

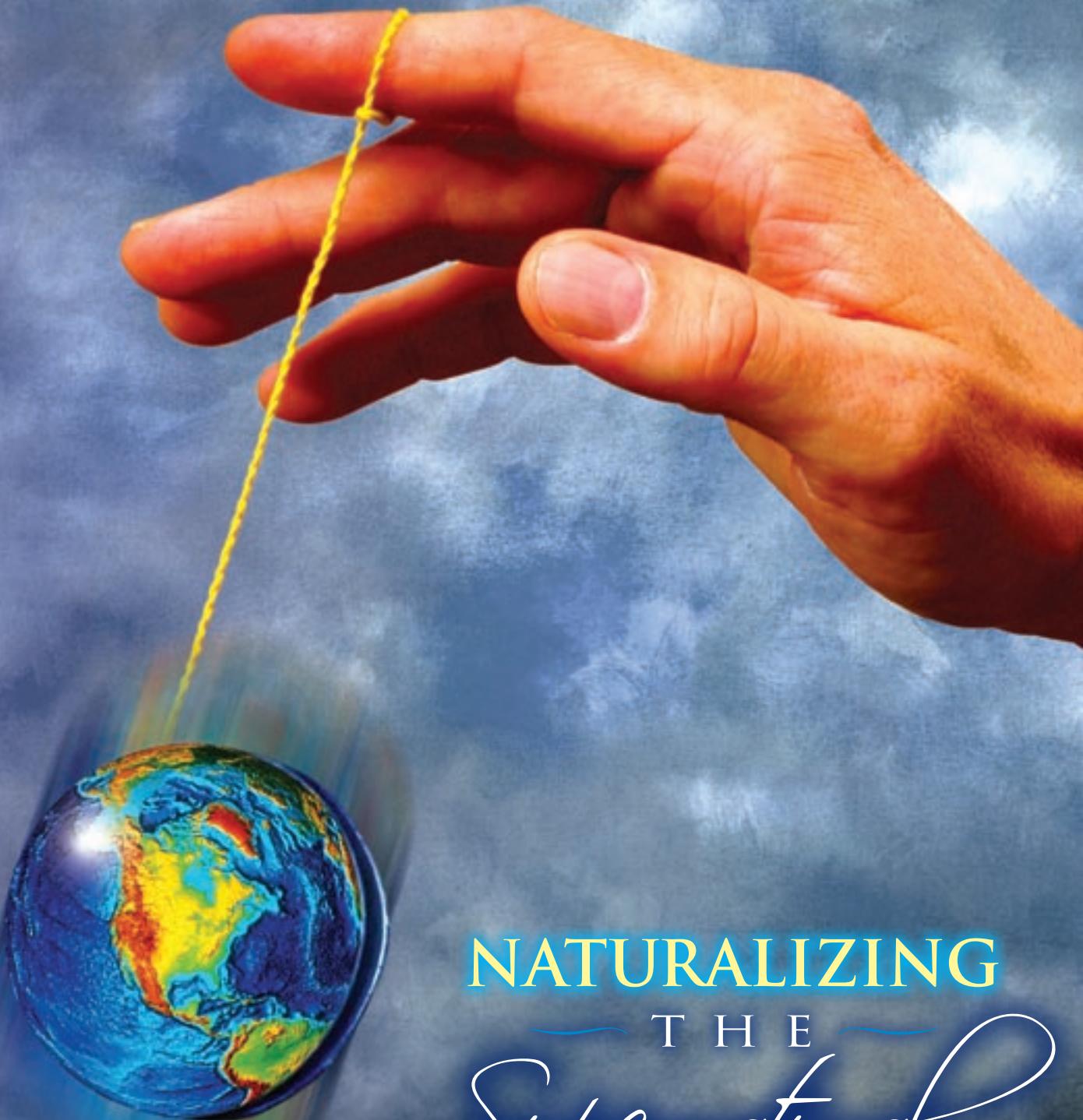
# ACTS & FACTS

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MARCH 2011



## NATURALIZING THE *Supernatural*

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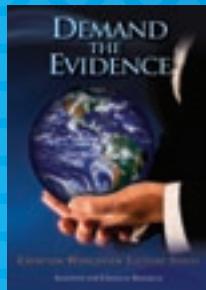
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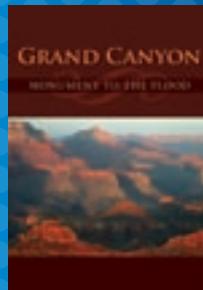
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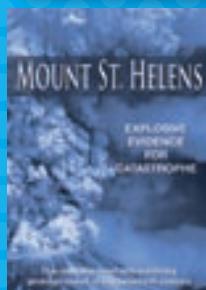
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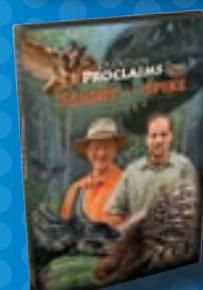
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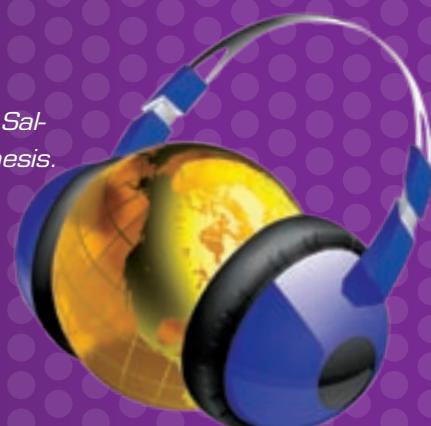
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## It's Only Natural...or Is It?

**E**ach morning when I look out across our back deck at home with my cup of coffee, I see so many amazing sights—boats on a canal, a variety of trees, flowers, and grass, the diversity of local wildlife, clouds moving across an ever-changing sky, leaves blowing in the wind, and so much more. Everything outside appears so very alive. There's movement, changing colors, and even sounds. So what do we call what we see outside? Nature.

But “nature” doesn’t convey the same meaning for everyone, especially when discussing science.

As a believer, I attribute all of the wonder of “nature” to God our Creator. He designed it all to function in very specific ways throughout the year and around the planet. Seasons change. Fruit grows. Ducks fly. Fish swim. Water flows. Everything exhibits a certain vitality, all according to God’s perfect plan. Genesis 1 describes His original creation when He engineered every form of life to live, multiply, and “fill” the earth according to His command.

But even though it appears that nature is alive, is it really? Is nature *biologically* alive in any sense? Does nature think or choose or do anything at all by itself? In popular science understanding, does nature actually “select” the fittest to survive?

Evolutionary scientists would have us believe that all of the beauty and order we observe, and even all of the biological functions in living creatures, are simply the result of *natural selection*, a term Charles Darwin popularized 150 years ago in his attempt to explain the world around him without the existence of God.

In other words, Darwin (and his successors) tried to attribute intelligence to nature.

Beginning this month in *Acts & Facts*, we will tackle this fundamental pillar of evolutionary thought in light of biblical truth and scientific evidence. Our feature article by ICR CEO Dr. Henry Morris III, “Naturalizing the Supernatural,” zeros in on the basic flaw of natural selection: It robs God of glory. Look for follow-up discussions from Dr. Randy Guliuzza and others on our science team who will take apart the whole idea of natural selection and help us understand how much God really designed into His creation.

Guest author Dr. Jerry Bergman has contributed an eye-opening look at one of the greats in science history, Louis Agassiz. Renowned for his work in paleontology at Harvard, Agassiz never could agree with Darwinian evolution. Dr. Bergman has again allowed us a peek inside the life of another shining star in the field of science who wasn’t afraid to oppose the evolutionary mindset of his day. Read this insightful profile on page 12.

Recently, ICR brought on board Dr. Rhonda Forlow as our new Education Specialist. An expert in K-12 education, Dr. Forlow will be involved in a number of education initiatives at ICR involving curriculum, seminars, school events, and much more. Read her interview on page 19.

As always, we are grateful to each of you for your interest in biblical creation science and rely upon your generous partnership with us each month to continue researching, teaching, and communicating the wonders of creation.

**Lawrence E. Ford**

EXECUTIVE EDITOR

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# NATURALIZING THE *Supernatural*

## *How evolutionary ideas steal glory from God*

HENRY M. MORRIS III, D.MIN.

The uncertainty of one thing, does not necessarily affect the certainty of another thing. Our ignorance of many points need not suspend our assurance of a few. Before we yield, in any particular instance, to the skepticism which this sort of insinuation would induce, we ought accurately to ascertain, whether our ignorance or doubt concern those precise points upon which our conclusion rests.<sup>1</sup>

**E**xplaining away the miracles of God is not a new phenomenon. Scholars have attempted for several centuries to develop mechanistic or naturalistic explanations for everything from the epic Ten Plagues of Egypt and the crossing of the so-called “Reed” Sea, to the various theories “humanizing” our Lord’s resurrection—all in an attempt to naturalize God’s supernatural power.

