

EVOLUTION—FACT OR THEORY?

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INTRODUCTION

One of the most brazen affronts to the intelligence of twentieth-century humanity has been the constant propaganda line from the scientific community that the evolutionary development of all forms of life from a single source has been established as scientific fact. The following quotes are characteristic of such audacity.

Vance and Miller declared: “All reputable biologists have agreed that evolution of life on the earth is an established fact” (1950, p. 580). E.T. Smith asserted: “No one has discovered a single fact to disprove the theory of evolution, and the facts that establish its truth are abundant” (1949, p. 488). Theodosius Dobzhansky was confident enough to say: “In Lamarck’s and Darwin’s times evolution was a hypothesis; in our day it is proven. Another proven hypothesis is that the earth executes a complete revolution on its axis once every twenty-four hours” (1962, p. 6).

In the Prologue of his book, *The Meaning of Evolution*, George G. Simpson wrote: “No space is devoted to proofs that evolution has, in fact, occurred. Such proofs are not only ample but also overwhelming. They are completely convincing to all who have studied them with reasonably open minds. Of course no amount of proof can convince those who simply do not want to know or to accept the truth” (1961, p. 11). In 1966, H.J. Muller, one of America’s foremost geneticists, circulated a document which asserted that the evolutionary view had been firmly established scientifically. In fact, the statement declared that evolution is as firmly established as the “rotundity of the earth” and was signed by 177 scientists (Bales, 1976, pp. 7-9). Quotations such as the foregoing could be cited almost endlessly. Before departing from this point, however, one other observation should be made. Even many religionists have swallowed the evolutionary line. In his book, *The Wisdom of Evolution*, Raymond J. Nogar, a Catholic biologist/theologian, wrote: “The interested observer can and should know why scientists, almost to a man,

assert that what was once held as an evolutionary hypothesis is now known to be a fact” (1966, p. 14). Significantly, that volume has the *Imprimatur* of the Catholic Church.

Of course, collecting the testimonies of various scientists proves nothing, one way or the other, regarding the reality of a belief, for, as every student of history knows, scientists have been notoriously wrong at numerous points in the past. The scientific community once held that the Earth was flat, that the Sun and planets revolved around the Earth, that baser metals could be transformed into gold (alchemy), and numerous other notions that now are known to be totally untrue. So, one ought not to be swayed simply by the philosophical, creedal statements of certain scientists who may have personal motives for wanting to believe in human evolution. Instead, the question should be asked: Can the evolutionary concept meet the criteria of genuine scientific testing? Has it been established as a scientific law, or is it merely a theory? Does it even meet the standards of a good theory, or is it merely a hypothesis? Is it a good hypothesis or a bad one? It is questions such as these that this paper will explore.

EVOLUTION DEFINED

How shall the term “evolution” be defined? In its broadest sense, the word simply suggests the idea of change. No one conversant with the facts would deny that there has been change of some degree among living organisms. Within the past century, for example, new varieties of plants and animals have been produced by means of selective breeding. Such variation, however, has been shown to have definite limits. The term “evolution,” though, as used by society in general, connotes far more than merely change. Duane Gish observed: “The general theory of organic evolution is that all living things have arisen by a materialistic, naturalistic, evolutionary process from a single source which itself arose by a similar process from a dead, inanimate world” (1973, p. 1). George G. Simpson and his colleagues affirmed that the theory states “that all living organisms have evolved from common ancestors in a gradual historical process of change and diversification. The theory rejects the notion that all organisms were designed and created at the beginning of time” (1957, pp. 25-26). Of course, if one wanted to be pedantically vague, he could define evolution as Herbert Spencer did: “Evolution is an integration of matter and a concomitant dissipation of motion during which the matter passes from an indefinite incoherent homoge-

neity to a definite coherent heterogeneity and during which the retained motion undergoes a parallel transformation” (as quoted in Brewer, 1952, p. 21).

