

ACTS & FACTS

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*Celebrating Our Freedom
Honoring Our Creator*

THE CONSTITUTION
domestic Tranquility, provide for the
Posterity, do ordain and establish this

THE FOSSIL RECORD

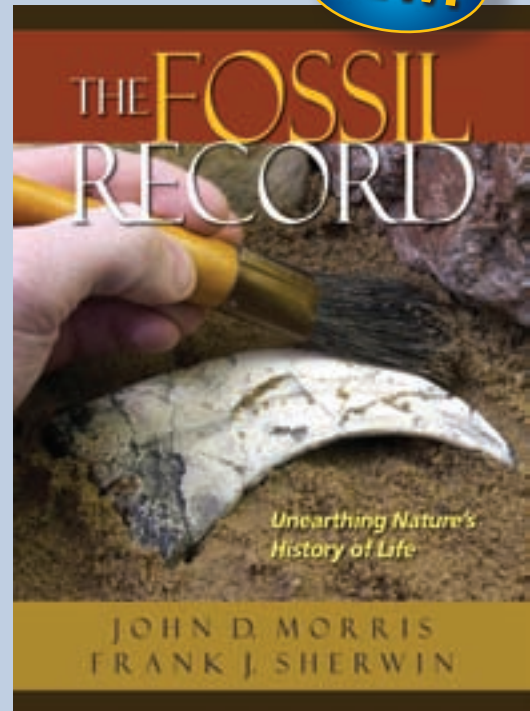
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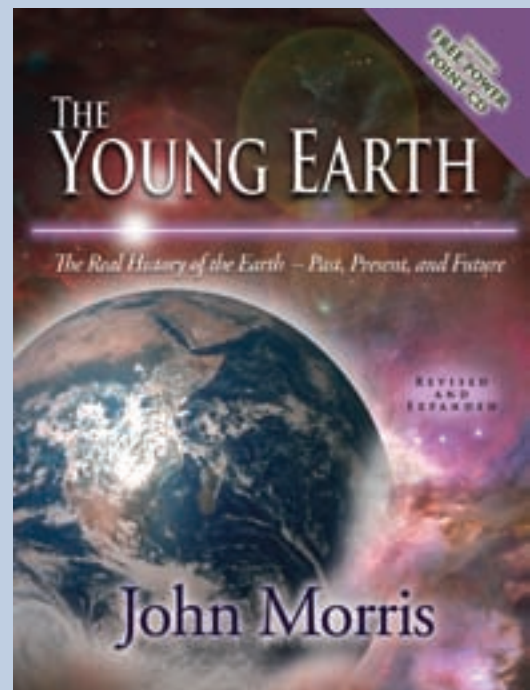
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Celebrating with Gusto and Gratitude

If one word could describe the major characteristic of the United States, that word would be *freedom*. The Puritans and Pilgrims sought religious freedom from tyranny. The colonists sought political freedom. The slaves sought physical freedom. And more than any other nation in modern history, America has been known as a harbor of freedom for millions seeking refuge from persecution and hope for a new life. Of course, the exercise of freedom has its price and its struggles—there will be no perfect place of freedom until the Lord Jesus returns to establish genuine peace on earth.

But having lived and worked on three continents, I can attest to the privilege that is ours as Americans compared to many other countries and cultures. Even when we sometimes have less than honorable leaders, our nation remains strong, as it was founded by men who possessed not only a forward-looking political strategy that would see America through the best and worst of times, but also a predominantly humble acknowledgement of God, whom they routinely honored in their writings and in the documents that shaped the founding and formation of our nation.

Dr. Jerry Bergman has captured a bit of this emphasis in our feature article, “Celebrating our Freedom, Honoring our Creator.” All 50 states within our nation have in some way engraved, as it were, their acknowledgement of God in their individual constitutions. This is a good reminder to all who love freedom—and especially those of us who live in this great land—that while America today may not always *look* like a Christian nation, its foundation and guiding principles remain intimately linked to the biblical truths that have guided civilizations for millennia.

Celebrate this 4th of July with gusto, but also with gratitude.

Speaking of July, the temperatures in Texas are soaring. Those of us who live here forget that there’s snow and ice elsewhere during our summertime. Dr. Larry Vardiman, ICR’s expert in climate change, in this month’s Impact column, “New Evidence for Global Cooling,” shows how the evidence contradicts much of the hype of the global warming environmental lobby. You might want a hot cup of cocoa as you read it!

This month and next we are continuing our Summer Clearance Sale, featuring many items up to 81% off the retail price! Call our store at 800.628.7640 or visit www.icr.org/store and click on the “Summer Sale” link for complete details. Quantities are limited, so don’t delay!