This intellectual rebellion against God (for that’s what it really is) appears to be driven

by the same presumptive lie Eve bought into at the prompting of Lucifer, the great Enemy—“ye shall be as gods, knowing good and evil” (Genesis 3:5). Not satisfied with the prescriptive restriction of God in Eden, fallen man continues to flaunt his arrogant ego by explaining what God does in terms that his own finite mind can comprehend.

Many of these attempts are rather easy to spot—especially by those who love the Word of God. The resurgence of the various theistic evolution theories, led by groups such as Bio-

Logos that espouse the “creation by evolution” mantra, would be theologically irrelevant if it were not that embracing evolution requires a rejection of the doctrine of inerrancy, the revealed nature of God Himself, and much of obvious science as well.

The danger of such proponents is not that their error is so sophisticated that only highly educated scholars can refute it, but rather that their power of persuasion and influence is based on their attempt to be inclusive and loving, gracious to those who disagree with

their enlightened position, and the apparently irrefutable argument that their education puts them in a place of paternal superiority over the non-trained. Jesus warned against such false prophets, “which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15).

Were it merely these big issues that the Kingdom must contend with (creation, evolution, rejection of such obvious miracles as the Ten Plagues and Christ’s resurrection, etc.), we could rather easily avoid their “profane and vain babblings” (1 Timothy 6:20) and leave the rebuttal to the Holy Spirit in His convicting work of regeneration.

However, their foundational error is *to reject the worship of the Creator*, valuing the creature more than that which can be clearly seen as evidence that God alone is Creator (Romans 1:18-25; Psalm 19:1-4). Such rejection of the Creator inevitably leads to a comfortable inclusion of non-supernatural rationale and a growing extension of natural explanations for the sovereign oversight of God in the functioning of our universe.

This Enemy-driven embracing of the “way which seemeth right unto a man” (Proverbs 14:12) is sweeping more and more professing Christians into a toleration of doubt in the authority of Scripture and a growing acceptance of natural explanations for the obvious presentation of supernatural sovereignty and omnipotent oversight of the creation.

“Many,” the apostle Peter notes, “shall follow their pernicious ways” (2 Peter 2:2).

Much of our Christian confidence resides in our faith in the revealed Word of God. When we are taught to question—or perhaps even to disbelieve—the words of Scripture, then we will sense the disquiet of the Holy Spirit who is charged with guiding us into all truth. If we ignore His prompting, we soon face the possibility of developing a seared conscience (1 Timothy 4:2), which will either hobble or disable our ability to grasp the truth that surrounds us.

This is particularly so when Scripture offers a broad view of God’s providential sovereignty, as when He expresses Himself in the age-long conservation of our planet.

The LORD said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:21-22)

Seldom do we even consider that the very continued existence of the earth is by the Creator’s supernatural protection and oversight. Much less do we seek for evidence of that providential care. No, more often we simply accept that “things” are working just fine, or we laud “nature” for its implied power to maintain the status quo.

From a scientific perspective, God provides profound insight in the covenant to Noah cited above. The Creator Himself will take on the responsibility to conserve—to preserve

**This intellectual rebellion against God appears to be driven by the same presumptive lie Eve bought into at the prompting of Lucifer—“ye shall be as gods, knowing good and evil.”**

the designed processes of His creation so that it (the planet and its various life forms) will continue to function with sufficient efficiency to maintain operational effectiveness. Fundamentally, this tells us that the conservative processes that we see operating all around us are overseen, supernaturally and providentially, by the very Creator who brought them into existence in the first place (Isaiah 46:10-11).

Those broad processes are really evidences of God’s initial design structures, which are now being overseen and directed by the providential sovereignty of the Creator. The so-called process of “natural selection” is a good example of how men have thrown their light of worship on the created thing rather than on the creating Person. Instead of giving the credit to some “force” of nature, personifying and in many cases deifying the process, we should identify the observable mechanics that God has built into our environment and glorify the Creator rather than that which was created.

Perhaps the reader will recall that God issued a divine mandate to the various animal “kinds” to “be fruitful, and multiply, and

fill...” (Genesis 1:22). The authority to direct and subdue the processes and life of earth was delegated to mankind (Genesis 1:28).

The evidence for God’s design has expanded exponentially as our human skill develops technology with an ever-increasing ability to explore both the big and the small. This may be most astounding as we gain a clearer understanding of the enormous information in the genomes of living things. The more we learn about the processes of life and the functions of cells, the more beautiful and intricate are those mysteries that underlie reality.

Perhaps instead of sweeping those great mysteries into an inscrutable category of “natural” phenomena, we should begin to consider how our Creator programmed and designed those functions so that they would work at any time and in any environment as creatures “fill the earth.” Instead of accommodating evolutionary jargon—such as natural selection—that either ignores or purposefully excludes the sovereign Creator’s work, we should begin to examine the data in the light of the directives of Genesis and seek to understand what

God has placed into His creation that would permit the transmission of “seed” in such a way that the different created kinds would be able to “fill” the various environments on the earth.

He who is the Alpha and Omega surely knows the “end from the beginning” (Isaiah 46:10) and is fully capable of creating that which would operate “after the counsel of his own will” (Ephesians 1:11).

Believers—who are not only the beneficiaries of God’s human creation with the mandate of dominion over the earth, but are also the twice-born created after God “in righteousness and true holiness (Ephesians 4:24)—should surely be able to uncover the evidence of God’s sovereign design that will bring glory to the Creator rather than aggrandizing the faceless and impotent god of evolutionary randomness. ●

#### Reference

1. Paley, William S. (July 1743–May 25, 1805). 1972. *Natural Theology*. Houston, TX: St. Thomas Press, 53-54. Originally published in 1804.

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



# Telomeres Get the Spotlight as Cellular Evidence for Intelligent Design

JEFFREY TOMKINS, PH.D.

**O**ne of the recent cell biology and genetics projects at ICR has involved the compilation of years of research data on the cell's telomere system in plants and animals, with an emphasis on its role in humans and in the intelligent design paradigm. The intriguing results of this extensive literature review—led by Dr. Jeffrey Tomkins in collaboration with Dr. Jerry Bergman—can be found in an upcoming issue of the *Journal of Creation* under the tentative title “Telomeres: implications for aging and evidence for intelligent design.”<sup>1</sup>

The telomere system found in the cells of all plants and animals contains structural and dynamic features that protect the ends of linear chromosomes, making possible higher forms of cell life beyond that of single-cell bacteria. Scientists today have a very difficult time trying to account for the existence of linear chromosomes, much less telomeres. According to the general evolutionary argument, linear chromosomes, and hence telomeres, arose from the aftermath of some hypothetical cell cataclysm. As the story goes, one of the first primitive cells engulfed a bacterium and somehow pirated its circular chromosome for its own genomic purposes. At some point later in cellular history, perhaps even immediately after engulfment, the pirated circular chromosome suddenly fragmented into single linear pieces and miraculously—amidst all the chaos and in total violation of all known physical and chemical laws—formed the complex molecular end-cap apparatus now known as telomeres, albeit in a somewhat primitive yet undefined state.

As with the many other insurmount-

able evolutionary transitions in the supposed rise and advancement of cells over time via materialistic and naturalistic processes, the miraculous black box of cataclysm and chaos is “scientifically” invoked as having mystically given rise to something new and improved. As rational biblical creationists, we see that this sort of reasoning is complete nonsense. In fact, when the most basic and elemental of

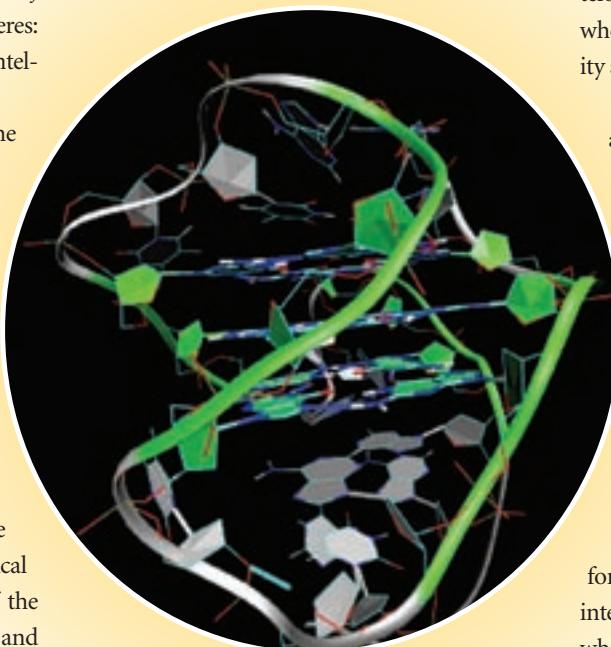
the area of telomere research has received much publicity over the past 20 years in popular technical news reports. Understanding this unique cellular system may help to explain some aspects associated with the wide historical variation in human longevity, specifically the disparity of lifespans as described in the biblical record before and after the global Flood. In addition, the interdependence of the wide variety of components related to the telomere system in the cell provides an overwhelming case for both irreducible complexity and intelligent design.<sup>2,3</sup>

In our upcoming *Journal of Creation* article, we show how the telomere system is structured, how the various components of the system work, how other cell systems tie into the telomere apparatus, how telomeres play a role in disease and cell longevity, how epigenetic factors control telomere activity, and how the application of large-scale genomics research into telomere function has yielded exciting new discoveries. These fascinating data are coalesced into an apologetic argument for divine creation via the perspective of intelligent design. The end result is an overwhelming argument for divine engineering and biblical creation. ●

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1. *Journal of Creation*, a technical publication produced by Creation Ministries International, is available at [creation.com](http://creation.com).
2. Behe, M. 1996. *Darwin's Black Box: The Biochemical Challenge to Evolution*. New York: Free Press Publishers.
3. Meyer, S. C. 2009. *Signature in the Cell: DNA and the Evidence for Intelligent Design*. New York: Harper Collins Publishers.