Klotz noted that evolution, as it is generally understood, “is the concept that nonliving materials became alive through natural processes by chance alone, that all things now alive are descended from a single or a very few initially living organisms, and that man himself is the product of a process of chance development over millions of years from non-human ancestors” (1970, p. 9). The question, therefore, is this: Can it be said with reasonable **scientific** certainty that the evolutionary scheme, as defined above, has occurred?

WHAT IS SCIENCE?

Basic to an understanding of this interesting and important theme is a primary comprehension of what “science” actually involves. By definition science is:

1. Originally, state or fact of knowing; knowledge; often as opposed to intuition, belief. Etc.
2. Systematized knowledge derived from observation, study, and experimentation carried on in order to determine the nature or principles of what is being studied.
3. A branch of knowledge or study, especially one concerned with establishing and systematizing facts, principles, and methods, as by experiments and hypotheses... (*Webster's New World Dictionary of the American Language*, 1954, p. 1305).

Klotz has written that “Science is simply knowledge, knowledge based on demonstrable facts or derived from a classification of these facts. It may also be defined as the method or technique of gaining this knowledge.... The basis for all science is observable fact, and in this way it differs from the arts, which are based largely on feeling and emotion...” (1961, p. 4). Remember that true science is founded upon **observable** fact, not feelings or emotions. This is a crucial point.

Simpson defined science as “an exploration of the material universe that seeks natural, orderly relationships among **observed phenomena** and that is **self-testing**. We may well add, but not as a part of a definition, that the best answers are theories that apply to a wide range of phenomena, **that are subject to extensive tests**, and that are suggestive of further questions” (1964, pp. 90-91, emp. added). The student who reads extensively from evolutionary authors, however, soon will find that such writers are not in the least hesitant to apply the term “science” to that which they can neither observe nor test. With reckless abandon, they consistently violate their own definition of science.

Henry Morris correctly pointed out that science “is necessarily limited to the measurement and study of present phenomena and processes.... Science deals with the data and processes of the present which can be experimentally measured and observationally verified” (1968, pp. 12-13). Accordingly, such philosophical inquiries as those relating to origins lie beyond the domain of science proper. James Bales cited M.M. Balcom on this point:

Such a scientist recognizes science as **not** dealing with beginning (creation) or end (purpose) or value (moral) decision at any point along the way. Rather, he sees science as primarily a method for dealing with matter (objects) in action, through (1) observation and experimentation, (2) analysis, (3) derivation of a physical law (a concept), (4) prediction in terms of that law. Science is concerned with a given physical system already in operation (1976, p. 31).

It is perfectly clear, therefore, that the evolutionary concept, which from the very nature of the case deals with origins, cannot be considered as strictly scientific. It is a question of philosophy, metaphysics, and yes, even **religion**. More on this later.

THE AIMS AND ATTITUDE OF SCIENCE

What is the purpose of science? Evolutionist Simpson suggested: “The aims of science are twofold: (1) the discovery of the facts about the universe in which we exist; and (2) the discovery of theoretical schemes that will explain the facts, schemes that will reduce the array of endless diversity in the world to a unity of relationships” (1961, p. 19). Although it is not the purpose of this paper to explore this matter at length, the above paragraph raises some intriguing questions. First, if the entire Universe (including man) is but a haphazard collection of molecules, why should it be suggested that there is purpose (aim) in science? **Is there purpose in studying the purposeless?** Yet Simpson is quite confident that “purpose and plan are not characteristic of organic evolution and are not a key to any of its operations” (1961, p. 143). How odd that Simpson should suggest that the **aim** of science is to investigate the **aimless!** In his book, *The Limitations of Science*, J.W.N. Sullivan (an evolutionist once applauded by *Time* magazine as “one of the world’s four or five most brilliant interpreters of physics to the world of common men”) recorded the following statement of Alfred North Whitehead (1861-1947, British mathematician, philosopher at Harvard, co-author with Bertrand Russell of *Principia Mathematica*):

Many a scientist has patiently designed experiments for the **purpose** of substantiating his belief that ani-

mal operations are motivated by no purposes. He has perhaps spent his spare time in writing articles to prove that human beings are as other animals so that “purpose” is a category irrelevant for the explanation of their bodily activities, his own activities included. Scientists animated by the purpose of proving that they are purposeless constitute an interesting subject for study (1953, p. 126)

