

ACTS & FACTS

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Darwin's *Dangerous* Doctrine



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“My people are destroyed for lack of knowledge....”

H O S E A 4 : 6



Unraveling the Deeds of a Dangerous Man



To say that Charles Darwin influenced his world greatly cannot be disputed. To say that he was a great man is an unfortunate exaggeration.

Nevertheless, much of the world will celebrate the life and work of Charles Darwin during his 200th birthday on February 12. “Celebrate” is

an understatement; “worship” better describes the veneration given to the man who popularized the notion that God had nothing to do with the origin or development of the universe and all it contains.

“Notion” is an appropriate description; “theory” is too generous. For the philosophy of science called “evolution” is just that—a philosophical system of belief that cannot be substantiated by any observable evidence, either in action today or through nature’s record of the past. Even Darwin admitted that certain evidence might later be uncovered that would contradict his conclusions.

This special double-issue of *Acts & Facts* focuses on Darwin’s dangerous influence, not his supposed greatness.

For instance, Dr. Randy Guliuza reports on the thousands of people victimized right here in the United States due to eugenics, the evolution-based practice that sought to genetically purify the races by eliminating those considered unfit. (Sounds eerily similar to the deeds of another person of influence in the 20th century.)

The great men of science like Newton, Kepler, Maxwell, and others were unashamed to acknowledge design in nature. These are the men who founded the modern disciplines of scientific study, the work upon which all scientists stand today. And yet, while these patriarchs of modern science sought to extol the Creator through their work, few scientists follow in their footsteps, choosing rather to base their research upon unsubstantiated stories of accidental design. Don’t miss Christine Dao’s “Man of Science, Man of God” article on ICR founder Dr. Henry Morris.

In honor of Dr. Morris, we have presented his article “The Vanishing Case for Evolution,” which succinctly lays out overwhelming evidence—using the words of evolution’s most ardent purveyors—that slams the door on Darwin’s inventive story of origins by accident.

As an aside, it is interesting that February is also Black History Month in the United States. So, while African-Americans are celebrating those who bravely fought for their equality in society, scientists around the world are celebrating the man who sought to demonstrate the inferiority of certain races by declaring them to be less than human. Remem-

ber, the title Darwin gave to his treatise on evolution was *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. Contrast this message with the other famous birthday in February: Abraham Lincoln, the man who fought to set the slaves free.

Dr. James Johnson describes the dangerous predicament of many Christians today who seek to please men rather than God by giving false testimony about the creation, allowing evolutionary ideas to interpret (and thus contradict) Scripture. Sadly, many leaders in ministry and Christian education have adopted a syncretistic approach to theology, satisfied that experts in science today know much more than the Expert of Genesis 1:1.

In American schools, as Dr. Patti Nason explains, the danger of Darwin’s philosophy of evolution is seen in the erosion of sound science education and an alarming increase in lobbying efforts to curb critical thinking skills in the classroom. More and more state legislatures are wrestling with science education standards and finding that atheist organizations are pushing to eliminate any mention of evolution’s weaknesses in school.

Of greater concern than the battle over public school education is the war being waged over what private Christian schools are allowed to teach, such as in the case of the University of California’s discrimination against Christian school graduates because they were taught history and science from a biblical viewpoint. ICR also continues to face this challenge as state officials seek to bar our 27-year-old M.S. program from entering Texas.

Other articles of interest in this special issue are Dr. Steve Austin’s account of his recent research project in Argentina for ICR’s National Creation Science Foundation. It was there, along the Santa Cruz River, that Charles Darwin made his first wrong turn in science. Also, Dr. Danny Faulkner discusses the bankrupt concepts of evolution-based astronomy. These and other insightful articles are geared to set the record straight on Charles Darwin’s influence in science and in society.

Throughout 2009, ICR will take this message of the Creator around the country through its Demand the Evidence conferences, staying true to our mission to confront the culture with a genuinely creationist worldview and to edify the Church with biblical truth.

And if you dare to become a “creation advocate,” brace yourselves for opposition. Jesus promised it.

Lawrence E. Ford
EXECUTIVE EDITOR

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Compromise in the Pulpit



Recently I attended a Sunday morning worship service at a church in the area. Fine church, strong Bible-teaching pastor. I felt encouraged when I found out that the sermon was to address evolution. Churches do too little of this.

The pastor went to great lengths to distance himself from evolution, demonstrating instead the overwhelming design of living things and the impossibility of naturalistic evolution. The historical, scientific, and scriptural evidence favors creation, not evolution. But then he turned to the *time* of creation.

Scripture, he claimed, addresses only the *fact* of creation, not the *time* of creation. He stated that “Scripture contains no clue as to the timing and when” of creation. To him, it is fully legitimate to embrace a scenario of billions of years, as long as we acknowledge the hand of God throughout. Is this true?

He went on to parrot the words of old-earth proponent Hugh Ross, from “Genesis contains no time words” to a profound mischaracterization of James Ussher, who published a famous chronology of earth’s history and was a scholar of the highest degree, with complete fluency in biblical languages and access to records that are now unavailable. As to the time words of Genesis, let me remind you of the plethora of such words. God wanted us to know when He created, and He went out of His way to make it clear. Consider the following list:

- † The Bible starts with “in the beginning.” The events that follow are considered part of that beginning, in both the Old and New Testaments.
- † A light and dark cycle was instituted, with each being dubbed “day” and “night” respectively.
- † Each successive day of the creation week was numbered.
- † The fourth day saw the creation of permanent markers for timekeeping.

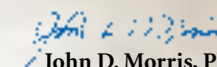
- † The creation days are subdivided into evening and morning.
- † The genealogies of Genesis 5 start with creation, and contain life spans and totals.
- † Within the Flood account are several references to specific calendar days.
- † The genealogies for post-Flood patriarchs are given in Genesis 11.
- † The latter half of Genesis refers to cultures, events, and dates known to archaeology.

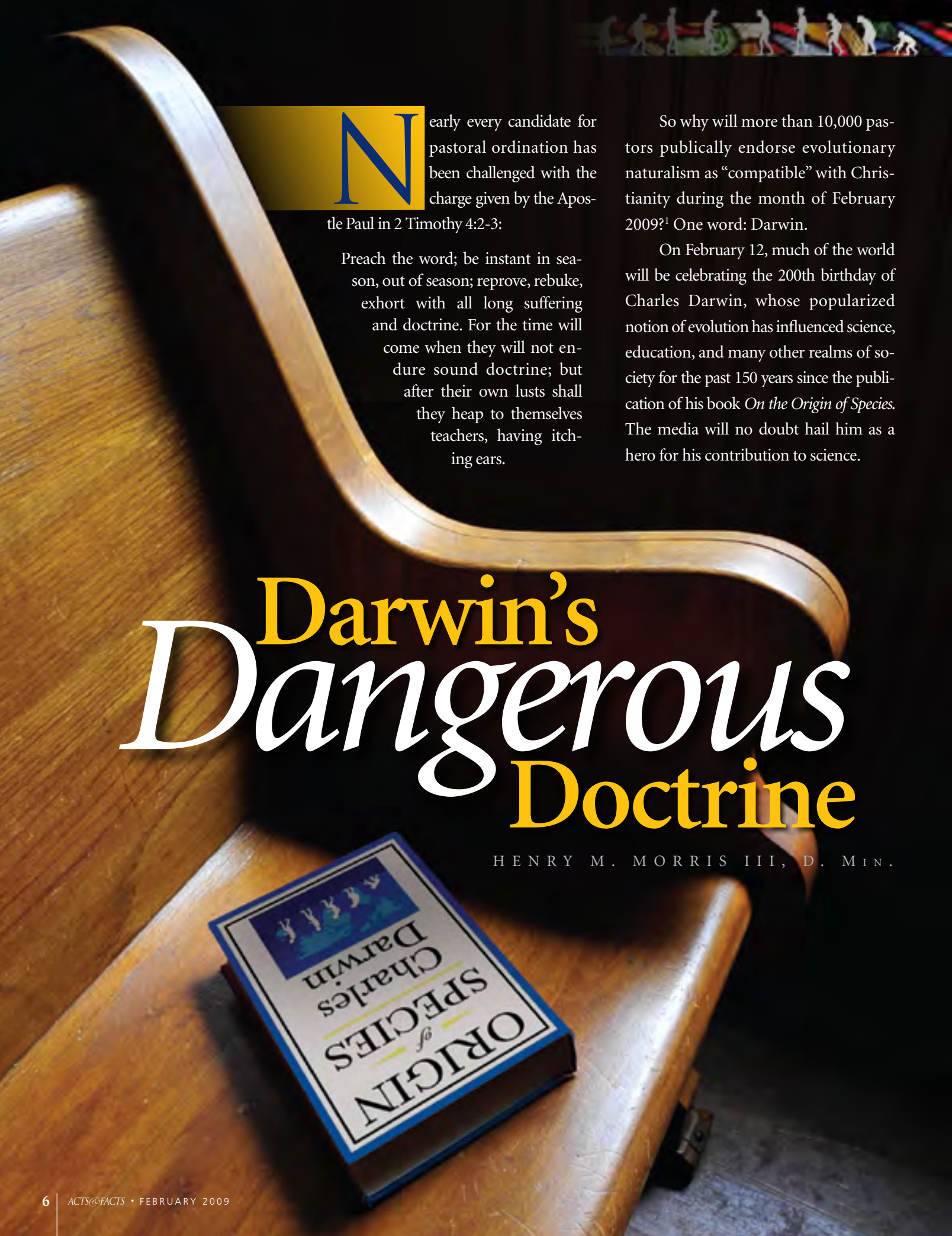
Yes, the Bible does speak clearly on this subject. Christian leaders must come to recognize that some of their common sources are compromising with the secular worldview.

It was the same in the England of Darwin’s day. Most of the scientific scholars of the 1800s were Bible-believing Christians who had little use for Darwinism. Charles Lyell’s *Principles of Geology* in 1830 promoted excessively long ages of uniformitarian processes in geology, opening the door for his disciple Charles Darwin to promote biological uniformity. Leaders of the dominant Church of England were the first to accept the compromise and disregard the clear teaching of the Bible. It took at least a generation of indoctrination to cause scientists to abandon the more empirical study of the creation/Flood, but the appeal of the compromise was too great.

The first doctrine to fall was the age of the earth, and the companion doctrine of the global Flood. Once God is relegated to the long ago and far away, it is easy to dismiss Him from the affairs of men altogether. Evolution and long ages free man to live as if there is no Creator to whom he is accountable for his actions and choices.

But there is a God. There is a factual account of His mighty work, and it is believable and backed up by science. I adjure my pastoral brethren to stick with Scripture, and stop being intimidated by both secular scientists and compromising Christians.


John D. Morris, Ph.D.
PRESIDENT



Nearly every candidate for pastoral ordination has been challenged with the charge given by the Apostle Paul in 2 Timothy 4:2-3:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

So why will more than 10,000 pastors publically endorse evolutionary naturalism as “compatible” with Christianity during the month of February 2009?¹ One word: Darwin.

On February 12, much of the world will be celebrating the 200th birthday of Charles Darwin, whose popularized notion of evolution has influenced science, education, and many other realms of society for the past 150 years since the publication of his book *On the Origin of Species*. The media will no doubt hail him as a hero for his contribution to science.

Darwin's Dangerous Doctrine

HENRY M. MORRIS III, D. MIN.



Sadly, many Christians will elevate the life and work of Charles Darwin on February 12. Aberrant hybrids of the biblical creation account, such as progressive creation, the day-age theory, and theistic evolution, are growing in popularity across church denominations and even among evangelicals, who “subscribe” to the inerrancy of the Scriptures.

“Oh, we absolutely do not believe in evolution,” these believers will tell ICR speakers at our seminars across the country. “We are committed to inspiration, but we don’t like to stir up dissension among our folks. A lot of our members hold to long ages, and we don’t think it’s necessary to choose between the ‘young earth’ and the ‘old earth’ positions. The Gospel is what’s important today, and we want to emphasize evangelism and godly living rather than controversial issues like origins.”

Oceans of Piffle

Thomas G. Barnes, a former ICR colleague and long-time Professor of Physics at the University of Texas at El Paso, concluded:

The inevitable consequence of evolutionary training is indoctrination in an inverted form of logic. Inverted logic begins at the wrong end and runs counter to the fundamental laws of science. Inverted logic is the type that would erroneously lead one to think he can lift himself up by his own bootstraps, with his feet still inside the boots.²

The “science falsely so called”³ is so full of inverted logic, empty promises, and unproven “facts” that it defies human reason why and how so many embrace its “piffle.”

Willingly Ignorant

Indeed, the major purveyors of this piffle *know* that it is nonsense! Richard Lewontin, a Harvard professor and a widely published, highly influential evolutionary geneticist, had this to say about the “scientific method” routinely used by him and his colleagues:

It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to

material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover that materialism is absolute for we cannot allow a Divine foot in the door.⁴

It is no wonder the Apostle Peter insists: “For this they willingly are ignorant of, that by the word of God the heavens were of old.”⁵



The “language” and “knowledge” of the creation speaks every day and every night.⁶ That speech is so “clearly seen” that self-blinded, rebellious people who worship and serve the “creature more than the Creator” are “without excuse.”⁷

Deadly Compromise

That a majority of the world’s naturalistically-educated scientists *believe* in evolution is not a surprise. Jesus told us that “many” would

follow the broad “way, that leadeth to destruction.”⁸ Much more disturbing, however, is the growing number of evangelical leaders who are willing—even passionate—to embrace some form of compromise with the atheistic theories of naturalism, causing them to subjugate the inerrant Word of God to “fit” with that which is alien to the text of Scripture.

Surely such leaders are aware that the evolutionary and creationist worldviews are in diametrical opposition to one another. Surely pastors know that “the backslider in heart shall be filled with his own ways” (Proverbs 14:14). Surely evangelically-trained Christian leaders are aware of the writings and warnings of Dr. Francis Schaeffer.

These two world views stand as totals in complete antithesis in content and also in their natural results...It is not just that they happen to bring forth different results, but it is absolutely inevitable that they will bring forth different results.⁹

One wonders if such leaders love “the praise of men more than the praise of God” (John 12:43).

“Progressive creationism” is not a modern interpretation developed to bring the Genesis record into harmony with modern science, but a very ancient concept devised to impose a theistic connotation upon the almost universal pagan evolutionary philosophies of antiquity. The primeval existence of the cosmos, with matter in some form present from eternity, was a dogma common to all ancient religions and philosophies, seeking as they were to function without an omnipotent, holy, eternal, personal, Creator God. Compromising monotheists, both in ancient Israel and in the early Christian church, repeatedly resorted to various allegorical interpretations of Scripture, involving some form of protracted creation, seeking to amalgamate creationist/redemptionist theology with pagan humanistic philosophy. Almost inevitably, however, such compromises ended in complete apostasy on the part of the compromisers.¹⁰

Charles Darwin began as a biblical creationist, but slid into total atheism as he accepted the “proof” of Lyellian uniformitarianism, the geological ages, and a form of the so-called



progressive creationism. It was not long before he became a committed theistic evolutionist, and ultimately a full-fledged atheist.

