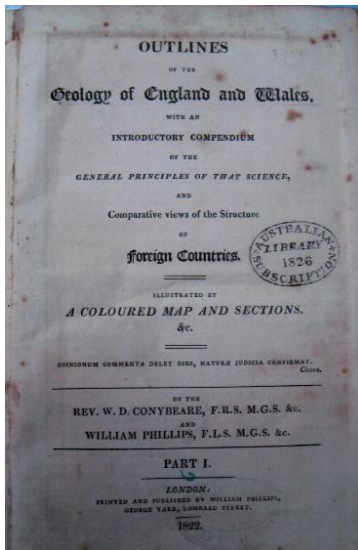
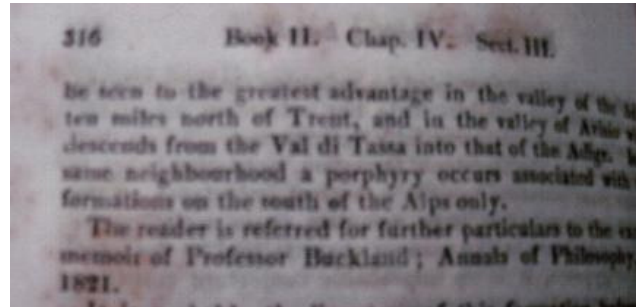


VOLUME 1



Creationists did a lot of the work in discovering & documenting earth's geology. E.g., William Conybeare (1787-1857) documented geological layers to the Carboniferous World (360 to 286 million B.C.) in parts of the UK. NSW State Library, July 2013.



Conybeare's & Phillip's work looks with favour on work of old earth creationist Gap Schoolman, William Buckland (1784-1856) of Oxford, saying "The reader is referred for further particulars to ... Professor Buckland." NSW State Library, Sydney, July 2013.



An imaginary section of the Earth's crust designed to explain how to understand geological layers. Along the top are plants & animals from different periods, & it ends with the relatively recent extinction of the Dodo bird which had gone extinct by 1681 A.D. . Chart taken from old earth creationist, William Buckland's *Geology & Mineralogy considered with reference to Natural Theology* of 1836. On a temporary display wall at the *British Library*, London, UK, March 2009.



Gavin at Axminster *Church of England*, UK, Dec. 2008. William Conybeare was an Anglican clergyman who was the *Church of England* Vicar of Axminster in England (1836-1844), and then Dean of Llandaff in Wales. He and William Phillips produced *Outlines of the Geology of England and Wales* (1822).



Brno Monastery of Czech, April 2004



St. Thomas's Roman Catholic Monastery at Brno, Czech where Mendel undertook his experiments & discovered the laws of genetics which are fatal to the Darwinian Theory of Macroevolution found in The Darwin-Wallace Theory of Natural Selection (1858) & Darwin's Origin of Species (1859).



Gavin at the gate to the area of the pea garden of Gregory Mendel (1822-1884), (formerly Brunn in Austro-Hungarian Empire), April 2004



The area of the famous pea garden of Gregory Mendel at the Monastery at Brno, Czech, April 2004. The joint founding father of the Darwin-Wallace Theory of Natural Selection (1858), Alfred Wallace, said "The persistency of Mendelian characters is the very opposite of what is needed," and so dismissed Mendel's laws of genetics as "ludicrously inadequate as substitutes for the Darwinian factors." But time has proven Mendel right, and thus Darwin & Wallace wrong.

