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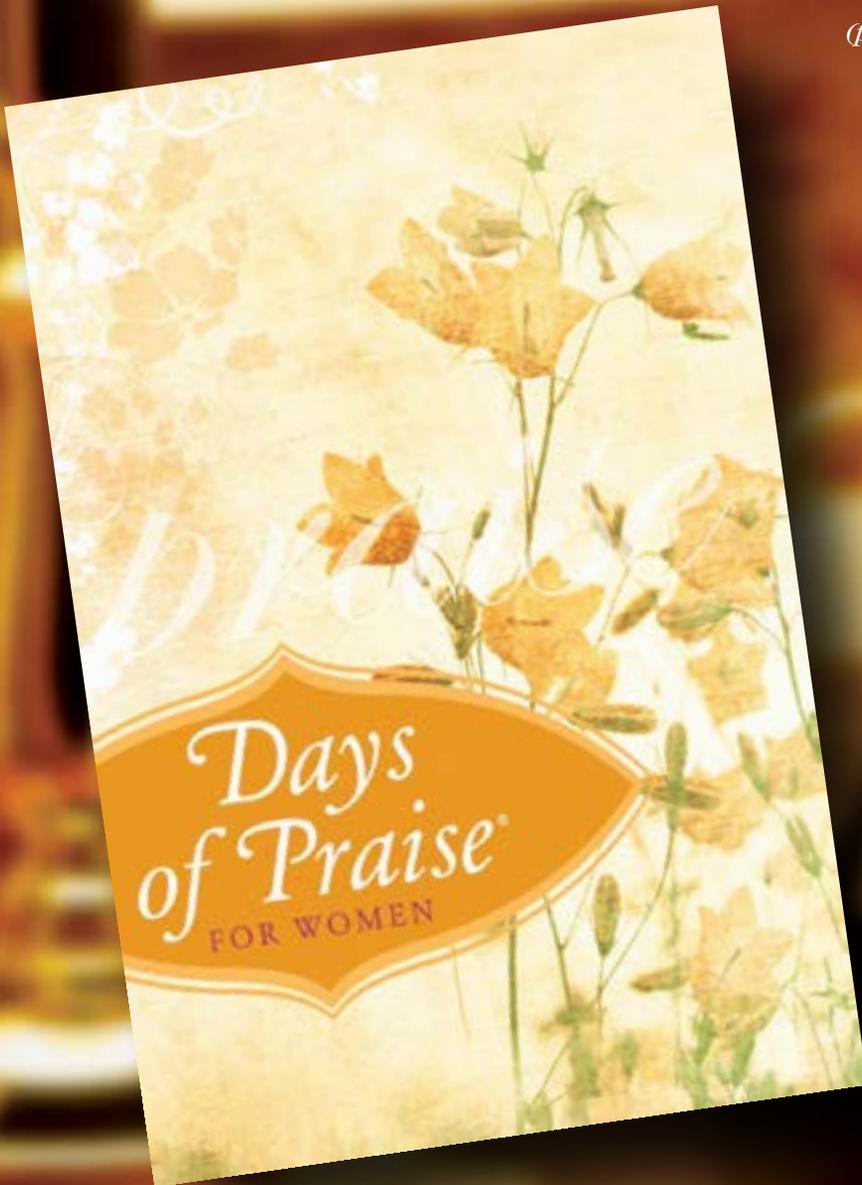
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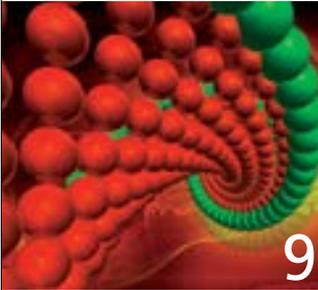
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She Prayed

When you ask ICR President Dr. John Morris to describe his mother, Mary Louise Morris, he says, “She prayed.” Mary Louise was the wife of ICR founder Dr. Henry Morris, and the mother of ICR’s current CEO, Dr. Henry Morris III. Two of her daughters Mary Morris Smith and Rebecca Morris Barber also contribute their time and unique talents to ICR’s work. A third daughter, Dr. Kathy Morris Bruce, serves God’s kingdom as a missionary.

Mary Louise invested herself in her husband’s work and in their family. “She prayed extensively,” John says. “Dad started several ministries. She sacrificed financially...she sacrificed in time, and she supported him while raising his kids. He was in his world of research and writing books, often traveling, and she encouraged him.”

Rebecca echoes those thoughts. “Mom revered her husband and made sure that we did, too. She made it her mission to make our home a pleasant and God-honoring place. Dad was often gone or buried in his books, so she ran the house, but she always made sure that he was seen as the leader. I don’t remember arguments or disagreements. If there were any, she never let on. We knew that she was Dad’s number-one fan.”

This devoted woman also stood by Dr. Morris as he dealt

with the backlash of challenging the disinformation entrenched in conventional science. John remembers that “Dad was teaching at a university when he wrote *The Genesis Flood*, and he endured all kinds of criticism for writing that book—a book that changed the world. She went through the heartbreak of watching him go through some horrible things during that time, and she was his support. She went through it with him. She gets the blessing.”

“Her ministry to us can be defined in the verse ‘Greater love hath no man than this, that a man lay down his life for his friends’ [John 15:13]. She did that for Dad. She did that for us.”

Mary Louise’s grandson Henry Morris IV shares similar sentiments about his mother, Jan, in his stewardship article “Arise and Call Her Blessed” (page 21). Mr. Morris says, “Most of all, I am thankful for her constant prayers throughout my life.” He points out the unmatched worth of such a godly woman, and shares a snapshot of his experiences with his own faithful mother. He reminds us that “mothers are identified as the single largest influence in teaching the Scriptures to their children,” and he encourages us to honor these precious women.

No doubt, ICR has been built and strengthened by the uncompromising faith of men and women who love the Lord—who had a vision and a passion to make a difference in the world and who dedicated their lives to an unheralded ministry, beginning with ICR’s founder and his wife. Their sons, daughters, and grandchildren caught the vision for this ministry and continue to faithfully carry out the work.

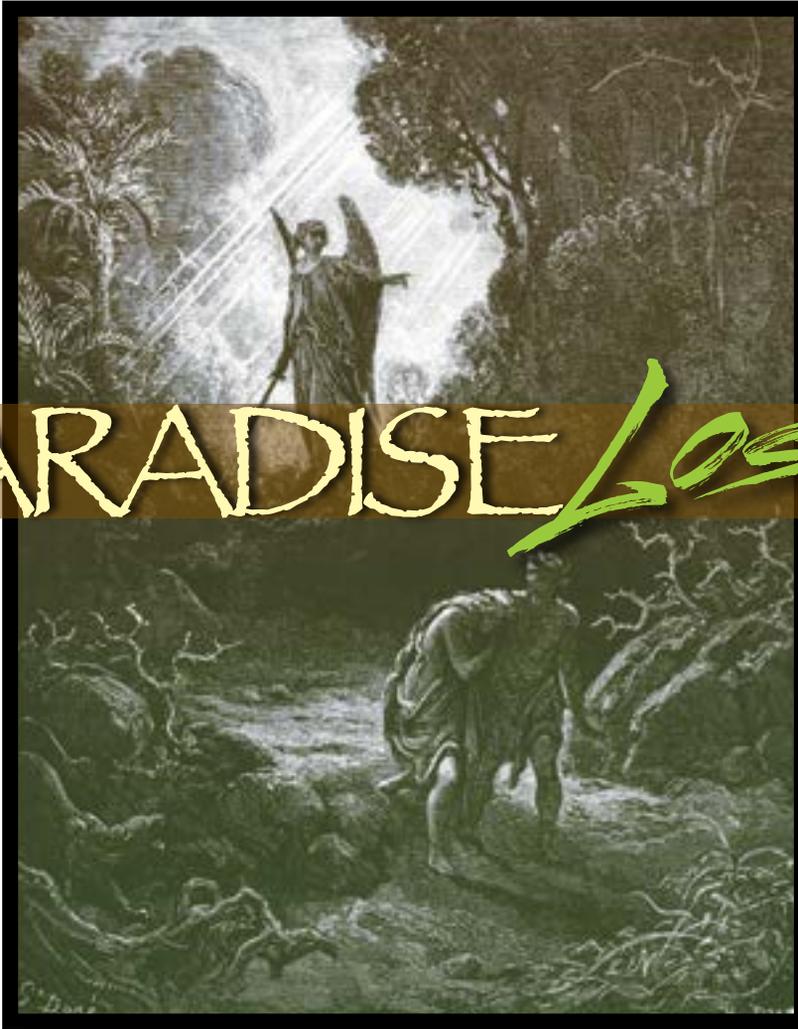
Mary Louise Morris undergirded ICR during the early years of establishing the ministry and through the following decades of growth, changes, and difficulties. Like so many women who support and encourage their husbands in ministry, who dedicate their lives to raising godly children and nurturing a family, Mary Louise also did the work of another privileged ministry—that of quietly communing with her heavenly Father and interceding on behalf of those she loved.

