Why evolutionism is wrong and creation is right

Sylvia Baker

How did you feel as you read the above headline? Did it strike you as rather confrontational and arrogant? It was intended to mirror the title of a lecture being given last year in different parts of the country by Steve Jones, Professor of Genetics at University College, London. Steve believes strongly that ‘Creationism is wrong and evolution is right’ and is being given plenty of opportunities by the media to say so. The result has been many newspaper articles and TV and radio interviews dealing with this theme, particularly as it relates to the teaching of creationism in schools.

Creationism is spreading

Apparently, many school children and even teachers are now saying that they believe that the Earth and the living things it contains were all created in six days a matter of thousands, rather than millions, of years ago. Evidence to support this widespread belief in creationism came in a surprise result to a MORI poll carried out in January 2006. This found that 32% of the 1,212 respondents believed in ‘six-day creationism’. A further 17% believed that living things had originated by the intelligent design of a creator. Only 48% believed that life arose by a chance matter of thousands, rather than millions, of years ago. Evidence to support this widespread belief in creationism came in a surprise result to a MORI poll carried out in January 2006. This found that 32% of the 1,212 respondents believed in ‘six-day creationism’.

I abandoned belief in evolution.

A change of mind

Maynard Smith was a brilliant, dynamic and inspirational scientist and teacher. I feel privileged to have been at Sussex at that time and owe a lot to him. Nevertheless, it was while I was at Sussex that I abandoned belief in evolution and became a devoted ‘six-day creationist’. I have continued actively to follow the debate ever since and am more convinced than ever that the decision that I made then was the right one.

What was it that caused me to change my mind? There were two gradual processes and one dramatic moment involved in my decision. As a teenager in the 1960s, I was gradually becoming more and more convinced that the Bible could be fully trusted. At the same time, I was becoming more and more sceptical about the nature of the evidence for evolution. Was there really conclusive proof that it had happened as it was supposed to have done? Where exactly was all this overwhelming evidence? It certainly couldn’t be found at Sussex. What could be found there were brilliant theoretical ideas, not hard evidence to do with the past.

A dramatic moment

The dramatic moment came during my final year, when I finally very tentatively voiced my doubts and was astonished at the reception that I received. It happened during a seminar in which we were discussing the evolution of the variate eye. After a lengthy evaluation of the problem, none of us could see how it could possibly have happened. I hastily suggested that perhaps this meant that the eye had not evolved. I did not mention God, creation or intelligent design. I was simply taking our discussion of the evidence to its logical conclusion. I was completely unprepared for what happened next. My fellow students began to mock me for believing in God. The lecturer leading the seminar who until that moment had been gentle and encouraging, became visibly agitated. He refused to debate the issue or to allow the discussion to continue.

A refusal to debate

This blind refusal to permit a debate told a powerful story and showed me that in the theory of evolution we are not really dealing with science but with an alternative belief system. Something very similar is happening now as Richard Dawkins and Steve Jones, both of them scientists of high repute, have approached the subject. I had become convinced that the theory of evolution was not supported by the evidence and that the Bible could be fully trusted when it taught of a six-day creation.

During my time as an undergraduate at Sussex University, in the late 1960s, I became convinced that the theory of evolution was not supported by the evidence and that the Bible could be fully trusted when it taught of a six-day creation.

Having obtained a BSc from Sussex, I went on to obtain a higher degree in biology from London University and to undertake research for two years in a neurobiology laboratory. It was at this point that I was asked, in 1971, to give a series of five talks at the church I was attending at the time, Thornton Heath Evangelical Free Church. The plan was that I should give one talk per month and the pastor, Harry Waite, suggested some of the topics. In the end we agreed that the talks should cover the history of the rise of evolutionism, the fossil evidence, the genetic evidence, the age of the earth and the biblical approach to the origins issue.

In preparing the talks, I had very little creationist literature to consult, except The Genesis Flood by Henry Morris and John Whitcomb, which had been published in the UK in 1969, together with one or two other sources. The talks certainly benefited from The Genesis Flood but our chosen topics covered a wider range than the scope of that book. For much of my material, I relied on evolutionists. The talks went ahead throughout 1972 at roughly monthly intervals. For each one, I prepared some comprehensive notes on what I intended to say, had them typed out and duplicated and handed them out to those who attended the meetings. A year or two after this, Rev Robert Horn, the editor of the monthly newspaper Evangelical Times, began attending my church and someone gave him the series of notes of the talks. He soon approached me, saying that with very little editing they would be suitable for publication as a series of articles in the newspaper. Those articles, each one corresponding to one of the talks, appeared in Evangelical Times from June to October 1975.