After the infamous Scopes trial in which William Jennings Bryan embraced the compromised day-age theory during his “defense,” other creationist organizations failed to stand firm on the biblical account and quickly capitulated to theistic evolution or other such hybrids.

Exponential Decline

Those among the Lord’s family who are inclined to merge some portion of the evolutionary dogma with the biblical message are doomed to undermine their own faith, as well as those whom they influence. These two belief systems are diametrically opposed. It is not possible to “serve two masters” (Matthew 6:24). One or the other will dominate.

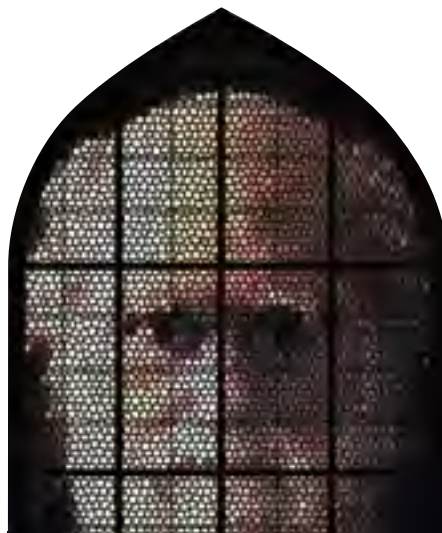
Ideas *do* have consequences. If one entertains an atheistically-founded doctrine, he or she will ultimately encounter conflict between the revelation that originates from the Creator God and the rebellious desires of godless humanity, which seeks to exclude God from its thinking.

The very reason for postulating an ancient cosmos is to escape from God—to push Him as far away in space and as far back in time as possible, hoping thereby eventually to escape His control altogether, letting Nature become “god.”

...Furthermore, if one must make a choice between a full-fledged theistic evolutionism and a compromising “progressive creationism,” with its “day/age” theory of Genesis one would have to judge the latter worse than the former, theologically speaking....Surely all those who really believe in the God of the Bible should see that any compromise with the geological-age system is theological chaos. Whether the compromise involves the day/age theory or the gap theory, the very concept of the geological ages implies divine confusion and cruelty, and the God of the Bible could not have been involved in such a thing as that at all.¹¹

The decline of intellectual capability is frighteningly described in Romans 1. Once a person sees the evidence for God in the “things

that are made” (Romans 1:20), and in spite of the speech and knowledge that presents itself every day to humanity everywhere (Psalm 19)—once a person rejects that knowledge in favor of a doctrine that changes “the glory of the uncorruptible God” and changes “the truth of God into a lie” (Romans 1:23, 25)—such a person becomes “vain in their imaginations” and their “foolish heart” becomes darkened (Romans 1:21). “Professing themselves to be



Those among the Lord’s family who are inclined to merge some portion of the evolutionary dogma with the biblical message are doomed to undermine their own faith.

wise, they become fools.... And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” (Romans 1:22, 28)

While the primary application of those warnings are directed toward godless men and women who “hold the truth in unrighteousness” (Romans 1:18), it is entirely possible for God’s own people to be plundered “through philosophy and vain deceit” (Colossians 2:8), and those of the King’s children who do not grow in their faith to lose assurance of their salvation (2 Peter 1:9) or have their faith made “shipwreck” (1 Timothy 1:19).

Compromise with the “error of the wicked” can only end in a “fall from your own steadfastness” (2 Peter 3:17).

Contend for the Faith

Jude’s admonition to “earnestly contend for the faith which was once delivered to the saints” (Jude 1:3) has never been more critical. Revivals in society have *always* been preceded by revivals among the saints. The promise for national healing is dependent on God’s people humbling themselves and turning from their sinful behavior (2 Chronicles 7:14). Once the repentance of that which is ungodly has been made, *then* prayer and seeking the face of our Creator will bring healing to the land. ICR’s founder phrased it this way some 20 years ago:

If it were not for the continued apathetic and compromising attitude of Christian theologians and other intellectuals on this vital doctrine of recent creation, evolutionary humanism would long since have been exposed and defeated. The world will never take the Biblical doctrine of the divine control and imminent consummation of all things very seriously until we ourselves take the Biblical doctrine of the recent creation of all things seriously. Neither in space nor in time is our great God of creation and consummation “very far from every one of us.”¹²

It is that understanding and the many challenges of God’s Word that drive the work of ICR today. All of us are committed to contend and to fight for the truth of God’s Word—at every level and in every opportunity that God opens up for us.

Become an unashamed “creation advocate” today and stand with ICR on the front lines of our battle for truth. ●

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Dr. Morris is Chief Executive Officer of the Institute for Creation Research.



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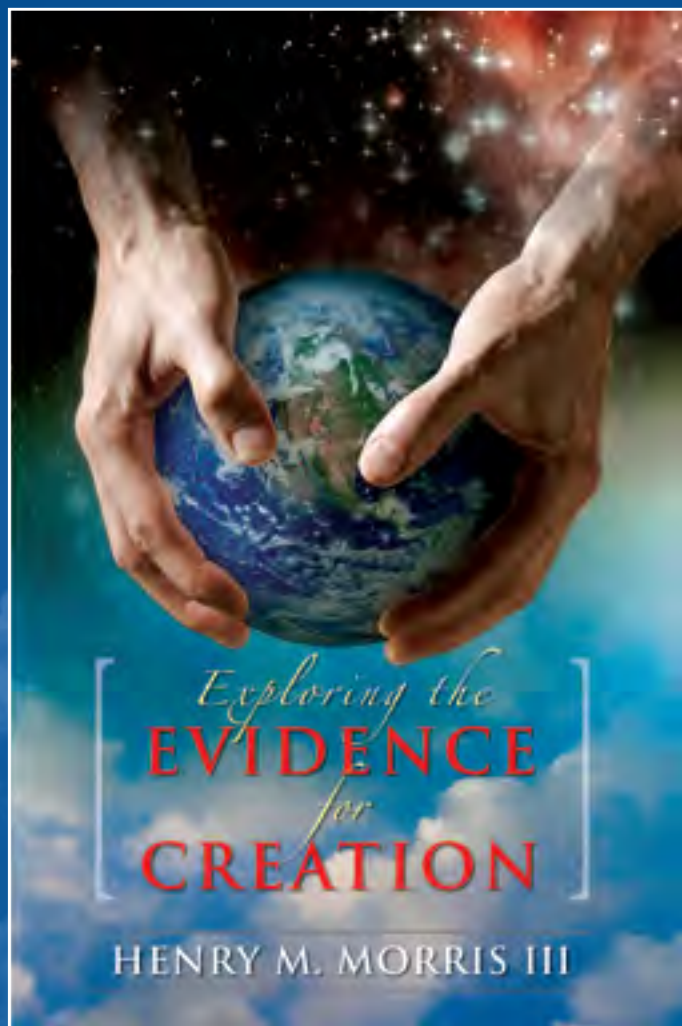
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Human Gestation

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

Admittedly the prospect of pregnancy only applies to half of humanity, but the other half should find the process equally astounding. The real star of the show, however, is the developing baby, who was once viewed as a passive object being built by the mother's body. Nothing could be further from the truth. In terms of guiding implantation into the uterus all the way to breastfeeding, it is the baby/placenta unit that is the dynamic force in the orchestration of its own destiny.

The baby is a completely new individual, with unique genetic material that expresses foreign markers on his cells that are not recognized as "self" by the mother. The mother's immune system should destroy the new baby's first cells within just a few cell divisions, but substances secreted by the placenta and baby promote a complex suppression of the maternal immune response only within the implantation site of the uterus. The placental tissue that touches the uterus has decreased expression of markers that would provoke an immune response, and the mother's body therefore accepts it. Without this immunological acceptance, no baby would ever survive. And if the suppression of the mother's immune system were not localized, her health could be compromised. The maternal immune system helps control implantation of the embryo at just the right depth into the uterus. Without this exact balance of immune responses, the developing placenta could invade tissue all the way through the uterus and be fatal to the mother.

The mother's body is now under the control of a new person. A hormone produced

by the baby's earliest cells travels in the mother's blood stream back to her ovary, causing a part of it to produce progesterone, the very important hormone that will calm uterine contractions

produced by the baby reaches its highest levels in the mother's blood. This causes abundant receptors for the hormone oxytocin to form on the uterus' muscle cells, and slowly opposes progesterone's quieting influence.

At term, certain cells of the baby produce oxytocin, a powerful uterine muscle stimulant. Since the uterus is now highly sensitive to oxytocin, labor begins. As the baby descends, a pressure sensor in the birth canal sends a signal to the mother's brain and triggers her body to produce even more oxytocin—which causes stronger uterine contractions. The placenta produces the hormone relaxin, causing pelvic ligaments and the skin of the birth canal to relax, widen, and become more flexible. This increased motility allows a birth passage for the baby. And while in the womb, the baby made hormones that helped prepare the mother's breasts to produce milk. After delivery, newborn suckling induces episodic oxytocin secretion by the mother, which acts on breast ducts to cause milk let-down.

So it is the mother who is essentially passive, responding to signals emanating from the baby—even at times to her own detriment. Scientific research has shown that while the woman's reproductive organs and body are indispensable, they are not enough; it takes a baby to make a baby. The evidence is pretty compelling against speculations regarding a step-by-step evolutionary process leading to the complex systems that produce a baby. These systems were placed by the Lord Jesus in the first mother, Eve, fully functional right from the beginning. ●

Dr. Guliuzza is ICR's National Representative.



In terms of guiding implantation into the uterus all the way to breastfeeding, it is the baby/placenta unit that is the dynamic force in the orchestration of its own destiny.

and maintain the pregnancy. Later, the placenta will produce progesterone at even higher concentrations. Other hormones produced by the baby induce adaptations in the mother's body that are absolutely necessary for the baby's survival. These changes include a sizable expansion of the mother's blood volume, an increase in cardiac output, agents to modulate blood pressure, increases in blood flow to the kidneys, and cranking up the mother's metabolism. The placenta also extracts nutrients from maternal circulation so efficiently that the baby's needs are met first, then the mother's.

In the last weeks of pregnancy, estrogen

February 2-3

Mercersburg, PA – Men's Conference
(J. Morris, Sherwin) 717.597.8127

February 3

Farmers Branch, TX – Genesis
Presentation
(Guliuza)

February 5-6

Galveston, TX – ACSI Convention

February 12-13

Birmingham, AL – ACSI Convention

February 15

McKinney, TX – Genesis Presentation
(Sherwin) 972.562.4253

February 19-22

Orange City, FL – Genesis
Presentations
(Parker, Sherwin) 386.774.0181

February 21

Everett, WA – Genesis Presentation
(Vardiman) 425.252.7038

February 22-27

Arcadia, FL – Creation Education
Vacation
(Parker) 863.494.9558

March 7-8

Parump, NV – Genesis Presentations
(Sherwin) 702.204.4896

March 26-28

Seattle, WA – NWCEC Conference
(Sherwin, Thomas, Vardiman)
425.844.9286

March 29-April 3

Arcadia, FL – Creation Education
Vacation
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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.

For details regarding the Creation Education Vacation, contact Dr. Gary Parker at 863.494.9558, or visit CreationAdventuresMuseum.org.

ICR EVENTS

FEBRUARY-MARCH 2009



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CHARLES DARWIN:



The Man Behind the Monkey

Who: Charles Robert Darwin
When: February 12, 1809 – April 19, 1882
Where: Shrewsbury, England
What: Father of the Theory of Evolution by Natural Selection

CHRISTINE DAO

Charles Darwin's theory of evolution by natural selection is hailed in the mainstream scientific community as the unifying theory of the life sciences. He has been elevated to demigod status and given a place of esteem in the public arena, where any ideas outside his outdated theory are systematically and unfairly expelled.

But Darwin wasn't a god. He wasn't even a demigod. He was a man whose speculations of long ages of death and mutation offered an anti-Creator explanation for the diversity of life observed on earth. Two centuries after his birth, it is time for Darwin to come off his throne long enough for us to examine the man behind the monkey.

Early Life

Charles Darwin was born in 1809. He attended boarding school at Shrewsbury School, and in October 1825 went to Edinburgh University to study medicine. While there, he worked under Robert Grant studying marine invertebrates. He did not handle the sight of blood and suffering well, so he abandoned medicine and aimed at ministry instead. Church of England ordination required a bachelor's degree from an English university, so he entered Christ's College at Cambridge in 1828.

Darwin wasn't a wonderful student, but he was passionate about natural science. He collected beetles and became close friends with botany professor John Stevens Henslow, who introduced him to other leading naturalists. He enjoyed William Paley's *Evidences of Christianity* and *Natural Theology*, which argued for divine design in nature. Soon after earning his bachelor of arts degree in 1831, he studied field geology in north Wales with Adam Sedgwick.

The HMS Beagle

Henslow proposed that Darwin take his place on the HMS *Beagle* journey to the Americas as an unpaid naturalist and gentleman companion to Captain Robert FitzRoy. Darwin was almost a complete novice, his experience based only on rudimentary geological studies, beetle-collecting, and the dissection of marine invertebrates.

During the five-year journey, Darwin kept detailed notes of his observations and conclusions. Along with letters, he sent specimens to Cambridge. FitzRoy had given him a copy of Charles Lyell's *Principles of Geology*, which promoted uniformitarian concepts and heavily influenced Darwin's thinking. In Cape Town, he met astronomer John Herschel, who favored Lyell's uniformitarianism as "a natural in contradistinction to a miraculous process."¹

Darwin made some of his more famed observations in excursions to the coasts and islands of South America, such as the variations he noted in finches and mockingbirds found in the Galapagos. Before that, he observed in Tierra del Fuego how Fuegians, after living in England, acted differently than their "savage" relatives, comparing it to the differences between domesticated and wild animals.

Henslow faithfully distributed the notes he received during the voyage, and when the *Beagle* returned in 1836 Darwin was already a celebrity and accepted among the scientific elite. He sought expert opinions for some of his findings. Darwin toyed with the idea of the transmutation of species, or one species changing into another, and in July 1837 produced in his notebook his famed evolutionary tree, above which he scrawled, "I think." He edited the expert reports on his specimens and, with Henslow's help, produced the multi-volume *Zoology of the Voyage of H.M.S. Beagle* (1832-1836).

On the Origin of Species

Expanding on the idea of the transmutation of species, Darwin added the concept of nature selecting certain desirable traits and passing those on to future generations. He theorized that if enough desirable traits accumulated, a new species could be formed altogether. Coupled with the long geological age theories of Lyell, the descent with modification—not the popular "change over time" definition that evolutionists favor today—theory was born.

On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life went on sale November 22, 1859. Darwin knew his book would conflict with creation-based origin concepts.

In considering the Origin of Species, it is quite conceivable that a naturalist, reflecting on the mutual affinities of organic beings, on their embryological relations, their geographical distribution, geological succession, and other such facts, might come to the conclusion that each species had not been independently created, but had descended, like varieties, from other species.²

Though Darwin had not completely renounced his faith, he expelled creation science as a plausible explanation. He acknowledged the power of God, just not God's power to create.