She may have appeared to be in the background, but Mary Louise was actually on the frontlines as a prayer warrior. Her husband wrote books and articles and gave talks that impacted lives worldwide. While she didn’t write with ink on paper, Mary Louise wrote with love on the hearts of her husband, children, and grandchildren, and through them, she continues to impact the world today.

Jayme Durant

Jayme Durant
EXECUTIVE EDITOR





PARADISE *Lost*

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

Of Mans First Disobedience, and the Fruit
Of that Forbidden Tree, whose mortal taste
Brought Death into the World, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful Seat.¹

So opens the epic poem *Paradise Lost* by John Milton. Nearly all historical cultures have some mention of a “paradise” that has been lost. The Greek and Roman mythologies talk of a special “home of the gods,” who lost their perfect harmony through infighting that then resulted in ages of various efforts by the “gods” to regain their status—often consorting with and manipulating humanity in the process.

The Bible is more succinct. Only two

chapters are given to describing what the Creator did and what He provided for the two who were to “subdue” and “have dominion” over all that had been “created and made.”² In the second of those chapters, God reveals through Adam’s own experience recorded in Adam’s “book”³ the personal instruction and specialized attention that the Creator Himself granted to Adam. Unsaid, but surely implied, is that God is making sure Adam cannot be confused about the role he is to play.

Paradise

God plants a stunning “garden,” (we would probably refer to this as an “estate”). Though not recorded, it seems likely that Adam watches the “making.” And as “every tree that is pleasant to the sight, and good for food” is caused to grow out of the ground of the garden, Adam is there—observing in “real time” the power of the Creator and the “good” of His omniscience and omnipotence.

“Out of the ground the LORD God formed every beast of the field, and every fowl of the air,” and then God Himself “brought them to Adam” to let him experience these beautiful creatures personally and give them names.⁴ This all took place in the garden, in person, one-on-one with the Creator!

Finally, the point the Creator wanted Adam to understand came through. There was absolutely nothing else in all of the creation like him—the first human. As wonderful and beautiful as these animals were, there was “not found” any other creature that was suitable for a life companion. God’s solution, of course, was Eve.⁵

All of these personal events transpire on Day Six of the creation week. God’s purpose for the magnificent creatures who would bear His image is recorded in Genesis 1. Adam, and ultimately Eve, were in full possession of their sinless humanity and the magnificent “estate,” along with the operational guidelines to “dress it and to keep it.”⁶ They were fully aware of the Creator’s grace and bounty. Adam himself had seen demonstrations of God’s omnipotence, and both he and Eve had experienced some time of one-on-one fellowship with the Lord. Paradise was real—unlimited opportunity was theirs to gain; their only restriction was to refrain from eating the fruit of the “tree of the knowledge of good and evil.”⁷

The Serpent

The whole focus of Scripture turns in chapter three. History changed. The relationship between God and man changed. Indeed, the “whole creation groaneth and travaileth

in pain together until now.”⁸ The awful event described in Genesis 3 has had Bible scholars, scientists, theologians, philosophers, academicians, and just about everyone else debating for millennia. There is no question that Paradise was lost. No one contends that “things” are anywhere near perfect or idyllic. But what caused the “loss”?

Many would allegorize much of Genesis—especially the first three chapters! But the text is not presented as poetical or mystical. It reads just like what one would expect to find in a historical record. Facts are recorded. Sequence is logical. Names and places are identified. When Jesus was incarnated on earth, He quoted from this narrative account. He presented it as real history. There are many other

Nearly all historical cultures have some mention of a “paradise” that has been lost.

passages in Scripture that refer to these events, and all of them treat the text of Genesis as presenting actual events. We who were not there must embrace the consistency of message and the necessary acceptance of that message—or openly reject the account, the message, and the consistency.

Strange, it seems, to encounter a “serpent” (Hebrew *naw-khawsh*) who is so “subtle” that his ready wit mesmerizes Eve and appears to leave Adam in silence. This is the same Adam who held conversation with the Creator not too long before. What is it about this *naw-khawsh* that could so easily deceive Eve and tempt Adam into full, conscious rebellion?

No backstory is given in Genesis. We must either infer from the immediate text or search the rest of Scripture for insight. And the insight is chilling. “That old serpent” is the title given to the devil himself in Revelation 12:9 and 20:2. Some stunning personage is described in Ezekiel 28:12-19 who appears to be much more than an earthly king since he was “created” and was in “Eden the garden of God” covered with all manner of precious stones, entitled “the anointed cherub that cov-

ereth,” and while on the “mountain of God” was privileged to “walk up and down in the midst of the stones of fire.” Whatever this magnificent and powerful being was, he was not a mere human.

Isaiah 14:12-14 tells of “Lucifer” (whether in prophetic hindsight or foresight) who was “cut down to the ground.” This “Light Bearer” thought himself to be so magnificent that he assumed he could “ascend into heaven,” exalt his “throne above the stars of God,” and “sit also upon the mount of the congregation in the sides of the north”—further, he believed himself to be so powerful that he could “be like the most High.”

It is from these and other biblical insights that we draw the conclusion that the serpent in Genesis 3 is either the devil incarnate or an animal possessed by none other than Lucifer himself. Whether allegorist or literalist, theologian or philosopher, the message is quite clear: Evil has entered the paradise and, using man as the pawn, that which personifies evil is attempting to thwart the eternal plan of God.

Paradise Lost

The conversation between the serpent and Eve is the classic prototype of all temptation, deception, and final disobedience. First, doubt is cast when the question is raised about the accuracy of what God has said (Genesis 3:1). Eve’s response is both incorrect and interpretive. She leaves out the sweeping generosity of the Creator by failing to acknowledge that He has given them permission to eat of “every” tree except this one (compare Genesis 2:16 and 3:2), and then adds a note of personal interpretation by claiming that they were forbidden even to “touch” the tree of the knowledge of good and evil (Genesis 3:3).

Immediately, the retort by the serpent was to brashly and boldly declare: “Ye shall not surely die.” Full in the face of the words of God flies this arrogant denial. If this statement is to be embraced, then God not only lied, but did so to cover up His inability to perform His oath. Either God is unable to execute judgment, or He is unwilling to execute judgment.

This masterstroke of manipulation requires a choice. One or the other is lying. There cannot be two opposite truths. Either Lucifer is right and God is wrong, or God is right and Lucifer is wrong. There cannot be another alternative.

Both Adam and Eve are silent. Eve is slowly being led into deception. Adam is not. But at this point, both should be shouting defiance against the awful lie! Both should be urgently calling for the Creator to rebuke the daring usurper. But neither speak!

Now comes the *coup de grâce*. Satan defames the holiness of God and distorts the unilateral love and limitless mercy of the Creator by stating the great lie: “God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:5).

The smile of the devil must have split the serpent’s face in two (perhaps that is part of the source of the vast maw of the snake). He had won! Eve rationalized through the deception, saw how good the food was and how pleasant it looked. She began to sense the power that she might have when she became “as gods,” reached out, took the fruit, ate it, and gave it to her husband—who was right there all along, and “he did eat” (Genesis 3:6).

Judgment Rendered

Perhaps no other passage of Scripture has received such efforts to refute, to deconstruct, or to reverse the sentences pronounced by God on these participants than the specific focus of God’s judgment in Genesis 3.

Among herpetologists, there are those who specialize in the study of serpents. Many are qualified scientists who take a genuine interest in the academic discipline. Others, however, develop a macabre obsession with reptiles and have formed various clubs and societies to press for “acceptance” of these animals—in spite of the fact that the overwhelming majority of humanity revolts at the very sight of snakes. Why, one would ask, is there such a universal revulsion and fear of these creatures?

Perhaps we need not look any further than God’s judgment on the snake (Genesis 3:14-15). Not only was its very shape changed, but its habits and reputation were totally altered so that humanity would never forget the horrible event that took place in the garden. The snake would forever be an enemy of man and would forever remind us that God Himself would ultimately destroy its influence and power among humanity.

Eve had enjoyed a co-regency with Adam, but because of her duplicity and collaboration in the rebellion, she (and through her all women) were placed under authority and subjected to ongoing difficulties in the role for which she was especially designed (Genesis 3:16). Various cries for “equality,” for example

There was absolutely nothing else in all of the creation like him—the first human.

from among some feminists, are actually protestations against that judgment.

