

# ACTS & FACTS

A large volcanic eruption is shown, with a massive plume of ash and smoke rising from a mountain. The plume is thick and billowing, filling much of the sky. The mountain below is dark and rugged, with some greenery visible at the base. The sky is a mix of blue and white, with some clouds.

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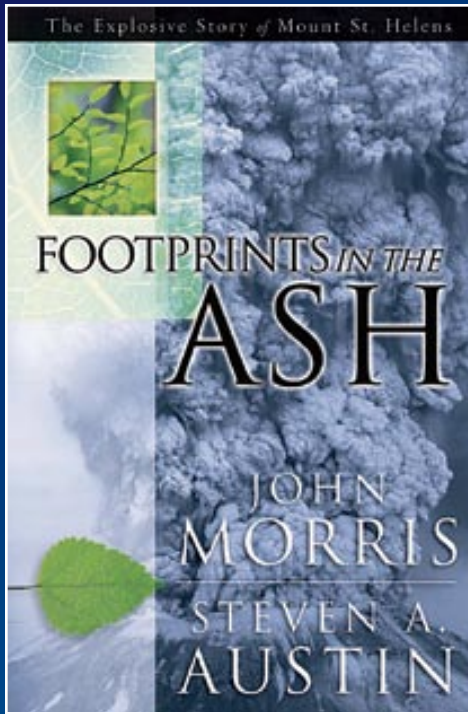
VOL. 39 NO. 5

## **Supervolcanoes and the Mount St. Helens Eruption**



# FOOTPRINTS *IN THE* ASH

## *The Explosive Story of Mount St. Helens*



In the early morning hours of May 18, 1980, the pristine scenery around Washington's Mount St. Helens was shattered by a powerful explosion that devastated its north slope. The eruption of a landmark mountain had begun.

In the aftermath, amid the rivers of mud, blankets of ash, and eerie quiet, scientists made a startling discovery—"nature" was bringing life out of death, reclaiming from the destruction a teeming colony of plant and animal life. Most amazing of all, the geological upheavals had re-created the processes that had carved out such marvels as the Grand Canyon.

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## MOUNT ST. HELENS

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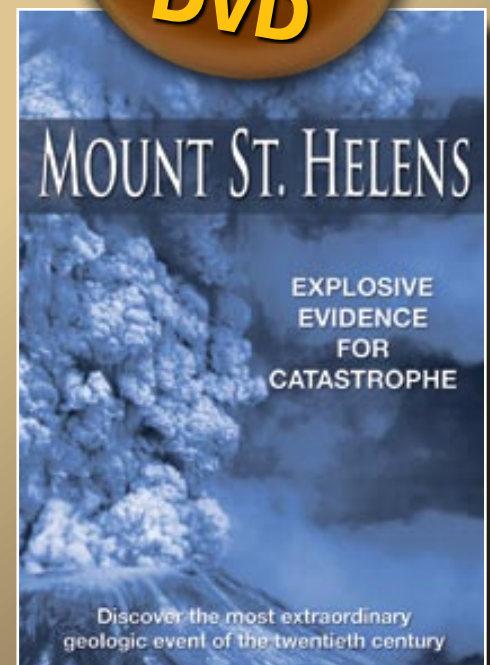
On May 18, 1980, the volcanic eruption of Mount St. Helens opened a new window of understanding about the geologic history of our planet. Join geologist Steve Austin as he reveals the fascinating results of his field investigations of Mount St. Helens and Spirit Lake. Explore with him:

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## Going with the Flow

I recently watched a video of *The Michael Coren Show* out of Canada. Mr. Coren's guest was a prominent evangelical Christian philosopher from a California school of theology who appeared to defend the existence of God and the need for a personal relationship with God. However, when asked "How old is the world?" this brilliant Christian scholar confidently stated, "The best estimates today are around 13.7 billion years." Mr. Coren was thrilled. "This is a position I can embrace because there are people who will sit here and say that it's six and a half thousand years old." The philosopher seemed amused, but concluded that such a position is not plausible.

"The arguments that I give are right in line with mainstream science," he said. "I'm not bucking up against mainstream science...I'm going with the flow with what contemporary cosmology and astrophysics supports." What about dinosaurs and man co-existing? "There are some 'creationists'—they typically style themselves 'young earth creationists'—who believe that," he stated, obviously disagreeing. The Bible, he said, gives no evidence for dinosaurs and men living together or for the young age of the earth. He's just "going with the flow."

I don't recall anywhere in Scripture where the concept of "going with the flow" was a good decision. For example, all mankind, save eight individuals, literally "went with the flow" and drowned because they refused to heed God's specific revelation. Mainstream scientists of Noah's

day would likely have stated the impossibility of a global flood. No doubt Noah was considered a fool for building a big boat that, according to the experts, would be unnecessary. But Noah's "foolish" obedience to the Word of God "condemned the world" (Hebrews 11:7).

Jesus spoke about "going with the flow" in Matthew 7:13-14, and it's clear the "mainstream" He spoke of was headed the wrong way.

*National Geographic* is now televising "scientific" opinions that say the biblical plagues in Egypt really happened, but not as the Bible records; it was global climate change! In the 1970s, science experts predicted the next ice age. Now it's global warming. Paleontologists argue that elastic flesh and blood tissue from dinosaur fossils must be millions of years old, but biologists say that's impossible. Geologists claim that the earth's strata were laid down gradually over billions of years, but today's scientists have witnessed these same types of strata form in just a day as a result of catastrophe, as in the case of Mount St. Helens' eruption 30 years ago this month.

So what has "going with the flow" brought us? Contradiction upon contradiction, leading to doubt in the biblical record. We expect this on secular campuses, but not in the classrooms of evangelical Christian schools. The need for clarity on the accuracy and authority of Scripture couldn't be more vital.


Don't go with the flow—swim upstream.

**Lawrence E. Ford**  
EXECUTIVE EDITOR

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# Supervolcanoes and the Mount St. Helens Eruption

STEVEN A. AUSTIN, P.H.D.

**T**he eruption of Mount St. Helens volcano, just 30 years ago this month, marked a turning point in geologists' understanding of volcanic processes. That eruption became the geologic event of the 20th century. Mount St. Helens was not the largest volcanic episode of the last century, but it became the most informative. May 18, 1980, was the explosive day that convinced many geologists that catastrophic geologic processes need to be reintroduced into geologic thinking. The lesson became obvious: Uniformitarianism and Darwinism were thwarting the practice of geology.<sup>1</sup>

Mount St. Helens erupted one-quarter cubic mile of magma through a nozzle that day. After that, geologists coined a new word to describe colossal volcanic events—supervolcano.<sup>2</sup> They were convinced that enormous chambers of magma could be erupted along fissures as well as through nozzles. Modern “nozzle eruptions” (such as Krakatoa in 1883 and Mount St. Helens in 1980) usually eject less than 3 cubic miles of ash.

Such nozzle eruptions are trivial compared to the ancient fissure

events that created supervolcanoes, in which more than 240 cubic miles of magma were erupted. These colossal volcanoes were over a thousand times larger than Mount St. Helens. For example, Ice Age supervolcanoes, such as Long Valley of California and Yellowstone in Wyoming, exploded just after the Flood. Unlike nozzle eruptions, these were “ring-fissure eruptions.” A vertical crack opened to vent ash, then the crack unzipped in a vast circle and finally collapsed catastrophically to form a circular or an elliptical depression called a caldera.

Crater Lake in Oregon is just a very small example of a caldera from a circular ring fissure. Yellowstone and Long Valley are some of earth's largest calderas. In northwestern Italy, a 16-mile-thick succession of rock was turned sideways by the late Flood catastrophic plate collision between Europe and Africa.<sup>3</sup> The sideways succession of rock displays the understructure of an eight-mile-wide caldera, allowing us to visualize the plumbing system that sustained some of the earth's most colossal volcanic explosions.