EXPLANATION of the following photos in Beagle Channel between Ushuaia and Harberton Ranch, Tierra del Fuego, at the southern extremity of Argentina, South America: (Point 1) The Fuegian Indians do have souls. In *Descent of Man* (1871) Darwin said of the Fuegians of Tierra del Fuego, that he “could never discover that the Fuegians believed in what we should call a God, or practiced any religious rites,” from which Darwin claimed man started in a state of barbaric atheism. But these claims were later shown to be false when it emerged that the Fuegians did have heathen spiritual beliefs which manifested their souls. And the oldest Protestant Missionary Society in South America founded in 1844 by Captain Allen Gardiner (d. 1851), known from 1864 as the *South American Missionary Society* (SAMS), and united with its fellow Anglican *Church Missionary Society* in Australia in 2001 & in the UK in 2010, undertook successfully Protestant Missionary work with these Fuegians, establishing in this connection Ushuaia, the world’s southern most city at “the uttermost part of the earth” (Acts 1:8). One of the SAMS’ Protestant Christian missionaries was Thomas Bridges (d. 1898) who in 1886 received from a grateful Argentinean government a land grant of 50,000 acres or 200 square kilometres of land to the east of Ushuaia, now Harberton Ranch (as at 2014 owned by a descendant of his). (Point 2) Mendel’s genetics shows the wild-life in this region was created, and did not as Darwin claimed, macroevolve from creatures of some other genus.



Map at Ushuaia port showing catamaran’s route taken by Gavin with Ushuaia at left, then Bridges Isles (Spanish, Isla Bridges) over to Harberton Ranch (Spanish, Estancia Harberton) to the right. Argentina, South America, March 2013.



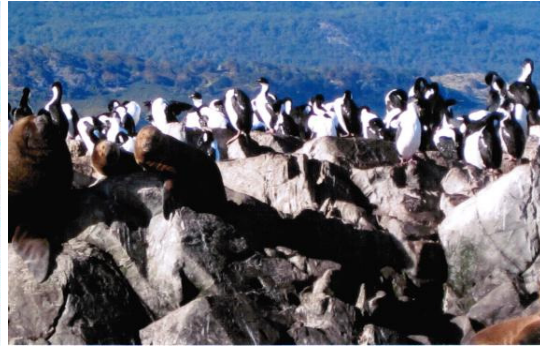
Bridges Island, Beagle Channel, named after Anglican Protestant Missionary, Thomas Bridges (d. 1898). His son, E. Lucas Bridges wrote “Uttermost Part of the Earth” (1948) (citing Acts 1:8), March 2013.



Gavin with Sea Lions of Bridges Island behind him, Beagle Channel, Tierra del Fuego, Argentina, South America, March 2013.



Alice (Spanish, Alicia) Island, Beagle Channel, was named after a daughter of Protestant Missionary, Thomas Bridges. Tierra del Fuego, Argentina, March 2013.



Larger brown seals and cormorants of Alice Island, testify to the hand of a Creator. “In the beginning God created the heaven and the earth” (Gen. 1:1).



Gavin at what is called “the Lighthouse at the end of the world,” Beagle Channel, reflecting Christ’s commission fulfilled by Protestant missionaries such as Thomas Bridges coming to Tierra del Fuego, Argentina. March 2013.



South American sea lions at the top of lighthouse hill, at “the Lighthouse at the end of the world.” “For the invisible things of” “God” “from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20).



Hammer (Spanish, Martillo) Island. Used by penguins for molting of feathers and breeding. Beagle Channel, Tierra del Fuego, South America, March 2013.



Penguins of Hammer Island. “Ask now the beasts, and they shall teach thee.” “Who knoweth not in all these that the hand of the Lord hath wrought this?” (Job 12:7,9).



Whale Museum (left) & whale bone (right) at Harberton Ranch originally owned by Protestant Missionary, Thomas Bridges, & now owned by one of his descendants (Tommy Goodall, an Anglican), Tierra del Fuego, Argentina, South America, March 2013. Darwin claimed in *Origin of Species* (1859) in chapter 6, “In North America the black bear was seen by Hearne swimming for hours with a widely open mouth, thus catching, like a whale, insects in the water . . . , if the supply of insects were constant, & if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale.” But Darwin’s claim that “a whale” could macroevolve by “natural selection” from a “bear” wading around in the water with a “widely opened mouth,” is shown by the laws of genetics to be A WHALE OF A JOKE. That is because in a genetically rich creature created by God, microevolutionary change can occur by genetic mutation at the taxonomical level of genus (or equivalent), species, or subspecies from a loss of genetic material or a rearrangement of pre-existing genetic material e.g., varieties of dogs or horses. But this is a one-way process, & for Darwinian macroevolution to be viable i.e., evolution to a different taxonomical genus or beyond, one would need to go in the very opposite direction & have new genetic material & new genetic information in the DNA, for which there is no known natural process & no observed instance. Thus creatures are far more genetically stable than Darwin & Wallace thought when they theorized The Darwin-Wallace Theory of Natural Selection (1858).

