

particles now reaching earth carry photo-images of their sources?

The vision we see of the stars is surely one affected by perspective. But how could perspective operate to reduce such a photo-image of a star at its source — during its light travel journey to earth — to one of a star as it appears to an earthly viewer?

Any observer on earth taking an outdoor photograph of an earthly scene would ensure that the sun was at his back: in which case the light waves or particles would flow from the direction of the observer to the object being photographed and not vice versa as in the case of those flowing from stars to earth. A good photograph therefore does not depend upon a flow of light waves or particles from the earthly scene to the camera, but rather depends on the maximum illumination of that object by the natural light, flowing, if anything, towards it.

It is said by some scientists that wider telescopes give a better view of the stars, and they reason that this is because they catch more light waves or particles. However, it would seem to me that a star's light waves or particles caught by the lens of a telescope would be extremely minute when compared to the whole range of light waves or particles emitted from that star, or even compared to the total number thereof reaching earth.

If one were to train a telescope upon the summer sun at midday — assuming that the sun could be viewed by using filters — the picture seen would be that of the ball of the sun emitting light waves or particles in all directions, most of which would not be in the direction of the earth.

It therefore seems to me that as we look towards the sun or any other star, either with the naked eye or through a telescope, our sight encompasses not only an ever-increasing spread of light waves or particles but also the source thereof, the object star; but at the same time our sighting is diminished by the perspective associated with the distance the star is from us.

Thus upon the above reasoning the factors that determine what vision from earth we have of a star is the intensity of its base luminosity, which is normally associated with size, and its distance from the earth, which will govern perspective.

Of course, telescopes can contract the viewing distance and so stars that cannot be seen with the naked eye can be detected.

At best therefore the light waves or particles caught by the naked eye or telescopes may only serve as a conduit whereby we may view the stars, and thus in the final analysis we only see such stars because of their base luminosity and their sufficient proximity to the earth, having regard to the intensity of that luminosity.

Such a view would seem to offer no 'scientific' problems for instant (supernatural) creation of light streams, when light was created by God, and would also seem to bring into question Hubble's distance 'law'. However, as I am someone who knows nothing at all about optics I

realise that it could be a naive view and therefore would welcome any critical comment concerning it.

An associated problem for many is that God created light before He made the sun and the stars. Here modern scientific observations could perhaps provide an explanation of how God did this.

Scientific writer, John Gribben has stated:

*'Stars form today in clouds of gas and dust in space, where chemical reactions that take place on the surface of carbon dust grains cool the clouds and encourage them to collapse.'*²

While this is no doubt interpretation of observations rather than scientific fact, it nevertheless points to a possible way whereby God might have proceeded to create the universe: that is, He might have created many luminous (light-giving) clouds on the First Day and formed them into the sun and other stars on the Fourth Day.

Even if this explanation is not the true one, we should not, of course, question the revealed truth of what God actually did during Creation Week merely because His *supernatural* acts are incomprehensible to our limited human understanding. Furthermore, we must remember that 'with God nothing is impossible'.

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LIVING DINOSAURS

Dear Editor,

Thanks to Bill Cooper for an outstanding and fascinating article, 'The early history of man — Part 4. Living dinosaurs from Anglo-Saxon and other early records.'¹ I have comments on two of the figures from the article.

Considering Figure 2(b), we don't give the ancients enough credit: the mammary glands on this carnivorous dinosaur were probably real. Many creationists are convinced that the Hebrew word '*tannim*' refers to dinosaurs, as postulated by Dr Henry Morris in **The Biblical Basis for Modern Science**.² Modern translations often use 'jackal', but since jackals can interbreed with dogs, it is likely that the Hebrew word for dog would be used when referring to them.³ Until the rise of evolution, biblical scholars seem to

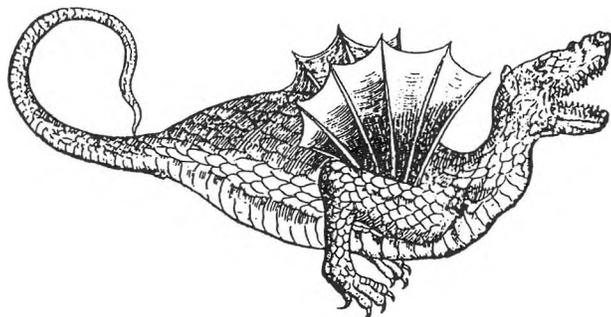


Figure 1. Drawing of a winged serpent with feet from Belon's *Voyage en Egypte*, p. 133b.

have believed that 'tannim' referred to a serpent-like (reptilian) creature.⁴ However, in Lamentations 4:3 we read that 'Even [dragons] ('tannim') offer the breasts, They nurse their young' (NASB). Therefore Figure 2(b) would tend to support this verse and the interpretation of dinosaur for 'tannim'. This dinosaur was evidently a mosaic animal, part mammalian and mostly reptilian, the duck-bill platypus being another mosaic example.

My other comment is about Figure 7(b). The flying reptile in this figure is authentic and apparently first appears in *Voyage en Egypte*, authored by de Pierre Belon in 1547 (see my Figure 1). Belon says,

*'We found ourselves looking at some carcasses embalmed and completely whole from certain winged snakes, also possessing feet.'*⁵

And he also says,

*'When they are skinned and stuffed, they are twice as thick as natural.'*⁶

This would explain the oversized body. Perhaps the wings had shriveled since the death and embalming of the flying serpent. He also refers to this figure as a picture of the flying snake in the text (from 1547, before Edward Topsell's *The Historie of Serpents*, 1608).⁷ More information on this subject will be given in the article 'The pterosaurs of Isaiah'.⁸ Let's not allow the dinosaurs to be propaganda for evolution but, as is said in Psalms 148:7, 'Praise the Lord from the earth, ye dragons' (KJV).

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AFRICAN 'EVE' REVIVED

Dear Editor,

With reference to the African 'Eve' debate,¹ many evolutionists have assumed that, since 'her' proponents have admitted that the original statistical analysis is flawed, the proposal itself is dead. However, readers may be interested to know that a session on the origin of modern humans at the 1993 Annual Meeting of the American Association for the Advancement of Science has shown that this is far from being the case.

It appears the session was actually organised by Milford Wolpoff, the world's leading anti-Eve campaigner, to 'dance on her grave'.² Wolpoff, who thinks the fossil (rather than molecular) evidence will resolve the debate, believes that the various races of humans evolved fairly separately over long ages. Rather than Eve's descendants wiping out and replacing Neanderthals, these latter became modern Europeans, while Peking Man evolved into modern Chinese and so on.³

Unfortunately for Wolpoff, Maryellen Ruvolo, one of the biologists who found the flaws in the original 'Eve' work announced that she has studied another mitochondrial gene in a very diverse group of modern humans and concluded that they 'are very closely related and all evolved from a common ancestor quite recently'.⁴ Such a conclusion not only supports the 'Eve' hypothesis, but also the biblical model of human origins (Acts 17:26).

Ruvolo estimated the time when this small group lived by using the 'molecular clock' hypothesis. The dates ranged from 55,000 to 455,000 years ago, 'depending on which estimate of the clock she chose'.

Such obviously flexible 'clocks' are calibrated according to pre-existing evolutionary chronological beliefs on other molecules. The molecular data could easily accommodate a biblical time-scale for Eve/Babel.

Dr Wolpoff, whose theory requires a date in the millions, says of humans: 'I don't think molecular clocks work in this species'.⁵

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