He who believes that each equine species was independently created, will, I presume, assert that each species has been created with a tendency to vary, both under nature and under domestication.... To admit this view is, as it seems to me, to reject a real for an unreal, or at least for an unknown, cause. It makes the works of God a mere mockery and deception; I would almost as soon believe with the old and ignorant cosmogonists, that fossil

shells had never lived, but had been created in stone so as to mock the shells now living on the sea-shore.³

Origin of Species was popular, thanks to Darwin's friends in the elite scientific community. The Church of England's response was mixed, its leaders either accepting it as theistic evolution or rejecting it as heresy. Because of his health, Darwin didn't attend debates, but friends such as Joseph Hooker and "Darwin's bulldog" Thomas Henry Huxley advocated strongly for him.

Darwin went on to publish many books, including the controversial *The Descent of Man, and Selection in Relation to Sex* (1871) and *The Expression of the Emotions in Man and Animals* (1872). *Origin of Species* was translated into many languages, and Darwinism became a movement that spurred other evolutionary ideas, including Lyell's *Geological Evidences of the Antiquity of Man* (1863), Huxley's *Evidence as to Man's Place in Nature* (1863), and Henry Walter Bates' *The Naturalist on the River Amazons* (1863).

Darwin's work is also associated with ideas such as Herbert Spencer's "survival of the fittest," though Darwin himself did not coin the term. Having witnessed slavery aboard the *Beagle*, Darwin didn't like it, yet his ideas have been used to justify practices ranging from laissez-faire capitalism, racism, colonialism, Francis Galton's eugenics, and social Darwinism.

Loss of Faith and Death

Though Darwin was baptized in the Church of England, he came from a family of nonconforming Unitarians, and his father and grandfather (*Zoönomia* author Erasmus Darwin) were freethinkers. He considered the Bible an authority on morality, but after his *Beagle* voyage he questioned its history. He also questioned the benevolence of the Creator in the face of pain and suffering, rather than seeing it as the result of mankind's sin and the fallen world.

After his daughter Annie died in 1851, Darwin's faith in Christianity dwindled further and he stopped going to church.⁴ He suffered ill health throughout his adult life and died in Downe, Kent, on April 19, 1882. There is speculation that he reverted to Christianity on his deathbed, but these claims were refuted by his children. His colleagues requested that Royal So-

ciety president William Spottiswoode give him a state funeral and inter him in Westminster Abbey near John Herschel and Isaac Newton. Darwin was one of only five non-royals to be given a state funeral during the 19th century.

Darwin Today

Darwin Day has become an annual celebration. This year will mark Darwin's 200th birthday and the 150th anniversary of *Origin of Species*' publication. To commemorate this, Darwin exhibitions have opened in museums around the world, including one that will end April 19 at the Natural History Museum in London. The University of Cambridge will feature a festival, as will his birthplace in Shrewsbury.

A special two-pound coin has been minted in Darwin's honor in the UK. And in 2008, the Church of England issued a formal apology to Darwin "for misunderstanding you and, by getting our first reaction wrong, encouraging others to misunderstand you still."⁵

But today, Darwin's theory of descent with modification—which spurred many other detrimental ideas—remains riddled with holes large and plenty enough to foster major doubts in his claims. Transitional life forms, which if not found would be the undoing of Darwin's theory,⁶ are still missing. His theories on pangenesis (the blending of hereditary traits) and abiogenesis (life begat by non-life) were refuted by Gregor Mendel⁷ and Louis Pasteur⁸ respectively. And research continues to show complexity in design, rather than random modification.

Despite the mounting scientific evidence against it, many scientists today still blindly adhere to Darwinism. "Biologists must constantly keep in mind that what they see was not designed, but rather evolved," wrote molecular biologist Francis Crick.⁹

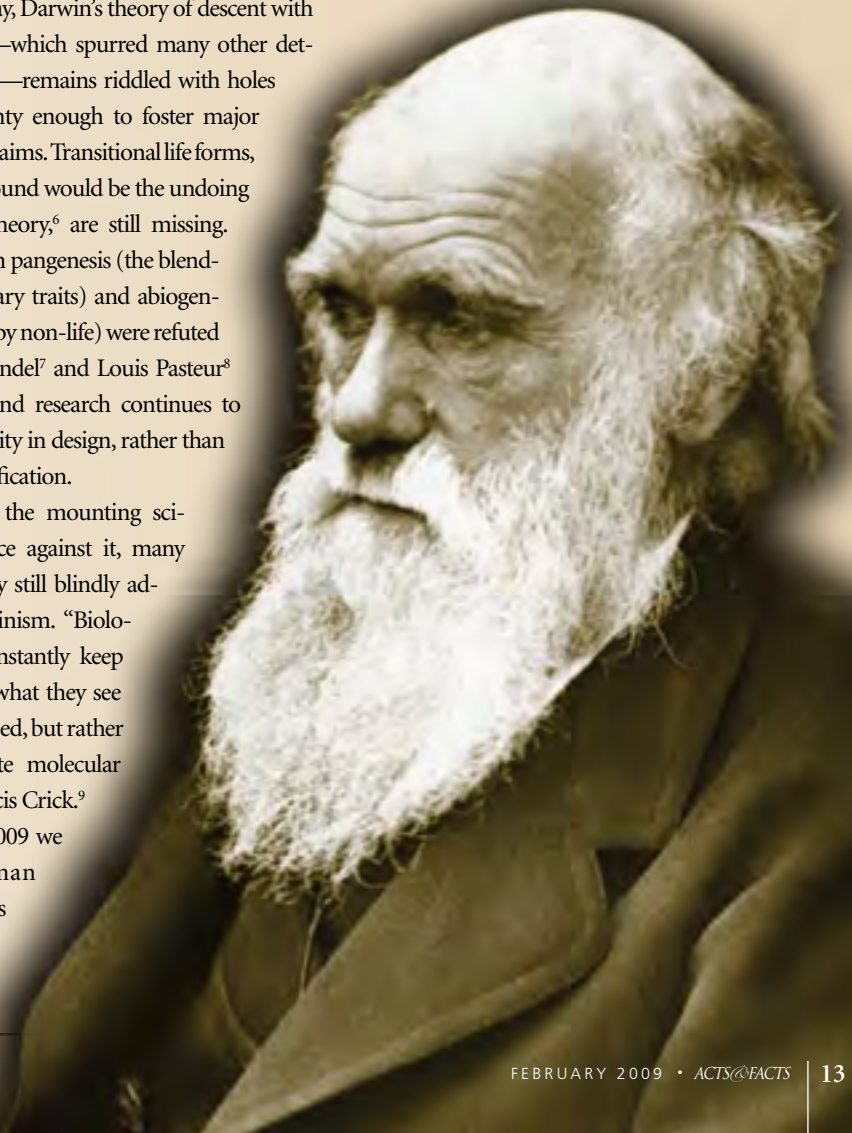
So, in 2009 we celebrate a man whose ideas prompted many ques-

tions to be asked, but which have unfortunately resulted in many incorrect and even destructive answers. Even 150 years after his book hit the shelves, Darwinian evolution remains a theory in crisis. ●

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Ms. Dao is Assistant Editor.



The Development and Deficits of Darwin's Theory

LARRY VARDIMAN, P.H.D.



In 1831 the British Admiralty recruited a naturalist to accompany Captain Robert FitzRoy of the Royal Navy on a voyage in the HMS *Beagle* to survey the coasts of Patagonia, Tierra del Fuego, Chile, and Peru, to visit some Pacific islands, and to establish a chain of chronometry stations around the world. John Henslow, Charles Darwin's professor of botany at Cambridge, recommended Charles, who wanted to accept but whose father, Robert, objected that it would only be another interruption to Charles' checkered education, originally directed toward the ministry. Charles' uncle Josiah Wedgwood II, a wealthy industrialist and manufacturer of Wedgwood china, persuaded Robert Darwin that his objections were unsound and they were withdrawn. Darwin sailed from Devonport (now Plymouth) in the *Beagle* on December 27, 1831. He was to be away five years.

Observations on the Voyage

The Cape Verde Islands provided him with his first object lesson of a volcano, on which he was able to test for himself the validity of Charles Lyell's *Principles of Geology*. Captain FitzRoy gave him a copy of the first

volume on his arrival at the *Beagle*, and Henslow had advised him to read it, but on no account to believe it. Darwin was also struck by the massive amount of erosion downstream from glaciers that was evident on the Santa Cruz River in southern Argentina. He became persuaded that the amount of work done by volcanoes and glaciers could not be explained in a short period of time as the Bible demanded. These observations led to his acceptance of Lyell's doctrine of uniformitarianism (i.e., natural laws apply uniformly over long periods of time) and laid the foundations of his future work as a scientist.

In Brazil he saw his first tropical forest; in Argentina he found his first fossils—sloth, mastodons, and horses. In Tierra del Fuego he saw a tribe of men so savage, so devoid of any moral beliefs (and even occasionally cannibalistic) that they hardly seemed human. Some of them had been taken to England three years previously by Captain FitzRoy to teach them Christianity and to train them in the use of tools, and they were now being repatriated. Darwin was astonished that three years had been enough time to change them from savages into seemingly civilized people. But they

soon reverted to savagery.

In Chile Darwin witnessed an earthquake and observed both its effects in raising the level of the land and its connection with volcanic eruption. Repeatedly when he was ashore he went on long, arduous, and dangerous expeditions on horseback, collecting and shooting, which showed that his addiction to sport when he was a teenager had not been wasted. On more than one occasion he saved the situation for his companions; once by running far and fast enough to save their boat from being destroyed by the wave raised by a glacier fall (they would all have been doomed had he failed), and another time by going to get help when his captain and companions were exhausted and incapable of walking a step farther.

Wherever he saw a mountain he climbed it, and on one journey from Chile to Argentina over high passes of the Andes, he was bitten massively by bugs. In the Galapagos Islands off the coast of Ecuador, he observed finches with different beak lengths on the different islands. From the Galapagos Islands the *Beagle* sailed to Tahiti, New Zealand, Australia, Coco's Keeling Atoll, Mauritius, South Africa, St. Helena, As-



cension Island, Brazil again (to check chromosomes), and then home. Darwin landed back in England at Falmouth on October 2, 1836.

A Theory Is Born

All of Darwin's later publications stemmed directly from the observations and collections that he made during the voyage of the *Beagle*. As shown in the title of his book *Journal of Researches into the Geology and Natural History of the Various Countries Visited by H.M.S. Beagle, 1832-36* (1839), his main interests were at first geological (although natural history took precedence over geology in the second edition of his *Journal*, 1845), and his observations resulted in three further books: *Structure and Distribution of Coral Reefs* (1842), *Geological Observations on Volcanic Islands* (1844), and *Geological Observations on South America* (1846). In the eyes of posterity, these works were so eclipsed by his bombshell on evolution that they have been neglected, but they were fundamental to his later work, *On the Origin of Species* (1859).

After his return from the voyage of the *Beagle* in 1836, Darwin was prompted to explain his observations, particularly those of

birds and tortoises on the Galapagos Islands. He began to publish articles that explained their comparative anatomy, embryology, classification, geographical distribution, and paleontology as not being immutable but evolving from ancestral species. He developed the concept of natural selection as a result of selection pressure that is thought to be strongly related to the ecological niches occupied by the species. Although evolution had been advocated as far back as some Greek scientists—and by more recent philosophers and scientists such as Montesquieu, Maupertuis, Diderot, Lamarck, and Darwin's grandfather Erasmus Darwin—Charles Darwin was believed to be the first to provide adequate

evidence for evolution and to explain how the process of natural selection produces adaptation. Although widely believed for many years to be the greatest organizing principle in biology, it is slowly being recognized today that adaptation may explain *variation within* a species, but is inadequate to provide an explanation for the *origin of a species*.

The Theory Is Bankrupt

Darwin himself recognized in *Origin of Species* that his theory had many difficulties. He listed four objections that he recognized, if not resolved, would be fatal to his theory. They were, in order:

- The lack of transitional forms
- The incredible complexity of such organs as the eye
- The development of instincts in animals
- The sterility in crossbreeding of species

In fact, these same objections have yet to be satisfactorily addressed today. And many other problems with the theory have also arisen. In fact, the idea that the information needed to develop new species comes from random, chance processes is so foreign to standard logic that only a strong desire to deny the evidence of design in nature and revelation from Scripture can force the acceptance of such convoluted logic.

Recent numerical simulations of mutation and selection under classical conditions using a new program called Mendel's Accountant

have shown that evolutionary genetic theory has no theoretical support—it is an indefensible scientific model.¹ Rigorous analysis of evolutionary genetic theory consistently indicates that the entire enterprise is actually bankrupt. Under no conditions do new species develop or demonstrate an increase in fitness or complexity.

While numerical simulations do not support evolutionary theory, a surprisingly wide range of very reasonable biological input parameters give rise to solutions compatible

Evolutionary genetic theory has no theoretical support—it is an indefensible scientific model.

with observation and the biblical account of a recent creation. Biologically reasonable input parameters to Mendel's Accountant produce output consistent with: a) a rapid local adaptation of species; b) an initial spike in genetic variation followed by a continuous decline in diversity; c) a continuous decline in fitness; and d) the extinction of many species.

Conclusion

Charles Darwin's theory of evolution is generally believed by the scientific community and general public to be a solid scientific theory that explains the origin and development of life on earth over millions of years. Yet this theory has always been suspect to those most familiar with genetic theory, and has recently been shown to be invalid. Its premature adoption over the past century and a half has led to the wholesale rejection of our true history. It's time now to reconsider how we've gone astray in our understanding of origins and place our confidence once more in God's Word and His revelation. ●

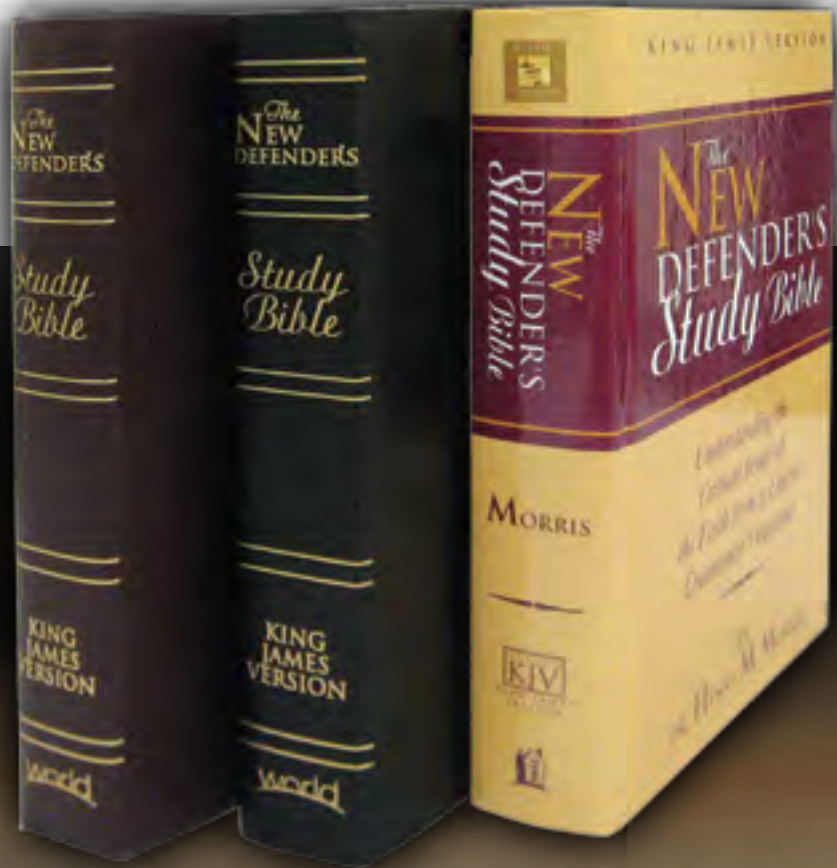
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The Vanishing Case for Evolution

HENRY M. MORRIS, P.H.D.