Dr. Tomkins is Research Associate and received his Ph.D. in Genetics from Clemson University.



all natural laws is considered, the law of cause and effect, the only logical conclusion for the highly engineered mechanisms found in cells, such as telomeres, is that an omnipotent Creator is the cause.

In humans, the telomere system is associated with a large number of age-related diseases, cancer cell biology, and cell longevity in general. Because of its association with cell longevity and human lifespan phenomena,



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## ■ March 9

Dallas, TX – Redeemer Bible Church  
(Guliuzza) 214.340.3633

## ■ March 9

Willow Park, TX – Trinity Bible Church  
(Thomas) 817.441.7477

## ■ March 13

Attica, IN – Wabash Valley Bible Baptist Church  
(J. Morris, Sherwin) 765.366.6860

## ■ March 15

Roseville, MN – Northwestern College  
(Guliuzza) 651.631.5100

## ■ March 19-20

Kountze, TX – First Baptist Church  
(J. Morris, Johnson) 409.246.3850

## ■ March 19-20

Kearny, NJ – Calvary Chapel of Kearny  
(Sherwin) 201.998.7444

## ■ March 27

Red Oak, TX – Demand the Evidence Conference  
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## ■ March 31-April 2

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# DNA and RNA: *Providential Coding to “Revere” God*

JAMES J. S. JOHNSON, J.D., TH.D.

**S**ecret codes and ciphers are serious business—just ask Paul Revere.

Listen, my children, and you shall hear  
Of the midnight ride of Paul Revere,  
On the eighteenth of April, in Seventy-Five;  
Hardly a man is now alive  
Who remembers that famous day and year.

He said to his friend, “If the British march  
By land or sea from the town to-night,  
Hang a lantern aloft in the belfry arch  
Of the North Church tower, as a signal light—

“One if by land, and two if by sea;  
And I on the opposite shore will be,  
Ready to ride and spread the alarm  
Through every Middlesex village and farm,  
For the country-folk to be up and to arm.”<sup>1</sup>

Obviously, espionage relies on very precise and carefully crafted communication. Many spies and secret agents die when their messages are intercepted. Communications to and from spies, therefore, are often accomplished by using very clever codes to intelligently transmit valuable information. No one who honestly studies the use of coded information in clandestine espionage activities would attribute such carefully coded (and decoded) communications to mere chance or accident.

## Coding and Decoding at the Biomolecular Level

Illogically, however, many look at the more cleverly coded communications that are sent and received inside living cells

and explain what they see as products of blind chance and “evolutionary accident.” Yet genetic code-based communication is informationally more complex and detailed than any system humans could create, and it displays engineering complexity beyond our wildest imagination. And these biomolecular communications are being sent and received all the time, every millisecond! How can this be?

Evolutionists demonstrate the *inexcusable illogic*<sup>2</sup> of crediting this remarkable communication system to “natural selection” by describing its supposedly “accidental” parts and processes using vocabulary that sounds like the cryptographic vocabulary of spies and secret agents. In other words, evolutionists use words that prove they are observing providentially programmed biomolecular communication at work. How is this?

When accurately describing what happens inside a eukaryotic cell’s nucleus or mitochondrion, evolutionary geneticists routinely describe what they see using terms like code (e.g., genetic code, protein coding, coding regions), encode, codon, anti-codon, decode, transcription, translation, blueprint, program, information, instruction, control, edit, decipher, messenger, reading, proofreading, signal, alphabet, letter, language, gene expression, information, surveillance (for detecting non-sense), etc. It is important to recognize that these genetic message-oriented terms were not imposed on the evolutionists by the creationists!

The details of *how* immeasurably ingenious all of this biochemical information machinery is—and it is!—have been



documented, at least to some degree, by many who have honored God, *intentionally or unintentionally*, by their respective research in the related fields of microbiology, molecular biology, biochemistry, and genetics.<sup>3</sup>

The main point of the lengthy vocabulary list above is to illustrate how scientists have chosen to describe the micro-world of DNA, RNA, ribosomes, mitochondria, endoplasmic reticula, protein synthesis, etc., in vocabulary that befits intelligent and purposeful communication. Specifically, genetic science reveals God's purposeful *encoding* of genetic messages, with mind-bogglingly complex *instructions* on how to build living things from the biomolecular level upward, with those same encoded messages being efficiently *decoded* and recognized with sufficient accuracy to produce responsive compliance with those biomolecular instructions!<sup>4</sup>

### Unintelligible Messages Are No Good

In the world of spies and counterspies, intelligent agents use codes with language that is designed to be recognizable by the intended recipient. Codes have been employed from time immemorial to prevent messages from being intelligible to unintended recipients.

However, a coded message is no good at all if the intended recipient cannot understand its encoded meaning. Accordingly, every code-based message must be informationally devised (i.e., created), encoded, and sent to the intended readers. The readers must then decode the message, recognize the information it contains, and act on that information in a way that corresponds to the original purpose of the message's creator. It is vital that the intended recipient understand the sender's meaning, because the message itself is unrecognizable unless both sender and receiver share a common understanding of what the words (or other symbols) mean.

Consider the following message: "One if by land, two if by sea." What does that sequence of words signify? Because that message used a language shared by the sender (Robert Newman, with the help of John Pulling) and receivers (those awaiting word on the movement of British troops), it provided a recognizable warning that "the Regulars [British soldiers] are coming" by water, not by land. Two lanterns lit in the Old North Church on the night of April 18, 1775, provided a signal—but it was recognizable as such only to those who knew the "language" shared by Paul Revere and his allies.

This principle of coded information transfer is illustrated at the sub-cellular level. If a protein-coding "message" borne by a portion of DNA cannot be transferred by RNA and translated on ribosomes providentially fitted for the task, the DNA's instructions cannot be complied with, and that would mean no protein synthesis—which can be a fatal failure for whatever life form is involved, whether girl or gecko, boy or bacterium.

### Metaphors Describe Genetic Information Transmittal

In short, genetic realities must be expressed using human communication metaphors, because only such metaphors accurately portray the underlying realities of biochemical information processing. It is quite proper to use metaphors if they accurately assist in communicating truth. DNA and RNA are heavily involved in encoding and decoding information, and the biochemical "language" used truly exhibits transcription, translation, editing, and the like.

### Some Metaphors Are Misleading

The genetic code metaphors listed above are helpful because they help communicate real truth about how biomolecular information is sent and received at the sub-cellular level. However, not all metaphors employed by scientists are helpful for conveying truth. Darwin's phrase "natural selection" is a poster child example of a misleading metaphor, because it illegitimately imputes selective power to an unintelligent and unpurposeful environment metaphorically personified by Darwin as "Nature." This misleading reification of nature is employed to attribute to it the God-like power to select and favor creatures big and small, from *Staphylococcus* to cetaceans, so that "selected" life forms can out-compete their evolutionary inferiors.

But unlike the genetic code metaphors, the metaphor "natural selection" does not describe any underlying physical reality. Even some evolutionists recognize this and are embarrassed:

The answers that have been suggested so far have not been convincing. In particular, though there is no end of it in popular accounts of adaptationism, it is a Very Bad Idea to try and save the bacon by indulging in metaphorical anthropomorphisms. It couldn't, for example, be literally true that the traits selected for are the ones Mother Nature has in mind when she does the selecting; nor can it be literally true that they are the traits one's selfish genes have in mind when they undertake to reproduce themselves. There is, after all, no Mother Nature, and genes don't have, or lack, personality defects. Metaphors are fine things; science probably couldn't be done without them. But they are supposed to be the sort of things that can, in a pinch, be cashed. Lacking a serious and literal construal of "selection for," adaptationism founders on this methodological truism.<sup>5</sup>

It is a good thing that Paul Revere did not wait on nature to "select" a code-message about the British, because there is no intelligent, decision-making "Mother Nature" who can select anything or anyone.