**Question: SO WHAT’S
THE DIFFERENCE
BETWEEN
A LOCAL WORLD
&
A GLOBAL WORLD
IN THE BIBLE?**

One must e.g., distinguish “the whole world” of a local (regional) “world” (Rom. 1:8) on a local “earth” such as Sheba on western part of the Arabian Peninsula at “the uttermost parts of the earth” (Matt. 12:42), under a local “heaven” (Col. 1:23); from a global “world” (Mark 16:15) with a global “heaven, and earth” (Ps. 146:6). This distinction is relevant to understanding certain parts of Genesis 1-11.



Gavin (left) at Ephesus in Asia Minor (modern day Turkey), Oct. 2012. Gavin is at the ruins of the pagan “temple of the ... goddess Diana” “at Ephesus,” who in New Testament times a pagan “named Demetrius, a silversmith,” said in opposition to the gospel preaching of the holy Apostle, St. Paul, that “the world worshipped” (Acts 19:24,26,27). This was clearly a local “world” of Greco-Roman times since e.g., heathen Hindus of India in Central Asia did not worship “Diana of the Ephesians” (Acts 19:28), nor did heathen Chinese Buddhists of East Asia. Thus in Scripture one must distinguish between a local “world” and a global “world.”

EXPLANATION of the following “Mind the Gap” photos. The words of Genesis 1:1, “In the beginning God created the heaven and the earth,” contextually refer to the creation of the universe and a global earth as seen in comparison with other Scriptures (e.g., Pss. 121:2; 124:8; 134:3; Acts 14:15). This also includes the succession of “worlds” (Heb. 1:2; 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4) of a global earth in the time-gaps of Gen. 1:1,2. In the railway system of London, UK, the terminology, “Mind the Gap” is used for the gap between the train and platform which passengers are asked to “mind” lest they fall down between the gap. This same terminology in Gavin’s book, “Creation, Not Macroevolution – Mind the Gap,” among other things, refers to time-gaps in Gen. 1:1,2 which cover a period of *c.* 14 billion years for the universe, *c.* 9 billion years from “the heaven” to “the earth,” & *c.* 4.6 billion years for the global earth. Thus on the Gap School creation model used in Gavin’s book, one must, “Mind the Gap.”



Gavin on his fifth trip to London (Sept. 2008 – March 2009) at his local railway station of St. Helier’s (south London near Wimbledon & Sutton) in Dec. 2008; and a close up of the platform words behind him in Jan. 2009 (right), “MIND THE GAP Mind the gap.”

EXPLANATION of the following Charles Spurgeon photos. Charles Haddon Spurgeon (1834-1892) who was reared as a Congregationalist Protestant Christian and then became a Baptist Protestant Christian in 1850, is a well known Baptist preacher of London, UK. He was an old earth creationist Gap Schoolman. He said, “Can any man tell me when ‘the beginning’ [Gen. 1:1] was?” “Thousands of years before” “Adam,” “God was preparing chaotic matter to make” “this world” “a fit abode for man, putting races of creatures upon it who might die and leave behind the marks of his handiwork and marvellous skill.” “But that was not ‘the beginning’ [Gen. 1:1], for revelation points us to a period long ere this world was fashioned, to the days when the morning stars were begotten,” “when, like drops of dew, from the fingers of the morning, stars and constellations fell trickling from the hand of God; when by his own lips, he launched forth ponderous orbs; when with his own hand he sent comets, like thunderbolts, wandering through the sky, to find one day their proper sphere. We go back to years gone by, when ‘worlds’ [Heb. 1:2; 11:3] were made and systems fashioned.” (Sermon, 1855, *New Park Street Pulpit*, Vol. 1, p. 318). “What a short time it is since Adam walked in the Garden of Eden; compared with the ages of the rocks, compared with the history of the stars, compared with the life of God, it is as the winking of an eye, or as a flash of lightning” (Sermon, 1877, *Metropolitan Tabernacle Pulpit*, Vol. 23, p. 402).