Even bigger supervolcanoes erupted earlier during the Flood. These

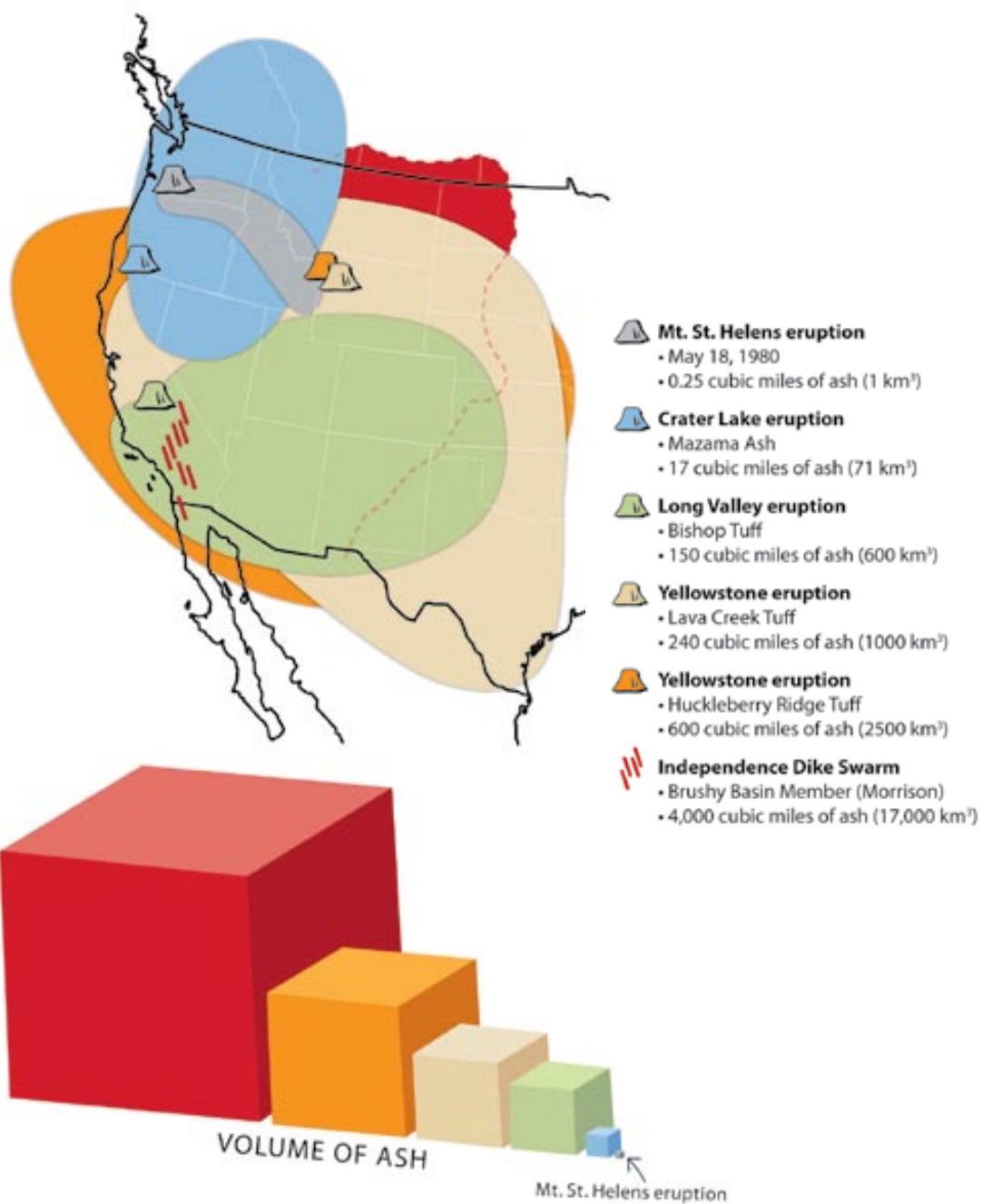


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larger supervolcanoes occurred as “linear-fissure-arrays eruptions.” These are parallel fractures that do not turn to form an ellipse or circle. For example, the Independence Dike Swarm in southern California was caused when catastrophic plate tectonics opened numerous parallel fissures a hundred miles long. The array of linear fissures extends southward from east-central California to Baja California.<sup>4</sup> This colossal eruption deposited the Brushy Basin Member of the Morrison Formation (“Upper Jurassic”) of the Rocky Mountain and Great Basin regions, which today contains more than 4,000 cubic miles of ash.<sup>5</sup> Within the Brushy Basin ash are sandstone beds that represent the gigantic mudflows that swept up and buried dinosaurs.

Not just volcanic ash, but colossal lava flows also issued from “linear fissure arrays” on both the continents and on the ocean floor. The Columbia River Basalts of eastern Washington and Oregon were erupted from parallel feeder dikes in southeastern Washington. Seafloor lava flows called the Nikolai Greenstone are up to seven miles thick and have been docked by tectonic process to form southern Alaska.

The eruption of Mount St. Helens 30 years ago provides an opportunity to pause and reflect on the supervolcanoes of the past. We see the fury of Flood volcanic activity and the declining power of post-Flood volcanism.<sup>6</sup> Mount St. Helens is almost trivial when compared to previous explosive events. Yet, the eruption of May 18, 1980, has opened a window to the turbulent volcanic world of the past, providing further confirmation of the Bible’s depiction of a young earth that was catastrophically shaped by the global tectonics of the Flood. ●

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1. Morris, J. D. and S. A. Austin. 2003. *Footprints in the Ash*. Green Forest, AR: Master Books.
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3. Quick, J. E. et al. 2009. Magmatic plumbing of a large Permian caldera exposed to a depth of 25 km. *Geology*. 37 (7): 603-606.
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*Dr. Austin is Senior Research Scientist and Chair of the Geology Department.*





# New Frontiers in Animal Classification

NATHANIEL T. JEANSON, PH.D.

In last month's column, the Institute for Creation Research life sciences team explained the rationale, motivation, and goals of life science research at ICR. This month, we'll identify the first of several key research questions in origins biology.

One of the major unanswered questions in this field is the nature and meaning of taxonomy, the branch of science that classifies creatures by kingdom, phylum, and on down to species. Historically, taxonomy has been largely limited to anatomical and physiological comparisons due to the lack of appropriate technology to analyze the biomolecules (i.e., DNA, the molecule of heredity) of various creatures, as well as to a lack of preserved biomolecules within rock-bound fossils.

Recently, with the advent of modern molecular biology, the amount of DNA sequence data from diverse taxa has exploded. This advance has opened new avenues with which to analyze the relationships among organisms. In contrast to anatomy, which is largely a *qualitative* analysis, DNA and protein comparisons permit the construction of *quantitative* comparisons among creatures. Furthermore, since DNA is the stuff of heredity and is, in a sense, a *record* of a creature's genetic ancestors, modern molecular biology allows the *direct* assessment of an organism's genealogy.

Together, these advances have resulted—and are continually resulting—in an enormous increase in data that have yet to be fully fitted into a classification scheme.

Far from being an additional, simple character trait in a large set of anatomical traits, molecular comparisons present new challenges to the field of taxonomy. Recent studies have revealed that the genome (the repository of DNA sequence) of each organism is enormously complex, making DNA comparisons across taxa also very complex. For example, while two mammals may have similar gene complements, their individual *gene sequences* (the order of the individual units of the gene), the *physical arrangement* of these genes on chromosomes, the *sequences* (individual units) *between* genes, and the presence or absence of various *gaps* in the sequence comparisons all may vary in different ways between the creatures. Does each of these characteristics tell the same genealogical “story”? If not, which ones tell the “right” story? These, and other questions, remain outstanding.

Though taxonomy is complex in its own right, the nature and meaning of the relationships among creatures is further complicated by the evolutionary interpretations imposed on the data. Some prominent evolutionary statements on taxonomy are clearly based on preconceived ideology and not necessarily on

a careful evaluation of the facts. For example, the popular pronouncement of “98 to 99 percent” identity between the chimpanzee and human genomes clearly does not account for the recently discovered structural differences between the human and chimp Y chromosomes.<sup>1</sup> Conversely, the claim that the human genome is filled with accidental “junk” DNA insertions from our evolutionary past is slowly being shown to be a premature assertion. Sadly, many publications of taxonomic data present sequence data through the filter of the evolutionary model rather than letting the facts speak for themselves. We want to know which story the raw data really tell.

Currently, ICR's life science team is reviewing the published molecular sequences to identify and analyze those that have not been passed through an evolutionary filter and to also re-analyze those that have.

While we are reviewing the scientific literature and data on molecular taxonomy, we will also be working to identify other pressing creation biology research questions. See next month's column to find out which additional key questions we've identified. ●

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1. Tomkins, J. and B. Thomas. 2010. New Chromosome Research Undermines Human-Chimp Similarity Claims. *Acts & Facts*, 39 (4): 4-5.

Dr. Jeanson is Research Associate and received his Ph.D. in Cell and Developmental Biology from Harvard University.



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**May 2**

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**May 17-20**

Chicago, IL – Moody Pastors' Conference  
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**May 1**

Lake Jackson, TX – Does God Exist? Conference  
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**May 7-8**

Arlington, TX – Arlington Home School Book Fair  
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**May 31-June 4**

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For more information on these events or to schedule an event, please contact the ICR Events Department at **800.337.0375** or **events@icr.org**.

## ICR Aids Pastors at National Conferences

The Institute for Creation Research provides biblical creation-based resources for pastors for use in their own teaching ministries. ICR is a sponsor at many of the national pastors' conferences across the United States, including the Pastors' Conference at the First Baptist Church in Jacksonville, Florida, hosted by Dr. Mac Brunson; the Shepherd's Conference at Grace Community Church in Sun Valley, California,

hosted by Dr. John MacArthur; the Moody Pastors' Conference in Chicago occurring this month; and the Calvary Chapel Pastors' Conference in June, hosted by Dr. Chuck Smith.

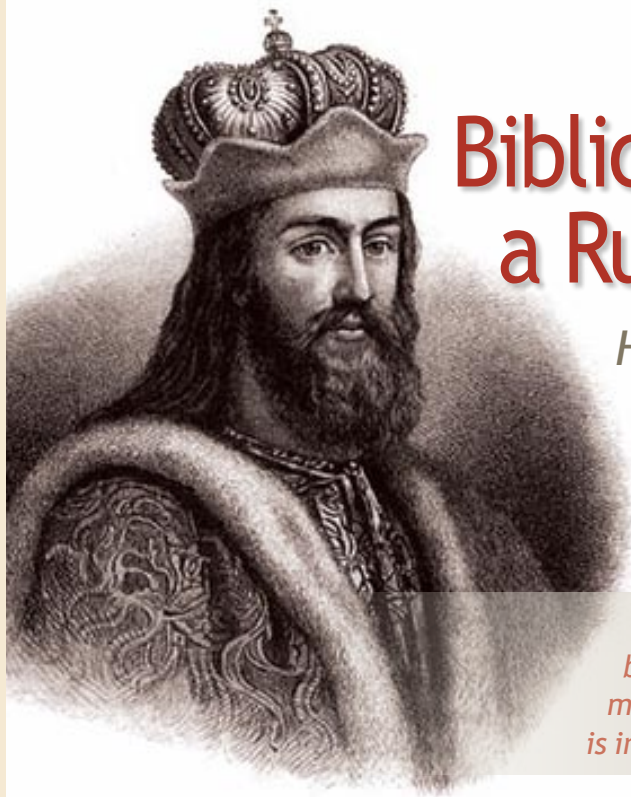
A new addition to our work with pastors is the Southern Baptist Convention Pastors' Conference being held June 13-14 in Orlando, Florida, with over 10,000 pastors in attendance. ICR holds to its commitment to stand alongside pastors who desire to teach their

congregations biblical truths, especially those related to the issue of the Genesis record and the wonders of God's creation.