Second, if the Universe is but one gigantic accident, why should evolutionists like Simpson be interested in discovering schemes that might reduce the endless array of diversity in the world into a unity of relationships? In fact, **why should it even be assumed that a unity of relationships exists?!** Many evolutionists are convinced that there is absolutely no purpose apparent in the Universe. Their minds are made up and no amount of evidence will convince them otherwise. Is such a posture in harmony with the true spirit of scientific inquiry? A.M. Winchester, an ardent evolutionist, commented:

The scientific attitude is one of the most necessary aspects of scientific investigation, yet the hardest to achieve. The scientific attitude involves an unbiased evaluation of the facts without influence by personal feelings. As human beings we all have feelings and emotions which too often influence our decisions. It is extremely difficult for us to ignore these personal factors and to use unprejudiced reasoning as a basis for our conclusions (1958, p. 7).

Unfortunately, many scientists apparently have not been very successful in adopting such an unbiased attitude as that noted by Winchester. In fact, as George P. Koshy has pointed out:

Exalted views of the objectivity of science and scientists were shattered recently when *The New Scientist* reported in its November, 1976 issue on the results of a survey it conducted on the subject of “Cheating in Science.” Out of 204 scientists replying to the journal’s questionnaire, 175 reported they were aware of cheating by their colleagues. They judged that 58 percent of the cheating was intentional, and they reported that only 10 percent of these intentional cheaters were dismissed; most of them, in fact, were promoted (1977, p. 86).

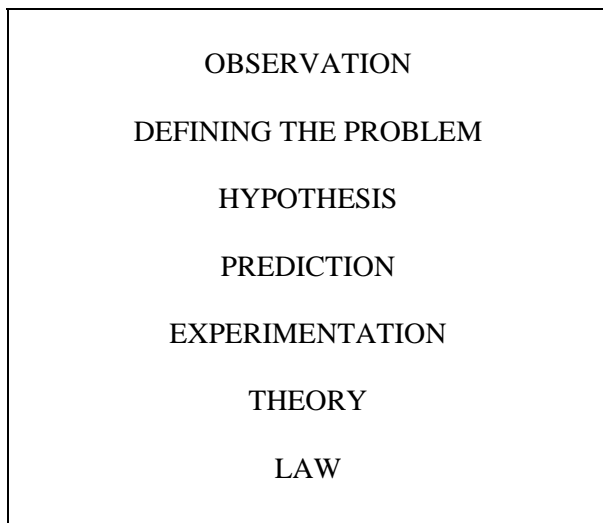
The truth is, the whole history of evolutionary thought is strewn with examples of unobjectivity—indeed, downright dishonesty. From Ernst Haeckel’s falsifications of the drawings of embryos (in order to support his imaginary recapitulation theory) to the Piltdown hoax, it has been truly a disappointing scene. Bolton Davidheiser once declared:

Scientists have the weaknesses of other human beings, and for some reason they become more emotional about the matter of evolution than about anything else that comes under the heading of science. In writing about evolution, scientists make extravagant statements such as chemists and physicists would never do in their fields (1976, p. 161).

THE SCIENTIFIC METHOD

It has long been recognized that science attempts to accomplish its objectives by pursuing the procedure known as the “scientific method.” Exactly what is the scientific method? It is a procedure employed

in the systematic pursuit of knowledge that generally includes the following steps: First, a scientist makes certain **observations** relative to a particular field of study. Second, he is perplexed about certain aspects of the phenomena he observes and so, he states a **problem**. Third, he gathers whatever facts may be available that have a bearing on his problem and from these he formulates a **hypothesis** (or guess) that may explain the problem. Fourth, based upon his hypothesis, he **predicts what ought to occur** if his hypothesis is true. Fifth, he **performs experiments** to determine if his hypothesis has predictability value. If sufficient experimentation appears to confirm the hypothesis, it may be classified as a **theory**. A theory is a broad conceptual scheme that addresses itself to evidence in many different problem areas. "A good theory can be used to identify **order relationship** of many seemingly diverse and isolated observations of the natural environment" (Moore and Slusher, 1971, p. 6). If the evidence in favor of the theory becomes sufficiently strong and accumulative, it may come to be regarded as a **law**. The following chart summarizes the scientific method as it usually is viewed.



