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INSTITUTE FOR CREATION RESEARCH

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SEPTEMBER 2008

Capitulating on Creation

Changing the truth of God into a lie

Available this fall exclusively from the Institute for Creation Research

Earth's Catastrophic Past: Geology, Creation & the Flood

Andrew A. Snelling

New from the Institute for Creation Research, the long-awaited update to *The Genesis Flood!*

Written by long-time faculty member and ICR researcher Andrew Snelling—one of the world's leading geologists in the creation science movement—*Earth's Catastrophic Past* provides up-to-date geological evidence that demonstrates the authority and accuracy of the biblical account of creation and the Flood.

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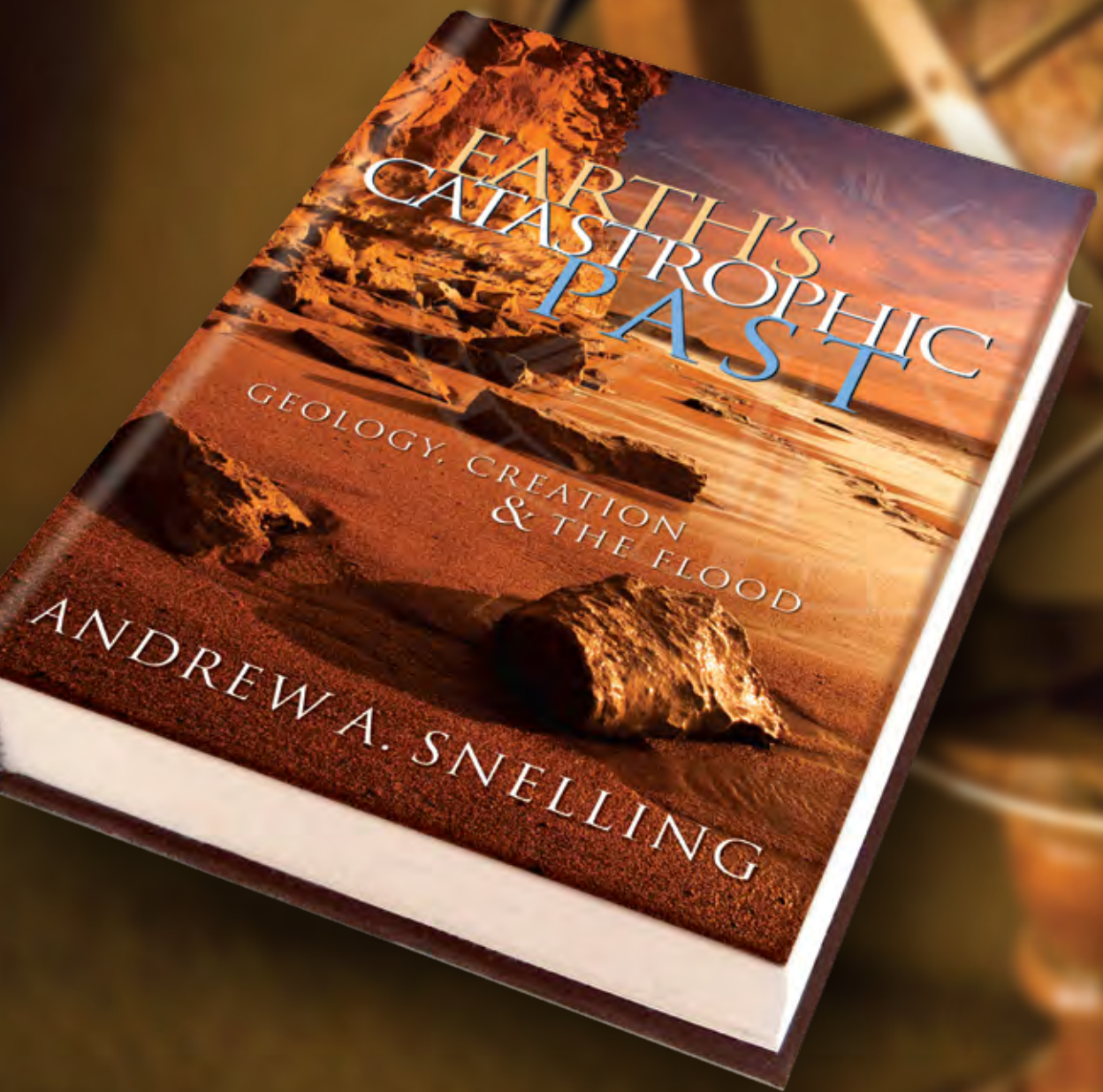

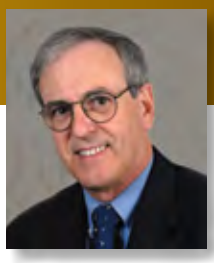

An Interesting Sighting

Graduate students in the sciences tend to be an intriguing lot. As a professor, I've met some truly unique individuals, who often have very interesting life histories. One ICR grad student told me how, before she had accepted Christ as her Savior, she and friends traveled to Scotland in hopes of seeing the elusive Loch Ness Monster. One morning just after breakfast in a lodge by the loch, she looked idly out the window. I'll let her tell the story.

> Suddenly I saw something—really saw something—that I'd been vaguely aware of for the last few minutes. I jumped up, almost spilling my coffee, and called for my companions to come see what I was seeing, swimming along out there, below us in the lake. It wasn't just one, it was four large bulbous beasts swimming along together!...Because of their size and the fact that while they were traveling together along parallel paths but obviously swimming independently, we determined we had found the object of our quest, the Loch Ness Monster….
>
> The "swimmers" appeared to be of different lengths; the largest was perhaps between 15 and 20 feet, and the smallest probably half that….The heads were small and barely above the water, but far enough out in front of each "swimmer" to guesstimate the neck lengths at from 1-1/2 to 2 feet for the small one, and 4 to 5 feet for the largest one. The bodies appeared to be slightly elongated ovals, fatter in the middle, with flexible necks.
>
> They swam slowly south towards the Fort Augustine end of the lake, about 100-250 feet away from the western lakeshore where we were watching from the lodge window, approximately 200 feet above the water. We had been watching for several minutes when they suddenly stopped. Glancing further south we saw the reason, a fishing boat from Fort Augustine was heading right at the "swimmers." They remained right where they had stopped swimming, until the boat chugged to within about 1/4 mile or so. Then, all at once and all together, they sounded, and we never saw them again.

I make no pretense of claiming that this story is true, but I do vouch for the lady, a sober and honest woman. As you know, virtually hundreds of eyewitness accounts have surfaced over the years of an unknown something in the loch. Serious scientific teams have attempted to solve the mystery, but with few concrete results.

All I know is that it would be wonderful to discover a living relic of the long ago past. Evolution insists that large reptiles like the plesiosaurs went extinct some 65 million years ago. Creation holds that they mostly died in the great Flood of Noah's day, but what if some survived in isolated pockets like the deep, cloudy Loch Ness?

Such a discovery would not disprove evolution, since that nebulous hypothesis would morph to accommodate any observation. Nor would it prove creation. Neither view rises or falls on this point, but having said that, I would certainly like to find one. Creation could certainly account for the existence of such a creature far better than evolution could.

John D. Morris, Ph.D.
President

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CAPITULATING ON CREATION

Changing the truth of God into a lie

LAWRENCE E. FORD

A few weeks ago, two local seminary students stopped by the ICR headquarters in Dallas. One of them, a Th.M. student, regularly receives our *Acts & Facts* magazine. As I showed them around, we chatted about seminary life, professors we knew, and getting through the rigors of coursework in preparation for ministry.