There is, however, a Creator who used infinite intelligence and engineering skill to provide the providential programming that is observed in the interactive coded and encoded communication that occurs, non-stop, in nuclear and mitochondrial DNA, RNA, and ribosomes. That Creator is the God of the Bible. He has revealed Himself in and through the Lord Jesus Christ, and He is the one we should gratefully *revere*. ●

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- Longfellow, H. W. 1863. Paul Revere's Ride (a.k.a. The Landlord's Tale). In *Tales of a Wayside Inn*. Boston: Ticknor and Fields. Paul Revere historically said "river" (alluding to the Charles River) and not sea, but Longfellow apparently wanted a noun to rhyme with the word "be." The poet also took a few liberties with the actual details of that night's events.
- Romans 1:18-25, especially verse 20 (literally "without apologetic").
- See, generally, Gitt, W. 2007. *In the Beginning Was Information*, Green Forest, AR: Master Books, 15-254; Wilder-Smith, A. E. 2003. *The Natural Sciences Know Nothing of Evolution*. Costa Mesa, CA: The Word for Today, 5-100, 137-163; Sanford, J. C. 2005. *Genetic Entropy and the Mystery of the Genome*, 2nd ed. Lima, NY: Elim Publishing, 1-151, 185-188. See also unintended admissions from a famous evolutionist geneticist in Sykes, B. 2002. *The Seven Daughters of Eve*. London: W. W. Norton, 22-62.
- A recent example of highly detailed research on DNA coding as it relates to human hearing is Ahmed, Z. M. et al. 2011. Functional Null Mutation of MSRB3 Encoding Methionine Sulfoxide Reductase Are Associated with Human Deafness DFNB74. *American Journal of Human Genetics*. 88 (1): 19-29. The article analyzes protein-coding exons, transcription, translation stop codons, translation initiation codons, the encoding of a mitochondrial localization signal, and other examples using communication terminology, showing that information transfer terminology is needed to aptly describe the content and function of DNA sequences that code for construction of proteins needed for human hearing.
- Fodor, J. 2007. Why Pigs Don't Have Wings. *London Review of Books*. 29 (20):19-22.

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



# DRAGONS IN Paradise

And there appeared another wonder in heaven; and behold a great red dragon....And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world....And they worshipped the dragon.

(Revelation 12:3, 9; 13:4)

H E N R Y M . M O R R I S , P H . D .

The almost worshipful fascination of dinosaurs in this generation is nothing new, though its extent is growing explosively. One wonders how many leading modern evolutionists were drawn into evolutionism through their childhood study of dinosaurs. The late Stephen Jay Gould, for example, testified that he got his start that way.

What's going on here? Is this just another fad, or is it in some way an important sign of the times? Actually, all the nations of antiquity seem to have had a similar obsession with dinosaur-like animals they called "dragons." The biblical writers, inspired by God, also wrote about dragons. The first reference to created animals, in Genesis 1:21, says that "God created great whales," but the Hebrew word for "whales" (*tanniynim*) is translated "dragons" in over 20 other passages. Note especially Isaiah 27:1: "In that day the LORD...shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

This type of sea dragon was called a "leviathan" (see also Psalm 74:14; 104:26). It was described by God Himself in Job 41:1-34 as a fearsome, fire-breathing (v. 21) monster whose scaly hide (vv. 15-17) could not be pierced with sword or spear



(vv. 7, 26-29). God also described a huge land dragon called a “behemoth” (Job 40:15-24) that “moveth his tail like a cedar” and is “the chief of the ways of God,” impossible to capture (vv. 17, 19, 24). Various other dragons are depicted as dwelling in different types of habitats and as being of various sizes (e.g., Isaiah 34:13; Micah 1:8; Malachi 1:3). In some of these cases, modern translations have rendered *tanniy* as “jackal,” but the Hebrew word means “dragon” or “monster,” not jackal.

Dragons were even described in reputable zoological treatises published during the Middle Ages. Even though dragons sometimes were said to have supernatural abilities, all these ancient nations regarded them as real animals, frequently encountered by humans.

The article on dragons in the *Encyclopaedia Britannica* (1949 edition) noted also that dinosaurs were “astonishingly dragonlike,” even though its author assumed that those ancients who believed in dragons did so “without the slightest knowledge” of dinosaurs. All dinosaurs are assumed by evolutionary geologists to have been extinct since the end of the Mesozoic Era, about 65 million years ago, whereas the first dinosaur fossils were not discovered until early in the 19th century.

In any case, dinosaurs—like dragons—are said to have existed at one time in great numbers and varieties all over the world. Great dinosaur-bone beds have been found on every continent, as far north as Spitzbergen in the Arctic Ocean and as far south as Antarctica, about 400 miles from the South Pole.

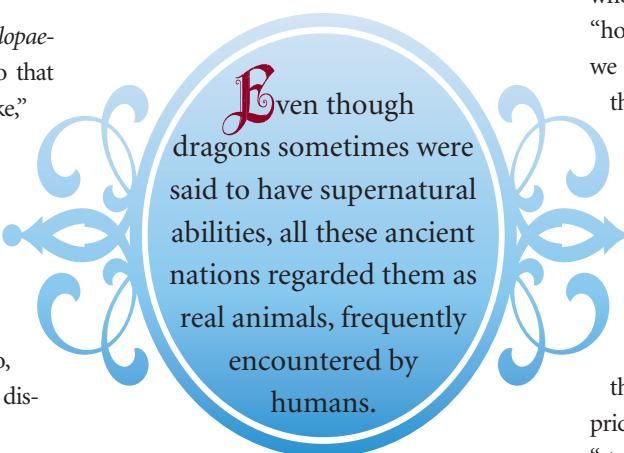
Many geologists have concluded that the age of the dinosaurs did come to a sudden end as the result of a global catastrophe of some kind, although there is much disagreement as to what type of catastrophe this may have been. A great flood, accompanied by tremendous volcanic eruptions, with the implied resulting worldwide climatic change from subtropical to the present latitudinal variations, could well account for the vast dinosaur graveyards and trackways all over the world.

The Bible, of course, describes just such a flood that occurred several thousand years ago. There are now thousands of scientists who

have become creationists and are convinced that the biblical Flood provides a much better explanation than the geological-age system for the phenomena of earth history, including the dinosaurs and their extinction.

Most creationists believe that dinosaurs have coexisted with man from the beginning, only becoming extinct in the Middle Ages. That being so, one must envision a pre-Flood world with vast herds of dinosaurs occupying many areas in every region. The antediluvian population would certainly be familiar with their existence.

There were, therefore, many reminders to antediluvian people everywhere on the earth of “the great dragon...that old serpent,



called the Devil, and Satan” (Revelation 12:9). These beasts should have reminded pre-Flood men and women of the serpent whom their first ancestors had encountered in the Garden of Eden, bringing sin and death into God’s perfect world.

Even after the Flood, dinosaurs could still be seen occasionally, though not in the great herds common in former times. At the climax of the Satan-caused sufferings of the prophet Job, for example, God told him to observe two of these great animals, the land-dwelling behemoth and the ocean-dwelling leviathan, and to realize that—even though no man alone could ever vanquish such awesome reptiles—God was well able to defeat them, for it was He who had made them. Just so, God had also created the fallen angel, Satan, who had taken over the body of the serpent back in Paradise, and God could vanquish him, as well.

That old Dragon had invaded Paradise, and God had cast him out into the earth, where he continues to this day leading men and women to rebel against God and His Word. It is he “which deceiveth the whole world” (Revelation 12:9) with the monstrous lie that there never was a Creator whom men should worship. He wants to reign himself and to persuade the world to worship him instead of its real Maker and Sustainer.

And amazingly enough, the time is coming soon when the ungodly world will do just that! In the Bible’s great prophecy concerning the humanistic dictator who will reign over the whole world for a brief time at the end of the age, a man appropriately called the Beast, who will not “regard any god,” but will only “honour the god of forces” (Daniel 11:37-38), we read that “all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast” (Revelation 13:3-4).

But God is still in control. Although the behemoth was the strongest of all created land animals, “he that made him can make his sword to approach unto him” (Job 40:19). And though the leviathan “is a king over all the children of pride,” yet God says that not even leviathan can “stand before me” (Job 41:34, 10). God one day “shall punish leviathan...and he shall slay the dragon that is in the sea” (Isaiah 27:1). Finally “the devil that deceived them was cast into the lake of fire...and shall be tormented day and night for ever and ever,” along with all the rebellious angels and all the rebellious men and women whose names are not “written in the book of life” (Revelation 20:10, 15).

There will be no more dragons in Paradise in that day. For “there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Revelation 21:27). ●

Adapted from Dr. Morris’ article “Dragons in Paradise” in the July 1993 edition of *Acts & Facts*.

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



# Louis Agassiz:

## Anti-Darwinist Harvard Paleontology Professor

J E R R Y   B E R G M A N ,   P H . D .