Did you miss one of our Demand the Evidence conferences last fall? Look for details at icr.org for news about additional conferences this year and make plans to attend. Or, purchase the *Demand the Evidence* DVD set, which features all eight messages from last year. Call customer service for details.

I hope you’re enjoying your summer holidays and trust that you won’t forget the ministries of ICR as you travel on vacation. In fact, you can keep up-to-date with our *Days of Praise* devotional and our other daily news feeds through email and on your mobile phone. Contact info@icr.org to find out how to set this up on your wireless devices.

God bless you as you communicate the wonders of our Creator to those around you, and God bless America!

Lawrence E. Ford
EXECUTIVE EDITOR

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Celebrating Our Freedom, Honoring Our Creator

JERRY BERGMAN, P.H.D.

Every state constitution refers to God as understood by the writers as a Creator God, not the impersonal god of Hinduism or Buddhism. Furthermore, the Judeo-Christian Creator God from whom comes our freedoms and rights is, either directly or indirectly, written into all 50 state constitutions.

The common expression “grateful to Almighty God for our freedom” refers to the belief that the source of our rights is not from government, but rather from God. A good example is Maine’s constitution that calls God the “Sovereign Ruler of the Universe.” Delaware’s says, “Divine Goodness all men have, by nature, the rights of worshiping and serving *their Creator*” (emphasis added). The Virginia Bill of Rights refers to the duty that “we owe our Creator.” The Washington State Constitution Preamble says, “We the People...[are] grateful to the Supreme Ruler of the Universe.”

Teachers denied the right to critique Darwinism could simply teach their state’s constitution. It could not be unconstitutional to teach the state’s constitution! All 50 state constitutions acknowledge God, most as the Creator, and the ACLU and the federal courts are wrong to deprive students of this knowledge. Below are the relevant sections.

Alabama, 1901, Preamble: We the people of the State of Alabama, **invoking the favor and guidance of Almighty God**, do ordain and establish the following Constitution.

Alaska, 1956, Preamble: We, the people of Alaska, **grateful to God** and to those who founded our nation and pioneered this great land.

Arizona, 1911, Preamble: We, the people of the State of Arizona, **grateful to Almighty God** for our liberties, do ordain this Constitution.

Arkansas, 1874, Preamble: We, the people of the State of Arkansas, **grateful to Almighty God** for the privilege of choosing our own form of government.

California, 1879, Preamble: We, the People of the State of California, **grateful to Almighty God** for our freedom.

Colorado, 1876, Preamble: We, the people of Colorado, with **profound reverence for the Supreme Ruler of the Universe**.

Connecticut, 1818, Preamble: The People of Connecticut, acknowledging **with gratitude the good Providence of God** in permitting them to enjoy.

Delaware, 1897, Preamble: **Through Divine Goodness all men have, by nature, the rights of worshiping and serving their Creator** according to the dictates of their consciences.

Florida, 1885, Preamble: We, the people of the State of Florida, **grateful to Almighty God** for our constitutional liberty, establish this Constitution.

Georgia, 1777, Preamble: We, the people of

Georgia, **relying upon protection and guidance of Almighty God**, do ordain and establish this Constitution.

Hawaii, 1959, Preamble: We, the people of Hawaii, **Grateful for Divine Guidance...** establish this Constitution.

Idaho, 1889, Preamble: We, the people of the State of Idaho, **grateful to Almighty God for our freedom, to secure its blessings**.

Illinois, 1870, Preamble: We, the people of the State of Illinois, **grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy and looking to Him for a blessing on our endeavors**.

Indiana, 1851, Preamble: We, the People of the State of Indiana, **grateful to Almighty God** for the free exercise of the right to choose our form of government.

Iowa, 1857, Preamble: We, the People of the State of Iowa, **grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him** for a continuation of these blessings establish this Constitution.

Kansas, 1859, Preamble: We, the people of Kansas, **grateful to Almighty God for our civil and religious privileges** establish this Constitution.

Kentucky, 1891, Preamble: We, the people of the Commonwealth **are grateful to Almighty God for the civil, political and religious liberties**.



Louisiana, 1921, Preamble: We, the people of the State of Louisiana, **grateful to Almighty God for the civil, political and religious liberties we enjoy.**

Maine, 1820, Preamble: We the People of Maine acknowledging with grateful hearts the goodness of the **Sovereign Ruler of the Universe** in affording us an opportunity...and imploring His aid and direction.

Maryland, 1776, Preamble: We, the people of the state of Maryland, **grateful to Almighty God** for our civil and religious liberty.

Massachusetts, 1780, Preamble: We...the people of Massachusetts, acknowledging with grateful hearts, the **goodness of the Great Legislator of the Universe**...in the course of His providence, an opportunity...and devoutly imploring His direction.

Michigan, 1908, Preamble: We, the people of the State of Michigan, **grateful to Almighty God** for the blessings of freedom establish this Constitution.