When one student saw the newest ICR fossil acquisitions—the enormous skulls of a mosasaur and a phytosaur—he told me that during the study of Genesis in his Old Testament class, he mentioned to the teacher that dinosaurs and men had lived together and that Noah took dinosaurs on the Ark. He didn't expect the chuckles he received from his classmates, however.

"Are you serious?" the professor asked him.

"Of course," the student replied. "It's what the Bible describes."

"Son, I am an Old Testament scholar," declared the professor, "and that's not what the Bible says."

When I heard this account, I was saddened. Similar episodes are occurring on seminary campuses across the United States. In fact, the number of Bible colleges, seminaries, and Christian universities that have abandoned the plain-sense reading of Scripture is increasing at an alarming rate as more and more academicians in Christian higher education acquiesce to hybrid theories that seek to "unify" Scripture with evolutionary processes.

The same is happening in local churches where members challenge their pastors and teachers regarding the literal reading of Genesis 1-2. Inundated as we are with the beautiful photography of *National Geographic*, Discovery Channel programs, and PBS's *Nature*, who could argue for something as "unscientific" as the Bible?

More disturbing are the Christian leaders who allow science to govern their interpretation of Scripture, touting "new discoveries" that "prove" evolutionary claims, and treating the Genesis account as a mere framework for expressing the fact that God created, rather than as a narrative relating the actual details of God's work during the creation week.

Can there be unity between creation and evolution? Did God just get life going and let evolution take over? Six days or six billion years—does it matter?

Some would say that it does not matter, that it's not an "essential" of the faith. There are, in fact, born again believers who do not believe in a literal reading of Genesis 1-2. Are we to question their faith?

Not necessarily. But the contradictions with which these individuals must live should jar them into coming to terms, once and for all, with whether they believe in the accuracy and authority of God's Word. If the Bible is in fact authored by God, the Creator of life, then those who doubt God's writings are burdened with proving that science—based on human theories—explains the origin of life better than Scripture.

In the introduction to *The Battle for the Beginning*, Dr. John MacArthur wrote these startling words about how naturalistic science has infiltrated the church:

Many who should know better—pastors and Christian leaders who defend the faith against false teachings regularly—have been tempted to give up the battle for the opening chapters of Genesis. An evangelical pastor recently approached me after I preached. He was confused and intimidated by several books he had read—all written by ostensibly evangelical authors—yet all arguing that the earth is billions of years old. These authors treat

most of the evolutionists' theories as indisputable scientific fact. And in some cases they wield scientific or academic credentials that intimidate readers into thinking their views are the result of superior expertise, rather than naturalistic presuppositions they have brought to the biblical text.[1]

Not mincing words when it comes to those who would elevate science over Scripture, MacArthur laments the drift among evangelicals toward compromise:

> The evolutionary lie is so pointedly antithetical to Christian truth that it would seem unthinkable for evangelical Christians to compromise with evolutionary science in any degree. But during the past century and a half of evolutionary propaganda, evolutionists have had remarkable success in getting evangelicals to meet them halfway. Remarkably, many modern evangelicals…have already been convinced that the Genesis account of creation is not a true historical record. Thus they have not only capitulated to evolutionary doctrine at its starting point, but they have also embraced a view that undermines the authority of Scripture at its starting point.[2]

This capitulation is beginning to creep into many areas of Christian ministry. At our seminars, Christian educators express frustration at having to use evolution-based textbooks in their classrooms. Science materials that teach the Big Bang and other evolutionary processes are being sold at homeschool conventions. Sunday school and Bible study materials are sometimes laced with teachings that favor the Gap Theory, Theistic Evolution, Progressive Creation, and other hybrid attempts to wed God and evolution within the sacred confines of the church.

If the Bible is in fact authored by God, then those who doubt God's writings are burdened with proving that science explains the origin of life better than Scripture.

Of course, this is not to suggest that the entire church has been lost to compromise. There are still many pastors who unashamedly uphold the integrity of Scripture from their pulpits every Sunday. But pressure is mounting on ministers to give science even more influence.

Is this an issue that affects your local church? Consider this fact: Since 2004, nearly 12,000 pastors throughout the U.S. have signed a statement rejecting the biblical doctrine of creation. Called "An Open Letter Concerning Religion and Science," it states:

> Within the community of Christian believers there are areas of dispute and disagreement, including the proper way to interpret Holy Scripture. While virtually all Christians take the Bible seriously and hold it to be authoritative in matters of faith and practice, the overwhelming majority do not read the Bible literally, as they would a science textbook. Many of the beloved stories found in the Bible—the Creation, Adam and Eve, Noah and the ark—convey timeless truths about God, human beings, and the proper relationship between Creator and creation expressed in the only form capable of transmitting these truths from generation to generation. Religious truth is of a different order from scientific truth. Its purpose is not to convey scientific information but to transform hearts.
>
> We the undersigned, Christian clergy from many different traditions, believe that the timeless truths of the Bible and the discoveries of modern science may comfortably coexist. We believe that the theory of evolution is a foundational scientific truth, one that has stood up to rigorous scrutiny and upon which much of human knowledge and achievement rests. To reject this truth or to treat it as "one theory among others" is to deliberately embrace scientific ignorance and transmit such ignorance to our children. We believe that among God's good gifts are human minds capable of critical thought and that the failure to fully employ this gift is a rejection of the will of our Creator. To argue that God's loving plan of salvation for humanity precludes the full employment of the God-given faculty of reason is to attempt to limit God, an act of hubris. We urge school board members to preserve the integrity of the science curriculum by affirming the teaching of the theory of evolution as a core component of human knowledge. We ask that science remain science and that religion remain religion, two very different, but complementary, forms of truth.[3]

Many of these same 12,000 ministers devote one weekend every February to exalt the person and work of Charles Darwin, whose birthday falls on February 12. The next "Evolution Weekend" will be held February 13-15, 2009. You can be sure that this, the celebration of Darwin's 200th birthday, will be the grandest evolution party ever.

Perhaps it's time to find out whether the book stocked in your church's pews is *The Origin of Species* or the Holy Bible. ●

References

1. MacArthur, J. 2001. *The Battle for the Beginning: The Bible on Creation and the Fall of Adam.* Nashville, TN: Thomas Nelson, 18.
2. Ibid, 25.
3. For more information, visit the Clergy Letter Project website at www.butler.edu/clergyproject/rel_evol_sun.htm.

Mr. Ford is Executive Editor.

Meteorite Analysis Begins

LARRY VARDIMAN, PH.D.

When ICR's Radioisotopes and the Age of the Earth (RATE) study ended in 2005, several projects had not been completed. Among these were studies on meteorites, additional carbon-14 work on diamonds, and expanded sampling of helium in zircons. After a few years' delay, we have begun to follow up on these remaining projects.

In spring 2008, the 7-pound chondritic meteorite shown in the accompanying picture was purchased for meteorite studies. The meteorite was found in the Sahara Desert in 1998 and sold by a commercial Paris vendor to ICR for our analysis. Dr. Andrew Snelling is the principal investigator (PI) for the meteorite project and plans first to obtain mineralogical analyses and make a thin section that he can examine through a microscope to determine the types and relative amounts of the different minerals it contains. He then plans to send most of the remaining portion to various commercial laboratories to measure isotope ratios in several of the minerals.

Meteorite to be analyzed by RATE scientists. Photo by Larry Vardiman.

Our hope is that the results of these laboratory analyses will indicate that the different minerals comprising the meteorite contain ratios of radioactive parent and daughter elements that are sufficiently different from one another that isochron studies can be done like those previously completed on basalts, granites, and other rocks in the RATE program. We desire to determine whether similar accelerated nuclear decay processes have occurred in meteorites in space as have been demonstrated to occur in minerals on earth. Because the conventional 4.5-billion-year age of the earth is based on isotopic studies on meteorites, it is important that this study be completed to complement what was previously found in RATE.