If you are a pastor and will be attending any of the upcoming conferences, be sure to stop by the ICR booth and speak to one of our representatives. If we can provide a creation speaker to your congregation, please don't hesitate to contact the ICR Events Department at **events@icr.org** or **800.337.0375**.







# Biblical Apologetics for a Russian Viking King

*How Genesis Truth Changed the Course of World History*

JAMES J. S. JOHNSON, J.D., T.H.D.

*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. (1 Peter 3:15)*

**B**iblical apologetics, at its most basic, is the reasonable presentation of God’s truth as a witness that glorifies the Creator. Such a testimony can have surprising—and long-lasting—results. A crisis in 986 A.D. changed the social and political history of Russia forever. Who would have guessed that the Russian empire’s young Viking king Vladimir would be so impressed with the history of Genesis that he permanently changed Russia’s course from West to East?

## A Pagan Ruler

Vladimir, Prince of Novgorod, was not expected to rule Russia, because his older half-brother Yaropolk succeeded their father, King Svyatoslav. But after a number of political intrigues (and the “convenient” death of Yaropolk), Vladimir became *ko-nung* (king) of all Russia on July 11, 978, when he was around 18. About eight years later, Vladimir’s military and economic ambitions had positioned him, in many ways, at the pinnacle of his world.

Yet for all his warfare, wealth, wine, and women, Vladimir was essentially just another pagan idolater, alienated from his Creator. Although Vladimir’s pagan practices had been mocked by a Viking friend of his youth, Olaf Trygvason (who later became the king of Norway who evangelized Leif Eiriksson, discoverer of America), the *Russian Primary Chronicle* reports that he faithfully sacrificed to the pagan god Perun.

## Attempted Murder in the Night

But all of Vladimir’s successes (and excesses)—which included literally hundreds of concubines all over the Russian empire—came crashing down one night when he visited his

second wife, Rogneda, at his Lybed palace. Sensing danger, Vladimir awoke just before Rogneda could stab him to death in their bed. Vladimir announced that he would promptly execute her for treason then and there.

But he was interrupted by their seven-year-old son, Izyaslav, who, blinking in the candlelight, bravely intervened with a little dagger to defend his mother. He confronted the enraged king with: “Father, did you think you were alone here? You can kill my mother if you want to, but I shall be her witness.”

Vladimir is reported to have responded, “Who would have thought that you were here?”—then he fled the scene to regroup his thoughts and examine his intentions. After consulting with his *boyars* (advisors), Vladimir chose to let Rogneda live so that she could raise their brave son—just in case Izyaslav might someday be needed to succeed Vladimir to Russia’s throne.

## The Testing of the Faiths

From Vladimir’s perspective, what good is it to be king of all Russia—with the worldly success of warfare, wealth, wine, and women—if your own seven-year-old son confronts you *with a dagger* in an attempt to defend his mother, who had tried to stab you to death in your sleep? Needless to say, Vladimir was troubled and began some genuine soul-searching about life, values—and God. He knew that his pagan idolatry was a lie, but who really was the true God?

Vladimir ordered his court officers in Kiev to help him find the answer. Thus began a stranger-than-fiction episode in Russian history now known as “the testing of the faiths.”<sup>1</sup> Soon, King Vladimir was interviewing representatives of the four monotheistic religions he knew of: Judaism, Islam, Christianity as institutionalized in the West (i.e., medieval Catholicism), and



Christianity as it was institutionalized in the East (i.e., Greek Orthodoxy). Vladimir suspected that one of these could introduce him to God and the true religion. But he needed to test the faiths.

Vladimir's interviews with the four representatives took days. This was a serious matter to him. The religion of the ruler would impact the people he ruled, so Vladimir's decision would impact all of Russia—and ultimately all nations that would interact with Russia, in one way or another. The emissaries tried to persuade Vladimir to adopt their respective faiths, but Vladimir did not hesitate to find faults where he perceived them.

Vladimir rejected Judaism because it appeared, to him, that the Jews' God had punished or forsaken them, as evidenced by their expulsion from their homeland. (Of course, Vladimir was not thinking of the Jews who recognized Jesus as their Messiah—such as Peter, Paul, John, Jude, and many others since!)<sup>2</sup>

Vladimir rejected Islam's ambassadors for a combination of reasons, one being that Moslems failed to display joy in living, and another being that they disapproved of vodka! (Imagine if the Russian empire had embraced Islam about 1,000 ago—how would that have changed world history?)

### Examining Christianity

Vladimir was most interested in Christianity, even though the then-Viking-dominated countries were not yet established as “Christian” lands. (Later, during Vladimir's lifetime, the “western” version of Christianity was adopted in Norway, Denmark, Sweden, Iceland, Greenland, the Faeroes, the Shetlands, and the Orkneys.)

Vladimir extensively cross-examined the representatives of what he recognized as the Western and Eastern versions of Christianity.<sup>3</sup> The German emissaries of the West described the structure and practices of Roman Catholic religion—including its claim of apostolic succession-based authority, its hierarchical clergy, a few of its theology distinctives, and how it extensively interacted with those secular rulers who submitted to it. Many rules of conduct and custom were explained to the Viking king.

Then came the Greek emissaries from Constantinople, the capital of the eastern half of what had been the Roman Empire. Vladimir asked about their God—why would He want to become a man and be killed by His own creatures?

The Greeks' spokesman provided a Genesis-based answer, starting at Genesis 1:1. Taking hours, he interactively introduced King Vladimir to the Bible's Creator-God, to His deeds of creation, Adam and Eve, their disobedience in Eden, the curse of sin and death, the promised Seed of the woman, and the Flood,<sup>4</sup> leading to the incarnation of Christ, His crucifixion, His resurrection—and concluding with the warning that this same Jesus would one day adjudicate the future destiny of everyone, Vladimir included, as either redeemed or damned forever.

### The King's Choice

Vladimir was impressed. Genesis and the New Testament provided a logically consistent explanation for all of life. Still, he hesitated. Vladimir needed time to think, but in the meantime he ordered spies to inspect the

lands of the Christians, to see what difference their beliefs made in how they lived. The spies who visited Greece returned with reports that Greek worship emphasized God and His glory, whereas those reporting on the West said the emphasis there was on humans and their affairs.

Vladimir's boyars added that his own royal grandmother, Olga, had herself chosen to affiliate with the Eastern version of Christianity,<sup>5</sup> and they all agreed that no one had been wiser or more joyful than she. Vladimir visited Constantinople, and thereafter concretely and consistently demonstrated that he was finally a fully convinced Christian—decreeing that all idols must be destroyed and that all opponents of Christianity would face his royal displeasure. Thereafter a committed monogamist, this young (then about 28) Viking released his extra wives and literally hundreds of concubines, and Russia's Rurikid dynasty began what Russians recall as their “Golden Age.”

Ever since Vladimir's conversion in 988, Russia has been more “East” than “West”—even though Peter the Great tried 700 years later to undo this alliance. It was the Genesis-based apologetics of the Greek Bible teacher that catalyzed this world-changing shift. The social and political culture of Russia was afterwards defined by its Eastern Orthodox Christian identity, even after that identity was clouded by Asian invaders and atheist communism.

### A Genesis-Based Apologetics

Vladimir's reaction to Genesis' truths illustrates the importance of a Genesis-based apologetics. Decisions are like dominoes. More than 1,000 years later, Vladimir's reaction to Genesis is still felling dominoes in world politics today.

Not all applications of 1 Peter 3:15 lead to such geopolitical changes, but anyone who genuinely seeks the truth about life—and about God—should be given real answers, not detours and distractions of mere “churchianity.” Knowing God means knowing who *Jesus* is—and knowing who Jesus is involves some basic truths that have their foundation in Genesis.<sup>6</sup>

Biblical apologetics must be grounded in the creationist basics of Genesis. Unbelievers need to understand God's creatorship as it relates to His program of redemption. And believers need to understand how (and why) they must appreciate God as their Creator and understand His Word in that light. ●

#### References

1. See Volkoff, V. 1984. *Vladimir the Russian Viking*. Bath, UK: Honeyglen Publishing, especially pages 72-73 and 163-171. See also Sturluson, S. 1991. *Heimskringla*. L. M. Hollander, trans. Austin: University of Texas Press, especially page 161.
2. Recognition of the continuing witness of generations of Messianic Jews, from the Church's birth to the present, should have been included in my article “The Intelligent Designer Movement” in the February 2010 *Acts & Facts*.
3. Due to limitations in communication and/or geography, it is not surprising that Vladimir provided no invitations to the Celtic Church of the British Isles, the Coptic Church of Africa, the Nestorian churches of Asia, or to the “low profile” Waldensian Christians of the European continent.
4. Vladimir was especially interested in the Flood, which is unsurprising for Vikings who know the importance of sea-waters. Imagine if Dr. Henry Morris had been there and had helped to explain the Genesis Flood to the king!
5. Volkoff, 1984, 21-26.
6. See John 17:3 and 14:6, in light of John 5:46-47.

*Dr. Johnson is Associate Professor of Apologetics at the Institute for Creation Research.*



Christians can be confident in claiming that the power of the Lord Jesus Christ is the best explanation for complex design found in nature, “for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made” (Romans 1:20). They also have an excellent scientific basis to know that creatures were made fully formed with innate abilities to diversify, multiply, fill, and fit their environments with great varieties of their kind.

### The Evolutionist’s Dilemma

Evolutionists must use words like “undirected” and “blind” to reinforce that natural selection, not God, creates nature’s design. But an unavoidable side effect is that those same words hinder people from accepting evolution. They resist believing that any process that cannot “see” needs, is “blind” to natural forces, has “undirected” plans or goals, and relies heavily on chance, can create complex design.