Now, preliminary to further discussion on this matter, I would like to introduce the following argument. (1) Any view that cannot be subjected to at least certain elements of the scientific method is a view that cannot be classified as "scientific." (Let us illustrate this: The concept of the existence of angels is a concept that cannot be demonstrated scientifically, for it

cannot be analyzed by the scientific method. No one currently can observe angels, and they cannot be measured, weighed, or tested in any way. One cannot say **scientifically**, then, that angels exist. This does not imply, though, that the existence of angels might not be proved another way. There might be sufficient historical evidence, including testimony of witnesses, to allow one **philosophically or metaphysically** to affirm the existence of angels, but such would not be in the realm of **science**.) (2) It will be the burden of the balance of this paper to show that the evolutionary concept is incapable of being fitted into the frame-

work of the scientific method and thus it cannot legitimately be denominated as “science.” It may be viewed as philosophy, or metaphysics, but not science!

EVOLUTION AND THE SCIENTIFIC METHOD

To qualify evolution as a scientific fact, scientific law, indeed, as **scientific** in any sense of the term, the evolutionist has a formidable task. First, he must be able, by utilization of the scientific method, to show that: (a) matter is eternal; or (b) matter, of itself, created itself from nothing. Second, he must demonstrate that inanimate matter spontaneously generated life. Third, he must prove that the initial living substance was able to proliferate into the almost infinite variety of living organisms and establish the mechanisms by which such was accomplished. The foregoing is a minimal obligation!

What are the facts of the matter? Fact number one is the shattering truth that the evolutionist cannot establish his evolutionary views scientifically since the whole question of origins per se, as I suggested earlier, is beyond the pale of the scientific method. Note the following:

The question as to which theory of origins is ultimately the true theory of origins can never be resolved scientifically. This is because of the obvious fact that primeval origins are completely beyond the reach of the scientific method, which involves at its very heart observation, experimentation, and repeatability. How can one observe the origin of the first living cell or experiment on the origin of the solar system or repeat the origin of the first man? (Morris, et al., 1971, p. 12).

In his book, *Evolution and Christian Faith*, Bolton Davidheiser submitted the following devastating quotes from evolutionist Simpson:

The eminent George Gaylord Simpson says concerning the inductive nature of the scientific method, “The concept of ‘truth’ in science is thus quite special. It implies nothing eternal and absolute but only a high degree of confidence after adequate self-testing and self-correcting, Professor Simpson says further that ‘above the level of triviality there is hardly any scientific subject on which agreement is literally universal.’ ” He says that the most fundamental reason for disagreement in science is the inherent impossibility of complete certainty. He points out that “**one** fact may disprove a theory and not **all** facts can be observed; therefore an investigator cannot completely discard the possibility that a discrepant phenomenon may occur.” He further points out that “in any complex situation the data are rarely so complete that only **one** explanation can conceivably be correct.” In other words, there are likely to be rival theories.

If these things can be said about science in general, it is evident that they apply much more to something like the theory of evolution, which cannot be tested directly by the scientific method. Dr. Simpson, himself a renowned evolutionist, says in the same article, “Sometimes theories go beyond that which is testable, by means now available, at least. Such aspects of theories are, for that reason, not scientific in fact, and the disagreement is in the field of philosophy and not of science” (1962, p. 11 emp. in orig.).

No better testimony than the foregoing could be sought to establish fact that evolution cannot be classified as “scientific”; yet contrast this with Simpson’s statement (page 1) concerning the **overwhelm-**

ing proofs of evolution. One is tempted to quote the words of Eliphaz: “Thine own mouth condemneth thee, and not I” (Job 15:6). James Bales offered some valuable thoughts on this subject when he said:

However, not all problems can be approached, or hypotheses tested, by the experimental method of science. The problem may be of such a nature that it involves time and materials on too vast a scale for experimentation. Man has no lab large enough, nor does he have sufficient time, in which to create the earth, and all that is in it, in order to test hypotheses concerning the origin of our earth and its inhabitants....

