotation from Augustine's defense against the Manicheans. He declared:

We do not read in the Gospel that the Lord said, "I sent to you the Paraclete who will teach you about the course of the sun and moon," for he wanted to make Christians, not mathematicians.^3

Herman Bavinck, commenting upon Augustine's statement, pointed out