Also in spring 2008, Dr. John Baumgardner, PI for the carbon-14 project, began working with a second laboratory to continue the study of carbon-14 in diamonds. The technique of analyzing diamonds for carbon-14 has improved with a new process of inserting small portions of diamonds directly into the Accelerator Mass Spectrometer instead of first grinding them into tiny chips and combusting them. The new process reduces the possibility of contamination and provides more confidence in the measured levels of carbon-14. ICR has purchased additional diamonds for these new analyses. Dr. Baumgardner hopes to gain deeper insight into the means by which the carbon-14 with its very short half-life came to exist inside the diamonds.

The search for additional deep cores in granite from which zircons can be extracted for helium content and diffusion is scheduled to begin in 2009. We hope to find one or two new sites in different locations from which we can obtain samples to replicate the earlier RATE results. We don't anticipate that the results will be different, but believe it is important to demonstrate that our results for the original core from New Mexico will occur in other settings elsewhere in the world.

If you are interested in these research projects but have not yet read the original RATE report, you may wish to obtain a copy of our book *Radioisotopes and the Age of the Earth, Vol. II: Results of a young-earth creationist research initiative.* It can be ordered through the ICR website at www.icr.org/store, or by calling 800.628.7640. ●

Dr. Vardiman is Director of Research.

SEPTEMBER-OCTOBER 2008 EVENTS

SEPTEMBER 14
Dennis, TX – Genesis Presentation
(Sherwin) 817.613.9295

SEPTEMBER 19-21
Granville, NY – Genesis Presentations
(Sherwin) 518.642.2219

SEPTEMBER 24-26
Myrtle Beach, SC – Southeast Christian School Convention
(Sherwin) 919.731.4844

OCTOBER 2-3
Colorado Springs, CO – ACSI Convention

OCTOBER 2-3
Portland, OR – ACSI Convention

OCTOBER 2-3
South Bend, IN – ACSI Convention

OCTOBER 4
Calistoga, CA – Rock of Ages Festival
(Wood) 707.963.9115

OCTOBER 4-5
Maywood, IL – Genesis Presentations
(J. Morris) 708.345.6563

For more information on these events, please contact the ICR events department at 800.337.0375 or events@icr.org.

ATTENTION FEDERAL AND MILITARY EMPLOYEES!

Don't forget ICR during this year's Combined Federal Campaign! Those who serve our country can now uphold the authority and accuracy of Scripture by supporting ICR's research and educational programs. If you believe in ICR's work and would like to support our ministry, please prayerfully consider designating ICR as the charity of your choice. Our CFC identification number is **23095**, and we can be found in the "National/International" section of your local campaign brochure. Thank you, and God bless!

Meeting Highlights

The Beginning & the End of the Universe Conference

For the second year in a row, the Institute for Creation Research presented a conference on creation in Colorado Springs. With local sponsor RememberThyCreator.com and Rich Carroll, its president, ICR offered creation worldview seminars by notable speakers on July 24-26. The response was outstanding—around 1,700 people attended.

ICR was pleased to have Dr. John MacArthur of *Grace to You* radio give the keynote address on Thursday night, as well as the closing address on Saturday evening. The conference theme was The Beginning and the End of the Universe. Dr. Henry M. Morris III, ICR's CEO, served as moderator and Dr. John D. Morris, ICR president, spoke on the search for Noah's Ark, his own involvement in expeditions looking for the Ark, and on the age of the earth, the topic of his recent book *The Young Earth.*

Special thanks goes to Dr. David Wismer, ICR Chairman of the Board and a local

Colorado Springs resident who was a principal organizer of the event in his home city. We also recognize Philip Webb, an operatic and sacred music concert artist who provided wonderfully uplifting worship music during the conference; Cindy Puckett, who managed the myriad details associated with putting together a conference of this magnitude; and the 82 volunteers who gave their time, energy, and resources to make this conference a success. We had a wonderful time worshipping our Creator and uplifting the truth of His Word.

Man of Science, Man of God:

James Clerk Maxwell

CHRISTINE DAO

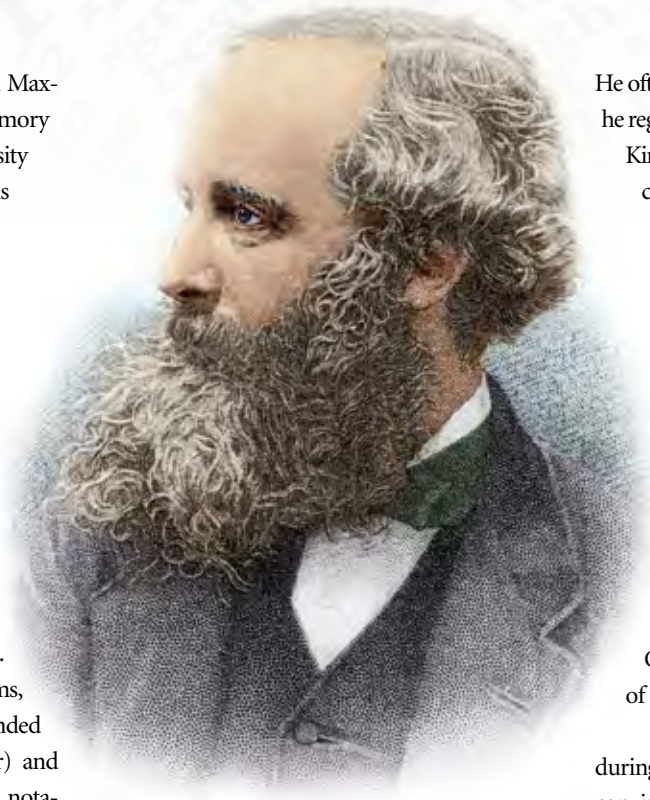
From an early age, James Clerk Maxwell had an astonishing memory and an unquenchable curiosity about how things worked. His first teacher, his mother, encouraged him to "look up through Nature to Nature's God":

> His knowledge of Scripture, from his earliest boyhood, was extraordinarily extensive and minute…. These things were not known merely by rote. They occupied his imagination, and sank deeper than anybody knew.[1]

After growing up mostly on an isolated country estate, young Maxwell entered the Edinburgh Academy in 1841. The other boys made fun of his mannerisms, accent, and wardrobe, but he soon befriended Lewis Campbell (his future biographer) and Peter Guthrie Tait. Both would become notable scholars, and remained his lifelong friends. While at Edinburgh, Maxwell won medals for mathematics and Scripture biography.

At age 14, he wrote *Oval Curves*, a paper on the properties of ellipses and curves. It was presented to the Royal Society of Edinburgh by James Forbes, a University of Edinburgh professor of natural philosophy, since Maxwell was "too young" to present it himself. Maxwell entered the university at age 16 and produced *Rolling Curves*. Once again he was considered too young to present it to the Society, so the paper was read by his mathematics professor, Philip Kelland.

In October 1850, Maxwell left Scotland for Cambridge University, where he accomplished a significant portion of his translation of electromagnetism equations, the work for which he is best known. He also laid out the principles of color combination in *Experiments on Colour*—on which occasion he was finally allowed, in March 1855, to present his own paper to the Royal Society of Edinburgh. He became a fellow of Trinity College that October, and the following year applied for and eventually accepted the Chair of Natural Philosophy at Marischal College in Aberdeen.



Who: James Clerk Maxwell
What: Father of Electromagnetic Theory
When: June 13, 1831 – November 5, 1879
Where: Edinburgh, Scotland

When the college merged with the University of Aberdeen's King's College in 1860, there was no need for two chairs of natural philosophy, so Maxwell was laid off. He lost an Edinburgh professorship to his childhood friend Tait, but was granted the Chair of Natural Philosophy at King's College in London.

