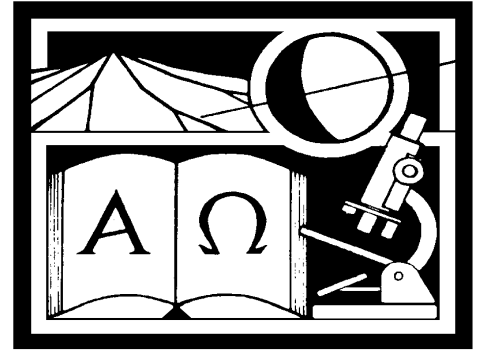


Origins Insights

A MONTHLY PUBLICATION OF THE
CREATION SCIENCE FELLOWSHIP



TM

February 2001

Should Design Be Used As a Tool by Creationists in the Great Debate?

by Bob Harsh

You may recall that I received a letter that challenged the effectiveness of using "design demands a designer" as a part of our creationist arsenal to convince evolutionists of the validity of creationism.

The letter was from a very articulate and intelligent creationist friend of mine whom I respect. While thinking about his letter and the challenge it represents to my thoughts on the subject of design, it occurred to me that some further discussion on this topic would be beneficial. With this in mind, I have asked the letter's author and two other creationists who also have problems with placing an emphasis on design arguments, to write an articles explaining their position. In addition, I now offer this article as an answer to my friend's letter. Perhaps this discussion will stimulate others to make contributions to this important discussion as well.

Many of you know that "Intelligent Design" (ID) is the hottest topic today in the conflict

between evolutionists and creationists. Four of the foremost leaders of the ID movement are: Phillip Johnson, Michael Behe, Nancy Pearcey, and William Dembski.

Two excellent web sites in regards to the ID question are: www.origins.org and www.arn.org. Another important resource

is the July/August 1999 issue of the journal, Touchstone. The web site for Touchstone is: www.fsj.org. Besides Johnson, Pearcey, Behe, and Dembski, this issue of the journal Touchstone contains articles by: John Mark Reynolds, Jonathan Wells, Walter Bradley, and Paul Nelson.

Before getting into the body

MEETING INFORMATION

Host: Dennis Wert

Topic: Disease & Health: How does it fit in a Creation Model

This month Dennis Wert will present a talk on the issue of disease and health in its relation to origins controversy. He will explore the issues of: What is disease?; What does it mean to be healthy?; How and when did disease enter the biological realm?; What does the Bible say about the function and fit of our body?; What is the biological destiny of human beings?; Can we do anything to affect that destiny?; Does evolution offer any real answers as to the why and how of health and disease? All of these questions and more will be examined in this talk. Also, Dennis will talk about evolution and the effect it has had on health care over the last 30 years, that he has been a part of it, and what direction evolution wants to take your medical care in the future.

DATE: Tuesday, February 20, 2001

TIME: 7:30 PM

PLACE: Mars Alliance Church, 997 Route 228, Mars, PA, 16046.
Church Phone: (724)776-9400

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of this article, let me offer an explanation of my method. I will quote specific questions and objections that were raised in his letter and then following each quote I will propose an answer. Again, let me remind the reader that the question under discussion is whether or not an appeal to the design argument is a helpful component in our discussion. Will its use be help in bringing a person who is an evolutionist to a point where he will change his mind and accept the fundamental tenants of the creationist paradigm.

Our writer began his letter by stating his agreement that learning about the intricacies of design is exciting for a person who is already convinced that creation is correct and evolution is in error.

Let me preface this by saying that I love learning about creation and pondering the wonder of God's intricate and amazing design. I also think it is faith-building for Christians to learn about the science of special creation, especially for those believers who are exposed to evolutionary theories and need to know there are counter-arguments that are consistent with the Bible. It is wonderful to see the terrific details and facts about the human body, and for Christians, it should evoke awe and praise for our Creator.

Our writer then began to state his objections.

You've presented a compilation of marvelous facts, but I submit that they do not speak for themselves. Using the very same compilation of facts, the evolutionist is just as amazed and in wondrous awe of nature

and evolutionary processes. Your article suggests that a simple presentation of these facts is sufficient to refute the evolutionist.