“MIND THE GAP.” Gavin on his sixth trip to London (Oct. 2012-March 2013), at Waterloo Station on the platform of the Bakerloo Line to Elephant & Castle, on Australia Day 26 Jan 2013.



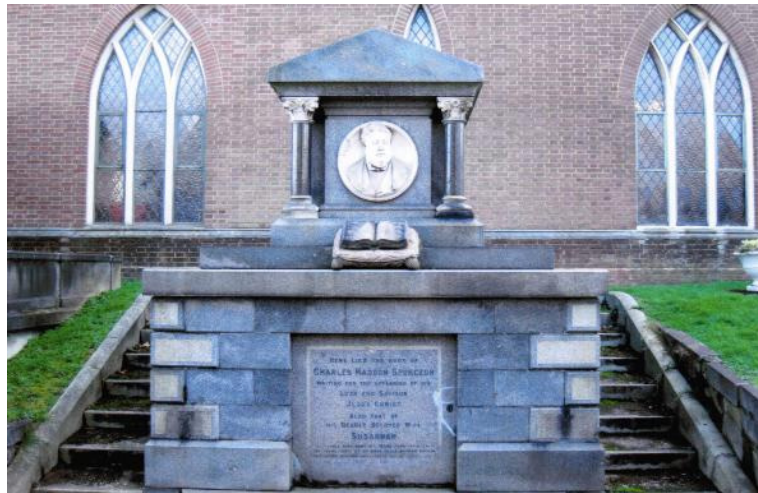
Elephant & Castle in London. This is where Charles Spurgeon’s old church of Metropolitan Tabernacle (a Baptist Church) is located. Gavin’s first trip to London (April 2001-April 2002), UK, April 2001.



Metropolitan Tabernacle – Spurgeon’s old church at Elephant’n’Castle, London, UK, April 2001.



Gavin at Metropolitan Tabernacle, London, UK, April 2001.



Gavin (in left photo) at Charles Spurgeon’s tomb, on the top of the hill at West Norwood Cemetery, London, UK, Jan. 2013.

EXPLANATION of the following Dinosaur Park photos. God created a succession of “worlds” (Heb. 1:2; 11:3) in “the generations of the heavens and of the earth” (Gen. 2:4) in the time-gap between the first two verses of Genesis. This included e.g., the Permian World (286 to 245 million B.C.), Triassic World (245 to 208 million B.C.), Jurassic World (208 to 144 million B.C.), Cretaceous World (144 to 66.4 million B.C.), and Tertiary World (66.4 million to 2.6 million B.C.). When he destroyed one world and created another, it was sometimes a partial destruction only i.e., he sometimes brought some of the creatures from a former world over to the next world, to which he then added new creatures that he made, so that they are still distinctive worlds evident in the geological layers. In harmony with the Divine command, “Speak to the earth, and it shall teach thee” (Job 12:8), as properly understood by old earth creationist, the science of geology tells us of these former worlds e.g., the worlds of the dinosaurs. The following pictures are from the world’s oldest Dinosaur Park, at Crystal Palace in London, UK, taken on Gavin’s fourth trip to London (Oct. 2005-April 2006) where (as on his other trips to London,) he worked as a school teacher.



Gavin at Dinosaur Park, London, in front of a Megalosaurus from the Jurassic World in c. 175 million B.C.. Crystal Palace, London, UK, Dec. 2005. Megalosaurus was one of the 1st dinosaur finds of the 19th century, being discovered by Wm. Buckland.