Minnesota, 1857, Preamble: We, the people of the State of Minnesota, **grateful to God** for our civil and religious liberty, and desiring to perpetuate its blessings.

Mississippi, 1890, Preamble: We, the people of Mississippi in convention assembled, **grateful to Almighty God**, and invoking His blessing on our work.

Missouri, 1845, Preamble: We, the people of Missouri, with profound reverence for the **Supreme Ruler of the Universe, and grateful for His goodness**...establish this Constitution.

Montana, 1889, Preamble: We, the people of Montana, **grateful to Almighty God** for the blessings of liberty establish this Constitution.

Nebraska, 1875, Preamble: We, the people, **grateful to Almighty God** for our freedom... establish this Constitution.

Nevada, 1864, Preamble: We the people of the State of Nevada, **grateful to Almighty God** for our freedom establish this Constitution.

New Hampshire, 1792, Part I. Art. I. Sec. V: Every individual has a **natural and unalienable right to worship God** according

to the dictates of his own conscience.

New Jersey, 1844, Preamble: We, the people of the State of New Jersey, **grateful to Almighty God for civil and religious liberty** which He hath so long permitted us to enjoy, and **looking to Him for a blessing** on our endeavors.

New Mexico, 1911, Preamble: We, the People of New Mexico, **grateful to Almighty God** for the blessings of liberty

New York, 1846, Preamble: We, the people of the State of New York, **grateful to Almighty God** for our freedom, in order to secure its blessings.

North Carolina, 1868, Preamble: We the people of the State of North Carolina, grateful to **Almighty God, the Sovereign Ruler of Nations**, for our civil, political, and religious liberties, and **acknowledging our dependence upon Him for the continuance of those.**

North Dakota, 1889, Preamble: We, the people of North Dakota, **grateful to Almighty God** for the blessings of civil and religious liberty, do ordain.

Ohio, 1852, Preamble: We the people of the State of Ohio, **grateful to Almighty God** for our freedom, to secure its blessings and to promote our common welfare.

Oklahoma, 1907, Preamble: Invoking the **guidance of Almighty God**, in order to secure and perpetuate the blessings of liberty establish this.

Oregon, 1857, Bill of Rights, and Article I. Section 2: All men shall be secure in the Natural right, to **worship Almighty God** according to the dictates of their consciences.

Pennsylvania, 1776, Preamble: We, the people of Pennsylvania, **grateful to Almighty God** for the blessings of civil and religious liberty, and humbly invoking His guidance.

Rhode Island, 1842, Preamble: We the People of the State of Rhode Island **grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy**, and looking to Him for a blessing.

South Carolina, 1778, Preamble: We, the people of the State of South Carolina **grateful to God**

for our liberties, do ordain and establish this Constitution.

South Dakota, 1889, Preamble: We, the people of South Dakota, **grateful to Almighty God** for our civil and religious liberties.

Tennessee, 1796, Art. XI.III: that **all men have a natural and indefeasible right to worship Almighty God** according to the dictates of their conscience.

Texas, 1845, Preamble: We the People of the Republic of Texas, acknowledging, with gratitude, **the grace and beneficence of God.**

Utah, 1896, Preamble: **Grateful to Almighty God** for life and liberty, we establish this Constitution.

Vermont, 1777, Preamble: Whereas all government ought to enable the individuals who compose it to enjoy their natural rights, and other blessings which the **Author of Existence** has bestowed on man.

Virginia, 1776, Bill of Rights, XVI: Religion, or the Duty which **we owe our Creator** can be directed only by Reason and that it is the mutual duty of all to **practice Christian Forbearance, Love and Charity** towards each other.

Washington, 1889, Preamble: We the People of the State of Washington, **grateful to the Supreme Ruler of the Universe** for our liberties, do ordain this Constitution.

West Virginia, 1872, Preamble: Since through **Divine Providence** we enjoy the blessings of civil, political and religious liberty, we, the people of West Virginia **reaffirm our faith in and constant reliance upon God.**

Wisconsin, 1848, Preamble: We, the people of Wisconsin, **grateful to Almighty God** for our freedom, domestic tranquility.

Wyoming, 1890, Preamble: We, the people of the State of Wyoming, **grateful to God** for our civil, political, and religious liberties establish this Constitution. ●

Dr. Bergman is an Adjunct Associate Professor at the University of Toledo Medical School in Ohio.



The Limit to Biological Change

NATHANIEL T. JEANSON, P.H.D.

The Institute for Creation Research life sciences team is currently exploring several key research questions in origins biology. The first and second concern the nature and meaning of taxonomy (the classification of animals), and the limits of common ancestry and the meaning of the Hebrew word for *kind*.¹ The third question addresses the limits to biological change.