This is a good point. I believe that most people should be reminded about the biological mechanisms needed for any structural or chemical characteristic in a living organism to be produced. A wonderfully designed biological characteristic is **produced due to properly sequenced DNA**. There are only **two sources of properly sequenced DNA**. The particular sequence of DNA was either 1) **created within the first representatives and then minor changes happened after the DNA was created** or 2) **it evolved by nucleotides coming together by random forces in nature in exactly the right sequence within organisms**. I also believe that the possible evolution of the successful structure or chemical must pass the irreducible complexity test. Few structures stand alone; they are parts of complex systems which function as a whole. Systems with all of their parts intact are what cause the organism to be successful. The writer continued:

This may not have been your intent, but were a zealous believer to take your list to his atheist anthropology professor and say, "Look how weak your argument is! How can you deny these facts?", there would be two highly probable outcomes: (1) In the absence of a scriptural argument, the believer will have surrendered to the myth of neutrality, effectually becoming like the evolutionist, granting and operating according to atheistic assumptions (Prov. 26:4), and (2) the evolutionist, by not having

his fundamental presuppositions challenged, will have been afforded yet another opportunity to be wise in his own conceit (Prov. 26:5). The Bible does not say, "The fool hath said in his heart 'this evidence doesn't prove God's existence.'"

I agree that the fundamental presuppositions need to be examined. The fundamental presuppositions are of vital importance. Presuppositions have to do with paradigms. The question is: **"how do you go about changing a paradigm?"** Or, in the context of our current discussion, **are arguments from ID useful in bringing about a change in a person's paradigm?** I contend that if enough problems can be identified, the honest scientifically minded person will change their fundamental presuppositions [paradigms].

*** "Could all of this happen by pure chance events in nature?"**

By even using the word "chance," we surrender ground to the atheist. There is no such thing as chance. Chance is a mythical "force" developed by pagans to explain apparent randomness (also a false concept).

An integral part of evolutionary theory is that the forces that brought about the DNA changes that caused the development [evolution] of modern day plants and animals were all undirected. Most scientists would agree that if the DNA alterations happened by random mutations, then they fall into the realm of chance events. **I do not believe that we live in a totally deterministic world.** I do agree that **chance is not a "real entity"**. However

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science commonly uses probability and equates it with chance events. There is a statistical test called the chi-square test that is used to determine if observed events in nature were caused by some kind of force or if pure chance is an adequate explanation. For example: If a population of foxes has 80 females and 90 males, a chi-square test can test if those numbers are far enough away from the expected 85:85 expected ratio to warrant further study. The most likely cause of sex ratios in foxes is the production of relatively equal proportions of sperm that contain X or Y chromosomes. Furthermore, it is assumed that the X containing and Y containing sperm have an equal chance of fertilizing the eggs. Now that I have proposed this example, I realize that there are many other factors in producing a 50:50 ratio of foxes that need to be stated. But you get the point. In a totally deterministic world, God would have to be involved with the ratios of male and female foxes. I think God created the mechanism that insures that approximately a 50:50 ratio is maintained. If the ratio turned out to be 100 males to 70 females, the chi-square test would tell us that something must have caused the variance from the expected ratio. The ratios are too far away from the expected 50:50 ratio to be caused by "chance" and an investigation into the "cause" of the unexpected ratio may be warranted. By the same reasoning, **if we can demonstrate that supposed evolutionary changes are too far outside of the reasonable possibility that it could have occurred by pure "chance" then there must**

be some other explanation. I believe it serves the quest for truth to offer design by a designer as a meaningful possible explanation.

*** "Were David and John or Dubos and Huxley better observers of nature?"**

This question suggests that mere observation is sufficient to make one's case. I believe this is naive and fails to take into account the governing presuppositions and God-less reasoning employed by materialists. The advantage that David had was that his reasoning was submitted to God and His Word and that he could make observations and conclusions about nature on that basis. The evolutionist has no philosophically defensible basis for making observations, let alone saying anything about them.

I strongly disagree with this observation. Reason is available to anyone! **Christians do not have a monopoly on reason. Both the Christian and the atheist have the opportunity to reject the dictates of a reasonable explanation of a clear observation.** I do not, however, believe that coming down on the correct side of "reason" will of necessity lead an atheist to a belief in God. David and John believed in the existence of a supernatural Creator (their paradigm) and their observations of nature naturally reinforced the appeal of their paradigm. Dubos and Huxley were operating out of a paradigm that excludes anything in the whole universe that has a supernatural cause. That paradigm will certainly cloud their correct observations of nature. But, the **combination of the statistical impossibility** of producing the proper sequences of DNA to be translated into successful structures and chemicals,

the **irreducible complexity** problem, and the **wonderful, "even apparent"**, **design** in living organisms does not reinforce the validity of their paradigm. I am hoping that the evolutionists' use of reason will throw enough doubt into their minds that they will seek a more "reasonable" explanation and perhaps even shift from their worthless evolutionary naturalism paradigm for the more reasonable Biblical creationism paradigm.