Hypotheses concerning the past, and especially hypotheses concerning origins (the origin of the universe, of the solar system, and of the various forms of life), cannot be tested by the experimental method. We cannot say that if such and such an hypothesis is true, such and such will follow; and then prove it by performing an experiment (1975, p. 1).

Theodosius Dobzhansky, one of America’s leading evolutionary scholars within recent decades, asserted that evolution was as proven as the rotation of the Earth upon its axis each day (see quote on page 1), yet he became highly agitated whenever creationists suggested that if such is the case, evolution ought to be examined by the scientific method. With obvious exasperation he wrote:

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 (1957, 45:388, emp. added).

Yes, and because of the “impossibility” of subjecting evolution to the “experimental method” it is impossible to claim that it has been proven scientifically!

When the pompous garb of pseudo-science is stripped away, the truth of the matter is this: not only is the evolutionary scheme **not** scientific fact, it does not even qualify as a **theory**; in fact, it is not even a respectable **hypothesis**! Duane Gish spoke to the first of these points when he said:

Thus, for a theory to qualify as a scientific theory, it must be supported by events, processes, or properties which can be observed, and the theory must be useful in predicting the outcome of future natural phenomena or laboratory experiments. An additional limitation usually imposed is that the theory must be capable of falsification. That is, it must be possible to conceive some experiment the failure of which would disprove the theory.

It is on the basis of such criteria that most evolutionists insist that creation be refused consideration as a possible explanation for origins. Creation has not been witnessed by human observers, it cannot be tested experimentally, and as a theory it is non-falsifiable.

The general theory of evolution also fails to meet all three of these criteria, however. It is obvious, for example, that no one observed the origin of the universe, the origin of life, the conversion of a fish into an amphibian, or an ape into a man. No one, as a matter of fact, has even observed the origin of a species by naturally occurring processes. Evolution has been **postulated**, but it has never been **observed** (1973, pp.

2-3, emp. in orig.).

Therefore, although one might refer accommodatively to the evolutionary view as the “theory of evolution,” according to the more technical usage of the term “theory,” evolution fails the test! Moreover, it is proper to ask the question: Is evolution even a good hypothesis? Actually, **it is not!** To verify the point, let us call to the witness stand the eminent evolutionist, George Gaylord Simpson, to testify:

How we distinguish a good hypothesis from a bad one: testability. The scientist, unlike the magician, medicine man, and metaphysician, offers **hypotheses about nature that can be tested**. The progress he makes in explaining the world of fact is due to the rapidity with which bad hypotheses can be found out to be bad and discarded. There are two senses in which we may describe a hypothesis as bad. The obvious one is where it turns out to be incorrect, does not stand up to repeated testing. But there is another sense in which it is bad—when it cannot be tested at all. The hypothesis that certain earthly events are due to small men hiding on the far side of the moon is certainly implausible for many reasons, but its worst feature is that it cannot be tested because these little men always keep the moon between themselves and us.

The same kind of untestable hypothesis often creeps into more serious efforts to explain nature, and it takes good common sense to see through the respectable garb it wears. Biology more than most sciences has been inflicted with a heavy share of such untestable, and therefore unscientific, hypotheses (1957, pp. 21-22, emp. in orig.).

It is difficult to believe that the same George Gaylord Simpson who suggested that evolution has been established scientifically also penned the above comments. One sometimes wonders if such scientists even have read the books they authored? Further, E.C. Lucas, also an evolutionist, has noted that “if one chooses to **hypothesize** about the origin of things, one must become **unscientific** in that origins are once-for-all happenings that cannot be experimentally verified” (1972, 240:366, emp. added).