This dilemma divides evolutionists. For

forceful retort to Senator Sam Brownback:

Brownback also presents the familiar creationist misrepresentation of evolution as a chance process, claiming that “man... is merely the chance product of random mutations.” He doesn’t seem to know that while mutations occur by chance, natural selection, which builds complex bodies by saving the most adaptive mutations, emphatically does not. Like all species, man is a product of both chance and lawfulness<sup>3</sup>

Coyne’s assertion sounds formidable

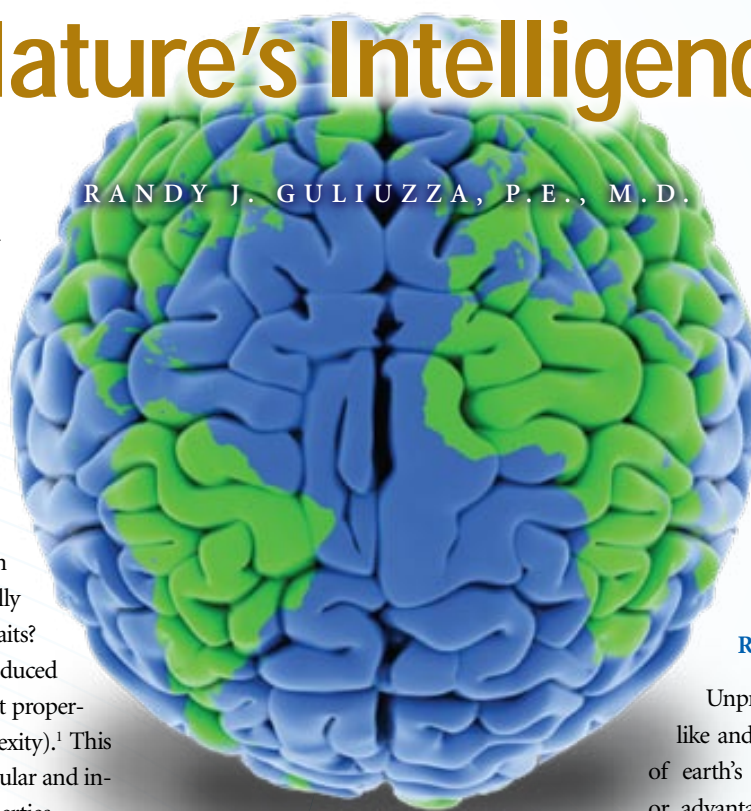
# Natural Selection Is Not “Nature’s Intelligence”

RANDY J. GULIUZZA, P.E., M.D.

Evolutionists claim that creatures only appear to be designed since their existence is best explained by the interaction of genetic mutations and natural selection. Natural selection includes the capability for creatures to generate various heritable traits with varying degrees of impact on their survival. The key question to evolutionists is: What originally initiated this ability to generate traits? They claim natural selection produced it by working on nature’s emergent properties (spontaneously created complexity).<sup>1</sup> This explanation is very weak—it is circular and invokes mystical environmental properties.

Evolutionists rely on ascribing an intention-to-act to the environment. They believe that for every trait in a creature, there is a corresponding environmental variable that caused it—such as polar bears’ white fur and their arctic surroundings. The power behind variability is environmental, residing outside the creature.

This reveals why evolution advocates believe it is totally rational to explain that life’s complexity results from the ever-upward pressure of natural selection’s ability to see and save traits, though it, itself, is undirected and absolutely blind to any goal.



one faction, keeping naturalism pure from any hint of divine action is paramount. They do not flinch when asserting the almost exclusive role of blind chance. The other group’s top goal is getting everybody to believe in evolution. They deftly downplay chance and push the concept that natural selection constructs methodically—in law-like fashion.<sup>1</sup> Human evolution is now touted as being “inevitable.”<sup>2</sup> University of Chicago evolutionary biologist Jerry Coyne seems aware that people recoil from the suggestion that design results from chance. Note his

but is illegitimate. He attributes powers far beyond reality to environmental selection. He needs natural selection to behave lawfully, but it actually operates by chance, cannot see needs, and is too weak to halt the cumulative destructive effect of evolution’s own fuel—mutations.

### Environmental Processes Are Random

Unpredictable is the opposite of law-like and is a far more accurate description of earth’s environments. Any trait suitable, or advantageous, for one environment may be unsuitable the next year. This uncertainty is why Harvard’s greatest evolutionist, Ernst Mayr, said, “In fact, nothing is predetermined. Furthermore, the objective of selection may change from one generation to the next, as environmental circumstances vary.”<sup>24</sup>

Extinction is another phenomenon demonstrating how powers attributed to natural selection are fabricated. Evolution by natural selection means that groups of creatures change over time by a specific process that demands that gradual development and gradual extinction go hand in hand. Most extinction should



result from the slow, steady, relative decrease in survival due to the inability to compete with offspring or rivals; but is this true?

Extinction is historically how species respond to unpredictable and drastic environmental changes—not to “bad” genes. No evidence shows that extinct classes of creatures were less fit to survive normal environmental hazards than kinds alive today. Substantial worldwide environmental fluctuations, well-documented geologically, are known to cause massive extinctions. These are augmented by intermediate environmental instabilities, like the Ice Age. Thus, extinction largely results from being in the wrong place at the wrong time. As Mayr said, “Chance may be particularly important in the haphazard survival during periods of mass extinction.”<sup>5</sup>

Environmental changes and mutations are chance-driven occurrences that would not be expected to tend toward biological improvements. Prominent evolutionary paleontologist David Raup candidly observed of the fossil record: “It is not always clear, in fact it’s rarely clear, that the descendants were actually better adapted than their predecessors. In other words, biological improvement is hard to find.”<sup>6</sup> DNA studies reveal no consistent evolutionary trend toward increased genomic complexity.<sup>7</sup> Even plant offspring cloned from one parent and subject to the same starting soil conditions and environmental pressures have differing numbers of flowers and seeds.<sup>8</sup>

Other than wishful thinking, there has been no uncontested discovery of any creative, dynamic, emergent property or lawfulness imbued in environments. Environmental selection is not a non-random deterministic force; rather, a lot of chance events are observed. Nature tolerates many inferior horses without eliminating them; some seeds with superior genetics land on rocks while inferior ones land on good soil; environmental changes cause arbitrary extinctions; and accidents happen to even the best animals.

## Environmental Processes Are Blind

Darwin idealized the all-seeing, god-like attribute associated with natural selection,

It may be said that natural selection is daily and hourly scrutinising, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, whenever and wherever opportunity offers.<sup>9</sup>

This is not true. Environments do not “see” any individual gene. Even when environmental factors influence the genome, these interactions are managed by innate features in DNA. Natural selection cannot unequivocally identify which trait was the one “selected for” for an animal in any environment—

but natural selection is purported to explain the origin of an animal’s design by recounting the history of its traits. Thus, evolutionists increasingly claim that changes even down to the molecular level result from neutral evolution that proceeds untouched by natural selection.<sup>10</sup> Geneticists document that environments are powerless to eliminate most mutations. This buildup results in a total human genome degeneration of 1 to 2 percent per generation.<sup>11</sup>

## Learning a Short Example

Is it reasonable to say that research has shown that, in the wild, natural selection of traits in any direction is so uncommon that it may not exist?

Yes. *The American Naturalist* published the largest analysis of the degree to which selection of changes of specific physical traits in an animal group affects their fitness—as measured by survival, mating success, and offspring. It tabulated 63 prior field studies covering 62 species and over 2,500 estimates of selection. Significance was obtained using statistical analysis and not opinions. The highest median correlation of trait selection to fitness was a low 16 percent. This means 84 percent of changes were not explained by selection. Directional and stabilizing selection were no more likely

to happen than non-directional and disruptive selection. In studies with species sample sizes greater than 1,000, the correlation of selection to survival was essentially negligible.<sup>12</sup>

## Pulling It All Together

When constructing arguments for design, it is important to know why the only other explanation for intelligent design—natural selection—does not work. Research shows that environmental changes are just as random as mutations. But limits are necessary to the amount of luck allowed into science—otherwise, it degenerates into magic. Claims of unquantifiable emergent properties or lawfulness are equally mystical. Nevertheless, evolutionists claim reproductive abilities were not designed, but emerged by natural selection’s powers to blindly see traits and lawfully save them with no final purpose to build complexity.

Christians must categorically push back the invalid claim that environments select organisms or even traits. This fallacy is essential to perpetuating evolutionary theory. No natural explanation exists for how creatures originally reproduced varieties of traits. It is not survival of the fittest, it is really survival of the “fitted.” Creatures came designed with innate abilities to diversify, multiply, and fill environments.

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# Climategate: *Begging the Question*

LARRY VARDIMAN, P.H.D.

One of the criticisms evolutionists often throw at young-earth creationists when they deal with origins issues is that they are *begging the question*—that is, that they commit a logical fallacy in which the proposition to be proved is assumed implicitly or explicitly in the premise.

For example, when Radioisotopes and the Age of the Earth project researchers reported that helium diffusion rates in zircons, polonium radiohalos in biotite, and radiocarbon in coal argued for a young earth,<sup>1</sup> old-earthers accused the RATE group of begging the question that the earth is young. The critics claimed that it was inappropriate to take a position on the age of the earth prior to collecting data in order to prove a position.

Yet, one of the standard approaches in science is to state a *null hypothesis* and then attempt to disprove it. If the null hypothesis can be disproven, then the probability that an alternative hypothesis is true can be established. Another approach is to gather independent sets of data that support or deny a hypothesis. The quantity and quality of evidence can then be used to argue for or against a hypothesis. RATE used both of these approaches.

There is nothing wrong with stating a position before conducting scientific research. In fact, the results of a study often have more credibility if the expected results are stated beforehand. It is extremely important, however, to be forthright and clear about stating any hypotheses and being scrupulous in reporting evidence for and against the hypotheses.

Another important factor is to be open to evidence developed during the investigation. It is common to discover details about a process that was not completely understood prior to the collection of data or experimental studies. Consequently, the original hypotheses may not have been clearly or sharply stated. It is common practice in statistical studies to conduct exploratory experiments on a limited data set to help sharpen the hypotheses. Then, once the experimental procedure and the

hypotheses are finalized, a confirmatory experiment is conducted on a larger, independent set of data.