His color research garnered Maxwell election into the Royal Society of London in 1861. He often lectured at the Royal Institution, where he regularly conversed with Michael Faraday. At King's College, he produced his most significant work in electromagnetism, a multipart paper called *On Physical Lines of Force*. He also published papers on electrostatics and displacement current, the latter focusing on the phenomenon known as the Faraday effect.

He resigned from King's College in 1865 and returned to his childhood home at Glenlair, where he wrote the textbook *Theory of Heat* and an elementary treatise called *Matter and Motion*. In 1871, he became the first Cavendish Professor of Physics at Cambridge. He died at 48 in Cambridge of abdominal cancer on November 5, 1879.

Darwin's *Origin of Species* was published during Maxwell's lifetime. Maxwell was not convinced evolution was a viable theory of origins, nor was he afraid to speak on the matter:

> No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, or generation or destruction.…Science is incompetent to reason upon the creation of matter itself out of nothing.[2]

Maxwell is to this day held in high regard in the scientific community, but few know or acknowledge his strong Christian roots or his faith in the authority of God's Word. Virtually every part of his brief, but remarkable, life was spent exploring the wonder of God's creation.

References

1. Campbell, L. and W. Garnett. 1882. *The Life of James Clerk Maxwell: With Selections from His Correspondence and Occasional Writings*. London: Macmillan and Co., 32.
2. Ibid, 359.

Ms. Dao is Assistant Editor.

Maxwell photo: Sheila Terry / Photo Researchers, Inc.

Institute for Creation Research

National Creation Science Foundation

The Institute for Creation Research is pleased to announce the launch of its National Creation Science Foundation (NCSF), a funding activity to advance the study of origins science.

For nearly 40 years, ICR has been the leader in scientific research from a biblical perspective, conducting innovative laboratory and field research in the major disciplines of science, as well as in ancient biblical studies and graduate science education.

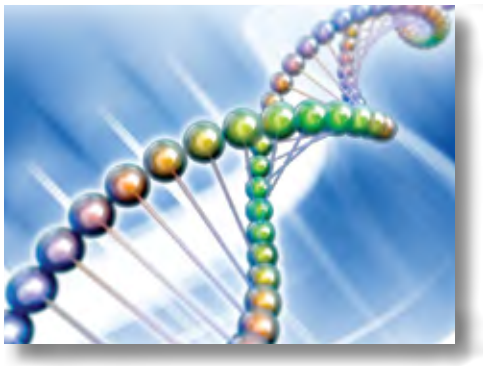
Through its full-time research staff and graduate school faculty, as well as in partnership with scientists around the world, ICR remains on the cutting edge in origins science.

ICR's National Creation Science Foundation is the next step in the institute's mission to advance quality research that impacts our understanding of the creation model as described in Genesis. The National Creation Science Foundation's mission statement reads:

> To promote the progress of creation science, especially creation science investigations and analysis in biosciences, astrophysics, geosciences, ecology, and technological sciences, as well as related areas of specialized scholarly research (such as forensic science analysis applied to DNA-aided demographic history, post-Flood biogeography, or Christian apologetics applied to history/archaeology), so that such scholarly research is designed and useful for analyzing the biblical account of creation, the Fall in Eden, the worldwide Flood, the division of languages, or other aspects of creation history as it is described within Genesis chapters 1 through 11.

Qualified scientists are encouraged to submit proposals for innovative research projects that fit within the foundation's mission. Proposed research must be conducted from a young-earth, global flood perspective, and investigators must abide by the biblical and creation science tenets of the institute. Details regarding submission guidelines can be found at **www.icr.org/ncsf**.

Since ICR's founding by Dr. Henry Morris in 1970, ICR scientists have endeavored to utilize their research to demonstrate the evidence for creation as understood in Scripture. Recognizing the growing number of qualified scientists around the globe who share this same vision, ICR is confident that the NCSF will encourage researchers to advance the biblical creation model and thus magnify the Creator.



"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

Romans 1:20

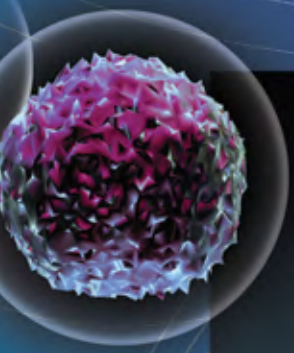
Institute for Creation Research

For more information, contact the National Creation Science Foundation at ncsf@icr.org or write to ICR-NCSF, 1806 Royal Lane, Dallas, TX 75229.

Werner Arber:

Nobel Laureate, Darwin Skeptic

JERRY BERGMAN, PH.D.



Introduction

In 1978, microbiologist Werner Arber received a Nobel Prize in Physiology or Medicine (sharing the honor with Daniel Nathans and Hamilton O. Smith) for the discovery of restriction enzymes and their application to molecular genetics. Restriction enzymes cut DNA at specific places called restriction sites, allowing researchers to work with small sections of genes and to carry out recombinant DNA work, a process that launched the modern genetic revolution.

This discovery marked the "beginning of a new era of genetics," starting an avalanche of research in molecular genetics that opened wide the route to answering many major questions in cell biology and biochemistry.[1] The study areas affected by Arber's discovery include solving the basic problem of cell differentiation and control, and even the cell repair mechanisms.[1]

Born on June 3, 1929, in Switzerland, Werner Arber earned his Ph.D. in biophysics from the University of Geneva in 1958. In his career Arber was a professor at several universities, including the University of Southern California and the University of Basel.[2] Much of his research was directly related to evolution, and for this reason his conclusions in this area are of considerable interest.

An Intelligent Design Supporter

After a lifetime of research, Arber summarized his main conclusion about intelligent design (ID) in the following words:

> Although a biologist, I must confess I do not understand how life came about....I consider that life only starts at the level of a functional cell. The most primitive cells may require at least several hundred different specific biological macro-molecules. How such already quite complex structures may have come together, remains a mystery to me. The possibility of the existence of a Creator, of God, represents to me a satisfactory solution to this problem.[3]

He concluded that religion is important to help humans cope not only with the problem of biological origins, but also with the questions that we all encounter in life, noting that some ideologies "may take the place of a religion but science cannot, although some people tend to claim that it does."[3] Arber wrote that his belief in God "helped me to master many questions in life; it guides me in critical situations," and

"Although a biologist, I must confess I do not understand how life came about....The possibility of the existence of a Creator, of God, represents to me a satisfactory solution to this problem."

his ID conclusions were "confirmed" by his research into the "beauty of the functioning of the living world."[3]

Arber conducted extensive scientific research in genetics, evolution, and related areas. In his Nobel Prize autobiography, Arber described his research as long but fruitless attempts to document macroevolution with experimental evidence. For this reason, he wrote that much of his work in this area remains largely unpublished.