Dr. Henry M. Morris, father of the modern creation science movement, devoted his life to upholding the accuracy and authority of God's Word. Combining scientific knowledge with a thorough understanding of Scripture, he clearly and succinctly combated the errors of evolution. In the article below, Dr. Morris highlights evolution's false claims, using the words of evolutionists themselves. His words are as true today as when they were first written.

Evolutionary belief is a remarkable and largely unexplained phenomenon. It is a belief held by most intellectuals all over the world, despite the fact that there is no real scientific evidence for it at all. Evolutionists allege that evolution is a proved scientific fact, based on a multitude of scientific proofs, but they are unable to document even *one* of these supposed proofs! This curious situation is illustrated below in quotations from several leading evolutionary scientists.

THE ALTOGETHER MISSING EVIDENCE

No Evolution at Present

The lack of a case for evolution is most clearly recognized by the fact that no one has ever seen it happen.

Evolution, at least in the sense that Darwin speaks of it, cannot be detected within the lifetime of a single observer.¹

“Horizontal variations” (e.g., the different varieties of dogs) are not real evolution, of course, nor are “mutations,” which are always

either neutral or harmful, as far as all known mutations are concerned. A process which has never been observed to occur, in all human history, should not be called scientific.

No New Species

Charles Darwin is popularly supposed to have solved the problem of “the origin of species,” in his famous 1859 book of that title. However, as the eminent Harvard biologist, Ernst Mayr, one of the nation’s top evolutionists, observed:

Darwin never really did discuss the origin of species in his *On the Origin of Species*.²

Not only could Darwin not cite a single example of a new species originating, but neither has anyone else, in all the subsequent century of evolutionary study.

No one has ever produced a species by mechanisms of natural selection. No one has gotten near it.³

No Known Mechanism of Evolution

It is also a very curious fact that no one understands how evolution works. Evolutionists commonly protest that they know evolution is true, but they can't seem to determine its mechanism.

Evolution is...troubled from within by the troubling complexities of genetic and developmental mechanisms and new questions about the central mystery—speciation itself.⁴

One would think that in the 100+ years following Darwin, with thousands of trained biologists studying the problem and using millions of dollars worth of complex lab equipment, they would have worked it out by now, but the mechanism which originates new species is still “the central mystery.”



No Fossil Evidence

It used to be claimed that the best evidence for evolution was the fossil record, but the fact is that the billions of known fossils have not yet yielded a single unequivocal transitional form with transitional structures in the process of evolving.

The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition.⁵

This ubiquitous absence of intermediate forms is true not only for “major morphologic transitions,” but even for most species.

As is now well known, most fossil species appear instantaneously in the fossil record, persist for some millions of years virtually unchanged, only to disappear abruptly.⁶

As a result, many modern evolutionists agree with the following assessment:

In any case, no real evolutionist...uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation.⁷

No Order in the Fossils

Not only are there no true transitional forms in the fossils; there is not even any general evidence of evolutionary progression in the actual fossil sequences

The fossil record of evolution is amenable to a wide variety of models ranging from completely deterministic to completely stochastic.⁸

I regard the failure to find a clear “vector of progress” in life’s history as the most puzzling fact of the fossil record....we have sought to impose a pattern that we hoped to find on a world that does not really display it.⁹

The superficial appearance of an evolutionary pattern in the fossil record has actually been imposed on it by the fact that the rocks containing the fossils have themselves been “dated” by their fossils.

And this poses something of a problem:

If we date the rocks by their fossils, how can we then turn around and talk about patterns of evolutionary change through time in the fossil record?¹⁰

A circular argument arises: Interpret the fossil record in the terms of a particular theory of evolution, inspect the interpretation, and note that it confirms the theory. Well, it would, wouldn't it?¹¹

No Evidence That Evolution Is Possible

The basic reason why there is no scientific evidence of evolution in either the present or the past is that the law of increasing entropy, or the second law of thermodynamics, contradicts the very premise of evolution. The evolutionist assumes that the whole universe has evolved upward from a single primeval particle to human beings, but the second law (one of the best-proved laws of science) says that the whole universe is running down into complete disorder.

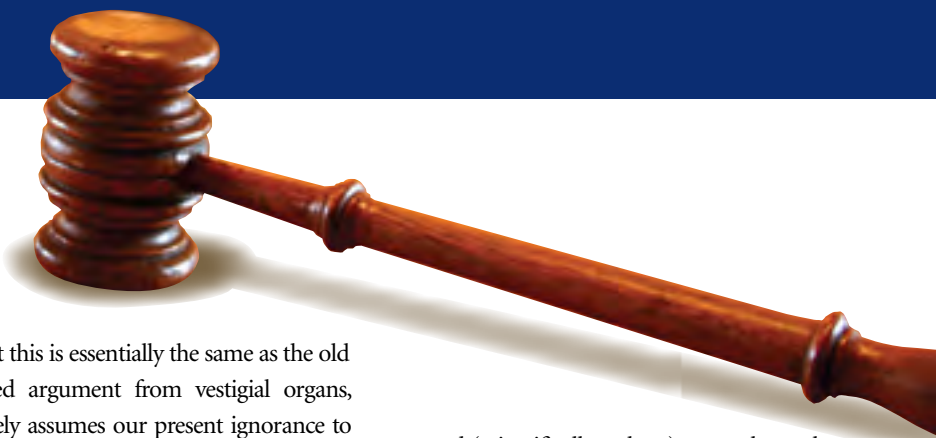
How can the forces of biological development and the forces of physical degeneration be operating at cross purposes? It would take, of course, a far greater mind than mine even to attempt to penetrate this riddle. I can only pose the question.¹²

Evolutionists commonly attempt to sidestep this question by asserting that the second law applies only to isolated systems. But this is wrong!

[T]he quantity of entropy generated locally cannot be negative irrespective of whether the system is isolated or not.¹³

Ordinarily the second law is stated for isolated systems, but the second law applies equally well to open systems.¹⁴

Entropy can be *forced* to decrease in an open system, if enough organizing energy and information is applied to it from outside the system. This externally introduced complexity would have to be adequate to overcome the normal internal increase in entropy when raw energy is added from outside. However, no such external source of organized and energized information is available to the supposed evolutionary process. Raw solar energy is *not* organized information!



No Evidence from Similarities

The existence of similarities between organisms—whether in external morphology or internal biochemistry—is easily explained as the Creator’s design of similar systems for similar functions, but such similarities are not explicable by common evolutionary descent.

It is now clear that the pride with which it was assumed that the inheritance of homologous structures from a common ancestor explained homology was misplaced.¹⁵

The really significant finding that comes to light from comparing the proteins’ amino acid sequences is that it is impossible to arrange them in any sort of an evolutionary series.¹⁶

No Recapitulation or Vestigial Organs

The old arguments for evolution based on the recapitulation theory (the idea that embryonic development in the womb recapitulates the evolution of the species) and vestigial organs (“useless” organs believed to have been useful in an earlier stage of evolution) have long been discredited.

[T]he theory of recapitulation...should be defunct today.¹⁷

An analysis of the difficulties in unambiguously identifying functionless structures...leads to the conclusion that “vestigial organs” provide no evidence for evolutionary theory.¹⁸

THE RESIDUAL CASE FOR EVOLUTION

In spite of these admissions, all the scientists quoted above continued to believe in evolution. Limited space precludes giving the full context of each quotation, but each point noted is fully warranted in context, and could be further documented from other authorities also.¹⁹

What, then, remains of the case for evolution? Stephen Gould falls back on what he believes are “imperfections” in nature.

If there were no imperfections, there would be no evidence to favor evolution by natural selection over creation.²⁰

But this is essentially the same as the old discredited argument from vestigial organs, and merely assumes our present ignorance to be knowledge. Even if there *are* imperfections in nature (as well as harmful mutations, vestigial organs, extinctions, etc.) such trends are *opposite* to any imaginary evolutionary progress, so can hardly prove evolution.

There is one final argument, however: Gould’s fellow atheist and Marxist at Harvard, geneticist Richard Lewontin, said:

No one has ever found an organism that is known not to have parents, or a parent. This is the strongest evidence on behalf of evolution.²¹

That is, if one denies a Creator, the existence of life proves evolution!

But apart from its necessity as a support for atheism or pantheism, there is clearly no scientific evidence for evolution.

The absence of evidence for evolution does not, by itself, prove creation, of course; nevertheless, special creation is clearly the only alternative to evolution.

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must have been created by some omnipotent intelligence.²²

While we admittedly cannot *prove* creation, it is important to note that all the above facts offered as evidence against evolution (gaps between kinds, no evolutionary mechanism, increasing entropy, etc.) are actual *predictions* from the creation “model”!

Creationists prefer the reasonable faith of creationism, which is supported by all the real scientific evidence, to the credulous faith of evolutionism, which is supported by *no* real scientific evidence. The question remains unan-

swered (scientifically, at least) as to why evolutionists prefer to believe in evolution. ●

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Adapted from Dr. Morris’ article “The Vanishing Case for Evolution” in the June 1986 edition of *Acts & Facts*.

Dr. Morris (1918-2006) was Founder of the Institute for Creation Research.



Man of Science, Man of God: HENRY M. MORRIS

Who: Henry Madison Morris

What: Father of Modern Creation Science Movement

When: October 6, 1918 – February 25, 2006

Where: Dallas, Texas



CHRISTINE DAO

Henry M. Morris is widely recognized as the founder of the modern creation science movement. He lectured and wrote extensively in defense of a literal interpretation of the Bible's first book, Genesis—particularly the first 11 chapters that describe the creation of the world and all living things, the great Flood of Noah's age, and the human dispersion at Babel.

Background

Dr. Morris was born in Dallas, Texas. He graduated from Rice University in Houston in 1939 with a bachelor's degree in civil engineering and married Mary Louise in 1940. He worked as a hydraulic engineer until 1942, when he returned to Rice to teach civil engineering for the next four years. After this, he worked at the University of Minnesota, where he received his master's degree in hydraulics in 1948 and his Ph.D. in hydraulic engineering in 1950.

In 1951, he became a professor and chair of civil engineering at the University of Louisiana at Lafayette. He then served as a professor of applied science at Southern Illinois University and then as the department chair of civil engineering at the Virginia Polytechnic Institute and State University (Virginia Tech).

Shortly after Dr. Morris received his bachelor's degree from Rice, he accepted the Bible—from Genesis to Revelation—as the infallible and inspired Word of God. In 1946, he published a short book, *That You Might Believe*, exposing the scientific weaknesses in evolution.

The Genesis Flood

In 1961, Dr. Morris and Old Testament expert Dr. John C. Whitcomb published *The Genesis Flood*, the book that was widely acknowledged even by prominent evolutionary paleontologist Stephen J. Gould as “the founding document of the creationist movement.”¹

In it, they unabashedly affirmed their faith in the inerrancy and infallibility of the verbally inspired Word of God and showed the inadequacies of uniformitarianism and evolutionary theory. Drawing on data from the disciplines of hydrology, geology, and archaeology, Drs. Morris and Whitcomb demonstrated how science affirms the biblical record of the great Deluge during the days of Noah.

While Charles Darwin's 1859 *On the Origin of Species* had attempted to provide an explanation—albeit based on imagination instead of science—for the origin of some animals by natural processes instead of by God, *The Genesis Flood* gave a bold, fresh perspective on how the scientific study of natural phenomena in our world is actually consistent with what we read in Scripture.

All of these Biblical references from the Flood record are clearly supported in at least a general way by the actual records of the rocks. Almost all of the sedimentary rocks of the earth, which are the ones containing fossils and from which the supposed geologic history of the earth has been largely deduced, have been laid down

by moving waters...Sedimentary rocks by definition are those that have been deposited as sediments, which the Oxford Universal Dictionary defines as “earthy or detrital matter deposited by aqueous agency.” Obviously these great masses of sediments

“[Henry Morris was] the most important creationist of the 20th century, much more so than William Jennings Bryan.”²

—Eugenie C. Scott,
Executive Director of the National Center
for Science Education

must first have been eroded from some previous location, transported, and then deposited (perhaps, of course, more than once)—exactly the sort of thing which occurs in any flood and which we have seen must have occurred on a uniquely grand scale during the great Flood of Genesis.³

[T]he evidence of the reality of these great events, the Creation and the Deluge, is so powerful and clear that it is only “willing ignorance” which is blind to it, according to Scripture!⁴

Dr. Whitcomb, who read Dr. Morris' *That You Might Believe* in 1948 while studying paleontology at Princeton University, said that *The Genesis Flood* would not have been nearly as effective had it been written only by a theologian. “It needed a scientist. And that scientist was Henry Morris,” he said in a recent lecture.

Dr. Whitcomb described the difficulties in initially finding a publisher for the book due to its size and subject matter. Nevertheless,

“Dr. Morris is one of my heroes of the faith. He is the man of the Lord raised up as the father of the modern creationist movement... This is certainly the end of an era in the history of Christendom.”⁶

— Ken Ham, President and CEO of Answers in Genesis

he praised God that it came to print because of the lives that it has changed. For instance, Kitty Foth-Regner dedicated her book *Heaven Without Her* “to Dr. John Whitcomb and the late Dr. Henry Morris, for showing me the truth about where we came from, what we’re doing here, and where we’re going.”⁵

The Institute for Creation Research

In 1963, Dr. Morris and nine other young-earth creationists, including Dr. Duane T. Gish, founded the Creation Research Society. He resigned from his post at Virginia Tech in 1969 and in 1970 founded the Institute for Creation Research as the research division of Christian Heritage College (now San Diego Christian College).

ICR’s goal was research, communication, and education in those fields of science that are particularly relevant to the study of origins. In 1981, after receiving approval from the state of California to grant masters degrees in science education, ICR became an autonomous entity.

While serving as ICR’s president, Dr. Morris collaborated with scientists and theologians around the world. He wrote more than 60 books on topics that include creation science, evolution, and Christian apologetics, and he lectured worldwide at conferences, churches, and universities. He participated in over 100 debates—many alongside biochemist and ICR vice president Dr. Gish—with evolutionary scientists such as biologist Kenneth R. Miller, zoologist Hubert Frings, and paleontologist David B. Kitts.

Nearly 40 years after its inception, ICR continues to conduct research from the scien-

tific and biblical creation perspective and communicate the truth of God’s Word that is found in God’s creation.