*** "Are you still unconvinced about how weak evolution's explanation of nature is?"**

*But nothing presented in your article or in your questions gives the evolutionist any reason to question or forsake evolutionism. In fact, the information you've presented could just as easily be used by the evolutionist to bask in awe of Mother Nature. Not only does the information *not* make a compelling or coherent argument, it fails to challenge the evolutionist at even the most fundamental level -- his autonomous, God-less, and arbitrary reasoning.*

I agree with my friend in the sense that if the arguments that I presented in the article on design were the total package of information that I could possibly hand over to the materialist, then he may remain unconvinced. However, given the opportunity, I would hope to be able to put more into his bag of information.

*Again, I am not averse to presenting evidence to the *believer* that affirms and strengthens his own faith (just as miracles were intended in the scriptures). But I do not believe we are to use evidence in this way in order to persuade the atheist (just as miracles were NOT intended to convince the unbelievers*

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in the scriptures). Nowhere do we find in the scriptures a prescription or example of someone **presenting** evidentiary grounds for believing in God.

[Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. John 20:30-31]

My understanding of chapter one of Romans is that God has revealed certain characteristics of Himself “through what has been created” and that people have the capacity to respond properly (glorify and thank Him). The phrase in Romans 1:19, “because God has made it plain to them” makes the case that the heavens (nature) do in fact make a case for the existence of God. The creation was considered evidence for the unbeliever then and I contend that it can be and should be today as well. The fact that the people Paul was talking about did not respond properly does not negate the “appeal to the evidence”. The evidence of God and his divine qualities placed by God in the “heavens” could be observed and they had the “opportunity” to accept the evidence and respond in an appropriate way.

How then should we debate, challenge or persuade the atheist? In a word: biblically. That is, we should argue following the example of the Bible, from the standpoint that the Bible is true and that the God of the Bible is back of everything (including the evolutionist's

very ability to use his senses and make logical inference). We should demonstrate the utter irrationality of the atheist in his assuming that which he cannot prove, namely, the scientific method and the veracity of his senses and reason. Show him that his whole methodology is question-begging and arbitrary. Not only can he not prove the verity of the scientific method, he cannot prove the means by which he applies it (again, via the use of sensory data and the laws of logic). What we must do, in effect, is not only yank the rug out from under him, but dismantle the very flooring, joists and all. He wants to assume logical inference. Don't let him. If he can't prove it, he can't use it as part of his argument. He wants to assume his senses comport with reality. Don't let him. If he can't prove them, he can't use them as part of his argument. He will feel this is unfair, but of course his protest is arbitrary. We can then proceed to show him that he indeed is right in trusting his senses and reasoning faculties, but only because he is unwittingly or secretly **borrowing** from the Christian worldview, which is to say, God is back of all human experience. God alone is the necessary precondition for the intelligibility of human experience. No other worldview can account for it. Of course, this can be the hard part, that is, showing this claim to be true. The atheist will say, “oh yeah, well how about **this** explanation ...” and he will proceed to offer his own set of atheistic preconditions for how his view is a reasonable alternative to the existence of God. It may take some reasoning skills to show the holes in his claims, the self-refutations, and question-begging inherent in his argument. But if someone knows their bible, and sticks to the claims of scripture, I think this can be soundly executed, without the need for an advanced degree in some narrow domain of

specialized natural science.

Our **focus** at CSF presentations and in Origins Insights is towards people who are interested in the issue of origins and who have an open mind to looking at the evidence. A friend who has **not yet** been **convinced** that the evidence **for evolution is weak** while the evidence **for creation is strong** is not necessarily a closed minded atheist. **I stand by my plea to bring your unconvinced friends to our monthly Creation Science Fellowship. I believe CSF has something valuable to offer them.**

In sum, I believe that the Nov. article and the advertised meeting presentation are terrific and wonderful ways to strengthen and inform believers of how great is their God. But, I think you may be remiss if you do not include a grave caveat in your presentations, specifically, that while this information is glorious to the believer, there is a biblical approach to using such evidence, which must be preceded by a coherent demonstration of the utter futility and bankruptcy of the atheist's entire worldview. So, that said, I wish to encourage you to minister to Christians the way you have been -- demonstrating the wonders of God's handiwork, but please warn them: evidence must be presented biblically, according to the warnings of Proverbs 26:4,5. We must not surrender our own turf (that turf being the sure confidence in

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the scientific method, logic and the intelligibility of nature) to the atheist. They don't get it for free. They must work for it, and in-so-doing, they must see that their axioms are arbitrary and their worldview is bankrupt.

