

that when the Scripture, as a book of religion, comes into contact with other sciences and sheds its light upon them, it does not suddenly cease to be God's Word but continues to be such. He then added:

When it speaks about the origin of the heaven and earth, it presents no saga or myth or poetical fantasy but even then, according to its clear intention, presents history, which deserves faith and trust. And for that reason, Christian Theology, with but few exceptions, has held fast to the literal, historical view of the account of creation.⁴

But there is yet a third reason why a Creationist alternative to Evolutionism is needed. I firmly believe that the only self-consistent, coherent alternative to Evolutionism is Creationism. Creationism alone answers the question of the ultimate origin of matter and of life; Creationism alone explains the similarities which form the basis of the alleged evidences for evolution from comparative anatomy, comparative physiology or biochemistry, embryology, vestigial organs, taxonomy, geographic distribution, genetics, paleontology, and physical and cultural anthropology, and Creationism alone provides an adequate mechanism for the appearance of new kinds of living things. May I say that I do not believe that any Christian need ever be ashamed to be, or to be called, a Creationist. Of course, I say this because I believe that Creationism is not only the best view theologically, but also the best view scientifically! On the other hand, I believe that a Christian who chooses to remain in wanton ignorance of either the relevant Biblical facts or the accessible scientific facts should feel ashamed, and not proud! For how can such a Christian obey the scriptural injunction in 1 Peter 3:15 -- "But sanctify in your hearts Christ as Lord, being prepared on every occasion for a defense to every man who asks of you a reason for the hope that is in you"?

Having come thus far, it is needful to pause and to reflect upon the way in which we have come. We began with a definition of Evolutionism, and took note of its several constituent elements. We then suggested reasons why an alternative to Evolutionism is needed, and especially a Creationist alternative. But what is Creationism? We must now propose a definition.

Creationism is that view of reality which holds that the triune God, employing supernatural and natural forces as well as second causes, has,