> One could expect that mutations affecting the part of the enzymes responsible for recognition of the specificity site on the DNA might result in new members of the family, recognizing new specificity sites on DNA. We have in vain spent much time in search for such evolutionary changes both after mutagenization and after recombination between two members of the same family of [bacteria].[4]

Arber's findings have been confirmed by many other scientists, such as Bullas et al.[5] The most recent replication is by Lenski et al, who evaluated the changes in over 30,000 generations of *E. coli*, concluding that millions of mutations and trillions of cells were needed to produce the estimated two to three mutations required to allow cells to bring citrate into the cell under oxic conditions.[6] This corresponds with Michael Behe's deductions that if one mutation is required to confer some advantage to an organism, this event is likely; if two are required, the likelihood is far less; but if three or more are required, the probability rapidly grows exponentially worse, from very improbable to impossible. Evolution by mutations for this reason has very clear limits.[7]

Arber also found evidence of a designed system that produces much genetic variety in bacteria and other organisms. One of the reasons he came to doubt neo-Darwinism is the fact that life contains "the presence of genes, the actions of which are more often destructive than useful" to evolution, a fact that Dr. Arber concluded would be "puzzling" if orthodox evolution were true.[8]

He stated that "the deeper we penetrate in the studies of genetic exchange the more we discover a multitude of mechanisms" involved in human genetics that falsify the mutation plus natural selection core of macroevolution.[9] Some of these factors act as promoters or to set limits on genetic factors, and some do both. Arber once wrote that because of its "highly aleatoric [random] nature, biological evolution is often considered to be mainly the result of accumulated errors," but because biological evolution was given "great importance with respect to the long-term maintenance of life on the planet…it is not likely nor conceptually satisfactory that biological evolution could be based uniquely on mistakes."[10]

Regarding major evolutionary questions, such as the origin of the information required for natural selection, Arbor wrote in his Nobel Prize speech that the answers so far proposed are often trivial or avoid the major questions facing Darwinism. He gave the example of using meaningless phrases such as "evolutionary driving forces" to explain how life evolved. As Arbor wrote, the claim that "more intensive research is needed to understand the apparent complexity of nature" is actually an admission of ignorance about the origin of complexity in the living natural world.[9]

Arber's Research on Evolution

For his study of mutations, Arber selected bacteria because they have short generation times (20 minutes vs. 20 years for humans) and therefore reproduce enormous numbers of progeny in only a few days. They also do not have sophisticated genetic repair mechanisms as do eukaryotes, allowing far more mutations to be expressed in their offspring. One of Arber's studies evaluated 10,000 generations of *E. coli* under various conditions, finding that "tremendous diversity accumulated within each population."[11] The phenotypic change was very rapid for the initial 2,000 generations, but far slower for the subsequent 8,000 generations, conforming to the research on viruses that found the rate of fitness gain "decelerated significantly over time," as did the rate of nucleotide substitution.[11] Arber concluded that genetic variety has definite limits, a finding carefully documented by Behe.[7]

Most evolutionists believe that mutations provide the raw material for natural selection, and that these two mechanisms are the basis for everything from the molecular machinery of the cell to the entire history of life on earth. Contrary to this belief, Behe found that the effect of these mechanisms on bacteria can explain only marginal changes, and would account for very little of the basic machinery of life and the variety of life existing today.

In a review of the available research findings, Arber concluded that "bacteria use in parallel three qualitatively distinct natural strategies to obtain genetic variations."[12] These strategies are 1) the acquisition of genetic information originating from another organism by horizontal gene transfer, 2) recombination rearrangements of DNA, and 3) small local changes in the genome nucleotide sequence.[13] Arber added that designed, genetically-encoded enzymes largely influence these rearrangements. These enzymes function either as generators of genetic diversity, or as modulators of the frequency of genetic variation.

This evidence indicates that the changes he observed in bacteria resulted almost solely from transposition and other types of chromosomal rearrangement, not mutations as required by macroevolution.[11] This study provides clear evidence that the putative evolution observed in microorganisms is primarily, if not totally, a result of built-in mechanisms designed to produce genetic, and thus phenotypic, variety.

The steady implementation of these systems, together with non-genetic factors such as external mutagens, cause genetic variation of microbial populations and, by inference, genetic variation in other populations.[12] We know this because similar genetic systems designed to produce genetic variety are also present in higher organisms. They likely have influenced the past adaptations of these organisms and continue to play a role in causing minor genetic alterations.

> The claim that "more intensive research is needed to understand the apparent complexity of nature" is actually an admission of ignorance about the origin of complexity in the living natural world.

Conclusions

Arber concluded that the genetic mechanisms that produce variation are designed and are not products of Darwinian evolution. Furthermore, this variation—often called microevolution—has clear limits and is unable to produce macroevolution. Arber stressed that the knowledge of the "molecular basis of biological evolution" impacts not only "our worldview" in the areas of origins, but also has implications for the possible risks of genetic engineering.[12] It is for this reason that Arber affirmed that only the existence of a Creator God is a satisfactory solution to the problem of biological origins.[3] ●

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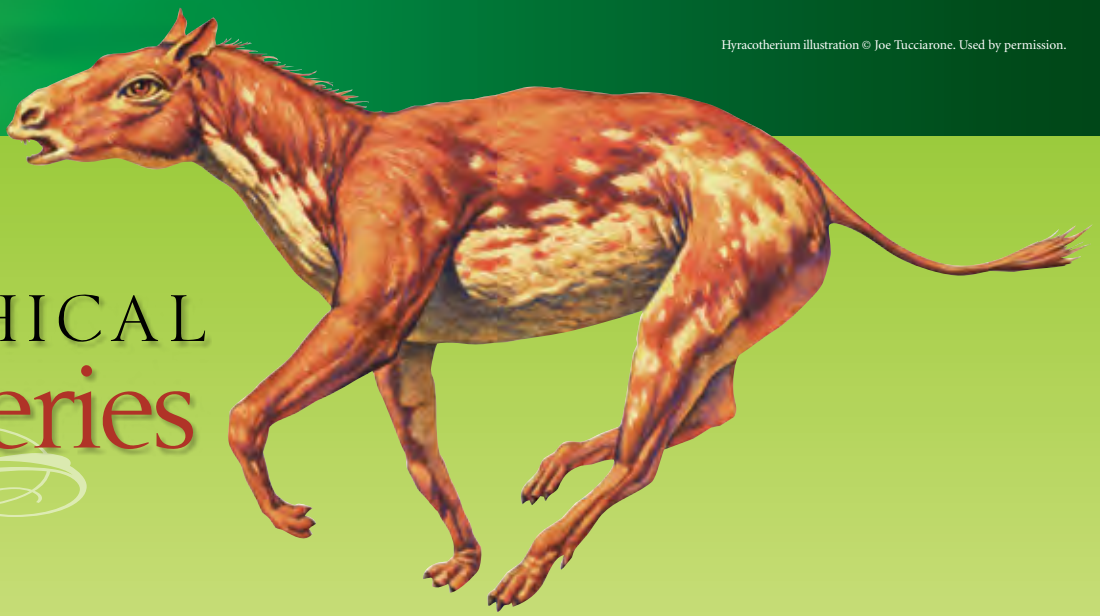
Dr. Bergman is Professor of Biology at Northwest State College in Ohio.



THE MYTHICAL Horse Series

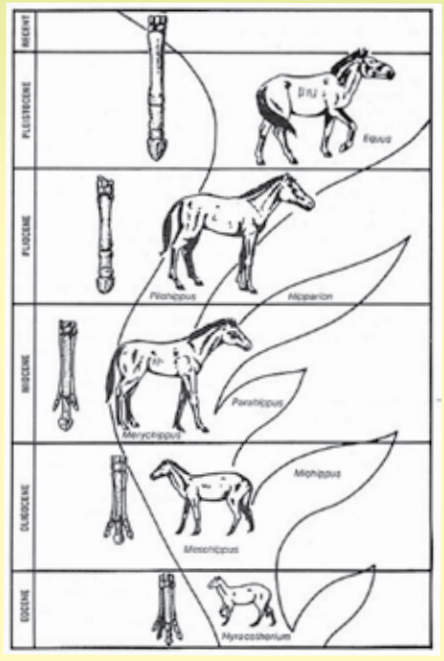
JOHN D. MORRIS, PH.D.