How much biological change does the Bible permit? Genesis 1 clearly teaches that God created distinct *kinds* of creatures and that these creatures did not originate via the slow and gradual process of evolution. Furthermore, the genealogies in Genesis and elsewhere in Scripture indicate that this creative act took place in the recent past—less than 10,000 years ago—and not billions of years ago. But living creatures today clearly change and can be forced to change via human-controlled breeding schemes. How much can the *kinds* of Genesis 1 be changed?

Genesis 6-7 clearly teaches the existence of a limit to biological change. In these two chapters, God commands Noah to bring onto the Ark two of every *kind* (same word as in Genesis 1) of land-based creature for the purpose of preserving the *seed* (KJV) of each

kind—seed is used elsewhere in Scripture to denote offspring. This statement implies that: 1) If a *kind* failed to board the Ark, the *kind* would not have seed in the post-Flood world and would therefore become extinct; 2) hypothetically, if one *kind* of creature failed to make it on the Ark and, therefore, went extinct, the fact of extinction implies that *no amount of change to the existing “kinds” (that made it on the Ark) could regenerate the lost “kind”* since the seed (offspring) would have been permanently lost. Thus, there is a limit to biological change—*kinds* cannot be changed into other *kinds*.

These biblical observations raise an important research question: Biologically, what stops the interconversion of *kinds*? How has God hard-wired this mechanism into the biological fabric of each creature?

At this time, the research team is reviewing the literature to identify testable hypotheses on where the limit to change may be found. We suspect that the limit might be found in the developmental biology of various creatures, for the following reasons:

1. The word *kind* likely correlates with morphology (outward characteristics). The word *kind* itself may denote morphology (see “Common Ancestry and the Bible,” ref-

erenced below, for a discussion of the meaning of the word *kind*). But even if it denotes reproductive limits (i.e., “reproduce after their kinds”), there is an obvious correspondence between inherited genotype (genetics) and phenotype (visual appearance).

2. Multi-cellular creatures rebuild their morphology from a single cell every generation—the process of forming gametes (reproductive cells like sperm and egg) erases the unique morphology of each creature only to rebuild it again after fertilization.
3. Thus, developmental biology programs control morphology.
4. Thus, to change morphology, the developmental program must be changed.
5. Thus, the *limit* to morphological/biological change will likely be found in the developmental programs specifying how each creature appears. Nevertheless, this logic represents one of many hypotheses—we are actively investigating this question further.

The existence of a limit to biological change raises another question: Where did all the biological variation in creatures we see today come from? That will be the next key topic explored by the ICR life sciences team. ●

Reference

1. See Jeanson, N. 2010. New Frontiers in Animal Classification. *Acts & Facts*, 39 (5): 6; and Jeanson, N. 2010. Common Ancestry and the Bible—Discerning Where to Draw the Line. *Acts & Facts*, 39 (6): 6.

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



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July 16-18

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July 23-24

Lancaster, SC
Creation Research Society
Conference (Jeanson, Johnson,
McCombs, Nason, Tomkins)
www.creationresearch.org

July 29-31

The Woodlands, TX
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Tackling Charges of Biblical Inconsistency

Putting the Pieces Together to Form the Big Picture

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

When critics accuse the Bible of “inconsistency,” do not expect their logic to be legitimate. In courtroom contexts, it is not unusual for truthful witnesses whose testimony is both sincere and accurate to appear to contradict one another.¹ Careful attention to what they say (or do not say) can be like connecting together a jigsaw puzzle—all of the pieces need to be fitted together to form the whole picture.²

It should be no surprise when the whole-truth explanation of biblical text comes from those who revere the Bible’s teachings enough to sort out the “puzzle pieces” necessary to form the entire biblical picture.

Ignoring the Puzzle-maker’s Picture

In any case of seeming inconsistency, the real question is *how do all the pieces fit together?* The picture on a jigsaw puzzle box cover shows what the end result will be. This makes working the puzzle a lot easier. It helps to have the right picture to rely on for guidance. But pity the puzzler who refuses to make proper use of the puzzle-maker’s box cover! This is just what Bible critics routinely do as they try to match life’s puzzle pieces without carefully relying on the Bible’s “big-picture” answers.

Ignoring the visual clues on a puzzle’s box cover can cause delay and frustration. But the stakes are much higher when the

“puzzle” to be solved is how to rightly match together the true answers to the big questions in life—Who am I? Why do I exist? How did I originate? What will my future be? And, quite practically, how will my current decisions and actions affect my future destiny?