### Introduction

Jean Louis Agassiz (1807-1873) is regarded as one of the greatest scientists of the 19th century. A founding father of the modern American scientific establishment, Agassiz was also a lifelong opponent of Charles Darwin's theory of evolution. Agassiz "ruled in professorial majesty at Harvard's Museum of Comparative Zoology."

[He] was a brilliant....man, an essentialist who detested evolutionism—Darwin's brand in particular—and clung to a vision of well-ordered nature assembled by special creations. The zoology of Agassiz was consonant with the natural theology of William Paley.<sup>1</sup>

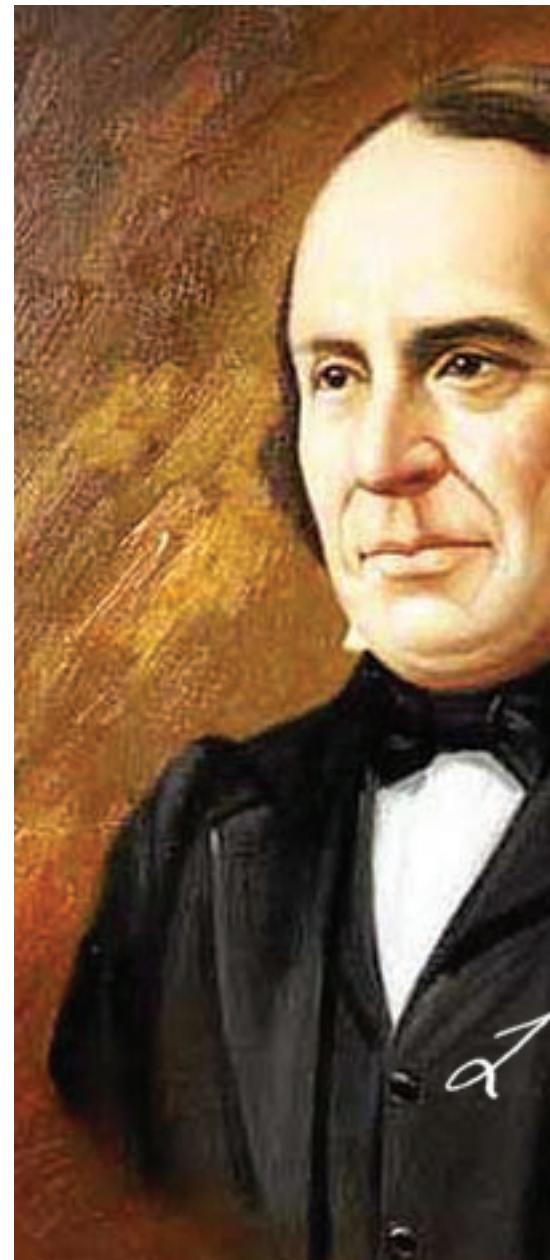
Agassiz wrote that "evidence of the existence of a Creator, constantly and thoughtfully working among the complicated structures that He has made" is found throughout the natural world.<sup>2</sup> He concluded that in the living world "is clearly seen the intervention of an intelligent Creator" and that when we evaluate

the living world we can see "the mental operations of the Creator at every step."<sup>3</sup>

### Education

Agassiz was born in the village of Montrier in the French-speaking part of Switzerland. Like many naturalists of the time, Agassiz was educated as a physician. He studied with several prominent German biologists, including zoologist Lorenz Oken and embryologist Ignatius Döllinger. After receiving his medical degree from the University of Erlangen in 1830, he traveled to Paris to study comparative anatomy under the most renowned comparative anatomist in all Europe, Baron Georges Cuvier.<sup>4</sup>

Cuvier, the founder of the field of paleontology, was so impressed with Agassiz's work on fossil fish that he turned his own notes and drawings, gathered in the course of years of study, over to Agassiz to complete his opus on fossil fish. This research documented that no evidence existed for the evolution of fish from non-fish worm-like creatures as hypothesized



by Darwin. When published, Agassiz's work was "hailed for its accuracy and originality in describing...fishes in the ancient fossiliferous bed of red sandstone."<sup>5</sup>

Agassiz concluded from his lifelong study of nature that purpose and design were manifested everywhere in nature.<sup>6</sup> He noted that if it required an intelligent mind just to *study* the facts of biology, "it must have required an intelligent mind to establish them."<sup>7</sup> Following his famous teacher Cuvier, he asserted that the major groups of animals do *not* represent an



cestral branches of a hypothetical evolutionary tree but, instead, document a great plan that was used by the Creator to design the many different species in existence today.

Already an eminent scientist while still a young man, Agassiz came to the United States in 1848 to accept a professorship at Harvard. In 1860, Agassiz founded the Museum of Comparative Zoology at Harvard, later to be headed by Stephen Jay Gould. His studies of “fishes, both living and fossil, were definitive, and have never been equaled.”<sup>8</sup> Agassiz and his

colleagues also founded The National Academy of Sciences in 1863.

His many students influenced science for decades after his death. Stanford professor-scientist David Starr Jordan noted that “of the older teachers in America—the men who were born between 1830 and 1850—nearly all who have reached eminence have been at one time or another pupils of Agassiz.”<sup>9</sup>

Henry Morris wrote that Agassiz was “also a great teacher, in both Europe and America, where his Harvard classes in natural history were said to have produced all the notable teachers of that subject in America during the last half of the 19th century.”<sup>10</sup> Noted author-naturalist Donald Peattie asserted that “no American scientist ever had as much influence on scientific education as Agassiz.”<sup>11</sup> A man of erudition, Agassiz’s close friends included not only famous scientists such as Darwin, but also Henry Wadsworth Longfellow, Ralph Waldo Emerson, and other literary notables.<sup>12</sup>

#### A Scientific Creationist

Agassiz saw the divine plan of God omnipresent in nature, and could not accept a theory that denied the intelligent design he saw everywhere in the natural world. Agassiz even once defined a species as “a thought of God.” As Agassiz wrote in his *Essay on Classification*,

his lifelong study of the natural world eloquently documented the “premeditation, power, wisdom, greatness, prescience, omniscience, providence” of God. He declared that “all these facts in their natural connection proclaim aloud the One God, whom man may know, adore, and love; and Natural History must in good time become the analysis of the thoughts of the Creator of the Universe.”<sup>13</sup>

Henry Morris called Agassiz not only “a great Christian paleontologist” but “the father of glacial geology and the science of

glaciology.” Morris added:

He profoundly believed in God and His special creation of every kind of organism. Probably no man was more intimately acquainted with a greater variety of kinds of animals, living and extinct, and it is significant that he was an inveterate opponent of evolutionism to the very end of his life.<sup>14</sup>

Furthermore, Agassiz believed that science can lead to “recognition of the existence of God...from the study of His works” and “the importance of the study of the animal kingdom with reference to its manifestation of the power, wisdom, and goodness of God, is very great.”<sup>15</sup>

#### Macroevolution Falsified by Science

Long before the mutational theory of evolution was popularized, Agassiz foresaw the overwhelmingly harmful nature of mutations and the inability of “selection” to produce new life forms.<sup>16</sup> He recognized that the problem with Darwinism was not the survival of the fittest, but rather the arrival of the fittest. Agassiz knew, as did most all animal and plant breeders both then and today, that clear limits exist

to variation and no known way exists to go beyond these limits in spite of 4,000 years of trying. Creationists today refer to this fact as variation in life limited to that existing within

**Agassiz concluded that in the living world “is clearly seen the intervention of an intelligent Creator.”**

the Genesis kinds. The fact is, all mutations known to us cannot even begin to produce the variety required for molecules to mankind evolution, but rather they create

monstrosities, and the occurrence of these, under disturbing influences, are... only additional evidence of the fixity of species. The extreme deviations obtained in domesticity are secured...at the expense of the typical characters and end usually in the production of sterile individuals. All such facts seem to show that the so-called varieties or breeds, far from indicating the beginning of new types,

or the initiating of incipient species, only point out the range of flexibility in types which in their essence are invariable.<sup>17</sup>

Darwin sent Agassiz a copy of his now-famous *Origin of Species* published in 1859. Although very “familiar with the factual evidence advanced by Darwin,” Agassiz carefully examined his ideas and the evidence on which they were based. As Agassiz studied the *Origin*, “mounting annoyance” resulted as he continued to read because he recognized that the “ideas it contained were plainly no different from the notions...he had long since rejected.”<sup>18</sup>

Two years after *Origin* was published, Agassiz wrote that Darwin’s theory was scientifically wrong and

was “propounded by some very learned but...rather fanciful scientific men” who taught that the forms of life presently inhabiting our earth “had grown out of a com-

parative simple and small beginning.”<sup>19</sup> Agassiz concluded that a great variety of evidence discovered in times past has refuted evolutionary theory. He considered this fact based on his paleontological research “a most powerful blow at that theory which would make us believe that all the animals have been derived from a few original beings, which have become diversified and varied in [the] course of time.”<sup>20</sup>