Horse evolution prominently appears in textbooks as a supreme example of the evolution of one body style into another. All students remember the "horse series" sketches, tracing the development of a small browser named *Hyracotherium* (formerly known as *Eohippus*) with four toes on the front feet and three on the rear, into the large one-toed horse of today. Intermediate steps included the three-toed *Mesohippus*, a modified horse with one toe touching the ground; the one-toed *Merychippus; Pliohippus,* also with only one toe; and finally our modern horse, *Equus*, who along the way had acquired high-crowned molars and other adaptations.

Of course, modern horses exist in great variety, with many unusual adaptations that allow them to cope with widely varied environments. Numerous species are recognized, almost all of which are known to hybridize. Obviously, there is a great deal of latitude in horse characteristics. Furthermore, various strains can be bred to accentuate one trait, such as the tiny horses about as large as a dog. Horses display a great deal of adaptability.

Early evolutionary theories hypothesized progress in a direct line from one type to another, and fossils were displayed within that framework. In recent decades, this view of directed evolution has been generally disavowed, and no particular form is now considered to have been the goal of "non-directed" mutation and natural selection. Once free to examine the data without this "directed" overprint, evolutionary scientists were quick to recognize that changes among horses had been abundant, extensive, and unpredictable.

There are some things to note, however. During the same time period that some of the descendants of *Hyracotherium* supposedly developed into full-blown horses and elephants and other mammals, others persisted unchanged. It seems that evolution does not always change things—often it leaves them alone. Selection pressures that acted so strongly to produce major modifications in some life forms left others in stasis. Their fossils are found in the same strata intervals, so they must have lived in the same environment. Evolution apparently does not apply across the board. If a theory can accommodate any possibility, it is a weak concept indeed.



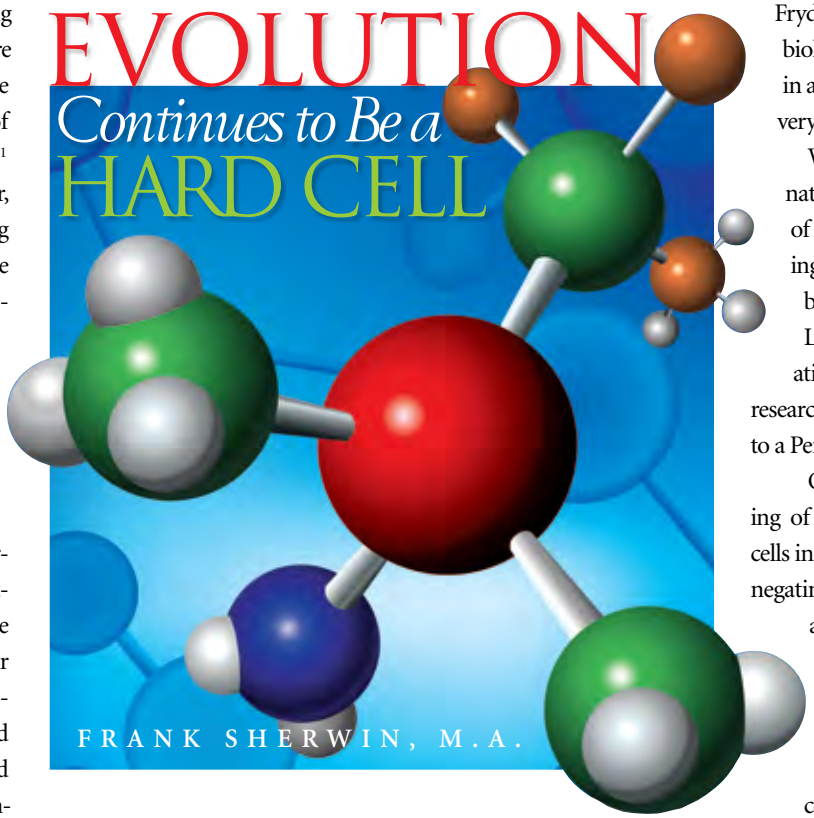
It is now acknowledged that horse evolution as recorded in the fossils follows no recognizable pattern, and that the evolutionary "tree" looks more like a multi-branching "bush." The successive forms indicating straight-line evolution appear only in textbooks; they do not appear in the fossils. Sometimes fossils of different types that supposedly lived at different times appear together in the same strata layer. In Oregon, the three-toed grazer *Neohipparion* (very much like *Merychippus*) has been found with *Pliohippus*. In the Great Basin area, *Pliohippus* has been found with the three-toed *Hipparion* throughout the timeframe supposedly represented. Evolutionary scientists freely admit this situation—and to their credit often attempt to correct the misconceptions—but still the horse series appears in the textbooks.

Any three fossils can be placed in a line and an evolutionary story can be told about the transformation of one into the other. And a different story could be told if the fossils were arranged in a different order.

It is interesting to note that *Hyracotherium* was so named because its specimens looked similar to the hyrax. This little "rock badger" can be seen alive in many zoos, complete with an interpretive sign listing its varied evolutionary antecedents. It looks very, very different from a horse, but most of its reputed predecessors could possibly be true variants of the horse. If you took the tiny three-toed ones out of the line-up, then the fossils would fit the creation picture, showing variety within a created kind.

Dr. Morris is President of the Institute for Creation Research.

EVOLUTION Continues to Be a HARD CELL



FRANK SHERWIN, M.A.

The increasing amount of research at the cellular level has boded ill for the naturalist who insists that life must be interpreted (strained?) through a Darwinian explanatory filter. For instance, recent studies have focused on ion channels, which are passages designed to transport charged atoms (ions) through a membrane formed by a specific protein or proteins on the surface of cells. Energy (adenosine triphosphate, or ATP) is not required; instead, passive transport is utilized in this very complex gating process. In 2006, researchers discussed a unique bacterial voltage-gated potassium ion (Kv) channel from the genus *Listeria*. They stated, "The fundamental principles underlying voltage sensing, a hallmark feature of electrically excitable cells, are still enigmatic and the subject of intense scrutiny and controversy."[1]

After dismissing a Creator, evolutionists are in the frustrating position of having to argue the "enigmatic" fundamental principles of these uniquely designed processes. Such detailed organization, however, is not surprising to creationists, who maintain that if it is alive, it's complex.[2]

Earlier, Rockefeller University researchers proclaimed, "Voltage-dependent channel structure reveals masterpiece responsible for all nerve, muscle activity."[3] "Masterpiece" is clearly the right word for this delicate voltage-regulated pore in the plasma (cell) membrane that attracts and transmits potassium ions. The pore maintains an electrical potential with specifications of performance that are superior to man-made transistors (compact electronic devices designed to control current flow). Around the periphery of the pore and channel are found four protein structures ("paddles") that are charge-sensitive, permitting the correct ions through, but also closing to adjust the proper voltage. A feedback loop (a biological control mechanism) is sensitive to changing conditions in the environment and maintains the proper charge.

Delving into the interior of the cell, tiny protein machines continue to be discovered that defy "natural" explanations. Stanford University recently reported on a molecular folding machine that belongs to a general class called chaperonins and is composed of a tube with a complex lid on each end.[4] This amazing structure, called TRiC, was discovered in the cell in 1992 and is winsomely seen by some as a dressing room—an area where prying eyes cannot observe.

But there's nothing simple about TRiC. Even the lids operate more like the iris of a camera and must open and close precisely—and for the exact amount of time—in order for the sophisticated folding operation to be successful. About one out of every ten unfolded polypeptides requires this designed nanostructure. The unfinished protein is brought briefly inside TRiC, where forces work on rapidly folding the raw protein in ways that are currently unknown. This could be seen as the magician's rabbit-in-the-hat trick, but is clearly more mysterious, mind-boggling, and molecular (tiny)! TRiC discoverer Judith Frydman, an associate professor of biology at Stanford University, said in a classic understatement, "It is a very complex mechanism."[4]

What is the evolutionary explanation for all this? The relevance of Darwinian philosophy is being eclipsed as a superior design-based inference takes its place. Like secular investigators, creation scientists revel in cellular research, but ascribe such complexity to a Person—not a process.

