

# ACTS & FACTS

INSTITUTE FOR  
CREATION RESEARCH

[www.icr.org](http://www.icr.org)

NOVEMBER 2007

VOL. 36 NO. 11

O give thanks unto the LORD;  
for He is good: for His mercy  
endureth for ever.

P S A L M 1 3 6

*Thanksgiving*

**FREE CD INCLUDED!**

# Thousands or Billions?

## *Does it matter?*

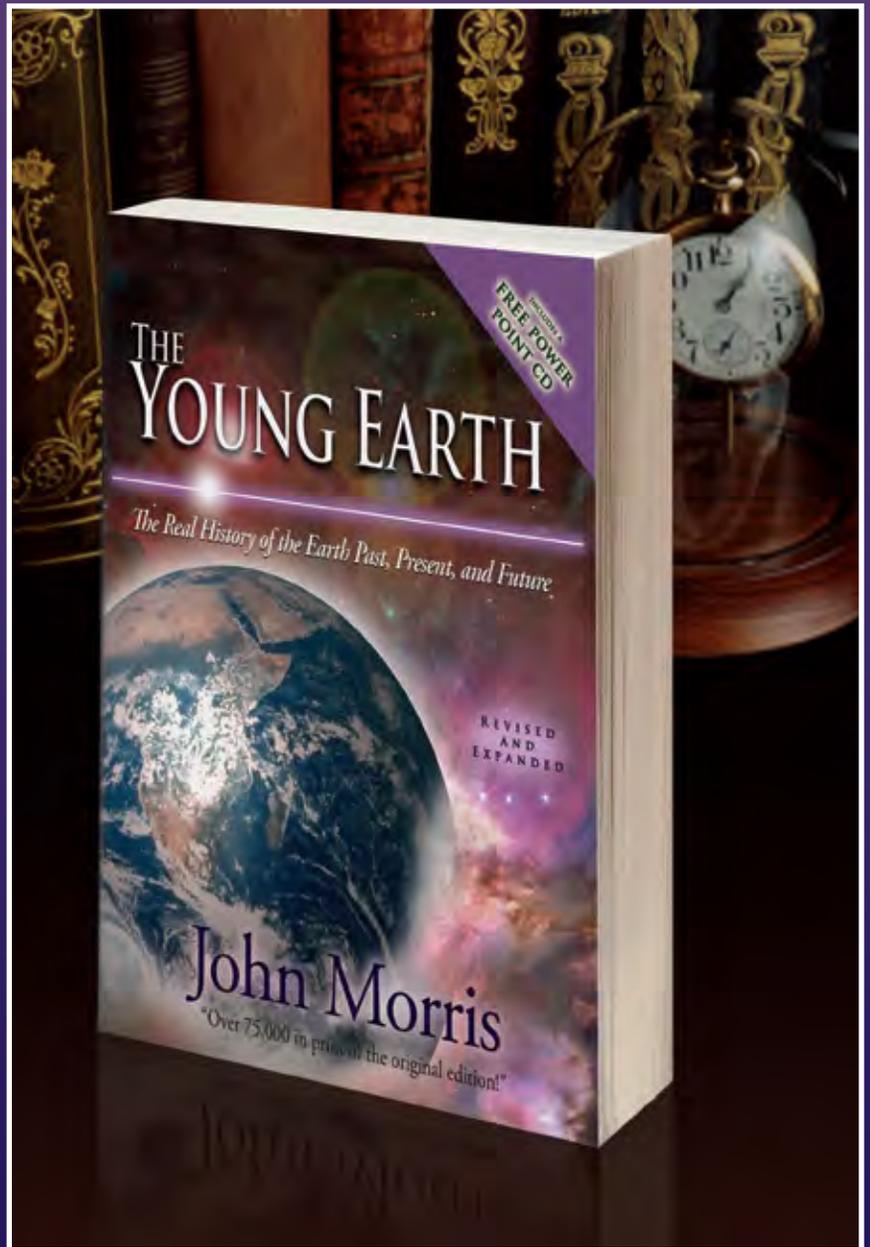
**D**id the earth come to exist in six days or six billion years? Did God create this planet *ex nihilo* or did He set in motion evolutionary processes that have lasted eons of time?

According to Dr. John Morris, the answers to these questions are vital to understanding not only earth science, but also the biblical record of Genesis.

In this newly revised and expanded book, Dr. John Morris sets the record straight on the age of the earth. Complete with multimedia presentations, *The Young Earth* details the evidence that counters naturalistic interpretations in science, once again demonstrating the veracity of the biblical account of creation.

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## The Fellowship of the Ministry

ICR's September tour of Yellowstone National Park concluded amid thoughts of exhilaration and thankfulness, along with a look to the future.

The park itself, complete with excursions to Teton National Park, Fossil Butte, and Dinosaur National Monument, was a thrill. The geologic beauty, the weather, the animals, and the teaching all contributed to a wonderful experience. But perhaps the greatest blessing involved the people on the tour. God assembled Christians from all over America who combined to make this one of the best tours ever.

All this confirms my conviction that creationists make the very best Christians. They are typically much more committed to the Lord than any random sampling of Christians, and the fellowship was unsurpassed. ICR's sweet "clientele" on the tours exemplifies this. Each day began with a scriptural preparation for the day's activities, coupled with rousing singing of hymns and choruses. Travel time was never wasted, and lectures regarding the sites were well received. Several participants were on vacation, but neither they nor ICR ever intended the trips to be a diversion. They are educational and equipping experiences for Christians, empowering them to have serious ministries with people they encounter.

The tours started as an outgrowth of the ICR Graduate School in the sciences, but soon included interested non-students. Eventually we recognized them as an avenue to better communicate ICR's overall message and strengthen relationships with supporters.

This tour exemplified those goals. Over half of the tour participants had been on one or more of ICR's trips before, to the Grand Canyon, Yosemite,

Mount St. Helens, the Galapagos Islands, England, or Israel. Numerous reports from previous tour attendees encouraged us all. People had used ICR's teachings to better communicate God's truth and message to their friends or churches. Some now desired to be involved in ICR research, and had the special skills to do so. Several indicated they had included ICR in their estate plans or regular giving programs.

Some wanted to know how they could better prepare to be effective communicators or where they could acquire photos for PowerPoint presentations. Cameras were clicking at every site with this in mind. My own recently-updated book *The Young Earth* has just such usage in mind. I have attended each of the tours and am a confirmed shutterbug. My files are stuffed with thousands of slides taken on ICR trips and research projects.

Accompanying the new *Young Earth* book will be a CD in PowerPoint format of three complete lectures containing scores of photos taken in Grand Canyon and elsewhere, which can be used for teaching purposes.

You see, ICR is all about education, not merely selling books or entertainment. Long ago my late father, Dr Henry Morris, adopted this as ICR's long-term strategy for impacting the world. But we want to support all creationists in their own ministry of creation education and creation evangelism, not just those who have gone on a tour. Think of it. An army of trained and empowered Christian creationists. Together we can educate—and transform—the world with the message of the Creator.

*John D. Morris*  
John D. Morris, Ph.D.  
PRESIDENT

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# God's Everlasting

HENRY M. MORRIS III, D. MIN.  
*Chief Executive Officer*

O give thanks unto the  
LORD: for he is good: for his  
mercy endureth for ever.