E.g., the larger creature to the right is a Teleosaurus reptile found from the time of the Late Triassic World to the Cretaceous World. Middle background: Pterodactyls of the Jurassic to Cretaceous Worlds. Middle foreground: Plesiosaurus of Jurassic to Cretaceous Worlds. World’s oldest Dinosaur Park, Crystal Palace, London, UK, Dec. 2005.



Labyrinthon from the late Permian World (286-245 million B.C.) & Triassic World (245-208 million B.C.). London, UK, Dec. 2005.



Palaetherium of Tertiary World (66.4-2.6 million B.C.), at c. 50 million B.C. . Crystal Palace Dinosaur Park, London, Dec. 2005.

EXPLANATION of the following photos. Looking at the six 24 hour days in Genesis 1 on a Gap School model, the sun clearly existed from Day 1 since reference is made to “evening” and “morning” of the three Edenic creation days before the fourth day (Gen. 1:5,8,13). In Job 9:7,9, we read that God “commandeth the sun, and it riseth not; and seaeth up the stars” (Job 9:7) i.e., by a covering of cloud or dust storm, such as possibly occurred at Christ’s crucifixion when “there was a darkness over all the earth” (Luke 23:44), meaning the local “earth” (Luke 23:44) or “land” (Matt. 27:45; Mark 15:33). But then God “maketh” the stars such as “Arcturus, Orion, and Pleides, and the chambers of the south” (Job 9:9) i.e., by clearing the sky. The word “maketh” in Job 9:9 is Hebrew *‘asah*, the same word used for “made” in Gen. 1:16, “And God made two great lights.” So too “that maketh” in Amos 5:8 where we read, “Seek him that maketh the seven stars and Orion.” The following pictures are only a general guide to give the idea of *something like* what happened on the first three creation days, before the complete clearing of the sky on Day 4. These pictures were taken by Gavin on Wiseman’s (Wisemans) Ferry Road between Mangrove Mountain Union Church & St. Albans, New South Wales, Australia, in 2012.



Wisemans Ferry Road, NSW, in June 2012. Cloudy & foggy, something like weather conditions on Day 1 in Genesis 1:2b-5, after from “darkness,” “God said, Let there be light: and there was light.”



Wisemans Ferry Road, NSW, in August 2012. Cloudy conditions but the fog has lifted, something like weather conditions on Days 2 & 3, after “God said,” on Day 2, “Let there be a firmament in the midst of the waters, and let it divide the waters” “under” & “above the firmament” (Gen. 1:7) i.e., the fog lifted on Day 2 to form the clouds of Days 2 & 3.



Wisemans Ferry Road, NSW, in Sept. 2012. Sunny and clear conditions with a clear blue sky, something like weather conditions from Day 4, after “God said, Let there be lights in the firmament.” “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also” (Gen. 1:14,16,17; cf. Job 9:7,9).

EXPLANATION of the following photos. Gavin explains in Volume 1, Part 2, Chapter 11, section c, that the Edenic River of the “Gihon” (Gen. 2:13), appears to have given its name to both the Aegean Sea of the Mediterranean Sea, and also the Ganges River of India. The connection of the Ganges to the Gihon probably gave rise to heathen Hindu idea of it as a so called “sacred river,” as they “changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen” (Rom. 1:25).



The Aegean Sea at Smyrna / Izmir, at Turkey in Asia Minor, October 2012.



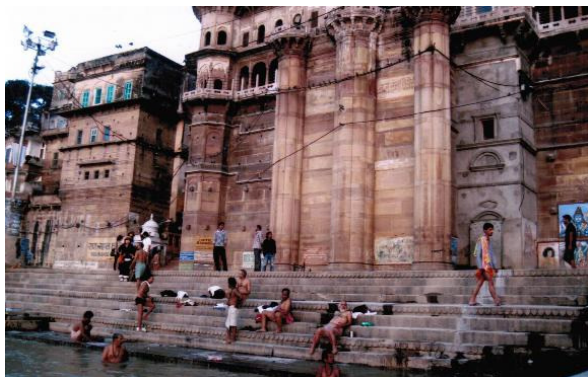
Gavin with the Aegean Sea behind him, at Smyrna in Asia Minor, Oct. 2012.