Other Writings

Dr. Morris wrote extensively on creation science and evolution, producing definitive works such as *Scientific Creationism* (1974), *The Genesis Record* (1976), *The Revelation Record* (1983), *The Biblical Basis for Modern Science* (1984), *Science and the Bible* (1986), and *Biblical Creationism* (1993).

He also addressed Christian apologetics in books such as *Many Infallible Proofs* (1974) and *The Long War Against God* (1989), as well as annotations in *The New Defender’s Study Bible* (1995).

In his final book, *Some Call It Science* (2006), Dr. Morris revealed the religion behind the so-called science of the evolutionary establishment. He wrote:

During the past century...the gospel of new life in Christ has been replaced by the Darwinian “gospel of death,” the belief that millions of years of struggle and death has changed pond scum into people and that evolutionary progress will continue inexorably toward heaven on earth.⁷

He then asked the question, “Is it science that supports evolution and disproves the Bible or is it ‘science falsely so called?’”⁸ He proceeded to present the true religion behind Darwinism as professed by the direct words of some of its most ardent followers, including Stephen J. Gould, P. J. Darlington, Richard Dawkins, Isaac Asimov, and even Charles Darwin himself.

The faith of the evolutionist...is a splendid faith indeed, a faith not dependent on anything so mundane as evidence or logic, but rather a faith strong in its childlike trust, relying wholly on omniscient

Chance and omnipotent Matter to produce the complex systems and mighty energies of the universe. The evolutionist’s faith is not dependent on evidence, but is pure faith—absolute credulity.⁹

The evolutionary belief system is antithetical to the gospel, and Dr. Morris warned Christians not to accept “another gospel” and compromise it with creation.¹⁰

Any other gospel is another gospel and is not the true gospel. Without the creation, the gospel has no foundation; without the promised consummation, it offers no hope; without the cross and the empty tomb, it has no saving power.¹¹

Later Years

Dr. Morris officially retired in January 1996 and took the position of President Emeritus, leaving the leadership roles of ICR to his sons Henry M. Morris III, D. Min., and John D. Morris, Ph.D. He continued to write, producing books, *Days of Praise* devotionals, and articles for ICR’s monthly magazine, *Acts & Facts*. Even though he was retired “on paper,” his daughter and ICR librarian Mary Smith said, “He was in the office every day until the day he went to the hospital.”

After suffering a series of strokes, on February 25, 2006—at the age of 87 and after a full life devoted to the defense of the gospel—Dr. Morris left the hospital in Santee, California, and entered into the joy of the Lord. ●

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Ms. Dao is Assistant Editor.





Scientists Celebrate Darwin's 200th Birthday

Loyal followers comment on the impact of evolution's patriarch.

Life is Godless.

"Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion."

– Sir Julian Huxley

Life is Purposeless.

"Life has no higher purpose than to perpetuate the survival of DNA...life has no design, no purpose, no evil and no good, nothing but blind pitiless indifference."

– Richard Dawkins

Life is Meaningless.

"There are no gods, no purposes, and no goal-directed forces of any kind. There is no life after death. . . . There is no ultimate foundation for ethics, no ultimate meaning in life, and no free will for humans."

– William Provine

The Founders of Modern Science had a different point of view.

"This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being"

– Isaac Newton, *Father of Universal Gravitation*



"[When] I study the book of nature I find myself oftentimes reduced to exclaim with the Psalmist, How manifold are Thy works, O Lord! in wisdom hast Thou made them all!"

– Robert Boyle, *Father of Modern Chemistry*

"Yet even in earthly matters I believe that 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.'"

– Michael Faraday, *Father of Electromagnetism*



Men of Science, Men of God

“One of the most serious fallacies of modern thought is the widespread notion that biblical Christianity is in conflict with true science and, therefore, that genuine scientists cannot believe the Bible.”

— Dr. Henry M. Morris, Founder of the Institute for Creation Research

Ever wonder if the great scientists in history believed in God? Are “real” scientists only modeled by atheists like Richard Dawkins, Steven Jay Gould, and Carl Sagan? Not according to history!

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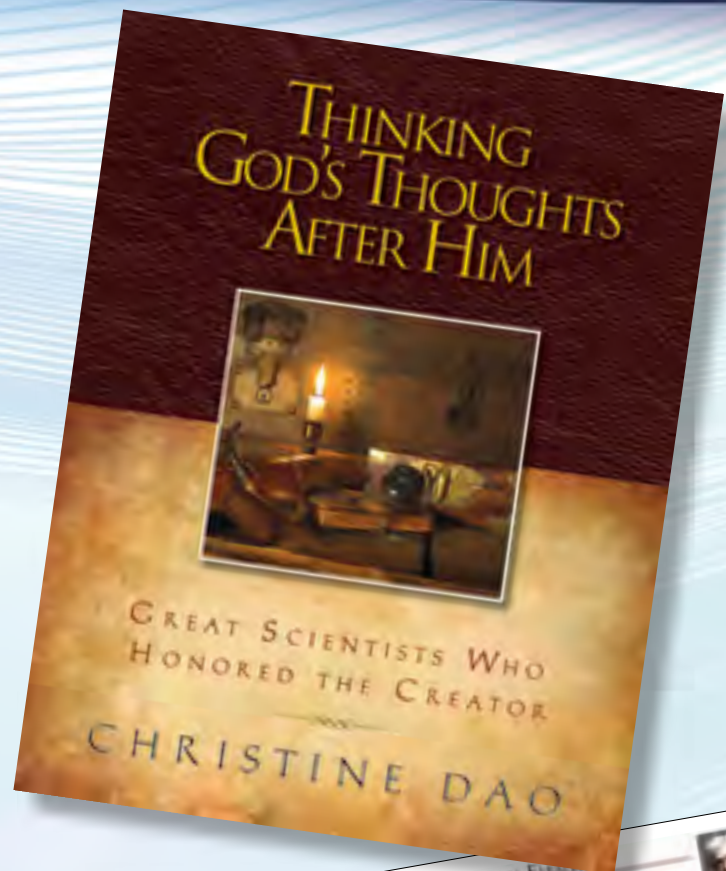
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While today’s science establishment seeks to disavow the existence of God, Creator, or Designer, those great men of science humbly acknowledged both Creator and Lord.

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TO TELL THE

TRUTH

The danger of accommodating Darwinism through false testimony

JAMES J. S. JOHNSON, J.D.

“**W**hat is truth?” asked Pontius Pilate as Truth incarnate stood before him.¹ Whether the Roman governor was interested in the answer is doubtful, but we must ask ourselves who was really put “on trial” that day. Jesus? Yes, of course. But so was Pilate.

In fact, each of us is put “on trial” every day, able to present our own answer to that same question: “What is truth?” Yet before we give a final account to the Judge of all judges, we will undoubtedly testify with our words and our works to those we encounter each day.

Think of life as a courtroom. Is our testimony true or false, clear or unclear, consistent or inconsistent, reliable or unreliable? Are we true witnesses or false witnesses?

To Tell the Truth

In every forensic context, whether a civil lawsuit or a criminal prosecution, truth-telling is a serious matter.² Forensic consequences rely on trial testimony, so testimony needs to be clear, reliable, and truthful. Judges recognize that conflicts in trial testimony cannot always be explained away as mistaken perceptions, faulty memories, or other inadvertent errors. Sometimes witnesses who know the truth testify otherwise because their personal agendas are not morally anchored in truth-telling.³ It has been that way since Adam.

The ninth of the Ten Commandments says, “Thou shalt not bear false witness against thy neighbour” (Exodus 20:16). What was the penalty for breaking this commandment? Death, in some circumstances.

If a false witness rise up against any man to testify against him that which is wrong; then both the men [literally, “mortal men”], between whom the controversy is, shall stand before the LORD, before the priests and the judges...and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.... And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. (Deuteronomy 19:16-21)

Thus, a false witness who tried to “frame” an innocent man on a capital charge could be sentenced to death. The severity of this “punishment-to-fit-the-crime” was not an isolated example of Mosaic justice.

For example, the ancient Babylonian law-code of Hammurabi (whom some equate with the Bible’s Amraphel⁴), decreed that “if a man has borne false witness in a trial, or has not established the allegation that he has made, if that case be a capital trial, that man shall be put to death” (Hammurabi’s Code of Laws, Section 3). Also, under ancient Roman law, the Twelve Tablets of Rome provided: “Whoever is convicted of speaking false witness shall be flung from the Tarpeian Rock.” False testimony is not to be taken lightly!

False Testimony Against the Creator

Do these principles of false testimony apply to the creation-evolution controversy? Quite a bit, actually. In short, false testimony within the church since Darwin’s generation has accommodated his materialist challenge to God’s role as Creator. The Apostle Paul wrote that God has provided everyone with proof of creation and His creatorship, proof so strong that suppressing it is adjudged inexcusable (Romans 1:19-20, 25, 28).

Historically, false witnesses have enabled Darwinism’s monopolization of educational institutions throughout the *secular* academic world. Worse, many false witnesses have also facilitated the “dumbing down” and Darwinian accommodation of Christian theology in *religious* circles.⁵

A Pig Is Still a Pig

Sadly, among Christian seminaries, colleges, and even churches, the teaching of Darwinian evolution in any form has historically been welcomed in many ways that dishonor Christ. How so? Recall how Aaron sacrificed truth and dishonored the Lord when he led the rebellious Israelites to worship a golden calf⁶ that supposedly “evolved” while Moses was absent.⁷ Notice that Aaron labeled the “spontaneously-generated” golden calf “the LORD” and not “Baal” in order to excuse the idol’s inclusion into Israel’s religious practices. Yet a golden calf statue, whether called “Baal” or “the LORD,” is still a golden calf statue. A gold-ring-snouted pig is still a pig.

Likewise, any theistic evolutionary explanation for origins—regardless of its label as “progressive creation” or “day-age creation”—is just a nicer name for compromise. Aaron’s sin is called *syncretism*, a blending of pagan religion with biblical religion, which is exactly what theistic evolution is. It is false testimony about God the Creator.

Syncretistic teaching compromises God’s revealed truth—sometimes contradicting biblical data that prove the young age of the earth.⁸ Such syncretism is a “hybrid” religion like the Samaritans’ religion, which Jesus Himself condemned (John 4:19-26). The Samaritans mischaracterized God’s character and His proper worship (as theistic evolution does today). As many historical and contemporary examples illustrate, the error of the Samaritans is repeated by all who adulterate Bible-based truth with pagan evolutionary concepts.⁹

Placing Tradition Over the Text

A related type of false witness is the Pharisee-like churchman who adds unbiblical traditions to God’s Word (such as the “gap theory”) so that the true force of the Bible is nullified (Mark 7:3-13). Unlike the heterodox Samaritans, the Pharisees appeared to be doctrinally “orthodox” in their view of the canon and authority of Scripture. However, as Christ explained, the actual practice of the Pharisees nullified the Bible’s text and authority, obscuring biblical truths by illegitimate adherence to their own invented concepts, thus treating Jew-

ish tradition as superior to the Word of God.

Another type of false witness is the Sadducee-like churchman who detracts from the authority and text of Scripture by denying the Bible’s authority and applicability (Mark 12:18-27; Luke 20:20-40). Jesus condemned this error as both ignorance and bad theology (Matthew 22:29). This error can be sophisticatedly accomplished by evasive teachings (e.g., the slippery “emerging church” and the neo-deistic Intelligent Design Movement) that avoid recognizing the authoritative truth, perspicuity, and applicability of relevant Scriptures.

Living as Faithful Witnesses

Life will certainly put us “on trial” at times, allowing us an opportunity to testify of the Creator’s majesty and authority. How should we then testify? Attempting to accommodate Darwinism by suppressing known evidence (whether *special revelation* in the Holy Bible, or *general revelation* in nature’s design) leads one to perpetuate false testimony. A very dangerous idea indeed!

To clearly and consistently tell the truth—the whole truth—is our obligation, as faithful witnesses of our Creator Redeemer. ●

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1. Compare Pilate’s question in John 18:38 with Jesus’ own teaching in John 14:6. See also Revelation 1:5.
2. E.g., Federal Rules of Evidence, Rules 102, 401, 404(3), 405, 603, 604, 607, 608, 609, 611(c), 613, 615, etc.
3. E.g., *Fort Worth I.S.D. v. Wesley*, TEA Dkt. #021-LH-1098 (2-28-1999 decision, within the Texas Education Agency website at www.tea.state.tx.us).
4. See Merrill F. Unger, *The New Unger’s Bible Dictionary* (Chicago: Moody Press, 1988), page 56, entry for “Amraphel.”
5. This historical development is chronicled in detail by several authors, e.g., Henry M. Morris, *The Long War Against God* (citing Teilhard de Chardin’s *Christianity and Evolution*, etc.); Henry Morris III, *After Eden* (citing Origen’s allegorical hermeneutics, etc.); Terry Mortenson, *The Great Turning Point* (citing clerics opposing the 19th century scriptural geologists; etc.). Ecclesiastical censorship politics, of course, are nothing new. E.g., see Bill Cooper’s *After the Flood* (Chichester, UK: New Wine Press, 1995), 47.
6. See Exodus 32:4-5.
7. See Aaron’s reply to Moses, in Exodus 32:19-25, especially verse 24, where Aaron falsely answers, saying “And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.” (Obviously the tall tale of spontaneous generation is even older than the Dark Ages!)
8. E.g., James J. S. Johnson, 2008, “How Young Is the Earth? Applying Simple Math to Data Provided in Genesis,” *Acts & Facts*, 37 (10): 4-5, which eliminates the “open”-vs.-“closed” genealogy excuse for believing in an old earth.
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On April 26, 1834, a 25-year-old man, without a college science degree, walked up a rocky slope on the north bank of a big river in southern Argentina. He saw the six-mile-wide valley of the Santa Cruz River and observed the valley's basalt cliffs. He wrote that day in his journal his interpretation of the river valley: "The river, though it has so little power in transporting even inconsiderable fragments, yet in the lapse of ages might produce by its gradual erosion an effect of which it is difficult to judge the amount."¹

That young man's name was Charles

Darwin. His geologic observations and his distinctly uniformitarian interpretation of the valley later impacted the world greatly.

Revisiting Darwin's Camp

The 200th anniversary of Darwin's birth is being celebrated this year. I wanted to see what Darwin saw, and I wanted to understand why he generated the decidedly uniformitarian understanding of this river valley. So I visited his original campsite. What I saw at Camp Darwin utterly shocked me. I saw abundant evidence for a colossal flood that must have rapidly performed significant erosion in the valley.

I used Charles Darwin's description of the valley to find the campsite on the Santa Cruz River in southern Argentina. Darwin's journal and science paper are very explicit regarding the location of the site. Camp Darwin occurs at 280 feet elevation on the north bank of the Santa Cruz River, within a two-mile-wide narrowing of the wider valley, and beneath basalt cliffs.

No Modern Cliff Erosion

Darwin correctly observed that the modern river was moving just sand and pebbles. But he did not find a location where the river touches the basalt cliff. Everywhere

Darwin's First Wrong Turn

STEVEN A. AUSTIN, P.H.D.

Basalt cliffs occur 300 feet above Camp Darwin on the north side of the Santa Cruz River.