PSALM 136:1

God's mercy is a monumental theme in Scripture, the English word appearing some 341 times in the Bible. The four Hebrew and three Greek words associated with this term appear a total of 454 times and are also translated as "kindness," "lovingkindness," "goodness," "favor," "compassion," and "pity." Of the sixty-six books of the Bible, only sixteen do not use one of these words for mercy. Even though "mercy" is an important concept, it is somewhat difficult to prescribe a definition, especially since "grace" is occasionally closely coupled with it.

However similar they may appear to be, these words are not synonyms. "Grace" is most often associated with the sovereign dispensing of totally undeserved favor, and is specifically connected to salvation. "Mercy" is more often connected to the withholding of judgment: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment" (James 2:13).

Psalm 136 repeats the theme "for His mercy endureth forever," each of the 26 verses listing incomparable aspects of God's kindness to us. As all of us begin the season of thanksgiving and celebration of God's bounty and provision (both physical and spiritual), join with me in refreshing our knowledge of His mercy.

## God is good!

"It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness" (Lamentations 3:22-23).

"The LORD is good to all: and his tender mercies are over all his works" (Psalm 145:9).

"Delight thyself also in the LORD; and he shall give thee the desires of thine heart" (Psalm 37:4).

## God is above all and sovereign!

"Who is a God like unto thee, that pardoneth iniquity...because he delighteth in mercy.... He will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:18-19).

"The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psalm 103:17).

Because He is the "King eternal, immortal, invisible, the only wise God" (1 Timothy 1:17) and He is "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:15), we should therefore "give thanks to the Lord of lords: for his mercy endureth for ever" (Psalm 136:3).

## God does great wonders!

The creation of the universe stands out

# Mercy

among all of the religions of the world as unique to the God of the Bible. It distinguishes all of the principalities and powers of this universe from the One who created the heavens and the earth (1 Corinthians 8:5-6). We cannot even understand the triune nature of God apart from what He has revealed of Himself in the creation (Romans 1:20). The very gospel of God has its everlasting foundation in the creation (Revelation 14:6-7). God's "signature" is written throughout the universe, so much so that He used the evidence of His design and authority integrated into the ecosystems of the earth to prove His deity to His servant Job (Job 39-40). We do well to honor "him who alone doeth great wonders: for his mercy endureth for ever" (Psalm 136:4).

## God is a great deliverer!

The exodus of the nation of Israel from Egypt still stands as one of the most intriguing and awe-inspiring events of history. Nothing in the annals of human events comes close to the intervention of the "I AM THAT I AM" in the affairs of nations. God came "down to deliver" (Exodus 3:8) and to display His "signs and wonders" (Exodus 7:3) "against all the gods of Egypt" (Exodus 12:12). Never before or since has God taken "him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors" (Deuteronomy 4:34).

In the context of New Testament Christianity, our God has delivered us from "the power of Satan" (Acts 26:18) and "darkness" (Colossians 1:13) into "his marvelous light" (1 Peter 2:9). We have been set free from "the law of sin" (Romans 8:2) and from "this present evil world" (Galatians 1:4) to the "glorious liberty of the children of God" (Romans 8:21). The same God who "overthrew Pharaoh" is the Savior who will "deliver the godly out of temptations" (2 Peter 2:9) and "from every evil work" (2 Timothy 4:18) and has "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

## God is a great provider!

There are three specific examples given in Psalm 136 of God's sovereign provision. He protects and shelters during the "wilderness." He makes possible victories over great "enemies." And He gives "food to all flesh." The details of God's provision and the many examples in the Scripture are inexhaustible. Yet in these three areas, we find hope for any situation "in time of need" (Hebrews 4:16).

Were it not for the promises of deliverance from our enemies so replete throughout the Scriptures, were it not for the hope that we would see deliverance "in the land of the living" (Psalm 27:13), and were it not for the confident knowledge that "evildoers shall be cut off"

(Psalm 37:9), we could be in constant fear and torment. God does promise to bring us victory! We are told that He will fight for us! We are not left to our own devices! Jesus said, "All power is given unto me in heaven and in earth.... and lo, I am with you always, even unto the end of the world" (Matthew 28:18-20).

Finally, while we are never to take God's provision for granted—"give us this day our daily bread" (Matthew 6:11)—we need to be reminded that the mercy of God extends far beyond the care of His own. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). God is "the God of the whole earth" (Isaiah 54:5). We often get caught up in trying to make provisions for a "rainy day" in a future that is unknowable and unsecured, but God knows that we "have need of all these things" (Matthew 6:32). Whatever our circumstances may be, God knows, understands, and will make sure that "his mercy endureth for ever."

Heavenly Father, we would give Thee thanks and praise for Thy great mercies to us this day. We acknowledge that our words are not sufficient to honor Thy majesty or our minds capable of understanding how to express our thanks. Yet we would offer them to Thee as all that our heart, our soul, and our mind can speak. Please accept them as offerings of a sweet smell before Thy throne. ●

# RATE in Review: Reading Genesis as History

LARRY VARDIMAN, P.H.D.

Professor of Atmospheric Science and Director of Research

In the October Research column, I reviewed some of the background considerations for ICR's recently-concluded RATE project (Radioisotopes and the Age of the Earth). The primary hypothesis developed for the research phase of RATE was that *accelerated decay* could resolve the apparent conflict between the clear statements of Scripture that indicate only thousands of years since Creation and the large amount of nuclear decay in earth's rocks that implies billions of years.

Details of the research and findings that support this theory may be found in the final reports of RATE: *Radioisotopes and the Age of the Earth, Volume II* and the book by Dr. Don DeYoung titled *Thousands...Not Billions*. In this column I would like to briefly discuss one portion of the RATE research project that didn't receive as much attention as I believe it deserves.

Dr. Steven Boyd of The Master's College conducted a statistical study on the historicity of Genesis 1:1–2:3 as a part of the RATE project. Since the RATE scientists based their thousands-of-years timescale on the Genesis account of Creation, it seemed appropriate to more firmly establish that this passage in Genesis should be taken literally. Dr. Boyd pointed out that there are three approaches typically taken by theologians to interpreting Genesis 1:1–2:3:

- » Reading it as an extended poetic metaphor, in which the plain sense of the words does not correspond to reality.
- » Reading it as a pre-scientific document that is filled with error.
- » Reading it as a historical narrative that accurately portrays reality.

Unfortunately, the majority of preachers, teachers, and biblical scholars today believe that the Bible should be read and interpreted as poetic metaphor or error-filled narrative. Yet if the Bible is to be relied upon for truth, it is critical that option three—reading Genesis 1:1–2:3 as accurate historical narrative—be the correct approach.

Dr. Boyd's statistical study concluded that Genesis 1:1–2:3 is indeed a narrative passage, not poetic, based on the relative frequency of the preterite verb form in the two types of passages. There is less than 1 chance in 10,000 that Genesis 1:1–2:3 is poetry. If Genesis is narrative, then it is not allegorical but historical, with the plain sense of the words corresponding to reality and the sequence of events corresponding to real time.

Combining the statistical study on Scripture and the evidence for accelerated decay justifies the conclusion that Scripture is reliable.