If we apply Proverbs 26:4,5 in this context, as our writer has done then evangelism of unbelievers would be taboo. As the story is presented by Luke in Acts 17, the people in Athens did not believe in the true God. Paul presented them with a "creationist message" and according to Acts 17:34 **some unbelievers became believers.**

I want to thank the writer for his articulate and gracious letter. If one of our readers has these opinions, there are probably others of our readers who share those same opinions. I hope you do not feel that I have been overly argumentative or defensive. I feel strongly about rebutting these opinions. I believe that if these ideas are widespread then much of the modern creationist movement and the work of CSF will seem futile. The Creationist movement needs more support; not less!

Most of the work of "Creationism" today, from our ICC to ICR and CRS involves an **appeal** for people of reason to **examine the "evidence"**. I believe the evidence from the creation is no substitute for the revealed word of God. On the other hand, I do not believe that rejecting God's revelation of himself through his creation is a wise use of His revelation of himself.

As previously stated, I have invited three of our members to

write an article stating their opposing view in regards to the value of using the ID arguments. Unless we understand an opposing view we cannot give ourselves the opportunity to change our minds. I believe that if we have the attitude that we are unwilling to change our minds, **despite the evidence against us**, we are on a dangerous track.



Bob Walsh News

The cause of creationism came too close to suffering a major loss in early January. Bob Walsh who is one of the real positive forces in modern Creationism suffered a major stroke. We are extremely happy to report however that Bob is recovering very well. He suffered some muscular dysfunction on the left side of his body that therapy seems to be bringing back. His brain functions were unaffected [Some of his friends told me that was a disappointment. They had hope the stroke would have brought about some improvement, but no such luck.] **That was a joke Bob!** Most of your friends like you just the way you are. We at CSF regret this scare for Bob but are thankful that permanent damage did not occur. We wish you a swift recovery, Bob, and want you to know that our prayers are still with you. Bob will present his January talk on the state of Creationism Today later on this year.

**Creation Science Fellowship
Monthly Meeting Tape List
CSF
PO BOX 99303
Pittsburgh, PA 15233
(412)341-4908**

EMAIL: csficc@csfpittsburgh.org

Attention: Tape Orders

For those who are unable to attend our monthly meetings. In response to requests, we are making available tapes and study notes from the following meetings for 1999 and 2000. The tapes are up to 90 minutes long and most include the very extensive set of overheads and notes used by the speakers for these presentations.

Prices are: \$5.00 for tape and notes + \$5.00 Shipping for 1 to 4 tapes and then add \$1.00 for each additional tape shipping. Order by title given below by check, Visa, Mastercard or you may purchase with cash at the meeting.

JAN 99: "Developing the creation model for yourself" by Robert Walsh. A how-to-guide on doing Biblical creation studies at home and studying the Bible in general. Excellent resource and guide.

FEB 99: "The age of the earth. What does the Bible say?" by Robert Walsh and Don Schell. An in depth scripture study of two of the most popular compromise explanations for genesis account of origins given in the church. Learn about the day/age and gap theories.

MAR 99: "Rocks around the clock" - Chuck Danley. What does the Bible say about the original created geology of the world and do

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any of those features remain on the earth today?

MAY 99: "The pre-flood world" - Robert Walsh and Henry Jackson. A close look at the Biblical descriptions of the pre-fall and pre-flood world in the areas of climate, geology, anthropology, and religion. A discussion of the zodiac and its relationship to the Bible is included in this lively presentation.

JUN 99: "Noah's Ark - Robert Walsh and Jeff Lawther. This presentation developed the Biblical framework regarding the Ark and Flood, examining the sequence and duration of Noah's Flood. The Biblical texts that discuss the sources of the Flood waters were examined along with the data provided for the Ark itself. Jeff and Bob examined some of the frequent questions that often arise when discussing Noah's Ark. These questions include (1) Was the Ark large enough to repopulate the world with all of the known extinct and extant creatures?; (2) How could fresh and salt water fish exist in the same ocean?; (3) Was Noah's Flood local or global in extent?; (4) If the Ark existed, could it be sea worthy? (5) How could Noah feed and care for all of the required animals while on the Ark?; and more...