Our increasing understanding of the micro machinery of our cells in this 21st century is completely negating the traditional evolutionary portrayal of life developing through chance, time, and natural processes. Whether they concern bacteria or people, recent amazing discoveries of micro-structures and intricate processes at the cellular level really do show that "the invisible things of him from the creation of the world are clearly seen" (Romans 1:20). ●

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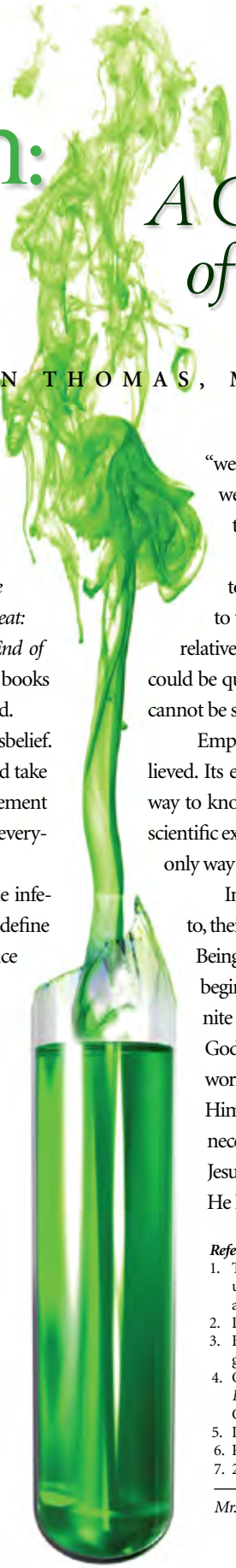
Mr. Sherwin is Senior Science Lecturer.

Empiricism: A Glaring Flaw of New Atheism

BRIAN THOMAS, M.S.



Atheism is a worldview in which there is no God. Adherents believe that life sprang from natural forces, not an intelligence, and that the cosmos made itself—or at least organized itself out of raw materials that were just there. "New atheists" include Richard Dawkins, author of *The God Delusion*; Christopher Hitchens, who wrote *God Is Not Great: How Religion Poisons Everything*; and Sam Harris, with *The End of Faith: Religion, Terror, and the Future of Reason*. Their bestselling books are characterized by vitriolic disdain for those who believe in God.

The new atheists do not restrict themselves to passive disbelief. Rather, they actively admonish others to not believe in God, and take strong steps to rid the world of its "contemptible" acknowledgement of any deity, and especially of theism.[1] As Dawkins said, "I do everything in my power to warn people against faith itself."[2]

An ironic feature of new atheism is its strong faith in the inferiority of having faith. Before they attack it, new atheists first redefine faith to mean "belief without evidence." Then they limit evidence to that which can be tested through empirical science.[3] This is absurd, like requiring an experiment to prove a father's love for his children. Just as we use our senses, logic, and circumstantial evidence to deduce the truth of a father's love, we can discover God through non-empirical means.

New atheists believe that empirical science is the true path to understanding. However, since the very concept of "empiricism"—that science is the only way to "know" something—is not itself a product of any scientific experiment, it distills to a faith after all. Faith is not "belief without evidence," but rather a decision to reckon as true (actual or real) something that is not visible. Empiricism is an idea. Ideas are not visible. New atheists therefore have strong faith, though not in God.[4]

Many popular philosophies are self-refuting, which means that they do not meet their own standards and thus self-destruct.[5] One example of a self-refuting claim is the common statement "all truth is relative." This cannot be. If *all* truth is relative, then the supposed truth that "all truth is relative" would itself be relative, and therefore not true. Consider the assertion "we cannot ultimately grasp meaning in an absolute way." If that were true, then one would not be able to grasp the meaning of that very statement.

A good way to deal with self-refuting truth claims is to ask honest questions about them. For example, a response to the assertion "all truth is relative" could be to ask, "So, is that relatively true?" Likewise, one who denies that truth is knowable could be questioned with, "How can we then know for sure that truth cannot be surely known?"

Empiricism is also self-refuting, and therefore should not be believed. Its essence could be stated as "experimental science is the only way to know something for sure." We might then ask, "What was the scientific experiment that demonstrated that experimental science is the only way to know something for sure?"

In contrast to the self-refuting doctrines that atheism must hold to, theism is aligned with the reality of a transcendent and necessary Being; not, as new atheists claim, with a fairy tale. Biblical theism begins with the sensible concept, assumed in Genesis, of an infinite Creator who formed a finite creation. Knowledge of our holy God is generally available through our observation of the natural world. This is enough to reveal man's sin-induced separation from Him.[6] However, only the Bible reveals that He has performed the necessary work to reconcile us back to Himself through His Son Jesus Christ, and for His glory.[7] So based on the evidence of what He has made and done, we can believe in and know Him. ●

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Mr. Thomas is Science Writer.

LETTERS *TO THE* EDITOR

I [have] always been interested in creation and anything connected. In the 1980s Dr. Chittick from ICR gave lectures in our Nazarene Church. I still have notes in my Bible and was always sure of a "young earth." Also, I have never missed an issue of your publication. *Acts & Facts* is a huge improvement. I pass on copies and [am] now proud to do so!

— *A.P.*

Your organization has blessed my life for many years. I teach biology and other life sciences to 7th-12th graders. Your publications have been invaluable to me as a teacher. I do teach in a private school and we are allowed to show and discuss *all* evidence regarding creation/evolution.

— *B.P.*

Thank you for the box of sample *Acts & Facts* that you sent for me to distribute at the creation conference in which I spoke recently. It was a great delight to recommend your ministry as a great source of help and information. ICR has certainly been a blessing to me through the years.

— *O.B.*

May God continue to bless your ministry. It's a privilege to be a small part of your work. Our God is an awesome God!

— *J.B.*

I have been receiving your *Acts & Facts* as well as the *Days of Praise* devotional booklets since the mid or late 1980s. These materials have helped me spiritually as well as theologically in God's Word, as well as scientifically and historically all these years. I also have bought several books from your ministry, including the *Defender's Study Bible* (KJV). Very helpful material and Bible.

— *D.K.*

I enjoy the *Science, Scripture & Salvation* broadcasts. Is there any chance older archived broadcasts will be added to your website?

— *J.S.*

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Radio Log

This month on
"Science, Scripture, & Salvation"

Weekend of September 6

Bones of Contention

It's amazing how at times evolutionary scientists will dig up part of a skull, a jawbone, or a tooth, construct some sort of ape man out of it, and then use it to proclaim that evolution is a fact. But do these fossils really back up this claim? Excavate the truth with us this week on *Science, Scripture & Salvation*!

Weekend of September 13

Are Humans Evolving?

According to the teaching of evolution, everything evolved from one form to a more complex form. If this is true, shouldn't we still see evolution happening today? What about human beings? Are we evolving to a higher level? Listen in and learn the facts!

Weekend of September 20

Human Evolution

For decades, secular scientists have been trying to prove that humans evolved from an ape-like ancestor. However, one of their strongest arguments in *favor* of human evolution actually *disproves* it. What is it? Get the answer this week!

Weekend of September 27

Missing Links

When secular scientists announce the discovery of a so-called "missing link," many people get excited. Evolutionists get excited because they *feel* they now have proof for their unrealistic theory. Some Christians get excited because they *fear* evolutionists may have found some kind of believable proof for the unbelievable fable of evolution. What's a Christian to do when this happens? Tune in to find out!