Dr. Boyd asked at the conclusion of his study:

How then *should* we read Genesis 1:1–2:3 in light of the fact that it is an historical narrative? Answer: as a realistic portrayal of the Creation of the universe. . . . *Should* we as readers believe what the authors wrote? If we are faithful to their presentation we should. These historians do not allow us to be dispassionate observers of the past as we read their texts. *They compel* us to believe the past they portray. . . . Will we believe this text? Answer: we must.<sup>1</sup> ●

1. Vardiman, L. et al. 2005. *Radioisotopes and the Age of the Earth, Volume II*. El Cajon, CA: Institute for Creation Research; Chino Valley, AZ: Creation Research Society, 691–692, emphasis in original.

# ICR EVENTS

## November

- **November 1-2**  
Greensboro, NC – ACSI Convention  
(Hoesch, Nason, Parker)
- **November 1-2**  
Sturbridge, MA – ACSI Convention  
(Sherwin, Rajca)
- **November 7**  
Pensacola, FL – Genesis Presentation  
(Sherwin) 800.722.4636
- **November 14**  
Nanaimo, B.C., Canada – Genesis Presentation  
(Vardiman) 250.390.9068
- **November 14-16**  
Columbus, OH – ACSI Convention  
(Rajca)
- **November 16-17**  
Surrey, B.C., Canada – Genesis Presentation  
(Vardiman) 604.535.0019
- **November 16-18**  
San Jose, CA – Genesis Presentation  
(J. Morris) 408.719.0000, ext. 2110
- **November 16-18**  
Methuen, MA – Genesis Presentation  
(Sherwin) 978.682.0323
- **November 17**  
Dalton, GA – Genesis Presentation  
(Gardner) 706.226.4936
- **November 18**  
Douglasville, GA – Genesis Presentation  
(Gardner) 770.836.3248
- **November 19**  
Salmon Arm, B.C., Canada – Genesis Presentation  
(Vardiman) 250.832.8792
- **November 19-20**  
Anaheim, CA – ACSI Convention  
(Hoesch, Rajca)
- **November 19-20**  
Dallas, TX – ACSI Convention  
(Criswell, Perez)
- **November 19-20**  
Orlando, FL – ACSI Convention  
(Parker, Nason, Woods)
- **November 19-20**  
Washington, D.C. – ACSI Convention  
(Sherwin, Ford)
- **November 20**  
Prince George, B.C., Canada – Genesis Presentation  
(Vardiman) 250.971.2203

Visit [www.icr.org/events](http://www.icr.org/events) for  
more information on these events.

## Meeting Highlights

# Mile-High Welcome for RATE Conference

Colorado Community Church played host to ICR's "Thousands...Not Billions" conference in Denver on Saturday, September 15, with over 800 attending this nationally-known presentation of the RATE research project (see [icr.org/RATE](http://icr.org/RATE) for in-depth information on this study).

The sixth of its kind around the nation, "Thousands...Not Billions" has become a benchmark in demonstrating evidences for a young earth through radiometric dating. Many who attended sought answers to questions dealing with issues such as carbon-14 dating and accelerated nuclear decay.

Speakers for the Denver conference included Dr. Gary Parker, Dr. John Baumgardner, Dr. Russ Humphreys, and Dr. Don DeYoung, all accomplished men of science and committed men of God. A lively Q & A session concluded the day, and attendees helped themselves to arm-loads of the new *Acts & Facts* magazine and a variety of ICR books, study guides, and DVDs.

Special thanks goes to Donna Bailey, administrator of Colorado Community Church offices, as well as to the large contingent of volunteers who assisted in promotion, set-up, and conference-day activities, many of whom are associated with Denver conference partner Rocky Mountain Creation Fellowship.

The age of the earth is one of today's most important issues among Christians. Our view on this matter affects both our perception of God and our understanding of the Bible's accuracy and relevance. If you haven't been able to attend one of our RATE conferences, ICR offers a number of resources detailing the research and results of this important study. For the technically-minded, there are volumes I and II of *Radioisotopes and the Age of the Earth*. For the layperson, we have the *Thousands...Not Billions* book and DVD. Please visit [icr.org/store](http://icr.org/store) for more information. ●





## MUSEUM DAY 2007: *A Celebration of Creation*

CINDY CARLSON  
*Museum Curator*

On September 29th, the Museum of Creation and Earth History was the place to be. At least 400 visitors celebrated Museum Day, many traveling several hours to join us. The children enjoyed the face painting and balloon animals, and got to meet Cuddles, the ball python, who is always a hit. Our conference room was filled to capacity for each speaker. Some people had to be turned away from the last talk because there was no more room—even with all the children on the floor in front and adults lining the walls!

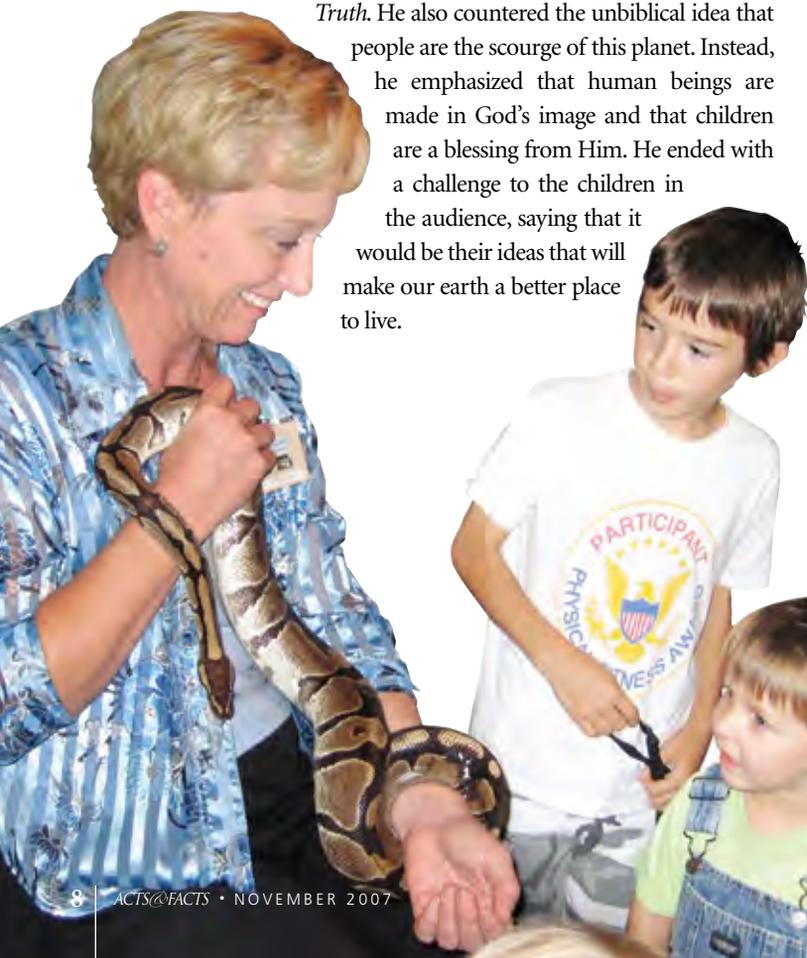
Our speakers covered a number of wonderful topics. Mark Armitage showed us the amazing design of lichens, a life form composed of a fungus growing in close union with an alga or blue-green bacterium. He showed pictures of cells magnified 10,000 times with a transmission electron microscope, revealing their intricate complexity and their interrelationship with each other.