Societies that do not follow God’s design suffer and ultimately fall. Marriages that are not functioning around God’s protocols are troubled, and many, many are destroyed. Men and women who seek “alternative lifestyles” are not at peace—they are angry, hostile, and ostracized. The growing gay and lesbian movements are essentially efforts to distort reproductive design, created by God, and to blur the distinctions that are so obviously built into mankind. God’s laws can be broken and God’s judgment resisted, but the consequences are severe and the emotive results, bitter.

But the great enemy is death! Adam’s horrible and willful rebellion brought into Paradise the most awful of pronouncements. The very “ground” would no longer respond to man’s oversight. Because of Adam’s rebellion, the planet itself would rebel. All life would return to dust. Living things would distort and mutate. Every effort would be hard and laborious and would ultimately end in death.

Every facet of fallen mankind’s intelli-

gent endeavors attempts to thwart that judgment! Humanity spends untold amounts of priceless effort and money in an attempt to delay that end. Most academic disciplines try to define away the judgment and ignore the message of redemption. Many theologians distort the words and twist the syntax in order to gain some hybrid agreement that supports the pagan or atheistic effort to make death nothing more than a necessary part of creation—such as claiming that death is the natural means to weed out the “unfit” or to “work out” the ultimate plan of God.

But death is not “good.” Death is the “last enemy” to be destroyed.⁹ Death is a judgment—it is the awful sentence handed down by a thrice-holy God upon an openly rebellious creature who had the audacity to violate the very responsibility for which he was created. Death is the ultimate separation from the Creator, designed by the One who is Life to punish the angelic beings who dared to lead the rebellion.¹⁰

The Good News is that the sentence has been served. The payment has been made. Death can become Life! We who are “dead” can be “made alive” by and through the substitutionary death of Jesus Christ and His victory over death in Jerusalem so many years ago. Because of His victory, paradise has been restored and awaits believers as a new heaven and a new earth.¹¹

Perhaps it is sufficient to quote the well-known message in John’s gospel, chapter 3, verse 16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” ●

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



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How Similar Are Human and Ape Genes?

J E F F R E Y T O M K I N S , P H . D .

In the past, evolutionists have tried to prove human evolution by comparing only similar DNA segments between humans and apes—disregarding the non-similar DNA regions.¹ Many evolutionary studies have involved the selective use of protein-coding segments in the genome called genes. But comparing just the genes of humans and apes produces much higher DNA similarities than many other regions of the genome would yield.

Surprisingly, a recent study compared chimpanzee chromosomes to their similar human-counterpart chromosomes using highly optimized DNA matching conditions and found that the chimpanzee genome was only 70 percent similar to human overall.² But what about the protein-coding genes? In humans, less than 3 percent of the genome is thought to contain actual protein-coding sequence, while the rest of the genome is involved in controlling how genes work and other aspects of chromosome function.³

Of the genes that are found in both species, evolutionists have only reported on the sub-segments of the genes that are similar. Because of these highly selective studies, we really don't know how similar human genes are to ape genes because non-similar data were discarded. Therefore, an extensive study is in progress at the Institute for Creation Research

to compare a wide variety of primate gene data sets against a comprehensive database of known human gene variants.

So how does a scientist extract only the gene-based information from a genome? When protein-coding genes are active, they produce RNA copies of genes called transcripts or messenger RNAs (mRNA) that are used by the cell to make proteins. Using specialized techniques, these mRNAs can be captured and then sequenced. The mRNA sequences from one organism can then be compared to that of another to gauge how similar the genes are.

To create an exhaustive database of human genes, the DNA sequence of nearly nine million different human mRNA variants were downloaded from the National Center for Biotechnology Information (NCBI) public database. Even though the human genome is thought to only contain about 22,000 genes, many different gene variants can be produced through a process called alternative splicing.⁴ After setting up the target human gene database, query data sets containing the gene sequences from a diversity of primates were also downloaded.

Although the study is just beginning, interesting patterns are beginning to emerge that challenge the standard evolutionary model of human origins. First, it looks as though all apes and monkeys contain significant portions

of their genes that are very similar to parts of human genes. However, the primate genes also contain significant sections that are specific to their kind (e.g., chimp, gorilla, orangutan, etc.) that are not found in human genes.

While we are early in the research the similarity in the statistics and patterns observed are not supportive of the standard Darwinian evolutionary dogma. Instead, the mosaic-type picture starting to emerge is that humans, along with each type of primate, were uniquely created “after their kind.” Because of similarities in physiology and overall general anatomical features between humans and primates, certain sections of programming code (DNA sequence) have been repeated—a logical prediction for any type of engineered system. Stay tuned as more details of the study will be revealed in the next issue's Research Column. ●

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Dr. Tomkins is Research Associate at the Institute for Creation Research and received his Ph.D. in Genetics from Clemson University.



“New from Nothing”: Is God Still Creating Today?

God has accomplished certain works of creation for every Christian who is alive today. What are they? Part of answering that question involves answering this question: Is God still creating? Although it may surprise many Christians, the answer is “yes.”

Notwithstanding the First and Second Laws of Thermodynamics, God is still creating—as a biblical word study of “create” will demonstrate.¹

But didn’t God rest from His creation work on Day Seven?² The correct answer would be “yes,” but only regarding three of God’s creation works, two of which directly impact our lives as *human beings*. Which works are these that, in combination, define each one of us who is a Christian?

To appreciate the specific *ex nihilo* creation works³ God has done for every believer in Jesus Christ, it is necessary to review the usage of the verb “create” in both the Old and New Testaments. (This review only concerns humans, so God’s creation of *nephesh*-life for animals in Genesis 1:21 will not be analyzed in this article.) An exhaustive review of the

relevant verses reveals four specific creation works that together define the created life of each Christian living today:

- 1) Physical stuff, the material from which our physical bodies are ultimately derived;
- 2) Biogenetic humanity from Adam, who was uniquely created in God’s image;
- 3) The individual soul-and-spirit personality that God created, one at a time, for each of the descendants of Adam and Eve; and
- 4) The regenerated life that God has created in each person who believes in Jesus Christ as his or her personal Savior.

Only the first three of these apply to all humans now living; all four apply to all Christians alive today.

Before reviewing those four categories of God’s creation work, however, one clarification needs to be made: Despite what some influential academics (beginning with the theistic evolutionists of the 1800s) have been teaching since Darwin’s generation, the Bible does *not* teach that humans descended from subhuman primates that were magically transformed into people with

“amnesia of their former animal life.”⁴

God’s creation works that contribute to the definition of who we are as Christians

Genesis 1:1 reports God’s first act of creation (and the first usage of the Hebrew verb for “created,” *bara*), commanding physical stuff to come into existence out of nothing. Because God did not recycle or repackage pre-existing stuff, the matter-energy He “created” (*bara*) really was *ex nihilo*, something new commanded to come into being.

Genesis 1:20-21 reports how God created the first animal life on earth, specifically “great whales,” as well as other sea creatures and flying animals. A form of the Hebrew word *bara* is used in this verse, indicating that something “new from nothing” was commanded by God to exist—in this case, conscious animal life.

It is significant that the word “create” (Hebrew *bara*) is applied to the introduction of animal life, but not to plant life. Plants are highly complex replicating chemical systems, as are animals, with reproductive programs based in the remarkable DNA molecule in both cases. However,

God commanded into existence something absolutely new from nothing, a kind of life that carried God's own image—a spiritual life that no animal has ever been given.

possess a third created entity, the image of God, an eternal spirit capable of communion and fellowship with his Creator.⁶

Those two works of God's creating, directly necessary for *human life*, occurred and were finished during the creation week. God is no longer doing the kind of creating that He did on Days One, Five, and Six.

Thus, God is sustaining the physical cosmos, including earth and all of its physical inhabitants, according to the First and Second Laws of Thermodynamics (Colossians 1:16-17). God is not creating any new physical stuff, though He is providentially using innumerable physical processes, some rich in intricate biochemical details, to recycle and retask pre-existing matter-energy according to His will.^{7, 8, 9}

However, Psalm 102:18 informs us—surprisingly, to some—that there is still something being created.

This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

This verse indicates that God has been “creating” humans for millennia since Eden, and there are many more humans who “shall be created” for God's glory!

Although our procreated physical bodies are meticulously and carefully “woven”⁸ from pre-existing genetic information, biochemically written on and “housed”⁹ within biochemical materials, the non-material part of each one of us—soul, spirit, personality (or whatever terms are proper for describing the non-physical part of every person)—was specially “created” by God.