AUG 99: "The Dead Speak" - Dennis E. Wert. This talk examined the effect of the flood on living things. In particular, what was the impact of the world wide flood of Noah on all the living creatures on the earth at the time of that flood. We looked at the questions of evidences for the flood in the fossil record and effect of the flood on the survival of the animals taken on the ark and those that were not taken. This lively talk had a number of good questions and answers at the end.

SEP 99: "Should Creationism be Taught in Public Schools?"

This presentation is done by Robert Walsh at a local secular political

"think tank" meeting. It defines and examines the issues involved and clears of the confusion that clouds this topic. It attacks the assumption that evolution is science and creation is religion and clearly differentiates what science can say about how the universe operates versus what they "believe" about how the universe came to be.

NOV 99: "Creation: What's All the Fuss" is the topic of Bob Walsh's talk at this monthly meeting. His emphasis is on the effect of "compromise" efforts by the Church have had on its effectiveness and doctrine. He clearly shows how the doctrine of creation affects all aspects of Christian Doctrine and Practice. The destructive effect on the Christian view of marriage and the family is also discussed. The very basis of our political founding documents rest on the fact of the creation of man by God.

JAN 2000: "Philosophical and Logical Evidences for Creation" by Dr. Stephen Rodabaugh. This talk investigates the basis and consequences of a person's worldview" or guiding philosophy on not only what they think but how they act. Dr. Rodabaugh points out the moral bankruptcy of the evolutionary philosophy and the superiority of life from a creationist perspective..

APR 2000: "Living Things As Evidence for Creation". This presentation was done by Dennis Wert and seeks to compare and contrast the views of life - including mankind - as seen from an evolutionary and creationist perspective. The more explanatory and scientifically valid theory of why living things look the same as well as different is shown to be creationism. Its logical and satisfying elements better describe not only what we see but how living things came to be as they appear today. This is short and BASIC introductory talk suitable for 6th grade and up.

MAY 2000: "Geologic Evi-

dences for Creation and the Flood" by Chuck Danley. Chuck gives an overview of the geologic evidences for the creation of the earth and the worldwide flood of Noah. In this talk he compares and contrasts the evidences as described by evolutionary geology with the better explanation of a fiat creation and the sedimentary effects of a global flood. A must hear talk on basic creationist geology.

JUN 2000: "Evidences for a Young Earth" presented by Jeff Lawther. Jeff first examines the issue of, Does a young earth position matter to the origin's debate and the church. His reasons will clearly demonstrate the necessity of affirming the Biblical young earth model. Then Jeff moves on to cite the physical evidences for a young age for the earth and the universe: decay of the earth's magnetic field, decay of comets, seafloor sediments, out of sequence fossils, polystrate fossils, helium in the atmosphere, abrupt appearance of history and society, radio halos of Polonium 210, population of the earth, and the recession of the moon. This is another excellent overview, introductory talk on the basics of these evidence for a recent creation.

JUL 2000: "Chinese Pictographs and Creation." Reid Moon presents evidence of the antiquity and shared nature of the Genesis account of creation, the flood and Tower of Babel as found in the pictographs of the Chinese language. His presentation looked at the language and the elements of various words that demonstrate not only the monotheistic history of China but also attest to a knowledge of the events recorded in the first 11 chapters of the book of Genesis. You will be fascinated of truths that make up words like: man, to create, garden, and boat.

AUG 2000: "Fossil Evidence for the Flood" by Bob Ivey. Bob presents some basic information

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on what fossils are and what the term "fossil record" means to geologists. He examines how information formerly cited as supporting evolution better supports the catastrophic flood model found in the book of Genesis. He discusses fossils positions and succession as well as why the lack of human fossil evidence in the rocks. He discusses how even some modern evolutionary geologists suggest catastrophic event(s) for the formation of these large fossil remains.

OCT 2000: "Man, The Image of GOD" by Robert Walsh.

Bob gives information on the Biblical phrase of man being created in God's image. He demonstrates from Scripture how the Trinitarian nature of God is evidenced in his creation of the world and man in particular. He provides insight into how the "ancient of days" is a icon of God and then how man is in the likeness of this Icon of God. Bob discusses in what fundamental spiritual ways man is like and God and yet in physical likeness similar to the rest of the biological creation. However, Bob shows that man is very different at his core and purpose. Good Bible study group starter material.

NOV 2000: "Eye Design Demands a Designer" by Robert Harsh.