John Rajca addressed the hot-button issue of global warming, specifically the many inconsistencies and lack of scientific support for the scenario portrayed in the popular Al Gore movie *An Inconvenient*

*Truth*. He also countered the unbiblical idea that people are the scourge of this planet. Instead, he emphasized that human beings are made in God's image and that children are a blessing from Him. He ended with a challenge to the children in the audience, saying that it would be their ideas that will make our earth a better place to live.

Dr. Duane Gish—the well-known creation advocate and senior vice president of ICR for 34 years—was greeted with a warm round of applause. His presentation focused on dinosaurs, always a popular subject. Dr. Gish emphasized that the fossil record shows no transitions from lower life forms to dinosaurs. There are also unique physical characteristics belonging to certain dinosaurs that cannot be explained by evolution—such as the bony crests of the duck-billed dinosaurs, the spikes and bony plates on the stegosaurus, and the triceratops' horns.

One of Museum Day's most important goals is encouraging Christian children's interest in the field of science. Sometimes the emphasis on evolution in science classes discourages Christian students from pursuing science education. We need to provide the means for intelligent young people to explore science without the corrupting influence of evolutionary thinking. How much more exciting and fulfilling the study of science becomes when one realizes that all of creation—even in its fallen state—is *full* of the glory of God (Isaiah 6:3)! ●



# Sharpening the Message of Creation

*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. ~ PROVERBS 27:17*

ICR's new Dallas headquarters hosted its second ICRGS Faculty Retreat on September 27 through 29. Faculty members and guests arrived from several states to participate in two full days of planning and fellowship.

Like the first faculty retreat in May, the fall meeting brought scientists from multiple disciplines together in workshops and peer review sessions that allowed ICR researchers, professors, and administrators to discuss current and proposed projects, distance education curriculum and design, and communication strategies for disseminating the message of creation.

During break times and meals, the scientist faculty and guests spent time with our Dallas professional staff, becoming better acquaint-



ed with the growing group of dedicated people whom God has called to the work of ICR.

Participants were also given a tour of the recently-purchased Dallas campus, which includes an administration building, an academic building, and an additional 30,000-square-foot building reserved for future expansion of

the ministry. Three laboratories and classrooms are currently under construction on the new campus, as well as faculty offices, a new theology library that will house several thousand volumes, and other facilities that will aid us as we witness to the truth of our Creator and His Word.

A genuine sense of excitement and enthusiasm grew among all in attendance as the retreat concluded with the realization that ICR's legacy of providing cutting-edge research in each area of creation science will continue, with God's provision, for decades to come.

Keep up-to-date with all the news of ICR through *Acts & Facts*, as well as through our website at [www.icr.org](http://www.icr.org). ●

## One Month Left Before the IRA Window Closes



Time is running out to take advantage of an excellent tax-free opportunity to support those charities God has laid on your heart. In 2006, Congress revised the tax law to permit IRA owners age 70½ or older to make distributions to charity (up to \$100,000) without declaring it as income. This provides a rare “win-win” opportunity by eliminating taxes normally paid by the donor, while providing a much-

needed financial boost to tax-exempt ministries such as ICR. What a wonderful opportunity to practice good stewardship! But only until the end of 2007!

To qualify for this IRA rollover opportunity:

- Donors must own a traditional or Roth IRA, and be at least 70 ½ years old at the time of transfer.
- Funds must pass directly from the IRA trustee to the charity.
- Contributions are limited to \$100,000 or less per tax year.
- Charities must be qualified 501(c)(3) tax-exempt organizations.

If this opportunity seems right for you, please contact your IRA trustee and request an IRA charitable rollover form. Most trustees require the legal name, address, and Federal ID of the charity. And if you feel God leading you to give to ICR, we provide the following information with our greatest thanks:

- Legal name: Institute for Creation Research
- Federal Identification Number: 95-3523177
- Address: 1806 Royal Lane, Dallas, TX 75229

For further information on the IRA rollover provision, please contact your financial advisor, or call Henry Morris IV, Director of Donor Relations, at 800-337-0375. ●



**darwinism:**  
**survival** *without* **purpose**

JERRY BERGMAN, PH.D.

*Professor of Biology at Northwest State College in Ohio*

*Humans have always wondered about the meaning of life...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.<sup>1</sup>*

—RICHARD DAWKINS

Evolution is “deceptively simple yet utterly profound in its implications,”<sup>2</sup> the first of which is that living creatures “differ from one another, and those variations arise at random, without a plan or purpose.”<sup>3</sup> Evolution must be without plan or purpose because its core tenet is the natural selection of the fittest, produced by random copying errors called mutations. Darwin “was keenly aware that admitting any purposefulness whatsoever to the question of the origin of species would put his theory of natural selection on a very slippery slope.”<sup>4</sup> Pulitzer Prize author

Edward Humes wrote that the fact of evolution was obvious but “few could see it, so trapped were they by the human...desire to find design and purpose in the world.” He concluded:

Darwin’s brilliance was in seeing beyond the appearance of design, and understanding the purposeless, merciless process of natural selection, of life and death in the wild, and how it culled all but the most successful organisms from the tree of life, thereby creating the illusion that a master intellect had designed the world. But close inspection of the watchlike “perfection” of honeybees’ combs or ant trails...reveals that they are a

product of random, repetitive, unconscious behaviors, not conscious design.<sup>5</sup>

The fact that evolution teaches that life has no purpose beyond perpetuating its own survival is not lost on teachers. One testified that teaching evolution “impacted their consciences” because it moved teachers away from the “idea that they were born for a purpose... something completely counter to their mindset and beliefs.”<sup>6</sup>

In a study on why children resist accepting evolution, Yale psychologists Bloom and Weisberg concluded that the evolutionary way of viewing the world, which the authors call “promiscuous teleology,” makes it difficult for them to accept evolution. Children “naturally see the world in terms of design and purpose.”<sup>7</sup> The ultimate purposelessness of evolution, and thus of the life that it produces, was eloquently expressed by Professor Lawrence Krauss as follows: “We’re just a bit of pollution.... If you got rid of us...the universe would be largely the same. We’re completely irrelevant.”<sup>8</sup>

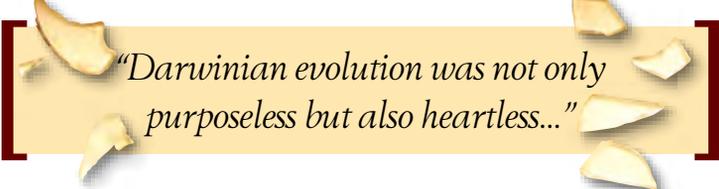
### The Textbooks

To determine what schools are teaching about religious questions such as the purpose of life, I surveyed current science textbooks and found that they tend to teach the view that evolution is both nihilistic and atheistic. One of today’s most widely-used textbooks stated that “evolution works without either plan or purpose.... *Evolution is random and undirected.*”<sup>9</sup> Another text by the same authors added that Darwin knew his theory “required believing in *philosophical materialism*, the conviction that matter is the stuff of all existence and that all mental and spiritual phenomena are its by-products.” The authors continued:

Darwinian evolution was not only purposeless but also heartless—a process in which...nature ruthlessly eliminates the unfit. Suddenly, humanity was reduced to just one more species in a world that cared nothing for us. The great human mind was no more than a mass of evolving neurons.