There are many examples in which the logical fallacy of *begging the question* has caused great embarrassment to scientists and the scientific community. A recent, very public example of such inappropriate behavior and scientific malfeasance is the global warming fiasco. Beginning in the 1950s, some geophysicists became concerned that the release of pollutants into the atmosphere and oceans could lead to environmental changes that were detrimental. Increasing concentrations of carbon dioxide and particulates from factories and automobiles were of special concern because of their potential impacts on solar and terrestrial radiation and the global energy balance.

Roger Revelle, one of the founders of the University of California at San Diego, was a well-known and highly respected oceanographer. He briefly taught natural science at Harvard University, where Al Gore took a class from him in the late 1960s. Gore was impressed by the persona of the man and his ideas on global warming.

For many years, Revelle taught that industrialization after World War II would introduce large quantities of carbon dioxide and particulates into the atmosphere, primarily from the burning of coal and oil, which would cause an increased greenhouse effect. During the International Geophysical Year in 1957, Revelle acquired funding to establish a research station atop the Mauna Loa volcano on the Big Island of Hawaii to measure carbon dioxide concentration. The measurements were made there to avoid any local contamination from industrial sources. They were intended to represent a well-mixed, global average.

Revelle hired a young researcher, Charles Keeling, to operate the laboratory and analyze the results. Measurements were begun in 1958 at the Mauna Loa Observatory. The carbon dioxide measurements became one of the most-widely accessed data sets in history. Figure 1 shows a plot of the carbon dioxide concentration as a function of time at Mauna Loa, Hawaii, since 1958.<sup>2</sup>



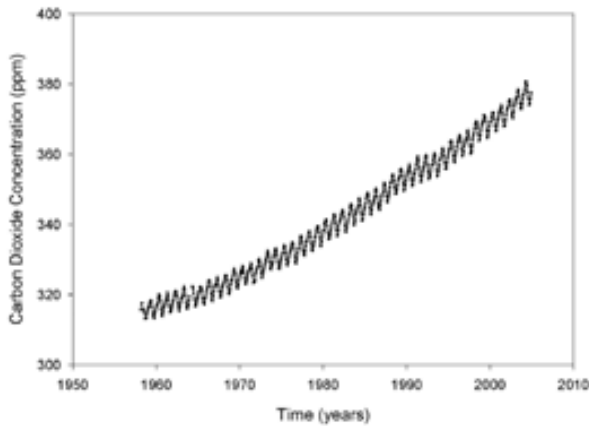


Figure 1. Carbon dioxide concentration measured at Mauna Loa, Hawaii.<sup>2</sup>

Figure 1 illustrates three interesting features:

1. The trend in carbon dioxide concentration shows an increase with time that is a weak parabolic upward relationship.
2. Carbon dioxide concentration in the atmosphere has increased by about 20 percent between 1958 and 2006, from 315 ppm (parts per million) to 380 ppm.
3. There is a strong annual oscillation in the concentration of about 7 ppm, with high values in the northern hemispheric winter and low values in the summer.

This oscillation is caused by the growth of vegetation on the continents and phytoplankton in the oceans in the summer extracting carbon dioxide from the atmosphere and releasing it in the winter. Gore was so impressed with a statement made by Revelle during his lectures—*the oscillations were like the earth inhaling and exhaling*—that he gives the impression that he is a pantheist, although he would probably deny it.<sup>3</sup>

Based on a relatively simple radiation model of the atmosphere, an increase in carbon dioxide should cause an increase in the greenhouse effect—the trapping of infrared radiation in the atmosphere. An increase in the greenhouse effect would be expected to produce global warming. This is the primary reason *begging the question* has occurred in global warming. The observation that carbon dioxide concentration has increased since 1958 is almost unquestioned by anyone. And it is fairly straightforward that the introduction of increased carbon dioxide in a simple radiation model should lead to global warming.

However, a logical error was committed by many in the climate community because the atmosphere is *not* a simple radiation system. There are many feedbacks and subsystems that are not considered in the basic radiation model or even in more complex computer models. For example, there are complexities in modeling the energy balances between the atmosphere, the continents, the ocean, and space. Solar insolation has been assumed to be constant, but recent theories suggest this may not be the case.<sup>4</sup>

But the most likely source of error comes from cloud and particulate interactions in the atmosphere. Roger Revelle admitted to the author that cloud effects had not been adequately treated.<sup>5</sup> This admission led to the

establishment of a new climate observation and modeling group at the University of California in San Diego in the mid-1990s.

Unfortunately, most climatologists were so convinced by the data in Figure 1 and the results of a simple radiation model that they insisted that man-caused global warming had to be occurring. As they conducted modeling experiments and analyzed historical trends in temperature observations—particularly surface temperature data—they inadvertently and, in some cases, intentionally, forced the results of their studies to support the concept of global warming. Some of the conclusions supporting global warming were made even in the face of obvious, contradictory evidence.<sup>6</sup>

Probably the most alarming failure of the climate community to follow proper scientific procedures has surfaced in recent emails from scientists associated with the Intergovernmental Panel on Climate Change (IPCC), a worldwide group of scientists and administrators who were charged with evaluating evidence for global warming and making recommendations to international agencies. The emails, which recently became public, revealed that a number of the leading scientists had not only been blackballing scientists who were critics of global warming, but had gone so far as to block publication of their research.<sup>7</sup> This fiasco has become known as *Climategate*, an oblique reference to Watergate, an illegal break-in at the National Democratic Committee Headquarters during the Nixon administration.

Some members of the IPCC and other scientific societies and associations became so convinced that man-made global warming is occurring that they closed their eyes to any evidence to the contrary and committed some of the worst forms of scientific fraud imaginable. *Begging the question* in this case can have far-reaching effects. The economies of nations and the globe can be severely affected, the credibility of science and scientists can be degraded, and, if action is initiated to reverse perceived man-made global warming when it is, in fact, natural variation, precious resources could be squandered.

*Begging the question* is not only a logical fallacy, it has practical consequences. ●

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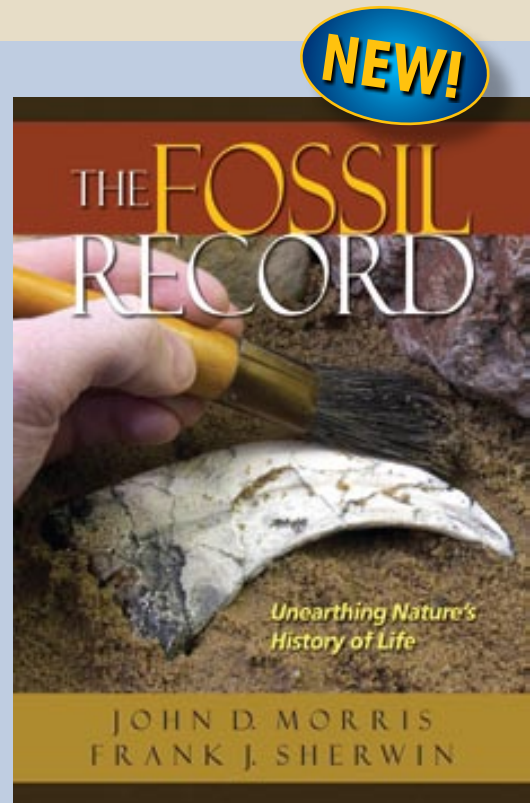
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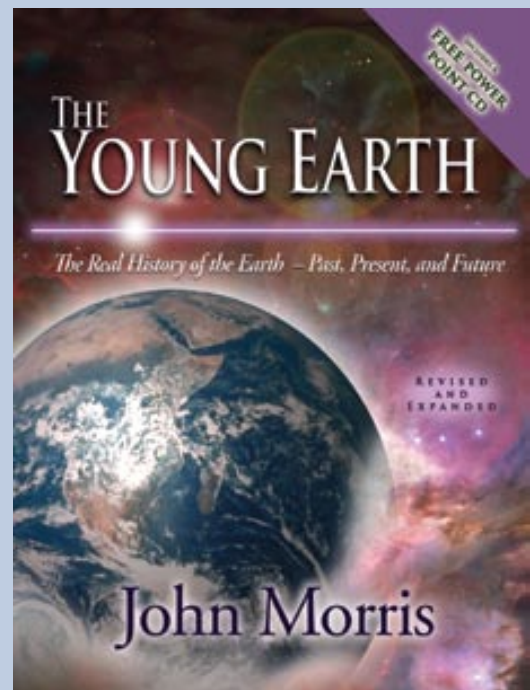
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# TRACKING THOSE INCREDIBLE DINOSAURS

JOHN D. MORRIS, PH.D.

Dinosaur footprints are found in numerous locations around the world, on every continent. Typically they are found in strata that evolutionists identify as representing “dinosaur era” time, so their discovery isn’t surprising to them. Creationists, however, insist that fossil-bearing strata were primarily deposited during the great Flood of Noah’s day, and label the dinosaur fossils and footprint layers as coming from mid to late-flood episodes within that Flood.

A recent discovery of about 3,000 dinosaur tracks was announced from China. Here, tracks from creatures of several different species, sizes, lifestyles, and presumably habitats indicate they were all stampeding in the same direction. The researchers ask, “What were they all running from?” The carnivores couldn’t have been pursuing the herbivores, because the footprints are intermingled. And what was chasing the carnivores? It’s hard to reconstruct the event completely.

Perhaps the most notorious footprint-containing layer is the Glen Rose Limestone in central Texas, in the Paluxy River bed. Ever since the early 1900s, footprints of dinosaurs have been excavated here, along with elongated human-like footprints. To many, this proved humans and dinosaurs lived at the same time. For years while on the faculty of the nearby University of Oklahoma, I studied and documented these markings, and eventually wrote the definitive source book, *Tracking Those Incredible Dinosaurs—and the People Who Knew Them*, published by Master Books in 1980. Continued research led me to question the human interpretation of the human-like prints and, feeling the data were too ambiguous at that time to be certain, withdrew my book from circulation. Films for Christ withdrew their award-winning film *Footprints in Stone* from circulation at the same time. Research continues, and while I don’t question the fact that humans and dinosaurs lived at the same time, I don’t use the evidence from the Paluxy anymore. There is less problematic evidence for that conclusion.