The book itself, however, was often given to non-Christians, to those who would like to have faith but who sincerely believed that ‘science had disproved the Bible’, and even to complete sceptics. Before long, I began to hear of those who had come to faith in Christ as a result of reading it.

In 1986, the second edition was published and editions one and two together sold more than 250,000 copies, selling widely in Australia and the US as well as the UK. The book was also translated into ten languages. In 2002 the third edition was published, this time by the Biblical Creation Society. As I write in 2007, more than 30 years after it first appeared, Bone of Contention, the book that I had never intended to write, continues to sell.

Bone of Contention – its history and influence

Sylvia Baker

During my time as an undergraduate at Sussex University, in the late 1960s, I became convinced that the theory of evolution was not supported by the evidence and that the Bible could be fully trusted when it taught of a six-day creation.

Having obtained a BSc from Sussex, I went on to obtain a higher degree in biology from London University and to undertake research for two years in a neurobiology laboratory. It was at this point that I was asked, in 1971, to give a series of five talks at the church I was attending at the time, Thornton Heath Evangelical Free Church. The plan was that I should give one talk per month and the pastor, Harry Waite, suggested some of the topics. In the end we agreed that the talks should cover the history of the rise of evolutionism, the fossil evidence, the genetic evidence, the age of the earth and the biblical approach to the origins issue.

In preparing the talks, I had very little creationist literature to consult, except The Genesis Flood by Henry Morris and John Whitcomb, which had been published in the UK in 1969, together with one or two other sources. The talks certainly benefited from The Genesis Flood but our chosen topics covered a wider range than the scope of that book. For much of my material, I relied on evolutionists. The talks went ahead throughout 1972 at roughly monthly intervals. For each one, I prepared some comprehensive notes on what I intended to say, had them typed out and duplicated and handed them out to those who attended the meetings. A year or two after this, Rev Robert Horn, the editor of the monthly newspaper Evangelical Times, began attending my church and someone gave him the series of notes of the talks. He soon approached me, saying that with very little editing they would be suitable for publication as a series of articles in the newspaper. Those articles, each one corresponding to one of the talks, appeared in Evangelical Times from June to October 1975.

The book itself, however, was often given to non-Christians, to those who would like to have faith but who sincerely believed that ‘science had disproved the Bible’, and even to complete sceptics. Before long, I began to hear of those who had come to faith in Christ as a result of reading it.

In 1986, the second edition was published and editions one and two together sold more than 250,000 copies, selling widely in Australia and the US as well as the UK. The book was also translated into ten languages. In 2002 the third edition was published, this time by the Biblical Creation Society. As I write in 2007, more than 30 years after it first appeared, Bone of Contention, the book that I had never intended to write, continues to sell.

The articles generated a lot of interest and soon Bob Horn was approached by several publishers who wanted to publish them as a book. In April 1976, the first edition of Bone of Contention – Its Evolutionist Cover Was Published by Evangelical Press.

It had been decided to use a magazine format as the book was intended for a wide readership.

The talks that gave rise to the book were designed for Christians, to encourage them to realise that the scientific evidence did not contradict the Bible, as was so often claimed. The book itself, however, was often given to non-Christians, to those who would like to have faith but who sincerely believed that ‘science had disproved the Bible’, and even to complete sceptics. Before long, I began to hear of those who had come to faith in Christ as a result of reading it.

In 1986, the second edition was published and editions one and two together sold more than 250,000 copies, selling widely in Australia and the US as well as the UK. The book was also translated into ten languages. In 2002 the third edition was published, this time by the Biblical Creation Society. As I write in 2007, more than 30 years after it first appeared, Bone of Contention, the book that I had never intended to write, continues to sell.

The talks that gave rise to the book were designed for Christians, to encourage them to realise that the scientific evidence did not contradict the Bible, as was so often claimed. The book itself, however, was often given to non-Christians, to those who would like to have faith but who sincerely believed that ‘science had disproved the Bible’, and even to complete sceptics. Before long, I began to hear of those who had come to faith in Christ as a result of reading it.

In 1986, the second edition was published and editions one and two together sold more than 250,000 copies, selling widely in Australia and the US as well as the UK. The book was also translated into ten languages. In 2002 the third edition was published, this time by the Biblical Creation Society. As I write in 2007, more than 30 years after it first appeared, Bone of Contention, the book that I had never intended to write, continues to sell.