Worst of all, there was no divine plan to guide us.<sup>10</sup>

Another text taught that humans are just “a tiny, largely fortuitous, and late-arising twig on the enormously arborescent bush of life” and the belief that a “progressive, guiding force, consistently pushing evolution to move in a single direction” is now known to be “misguided.”<sup>11</sup> Many texts teach that evolution is purposeless and has no goal except to achieve brute survival: the “idea that evolution is not directed towards a final goal or state has been more difficult for many people to accept than the process of evolution itself.”<sup>12</sup> One major text openly teaches that humans were created by a blind, deaf, and dumb watchmaker—namely natural selection, which is “totally blind to the future.”



*“Darwinian evolution was not only purposeless but also heartless...”*

Humans...came from the same evolutionary source as every other species. It is natural selection of selfish genes that has given us our bodies and our brains.... Natural selection...explains...the whole of life, the diversity of life, the complexity of life, [and] the apparent design in life.”<sup>13</sup>

### The Implications

Many texts are very open about the implications of Darwinism for theism. One teaches that Darwin’s immeasurably important contribution to science was to show that, despite life’s apparent evidence of design and purpose, mechanistic causes explain all biological phenomena. The text adds that by coupling “undirected, purposeless variation to the blind, uncaring process of natural selection, Darwin made theological or spiritual explanations of the life processes superfluous.”<sup>14</sup> The author concludes by noting that “it was Darwin’s theory of Evolution that provided a crucial plank to the platform of mechanisms and materialism...that has been the stage of most western thought.”<sup>15</sup> Another text even stated directly that humans were created by a random process, not a loving,

purposeful God, and:

The real difficulty in accepting Darwin’s theory has always been that it seems to diminish our significance.... [Evolution] asked us to accept the proposition that, like all other organisms, we too are the products of a random process that, as far as science can show, we are not created for any special purpose or as part of any universal design.<sup>16</sup>

These texts are all clearly teaching religious ideas, not science. An excellent example is a text that openly ruled out not only theistic evolution, but *any role* for God in nature, and demonstrated that Darwinism threatened theism by showing that humans and all life “could be explained by natural selection without the intervention of a god.” Evolutionary “randomness and uncertainty had replaced a deity having conscious, purposeful, human characteristics.”

The Darwinian view that... present-type organisms were not created spontaneously but formed in a succession of selective events that occurred in the past, contradicted the common religious view that there could be no design, biological or otherwise, without an intelligent designer.... In this scheme a god of design and purpose is not necessary.... Religion has been bolstered by... the comforting idea that humanity was created in the image of a god to rule over the world and its creatures. Religion provided emotional solace, a set of ethical and moral values.... Nevertheless, faith in religious dogma has been eroded by natural explanations of its mysteries.... The positions of the creationists and the scientific world appear irreconcilable.”<sup>17</sup>

Darwin himself taught a totally atheistic, naturalistic view of origins. He even once said, “I would give nothing for the theory of natural selection if it requires miraculous additions at any one stage of descent.”<sup>18</sup> John Alcock, an evolutionary biologist, therefore concluded that “we exist solely to propagate the genes within us.”<sup>19</sup>

Leading Darwin scholar Janet Browne makes it very clear that Darwin’s goal was the “arduous task of reorienting the way Victorians looked at nature.” To do this Darwin had to con-

darwinism continued

vince the world that “ideas about a benevolent, nearly perfect natural world” and those that believe “beauty was given to things for a purpose, were wrong—that the idea of a loving God who created all living things and brought men and women into existence was... a fable.”

The world...steeped in moral meaning which helped mankind seek out higher goals in life, was not Darwin’s. Darwin’s view of nature was dark—black... Where most men and women generally believed in some kind of design in nature—some kind of plan and order—and felt a deep-seated, mostly inexpressible belief that their existence had meaning, Darwin wanted them to see all life as empty of any divine purpose.<sup>20</sup>

Darwin knew how difficult it was to abandon such a view, but realized that for evolution to work, nature must ultimately be “governed entirely by chance.” Browne concludes:

The pleasant outward face of nature was precisely that—only an outward face. Underneath was perpetual struggle, species against species, individual against individual. Life was ruled by death...destruction was the key to reproductive success. All the theological meaning was thus stripped out by Darwin and replaced by the concept of competition. All the *telos*, the purpose, on which natural theologians based their ideas of perfect adaptation was redirected into Malthusian—Darwinian—struggle. What most people saw as God-given design he saw as mere adaptations to circumstance, adaptations that were meaningless except for the way in which they helped an animal or plant to survive.<sup>21</sup>

Neo-Darwinist Richard Dawkins recognized the purposelessness of such a system:

In a universe of blind physical forces and genetic replication some people are going to get hurt, other people are going to get lucky, and you won’t find any rhyme or reason in it, nor any justice. The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference.<sup>22</sup>

How widely is this view held by scientists? One study of 149 leading biologists found that

89.9 percent believed that evolution has no ultimate purpose or goal except survival, and we are just a cosmic accident existing at the whim of time and chance. A mere six percent believed that evolution has a purpose.<sup>23</sup> Almost all of those who believed that evolution had no purpose were atheists. This is only one example that Sommers and Rosenberg call the “destructive power of Darwinian theory.”<sup>24</sup>

**Purpose and Christianity**

Christianity teaches that God made the universe as a home for humans. If the universe evolved purely by natural means, then it just exists and any “purpose” for its existence can only be that which humans themselves attribute to it. But our own experience and intellectual attainments argue against this. The similarity of human-constructed machines and the orderly functioning of the universe is the basis of the design argument. Just as a machine requires a designer and a builder, so too the universe that we see requires a designer and a builder.

Determining the purpose of something depends on the observer’s worldview. To a non-theist the question “What is the *purpose* of a living organism’s structure?” means only “How does this structure aid survival?” Eyesight and legs would therefore have nothing to do with enjoyment of life; they are merely an unintended byproduct of evolution. Biologists consistently explain everything from coloration to sexual habits solely on the basis of survival. Orthodox neo-Darwinism views everything as either an unfortunate or a fortuitous event resulting from the outworking of natural law and random, naturally-selected mutations. Conversely, creationists interpret all reality according to beliefs about God’s purpose for humans. Evolutionists can usually explain even contradictory behavior, but creationists look beyond this and try to determine what role it plays in God’s plan.

**Conclusions**

Orthodox evolution teaches that the living world has no plan or purpose except survival, is random, undirected, and heartless.

Humans live in a world that cares nothing for us, our minds are simply masses of meat, and no divine plan exists to guide us. These teachings are hardly neutral, but rather openly teach religion—the religion of atheism and nihilism. The courts have consistently approved teaching this anti-Christian religion in public schools and have blocked all attempts to neutralize these clearly religious ideas.