But the question remains. How can fragile footprints made by any creature in mud survive the Flood’s currents? Wouldn’t the waves wash them away? Admittedly, the problems are serious, but they are much the same for evolutionists. How can easily eroded ephemeral markings survive for millions and millions of years? Investigation of the overlying and underlying strata provides a possible answer.

The Glen Rose Limestone in the Paluxy area measures scores of feet thick and contains multiple, rather thin layers of sandy limestone interspersed with layers of clay or sandstone. Prints are found in several of the layers. The layer immediately overlying the main print horizon consists of an unconsolidated clay made of fine, lightweight particles, which usually require slack water and unusual chemistry to be deposited. The limey muds were probably gravity-driven slurries cascading down shallow slopes. Evidently there were moments when the Flood’s dynamic conditions alternated with somewhat calm times, and the water temporarily retreated. The twice-daily tides must still have acted, while pulsating tsunamis kept everything in turmoil. Temporary abate-ments allowed animals swimming for their lives to clamor over exposed mud flats, only to be overwhelmed when the waves returned. The prints were filled in by a less tumultuous layer, and thus protected while the sediments hardened into solid rock. All the print-making animals eventually died in the Flood, but they were not all dead at this stage.

Complete understanding of the Flood’s complexity eludes us. The Flood processes were much more dynamic and complex than we have experienced or can fully comprehend. God promised such a thing would never happen again. Similarly, dinosaurs are extinct today, unavailable for observation and understanding. We must do our best, using Scripture as our guide. ●

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



# Did Dinosaurs Die from an Impact?

BRIAN THOMAS, M.S.

For decades, various scientists have suggested that an impact from space ended the “age of dinosaurs.” But most dinosaur fossil-bearing rock layers better support the biblical history of God’s worldwide watery judgment, which destroyed all land-dwelling, air-breathing creatures not on the Ark—including dinosaurs.

Researchers have been tracking one of these fossil-bearing layers, a mysterious clay deposit found in numerous places over the globe. Called the K-T boundary, most creation geologists consider it to be near the upper border of late Flood-deposited Cretaceous rocks. By ignoring the Flood, evolutionists have become confused and conflicted in their interpretations of dinosaur fossils, massive sediments, and the K-T boundary.

Paleontologist and anti-creationist Donald Prothero<sup>1</sup> once described

the bare-knuckle fisticuffs over the “K/T boundary” controversy. The debate has become so angry and polarized that almost no evidence will change the minds of the major players, because they are so committed to the positions they have argued for so long that they cannot afford to change positions and lose face as well as funding.<sup>2</sup>

Recently, 41 scientists revisited the impact theory. They examined the Chicxulub crater, which is buried below Mexico’s Yucatan Peninsula and a corner of the Gulf of Mexico. It may have resulted from a meteoroid or asteroid impact, because some such event caused shock-metamorphosed crystals in the K-T boundary layers worldwide. The scientists stated in the March 5th issue of *Science*:

The correlation between impact-derived ejecta and paleontologically defined ex-

tinctions at multiple locations around the globe leads us to conclude that the Chicxulub impact triggered the mass extinction that marks the boundary between the Mesozoic and Cenozoic eras ~65.5 million years ago.<sup>3</sup>

Thus, headlines confidently declared, “It’s official: An asteroid wiped out the dinosaurs.”<sup>4</sup> But enough unanswered questions remain to doubt this pronouncement.

The researchers noted a drop in the prominence of impact-altered minerals found in the corresponding layer farther away from Chicxulub, so the impact did not leave a global footprint. The associated sedimentary layer also thins out farther away from the crater. They stated that this rock unit, “up to 80 meters thick in places, was deposited in [an] extremely brief period,” which corresponds to a tsunami resulting from the impact.<sup>5</sup>

Something the authors did not address is the close, flat contact between the impact layers and the strata above and below them. Erosion ruts, chemical weathering, or sediment stirring by creatures or roots appears to be absent. It is as if the impact layer was deposited after the sediment below it had just been laid down.

Also, dinosaur fossils in Montana and New Mexico were found *above* the K-T boundary. That puts them *after* the event that caused it, so dinosaurs did *not* die off completely at the

time of the impact!<sup>5,6</sup> Biblical creation predicts this, since dinosaur kinds did not go extinct (if they all have) until after the Flood, which occurred only thousands of years ago.<sup>7</sup>

An object may have struck the earth, but that alone does not explain the dinosaurs’ demise. Physicist Donald DeYoung noted that such an impact would not have targeted dinosaurs for extinction and left less mobile creatures—such as turtles, crocodiles, and some mammals and birds—alive. Prothero also mentioned this problem, including sensitive salamanders among the curious survivors.

When it comes to dinosaur extinction, pronouncements that the case is closed seem premature. Further investigation of both geological and biblical data is still required. ●

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Mr. Thomas is Science Writer.





# Cosmic Energy: Creative or Destructive?

DAVID F. COPPEDGE

It is intuitively obvious that to get from a Big Bang to intelligent astronomers looking for evidence of the bang through telescopes, the amount of organization in the universe must have increased over time dramatically. Lately, astronomy has uncovered much more dynamism in space than previously recognized—but much of it is destructive, not creative.

The Smithsonian Astrophysical Observatory reported that, about 500 years ago, something explosive happened in Orion that sent at least 40 stars careening outward at speeds up to 300,000 miles per hour. They are not sure what happened, but it had to have been enormously powerful to fling out that much material that fast. “The energy in this explosive display is estimated to be as much as that from a hundred trillion suns; nothing else quite like it is known.”<sup>1</sup>

The Orion Nebula is often portrayed as a “nursery of massive stars.” Even its rare supernovae are described as “pregnant” with creative energy: “The birth of massive stars involves a subset of the processes that produce all stars, while their deaths, as supernovae, will scatter into space the rich mix of chemical elements made in their nuclear furnaces, elements without which life could not exist.”<sup>2</sup> The statement suggests that these explosions are ultimately giving birth to highly-organized complexes of matter called living cells.

An unusual space-derived origin for life was proposed by *New Scientist*, which asked, “Was life founded on cyanide from space crashes?”<sup>2</sup> In one sentence, we have two destructive energetic things—crashes and cyanide—leading to life. The article later spoke of “life-giving poison.”

*LiveScience* called black holes “powerhouses of the universe.” That they may be, but they are formed from the destruction of stars and result in singularities, where all information and order is lost. What these energetic events create, if anything, is high-power cosmic rays that rip

through our flesh after traveling across the universe. “We detect some of these particles on Earth, where they still pack such a punch they can knock out electronics systems,” according to the article.<sup>3</sup> The author does not try to ascribe creative powers to black holes or cosmic rays, but it should be noted that energy and organization are not one and the same.

The UK Science and Technology Facilities Council reported that one of the most energetic explosions known in space is enabling astronomers to probe the “dark ages” of the universe.<sup>4</sup> Gamma-ray bursts are thought to occur when massive stars run out of fuel and collapse. The rebound sends shock waves that are the most luminous events known. The astronomers say this distant burst occurred when the universe was just five percent of its current age, but that it involved the destruction of a star that must have been formed some other way.

Each of these stories presented only destructive forces at work. Dr. Henry M. Morris, founder of the Institute for Creation Research, famously noted that a bull in a china shop expends a lot of energy but creates no order. Unless that energy is channeled and converted into useful work, the input of raw energy into a system is always destructive. The bottom-up philosophy requires construction, not destruction. It is only a philosophy—not the evidence—that tries to find creative powers in explosions. ●

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David Coppedge works in the Cassini Program at the Jet Propulsion Laboratory. The views expressed are his own.