Accordingly, God commanded each of us, one at a time, to come into personal existence as a new individual human, brought forth out of nothing pre-existing, when God chose to do so.¹⁰ This is a “new from nothing” creation work that is still being done by God, daily, all around the world. But another kind of creation work is also ongoing every day around the world.

God provides—“creates”—regenerated spiritual lives in all who accept redemption as believers in His Son:

When a person receives the Lord Jesus Christ by faith as his Creator and Savior, he does indeed become “a new creation” (II Corinthians 5:17), and the miracle of regeneration is always recognized in Scripture as an instantaneous event accomplished by the Creator in the mind and heart of the believer at the time of conversion.¹¹

What a wonderful Creator we have! He is “worthy to receive glory and honor and power” (Revelation 4:11), for He is the transcendent yet providentially caring Creator of all—past, present, and future. What a privilege it is to belong to Him! ●

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7. See Job 38-39. For example, Job 38:35 indicates that God uses lightning for specific tasks.
8. See Psalm 139:15, analyzed in Johnson, J. J. S. 2012. *Biblical Truth in High Definition. Acts & Facts*. 41 (8): 8-10.
9. As the pre-Viking Era classic *Beowulf* illustrates when it uses the colorful Anglo-Saxon term *banhus* (“bone-house”) for denoting a human's physical frame, earth-bound humans are “housed” in flesh, bone, and blood. See Cooper, W. R. 1995. *After the Flood*. Chichester, UK: New Wine Press, 150. Regarding how God biochemically “writes” the programs for our bodies' growth and development, see Johnson, J. J. S. 2011. *DNA and RNA: Providential Coding to “Revere” God. Acts & Facts*. 40 (3): 8-9.
10. This was completely God's choice—we could have been made grackles. See Johnson, J. J. S. 2012. *Of Grackles and Gratitude. Acts & Facts*. 41 (7): 8-10.
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animals possess another entity—that of consciousness—which plants do not possess, and this required a second act of true creation (the first was in Genesis 1:1, the creation of the basic space/mass/time universe). Such “consciousness” is the essential meaning of the Hebrew word *nephesh*, commonly translated “soul,” but in Genesis 1:20 (its first occurrence) translated “life,” and then in Genesis 1:21 “living creature.” In Genesis 2:7, referring to man, it is rendered “living soul.” Thus, both men and animals possess the specially-created *nephesh*.⁵

Thus, some of what God created on Day One is what we are now made of—physical matter-energy, amazingly arranged in atoms and molecules that ultimately comprise our material bodies. But the next part of our human lives was not created until Day Six, when God commanded into existence something absolutely new from nothing, a kind of life that carried God's own image—a spiritual life that no animal has ever been given.

Man was not only to have a body (of the created “earth”) and a consciousness (of the created “soul”), but man was also to

Paluxy River: The Tale of the Trails

JOHN D. MORRIS, P.H.D.



In the early days of the modern creation science movement, a favorite recent-creation argument involved dinosaur and human tracks reportedly found together along the Paluxy River near Glen Rose, Texas. The dinosaur tracks were clear, and the others were more similar to human footprints than any other known source. Certainly such a discovery would deal a blow to the evolutionary story, in which dinosaurs are

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thought to have gone extinct some 65 million years ago while humans evolved more recently. As two leading anti-creation advocates wrote:

Such an occurrence, if verified, would seriously disrupt conventional interpretations of biological and geological history and would support the doctrines of creationism and catastrophism.¹

News of the footprint discovery first came out with the publication of the 1961 classic creation book *The Genesis Flood*, complete with clear photographs.² Dr. Clifford Burdick had initially researched the Paluxy find, and soon others came to help, most particularly Stan Taylor, director of Films for Christ. Over the next few years, Stan excavated many tracks and trails of both dinosaur and human-like prints, carefully documenting the discoveries on film to eliminate any charge of fraud. Both my father, Henry M. Morris, Ph.D., and I became nominally involved as the film *Footprints in Stone* was being finalized in 1973.³ The movie, suitable for showing in churches and schools, convinced many that evolution was indeed a false premise.

In 1975 and afterward, I was able to continue the research while on the faculty of nearby Oklahoma University, resulting in the 1980 book *Tracking Those Incredible Dinosaurs (and the People Who Knew Them)*.⁴ This book contained many detailed photographs and maps and a sound geological interpretation. It was not only accepted by Christians, it infuriated evolutionists.



Photo 1: The main case for human tracks was made at the Taylor site, where the long “Taylor Trail” (over 20 impressions, bottom to top) and two other trails intersected a long trail of deep dinosaur tracks (lower left to middle right). Even though the trails appeared to contain imperfect “human” tracks, some in each trail transformed over the next decade into clear dinosaur prints.

Geologic Setting

The Glen Rose Limestone, in which the prints rest, is several hundred feet thick and covers much of the southeastern North American continent. Conventionally dated as Early Cretaceous (supposedly around 100 million years old, nearing the end of the “age of the dinosaurs”), it not only contains abundant dinosaur prints, but is often recognized in drill cuttings by a plethora of carbonized wood chips throughout its composition. The Cretaceous is near the middle of the Geologic Column, and resting below the Glen Rose Limestone are many thousands of

feet of sedimentary rock from an earlier time.

Creationists interpret the sedimentary strata as having mostly been deposited by the great Flood of Noah’s day. In general, the deeper strata are from early in the Flood, the middle layers from the height of the Flood, and the upper strata from its waning stages. Surficial layers often date from the post-Flood Ice Age. Thus, the Glen Rose Limestone dates from several months after the beginning of the Flood. By this time, the floodwaters had already fully transgressed the continents, washed over them, and then returned several times, depositing and eroding with unimaginable fury.⁵ Evidently some hearty, water-resistant dinosaurs had survived until this point and were able to leave their prints as fresh mud was sporadically exposed. Conversely, it is difficult to imagine how humans could have survived this long while the Flood was in its most active stages, transgressing and regressing.

The water depth ran rather shallow when the lime mud was deposited, and the flood-toppled trees sometimes scraped bottom, leaving branches and bits of wood behind. Samples of the wood have been carbon dated. Of course, carbon dating could never support the standard evolutionary date of 100 million years. Radioactive carbon decays too rapidly to ever intimate even 100,000 years. Instead, the dating of Glen Rose wood specimens yields an apparent age of only a few thousand years, a date compatible with biblical chronology.⁴

Project History

Examining the vast variety of individual prints at the Paluxy site impresses one that they were not made at a quiescent time when perfect prints would be expected. Water flowed rapidly in a high-energy environment. Animals were probably exhausted as they fought vainly for their lives. Soon all land-dwellers not on the Ark would die, but when the Glen Rose sediments were deposited and soft, apparently some were still alive. The Institute for Creation Research team of researchers scoured the river for miles up and downstream for more tracks. Numerous dinosaur prints and trackways were found and studied. An array of shapes could be seen, even in the same trail. The human-like shapes seldom showed all the features of a human foot. The general shape was only interpreted



Photo 2: A human-like track found in association with other solitary tracks, but not in a recognizable trail. Within one year of discovery, all prints at this site had completely eroded.



Photos 3 and 4: Over time, many of the imperfect but elongated human-like tracks developed a surrounding discoloration in the clear shape of a dinosaur track. Similar discoloration prints appeared where no indentation had been before. No indication of fraud was discerned.

as possibly human because researchers knew of no other creature that could make such a shape.

The presence of a trail of prints, with regular stride, an appropriate stride length, and a common ratio between length and width, carried greater weight than a “better” individual print displaying all the potential features. Trails of multiple human-like prints often crossed or overlapped trails of clear dinosaur prints. At the time of the publication of my book in 1980, the other researchers and I felt comfortable in interpreting them as possible human tracks.

In 1982, the American Humanist Association commissioned four well-known anti-creationists to frequent the Paluxy in an endeavor to refute my book. Meanwhile, I continued to do research. Through their efforts and my own research, it became obvious there was a problem, and in 1984 I concluded we had most likely made an error. It was erroneous to claim the human-like prints were probably human.

The change in our evaluation was prompted by a change in the tracks themselves, occurring several years after the prints had first been discovered. Many of the human-like prints developed “ghost” overprints surrounding the elongated foot shapes. While the human-foot shape remained indented, it was enveloped by a striking three-toed dinosaurian shape with a distinctive rust color, different from the gray limestone.⁶ The coloration was typically not indented, and indeed could not be felt. Furthermore, colored dinosaur-print shapes appeared in areas where there were no prior print impressions. Our chemical analysis confirmed that the colored areas contained more iron inside than outside, and we could find no evidence that any foreign chemical had been added. Evidently, the new prints were real. The colorations were hardly visible, if at all, in earlier days, and we had mistakenly interpreted the vaguely human-like shapes as being of human origin.