As the Word of God states, “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; And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:3-4). ●

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# EARTH:

## *A Special Place*



JOHN D. MORRIS, P.H.D.  
*President of the Institute for Creation Research*

Secularists like to consider earth as just one of many millions of planets, occupying an obscure place in an insignificant galaxy in a sea of nothingness. Conversely, the Bible teaches that earth is very special to the Creator, performing a crucial role in the universe today, and prepared for an unending role in the cosmic saga.

This is the location God chose to situate His image in man, after He had created and constructed it and him in wisdom. This is where God sent His only begotten Son, to live a perfect life and die a sufficient sacrifice once man had rejected Him. This is where God is grooming His bride—the Church—for eternal life with Him and where He will reign forever from the New Jerusalem.

It is also special in a temporal sense, well designed for man's habitation. God created it in an orderly fashion, with each step necessary for the life and well-being of man.

On Day One He created space, time, and water, the raw materials from which He created all else. Water was essential for life, with all the right properties. Then He created light, the ongoing source of warmth, energy, and food. The

unfinished planet was rotating under the light, with a speed of rotation and tilt to the axis calibrated so that each side of the planet received just the right amount.

Day Two saw the atmosphere created, with the precise amount of oxygen and carbon dioxide for animals and plants.

On Day Three God called the oceans together, and then formed the continents, complete with topsoil supporting plant growth, all necessary for the nourishment of animals and man.

The astral bodies were created on Day Four—the sun as a permanent source of necessary light, and the moon, stars, and planets as necessary adjuncts and protectors of earth. The sun, we now know, is near the center of the entire universe, just as earth is at the center of His attention. At just the right distance, the sun provides energy and warmth in precise amounts. If the sun were any closer, we would burn in unlivable heat; any farther, and we would be locked in ice. The moon's gravity causes the tides to continually circulate and freshen the oceans, without which life would not flourish as it does. The larger planets guard earth from incoming solar bodies. The heavenly bodies were also given for

timekeeping and regulation of life.

Day Five saw the oceans filled with abundant life, with much creativity and variety, all enjoying harmony with the environment and each other, and each performing necessary functions which contributed to the well-being of the whole. The skies were alive with flying creatures, beautiful in plumage and song.

On Day Six God continued to display His creativity with land animals of all sorts and sizes, capable of marvelous things, and each one bringing glory to its Creator. All were necessary and existed in amazing balance. And then God recreated His very image in man, and placed him as steward over all creation, to shepherd it, embellish it, and use it wisely.

Perfect equilibrium lasted until man choose to reject God's loving care for him, incurring His judgment and placing in motion God's gracious plan of redemption, for man and his entire dominion. In eternity, He intends to recreate earth and the heavens, restoring the wonderful conditions it originally enjoyed, forever displaying His special care for it and us.

Give thanks to the Creator now and forevermore. ●

# MOUNT MORAN:

## A WITNESS TO THE FLOOD

WILLIAM A. HOESCH, M.S.  
*Research Assistant in Geology*

Mount Moran, the nonconformist of Wyoming's Teton Range, is distinguished by having a blunt top, a prominent black vertical stripe on its upper part, and a tiny visible cap of marine sandstone on the summit. Its face is made of the same solid granitic stock as comprises the core of the other mountains of the Teton Range, but it differs in other respects. How does this beautiful mountain testify of Creation and the Flood?

First, the core of Mount Moran is comprised of crystalline basement rocks, the same types that make up most of the core of North America. If you drill deep enough in most places on the continent you will find these rocks. Although granitic in overall composition, most of the basement complex consists of metamorphic and igneous rocks that appear to be in crosscutting relationship with one another and which seem to indicate a long history of complex intrusive events. However, these relationships are not nearly as clear as the margins of true intrusive bodies such as the Sierra Nevada Batholith, where adjacent fossil-bearing sedimentary rocks were obviously cooked by the heat of the enormous magma body.

Is it conceivable that the patchwork basement of metamorphic and igneous rocks presents the appearance of a long history of

melt, intrusion, and recrystallization, yet the entire body was created instantly? Is it possible these represent the collective work of Day One of the Creation Week? One thing is certain: it is easy to identify rocks like these as forming the core of most of the earth's continents.

Second, there is the peculiar black dike that from a distance looks like a vertical line made by a giant, broad, felt-tipped pen. In this case, the dike is about 150 feet in width, and diabase in composition. Diabase dikes are not uncommon in the rock record, but they are an especially common feature of the "late Precambrian" worldwide and may mark a unique episode in earth history when vertical cracks were opened and infilled with mafic (iron/magnesium-rich, quartz-poor) magma. It was emplaced sometime *before* the erosion surface known as "the Great Unconformity" was generated, yet *after* formation of the crystalline basement rocks.

Scripture indicates the Flood began when "all the fountains of the great deep [were] broken up [literally 'faulted']" in a single day (Genesis 7:11). Could these dikes such as exist atop Mount Moran mark an episode of worldwide tectonic unrest immediately prior to the start of the Flood? The evidence certainly fits with this.

Third and finally, there is what appears to be a tiny wisp of a light-colored cap atop

Mount Moran, as if it needed to keep its head warm. The cap is in fact a remnant (the Flathead Sandstone) of a vast sheet of sandstone that once covered the continent like a layer of plastic wrap across a football field. The Flathead Sandstone is the basal part of an entire succession of marine fossil-bearing strata that tilt westward away from the axis of the Teton Range but which are mostly out of view from the floor of Jackson Hole. Geologists universally regard the Flathead Sandstone as the basal layer of a "marine transgression" that flooded most of the continent beneath seawater. Subsequent to this "flood," the mountain block called the Tetons was uplifted and sculpted by glaciers.

The biblical geologist who believes in the Flood can agree with this story; he questions only the necessity of the extreme timescale. An important question to ask is what *scientific* evidence forbids the possibility that Creation, the world-covering Flood, and subsequent uplift of mountain ranges like the Tetons, took any longer than several thousand years? Apart from uniformitarian prejudice, there is none.

Many are attracted to scenic places like Mount Moran. These wonders grab our attention for a good reason. Among the things the created world conveys is God's "eternal power" (Romans 1:20). Think about His power the next time you visit the Tetons. ●

# More Than a Rising

# STAR

DAVID F. COPPEDGE

Jet Propulsion Laboratory, NASA

On his widely popular *Cosmos* science program in 1980, Carl Sagan described our paltry existence in pathetic terms: “We live on an insignificant planet of a humdrum star, lost in a galaxy, tucked away in some forgotten corner of universe in which there are far more galaxies than people.” Several developments since then have altered this perception dramatically.

First of all, earth’s sun is not so humdrum. It belongs to a spectral class representing only 5% of all stars: a G2V yellow dwarf main-sequence variable. Many in this class pulsate much more radically than the sun, giving off deadly flares.

How does our sun compare with its classmates? In one of the longest-running observational programs of the 20th century, astronomers at the McMath Solar Observatory at Kitt Peak measured solar output with high precision. Researchers White, Wallace, and Livingstone recently published the results of their “Sun-as-a-Star” program in the *Astrophysical Journal*. This data set spanning 32 years—a rarity in science—concluded that our sun is uncommonly stable.