Photo by Steven A. Austin.

in the valley, cobbles and boulders on the floodplain separate the present river bank from the solid-rock cliffs.

It is obvious that the minor power of the present river is *not* moving boulders, so the present river cannot be eroding the cliffs. Only a big flood could sweep away the cobbles and boulders 50 feet deep below the river bed, and as wide as the valley, to erode the basalt. Darwin erred significantly in linking the modern river's process with the ancient erosion structure.

The Missing Basalt Stratum

Darwin described the narrow section of the valley of the Santa Cruz River as providing evidence that the basalt strata on both sides of the valley were united before somewhat less than 300 feet of erosion occurred, producing the two-mile-wide gap. I found the basalt stratum in the prominent cliff on the north side of the river. Darwin had correctly identified it.

However, no basalt stratum occurs on the *south* side of the river. The ridge on the south side of the valley is a gigantic depositional bar composed mostly of large redeposited basalt boulders and cobbles. Darwin misidentified the southern ridge as a volcanic stratum cooled *in situ* from a lava flow.

Evidence of a Colossal Flood

The bouldery ridge is 200 feet high, three miles wide across the valley's south side,



and five miles long extending down the valley. Watermelon-size basalt boulders within the ridge were eroded from the upstream area and redeposited on top of the gigantic, 200-foot-high, transverse bar. The size and scale of this boulder deposit stagger the imagination. The flood of water had to greatly exceed 200 feet in depth and extend the whole six-mile width of the valley! Therefore, the Santa Cruz River valley must be the spillway from a gigantic flood.

Large boulders occur on top of the basalt cliff on the north side of the river. Darwin described one as being 15 feet in diameter.² According to Darwin, flowing water could not move such big rocks. Water, according to Darwin, could not sweep a boulder 300 feet above the present level of the modern river to the top of a cliff. Therefore, Darwin assumed the big boulder was dropped from a melting iceberg when an ocean stood over the basalt. Again, Darwin was significantly in error. The cobbles and boulders overlying the basalt at the cliff top are the spillover deposit accumulated rapidly when the flood exceeded the depth of the valley. Therefore, the colossal flood was likely 400 feet deep across the entire six-mile-wide valley!

Bogus Methodology

Why was Darwin so wrong concerning his interpretation of the river valley? First, he had expectations about what he would see at Camp Darwin before he arrived. His scientific judgment was tainted by preconceptions. Second, Darwin was reading the wrong book before his journey up the Santa Cruz River valley. He had been reading Charles Lyell's book *Principles of Geology* (1830) during his trans-Atlantic voyage on the *Beagle*. That book gave him the idea that the biggest boulders were deposited from melting icebergs.

Third, Darwin was developing a new, woefully inadequate methodology for dealing with the world. He saw the structure of the present valley and understood it to have been formed by the continued slow ac-



View northward at the two-mile-wide gap. Boulder bar deposit 200 feet above the south bank of the river (foreground) is different than the stratified basalt cliffs 300 feet above the north bank of the river (background).

Photo by Steven A. Austin.

tion of the modern river during the lapse of great geologic ages. Later, Darwin revisited the bogus methodology when he assumed that beaks of finches on the Galapagos were derived slowly during geologic ages from a common bird by the cumulative process called natural selection.

Darwin was in error about the Santa Cruz River valley. What if young Darwin had correctly interpreted the colossal flood evidences within the valley? Would he have later entertained that biological extrapolation called biological evolution? It is evident that Darwin became a committed *geological* evolutionist before he became a *biological* evolutionist. Camp Darwin marks this young naturalist's first scientific wrong turn. ●

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Adapted from Dr. Austin's article "Camp Darwin Revisited."

Dr. Austin is a geological consultant for the National Creation Science Foundation.



DANNY FAULKNER, P.H.D.

There are two common misconceptions about evolution. The first is that many people believe that Charles Darwin invented the idea of evolution. This is not true, for as far back as the ancient Greeks evolutionary ideas have abounded. Indeed, apart from a transcendent God, evolution appears to be the most likely explanation for the origin of the world.

What Darwin did was to publish the elements of the modern theory of biological evolution, the descent with modification (variation) and survival of the fittest to select advantageous variations.

The second misconception is that evolution applies only to biology. The first inroads of evolutionary thinking occurred in geology decades before the publication of Darwin's *On the Origin of Species*. This introduced the concept of uniformitarianism, demanding that vast ages were required to produce the geological formations we see today, which was a radical departure from the flood geology that had prevailed since the time of ancient Israel and before. This acceptance of deep time set the stage for the widespread acceptance of Darwin's writings. Darwin's work in turn opened the flood gates for evolutionism to permeate all areas of human endeavor, such as history, law, sociology, psychology, etc.

Apart from the geological and biological sciences, modern astronomy has been greatly influenced by Darwin's evolutionary theory. The refusal to acknowledge God's existence and role in the universe has led to a reinterpretation of the origins of many astronomical features.

For four decades, the dominant cosmological theory has been the Big Bang, the belief that the universe abruptly appeared 13.7 billion years ago in a very dense, hot state, and has been expanding ever since. Interestingly, some Christians see a need for the Creator to initiate the Big Bang, and hence use the Big Bang as an apologetic,



The Big Bang, Multiverse, and Other about Outer Space

but this ignores at least two important points. One is that the Big Bang does not conform to the Genesis account of creation, differing in many details such as the order of events. The other point is that cosmologists of late have developed ideas of how the universe could have come about on its own, such as a quantum fluctuation or as a part of a *multiverse* or the latest event in an eternal cyclic universe. As with any evolutionary theory, these are attempts to explain the world apart from a Creator.

The Big Bang does not conform to the Genesis account of creation, differing in many details such as the order of events.

According to the Big Bang model, the universe began as a very hot gas consisting entirely of hydrogen and helium with just a small amount of lithium. As the universe expanded, it cooled and eventually stars and galaxies began to form. Astronomers are not sure how this commenced, but since we see huge numbers of stars and galaxies today, they reason that this must have happened. The most popular theory of galaxy formation is that the early universe had slightly more dense and less dense regions. The

more dense regions had more gravity and thus acted as gravitational seeds to collect more gas. These massive, large gas clouds eventually contracted into the galaxies that we see today. Of course, scientists cannot actually observe this. Within galaxies, stars formed from clouds of gas. However, there is some debate today whether galaxies formed first and then subdivided into stars, or if stars formed first and then amalgamated into galaxies.

While most matter in the universe still mostly consists of hydrogen and helium, a few percent of the universe's mass is in the heavier elements, such as the carbon, oxygen, nitrogen, calcium, and iron that we find in abundance on the earth and in the human body. Where did these heavier elements come from? Astronomers think that stars generally produce energy in their cores by the fusion of hydrogen into helium, and there is some evidence to support this theory.

Using a very elaborate theory based upon our understanding of nuclear physics (in many ways a well-established theory), astronomers think that as stars age they often produce energy by fusing heavier elements up to and including iron. Astronomers think that massive stars end



Tales

their existence in titanic explosions called *supernovae*. During a supernova, many of the elements heavier than iron are likely to be produced. Supernovae eruptions and other processes are supposed to introduce the products of nuclear fusion into space, where the newly synthesized elements mix with the hydrogen and helium already there. New generations of stars form from this gas and repeat the process. In this way, astronomers think that the heavier elements that we are so familiar with gradually build up in successively later generations of stars.

Most astronomers believe that the solar system formed about 9 billion years after the Big Bang. A large gas cloud, now with a few percent of matter consisting of elements heavier than helium, collapsed, though it is not clear exactly what initiated that collapse. Most of the matter supposedly fell to the center to form the sun. The remaining small portion of the matter collapsed into a disk, from which the planets, satellites, asteroids, and comets eventually formed. The matter in the disk supposedly coalesced from microscopic bits into small bodies called *planetesimals*, though, again, how this process began is not clear. Once some planetesimals grew large enough, their gravity attracted other smaller planetesimals to themselves to form the bodies

that we see in the solar system today. Astronomers generally think that the planetesimals that formed near the sun were heated by the early sun's radiation to evaporate the lighter elements from them. Planetesimals far from the sun were not heated much and thus retained many of the lighter elements. This is the evolutionary explanation for why the planets near the sun (the terrestrial planets) are so different from the planets far from the sun (the Jovian planets).

Interestingly, in recent years astronomers have found hundreds of extra-solar planets orbiting other stars. All of these planets defy the evolutionary theory of how planets form, for extra-solar planets appear to be Jovian yet are very close to their parent stars, in contrast to what we see in the solar system.

The post-Darwinian world of astronomy has seen the rise of numerous theories about origins. These include a series of "just so" stories about the naturalistic origin of the universe, of galaxies, of stars and other structures in the cosmos, the chemical evolution of the elements from hydrogen and helium, and the origin of the earth along with the rest of the solar system. While Darwin did not address astronomy in his writings (though, his son, George, was a noted astronomer of the latter 19th century), his legacy of excluding God lives on in the field of astronomy.

Most of astronomy deals with the structure of the universe as it now exists, and creation scientists are fully engaged in these studies. However, the various attempts by astronomers to expel the Creator from the cosmos are simply untenable.

It is only right to give credit for creation where it is due, even as the psalmist did in Psalm 8:3: "I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." ●

Dr. Faulkner is Professor of Astronomy/Physics at the University of South Carolina Lancaster.



GEORGE DARWIN

George Darwin (1845-1912), the son of Charles Darwin, was a well-known astronomer and professor at the University of Cambridge. His specialty was the tidal interaction of the earth, sun, and moon, and in 1899 he published the definitive book on the subject, *The Tides and Kindred Phenomena in the Solar System*.

In his work he noted that the moon is gradually spiraling away from the earth as the earth's rotation slows. This led George Darwin to propose the fission theory of the moon's origin. That is, the early earth spun so rapidly that a portion of the earth hurled outward to form the moon, which continued to spiral away. This scenario is fraught with problems and virtually no one believes it today, but it is recognized as perhaps the first of the modern theories of lunar origin.

Interestingly, what we know of the mechanism driving the tidal interaction of the earth-moon system and the current rate of that interaction suggests that the earth-moon system can be no older than 1.3 billion years. Of course, this is far younger than the supposed 4.6-billion-year age of the earth-moon system, but it is not a problem for a 6,000-year-old creation. ●

Chemistry by Chance

A Formula for Non-Life

CHARLES MCCOMBS, P.H.D.

Scientists observe life today in order to determine what processes were at work when life originated on this planet. It would be like looking at a 100-year-old photograph to determine which camera was used. The best result this type of analysis can provide is conjecture, and conjecture is the best that chemical evolution can produce. Evolutionists tell the tale that life was formed from chemicals, in some primordial soup from which life arose by accident.

Can random chemical “accidents” produce the building blocks of life? The following eight obstacles in chemistry ensure that life by chance is untenable.

The Problem of Unreactivity

The components necessary for life can be formed only by certain chemical reactions occurring in a specific environment. Water is an unreactive environment for all naturally-occurring chemicals. In a watery environment, amino acids and nucleotides cannot combine to form the polymeric backbone required for proteins and DNA/RNA. In the laboratory, the only way to cause a reaction to form a polymer is to have the chemical components activated and then placed in a reactive environment. The process must be completely water-free, since the activated compounds would react with water. How could proteins and DNA/RNA be formed in some primordial, watery soup if the natural components are unreactive and if the necessary activated components cannot exist in water?

The Problem of Ionization

The problem of ionization also involves the issue of unreactivity. To produce a protein, the amine group of one amino acid must react with the acid group of another amino acid to form an amide bond. Such reactions must take place hundreds of times to build a protein. As mentioned above, the amino acid must

be chemically activated to form the polymer, because without activation every amino acid would be ionized because of an acid-base reaction. The amine group is basic and will react quickly with the acid group also present. This acid-base reaction of amino acids is instantaneous in water, and the components necessary for protein formation are not present in a form in which they can react. This is the problem of ionization.

The Problem of Mass Action

There is another major problem that will be encountered while trying to form the polymeric backbone of a protein or DNA/RNA. Every time one component reacts with a second component forming the polymer, the chemical reaction also forms water as a byproduct of the reaction. There is a rule of chemical reactions (based on Le Chatelier's Principle) called the Law of Mass Action that says all reactions proceed in a direction from highest to lowest concentration. This means that any reaction that produces water cannot be performed in the presence of water. This Law of Mass Action provides a total hindrance to protein, DNA/RNA, and polysaccharide formation because even if the condensation took place, the water from a supposed primordial soup would immediately hydrolyze them. Thus, if they are formed according to evolutionary theory, the water would have to be removed from the products, which is impossible in a “watery” soup.

The Problem of Reactivity

Chemical reactivity involves the speed at which components react. If life began in some primordial soup through natural chemical reactions, then the laws of chemistry must be able to predict the sequence of those polymer chains. If a pool of amino acids or nucleotides came together in this environment, reacting to form the polymer chain of a protein or DNA/



RNA, then there would have to be a chemical mechanism that determines the sequence of the individual components.

In chemical reactions, there is only *one* way that all chemicals react: according to their relative reaction rates. Since all amino acids and nucleotides have different chemical structures, that difference in structure will cause each component to react at different rates. Consequently, each of the known amino acids and nucleotides has a known relative reaction rate, but this fact causes a serious problem for evolution. The relative reaction rate tells us *how fast* they react, not *when* they react.

In a random chance chemical reaction, the sequence of amino acids can only be determined by their relative reaction rates. The polymer chain found in natural proteins and DNA/RNA has a sequence that does not correlate with the individual component's reaction rates. In reality, all of the amino acids have relatively similar structures, and, therefore, they all have similar reaction rates. The same holds true for the polymerization of nucleotides to form DNA/RNA. The problem is that since all of the amino acids or nucleotide components would react at about the same rate, all proteins and all DNA/RNA would have a polymeric sequence different than that observed in our bodies. The product of natural or random reactions could



never provide the precise sequences found in proteins and DNA/RNA.

The Problem of Selectivity

Chemical selectivity concerns *where* components react. Since every chain has two ends, the reacting components can add to either end of the chain. Even if by some magical process a single component would react first followed by a second component, the products formed would be a mixture of at least four isomers because there are two ends to the chain. If there is an equal chance of one component reacting in two different locations, then half will react at one end and half at the other end. When the addition of the second component occurs, it will react at both ends of the chain of both products already present.

Since the reaction rates for the amino acids are similar, as are those of the nucleotides, you would see all components adding randomly to both ends of the building chain. The result is a mixture of several isomers of which the desired sequence is only a minor product, and this is the problem with adding only two amino acids. As the third amino acid would be added, it can now react at both ends of four products, and so on.

But since proteins may contain hundreds

of amino acids in an exact sequence, imagine the huge number of undesired isomers that would be present from a random chance process. DNA/RNA contain billions of nucleotides in a precise sequence. Evolutionists might argue that all DNA/RNA and proteins were formed in this random manner and nature just selected the ones that worked. However, this assumption ignores the fact that there are not billions of “extra” DNA/RNA and proteins in the human body.