The first part of Bob's presentation consisted of a review of some very interesting facts about how the human body points towards the necessity of the Designer, God. The second half provided fascinating information about the structure of the human eye and the biochemistry of sight. This lecture provided excellent information for those who have no formal training in biology as well as a very detailed description that will even be new information for those who have training in Biology.

2001 CALENDARS

We still have some God the Creator 2001 Creation calendars available for sale! They are now \$10 / \$8 for CSF members (Regularly \$11.99).

The following is a description of a new book that is available for sale at the CSF meetings. Pick your copy up at the February meeting for \$18.00.

"in six days"

Why would any educated, self-respecting scientist with a PhD advocate a literal interpretation of the six days of creation? Why, indeed, when only one in three Americans believes "the Bible is the actual word of God and is to be taken literally, word for word" according to a recent Gallup poll.

Science can neither prove nor disprove evolution anymore than it can creation. Certainly there are no human eyewitness accounts of either. However, certain factors are present today which are capable of swaying one's beliefs one way or the other.

In this book are the testimonies of fifty men and women holding doctorates in a wide range of scientific fields who have been convinced by the evidence to believe in a literal six-day creation. For example, meet:

- The geneticist who concludes that there must have been 150 billion forerunners of "modern man" in order for the natural selection required by evolution to have taken place in the development of man. The evidence for such vast numbers of "prehistoric man" is in dire shortage.
- The orthodontist who discovered that European museum fossils of ancient man have been tampered with to adhere to evolution theories.
- The geologist who studied under Stephen Jay Gould and literally cut the Bible to pieces before totally rejecting evolution.

All fifty of these scientists, through faith and scientific fact, have come to the conclusion that God's Word is true and everything had its origin not so very long ago, in the beginning. *In Six Days.*

THE WEDGE OF TRUTH

by Phillip Johnson, is now available at the CSF meetings for \$15.00. In March, this book will be used as a reference for the meeting.

If there is a dispute, science arbitrates it. Yet a society ruled by science faces major problems. More important, while we may learn a great deal from science, it does not offer us unlimited knowledge. The deficiencies in science and naturalism call for a cognitive revolution, a fundamental change in our worldview and thinking habits. The Wedge of Truth does not abandon a foundation of rational thought but acknowledges that reason encompasses more than science can provide. In the end, Johnson prophetically concludes that the walls of naturalism will fall and that the Christian gospel must play a vital role in building a new foundation for thinking-not just about science and religion but about everything that gives human life hope and meaning.

First Ever International Creationist Build-Your-Own-Fossil-Museum Seminar

WHERE: Mt. Blanco Fossil Museum, Crosbyton, Texas U.S.A.

WHEN: Tuesday, April 24, 2001 (3:00 P.M.) through Wednesday, April 25, 2001 (9:00 P.M.)

COST: \$150.00 for individual. \$225.00 for husband/wife, or two people from same organization. Children are welcome. Call for registration price discount for children.

Contact Joe Taylor for more info via e-mail: mtblanco1@aol.com, or toll-free at **800-367-7454**, or **806-675-7777**

E-MAIL Preferences

Update: We now have Adobe Acrobat for newsletter publication. **JUST A REMINDER, if you haven't already**, please verify whether or not you want to receive the newsletter via e-mail. csficc@csfpittsburgh.org.

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**CSF MEETING TOPICS 2001
FIRST QUARTER**

MAR 20 The Wedge of Truth: The Case Against Naturalism. Presenter: Bob Harsh

NOTE TO INTERESTED PARTIES:

Pick up The Wedge of Truth at the February meeting so it can be read prior to the March meeting.

SECOND QUARTER

APR 17 Natural Selection Assimilation Laboratory. Hands on for all ages. Presenter: Bob Harsh

MAY 15 Intelligent Design: Is it All We Need for the Debate. Presenter: Steve Rodabaugh

JUN 19 America B.C.: Diffusionism. Presenter: Reid Moon

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UPCOMING EVENT: March 10 (Saturday) 2001—South Hills Home Educators/Book sale. We're looking to borrow a TV/VCR unit to show some videos to people at the conference. Contact CSF for more information.

WINTER WEATHER SCHEDULE CHANGES:

If the monthly meeting will be cancelled due to any weather related problem—or still go on as scheduled, please call the CSF phone number at **412-341-4908** after 12 noon on the day of the meeting date and there will be a message indicating any cancellation or confirmation of the meeting scheduled.