THE EVOLUTIONARY RATIONALE

Since it is quite obvious that the evolutionary dogma cannot be established by the scientific method (observation, experimentation, etc.), how is it that some scientists allege that it has been demonstrated scientifically? Their argument takes a two-fold thrust. First, they assume the concept of **uniformitarianism**, which asserts that all past events must be interpreted in terms of present day, strictly natural, processes. Second, they contend that many evidences within various fields of scientific inquiry—biology, paleontology, physics, etc.—offer a plausible explanation for the origin and development of all living things. Data are gathered and, via the uniformitarian principle, extrapolated into the dimness of antiquity as a presumed explanation for all things.

Before analyzing these two assumptions, it needs to be observed that the most that could be said of such a position is that it **might** afford a **possible** explanation for things as we observe them. It could never be affirmed scientifically that it **does**. And this is precisely the fundamental difference that makes evolution a matter of philosophy and not science! Brief consideration now can be given to the two assumptions mentioned above.

(1) **Uniformitarianism**—“Uniformitarianism is the belief that present processes, acting essentially as at present, suffice to explain the past history of the cosmos, including its assumed evolutionary development from primeval chaos into its present form. The origin and development of the elements, the galaxy, the solar system, of life, of all the species of plants and animals, the origin of man—indeed of all things—are included in this Cosmology” (Morris, et al., 1971, p. 13). Simpson expressed the importance of uniformitarianism to evolutionists when he wrote:

There is an important principle fundamental for paleontology, geology, or any science that has historical aspects: the present is a key to the past.... It is now accepted as true by virtually all scientists, and without it there could be no really scientific study of any kind of history.... Establishment of that principle was one of the major triumphs in the history of human thought (1957, pp. 741-742).

Uniformitarianism first was advanced by James Hutton in his work, *Theory of the Earth* (1785) and later popularized by Charles Lyell in his *Principles of Geology* (1830). The theory was a direct assault upon such biblical events as the creation and the universal flood.

While it is true that there is a uniformity to nature (without such, chaos would reign and human existence would be impossible), it is certainly a gross abuse of this principle to assert that all antiquity must be viewed in this light so that possible acts of divine intervention are necessarily excluded. The book, *Scientific Creationism*, edited by Henry Morris, utterly decimates the uniformitarian scheme. From this remarkable volume, the following section is offered (1976, pp. 92-93):

1. **Uniformitarianism contradicts the actual data.** Conventional uniformitarianism, or “gradualism,” i.e., the doctrine of unchanging change, is verily contradicted by all post-Cambrian sedimentary data and the geotectonic histories of which these sediments are the record (Dunbar, 1960, p. 18).

2. **One must distinguish between uniformity of natural laws and uniformity of the rates of particular processes.** Uniformitarianism is a dual concept. Substantive uniformitarianism (a testable theory of geologic change postulating uniformity of rates or material conditions) is false and stifling to hypothesis formation. Methodological uniformitarianism (a procedural principle asserting spatial and temporal invariance of natural laws) belongs to the definition of science and is not unique to geology.... Substantive

uniformitarianism as a descriptive theory has not withstood the test of new data and can no longer be maintained in any strict manner (Gould, 1965, 263:223,227).

3. Many geologists today ape turning away from uniformitarianism. The doctrine of uniformitarianism has been vigorously disputed in recent years. A number of writers, although approaching the subject from different directions, have agreed that this doctrine is composed partly of meaningless and erroneous components and some have suggested that it be discarded as a formal assumption of geological science.... It seems unfortunate that uniformitarianism, a doctrine which has so important a place in the history of geology, should continue to be misrepresented in introductory texts and courses by “the present is the key to the past,” a maxim without much credit (Valentine, 1966, 14:59-60).

In addition to the above, Normal Newell, a paleontologist from the American Museum of Natural History, declared:

Geology suffers from a great lack of data and in such a situation any attractive theory that comes along is taken as gospel. That is the case with uniformitarianism. Geology students are taught that “the present is the key to the past,” and they too often take it to mean that nothing ever happened that isn’t happening now. But since the end of World War II, when a new generation moved in, we have gathered more data, and we have begun to realize that there were many catastrophic events in the past, some of which happened just once (see *Newsweek*, 1963).