Missing Puzzle Pieces

This puzzle-piecing challenge is illustrated in the careless mismatching (and the sloppy reading habits³) that drive accusations of biblical error. For example, one skeptic’s website posted what it suggested was a “Bible inconsistency,” arrogantly denying that the Bible is 100 percent reliable:

Jesus was offered vinegar to drink. (Matthew 27:48; Luke 23:36; John 19:29)

It was wine and myrrh, and he did not drink it. (Mark 15:23)

Whatever it was, he did drink it. (John 19:29-30)⁴

But a careful review of all of the relevant evidence readily resolves skeptic Donald Morgan's puzzle-piecing "problem." Revealingly, he carelessly ignores two pieces of the puzzle, one from Matthew and one from Mark.⁵

The first missing piece is Matthew 27:34:

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

The evidence shows that the puzzle's solution requires appreciating the difference between painkiller and pain enhancement.

Christ was given vinegar *by itself* in Matthew 27:48 at "the ninth hour" of the day, just before He died.⁶ Morgan cites this verse, as the above quote shows. However, Morgan *ignores* the earlier event reported in Matthew 27:34, when Christ refused an offered drink that would have acted as a drug-like painkiller.

So why, in Morgan's summary above, does he imply (when he says "whatever it was") that Jesus was *offered only one drink*? Why does Morgan ignore the analytical importance of Matthew 27:34 as relevant evidence? Was this a willful omission in order to imply a so-called "Bible inconsistency"? Only by this under-representation of the relevant evidence can Morgan imply that the four Gospel accounts are presenting "inconsistent" reports.

The whole-truth explanation of biblical text comes from those who revere the Bible's teachings enough to sort out the "puzzle pieces" necessary to form the entire biblical picture.

The Testimony of Mark

But this is *not* the only evidence that Morgan evasively dodges when he implies that Jesus was offered (supposedly) only one drink, which He "either" accepted or rejected. If Morgan read Mark's Gospel, he would discover additional proof that *more than one drink* was offered to the dying Christ, because Mark 15:23 (Jesus *refusing* a painkiller drink, wine mixed with myrrh) contrasts with Mark 15:36 (Jesus *accepting* a pain-enhancing drink, vinegar alone).⁷

Jesus the Messiah experienced unimaginable pain in the punishment He endured on the cross as the substitute for our sins.⁸ Yet, while He suffered, *Jesus did not accept relief from painkillers* because He was voluntarily accepting this awful punishment in its fullest measure. This shows how resolved He was to accept the full penalty for our sins, so that a full pardon would be available to "whosoever" trusts Him as his or her personal Redeemer.

Piecing Together the Whole Puzzle

Thus, if skeptic Donald Morgan had carefully reviewed all of the evidence, he could have arrived at this biblically consistent explanation, which Dr. Henry Morris provides in his *New Defender's Study Bible* footnote to John 19:29:

When Jesus was first being nailed to the cross, the soldiers offered to give him a drink of vinegar and gall (Matthew 27:34), and also a drink of wine and myrrh (Mark 15:23), each designed as a drug to alleviate the pain. He would not accept them, for it was His inten-

tion to drink the full cup of God's wrath on sin (John 18:11). Now, however, it had been fully accomplished, and this one Scripture [i.e., Psalm 69:21] remained to be fulfilled. The thirst associated with crucifixion was very intense, and was a real part of His sufferings (note Luke 16:24), for it is part of the torment of Hades. In contrast, and as a result, He has made wonderful, eternal provision to relieve our thirst (John 7:37; Revelation 22:17).⁹

Is it any surprise that Dr. Morris, a scholar who role-modeled loyalty to the living Word of God (the Lord Jesus Christ) and to the written Word of God (the Holy Bible), was careful enough to analyze *all of the relevant evidence* in order to get to the truth—to answer the puzzling questions about what drink(s) Christ rejected and what He accepted as He was being crucified?

This kind of careful observation and logical analysis is vital when truth is being sought in the study of God's Word, and His world.

Real-world apologetics does not try to dodge truth-claim controversies. When God's truth is challenged by scoffers (of any stripe) who claim to care about "truth," shine the spotlight of scrutiny on whatever "evidence" is put on the table. And do not be shy to look for other relevant evidence. There may be some "inconvenient truth" the skeptics have conveniently swept under the rug in their efforts to discredit the authority and accuracy of the Word of God. ●