Scientists know the sun goes through an 11-year activity cycle. Flares and magnetic storms appear menacing through modern orbital observatories like SOHO, Hinode, and STEREO. Some flares and coronal mass ejections have topped the charts in recent years. Yet even these violent eruptions produce “little in the way of magnetic-field-related nonradiative heating.”<sup>1</sup> The energy of these magnetic storms escapes between the granules instead of heating the photosphere. As a result, the sun’s heat output, or solar constant, has only varied by 6 one-hundredths of a percent during the entire observational period of 1974-2006.

M. S. Giampapa compared this behavior with other stars. The

amount of variation in solar output is “about 10% less than the seasonal mean values, as measured over several seasons of observation, for even the most quiet solar-type stars.”<sup>2</sup> The sun is among the few solar-class stars with “immaculate photospheres,”<sup>3</sup> which places our sun in the upper echelon of all the stars.

Astrobiologists might counter that there could still be a quadrillion rivals to the sun, but many other qualities make our sun even more special. We are located in a relatively safe position within the Milky Way. The sun’s energy is tuned to the chemical reactions of vision and photosynthesis. And there is the amazing coincidence between the apparent diameters of the sun and moon that allow total solar eclipses to be visible on earth—dazzling displays of the wisdom and power of God.

In a debate at the American Museum of Natural History in 2005, five out of five secular planetary scientists voted that our solar system appears special. One commented,

“The older I get, the less likely it seems to me there’d be a bunch of places like our solar system.”<sup>4</sup>

The sun is a star among countless others, but in many respects it stands alone. It is the perfect lighthouse for the one planet that we know harbors life. Rejoicing like “a strong man to run a race,” it journeys across our sky each day, radiating its life-sustaining energy and declaring the glory of God (Psalm 19:1-6). ●

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## LETTERS TO THE EDITOR



It has been an absolute pleasure to study through your Creationist World-view courses. For many years now, I have been an avid listener and reader of ICR's books and radio programs. I would often long for a more in-depth study of the subject of creationism and its underlying worldview, and I desperately wanted a course in which more could be learned. Now that I have completed it, I must say, it was well worth the wait.

— D.R.

Just wanted to let you know how much I enjoy the new format [of *Acts & Facts*]. I've been receiving it for years and always look forward to its arrival in the mail. Even more so now. Thank you for a great publication and for all the work you do in God's name. I pray that He will continue to bless your efforts in the exciting projects you are undertaking now.

— D.C.

Mr. [Frank] Sherwin, thank you for speaking to our group, Christian Home Educators of Arlington, last week. We really enjoyed your presentation.

— C.T.

Enclosed please find a donation for *Days of Praise*. Thank you for sending it to us; we use it daily and are so blessed! We also pray for God's blessing on your ministry which is so important in these days.

— J.A.

Thank you so much for your faithful service and integrity. My family has been involved in some way with ICR for many years and I am grateful that you have spoken truth through the years regardless of public opinion! I know I was a surprise to many of my college professors when I came well-equipped with answers different from theirs!

— J.O.

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**Editor's note:** ICR is grateful for the overwhelming support we have received for the new format of our *Acts & Facts* magazine. Many have written with encouraging words and constructive comments. Your letters and messages are read and each comment is considered, allowing us to keep in touch with our readers.

One change that we've made to this month's *Acts & Facts* is an increase in the type size, which will benefit many of our readers while allowing us to continue improving the quality of ICR's message. Thank you again for your encouragement.

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

## Radio Log



This month on  
“*Science, Scripture,  
& Salvation*”

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WEEKEND OF NOV. 3

### *Biodegradable Plant Material*

The warm glow of brightly-colored autumn leaves can be a refreshing and rejuvenating sight. But once these forest gems hit the ground, they are recycled back into the plant-life system. What is the science behind biodegradable materials?

---

WEEKEND OF NOV. 10

### *Day at the Museum*

The ICR Museum of Creation and Earth History is a fascinating place where both young and old alike learn about the wonders of creation. Besides enjoying the displays, people often ask some very intriguing questions about creation. The questions and answers may surprise you.

---

WEEKEND OF NOV. 17

### *Creation and the Pilgrims*

Thanksgiving is a great time to reflect on God's goodness towards us. We can also be thankful for our homeland and the freedom we enjoy. But did you know that America's beginning was founded upon a creationist worldview?

---

WEEKEND OF NOV. 24

### *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?



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# THANKSGIVING SACRIFICE

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” *HEBREWS 13:15*

HENRY M. MORRIS III, D. MIN.

*Chief Executive Officer*

The “thanksgiving” part of this end-of-year holiday season has slipped a bit from its early intent. Although many American families will prepare a “traditional” Thanksgiving dinner, and many will pause long enough to express “thanks”—to someone or something, perhaps even to God—there is no doubt that the public consciousness has drifted far from a clear worship of the Creator.

“The God worshipped—and thanked—by millions of people bears little or no resemblance to the God of the Bible. As a matter of fact, conversation about the holiday is likely to reveal that many people have no transcendent referent in mind at all.

“... [I]t may be that a good many individuals think of giving thanks as some form of self-therapy, with gratitude identified more in attitudinal than theological terms.

“The secular vision of thanksgiving feels empty and false. If there is no Creator and the universe is a cosmic accident, whom do we thank? At best, all we can do is be happy—at least in some sense—that this accident has not turned out worse. If there is no divine intelligence or benevolence behind world events, public and personal, it certainly seems like our Thanksgiving is just an exercise in considering ourselves comparatively lucky. How can fate be thanked?”

R. Albert Mohler, Jr., President, The Southern Baptist Theological Seminary. Quoted by “On Faith,” an interactive conversation on religion moderated by *Newsweek* Editor Jon Meacham and Sally Quinn of *The Washington Post*, November 24, 2006.

Permit me to focus you with some of my own “sacrifices of praise” to the Heavenly Father.