ICR responded with integrity and pulled my book off the market, as did Films for Christ with their documentary film. The tracks in question were more likely poorly formed dinosaur tracks, random erosion marks, or deliberate alterations to the original tracks. We looked diligently for evidence of foul play, but as yet no direct evidence of evolutionary fraud has been uncovered. Christians respect the truth, and

the truth is, the tracks are too ambiguous to make a clear determination. ICR holds rigorously to the view that dinosaurs lived at the same time as man, but feels that the Paluxy may not provide useful evidence for this. Others hold different views, and ICR encourages them to continue searching for evidence that could convince a skeptic. Meanwhile, we continue to study.

Current Status

Now, nearly all the prints have eroded and are gone. The state of Texas founded Dinosaur Valley State Park, but maintains access to very few dinosaur prints, disappointing many visitors. Meanwhile, the city of Glen Rose has grown and only with a personal guide can the remaining sites be found.

A clear understanding of how the prints formed and became altered has as of yet evaded this researcher, and it remains a grand mystery. But the story isn’t over. A recent re-evaluation of a classic dinosaur print site in Australia presents evidence and an interpretation remarkably similar to that required by the Paluxy River data.^{7,8} This investigation suggests that the sediment was laid down by rapidly flowing water, and that the trackways generally follow the water-flow direction. Water depth varied greatly. Sometimes the dinosaurs were wading in shallow water, while sometimes they were swimming with the current, occasionally touching bottom. The trackways often appear and disappear, indicating that sometimes the dinosaurs were completely carried along by the water. Often the prints are deep, while in other cases they are shallow—all very similar to those at Paluxy.

Most remarkable are elongated “human-like” shapes in the center of three-toed prints, indicating the presence of a central “pad” that left a mark under rare conditions. Could a similar rare set of circumstances be responsible for the human-like shape within so many of the large dinosaur prints at Paluxy?

We may never know. Just as the Paluxy prints are irreversibly eroding, revealing more or less information as they disappear, so the prints in Australia are fading. Sometimes truth is stranger than fiction. Meanwhile, my evaluation of the Paluxy footprints remains the same. They are too ambiguous to be used as an anti-evolution argument, but they just might be coming into their own as good evidence for Flood catastrophism. ●

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Slot Canyons, a Stunning Flood Formation

We've all seen photos of those exquisitely beautiful and mysterious canyons with swirling, multicolored sandstone layers that look almost like marble cake. Known as "slot canyons" (their depth is much greater than their narrow width), most usually have a "sometimes dry" streambed flowing through them. What formed these remarkably sculptured beauties?

These inspiring canyons are exotic and often remote. The state of Utah sports a concentration of them. Over the years, Native Americans have attached spiritual significance to these treasures. Many of the stirring photos we've seen were taken from helicopters or by daredevils on hang gliders, darting in and out among the rocks. Those fortunate enough to have visited these hard-to-access canyons and the contorted sandstone beds they display so valued their experience they returned with their own lasting memories on film.

The geologic deposits that host such variegated canyons are called cross-bedded sandstones, and the two most common are the Navajo and Coconino Sandstones. Geologists recognize that these types of rocks were once soft sand layers now hardened into stone—sandstone. Uniformitarian thinking ascribes such deposits to wind blowing desert sand into great sand dune fields. Most creation-Flood thinkers attribute those rocks and their shapes to giant underwater sand waves generated by the great Flood of Noah's day.

Amateur Flood advocates might see the swirling strata and conclude that the Flood was exceptionally turbulent here, wrinkling originally flat-lying layers like taffy in a mixing bowl, but the truth—while no less catastrophic—lies elsewhere.

Let's start by considering the original deposition of the sand—was it made with wind or with water? A dominant current di-

rection (of either wind or water) is required to produce the parallel "dunes" in the field. We know from experiments that the slip faces of the dunes, which collect the sand on the back side, rest at a steeper angle when dry than wet. The angles at which the sandstone cross-beds lie match the underwater angle. Also, the small reptile and amphibian footprints found on many of the faces couldn't be left on dry sand. The average sand grain-size within the sandstones is relatively large, requiring rapid flow. The "dunes" are high, so high they must have been deposited at great depth. The evidence better fits deposition by water than by dry desert winds. But if so, a "storm" of great intensity—far more intense than any storm ever witnessed—caused the required water movements. The fierce Flood comes to mind.

Consider that a sand dune grows as long as there is a continual supply of sand being carried along by a directional current. Deep, fast-flowing water deposits sand grains on the down-current face, which is then covered by the next increment of sand—and the next, and the next. Soon, an angular stack of rather thin parallel beds accumulates. The field of underwater dunes is more like a series of multi-leveled ripples. The irregular rock-carving erosion that followed, after the vast dune-strewn land rose above sea level, created the swirling appearance of today's slot canyons. Uneven erosion of the uneven and sloping stacks of layers produced the stunning effect.

The great Flood of Noah's day was a time of unequalled death and judgment on the sinful people of the day. We marvel as we study the worldwide extent of its dynamic geological effects. Yet we can also thrill as we see the beauty left in its wake. How marvelous the original beauty of creation must have been for its destruction to be so awe-inspiring. ●

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Paleontology's Pelvic Puzzle

FRANK SHERWIN, M.A.

Not only was your pelvis designed to provide a lap for spreading a napkin or holding your children or grandchildren, it was also designed by the Creator as an elegant mechanism to attach your legs to your torso.

Evolutionists insist that our pelvic girdle (composed of the pubis, ilium, and ischium) evolved from a fish-like ancestor “millions of years ago.” But that’s just one of the many unscientific “just so” stories of evolutionism. How did a lobe-finned fish—with no pelvis whatsoever—manage to evolve into an amphibian with a complete pelvic girdle? The more evolutionists investigate this strange scenario, the more puzzling it seems and the less likely it occurred.

The relationship of limbed vertebrates (tetrapods) to lobe-finned fish (sarcopterygians) is well established, but the origin of major tetrapod features has remained obscure for lack of fossils that document the sequence of evolutionary changes.¹

While non-Darwinists would challenge this supposed “well established” link, they would heartily concur that an evolutionary “origin of major tetrapod features [e.g., the pelvis] has remained obscure.”

Secular paleontology texts show the pelvic girdle, fully composed of the three aforementioned bones, appearing suddenly in early tetrapods. According to evolutionists like award-winning vertebrate paleontologists Jennifer Clack and Per Ahlberg, the earliest known pelvic-girdle elements appeared in the tetrapod *Elginerpeton*.² But this single fossil is “troublesome,” according to authors of a secular paleontology website:

The postcranial skeleton is much harder to piece together, as it comes to us in fragments....[Ahlberg’s] reconstruction of almost the entire pelvic girdle from a little nubbin of broken bone is like watching a magician pull a living [“ancient” amphibian] out of a hat. One is tempted to gasp



and applaud, even when he explains, very clearly, just how the trick is done. Its [*sic*] an incredible performance.³

Consider further the dismal history of pelvic evolution research. In evolutionist Barbara Stahl’s 1974 book *Vertebrate History*, Figure 6.2 supposedly depicts “the relationship of the pelvic girdle to the vertebral column in fish and early tetrapods.” The relationship was nothing of the sort! In the diagram, the fin of the fish is loosely “embedded in the musculature of the ventral body wall,” while the unidentified tetrapod has a complete pelvic girdle with “a sacroiliac articulation [connection]” to the spinal column.⁴

Interestingly, evolutionist Michael Benton shows the same illustration in his 2005 paleontology text.⁵ So, between 1974 and 2005 there were no compelling discoveries regarding the supposed transition from the loose pelvic fins of fish to the sophisticated pelvic girdle of land animals.

A 2009 comparative vertebrate anatomy text shows a “summary of pelvic girdle evolution” starting with sarcopterygians (lobe-finned fish, including the “living fossil” coelacanth) with no pelvic girdle.⁶ The very next illustration shows an “early tetrapod” complete with pubis, ilium, and ischium. There is no transition between the two, either in the diagrams or the fossil record. Creationists are

hardly surprised because macroevolution is false—fish never learned to walk.