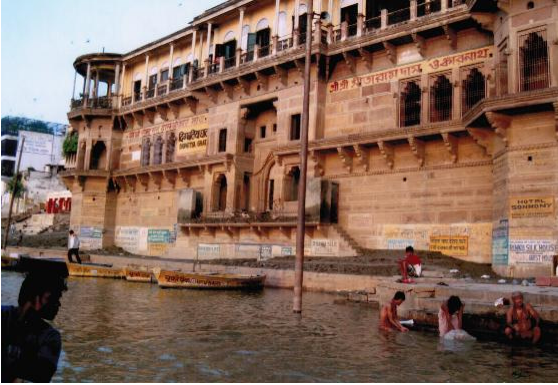
Gavin at the Hooghley River in Calcutta, India, a tributary of the Ganges, Oct. 2012.



Sunrise on the Ganges, Varanasi or Banaras, India, Oct. 2012.



Heathen Hindu morning ablutions, at “Munshighat,” one of a number of Maharajah temples, Ganges, India, Oct. 2012.



An old Maharaja Palace, Digpatiya Ghat Ganges now a heathen Hindu temple where Brahmins in India, on return trip in rowing boat with his teach e.g., yoga, meditation, & Sanskrit for the oarsman, Oct. 2012. Hindu religion.

EXPLANATION of the following photos of Noah’s Flood (Genesis 6-8). The following is a scale model of Noah’s Ark built by engineering draughtsman, Charles Ward of Sydney Australia. Gavin took these photos of it in connection with a special Ark presentation he saw when he was 16 or 17 in Senior High School in 1976 or 1977, and so they are dated at c. 1976. (See Preface to Volume 1, at “Background to this Book”)



Charles Ward with a Bible. Model of Noah’s Ark constructed by Charles Ward of Sydney, Australia, an engineering Draftsman, c. 1976.

TIME TABLE OF ARK EVENTS		
GEN 7-4	7 DAYS BEFORE FLOOD	10-2-600
- 7-11	FOUNTAINS OF DEEP OPENED	17-2-600
- 8-4	ARK RESTED ON ARARAT	17-7-600
- 8-3	WATERS PREVAILED 150 days	5 months
- 8-14	ANIMALS WENT FORTH	27-2-601
ANIMALS WENT INTO ARK		10-2-600
		17 days break
DAYS BEFORE FLOOD		7
DAYS AFLOAT		150
DAYS MAROONED		220
DAYS IN THE ARK		377

Charles Ward’s Chart showing Noah’s “ark events” starting “in the six hundredth year of Noah’s life” (Gen. 7:11).



“The ark being built on dry land,”
Sydney, Ward’s model *c.* 1976.



“The ark at sea, coming over a
large wave,” Ward’s model *c.* 1976.



Detail of cut-away section of Noah’s Ark
model showing different animals in the three
levels. Ward’s model, Sydney, *c.* 1976.



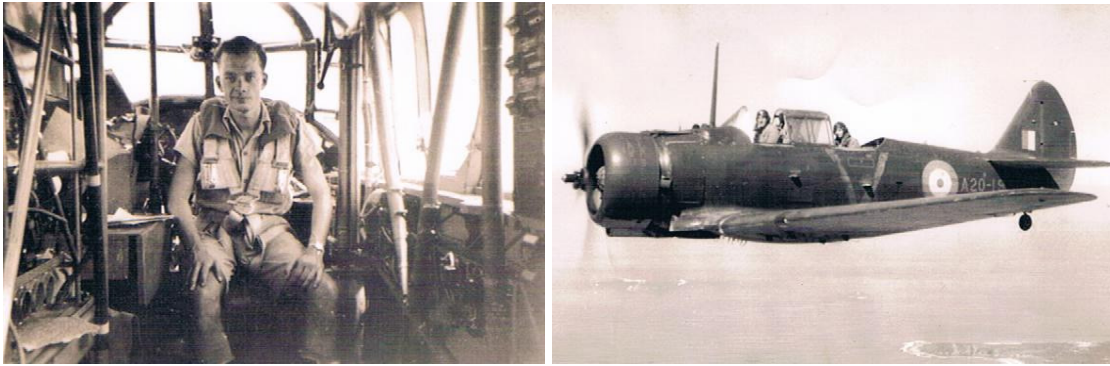
“And the ark rested ... upon the mountains
of Ararat” (Gen. 8:4). Charles Ward’s
model, Sydney, NSW, Australia, *c.* 1976.