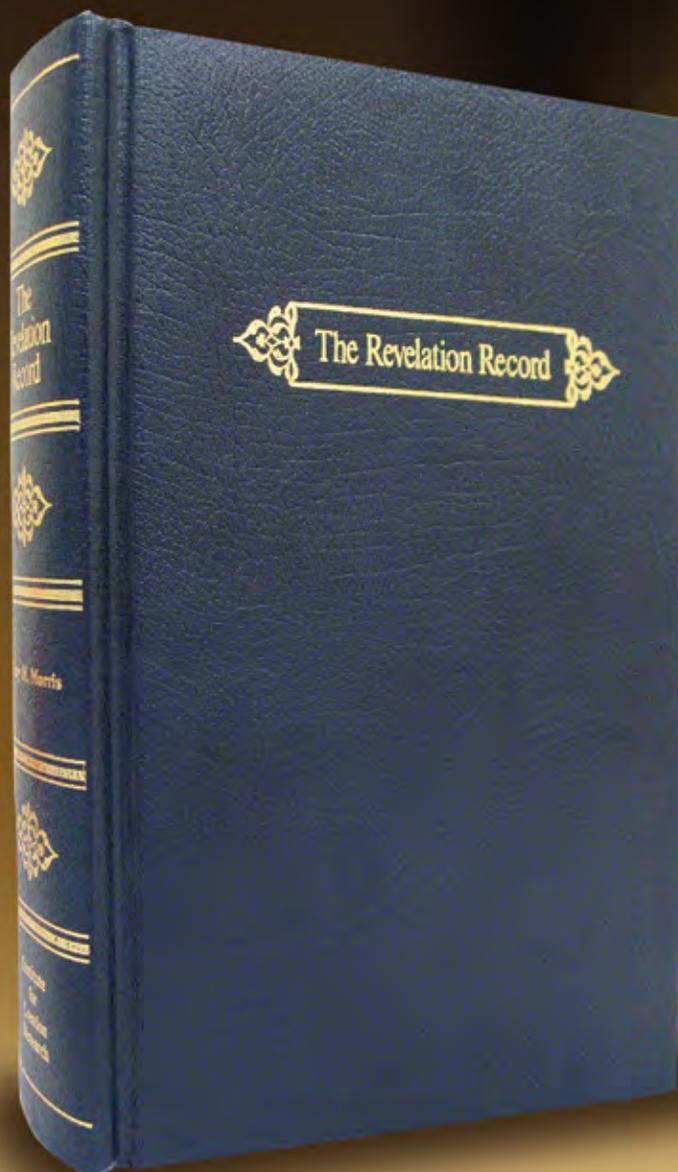
- I am forgiven and made holy, HEAVENLY FATHER, through the sacrifice of Your Son, the Lord Jesus. “Thank you” seems far too weak an expression for such an inestimable gift, but it is all I can really offer.
- I love You, LORD JESUS, for Your perfect human life, Your willing substitution on the cross of Calvary for my sin, Your joyous victory over death, and the unfathomable promise of eternal life in Your presence. Please accept my heartfelt thanks until You return—then my anticipated service throughout eternity.
- I am most grateful, HOLY SPIRIT, that You have revealed the Father’s will to me for my work and ministry. The “peace that passes

all understanding” surrounds me and I acknowledge Your indwelling presence. For that peace, Your presence, and Your daily direction in my life, I thank You.

- I love Your written Word, LORD GOD, and joyfully embrace its authority in my life. Thank You for inspiring its human authors, for preserving its integrity over the centuries, and for enabling me to “hear” and “hide” its treasures in my heart.
- I long for Your kingdom to come, LORD OF LORDS, and praise You for granting me insight into eternal matters, that I might please You in this life. Knowing that “every knee” will bow in knowledge one day and “every tongue” confess Your Lordship, gives me, this day, assurance and hope for the future. For this confidence, I thank You.
- And for daily blessings, EL SHADDAI, I thank You. For family and friends, for my church and pastor, for health and prosperity, for home and comforts, for work and purpose—for these and much more, I give You my thanks, my love, and my service. May the Courts of Heaven ring this day with the praises of Your saints around the earth. ●



# The Limited, First-Edition *Revelation Record*



Our recent move to Dallas led to a splendid surprise: we discovered a small supply of first-edition, leather-bound copies of *The Revelation Record* by Dr. Henry M. Morris.

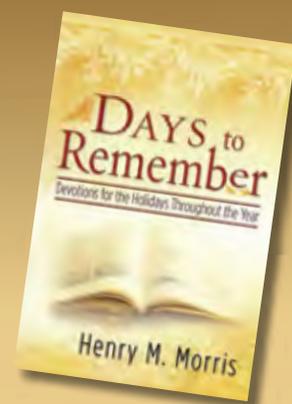
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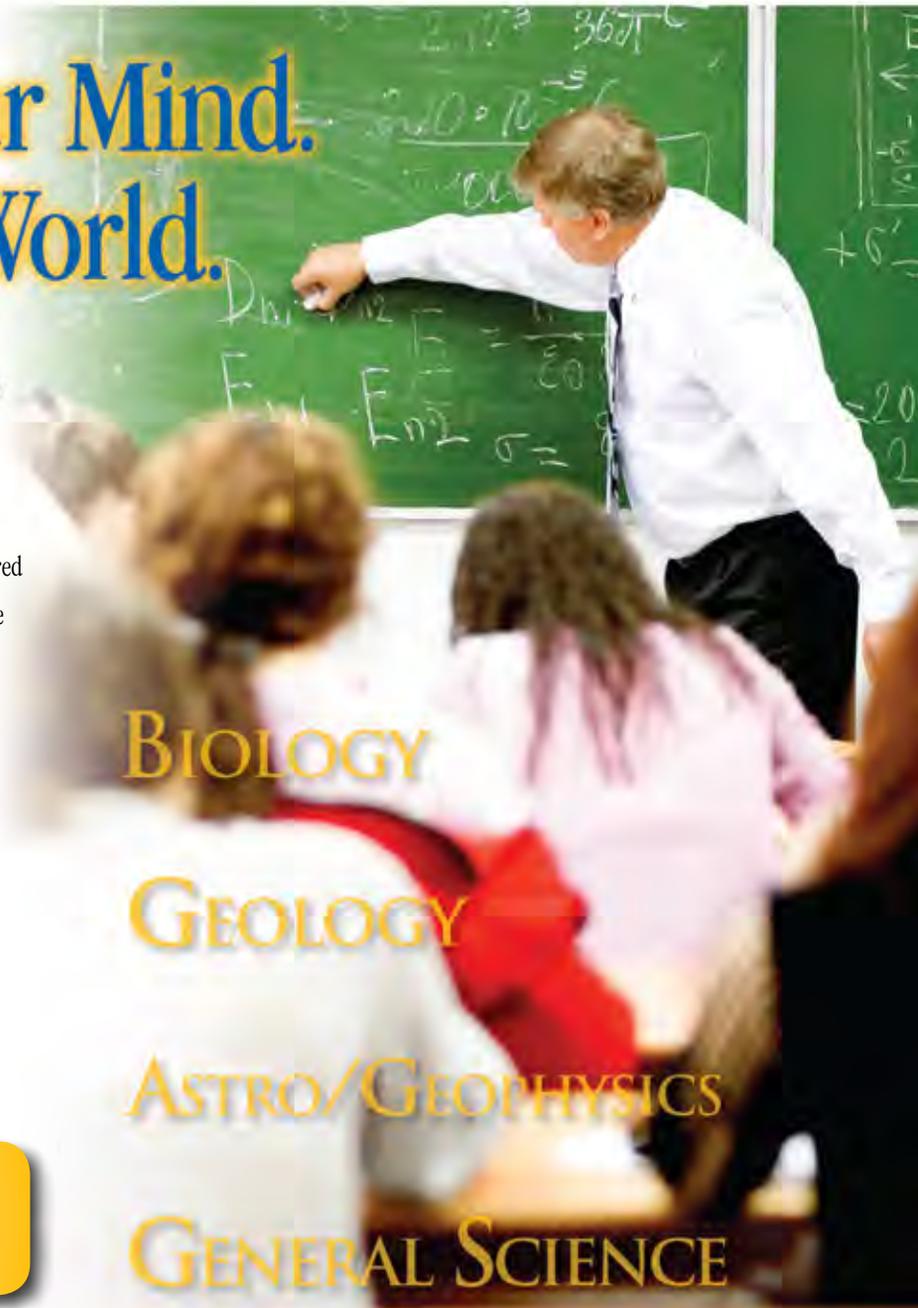
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