References

1. When complicated events are described by different witnesses, it is actually a mark of authenticity that there be some apparent-yet-reconcilable differences in their reports and viewpoints. Verbal equalities in testimony are more likely evidence of rubber-stamping or collusion. See pages 34-35 in Simon Greenleaf's *The Testimony of the Evangelists: The Gospels Examined by the Rules of Evidence*, originally published in 1874 and reprinted in 1995 by Kregel Publications. See also *accord, Dallas I.S.D. v. Panlilio*, TEA Dkt. # 028-LH-396 (CIHE decision of 9-16-1996), in Finding of Fact # 15b (includes discussion of how credible testimony of reliable trial witnesses, which superficially appeared to be inconsistent, was reconciled after clarification).
2. Of course, in law courts, the "pieces" (of evidence) need to be accurately and sincerely reported, and that requires some truth-testing (but that aspect is not analyzed in this article).
3. We are commanded to study God's Word with great care. (See 2 Timothy 2:15 and Acts 17:11.)
4. Morgan, D. Bible Inconsistencies: Bible Contradictions? Posted on atheism.about.com, accessed May 14, 2010.
5. Ironically, those who reject Christ as Creator routinely have two problems when trying to "calculate" reality: *adding* non-existent "facts" (e.g., evolutionary "missing links," that are still missing after 150 years), and *subtracting* puzzle pieces of reality's big picture (i.e., scoffers are "willingly ignorant" of big-picture clues about nature, such as evidence of the Genesis Flood).
6. Luke 23:36-37 indicates that vinegar (*oxos*) offered by Roman soldiers was part of their mockery of Christ; this cruel ridicule fulfilled Psalm 69:21 and illustrated Proverbs 10:26.
7. Actually, it appears that Christ was offered *three drinks* on the cross, the earlier two with painkiller, and the last as a pain-increasing mockery: 1) *wine with myrrh*, rejected by Christ (Mark 15:23); 2) *vinegar with gall*, tasted but not swallowed; i.e., rejected by Christ (Matthew 27:34); 3) *vinegar by itself* on a hyssop-reed, accepted by Christ "at the ninth hour," immediately after He quoted from Psalm 22:1, a Messianic prophecy He was then fulfilling (Matthew 27:48; Mark 15:36; John 19:29-30). Because wine (defined by its key ingredient CH₃CH₂OH, *ethanol*) can sour into vinegar (defined by CH₃COOH, *ethanoic acid*, also called *acetic acid*), some have suggested the explanation that the earlier offering was a blend of souring wine (which could thus be accurately called either wine or vinegar) laced with both myrrh (*smurna*) and gall (*cholē*).
8. See Romans 5 and John 3:14-21.
9. Morris, H. M. 2006. *The New Defender's Study Bible*. Nashville, TN: World Publishing, Inc., 1616-1617.

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



It is simple to learn a subtle method shared by evolutionists promoting evolution. Notice a common approach toward nature starting with Charles Darwin, who said in 1859:

I can see no very great difficulty...in believing that natural selection has converted the simple apparatus of an optic nerve merely coated with pigment and invested with transparent membrane, into an optical instrument.¹

In May 2010, the current authority, Dr. Jerry Coyne, stated:

Bats evolved from small four-legged mammals, probably resembling shrews... [S]election simply retooled the forelegs into wings, along with modifying the animal's weight, shape, musculature, nervous system and bones for flying (no feathers needed). One of the great joys of being a biologist is learning about the many species in nature whose evolution would appear, a priori, impossible.²

The approach they adopt is this: Attach the word "simple" to biological processes, anatomy, and, especially, presumed evolutionary changes. Why? Because simple changes made to simple creatures are more easily believed.

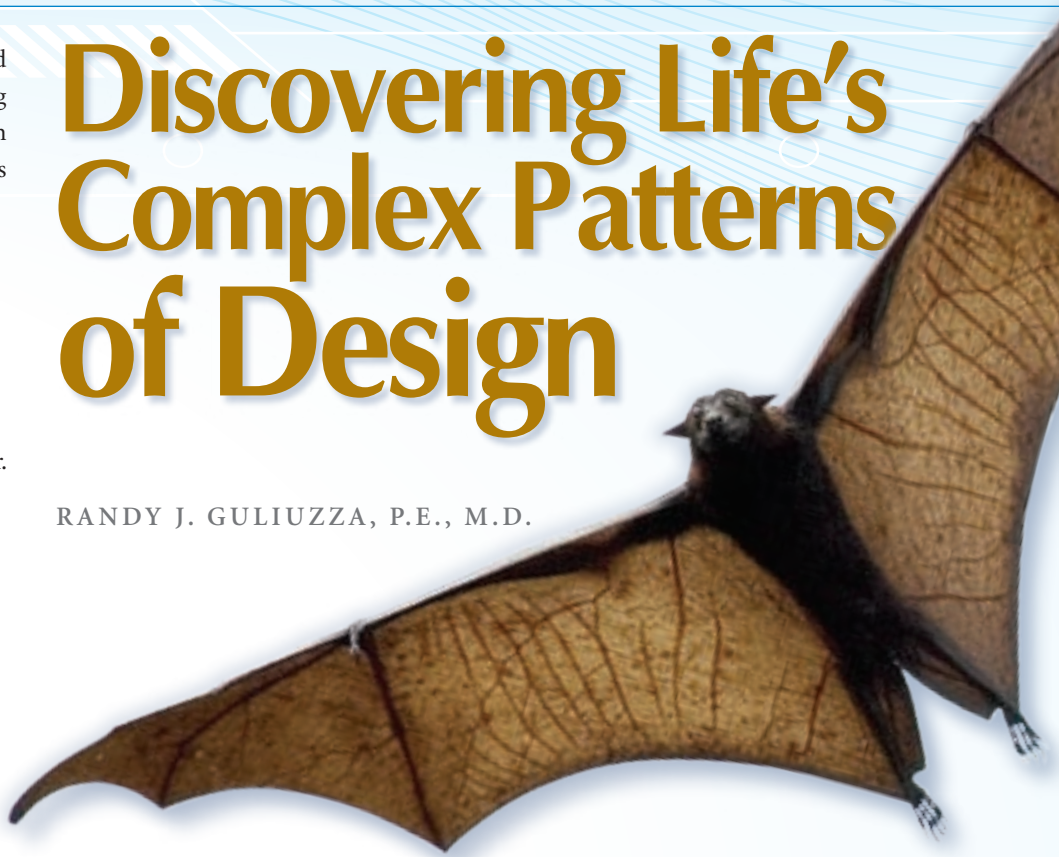
Via classrooms or television, the objective is to make all biological entities look very simple. So prompting someone to view the latest Discovery Channel episode about origins is a good way to start a conversation. Warn them that they will find the program drenched in words like "simple." To enhance careful listening, they should identify and tally the use of "simple words" or non-explanatory magic words—such as tissue "converted" into optical instruments or shrews being "retooled" into bats.