The first two of four sermons connected with the Dedication of this Volume 1 of *Creation, Not Macroevolution – Mind the Gap* (2014), were on Royal Oak Day I (29 May 2014) and Royal Oak Day II (Thurs. 5 June 2014, first Thursday in June per the Royal Chelsea in London, UK), and then the final fourth sermon was on St. Basil's Day (14 June 2014). Royal Oak Day remembers the Nativity (in 1630) and Return (in 1660) of King Charles the Second.

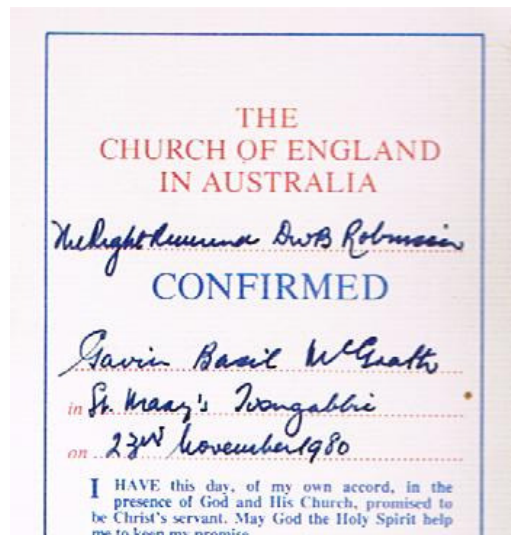


Left: a *King Charles Spaniel* named after “the merry monarch” of the Restoration, Charles II. Right: a *Cavalier King Charles Spaniel*, also named after King Charles II, selectively bred to be more like the dog of Charles II's time {Photos of these two dogs from “King Charles Spaniel,” *Wikipedia* (http://en.wikipedia.org/wiki/King_Charles_Spaniel); & “Cavalier King Charles Spaniel,” *Wikipedia* (http://en.wikipedia.org/wiki/Cavalier_King_Charles_Spaniel)}. On the Eve of the Bicentenary of the Restoration (1660-1860), in Nov. 1859, Darwin says in *Origin of Species*, “There is reason to believe that King Charles's spaniel has been unconsciously modified to a large extent since the time of that monarch.” While these modifications were not done as “unconsciously” as Darwin claimed, he was nevertheless correct to say the *King Charles Spaniel* had been “modified to a large extent,” though he fails to say that such microevolution within a dog species is perfectly consistent with a creationist model, and had been *carried on over centuries by Christian creationists* who recognized that God created certain animals with a capacity for such microevolution of different dog breeds. *But they always stayed as dogs!*

EXPLANATION of the following photos. Gavin's middle name of “Basil” is a written name only i.e., he is addressed as “Gavin.” He was so named after a patrilineal uncle, Basil McGrath (d. 1943), who was killed in World War Two (1939-1945) while on night operations with the Royal Australian Air Force in northern Australia. It was thus used as a Baptismal name when Gavin was baptized as “Gavin Basil McGrath” at St. Martin's Army Chapel, School of Signals, Balcombe (Anglican Diocese of Melbourne), on the Fourth Sunday in Advent, 18 December 1960, exactly one week before Christmas day (25 Dec.), when he was exactly 11 months old (born 18 Jan.). It is a specifically recognized Christian name through reference to the Church Father and Doctor, St. Basil the Great (d. 379); and it was then also a Confirmation name when Gavin was Confirmed when he was 20 at St. Mary's Toongabbie, Sydney (Anglican Diocese of Sydney) on St. Clement's Day, Sunday 23 November, 1980. St. Basil of Caesarea recognized a distinctive prior creation in the earlier part of Genesis 1, followed by a time-gap, before the six 24 hour creation days. Thus we should thank God for the insight St. Basil had on this, as well as other matters he taught in harmony with orthodoxy, such as the Trinity (e.g., Gen. 1:2,26; John 1:1-18) and justification by faith (e.g., Gen. 6:8,9,18; Heb. 11:7). Gavin's Volume 1 was dedicated to Almighty God, in special thanks for the life and work of St. Basil the Great on St. Basil's Day, Saturday 14 June, 2014



