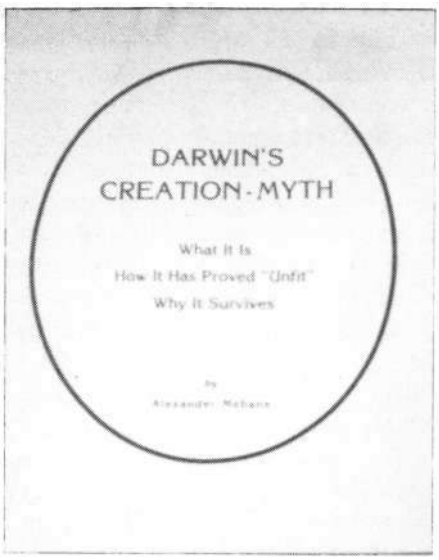
never quite going far enough in an area [science] in which he felt ill-equipped) gave an enormous amount of authority to the book of Genesis in his own writing (for example, **Whatever Happened to the Human Race?).** It is that the people that Noll upholds, directly or indirectly, have an approach to Scripture which Schaeffer recognised as disastrous — people such as Van Till, many of the American Scientific Affiliation, and Wheaton College's theistic evolutionists. Noll's own approach is highlighted on p. 244, where he appears to disparage inerrancy, then just afterwards seems to encourage the very 'retreat to the upper storey' that Schaeffer so frequently wrote against. That is, Scripture is only regarded as true and authoritative for the 'upper storey' — abstract areas, like good works and salvation. Schaeffer recognised that for the Bible to be relevant to the 'religious' areas, it must be accurate and reliable wherever it purports to make statements pertaining to 'science, history and the cosmos'.

The book is full of ironies. Noll extols the Christian intellectual virtues of the late Princeton divines Charles Hodge and B. B. Warfield. However, it was precisely their willingness to accommodate ideas which did havoc to the natural sense of Genesis, and therefore to the entire Creation/Fall/ Redemption framework of Christianity, which paved the way for Princeton becoming a bastion of liberalism, naturalism and atheism. Noll is co-editor of **Charles Hodge: What is Darwinism? And Other Writings on Science and Religion** (a compilation of Hodge's relevant works). Hodge clearly recognised that Darwinism was rank atheism. Nevertheless, the recent re-release of Hodge's anti-Darwinist polemic (the next in the series edited by Noll is to be B. B. Warfield's writings on science/religion/evolution) can be seen as consistent with Noll's whole crusade against literal creationists. Hodge's onslaught was against the Darwinian mechanism. He seemed unconcerned at the way in which evolution's long ages denied the authority of Genesis as history, and postulated death before man, for example. If anything, Hodge was a 'softening up' influence, whose vigorous opposition to 'Darwinism' diverted attention from the extent of his compromise. B. B. Warfield had even less problems with Darwin — he was in a sense the archetypal evangelical theistic evolutionist. With this historical one-two punch, Noll presumably is hoping to demonstrate that if these 'great evangelical theologians' could oppose naturalism, yet not have any problems with the 'obvious facts of science' (such as long geological ages before man, and in Warfield's case, even evolution itself) how can modern-day creationists presume that such positions are not orthodox?

Darwin's Creation-Myth
What It Is
How It Has Proved "Unfit"
Why It Survives

by Alexander Mebane

Reviewed by Michael J. Oard



I was looking through the book supplement from a recent issue of William Corliss's **Science Frontiers** and discovered the book with the above title. As I read the description, I came across the following:

> *'But the booklet is not all negative. Mebane reviews some interesting alternatives to Darwinism: and we **don't** mean scientific creation-ism.'* [1]

Naturally, my interest was sparked, and I was curious as to how the author of the book was going to pull off these claims.

The book certainly delivered on the second phrase of the subtitle; much of the first half read like a creationist book. Alexander Mebane rightly notes the following problems with neo-Darwinism:

(1) natural selection is a tautology;
(2) experimental evidence fails to show 'microevolution' leading to macroevolution, as exemplified by the mutational experiments on fruit-flies;
(3) Darwin's prediction of finding transitional fossils with further exploration has been proved false;
(4) DNA sequences from a bald cypress '20 million years old' is identical to the living representative, showing no evolution;
(5) the improbability of much, if any, change to a genome in billions of years;
(6) the fact that if a 'good' mutation comes along, it has to occur in both a male and female;
(7) likely 'half-finished' new species are not viable;
(8) observed absence of transitional fossils;
(9) the exploded belief in evolution from a soupy sea;
(10) the extreme complexity of life, even at the 'beginning', as shown by the exceedingly complex eyes of the trilobite; and
(11) the beauty in nature.

With all these (and he could have listed many more) one would think he would consider creation by an intelligent designer. Unfortunately, he does not.