Indeed, in 2012 Jennifer Clack discusses the pelvic fin skeleton of a fossil fish called *Panderichthys*, saying it “shows no especially tetrapod-like features.” But she still considers it part of the mysterious evolutionary progression from a fishlike to a tetrapod-like state. The next fossil she lists after *Panderichthys* is *Acanthostega*, with a fully formed pelvis. She suggests the transition between them was rapid, but “there are more or less no clues to the intermediate forms.”⁷

No clues? Creationists have a better explanation that just happens to piece the puzzling fossil facts together: God created fish as fish and tetrapods as tetrapods. ●

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IS MANKIND GETTING DUMBER?

BRIAN THOMAS, M.S.

Do today's children have lower I.Q.'s than yesterday's? Yes, according to measurements of intellectual and emotional strength gathered from different countries and contexts. The results show the same basic decline and resist the notion that public or other forms of education are to blame. Could the cause instead lie within?

Stanford University professor Gerald Crabtree thinks so. He published a pair of essays in the journal *Trends in Genetics*, citing new discoveries that show why the human intellect is "surprisingly fragile."¹ This biblical-creation-friendly notion didn't sit well with the authors of a rebuttal paper, who countered that the human intellect is "robust."² What lies at the heart of this disagreement—bad science or bad assumptions?

Crabtree identified two fundamental processes as the main culprits. First, human intelligence uses neurons, and these cells can only function properly if their genes stay in top shape. Second, these genes are susceptible to degradation. This loss of organization occurs continually as mutations slowly, irreversibly garble genes, and the resulting errors pile up and are not corrected.

Our brains use 2,000 to 5,000 so-called Intellectual Deficiency (ID) genes, according to Crabtree's estimate. Geneticists routinely identify specific mutations in ID genes as the causes of various types of mental retardation and similar intellectual syndromes that arise during imperfections in brain development.³ Proper human intelligence requires at least one clean copy of every ID gene.⁴ Like a missing wooden slat in a very long rope bridge, a mutant ID gene challenges the brain to carefully "step over" the gap on its way to developing the biological infrastructure for healthy intelligence.

Each new generation accrues about 60 new mutations to the gene-coding DNA regions of the human genome. Crabtree applied

this rate to calculate that "every 20-50 generations we should sustain a mutation in one copy of one of our many ID genes." As a result, "in the past 3000 years then (~120 generations), each of us should have accumulated at the very least 2.5-6 mutations in ID genes." Accordingly, the human intellect "perhaps reached a peak 2000-6000 years ago."¹

This appears to confirm three lessons

that can be drawn from the Bible. First, Adam and Eve's brains were originally "very good." Second, we had our best brains about 6,000 years ago. Third, humanity has suffered genetic degradation since then under the Curse.^{5,6}

Some who wish to reject Scripture work hard to find ways to excuse Bible-confirming data from their own field of genetics. The authors of the technical rebuttal argued that Crabtree overestimated the true number of ID genes, but they did not offer data supporting an alternative number, nor did they explain why fewer ID genes should cancel Crabtree's conclusion. The rebuttal team also rejected the idea that ID genes are susceptible to mutational buildup on the basis of "genetic theories regarding the evolutionary dynamics of deleterious mutations" and on the results of a computer model that illustrated how genes can increase in number assuming hypothetical evolution-friendly parameters.²

Both Crabtree and his detractors tried to extrapolate some set of numbers to make conclusions about the unobservable past. The rebuttal authors who resist the genetic-decay principle hand-picked numbers that support evolutionary history. Crabtree instead used numbers collected from real-world studies. And those studies present an ever-clearer case for a human race that was very good at the start, but is steadily falling apart. ●

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DUANE GISH:

CELEBRATING A CREATION CHAMPION

The creation science movement has lost a stalwart champion. Dr. Duane Gish, longtime defender of creation truth, went home to be with his Savior on March 6, 2013. A memorial service was held for Dr. Gish on April 6 at Shadow Mountain Community Church in El Cajon, CA.

Over the course of a very full life, Dr. Gish traveled hundreds of thousands of miles and impacted countless people as he debated the evolutionists of his day and spoke in churches, schools, and elsewhere, sharing the scientific evidence supporting the accuracy and authority of God's Word. For many, Dr. Gish's talks were their first introduction to the fact that the Bible can be trusted in all matters—in science as well as theology. Many of today's creation scientists can trace the beginnings of their work back to his ministry and influence.

Born in Kansas and educated at University of California, Los Angeles, Dr. Gish received his Ph.D. at UC Berkeley. Soon after the 1961 publication of *The Genesis Flood*, he joined with other creation-minded scientists to found the Creation Research Society in 1963 and served on their governing board until 1997. After a fruitful career in biochemistry at the Upjohn Company in Michigan, Dr. Gish joined Dr. Henry Morris at the newly formed Institute for Creation Research in 1970.

At the time, there were no such ministries and no clear path

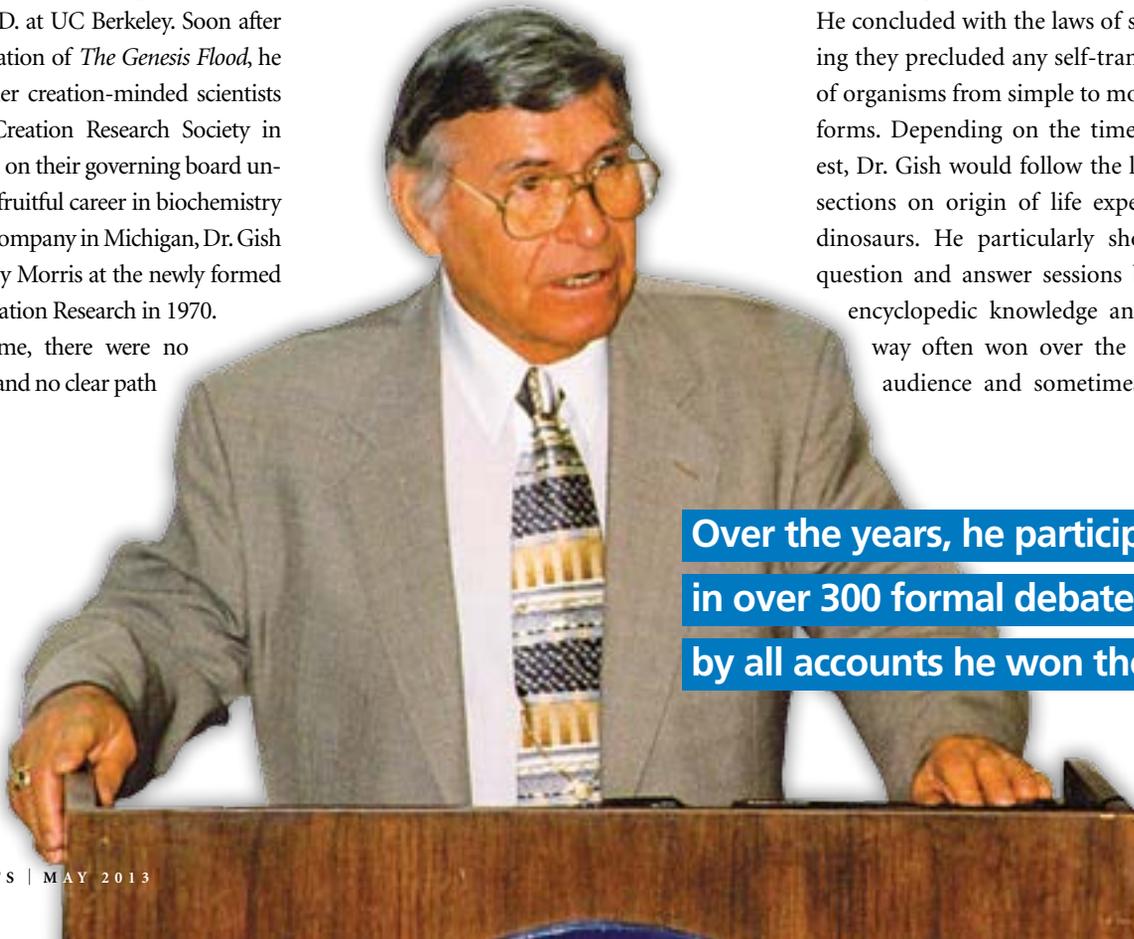
to follow. Dr. Gish shouldered the daunting burden of speaking to any audience about the evidence for creation. He especially found his own ministry niche on the college campus, where evolution was thoroughly entrenched. His expertise equipped him to speak on origin of life topics in presentations that were enriched by his personal laboratory experiences. He had worked and published with recognized experts in the field, and his voluminous knowledge of the subject served him well.