Left: Gavin's patrilineal Anglican uncle, Basil Williams McGrath (1922-1943), in a World War Two (1939-1945) *Royal Australian Air Force* (RAAF) Avro Anson plane. Right: Gavin's Uncle Basil at back of a *World War Two* (WWII) RAAF Wirraway. He was given the Christian name, "Basil" in an era when it was a more common Anglican name; and because of his death in WWII it was given to Gavin as a middle Christian name. Basil was killed in RAAF night-time air operations about five months short of his 21st birthday. Uncle Basil was based at Coomalie Creek air force base, Northern Territory, where he was involved in the front-line aerial defence of Australia against the Japanese. He was a wireless air observer who flew in the back of a two-man Beaufighter with the fighter pilot at the front. While part of the RAAF's 31 Squadron Beaufighters he was lost in night-time air operations in the Darwin to Fenton area on 13 May 1943, & later presumed dead. Uncle Basil was awarded four medals: the 1939/45 Star; Pacific Star; War Medal 1939/45; and Australian Service Medal 1939/45. "They grow not old, as we that are left grow old: age shall not weary them, nor the years condemn" (from the "Ode of Remembrance")



Top part of certificate of Gavin's Confirmation in 1980 by the Bishop of Parramatta (later Anglican Archbishop of Sydney & Metropolitan of New South Wales), Donald Robinson at St. Mary's Toongabbie in western Sydney. (Bottom part of certificate omitted from public display as it shows Gavin's confidential signature.) Gavin's middle baptismal Christian name of "Basil" doubled as a Confirmation name in memory of the church father and doctor, St. Basil the Great (d. 379). Gavin's book, "Creation, not Evolution – Mind the Gap" was dedicated on St. Basil's Day, Saturday 14 June 2014.



The above four photos arranged in the shape of a Christian cross, were taken at St. Basil's Artarmon in Sydney on St. Basil's Day, 14 June 2013. The Anglican 39 Articles were first promulgated in 1562 and first published in 1563, and in Anglican tradition both years are anniversaries. The 39 Articles (1562 & 1570) were first published in 1563 in Latin and then in 1571 in English; and in the 450th anniversary year of the publication of the 39 Articles (1563-2013), Gavin at St. Basil's Church, Artarmon, Sydney, on St. Basil's Day, 14 June 2013. Gavin (photo 4) is next to the foundation stone (photo 3) laid by the Anglican Archbishop of Sydney & Primate of Australia, His Grace John Wright, in 1912, the year of the 350th anniversary of the 39 Articles' promulgation (1562-1912). This church reflects Anglican memory of St. Basil, being dedicated to God in thankful memory for the life of St. Basil the Great. Gavin's middle name of "Basil" is an Anglican Baptismal (1960) and Confirmation (1980) name.

Gavin refers to the legend of the Loch Ness Monster in Part 2, Chapter 12, section c.



Gavin on a windy day at Urquhart Castle on Loch Ness, Scotland, Dec., 2001. It is famous for the so called “Loch Ness Monster” of which Gavin says, “It sounds to me like a fishy story... .”



“... There is a rumour in town that the Loch Ness Monster has followed someone down from the loch who was there recently. But Gavin is confident that this is all nonsense as he poses serenely for this photo at Glasgow University,” Scotland, UK, Dec. 2001. “And then suddenly”
(... well it makes a good jocular story in the right context ...).