That bats are designed to fly is clearly seen, but seeing that is not the challenge. Evolutionists would have people replace their natural understanding that bats are very complicated—and thus, designed—with a belief that changing shrews to bats is simple, meaning bats only look designed, but really aren't.

To point people back to reality, creationists must learn to describe the organized features that are unique to complex things. Human study confirms that design is always the source of these features; furthermore, any

Discovering Life's Complex Patterns of Design

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



part of any living creature reveals these features in abundance.

Recognizing Complex Patterns of Design

When someone watches a car engine run, they observe many *patterns of design*. Even though people can perceive a pattern, that does not mean they can readily transmit what they see through words. Help them make that mental connection by pointing out some basic patterns of design:

- Numerous interconnected parts
- Particular arrangement
- Proper alignment
- Moving parts
- Precise timing
- Exact dimensions and shape
- Tight fit
- Balance
- Definite sequence for correct assembly
- Synchronized coherent process

These patterns are found exclusively in human-designed items or living creatures—and none are simple. A useful way to express these patterns is to emphasize their operation. Thus, biologically complex entities demonstrate many intricately arranged elements (parts or

multi-step processes) that are functionally interconnected to satisfy an intended purpose.

Identifying patterns indicating exact dimensions or precise timing is an *objective and verifiable* activity—plainly within scientific methodology. It is these elaborate relationships of parts in living systems that intrigue human researchers. In fact, a system can be identified as complex by the challenge it presents to an intelligent mind in deciphering the intricate interactions of its component parts.

A jumbled pile of car parts would not be considered complex, even though the odds of getting the parts in *that* particular arrangement may be low. When jumbling parts, some arrangement is a certainty. But in real life, complexity usually escalates rapidly with increasing numbers of distinct parts because, in order to work, a specific predetermined arrangement must be matched. It is the large number of specifically arranged parts that moves biological systems *mathematically* from the realm of simple to complex and greatly reduces—some mathematicians would say eliminates³—chance alone as an explanation.

Designers select words like "particular" or "exact" to restrict fabrication to specific traits. This type of information reflects *intent*—

detected only in real design. Since intent is a hallmark of intelligence and is *not* a characteristic of natural environments, its presence allows a clear distinction for formulating questions, such as what best explains a bat's wings—are they a suitably specified feature intended for flight, or a purposeless retooling of forelegs into wings?

Environmental Processes Cannot Fashion Intricately Arranged Parts

The existence of complex biological features allows a test for their origins. This test only needs careful observation. However, it must be done right. Since the origination of how living things operate—especially their ability to generate diverse offspring—is the issue in dispute, ensure that it is not used as part of the explanation in any way. Stay alert to the evolutionist's habit of appealing to the living world's capabilities to explain its own origination. Thus, the cause of biological complexity for creationists is an intelligent mind, while for evolutionists it is chance coupled to environmental elements (sunlight, wind, rain, gravity, etc.).

The test is best utilized in conversation. Everyone should describe observations where environmental elements produce even two interconnected parts. Some chemical processes have a chance of going a few multiple steps. But, the discussion will make apparent the severe limitations of environmental elements—devoid of the living world's information.