In those early days, evolutionists were caught somewhat by surprise when a qualified speaker—complete with a working knowledge of the relevant literature and research—challenged their worldview. Soon the lectures turned into debate opportunities, and Dr. Gish rose to the occasion. Over the years, he participated in over 300 formal debates, and by all accounts he won them all. Soon spokespersons for evolution publicly recommended that evolutionists not debate Duane Gish, because

they would surely lose. He never enjoyed the confrontations, but he relished the chance to present creation's evidences.

The debates and campus lectures were always billed as a scientific—not religious—comparison of the evidence for and against evolution. His opponents many times tried to discredit him as a scientist by branding him as a Bible-believer. He never denied his Christianity, but scrupulously stuck to the scientific evidence, never bringing up the Bible. In the process of presenting truth unapologetically, however, he gave a good testimony. Josh McDowell claimed ICR's work was "the cutting edge of evangelism." Christian campus groups reported a great harvest of souls following the debates.

Dr. Gish's lectures most often began with an explanation of the nature of science and how any discussion of origins involved speculation about the unobserved past. He would then present a study of the record of life in the past as seen in the fossil record. He concluded with the laws of science, saying they precluded any self-transformation of organisms from simple to more complex forms. Depending on the time and interest, Dr. Gish would follow the lecture with sections on origin of life experiments or dinosaurs. He particularly shone during question and answer sessions because his encyclopedic knowledge and winsome way often won over the most aloof audience and sometimes even dis-



Over the years, he participated in over 300 formal debates, and by all accounts he won them all.

armed his most avid opponents.

The subject of fossils proved his most valuable anti-evolution subject, and before long his debate lecture developed into a book, *Evolution? The Fossils Say NO!* Years later, after many printings, the book was updated and reissued as *Evolution? The Fossils Still Say NO!* This was a strong foundation on which the rest of creation thinking was built. He also authored other books, including *A Creation Scientist Answers His Critics*, *Evidence Against Evolution*, *Dinosaurs: Those Terrible Lizards*, and *Dinosaurs by Design*.

Even though evolutionists frequently mocked him openly, censured him, and tried to silence him, Dr. Gish always comported himself as a Christian gentleman. Sprinkling in good humor, he had a habit of winning the hearts of those in the audience. His arguments were logical, his documentation relevant, and his case more believable than that of his opponents, but it was perhaps his personal presentation that carried the day. In short, the audiences liked him. Through it all, creationism grew into a movement that has impact to this day.

The entire creation ministry—especially his ICR family—will miss Dr. Gish. He leaves a wife, Lolly, four children by his deceased first wife (also named Lolly), nine grandchildren, three great-grandchildren, and hundreds of thousands of intellectual “children” who are advocates of biblical and scientific creation. He was not a large man, but stood as a giant in defense of scriptural authority. “Well done, thou good and faithful servant” (Matthew 25:21).



Dr. Harold Slusher, Dr. Henry Morris, Dr. Duane Gish, and Dr. John Morris



Dr. Duane Gish, Dr. Henry Morris, Pastor Chuck Smith, and Dr. Tim LaHaye

It is often difficult for we who remain behind to adequately acknowledge the impact a person’s life has had on us. Those of us who knew Dr. Gish could relate many personal stories and, quite probably, tell some of his jokes that made us all laugh. He was a delight to know.

Most readers of *Acts & Facts* are acquainted with Dr. Gish’s professional reputation. His long career with ICR left a trail of defeated debate opponents, as well as articles and books that have taught and encouraged many. He will be missed.

But perhaps some insight from inside the Morris family might be appropriate.

From their earliest association, Drs. Morris and Gish became friends. It seemed unusual to the family. Duane was feisty, boisterous, and a flurry of energy. Dad was quiet, unassuming, and content to be in the background. Yet the two of them clicked in a wonderful way, challenging and stimulating each other as perhaps no other combination could have done. God surely put the two of them together.

Dr. Gish is often referred to as “creation’s bulldog.” And indeed he was, biting and barking—and chewing up the opponents who would dare to defy the evidence. Dr. Morris was the consummate coach, always thrilled at the action on the field, yet going over the plays on Monday

morning, looking for ways to increase the margin of victory. The two of them certainly demonstrated the reality of the saying “the whole is greater than the sum of its parts.”

Mary Louise (Dad’s loving wife) and Lolly Gish were active together in Christian Heritage College and, of course, in ICR. Their friendship grew deep and they shared many hours of prayer for their husbands and the ministry. When Lolly became ill, Duane became her caregiver with a tenderness that showed a side to him that was not visible to many of us. Much can be learned about a man’s character by the way he treats his wife.

Later, when the “first Lolly” went home to be with the Lord, Duane married the “second Lolly”—the beautiful and gracious widow of Richard Bliss, another ICR scientist. Dr. Bliss and his wife had been close friends with the Gishes. Once again, the Lord seemed to have been setting the stage behind the scenes for a continuation of mission and ministry.

One final and personal note: When the ICR board asked me to assume the role of CEO, Dr. Gish frequently called to encourage and assure me that “things” were all right and would prosper in the years ahead. Thanks, Duane, for your leadership, friendship, and life well-lived. ●

— Henry M. Morris III

Q: What Are the Benefits of Spider Venom and Webs?

FRANK SHERWIN, M.A.

A: At any given time, no matter where we are, we're not far from those infamous arachnids the spiders, most of which are not a threat.¹

Many feel a natural revulsion when they experience spiders up-close-and-personal, but like the mosquito,² God had a plan for them in our ecosystem. What is immediately apparent is that spiders have always been spiders and did not evolve from a non-spider ancestor. Indeed, even fossil spiders are 100 percent spider.

Tufts of hairlike fibers seen on its legs showed this 165-million-year-old arachnid to be the oldest known species of the largest web-weaving spiders alive today—the golden orb-weavers, or *Nephila*.³

Going back even further in “evolutionary time” reveals two fossil spiders of the genus *Eocteniza* and *Protocteniza* from Coseley, England. They were found in sedimentary rock dated at “310 million years ago”—yet, as the creation model predicts, they're still spiders.⁴

While creationists ponder the purpose of some aspects of spider physiology prior to the Fall, it's now evident that their toxicity actually has the potential to save many people from starvation.

As the world's population continues to grow at approximately 80 million souls per year, it's important to make maximum use of the various food crops. Unfortunately, crops lost to insect pests is around 10 percent—food that could have nourished millions of people.⁵ Reducing this intolerable loss via traditional pesticides is costly, it adversely affects the environment, and insects are becoming increasingly resistant to the poison. (Insect resistance to pes-

ticides is hardly “evidence of evolution.”⁶ The insects are the same genus and species before *and after* resistance acquisition.) One way of battling crop-destroying insects is to use more environmentally friendly compounds that are just as deadly to these pests. Nicotine is one such natural pesticide. It can be diluted and applied and has “a much lower acute mammalian toxicity and greater field persistence.”⁷

Oddly enough, using spider venom as a natural insecticide may be another method. Research biologists suggest using a peptide (a compound of two or more amino acids) isolated from spider venom that is poisonous to insects. This chemical is called “insecticidal spider-venom peptide,” or ISVP. Consider the benefits man has discovered from spider venom:

A large number of SS-rich insecticidal peptides have been isolated from spider venoms. Many of these have desirable properties for development as bioinsecticides, including high potency, rapid speed of kill, lack of vertebrate toxicity, low production costs, and activity against a wide range of crop pests and disease vectors.⁸

In regard to webs before the Fall, they could very well have been made as decorations, as some species do even today. Evolutionists state, “Exactly why the spiders adorn their webs is unclear....A team has made a

discovery in one spider species that suggests the spiders use adornments ‘tactically’ to make their webs more visible to animals that might accidentally damage them.”⁹ One thing is certain—the webs before the Fall must have been large, spectacular, and beautiful. Indeed, spider silk has been found to conduct light almost as well as glass fiber, opening the door to biosensor, laser, and microchip research.¹⁰

But what was the purpose and function of spider venom before the Fall, when everything was very good? Creationist scientists continue to research and answers are becoming apparent—so stay tuned. ●

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Mr. Sherwin is Research Associate, Senior Lecturer, and Science Writer at the Institute for Creation Research.



ARISE AND CALL HER

Blessed

HENRY M. MORRIS IV

Children who are taught the Bible from the very beginning have a marvelous advantage. Studies have consistently shown an overwhelming majority of genuinely Christian adults accepted Christ during childhood. And mothers are identified as the single largest influence in teaching the Scriptures to their children.

Such was the case with young Timothy. Long before the apostle Paul led him to a saving knowledge of Christ, Timothy had “from a child...known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). This knowledge came from the teachings of two godly women, and Paul would later “call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice.” (2 Timothy 1:5).

