

not an explanation, but an assertion that rejects all attempts at explanation.

The supernatural creation view provides answers to the crucial questions of origins: the origin of the matter-energy complex, the origin of the structured universe, the origin of life, and the origin of man. It provides an answer to the source of the enormous input of energy needed at the creation of the stuff of the physical universe at the first moment of its existence. It provides an answer to the unique arrangement and ordering of forces needed to develop the present structuring of the galaxies, stars, planets and other components of the physical universe. It provides an answer to the rise of various kinds of living things on the earth, in an interdependent (symbiotic) chain of relationships among its plants and animals. And it provides an answer to the rise of man, with his tool-manufacturing ability, his intelligence, his development of culture, his building of structures, his development and use of language, and his morality and religion.

The natural evolutionary view has no answer to the question of the origin of the matter-energy complex. It either says that no answer is possible, or asserts (with no evidence) that matter-energy existed forever, or reluctantly yields the floor to metaphysics! To the question of the order of the structured universe, it asserts that the forces which have brought about the present ordered configuration of the universe have arisen randomly, have operated randomly, and have produced, not disorganization and chaos, but organization and order! To the question of the origin of life, it asserts that an extraordinarily complex sequence of physical and chemical events, arising randomly and operating randomly, produced a few very simple forms of biological organization which, by randomly operating events and processes, have developed into all the biological organisms living today. And to the question of the origin of man, it asserts that a gradual sequence of random biological events and processes led to the development of mammals, then primates, then apes, then near-apes, then ape-men, and then men; and that man's intelligence, languaging ability, culture, morality, and religion are also products of a random development of biological events and processes.

As a hypothesis, the natural evolutionary view has some things to be said in its favor, and some things to be said in its disfavor. In its favor, it is able to assimilate large bodies of scientific data, to provide a unifying principle among the various scientific disciplines, and to demonstrate its explanatory power and "fit" on lower levels of the biological classification scheme (a few families,