The man whom Professor Vander Weyde called an “eminent savant”<sup>21</sup> excelled in several science fields. Agassiz also correctly recognized that in his writings on evolution “Darwin had departed from the methods of scientific inquiry so well exemplified in his earlier studies.” Furthermore, his famous 1859 *Origin of Species* book “had contributed nothing new to the understanding of nature.”<sup>22</sup> Bolton Davidheiser added:

Louis Agassiz not only did not accept Charles Darwin’s theory of evolution, he actively opposed it. He attacked it at a vital point, namely, its inability to show evidence of the transformation of one kind

of living or fossil animal or plant into another. This is still a basic problem.<sup>23</sup>

A main reason he rejected evolution was based on paleontology, the area of Agassiz’s expertise. Agassiz knew that the fossil record did not support Darwin’s theory and strongly argued against it. He also concluded, in contrast to Darwinism, that “the crowning act of the Creator, man, was placed on the earth at the head of creation.”<sup>24</sup>

Agassiz was also active in debating and defending his anti-Darwin views. Among those he debated included Harvard professor Asa Gray, considered the leading American botanist of the 19th century, and Professor

William Barton Rogers, President of MIT.<sup>25</sup> Unfortunately, in one area Agassiz made a major mistake—he accepted the racist conclusion in that certain groups of men were inferior

to others in contradic-

tion to the clear teaching of both biblical and historic Christianity that all humans descended from one couple, Adam and Eve. Instead, Agassiz accepted the then-popular unbiblical preAdamic theory that taught only Caucasians were descended from Adam and that other, supposedly inferior, races of men, such as Negroes, were created before Adam.<sup>26</sup> Unfortunately, this idea still has many adherents today as part of a futile attempt to harmonize biblical teachings with Darwinism.

### Conclusions

Harvard professor Louis Agassiz, one of the 19th century’s leading paleontologists, was able to effectively articulate the many major scientific objections to Darwinism that remain unanswered. After a lifetime of scientific work and numerous science awards and honors, Agassiz never could accept Darwinism—he concluded, from his study of paleontology, that the scientific evidence was strongly against it—and never swerved from his creationist worldview.<sup>27</sup>

Agassiz also concluded, in contrast to Darwinism, that “there is order in nature; that the animal kingdom especially has been constructed upon a plan which presupposes the existence of an intelligent being as its Author.”<sup>28</sup> Most of his arguments against Darwin have not been refuted even today but, instead, the research, especially in cell biology, has eloquently supported the many lethal problems with macroevolution that Agassiz recognized over a century ago.<sup>29</sup> ●

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# LIFE: More Complicated Than We Can Imagine

FRANK SHERWIN, M.A.

**O**rgetic life is the antithesis of simplicity. Theologians, science historians, philosophers, scientists, and science writers have struggled through the decades to carve out a good definition of this cryptic term, but a lucid definition of life continues to evade even the brightest minds.

However one describes it, life truly is complex. An excellent example of how intricate life can be is found in the genome (the total genetic makeup of an organism or cell). In 1990, the ambitious Human Genome Project was initiated to identify and map the genes (DNA) of the human genome. A recent *Nature* article stated:

"We fooled ourselves into thinking the [human] genome was going to be a transparent blueprint, but it's not," says Mel Greaves, a cell biologist at the Institute of Cancer Research in Sutton, UK. Instead, as sequencing and other new technologies spew forth data, the complexity of biology has seemed to grow by orders of magnitude.<sup>1</sup>

In regard to genome complexity, biologist Remo Rohs and his colleagues wrote:

Genomes are composed of both protein-coding and nonprotein-coding DNA sequences. Cells have the remarkable ability to decipher the information that is incorporated in both types of sequences. Biologists, on the other hand, are currently unable to do what the cell does—to interpret nonprotein-coding DNA sequences.<sup>2</sup>

There are two domains within the "superkingdom" prokaryotes: the bacteria and the archaea (which resemble bacteria but have certain differences, such as the composition of their cell walls). Science has shown how naive the long-held assumption of "simple bacteria" is. Indeed, there is nothing simple about these tiny prokaryotes. A decade ago, ICR published an article outlining bacterial complexity.<sup>3</sup> Not surprisingly, bacteria and other single-cell microbes continue to amaze biologists. A recent article in *Microbe* quoted naturalist (and outspoken anti-creationist) Edward O. Wilson as saying:

Ten billion bacteria live in a gram of ordinary soil....I need venture no farther than ten paces outside my laboratory building. The jaguars, ants and the orchids would still occupy distant forests in all their splendor, but now they would be joined by an even stranger and vastly more complex living world virtually without end.<sup>4</sup>

The article's authors exclaimed:

We are just beginning to get a glimpse of how extremely complex



the microbial world really is! Just attempting to tabulate the number of species present in any given location reveals this remarkable complexity.<sup>4</sup>

They are correct. The microbial world is "extremely complex." Two German scientists said in regard to intracellular signaling in bacteria:

Despite the apparent simplicity of the basic signaling mechanisms, signal processing in bacteria can show a large degree of complexity. The magnitude of internal and external stimuli means that behavioral decisions must involve cross-regulation between individual sensory systems. At the same time, individual signals have to be insulated against unspecific cross talk to preserve the specificity of input-output relations.<sup>5</sup>

In the face of such enormous complexity, secular scientists must engage in "just-so" accounts of its origins. In regard to how bacteria respond to the vast assortment of environmental signals, six evolutionists said, "A wide range of signal perception modes have evolved."<sup>6</sup> This explains nothing. Neither does stating that membrane pores (channels) in microbes "have evolved to be usually closed (in an occluded conformation)."<sup>7</sup> Scientists have never *observed* signal perception modes "evolving" or membrane channels "evolving" to be usually closed. Creationists maintain that the detailed conditions required for their very existence (life) were created "in the beginning." ●

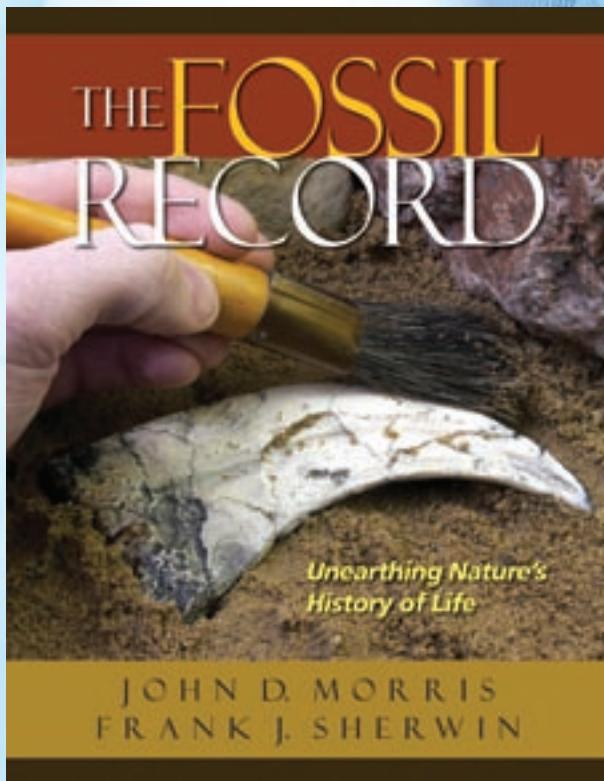
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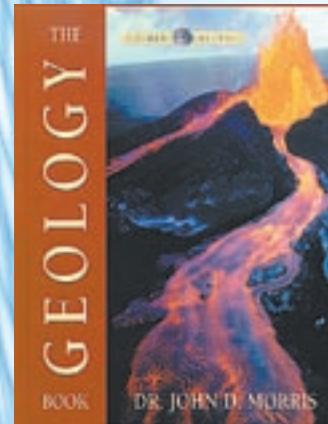
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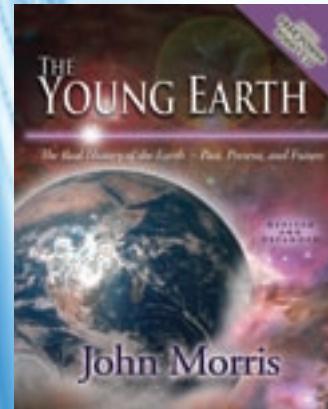


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**E**volutionists like to trumpet the power of natural selection. Often they speak of it accomplishing a major evolutionary advancement, but natural selection doesn't think or plan or provide. Does this imaginary mechanism actually "do" anything? Evolutionists in the militant atheist camp recognize that godlike powers and forethought abilities are often attributed to natural selection, and they react against it. Others search for examples of natural selection having

tell. Those born into mountain clans tend to live their whole lives there. Probably more of them move to the cities than city dwellers move to high elevation, for life is hard at that elevation and the specialized skills needed for survival do not come easily.