The Problem of Solubility

As the polymer chain becomes longer and as more components are added to the chain, the reactivity or rate of formation of the polymer becomes slower and slower, and the chemical solubility of the polymer in water decreases. Solubility is a vital factor because both the activated component and the polymeric chain to which it is being added *must* be soluble in water for the desired reaction to work. In fact, there is a point where the length of the polymer will decrease its solubility, eventually making the polymer insoluble in water. When this happens, the addition of more components will stop and the chain will not get any longer. However, the desired proteins and DNA/RNA found in the body would never be formed because the components are insoluble.

The Problem of Sugar

Nucleotides, necessary for DNA and RNA, are formed by the reaction of a sugar molecule with one of four different heterocycles. Evolutionary theory requires that sugar must be present in that primordial soup. However, the presence of sugar creates another problem. The sugars required for DNA and RNA synthesis are called *reducing sugars*. Reducing sugars can cause the formation of undesired reaction products, plus they also remove the components necessary for the reaction. If amino acids (to form proteins) and sugars (to form nucleotides) were present in that soup, they would instantly react with each other, thereby removing both components from the mixture. The product of this undesired reaction cannot react with amino acids to form a protein chain, and that same product cannot react with heterocycles to form a nucleotide leading to DNA or RNA.

The Problem of Chirality

Chirality is a property of many molecules with three-dimensional structures. Many molecules may have the same number and type of atoms and bonds, but differ only by being mirror images of each other. Such molecules are said to possess chirality or “handedness.” Every single amino acid of every natural protein is made of “left-handed” molecules and every nucleotide of every DNA/RNA molecule is made of “right-handed” molecules. Proteins and DNA/RNA work as they do in the human body because they possess chirality; they work because chirality gives them the correct three-dimensional structure. Only one configuration works; the others do not. If proteins and DNA/RNA were formed by evolution, then the products formed would have the wrong chirality and, therefore, the wrong three-dimensional structure. Molecules of the wrong chirality do not support life in our bodies.

Problems Solved

The chemical control needed for the formation of a specific sequence in a polymer chain is just not possible through random chance. The synthesis of proteins and DNA/RNA in the laboratory requires the chemist to control the reaction conditions, to thoroughly understand the reactivity and selectivity of each component, and to carefully control the order of addition of the components as the chain is building in size. The successful formation of proteins and DNA/RNA in some imaginary primordial soup would require the same level of control as in the laboratory, but that level of control is not possible without a specific chemical controller.

Any one of these eight problems could prevent the evolutionary process from forming the chemicals vital for life. Chirality alone would derail it. This is why evolutionary scientists hope you don't know chemistry. Darwin asserted that random, accidental natural processes formed life, but the principles of chemistry contradict this idea. The building blocks of life cannot be manufactured by accident. ●

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Darwinian Medicine: *A Prescription for Failure*

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

Although the field of medicine experienced major advances in the 20th century, it also embraced mistakes and outright atrocities caused by the introduction of evolutionary thinking. Setbacks to the profession are bad, but thousands of patients “treated” with Darwinian medical principles suffered needlessly, experiencing confusion, painful surgery, and even death.

Darwinism Promoted the Medical Practice of Eugenics

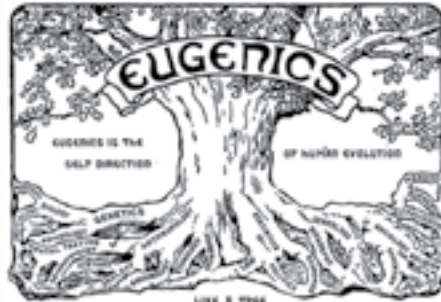
In the most egregious example, many physicians advocated the promotion and practice of eugenics. In a quest to improve the overall genetic composition of the human race, eugenicists selectively bred biologically “superior” people and forcibly eliminated genetic defects by sterilizing, aborting, or euthanizing “inferior” people.

This practice can be laid squarely at the feet of Darwinian medicine.¹ Many lives were destroyed through the first large-scale manifestation of Darwin’s belief that “the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world.”²

How Eugenics Gained Medical Support

The methods eugenicists used to gain scientific prominence served as a prototype for introducing subsequent evolutionary ideas into medicine. New scientific journals such as the *Annals of Eugenics* and *Eugenics Quarterly* provided forums for peer-reviewed intellectual discussion. The major peer-reviewed science journals of the day also promoted eugenics.

The scientific and academic consensus, including prominent faculty from Harvard University and Johns Hopkins Medical School, promoted eugenics as the opinions of science’s most progressive thinkers.³ International Eu-



“Eugenics is the self-direction of human evolution.” Logo from the Second International Eugenics Congress, 1921.

genics Congresses were held in 1912, 1921, and 1932, attended by some of the world’s leading scientists. Supporters were given high academic honors, while dissenters were marginalized.

These actions gave eugenics an appearance of scientific respectability, followed by medical acceptability. What was the result? In the United States, over 70,000 victims were sterilized, including 8,000 procedures in Lynchburg, Virginia, alone.⁴ In many other countries, most notoriously Germany, untold thousands more suffered the horrors of eugenics.

Darwinism Advocated Needless Surgical Procedures to Remove “Vestigial Organs”

Even if patients were fortunate enough to be deemed “fit” they still might not avoid the surgical knife. Because of Darwin’s *The Descent of Man*, the appendix became widely regarded as a worthless rudimentary organ left over from man’s herbivorous ancestors. This led to a decades-long fundamental flaw in Darwinian medicine: the expectation that people would be better served without certain organs, even perfectly healthy ones.

By the mid-20th century, thousands of “prophylactic” surgeries had been performed based on assumptions such as “the sooner

[vestigial appendages] are removed the better for the individual.”⁵ A 2007 Duke University Medical School press release challenged this naïve view: “Long denigrated as vestigial or useless, the appendix now appears to have a reason to be—as a ‘safe house’ for the beneficial bacteria living in the human gut.”⁶

In response to Duke’s discovery, a biochemistry professor stated that this possible bacterial function “makes evolutionary sense.”⁷ The medical fate of the appendix remains uncertain, but fortunately, published medical advances now advocate that the removal of tonsils be contingent on meeting evidence-based medical criteria⁸—a feature totally lacking in Darwinian medicine.

Darwinian Prejudices Have Hindered Medical Research

Darwinian medicine’s concept of vestigial organs has also retarded medical research, since there is little incentive to study “useless” structures. This mistaken belief has permeated even the cellular and molecular levels. Stanford University reported in 1998 on certain white blood cells that heretofore had been largely ignored by immunologists. Why? The “natural killer” (NK) cells were “thought by some to be an archaic remnant of the primitive mammalian immune system.”⁹ The appendix’s function, NK cells, so-called “junk” DNA, and other areas of profitable medical research continue to be held back by the smothering assumptions of Darwinian medicine.

Darwinian Medicine Courses Lack Medical Significance

Ignoring Darwinism’s bad medical track record, some scientists stridently advocate the introduction of a new course in medical school: Darwinian Medicine. Two vocal pro-

ponents, George Williams of State University of Stony Brook and Randolph Nesse of the University of Michigan, assert:

Evolutionary biology... has not been emphasized in medical curricula. This is unfortunate, because new applications of evolutionary principles to medical problems show that advances would be even more rapid if medical professionals were as attuned to Darwin as they have been to Pasteur.¹⁰

Pasteur's contributions to medicine, which were completely independent of evolutionary assumptions, are legendary. He directed research into areas that have undeniably saved millions of lives.

Compared to Pasteur's seminal research, the Darwinian approach to medicine and its derived explanations are insignificant. Cornell evolutionary biologist Paul Sherman advocates an approach that examines whether symptoms are "useful adaptations" or true pathologies.

For example, a mild fever... is often the body's natural response to infection. Studies show that a mild fever leads to faster recovery times....With this knowledge...a doctor may suggest riding out a mild fever as the most expedient cure for an illness....[Sherman] noted that a Darwinian medicine approach adds to the doctor's toolbox to offer a wider range of treatments, including advising a patient in some instances to help the body's evolved system do the healing.¹¹

Cutting-edge Darwinian theories on illness include: 1) X-linked color blindness evolved to help male paleolithic hunters see camouflage; 2) the itch associated with insect bites evolved so people would avoid being bitten; 3) myopia may result from an interaction between genes and the close work characteristic of literate societies; 4) salivation, tearing, coughing, sneezing, vomiting (particularly "morning sickness"), and diarrhea evolved to expel noxious substances and microbiologic agents; and 5) humans' natural repugnance toward garbage, feces, vomitus, and purulence is an evolved defense against contagion.¹²

But the Darwinian method amounts to little more than making observations of signs and symptoms and appending unsubstantiated evolutionary stories as window dressing. Trite explanations are published in collaborative peer-reviewed journals in articles that contain only a

tiny fraction of the scientific rigor of medical articles featured in the *Journal of the American Medical Association* or the *New England Journal of Medicine*. These "insights" are hardly on a par with the significance of Pasteur's work.

Darwinian Medicine Has No Clinical Value

Darwinian medicine adds nothing to the doctor's toolbox. For instance, the only Darwinian aspect to Sherman's interpretation of the observed infection-fever interaction is his fully inexplicable assumption that fever is an evolved response. Most physicians already knew what fevers to treat.

Such explanations fail accepted scientific standards since they cannot be tested. Moreover, serious medical researchers would not invest time in them since their medical contribution is negligible. Even putative beneficial

The legacy of Darwin's ideas to medicine ranges from irrelevant to disastrous.



observations of natural selection such as bacterial resistance to antibiotics and the heterozygotic advantage of sickle cell disease are not based on Darwinian medicine, but were observed through the relevant basic sciences of microbiology and molecular genetics.

Darwinian Medicine Has No Predictive Value

It is also important to note that none of the Darwinian explanations integrate (much less are based on tests of) the phylogeny or actual physical evolutionary development of the organism itself. Given the long time to develop new drugs, a real test would be a Darwinist prediction—based solely on human evolutionary phylogeny—of a new, presently unobserved disease for which pharmaceutical companies should start developing a treatment. So far, no such predictions have been forthcoming.

This failure, coupled with increased needs to teach new medical research, is possibly why evolutionary medicine is currently squeezed out of every American medical school's curricula. "Add to this the fact that the

field has failed so far to provide clinically useful findings and you see why medical schools lack interest," admitted evolutionary medicine proponent Stephen Lewis.¹³

Conclusion

Many of the giants in medicine—Edward Jenner, Gregor Mendel, Louis Pasteur, Howard Florey and Ernst Chain, Selman Waksman—did pioneering work (including in genetics and antimicrobial resistance) while either rejecting Darwinism or ignoring it altogether. Darwinian medicine is a sham. It stands on the backs of real researchers, dresses up their major medical insights with evolutionary stories, and then claims them as its own, while diverting grant money away from bona fide medical research.

The legacy of Darwin's ideas to medicine ranges from irrelevant to disastrous. But beyond the wasted time, talent, and resources of the medical community, Darwin's most lasting legacy to the field may well be the suffering of those whom medicine was originally meant to heal. ●

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THE IRON GRIP OF DARWINISM ON EDUCATION

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The 200th anniversary of Charles Darwin's birth is being celebrated all over the world. In 1909, Darwin's 100th birthday celebration was sponsored by the New York Academy of Sciences. The first "Darwin Day" was celebrated just over ten years ago in 1997 and has gained momentum and recognition in the past ten years with the help of the Humanist Society.

Darwin Day and Education

Darwin Day is seen by many "as an occasion for education and outreach in biological evolution."¹ The Institute for Humanist Studies maintains a Darwin Day Celebration website (darwinday.org) with the stated purpose of promoting "public education about science" and encouraging "the celebration of Science and Humanity throughout the global community." Why is the emphasis on Darwin Day so important, especially to science educators?

Until the early part of the 20th century, the accepted explanation for origins was creation. This was taught as fact in American public schools. The turning point of the creation/evolution debate in America was the Scopes "Monkey" Trial in 1925. By 1933 both creation and evolution were taught in the classroom, but now creation is "out" and only evolution is taught as fact. That is, any scientific explanation contrary to evolution is not tolerated.

A Battle Between Worldviews

How can evolution be taught in schools as a fact, or at best, a firmly-grounded theory? The reason for this stems from a battle between two opposing worldviews. Just as creation is the foundation for Christianity, evolution is the foundation for the philosophy of humanism. *Both* are religions and both have basic assumptions on which their belief systems are founded. Creation and evolution are not science; they are theories about the origin of man.

Belief in creation science is generally considered to be a misconception, which educators and scientists feel the responsibility to change through America's educational system. "Darwin Day is especially important in the United States today because the percentage of citizens who accept the evidence for evolution is among the lowest of industrialized nations."¹ Other terms that are used to describe belief in creation science are mythology, religion, and nonscientific beliefs. The evangelists for evolution are aware of the American public's support and belief in a special creation, as depicted in the following surveys:

- 🍏 In a 2007 Gallup survey, 66 percent of Americans considered the statement "creationism, that is, the idea that God created human beings pretty much in their present form at one time within the last 10,000 years" as either probably (27 percent) or definitely (39 percent) true.²
- 🍏 "Roughly two-thirds of Americans favor adding creationism to the school curriculum....Approximately 40%-50% of the public accepts a biblical creationist account of the origins of life."³
- 🍏 "Thousands of public schools around the country do not allow the biblical perspective on the creation process to be taught in their classrooms. The survey shows that most Americans are dismayed by that point-of-view. About six out of every ten adults (59%) favor teaching creationism while less than four out of ten (38%) do not want it added to the public school curriculum content."⁴

A Philosophical Foundation

The fundamental questions for mankind are "Where did we come from?" and "Who are



we?”⁵ The biological evolutionist asks similar questions when making a case for evolution: “How did things come to be that way?” and “What process has created this extraordinary variety of life?”⁶

These questions are not scientific questions but rather are philosophical in nature. As long as men believe that God created the universe, all other aspects of life focus on the Creator. Although Darwin proposed the theory of evolution, a philosophical foundation had to be established to deconstruct individual belief in God. Secular humanism is the politically accepted religion of the day and its foundations lie in the theory of evolution.

The Humanist Manifestos I, II, and III outline the philosophical and religious beliefs that promote evolution. The very first tenet of Manifesto I states, “Religious humanists regard the universe as self-existing and not created.” God’s plan as stated in Genesis 1:1 is absolutely denied. Likewise, the second tenet proclaims, “Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process.”⁷ God’s purpose for mankind’s existence is denied. If humans are the result of a continuous process, He did not plan for them when he created the world and there is no reason for them to be holy and blameless before Him (Ephesians 1:4).

Evolution Invades the Church

The evolution/creation debate centers on science and both sides have much at stake. The issues involved profoundly affect politics, law, and education because they form the philosophical foundation on which these institutions are based. Schools, courts, thought, and the fate of mankind hinge on the outcome.

Public education is not the only educational system that is being impacted by Darwin and humanism. Christian schools around the country (for example, in California) are being forced to accept state-adopted textbooks or their students will not be accepted in state colleges and universities.

Evolution has also penetrated America’s churches! February 12, 2006, was the first Sunday set aside to observe Evolution Sunday. The Clergy Letter Project—which to date has almost 12,000 signatures of pastors on its “Open Letter” rejecting the biblical doctrine of creation—

describes Evolution Weekend as “an opportunity for serious discussion and reflection on the relationship between religion and science.”