Finally, Frederic B. Jueneman declared in *Industrial Research* magazine that “we have relied far too heavily and for too long on the dictum of Uniformity: **Everything is as it was**” (1978, p. 13, emp. in orig.). Since the principle of uniformitarianism has not withstood the test of accumulating data, and, in fact, has been contradicted by newly acquired information, it is clear that it cannot be invoked in an attempt to place evolutionary dogma on a scientific basis.

One final point about this matter needs to be mentioned. Had it not been for Lyell’s uniformitarianism, Darwin’s views never would have taken hold. As one writer expressed it, uniformitarianism “prepared the way for acceptance of Darwin’s ideas about evolution, and before the end of the nineteenth century it had been adopted generally as the guiding principle for all geological research” (Eyles, 1973, 242:137). Or, as F.C Haber noted:

There can be little doubt that it was through Lyell’s *Principles* that Darwin’s mind was emancipated from the shackles of Biblical chronology, and had this step not taken place, it seems unlikely that the *Origin of Species* could ever have fermented out of the *Voyage of the Beagle*, for Darwin’s theory of evolution required for its foundation far more historical time than even the uniformitarian geologists were accustomed to conceiving (1959, p. 268).

(2) **Examining Available Data**—As mentioned earlier, since present processes are supposed to explain all things, evolutionists maintain that the scientific study of currently available data should lead to a

clear understanding of the mechanisms and sequences of Earth's evolutionary history. But does a study of the current evidence point to the likeliness that evolution has occurred?

For the sake of clearly stating the case, let us pose the type of argument that should be valid if the evolutionary view is true. Premise 1: The evolutionary process has occurred in the past. Premise 2: The processes of the past are the same as they are now [uniformitarianism] (Simpson, et al., 1957, p. 742). Conclusion: Therefore, the evolutionary process is occurring today. If the first two premises are valid (and evolutionists assert they are), then logically the conclusion must follow. Now, if it is the case that the evolutionary scheme is working currently (based upon what is supposed to have occurred in the past), one ought to be able to **predict** what is occurring today and possibly **test** such predictions by **experimentation** (we finally are getting down to the "scientific method"). Though we necessarily are limited by space within this paper, a couple of illustrations should suffice to clarify the point.

THE ORIGIN OF LIFE

Whence the origin of life? Simpson and colleagues declared: "Most biologists think it probable that life did originally arise from nonliving matter by natural processes" (1957, p. 261). This is known as the concept of spontaneous generation. Accordingly, if spontaneous generation occurred in the past, and the processes of the past are those of the present, then spontaneous generation should be occurring now. Yet what are the facts? Thousands of experiments have been performed to determine whether life can arise from the nonliving—from the time of Redi (1627-1697) and Pasteur (1822-1895) to the present—and not one instance of spontaneous generation has been observed or demonstrated! Simpson admitted: "Spontaneous generation does not occur in any known case" (1957, p. 261). Evolutionist George Wald wrote:

Most modern biologists, having reviewed with satisfaction the **downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative believe in special creation**, are left with nothing. I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation (1954, p. 46).

So firmly has the spontaneous generation dream been laid to rest that scientists now refer to the principle that life can only come from life as the Law of Biogenesis.

Historically the point of view that **life comes from life** has been so well established through the facts revealed by experiment that it is called the Law of Biogenesis. This law clearly allows no alternative means

of generation of life, in so far as present scientific laws are concerned (Moore and Slusher, 1971, p. 74).

Evolutionary scientists seek to avoid the embarrassing force of this in essentially two ways. First, they suggest that life could have arisen spontaneously on the early Earth “when conditions were clearly quite different” (Simpson, et al., 1957, p. 742). However, here is the crucial question: If present processes produced present conditions, and those same processes operated in the past, why should it be assumed that such processes produced **different** conditions then than now?! Second, evolutionists claim that although there is no evidence that spontaneous generation can happen presently, given enough time, it might happen! Wald wrote:

Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the “impossible” becomes possible, the possible probable, and the probable virtually certain (1954, p. 48).