He does examine several paltry alternatives, such as Lamarckism, Fred Hoyle's ideas of life from space (a kind of 'naturalistic theism' as the author puts it), sporadic productions by natural 'aliens', and even the hope for a new natural process. The author concludes:

'It would appear to be impossible

*to think of any other mechanism for **natural** species-transmutation (let alone more-far-reaching macroevolution) that does not suffer from the same crippling defects as the neo-Darwinist one: namely, unworkability, whether* per saltum [punctuated equilibrium] *or by gradualism, unless systematically abetted by miraculous **luck.**'* (p. 52)

The author leans towards a mechanism that he calls 'Butlerian evolution', taken after Samuel Butler, a late 19th century critic of Darwin. This mechanism is a pantheistic, 'non-natural Lamarckism' in which an organism directs its own genetic change to meet an environmental need. As examples, Mebane points to industrial melanism and the resistance of some bugs and bacteria to man-made poisons as examples of 'Butlerian micro-evolution'. For the macroevolution part, he suggests adaptive radiation, citing such examples as Darwin's finches, the Hawaiian honeycreepers, and the cichlid fishes of east African lakes. To me, these are all examples of shifting alleles within a Genesis kind. The author does admit that 'Butlerian evolution' is very speculative (not to mention the origin of life in the first place):

'I think it prudent to admit that we are in complete ignorance of the real capabilities and limitations — if any — of Butlerian evolution'. (p. 61)

Mebane does consider supernatural creation by an intelligent designer. This option he rejects, and throughout his book he seems to have an unreasonable bias against the supernatural and an axe to grind against the God of the Bible. He has a long list of complaints and seeming contradictions of a loving God. He brings up long ages, the fossil record, stellar evolution, and man's many 'environmental sins' as evidence that God does not exist. He accepts uncritically that there are two creation accounts in Genesis. He rightly points out that if God cares why did he take so long to create us.

If only the author would examine just as critically all these complaints as he does neo-Darwinism, and if he would *seriously* read Genesis 1-11, especially Genesis 3, he may see that supernatural creation is the only viable possibility. Otherwise, the author will continue in limbo, with no reasonable answer to origins.

Nevertheless, Mebane's book can be added to the growing list of non-creationist books that are critical of neo-Darwinism. The author ends his book with a prediction that neo-Darwinism will continue to dominate the intellectual establishment, with which I also agree. This is in spite of overwhelming evidence against the theory and the many secret doubters within the scientific establishment. He lists the 'political threat' of creationists and the psychological inability of scientists to give up on natural causes as two reasons for this prediction. Another reason is because *of 'an old Stalinistically-enforced orthodoxy'.* (p. 31)

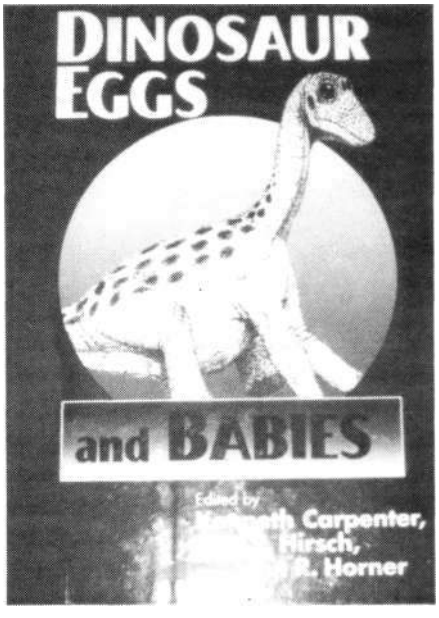
REFERENCE

1. Corliss, W. R., 1994. Book supplement to **Science Frontiers, 96:1.**

Dinosaur Eggs and Babies

edited by Kenneth Carpenter, Karl E Hirsch and John R Horner

Reviewed by Michael J. Oard



This is a thoroughly evolutionary book, but it contains much information on dinosaur habits that should be of value in reconstructing a creationist geological paradigm. The data on dinosaur eggs and babies should be especially valuable for deducing where to place the Flood/post-Flood boundary; for instance, whether all the dinosaur activity occurred during the Flood[1] or whether it occurred after the Flood.[2] However, we must be careful drawing conclusions from the data in the book because the study of dinosaur eggs and babies is still in its infancy (p. 153).

A number of general characteristics of dinosaur eggs and babies can be gleaned from the available information. First, there are thousands of dinosaur eggs, with many more eggs represented as fragments. These come from all over the world (chapter 1) — especially from central Montana, eastern Utah, and western Colorado in the USA; southern South America; south-eastern France and north-eastern Spain; central Asia; India; Mongolia; and China. Second, many of the eggs are found as clutches