One important goal is to elevate the quality of the discussion on this critical topic—to move beyond sound bites. A second critical goal is to demonstrate that religious people from many faiths and locations understand that evolution is sound science and poses no problems for their faith.⁸

What Can Parents and the Church Do?

Secular educational research in science teaching focuses on ways to influence those who reject evolution and strategies to get students to deconstruct former ideas about origins. In a study done by Anton Lawson and William Worsnop, one of the influencing factors on which the researchers focused was the individual’s “strength of religious commitment.... This prediction is based upon the commonsense notion that acquiring a new belief is easier when you do not have to give up a prior belief to do so.”⁹

In a time when churches and schools do not make creation a serious issue, Christians need to take to heart the biblical command from Deuteronomy 6:6-7: “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Christians should teach their children the following biblical principles:

- The universe and mankind were created by God
- A relationship with God gives life purpose and meaning
- Man was created in God’s image
- There is hope through a loving God
- Freedom is in Christ alone
- Sin and the need for moral values
- Christ is the only means for salvation and eternal life
- There is a God and He is the final judge

Become knowledgeable about the biblical view of creation and the scientific evidence for it. Talk with your children about God’s creation as often as possible as you observe the created world. Start a creation science library in

your home so that your children have resources. Discuss with them the concepts of biological evolution and teach them to discern which concepts are scientific.

Whether your children are in public or Christian school, examine their textbooks for evolutionary concepts. Become a member of the textbook adoption committee at your Christian school. Be sure that the teachers in your school have content knowledge about creation science. Tell teachers about ICR’s online Masters in Science Education program.

Teach a Sunday School class in your church on the facts of creation science. Pray that God will convict church leaders and members of the whole truth of the Bible. Begin to build a young earth creation science library in your church. Ask your pastor what he believes about creation. Suggest he take the online Creationist Worldview certificate program offered by ICR to come to a better understanding of the biblical view of creation.

Most importantly, teach your children that the Bible is God’s inerrant Word—all of it. Darwin’s treatises were written by a man, but the Bible is the inspired revelation of God. Although the world celebrates the empty philosophy of a mere man, Christians should celebrate creation. Jesus Christ is worthy to receive glory and honor and power because He created all things and all things exist because of him (Revelation 4:11).

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Do “New Species” Demonstrate Darwinism?



FRANK SHERWIN, M.A., AND BRIAN THOMAS, M.S.

That species undergo change in this grand system called earth is apparent, but those changes do not occur the way Charles Darwin envisioned. Living things do shift behaviors and physiologies in response to environmental (and other) pressures, but can these minor changes completely rework a creature’s essential form (a concept referred to as “macroevolution”)? Decades of research emphatically say *no*.

Often, small changes within a kind are referred to as “microevolution,” which has been defined as “evolution resulting from a succession of relatively small genetic variations that often cause the formation of new subspecies.”¹ Creation scientists agree that small variations occur, both because they can be observed, and because it is reasonable that a wise Creator would equip His creatures with survival-enhancing capabilities. But these variations do not lead to large-scale changes between kinds. Indeed, “there is no agreement [among evolutionists] as to whether macroevolution results from the accumulation of small changes due to microevolution, or whether macroevolution is uncoupled from microevolution.”²

The confusing array of definitions for the word “species” can obscure deficiencies in Darwinian evolution. As leading scientists have admitted, “The very term ‘species’ is deeply ambiguous.”³ Harvard’s Steven Palumbi said in 1994 that “the formation of species has long represented one of the most central, yet also one of the most elusive, subjects in evolutionary biology.”⁴

If different species are described as essentially those forms which cannot interbreed, then new species do arise, a process called

“speciation.” They do so, however, because of a loss of information—the opposite direction to what Darwinian evolution requires. For example, “the ‘herring gulls,’ as you move around the globe, become... more like lesser black-backed gulls.”⁵ They interbreed in a continuum, until the ends of the ring meet in Europe, where these two species no longer interbreed. These changes are presented as evidence for evolution, but really only represent variety within the gull kind. And “it is by no means certain that this type of gradual process can lead to the origin of a fundamentally different species.”⁶

In his Pulitzer Prize-winning novel *The Beak of the Finch: A Story of Evolution in Our Time*, evolutionist Jonathan Weiner actually validated the creationist position of variation within kind by admitting that the supposedly different members of “new species” of finches on the Galapagos Islands could occasionally interbreed.⁷ Creatures that can no longer interbreed with certain others of their kind are just dead-end varieties without some of the potentials of their more genetically enriched forebears.

And fruit flies remain clearly distinguishable as fruit flies, even after almost a century of mutation-inducing experiments. There is no evidence that new genetic material—other than newly-damaged material—is produced. Pre-existing genes can be shuffled, marred, or lost, but never invented by nature.

Instead of using the term “species,” which has genetic, morphological, ecological, and evolutionary definitions, employing the concept of Genesis 1 “kinds” can clarify matters. These true-to-form kinds do not match well with conventional species because they

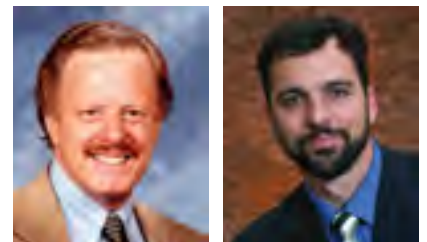
are most often able to interbreed at the family or subfamily levels of conventional taxonomy.⁸ For example, domestic cats breed with some wild cats, and there is evidence that perhaps all of today’s cat varieties—most of which are in the subfamily *felinae*—descended from original representatives of the cat “kind.”

Despite the smokescreen that conflicting definitions can create, there remains no evidence that basic kinds can morph from one to another. Once again, real science and Scripture concur: “All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds” (1 Corinthians 15:39). ●

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"Stuff Happens"

A Review of Darwin's Influence on Modern Astronomy

DAVID F. COPPEDGE

Darwinism has invaded astronomy at many levels. This underscores the contention that Darwinism is not just a theory about the origin of species—it is an all-encompassing worldview.

The most obvious extension of Darwinism into astronomy has been in Astrobiology¹ and SETI.² The foundation of both ventures is the belief that the same natural processes assumed to have produced life on earth probably produced it on other planets as well. This is clear in the Drake Equation of SETI's founding father, Frank Drake. It relies on the assumption that life will emerge on some planets, and in certain cases will evolve up to intelligence. Further evidence of SETI's debt to Darwin can be found in the SETI Institute's description of its high school curriculum: "Evolution is the core theme of *Voyages Through Time*."³

A cursory reading of SETI literature reveals its adherence to a godless cosmology. In the movie *Expelled: No Intelligence Allowed*, Richard Dawkins admitted that life might have been intelligently designed—by aliens. But he assured a surprised Ben Stein that "at

some earlier time somewhere in the universe, a civilization evolved probably by some kind of Darwinian means."⁴ *Expelled* also showed portions of an early documentary called "Cosmic Evolution" that wove a seamless tale from Big Bang to man. This is typical of the genre: evolution is presented as the grand unifying theme of astronomy as well as biology.

Another level of Darwinism in astronomy is the application of the word *selection* to planets, stars, and galaxies. This is evident in the Anthropic Principle. Why do we live on a habitable planet orbiting a life-friendly star in a galactic habitable zone? The inevitable explanation, once again, is natural selection: because we're here, nature must have selected a habitat where life could evolve. Many astrobiologists go further and assume life *will* evolve wherever the conditions are right.

The ultimate level of cosmic Darwinism is the *multiverse* hypothesis.⁵ Advocates of the multiverse freely employ "natural selection" or "environmental selection" as a law-like mechanism that filters through a nearly-infinite supply of random universes and selects the ones where life can emerge and evolve. Random variation

and natural selection—the pillars of Darwin's theory—have thus been extrapolated into ultimate realms of the unseen and unknowable.

Statements by Darwin about astronomy are rare, but he was driven by two ideas that motivated him and his disciples to extrapolate natural selection without limit. One was his fascination with the accumulation of small changes. The other was his desire to explain everything, even the human mind, by natural laws, of which the "law" of natural selection is his legacy. But who does the accumulating? And who does the selecting? Biographer Janet Browne described how Darwin agonized over the word "selection" when critics pointed out the word's inherent personification.⁶ "Nature" cannot select without being cast in personal, teleological terms.

Darwin promoted a mindless cosmos, subject to the undirected accumulation of numerous successive, slight, chance variations. Less than a year before his death, though, he expressed "horrid doubt" whether his own mind could be trusted if it had developed from the lower animals.⁷ He should have doubted further whether any law that depends on chance is a "law" at all. Stripped of personification, natural selection can be adapted to explain anything—and therefore explains nothing.

Darwin Day is a good time to re-evaluate the trustworthiness of an animal mind attempting to explain the universe with reference to a natural law that reduces to: "Stuff happens." ●

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



LETTERS TO THE EDITOR



I heard on the Christian radio station about the YEAR LONG celebration of the birth and publication of Darwin and the Evolution of Species. Your work is ahead of you...The children are going to be inundated with the lies that have destroyed our society, but as a student finishing my Doctorate of Apologetics, I have found your services a God send, and appreciate your continuing [the] effort that Henry Morris started long ago.

— G.L.

I recently subscribed to your *Acts & Facts* magazine and I am so impressed! I am continually awed and find myself falling more in love with this great God that we serve. Thank you for making this information so readily available.

— K.B.

Love the look and layout of the website—simple, yet elegant—just as many of God’s designs are.

— R.S.

Thank you for always being there, in times of peace and in times of turmoil. Your [*Days of Praise*] daily emails have strengthened me so much; I use them during my quiet time with the Lord, and find that God has somehow touched you all to teach on the very subject in which I am in need of counsel. Thank you for loving me in Christ so greatly.

— K.C.

Thank you for your [radio] programs. The Lord is using them to help folks understand this world we live in, glorify God for His marvelous creation and call on Him for His “so great” salvation! Please keep the standard and the standards high!

— R.C.

I have been attending a couple of churches, and pastors agree that the *Acts & Facts* is a very good publication (with many Bible references)...I am hoping to see other pastors occasionally to hand them their copy and promote their contacting you directly for their own new accounts....I intend to hit some schools if my efforts with local pastors get the fire lit. I’ll be giving a copy to the mayor, soon as well. Seeds only grow if they are planted.

— D.M.

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This month on “Science, Scripture, & Salvation”

WEEKEND OF FEBRUARY 7

The Book That Deceived the World

Words can be a powerful and persuasive tool for good or evil. In 1859, a book that challenged the truthfulness of God’s Word and denied Him as Creator was published and became widely received. What was this book that deceived the world? Tune in to find out and to learn why it is still so popular.

WEEKEND OF FEBRUARY 14

Lincoln and Darwin

Lincoln and Darwin are not names that you’d normally hear in the same sentence. But these two historical figures are similar in some very ominous ways. What are they? And what is the main *difference* between them? Go back in time with us as we compare the great slave emancipator with the father of the evolution movement.

WEEKEND OF FEBRUARY 21

Dr. Morris Speaks on the Case for Creation

Every week it seems that there is something about evolution or creation in the news! Evolution is flaunted as being scientific fact. But is it as solid as many believe? On today’s program, ICR founder Dr. Henry Morris gives us the “Case for Creation.” Don’t miss this thought-provoking program!

WEEKEND OF FEBRUARY 28

Explaining Away the Miracles

We know, through Scripture, that our God is able to do anything. Jeremiah 32:17 says, “Ah Lord GOD! Behold, thou hast made the heaven and the earth by thy great power...there is nothing too hard for thee.” So why are great miracles like the sun standing still and Christ’s bodily resurrection from the dead constantly being challenged by television, print media, and science in general? Listen in as we discuss how the world keeps “Explaining Away the Miracles” of God.

To find out which radio stations in your city air our programs, visit our website at 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!

Willful Ignorance

HENRY M. MORRIS IV

February 2009 will see multiple celebrations held around the world in honor of “Darwin Day,” established “in appreciation of verifiable knowledge that has been acquired solely through human curiosity and ingenuity.”¹ No doubt the festivities this year will be doubly significant, marking both the 200th birthday of Charles Darwin on February 12th and the 150th anniversary of his work *On the Origin of Species*, published in 1859.

According to several websites dedicated to its promotion, various events will be held—ranging from lectures, debates, and panel discussions, to concerts, exhibitions, and dinner parties (and even a “Darwinian” barbecue!)—to pay homage to the man many believe opened the door to a completely naturalistic (read “atheistic”) way of thinking concerning the question of origins. Bible-believing Christians know better, however: evolutionary forms of thinking were present thousands of years before Darwin made them popular.

Yet, as I scan the various celebrations—over 120 events in 18 countries at last count—it is interesting to note that nearly 70 percent of them will be held here in the United States. England (Darwin’s home country) and Canada tie for a distant second place with only 7 events each. If the proliferation of Darwin Day celebrations is any indicator, what a sad testimony it is to see how far America has moved from its Judeo-Christian foundation in the knowledge and proclamation of our Almighty Creator and Divine Provider.

As I read the reviews of dignitaries who will preside over these events, I am struck by the arrogance in which they proclaim the so-called “proof” of evolution revealed by Charles Darwin. No mention

is made of the vast scientific inconsistencies in evolutionary methodology, the complete lack of transitional forms in the fossil record, or the unexplainable complexities within genetic material that supposedly arose by pure happenstance! Only knowledge “acquired *solely* through human curiosity and ingenuity” is lauded and celebrated. Yet the Bible calls such people “fools” (Psalm 53:1).

This situation comes as no surprise to ICR, nor should it to Christians everywhere who study and apply Scripture to their lives. The apostle Peter warned us nearly two millennia ago that “there shall come in the last days scoffers” who openly question “the promise of his coming” because “all things continue as they were from the beginning” (2 Peter 3:3-4). They “willingly are ignorant” (2 Peter 3:5) of the evi-

dence that is so easily seen through God’s wondrous creation “that they are without excuse” (Romans 1:20). Simple ignorance is one thing, but willful ignorance? That is quite a different issue altogether!

So what shall we do? ICR has stood in the gap of willful ignorance for nearly 40 years, combating the compromise of evolutionary thinking with scientific research, education, and literal biblical commentary. But we cannot continue alone, and we seek your help to stand with us. Practically speaking, gifts of cash and stock are the lifeblood of our ministry, for they provide the immediate fuel necessary to purchase supplies and fund our outreach programs. Designating ICR as a beneficiary in your will, 401(k) plan, IRA, or life insurance policy would also be most appreciated. This is quick and easy to do, and oftentimes provide much larger benefits than you may think possible. Longer range gifts—such as income-producing gift annuities or charitable trusts, or donations of property and equipment—can also provide a tremendous advantage, and ICR would be happy to assist you with these. And since all gifts to ICR are tax deductible, a welcome tax savings provides a double bounty for your help. I am always available to answer your questions, so please contact me to discuss how you can join with us—your earthly investment will reap eternal benefits. ●

Reference

1. Bicentennial Darwin Day Events, located on the Darwin Day Celebration website at www.darwinday.org.

Mr. Morris is Director of Donor Relations.





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