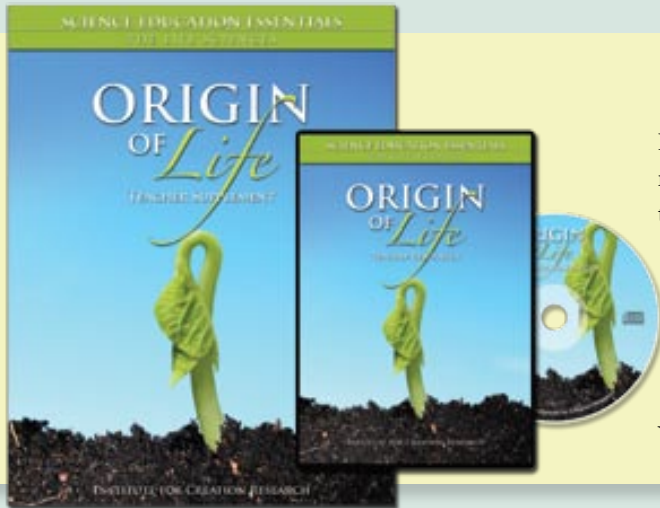


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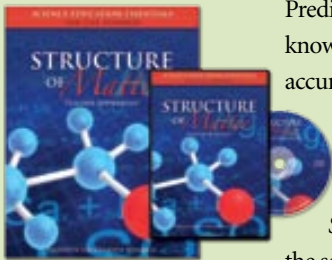
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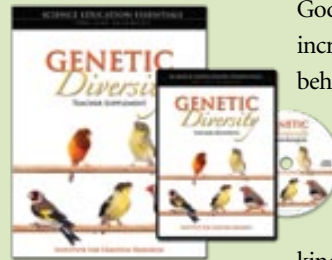
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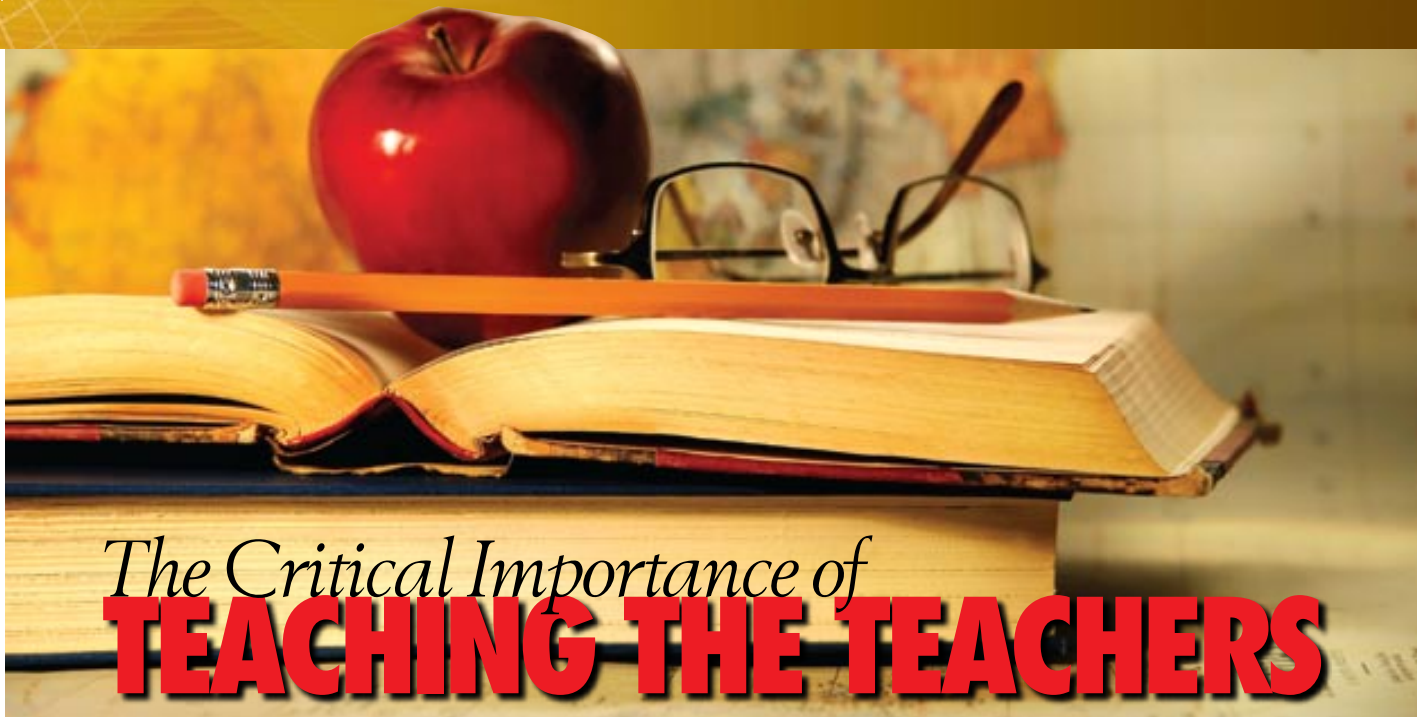
What geologic processes shaped our earth? Did it develop gradually over millions of years, or does the geologic record demonstrate something else? *Geologic Processes*, the fifth in the series, examines these questions and concludes that the best explanation for earth's history is the biblical record.



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## The Critical Importance of **TEACHING THE TEACHERS**

C H R I S T I N E   D A O

**W**hen Institute for Creation Research biologist Dr. Gary Parker goes to Christian education conferences to speak, he admits he has a personal as well as professional reason:

I became a Christian just as our first child was getting ready to go to school. And we enrolled him in...Dr. Roy Lowrie's school. He was one of the founders of ACSI. And Christian teachers mean a lot to a brand new Christian parent.

The Association of Christian Schools International (ACSI) "strives to enable and equip Christian educators and schools worldwide to effectively educate children and young people with the mind of Christ."<sup>1</sup> ICR scientists, including Dr. Parker, have spoken at many ACSI conferences over the past few years, continuing ICR founder Henry Morris' emphasis on equipping educators with the truth of God's Word.

"It's critical for ICR to be at convocations such as ACSI to help teachers, both seasoned veterans and also beginning teachers, to understand the importance of creation science as opposed to neo-Darwinian evolution," said Frank Sherwin, ICR's senior science lecturer and also a frequent ACSI speaker. "Christian teachers should be able to pass along an *apologia*—a good, solid, biblically-based apologetic—to their students regarding our origin, but just as importantly, our destiny."

Both Dr. Parker and Mr. Sherwin have been Christian school teachers. A common response from their audience members is "enthusiasm."

"One of my most popular talks is about dinosaurs and the Bible," Dr. Parker said. "The room is usually packed out, and teachers tell me later how much they appreciate the talk and how they can use the information in their classes. Those are great compliments, but the downside is that means they weren't teaching this before. They didn't really know about it."

Mr. Sherwin has also met many teachers who aren't equipped with the scientific facts that support the Bible:

They're surprised that there is such a compelling case for creation, both on the macroscopic level—when it comes to our solar system and everything about the earth being just right—to the microscopic, as we see the interaction of organisms with their environments. And even to the *sub*microscopic levels that we see in the cell: springs, levers, and rotary joints made with proteins.

A Christian teacher's lack of understanding is not completely his or her fault, both scientists emphasized. "That's not meant to be a criticism," Mr. Sherwin said. "But many don't seem to have a good solid understanding of what science is and, just as important, what science is *not*."

"So many teachers are teaching in really good schools that support creation science, but they don't have a background in creation science themselves," Dr. Parker said. "They were trained either at state schools or, perhaps even worse, compromising Christian schools where they've learned the *opposite* of what the Bible teaches."

And because of high turnover, it is important to equip new teachers. "That continuous new group of young teachers has to be brought up to date with all the creation material and how to present it," Dr. Parker said. "Educating educators is helping to educate the next generation, which will educate the next and the next. This is a faithful people passing on to faithful people."

From its beginning, education has been a primary mission of the Institute for Creation Research. With God's provision, we will continue to provide teachers with the tools they need to proclaim the accuracy and authority of God's Word, as well as the information to combat the errors that are rampant in today's school systems. ●

#### Reference

1. Association of Christian Schools International Website at [www.acsi.org](http://www.acsi.org), accessed March 12, 2010.

*Ms. Dao is Assistant Editor.*





# LETTERS TO THE EDITOR

Thank you for all the *Days of Praise* booklets. They are an inspiration every morning. It is a blessing to be reminded, before the day begins, that God is in control, and He *cares*.

— M.C.

Thank you for *Acts & Facts*. I appreciate the excellent quality, informative articles, and research updates. I truly am getting to know our Creator better through ICR. Randy Guliuzza's articles in the February and March issues ("Fit & Function: Design in Nature" and "Unmasking Evolution's Magic Words") have been especially helpful and encouraging. The February issue arrived while I was preparing for a presentation on wildflowers and pollinators. Randy is a good "coach." The more I read, the more enthusiastic I became. The more he explained, the more confident I became.

— C.F.

I love [ICR's radio program] *Science, Scripture, & Salvation*. I wouldn't miss it for anything. I think every program is absolutely fantastic!

— B.C.

I thoroughly enjoyed "Exploring the Evidence for Creation" in your March edition. Before reading *The Genesis Flood* in 1975, I was blinded by agnosticism. My comprehension was like that of marine creatures whose entire life cycle is underwater. They're so immersed in water, they don't even know they're in it. And even though agnostics and atheists have the God-given power of conceptualization...they can't comprehend they're immersed in God's intelligence and design.

— E.J.N.

When we go soul winning here in Africa, we try to get the Malawians to understand that the Creator of the universe is holy and righteous and that our sins have separated ourselves from Him. We then give them God's wonderful plan of salvation and tell them about His gift. When we viewed [the DVD] *God of Wonders* as a family, it brought me to tears because it put into perspective what I tell these dear lost souls about Him.

— J.F., Malawi

**Editor's Note:** *God of Wonders* and other powerful DVDs are available through ICR's online store. Just visit [www.icr.org/store](http://www.icr.org/store).

Have a comment? Email us at [editor@icr.org](mailto:editor@icr.org). Or write to Editor, P. O. Box 59029, Dallas, Texas 75229.

## RADIO LOG

### This month on "Science, Scripture, & Salvation"

WEEKEND OF MAY 1

#### Light and Darkness

Light and darkness are very distinct opposites, yet they were both created by God. Spiritually speaking, we should love light and hate darkness, but what about on a practical basis? Are we looking at darkness in the wrong light? Don't be in the dark! Join us this week as we discuss the concept of light and darkness relating to science, Scripture, and salvation.

WEEKEND OF MAY 8

#### Black Holes

God's created universe is so vast and mysterious that it's hard to comprehend even the little bit that we do know about it. One of the mysteries of space is black holes. What are they, where are they, and do they really exist in the first place? Tune in as we explore the daunting realm of black holes.

WEEKEND OF MAY 15

#### Comets

Comets have intrigued star gazers for centuries with their beauty and their mysterious presence in the universe. Did they form billions of years ago, or were they *created* just a few *thousand* years ago? Don't "space out"! Listen in to find out some interesting things about these fireballs in the sky.

WEEKEND OF MAY 22

#### A Star Is Born

In the very first chapter of the Bible, we're told that God created the stars on day four of the creation week. Was star birth finished at this time, or is it possible that more stars are forming today? You won't want to miss this intriguing discussion!

WEEKEND OF MAY 29

#### Clouds

As children, we'd lie on our backs on a grassy patch and study big, puffy, white clouds as our imaginations ran wild. Even more fascinating than their beauty is the way clouds work in our atmosphere. Don't drift away—tune in and discover how this creation wonder is vital to our everyday lives.

To find out which radio stations in your city air our programs, visit our website at [www.icr.org](http://www.icr.org). On the radio page, use the station locator to determine where you can hear our broadcasts in your area. You can also listen to current and past *Science, Scripture, & Salvation* programs online, so check us out!



