

5,000 million years yet. Therefore we can assume that the planets, including the earth, must be slightly younger—say 4,500 million years old. Plenty of time for the long-term creation of life in all its forms and subsequent development, as outlined in Brother Fowler's article.

Surely it is now time for us Christadelphians to honestly face the evident facts of science. Why halt between two opinions? God could have created everything in 144 hours, but it is plain that He did not. With all eternity at His disposal, why should He be in such a hurry? It appears that the universe runs on established laws (God's laws), and that mostly God uses natural methods in His creative work. Creation is a slow process usually.

Genesis was written in a non-scientific age for non-scientific people, and has been perfectly adequate for most of human history. Genesis, like the rest of the Bible, is a spiritual document. It teaches that God is the Creator of the universe and the Creator of life in all its forms.

Consider chapter 1 as an inspired forecast of the course of history since the creation of Adam. 2 Peter 3:8, "one day is with the Lord as a thousand years", hints at this interpretation. For example, the seventh day of rest speaks of the millennium, which is "a rest to the people of God" (Heb. 4:9). The creation of the sun on the fourth day is matched by the appearance of the "Sun of righteousness" (Mal. 4:2), the first coming of Christ, after 4,000 years of history. Think about it. How could there be evenings and mornings, as in Genesis 1, before the sun was made, if you take it literally?

It seems that our interpretation of Genesis is the problem, not science. We do not even need to consider evolution by chance, it could never have happened. Now that we are in the twenty-first century it is time we got up to date with our thinking. If not, we are liable to drive away our young folk. As an example, the article in the Special Issue, "God—the first physicist", by John C. Bilello, is a brilliant exposition of a very difficult subject, but one which we should try to grapple with in order to increase our understanding of 'How does it all work?'

May I conclude by offering a sincere word of praise to the editors of *The Testimony* for the forward thinking displayed in the production of this Special Issue? They have done a good job and deserve every commendation.

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We were very disappointed to find *The Testimony* promoting 'Evolutionary Creationist' ideas in the May Special Issue. More specifically, we would disagree with Brother David Burges' statement that "The fact that these differing views can all be held by sincere believers suggests that there exists no objective way of proving which is correct". The Scriptures themselves prove that the Genesis record of Creation is to be taken literally. Israel is told: "for in six days the LORD [Yahweh] made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD [Yahweh] blessed the sabbath day, and hallowed it" (Ex. 20:11).

Even in the Genesis account of Creation, the statement that God "rested on the seventh day from all His work which He had made" (2:2) implies that the work had taken place up till day seven, that is, on days one to six. This precludes the idea that the six days "were days during which God revealed the Creation to Moses". We know that each day consists of an evening and a morning, so there is no reason to think that this is really "a longer epoch of time". No one who believes the Scriptures would claim that God lacked the power to complete the wonderful work of Creation in six literal days.

If modern science appears in any way to contradict this, can there be any question that we should believe God's Word rather than man's science? Paul exhorts Timothy: "keep that which is committed to thy trust, avoiding . . . oppositions of science [or knowledge] falsely so called: which some professing have erred concerning the faith" (1 Tim. 6:20,21).

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I have read with keen interest the May Special Issue of *The Testimony*, entitled "Science and the Bible". If I may say so, the articles range from the sublime to the improbable. The article "Fractals and faith" by Sister Valerie Pinfield is first class, demonstrating that the orderly and beautiful world in which we live teaches us something of the character of the Creator, a God of love.

In sharp contrast, the article "What happened to the dinosaurs?" by Brother John Nicholls seems somewhat far-fetched. It appears unlikely that dinosaurs were put into the Ark and that they roamed the earth after the Flood, since it is a scientific fact that dinosaurs lived on the earth long ages before man was created. It seems a