Infants born to either city or mountain families might be rather fair-skinned, rather dark-skinned, or some shade in between, but as they grow, all of the mountain boys work the sheep herds. A darker skin shade, less prevalent

due to skin cancer before reaching reproductive age. Thus the darker-skinned individuals bore more children. Over the generations, darker skin would become a tribal characteristic in the mountain clans.

But this isn't evolution. It might appear to be a textbook case of natural "selection," but is it? Did any selection process even operate at all? All key functions, reproduction, and variability are innate to people. Either the individual possessed a darker skin shade that protected him,

## Selected by Nature or Designed to Fill?

JOHN D. MORRIS, PH.D.

accomplished anything of substance, but examples are hard to find.

Consider the following example regarding skin shade, which I personally observed while on my trips to Mount Ararat in search of Noah's Ark. Ethnic Kurdish peoples dominate the Ararat region, both in nearby cities and on the mountain itself. They tend to be of an attractive moderately brown shade, although quite a bit of variety can be seen.

Mount Ararat, rising to 17,000 feet in elevation, is home to hardy Kurdish shepherd families. Inhabitants of mountain clans typically are darker than their city cousins. Living a pastoral life, they usually send their young boys out to herd sheep at an elevation of 11,000 feet or more all summer long. These mountain boys spend all day in the bright sunlight and are bathed in the sun's harmful ultraviolet rays.

On average, mountain Kurdish clans have skin noticeably darker than their ancestral relatives living at lower elevations. While there is discourse between the groups, there wasn't much relocation or intermarrying, as far as I could

in the cities, provides a natural barrier to radiation and thus enhances survival chances for the mountain folk. Some of the darker shade is due to "suntan," but not all. We noticed that many of the fair-skinned young shepherd boys had developed vicious skin ulcers on their faces. Undoubtedly, many of these boys passed away

or he did not. This was a function of genetic variability, built in from creation and not imposed through selection. The skin shade either resulted in the death or the survival of an individual and the preponderance of a particular trait within the group. Natural selection didn't "do" anything, and certainly did not act on purpose. Genetic variety was on display, which favored some individuals, but the end result was a group of people with less potential for variation for future generations.

The Kurdish people descended from the Medes of the Bible. They have always been rather brown-skinned, and certainly have always been people. They have always had the created genetic potential to vary and fill environments. Over the generations of history, neither evolution nor natural selection has occurred in this people. Evolution has neither a mechanism nor enough time to generate significant change. ●

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



Bones were discovered in a cave in Germany's Neander Valley in the middle 1800s. Since then, many more "Neandertal" remains have been uncovered. The story has been told that they wore no clothes, had a very primitive culture, and hunted animals with clubs as they evolved from an ape-like to a man-like creature. But is this an accurate picture?

Theistic evolutionists and progressive creationists believe that Neandertal and similar "cavemen" lived in a time long before Adam and Eve. One progressive creationist said, "Based on both skeletal and genetic comparisons, it can be conclusively said that the Neanderthal are not related to humans nor are they an ancestor to humans."<sup>1</sup> Biblical creationists, however, have long taught that Neandertals were fully human descendants of Noah who lived alongside other men during the post-Flood Ice Age.<sup>2</sup> Which perspective most easily accommodates the scientific evidence?

Neandertals are usually depicted primarily as hunters, but "a new study shows they cooked and ate veggies." Fossilized Neandertal teeth from Belgium and Iraq had grain starch on them. Amanda Henry, lead author of the study, told CNN, "Neanderthals are often portrayed as very backwards or primitive.... Now we are beginning to understand that they had some quite advanced technologies and behaviors."<sup>3</sup>

An earlier report described "Stone Age" grinding tools along with hundreds of starch grains in various stages of processing, from a variety of plants.<sup>4</sup> Evidence from the field seems consistent with the idea that mankind, including those who sheltered in caves, has always enjoyed a varied diet.

So, "cavemen" did not simply hunt for meat. But did they have a simplistic culture?

Evidence of advanced communication



# Identifying Neandertal Man

BRIAN THOMAS, M.S.

and construction skills continues to challenge primitive portrayals of earlier peoples. One study found Stone Age carvings in a South African cave. The "270 fragments of intentionally marked ostrich eggshell" containers were made by people with "social, cultural, and cognitive underpinnings that overlap with those of modern people."<sup>5</sup> Nearby people make and decorate eggshell carriers in the same manner to this day.

Some of the very earliest human artifacts are knives from Africa, made by heating stone to make it easier to flake into blades. A group of scientists reverse-engineered the difficult heating process, concluding, "These people were extremely smart."<sup>6</sup> Though Neandertals were not found in association with the knives, both overlapped in time.

Bones cut by a stone knife have been

dated to a time before mankind had supposedly evolved to make tools.<sup>7</sup> Ancient humans even performed surgery, complete with antiseptics and anesthesia!<sup>8</sup> They made colorful jewelry out of seashells, prompting *Discovery News* to state, "Even Neandertals knew how to accessorize."<sup>9</sup>

And the first completed Neandertal genome "showed us things completely unexpected by evolutionary theory. First, Neandertal was fully human. Second, he is related to people living in Eurasia today. Third, Neandertals interbred with modern humans."<sup>10</sup> This matches skeletal remains that were part modern, part Neandertal, found in Iberia.<sup>11</sup>

Each "caveman" discovery lines up with God's record on the matter. Of course Neandertals ate grains and made jewelry and complicated tools—they were fully human beings recently created in the image of God. ●

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*Mr. Thomas is Science Writer.*





# Dr. Rhonda Forlow: ICR's New Education Specialist

CHRISTINE DAO

She said she wasn't very familiar with the Institute for Creation Research before her husband started working part-time here.

"Since Brad's background is in science, he and I would have lots of conversations about evolution and creation," she said. "Although I was raised in a strong Christian home, my church didn't know how to make differences between the two. When he started working for ICR, I learned more about [the differences]."

The disparity between evolution and science became more apparent as Dr. Forlow worked as a science special education teacher. "There were many things that I had to teach that I found questionable as a teacher. I would research on my own and decide what I would or wouldn't say, basically," she said.

"We also have our own children who are very interested in different aspects that go along with science," she said. "We wanted to be able to have the knowledge to help them understand things, like where dinosaurs came from, what happened to them, and how the world was really formed. We just want to have the right information to give them."

Dr. Rhonda Forlow started full-time as ICR's Education Specialist in January 2011, bringing her invaluable K-12 experience to the ministry. She's currently working with a local church and a couple of Christian schools to put together creation science programs for young people. Her other projects include evaluating ICR's curriculum supplements and going through the website to see how it can be made more user friendly for educators and parents.

"Eventually, I would love to write church curriculum for kids based on creation and what creation scientists believe and why they believe that," she said. "Something larger than the typical 'on the first day, God created' type of curriculum."

"I believe education starts not just in the home but also in the church," she said. "And if our leaders in the church and our children don't come up through the church knowing what to believe, then they'll be susceptible to believe anything out there and not knowing why it's wrong. I think our duty and our obligation is to teach them the truth." ●

*Ms. Dao is Assistant Editor.*



**R**honda Forlow first attended college on a nursing scholarship, but after a few years decided she wanted to work with special education children instead.

"I switched colleges and started studying psychology and special education," she said in a recent interview.

She graduated in 1993 from the University of Virginia's College at Wise and went to work with students with learning disabilities, emotionally disturbed students, and mentally retarded students for a public school district. She also started a program in her district for middle grade and high school students whose cognitive ages ranged from upper elementary to six months.

During that time, she pursued a master's degree in educational leadership and policy analysis at East Tennessee State University in Johnson City. She also worked at urban elementary and high schools as a teacher and later as an assistant principal. After obtaining her degree in 1997, she became an administrator of elementary special education in Charlottesville, Virginia.

She received her doctorate in education from the University of Virginia in December 2001 and moved from special education administration to school administration as an elementary school assistant principal. "I did that until I felt the Lord calling me to stay at home with our first child," she said.

After living in Pennsylvania and doing independent consulting work with Christian schools and parents of special education students, Dr. Forlow and her family moved to Texas in 2008 to allow her husband, Dr. Brad Forlow, to attend Southwestern Baptist Theological Seminary in Fort Worth. She worked at Burleson High School with special education students and substituted for assistant principals.

# LETTERS TO THE EDITOR

I want to express my profound gratitude for your *Days of Praise* devotionals. A church member from ten years ago provides me with about 50 copies to share with my soldiers. This Christmas I served over 500 soldiers and guardians in the southwest Asia. Our work is to support our men and women in Iraq and Afghanistan....[The devotionals] provide another valuable tool to help religious activities, faithful service, and daily strength. So on behalf of my ministry partners, I want to say "thank you."