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(Galatians 6:9-10)

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ICR is a recognized 501(c)(3) non-profit ministry, and all gifts are tax-deductible to the fullest extent allowed by law.

# In Memory and Honor

H E N R Y M . M O R R I S I V

A special season of honor and remembrance begins with the month of May. We honor our mothers on Mother's Day, remember our fallen heroes on Memorial Day a few weeks later, and then honor our fathers soon thereafter on Father's Day. It is surely a good thing to remember and thank God for our parents and for those who gave their lives in defense of our nation's freedoms. Without them, we would not be here today, and thus it is right and important to commemorate their influence in a truly honoring way.

In similar respects, the work of the Institute for Creation Research has been greatly blessed by gifts given in honor or in memory of loved ones or friends. Gifts made in this manner are among the most personal expressions we receive, oftentimes accompanied by moving testimonies of the vital impact the people being honored made on the donors' lives. ICR is deeply humbled to receive these gifts, knowing that the donors devoted a great deal of thought, love, and care in deciding to make them.

Gifts given in memory of an individual can be designated in lieu of flowers for a departed loved one, or in remembrance on special dates and anniversaries long after the Lord has called them home. In contrast, gifts made in someone's honor seek to specially acknowledge a living person who has been an influence on the donor in some meaningful way. In either case, gifts such as these often provide a sense of giving that is tangible and lasting, since they support ICR ministry programs greatly treasured by the honoree.

We count it a sincere privilege to send a special letter of recognition and humble thanks on your behalf to the family members

and friends of your choosing. Should the Lord bring ICR to your mind at a time when a gift in honor or memory of someone would be especially appropriate, please help us minister more effectively by providing the following information:

- The name of the person in whose honor or memory you are making the gift (please be sure to specify which!)
- His/her relationship to you
- The names and addresses of those whom you wish notified of your gift (amounts will not be mentioned unless you request it)
- The relationship of those notified to the person being honored
- Your name and address

For memorial gifts, ICR would be pleased to send an appropriate letter of encouragement to the family that focuses on the Lord's deep abiding love for us and His promise of comfort and strength in times of loss. For gifts made in recognition of a special person, we would be delighted to send a letter to your designee noting your gift in their honor. We will provide a copy of all letters prepared on your behalf, along with our thanks and a tax-deductible receipt.

It is a good thing to remember those who have gone on before us, or those whose living testimonies have touched us so deeply. And in so doing, we must remember to honor the One whose very Name established the greatest memorial of all. "Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations" (Psalm 135:13). ●

*Mr. Morris is Director of Donor Relations.*





# The Double Mindedness of Evolutionary Compromise

WILLARD A. RAMSEY

**W**illard Ramsey is a longtime friend. He and I served together for many years as co-pastors of Hallmark Baptist Church in Simpsonville, South Carolina. We had long discussions about issues in Christendom and shared hours of mutual “iron-sharpening.” Pastor Ramsey’s testimony of his search for doctrinal peace is as relevant today as it was during his effort to solve the double-minded conflict of his youth. I know that you will gain keen insight from his wise counsel.

—Henry M. Morris III

“A double minded man,” the Bible says, “is unstable in all his ways” (James 1:8). In my youth, a certain instability haunted me. I knew the blessings and assurance of salvation and trusted the infallibility of Scripture. But as a high school student in the mid-1940s, I was intellectually pressed with textbooks that, in the name of science, “debunked” the message of God’s infallible revelation. This conflict created within me a double-mindedness that troubled my early years.

### Living with a Double Mind

As this intellectual challenge arose, not only did I have assurance of my own faith, I had the strong support of my family and church, which both sternly denounced the school’s false teaching. Yet, there was the faint question—what if...? No person in my family or church was a scientist. If there was proof somewhere that the Genesis account of creation was not true, how would they, or I, really know?

Science had done wonderful things. When I was eight, we got our first radio, and I was intrigued beyond measure. How could we hear voices in Nashville or New York right in our own living room even as they spoke the words? Then I saw television and my astonishment grew! How could I dismiss science, out of hand, as fraud? It works. I reasoned this way: If God is the author of the Bible, He had to also be the author of science. I had to find out what was going on, but that was not easy. There

were no learned scientific creationist publications in those days.

After high school, I headed for Chicago. While there, I visited the Museum of Natural History, which featured displays of apelike families said to be our ancestors “millions” of years ago. The lifelike figures were depicted in minute and convincing detail. Most Christian boys of eighteen, already impressed with the wonders of science, would be impressed with this display. I supposed, naively, that the scientists who made these displays had ways to “know” these things. What I didn’t know, and the displays did not say, was that all this detail had been deduced from a single tooth or jawbone dug up somewhere. So the tension of my double mind grew ever more distressing.

The next few years, I worked in close proximity with engineers and technicians, virtually all committed to an evolutionary worldview. I tried to be true to the Lord and to Scripture in witnessing to them. But as they confronted me with what they believed to be scientific proof of evolution, I had no real answers that satisfied either them or myself. I turned time and again to 1 John 5:10: “He that believeth on the Son of God hath the witness in himself.” That I could not deny. Still, the tension remained.

### 1859 to 1959: A Century of Christian Scientific Neglect

By the late 1950s, my discomfort with the double-minded life reached a peak. Now married with a family, I took a job with the NASA aerospace program. By this time, my faith had become a strong convic-



tion, and my former double-mindedness turned to frustration that for a hundred years, Christians had neglected to meet the false science of Darwinism with the true science behind Psalm 19:1-3:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

My early conviction that God was the author of science led me to conclude that science—when properly understood and honestly interpreted—would certainly complement the biblical position. It would relieve the intellectual conflict between the prevailing evolutionary worldview and the biblical creationist worldview. But though I searched diligently for a Christian scientific work, a book, even a tract that presented some serious scientific evidence for biblical creation and a young earth, I found nothing.<sup>1</sup>

I decided to do something about this neglected matter. If the universe was uttering *speech* and showing the *knowledge* of God's works in every language, it shouldn't be that hard to discover the scientific truth. Leaving the aerospace industry, my wife and I packed up our three little ones and I enrolled as a biology major in a Christian university, intending to give my life to teaching, research, and writing in the field of creation science.

### A Light at the End of the Tunnel

One frosty morning in the early 1960s, I sat in a lecture hall waiting to hear my first real introduction to creation science. The visiting speaker was Dr. Henry M. Morris, a name I had never heard before. He spoke in a soft, unpretentious voice, but as he proceeded to discuss principles of science as they pertain to the works of God, an awesome authority was soon apparent—not in the voice, but in the words themselves. As I listened, the words eroded away the case against Scripture's truth.

All the Christian rhetoric on the subject I had heard before was either poking fun at evolutionists or hollow denunciation. Dr. Morris neither joked nor denounced, but with the spade of scientific principle began to dig around the foundation of the claims of evolution. In one lecture, I could clearly see that one day evolution would be as curious a notion as the flat earth. I was persuaded that this man, meek as Moses, would be an instrument of God to lead modern Christians out of the wilderness of double mindedness.

As Dr. Morris left the building, I caught up to him and asked: Why was there so little Christian scientific literature on this subject? He told me about the Creation Research Society and their new publication, *The Creation Research Quarterly*, and about a book he had written with Dr. John C. Whitcomb, *The Genesis Flood*.<sup>2</sup> Today, there is rather uniform agreement that this book sparked the beginning of the modern scientific creationist movement.

### The Bright Lights Are Coming On

The holy boldness was the most remarkable thing, in my opinion, about the life's work of Dr. Morris and his early colleagues. To take on the huge intellectual superstructure of the contemporary scientific edifice, to challenge the self-appointed "sovereigns" over the archives of "science," the venerable guardians of the academy of "knowledge," required unique courage and faith. For a hundred years, God had been crowded out of the sciences He had created. When godless men want to invent (with their God-created minds) weapons, rockets, or satellites, they *usurp* the God-created principles of order, structure, and predictability in science. Then, when considering the origin of these same principles, they ascribe them to chance! So much for integrity and scientific consistency.

Today, the light burns brighter because the intellectual conflict between biblical truth and the academic process has been relieved for millions of Bible-believing Christians through ministries like ICR. Although there remains much work to be done in the formulation of a whole and coherent body of creationist science, it would be hard to overstate the magnitude and value of what has been done in the past half-century.

#### References

1. Later I found a work by Dr. Harry Rimmer (1890-1952), an early voice on behalf of creation. A Presbyterian pastor, science was not his strength, and some of his theories were neither good science nor good theology. His stand on creation science is to be commended, for it was not easy in the early 20th century, but his work in scientific creationism has not endured the test of time.
2. Morris, H. M. and J. C. Whitcomb. 1961. *The Genesis Flood: The Biblical Record and Its Scientific Implications*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company.

Adapted from Willard Ramsey's original article "My Double Mindedness and What Became of It."

Mr. Ramsey is currently retired in South Carolina, but remains active in the Hallmark Baptist Church as an Elder.

### Conclusion by Dr. Morris:

Although Pastor Ramsey's journey reflects the specifics of his youth and the uniqueness of his ministry, the issues remain the same. ICR speakers hear similar stories almost every time they engage others. The conflicts of a "double-minded" heart are very real, and no Christian can be effective in their walk with the Lord—much less at peace in their relationship with the Holy Spirit—when they "halt between two opinions" (1 Kings 18:21).

There is a growing effort among some evangelical leaders to develop and justify hybrid "theories" of creation in an attempt to reconcile the long ages of evolutionary science with the clear teachings of Scripture. Such efforts create an enormous conflict and "double-minded" tension among brethren, and will ultimately lead to a rejection of the words of Scripture in favor of the "tradition of men" (Colossians 2:6-8).

It is our constant prayer at ICR that those who read our words and hear our message would "let God be true" (Romans 3:4) for "the Scripture cannot be broken" (John 10:35). One of the reasons that ICR is so strongly committed to the authority of the words of Scripture is because Jesus said, "The word that I have spoken, the same shall judge him in the last day" (John 12:48). ●

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