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Profitable LABOR

HENRY M. MORRIS IV

The American celebration of Labor Day was established to recognize the important part played by workers in the development of the nation during the Industrial Revolution. Many countries today now hold similar celebrations in honor of work and those who contribute. Yet it is significant that the modern recognition of the dignity and importance of labor largely originated in Christian nations, most especially in England and America.

England was the first to pass labor laws in the early 1800s, followed by the first labor unions in the 1820s. The movement spread across the Atlantic to the shores of America, where a multitude of labor groups sprang up to champion the rights of industrial workers. And Labor Day itself seems to have started with an annual parade in New York City in the 1880s, organized by one such early labor union, and was formally established as a national American holiday in 1894. Like most holidays, however, its original purpose now seems to have been largely forgotten. The former six-day, dawn-to-dusk workweek has given way to the 40-hour workweek and "TGIF" syndrome. (A careful study of Scripture clearly indicates that this attitude should not characterize Christians.)

And yet, one of the great inequities of human life seems to be the lack of a consistent relationship between the diligence of hard work and the reward received for that labor. Some men may work hard all their lives, yet live in extreme poverty. And those who inherit great wealth may see it grow abundantly simply on the interest received from investments. The problem is that perfect "profit-for-labor" equity can never be achieved while humanity's entire dominion is under God's curse of bondage to sin and death (Genesis 2:17). King Solomon, the wisest and wealthiest man this world will ever know, said it best when he declared:

> Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. (Ecclesiastes 2:11)

As long as our goals and motives in working are "under the sun," there will be "vanity [emptiness] and vexation of spirit" no matter what our current social or economic status may be. However, our true account will not be settled here on earth in the fallible ledgers of man, but rather in God's books. To this end, Paul encouraged the bondslaves of his day that "whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23-24).

So when all accounts are finally settled at His great judgment seat (2 Corinthians 5:10), the "profit" we receive will not be based on quantity of services rendered, but instead on their quality. For "every man's work shall be made manifest: for the day shall declare it… and the fire shall try every man's work of what sort it is" (1 Corinthians 3:13). Thus, it is not "how much," but "what sort" that truly matters to God!

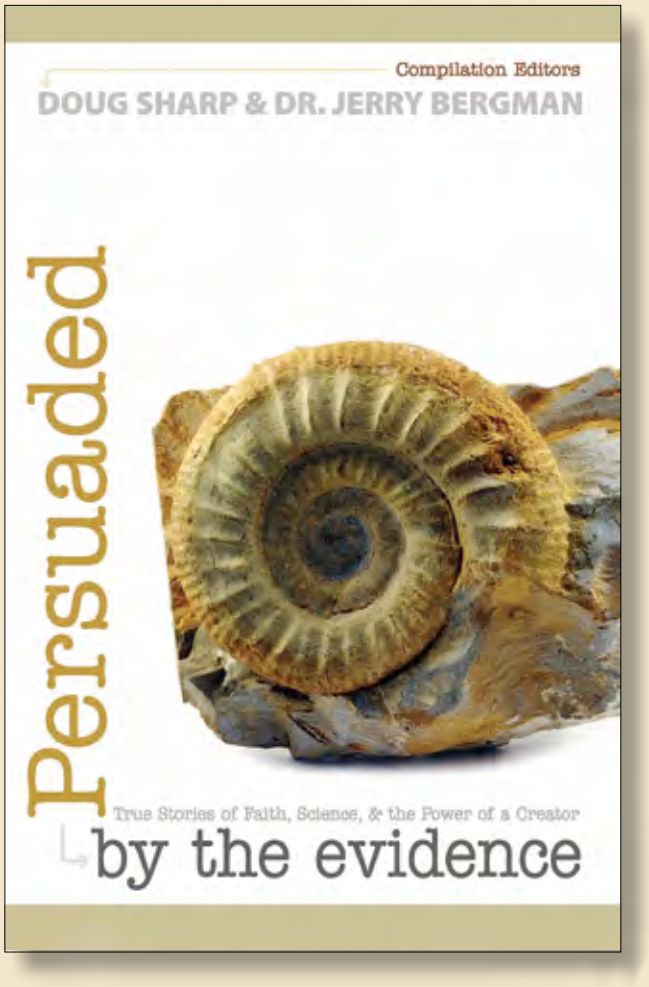
While there is little profit under the sun, if we are "abounding in the work of the Lord… ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58). ICR invites you to join with us in truly profitable labor through service to our Lord. ●

Mr. Morris is Director of Donor Relations.

Persuaded by the Evidence:

True Stories of Faith, Science, & the Power of a Creator

DOUG SHARP & DR. JERRY BERGMAN,
Compilation Editors



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Persuaded by the Evidence:

True Stories of Faith, Science, & the Power of a Creator

by Doug Sharp & Dr. Jerry Bergman, Compilation Editors
(Master Books, 2008, 288 pages)

FRANK SHERWIN, M.A.

A theme throughout Scripture is that of an appeal to the mind (Romans 12:2), to reason together (Isaiah 1:18), to learn (Philippians 3:16), and to study (2 Timothy 2:15; Acts 17:11). Paul tells us that these things are written that "ye may know" (e.g., 2 Corinthians 2:4; see also 1 John 5:13).

In light of the secular worldview that pervades schools, society, and even many churches, it is refreshing to hear or read how creationists (both with and without advanced degrees) have come to the knowledge of the truth. They have done so through investigation, research, personal experiences, reading, and study of the physical and life sciences. There are but two ways to interpret the origins of the complexity we see around us—creation or evolution. Clearly, nature shouts "creation."

In *Persuaded by the Evidence*, Doug Sharp and Jerry Bergman have compiled an impressive collection of 38 testimonies by creationists from various fields of scientific endeavor. These personal experiences are as unique as those who tell their stories. For example, Sharp relates how the lack of success in "creating" life in the laboratory, plus the witness of a faithful friend, brought him to the Savior.

Some of the featured individuals came to Christ from a secular background, while others came from liberal churches that espoused theistic evolution. Others were raised in a Christian home but drifted into secular teaching, only to return to the Truth (John 14:6) through friends, family, and/or scientific investigation.

Notable entries are by such scientists as John Sanford, Andrew Snelling, Walt Brown, Richard Lumsden, A. E. Wilder-Smith, Gary Parker, Raymond Damadian, David DeWitt, and, of course, Henry Morris (the founder of the Institute for Creation Research).

Scott Hanson and Roger Sigler's testimonies struck a chord with me as they related various experiences that paralleled my own. The chapters by Jeffrey Stueber, Wayne Spencer, Jyoti Chakravartty, and Roger Sanders (who was influenced by Bill Jack, Gary Parker, and Ken Ham) are fascinating.

The last chapter is an absorbing, special biography of Mortimer Adler (1902-2001), longtime Chairman of the Board of Editors of *Encyclopedia Britannica*. In 1987, *Time* magazine called this prolific writer the "last great Aristotelian."[1]

In the book of Acts (chapter 17), the Apostle Paul saw the secular worldview of Stoics, Epicureans, and atheists as a stumbling block to not only their knowledge of Christ, but of the very nature of God as the Creator of the heavens and the earth. He took them back to Genesis to show them who the Creator is and what He did for them on Calvary. In reading *Persuaded by the Evidence*, one can see the critical importance of the doctrine of creation, which provides not just the foundation for our understanding of the world around us, but also the very foundation of our faith. ●

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Mr. Sherwin is Senior Science Lecturer.

In *Persuaded by the Evidence*, Doug Sharp and Jerry Bergman have compiled an impressive collection of 38 testimonies by creationists from various fields of scientific endeavor.

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"My people are destroyed for lack of knowledge…."

Hosea 4:6

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