—Chaplain R.S., Kuwait

I just wanted to say thank you so much for the wonderful publications of *Acts & Facts* and *Days of Praise*. They have been wonderful encouragements for us. We always look forward to both coming in the mail. *Acts & Facts'* great articles give me more confidence that if I do come into a debate about creation vs. evolution that I will be more prepared. Some days around here are crazy and when I'm looking for jobs on the computer I can take a short break and read the *Days of Praise* devotional that came in my e-mail. It's a rejuvenating break, because it refreshes my spirit and so I can keep going with the work that needs to be done. Thank you so much and I praise God for what you do!

—M.R.

Please allow me to express my thanks for the wealth of interesting information that you publish via your website. Please convey my congratulations particularly to Brian Thomas, whose articles are admirably lucid, incisive and always very useful. Keep up the good work!

—N.C., United Kingdom

In Dr. Morris' book *Treasures in the Psalms*, Tim LaHaye mentions in his forward, "I first met Dr. Morris in January of 1970, while we were guest speakers at the Torrey Memorial Bible Conference sponsored by Biola College." I had been a student at Biola that very year and had made certain to attend Dr. Morris' talk/lecture. Prior to that time, I had been a "theistic evolutionist," made so from liberal state schools and "socialite churches." After hearing Henry Morris speak at Biola, from that day forward I slowly became an ardent believer in a literal 24-hour, 7-day creation [week] and a global flood, both of recent history. The majority of my Christian growth in biblical creationism was through the books, articles, and video programs of Dr. Morris and the ICR staff.

—D.R.

I have attended one of your conferences in Dallas and was so gratified to finally hear the creation story from a God-fearing scientist. Your statement

"if you don't believe the first verse(s) of the Bible, which can you believe?" really impressed me and has stuck with me long after.

—C.L.

After I complete the Creationist Worldview program, I plan to begin a teaching ministry dedicated to Christians, private schools, or churches that need to learn that theistic evolutionism does not glorify God's creation works of love and redemption. It is my prayer that my future ministry will be able to lead my students to accept biblical creationism and reject theistic evolutionism.

—M.E.A.

**Editor's Note:** ICR's Creationist Worldview is an online program designed to equip current and future Christian leaders with the knowledge and tools to mentor others and influence their world with the truths of Scripture. Visit [www.icr.org/cw](http://www.icr.org/cw) for more information.

Thank you for the superbly informative articles in *Acts & Facts* that enable us to counter the tragic bias of mainstream scientists in the issue of origins, imposed on us in public media and education, in museums, libraries, and national magazines.

The phenomenon of [the] BioLogos Foundation is almost beyond belief when we consider the availability of excellent and compelling creationist material to any searching Christian in North America today....

To a child of God, the very thought that the images of God (humans) were once animals is so utterly abhorrent, its author (Satan) is clearly discernable....

It is to their credit that the highly credential men of science at ICR, and elsewhere, refuse to compromise with, or to bow before, the image of atheistic naturalism. May God's blessing on your efforts continue for years to come.

—H.H.

Have a comment? Email us at [editor@icr.org](mailto:editor@icr.org).

Or write to Editor

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Dallas, Texas 75229

# *Rendering unto Caesar...*

## Tax Law Changes Bring Welcome Relief

HENRY M. MORRIS IV

**F**ew would argue that the first decade of the 21st century was an extremely turbulent period on many fronts. As the decade drew to a close and the nation struggled to emerge from the longest and deepest recession since the Great Depression, economic anxiety and uncertainty grew as Congress remained gridlocked on key tax and estate laws that were scheduled to expire. Finally, in the waning moments of 2010, members of Congress agreed to a compromise, passing The Tax Relief, Unemployment Insurance Reauthorization, and Job Creation Act of 2010.

This long-awaited bill—one of the most significant pieces of legislation pertaining to estate planning passed in the last three decades—is still just a temporary fix. Designed primarily to avoid significant tax increases that could trigger a double-dip recession, the bill essentially preserves the “status quo” while providing a degree of economic stimulus over the next few years. Like most compromises, no one is completely satisfied with every measure of the new law, but it does provide a little something for everyone. And that’s a good thing.

For ICR supporters, the major provisions of the new tax law bring a significant measure of stability, while also providing clarity to establish or revise long-range giving and estate plans.

- Tax rates remain unchanged through the end of 2012 on ordinary income, quali-

fied stock dividends, and long-term capital gains, providing clarity on what available resources you may have to spend, invest, and give to the Kingdom.

- Payroll taxes were cut by 2 percent through the end of 2011, resulting in a small but welcome increase in take-home pay for all taxpayers. Thank God for small blessings.
- The popular IRA Charitable Rollover was restored through the end of 2011, providing traditional or Roth IRA owners age 70½ or older the ability to make charitable gifts directly to ICR without declaring it as income. These IRA gifts also qualify as required minimum distributions, providing a twofold opportunity to support ICR while avoiding taxes on income you would otherwise be required to take. If this opportunity is right for you, please contact your IRA administrator to get started.
- After a one-year repeal, the estate tax was renewed, but at a higher exemption threshold of \$5 million per person through the end of 2012. While this higher cap protects over 98 percent of taxpayers from estate taxes, it creates a renewed incentive for wealthy donors to explore charitable remedies that may protect their estates.
- Separate gift and estate tax provisions have now been combined under the new \$5 million exemption—a very welcome enhancement. Amounts given either during your

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Visit [icr.org/give](http://icr.org/give) and explore how you can support the vital work of ICR ministries. Or contact us at [stewardship@icr.org](mailto:stewardship@icr.org) or **800.337.0375** for personal assistance.

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

lifetime or at death will now apply against the higher cap, providing the chance to experience the joy of giving during your lifetime, rather than delaying your gifts until after death.

Christ most certainly confirmed the responsibility of all believers to “render...unto Caesar” (Luke 20:25) a legitimate portion of our resources to support those governmental authorities established by God (see Romans 13:1-7). Now that the tax uncertainties have been relieved, ICR trusts that our faithful supporters will take advantage of these new opportunities to support our work in the Kingdom. Please contact us regarding any questions or assistance you may need. We would be delighted to help. ●

Mr. Morris is Director of  
Donor Relations.



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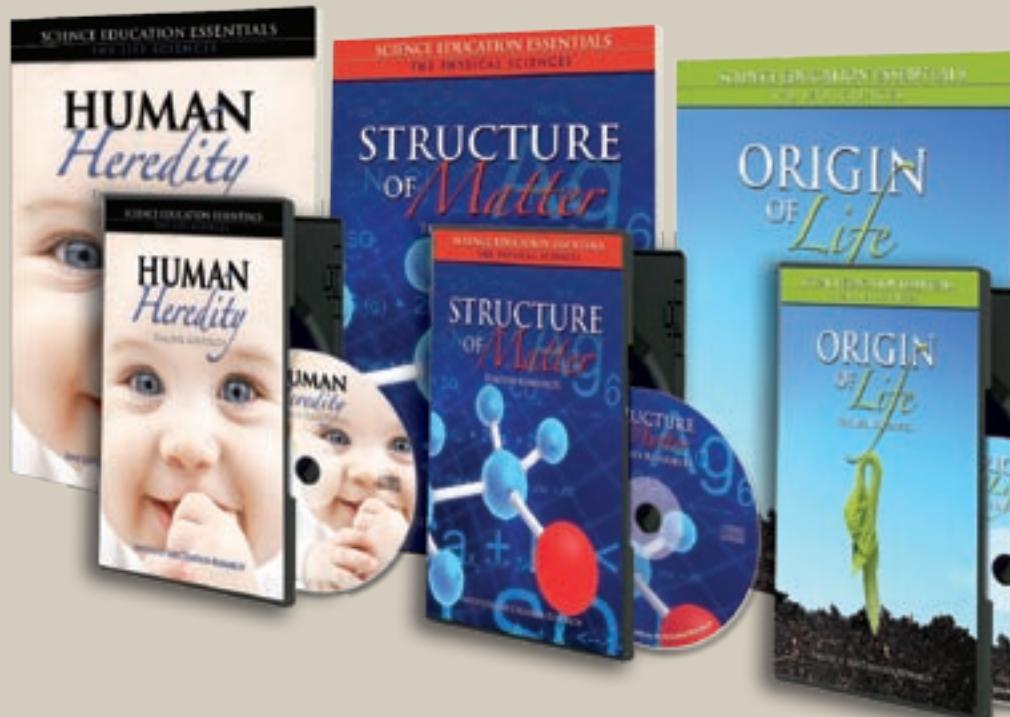
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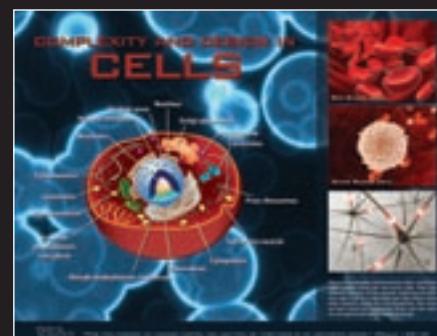
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