One has only to wait: time itself performs the miracles. So, “time” becomes the miracle worker, the savior! Time, however, accomplishes nothing. Bert Thompson addressed this matter as follows:

Time, which is the evolutionists’ friend, may also be their deadliest enemy. Why? It is because without time there can be no evolution. Time, contrary to what the evolutionist believes, does not in and of itself perform miracles. Consider, if you will, the plight of a young man trying to pull himself up into the air by his shoestrings. How desperately wrong would be the challenge given to the young man by an evolutionist (theistic or otherwise) to keep on trying, do not give up, because given enough time, it can be done. We should all recognize by now that any effort to contradict the basic laws of nature can only be frustrated by time. The young man, after a period of years, would lose the energy he had and collapse on the floor; over 150 years, all of his efforts would cease because of the inexorable experience we call death. This is the inevitable effect of time. Remember: a billion years with no creative power equals nothing times a billion years! (1977, p. 4).

Moreover, scientific data gathered in recent years have revealed that a “living substance” is far more complex than earlier generations ever conceived it to be. It is so complex that mathematical logic utterly negates its having been formed by chance. Kofhal noted:

It has been estimated by Harold Morowitz that the simplest possible living cell would require not just one, but at least 124 different proteins to carry out necessary life functions (1973, p. 110). Writing in his book, *Energy Flow in Biology*, Professor Morowitz also estimated the probability for the chance formation of the smallest, simplest form of living organism known today (1968, p. 99). He comes up with the unimaginably small probability of one chance in $10^{340,000,000}$. This means one chance in the number formed by one followed by 340 million zeros (1977, p. 36).

Compare that astronomical figure with the fact, for example, that even according to evolutionary estimates (which we repudiate), the Universe is less than thirty billion years old, which would be approxi-

mately 10^{18} **seconds!** Many scientists would agree with Irwin Schroedinger, Nobel Laureate in physics, who said: “Where are we presently with the mystery of life? We find ourselves facing a granite wall which we have not even chipped” (1972, p. 3).

INCREASING COMPLEXITY

The evolutionary program of progression from simple to complex demands a continual **increase** of order, organization, size, and complexity. Note the following quote from Sir Julian Huxley: “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” (1955, p. 278, emp. added).

If such has in fact been the case, and if the processes of the past and present are the same (uniformitarianism), then scientists should be able to observe and test for such increases in today’s world. Yet the facts reveal the exact opposite of what the evolutionary scheme would predict. All evidence indicates that nature is characterized by a progressive tendency towards randomness, chaos, and disorder. In fact, this is so universally recognized that it is called the Second **Law** of Thermodynamics. This law states that as energy is transferred from one form to another, or one substance to another, less and less of the total energy is utilizable in further work actions. Though the total amount cannot change (the First Law), the amount that can perform any work of whatever sort—chemical, mechanical, etc.—becomes steadily smaller. Is the thermodynamic principle really a scientific law though? Barnett noted that the Second Law of Thermodynamics, which “proclaims that the fundamental processes of nature are irreversible...stands today as the principal pillar of classical physics left intact by the march of science “ (1959, 41:103). Bridgman wrote: “The two laws of thermodynamics are, I suppose, accepted by physicists as perhaps the most secure generalizations from experience that we have” (1953, 41:549). In spite of evolutionary attempts to negate the force of this observation, Morris noted that we “are warranted, then, in concluding that the evolutionary process (the hypothetical principle of Naturalistic Innovation and Integration) is completely precluded by the Second Law of Thermodynamics. There seems no way of modifying the basic evolutionary model to accommodate this Second Law” (1974, p. 45).

CONCLUSION

In this paper I have shown that, according to scientific criteria, the evolutionary dogma is not a scientific fact; it does not even qualify as a theory; in fact, it is not a respectable hypothesis. It is a view that has been contrived to avoid the alternate position—that of creation by God and corresponding responsibility to Him. Evolution is accepted, in the words of evolutionist D.M.S. Watson, “not because it can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible” (1929, 123:233). Incredible? Yes, possibly so, to the man who is determined to be the master of his own earthly conduct!

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