The love of a good mother is invaluable in the life of a child. But that value is exponentially far greater when the mother is also a follower of Christ. A godly father or grandfather may well exert great influence for good in a child’s life, but a godly mother—one who loves the Lord, studies the Scriptures, and teaches them to her children—has a value “far above rubies” (Proverbs 31:10).

I am blessed to have such a mother. Some of my earliest memories are of my mother Jan Morris teaching Bible stories in Sunday school from an old flannelboard she held in her lap. And during my boyhood years she encouraged me to memorize Scripture, often testing me as I practiced my verses to earn merit badges for Boys Brigade and Awana. Most of all, I am thankful for her constant prayers throughout my life. My mother is the most fearsome prayer warrior I have ever known, and much of my spiritual growth is due to her faithful intercession for me. A good mother’s love for her children never fades—but in my experience, the prayers of a godly mother, along with her love, always increase with the passage of time.

The fifth of God’s great Ten Commandments requires children to honor their parents (Exodus 20:12), and it is significant this is the only one that carries a special promise. Centuries later, Paul would later confirm and even strengthen this commandment when he wrote, “Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth” (Ephesians 6:2-3). God considers this to be of such importance that long and productive lives are promised to those children who obey.

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Every godly parent is worthy of honor by their children—every day, not just once a year—and especially those godly mothers who taught us the ways of God. Such mothers will indeed have occasion to “rejoice in time to come” as “her children arise up, and call her blessed” (Proverbs 31:25, 28). ●

Mr. Morris is Director of Donor Relations at the Institute for Creation Research.



Goodbye, Duane Gish. Please send my condolences to the Gish family. He has touched many lives, including mine. Every creationist alive today stands tall on top of the shoulders of Dr. Gish....He took bullets in the chest and arrows in the back...while many of us were just figuring out the basics. Duane...we will miss you and look forward to meeting you in person... in glory!

— D.C.



[Jason Lisle's web news article "Washing Machines on Mars" is] too good. [It] fits evolutionists and ETs like a glove—they need to wear it. This has got to be one of

the best news articles this year. I loved it. Brilliantly witty with just the right amount of wry. Jason Lisle gets the well-done award in creation journalism.

— R.S.

I just wanted to say thanks for your communication of the truth as it pertains to His creation. This [seminar] was a great introduction to the subjects presented. Our people have been buzzing about the various topics. I have overheard many of them discussing the presentations amongst themselves. This is excellent! The people have been equipped with information to defend their faith, and given a desire to learn more. Your ministry is a very important organization that more churches should partner with. We were very pleased with the outcome of the seminars and hope to do it again sometime in the near future. Thank you for your professionalism and for your exegetical and scientific concern for the truth!

— K.W.



"The Wonder of His Love" by Dr. Henry Morris III (in the February 2013 *Acts & Facts*) is such an aid in my prayers. He became "sin for us..." (2 Corinthians 5:21) is a picture [I use] as I pray. I pray for the light of the Holy Spirit to

penetrate the leadership of our country, for without that light, we cannot understand truth and righteousness. The "natural man receiveth not the things of the Spirit" (1 Corinthians 2:14). We appreciate you who spend your life for His glory.

— M.A.

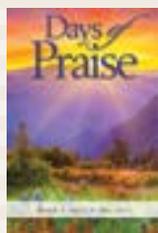


I recently started receiving your *Days of Praise* devotional and *Acts & Facts* magazine. I was going

to write to ask you to save the postage because I can read these online, but decided I will pass the magazine along to others for their "education." I have been enjoying the information you post on your website. It has been an amazing experience to learn how science can be used to prove God's existence and how secular scientists don't believe the facts. Thank you for your ministry. It was an interesting experience "stumbling" upon your office in Dallas recently while I was there for training. While driving, I took a wrong turn and just happened to catch a glimpse of the sign in front of the building. I turned around, went in, and talked to the receptionist, who provided me with some information. I hope when I am there again I can visit to learn more about your ministry. Thank you again for your work.

— K.B.

This morning I read your commentary on Hebrews 12:3 and caught your phrase "very few show by their lives that our witness and ministry have been effective." Since I have wanted to tell you several times in the past how much *Days of Praise* has meant to me, I was moved to pray for you and...write you a note of thanks. First thing every morning, I eagerly open my



Days of Praise to see what the Lord has for me, thus, your ministry plants my feet in the path of truth for the day. I thank God for the truth you share!

— G.R.



Our granddaughter, who is a senior in a local public school, eats breakfast with us most mornings. She is a believer, but like a lot of young people, she is being pulled in several directions. One morning this week, she commented that she couldn't see how God could create all things and still have created mosquitoes. Our answer was that we didn't know either, but that since He did, there must be a positive reason. The very next day, the March issue of *Acts & Facts* arrived in our mailbox, and there was your excellent article "Mosquitoes and the Fall" (by Frank Sherwin)! Thank you and the Lord so much. He always meets our needs, doesn't He? I immediately made a copy for her.... It was way back in the 1960s that Dr. Duane Gish came to speak to our Sunday school class. I...had been well indoctrinated in evolutionary thought and was struggling. In a half-hour, Dr. Gish cleared away the cobwebs. Several years later when he joined with Dr. Henry Morris, my wife and I became supporters and have been blessed by the work the Institute for Creation Research has done. Now, the blessings continue to the third generation. Again, thank you and the Institute for the essential work that you do.

— R.D.

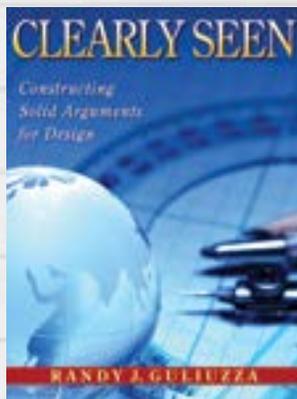
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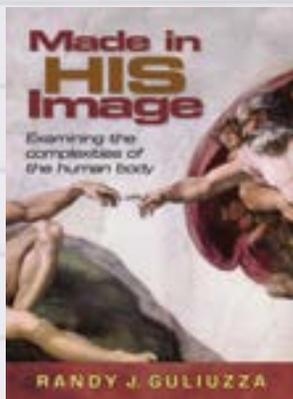
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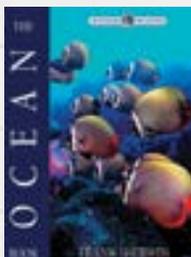
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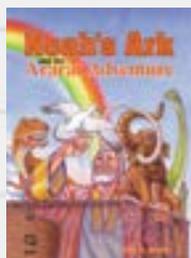
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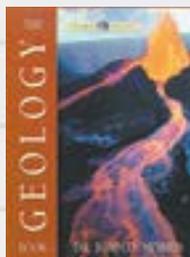
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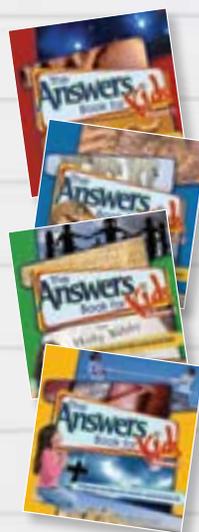
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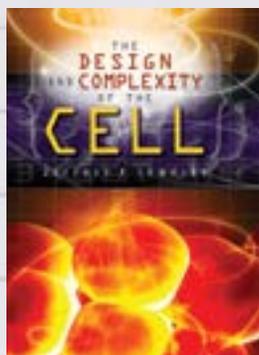
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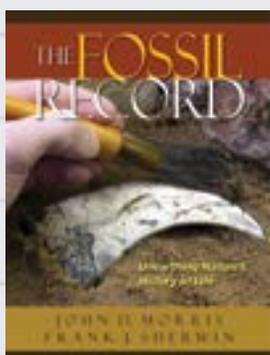
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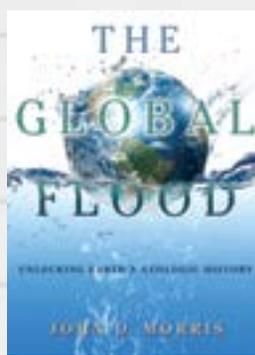
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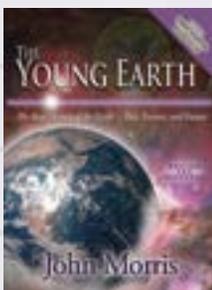
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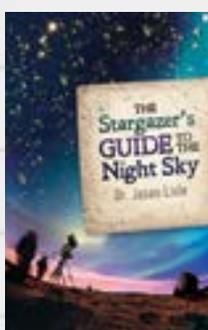
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