Evolutionists correctly assert that natural processes alone can produce *ordered* arrangements. After molten aluminum cools, atoms naturally align into ordered lattices. But only after being worked into specifically shaped and precisely arranged parts can aluminum become a *complex* engine. While an ordered status has more structure than a chaotic one, it is far from the status of many intricately arranged parts. Thus, comparing order to biological complexity is irrelevant.

Many evolutionists claim the poor *quality* of living creatures proves they are not designed. But this is also beside the point. Human-designed items range in quality from careless to extremely fine. Words describing quality, such as “seamless,” “blemish free,” or

“durable,” are qualifiers that add weight to correctly perceiving patterns of design—but so do words like “crude” or “sloppy.” Quality in itself is not the sign of intellectual activity. Several points flow from this fact: 1) Genuine design does not demand anything be of the best quality; 2) in their prime, living things normally do exhibit breathtaking fit and finish; and 3) environmental elements alone do not achieve even shoddy design—since they cannot produce *any* design.

Learning a Short Example

A March 2010 episode of the popular series *Life* on the Discovery Channel was about mammals. On the origin of bats, it stated, “Up close it's easy to see that this is a mammal. Bats



evolved about 50 million years ago, probably from a small squirrel-like mammal that had learned to glide through the air. From there it was only a hop, skip, and a jump to true flight.”⁴ Is this, or Dr. Coyne's account of how “selection simply retooled” a shrew, what someone should actually believe about bats?

Helping someone recognize obvious patterns of design—in just the bat's wing—may provide a more realistic explanation. Bat wings integrate unique properties in regard to composition, shape, and movement. In flight, tremendously elastic wing skin is cyclically folded close to the body, then rapidly extended in precisely coordinated motions. Extremely synchronized rapid twitch muscles deftly modulate bone interactions at dozens of joints, allowing subtle alterations of wing shape. Thus, at slow speeds, bats generate more lift and greater maneuverability than many birds. Even evolutionary descriptions of the supposedly earliest bat fossils, *Onychonycteris finneyi* or *Icaronycteris*, are like living bats in every aspect—though a few fea-

tures were scraped together that they envision to be “primitive.”²⁵

Pulling It All Together

Helping someone discover patterns of design can be exciting. A brief description could be:

When I drive my car, I observe many organized features that are patterns consistent with design. There are interdependent parts and lots of moving parts, arranged in a particular order, with very precise shape, alignment, and timing. A single human cell has the same precise fit and timing, but also finely-tuned feedback loops for self regulation, a materials packaging and delivery system, a microscopic railway system, hundreds of communication pathways, and information stored, retrieved, and translated as a functioning language. Features like these are only found in human-designed items and living things. No known environmental elements *alone* can produce such interconnected parts.

I recently saw a program where the origination of these things all the way up to flight abilities of bats was portrayed as very simple. If you start looking for the word “simple” in evolution-based education, you may be shocked at how often it is used. Simple changes made to simple creatures are more easily believed, but in real life biologically complex entities have many intricately arranged parts that are functionally interconnected to satisfy an intended purpose. The best explanation for this still remains the infinite power of the Lord Jesus Christ, who packed all of this complexity into creatures whose workmanship stands unequaled. ●

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Dr. Guliuzza is ICR's National Representative.



New Evidence for Global Cooling

LARRY VARDIMAN, P.H.D.

Evidence continues to accumulate that we may have turned the corner on global warming. The earth may be entering a period of cooling. A group of solar physicists in Europe has found a strong association between solar activity and temperatures in central England in weather records as far back as the Maunder Minimum, a 50-year period in which there were no sunspots between about 1650 and 1700 A.D.¹ The Little Ice Age in Europe coincided with the Maunder Minimum and has long been thought to have been associated in some way with sunspots.

Recent solar activity has fallen to levels unknown during the previous century. Motivated by recent relatively cold winters in the United Kingdom, the team of solar physicists investigated the possible connection with solar activity. They identified the anomalously cold winters in England by conducting complex statistical studies on the Central England Temperature (CET) records constructed by Manley² and Parker et al.³ The CET record is the world's longest instrumental record of temperature and extends back to 1659 A.D., at the start of the Maunder Minimum. It is composed of three stations located in London, Bristol, and Lancaster, England. The CET covers a spatial scale in the shape of a triangle on the order of about 190 miles (300 kilometers). This small scale makes it a "regional" climate indicator and to some extent it will reflect changes on both European and northern hemispheric scales.

Solar activity was quantified for the variable F_S , called the open solar magnetic flux, based on a comparison of direct measurements of solar radiance and galactic cosmic ray fluxes over the past century. Solar radiance on the earth is modulated by disturbances in the cosmic magnetic field surrounding the earth. Sunspots (dark, relatively cool spots on the surface of the sun) are a reflection of changing solar activity. The long record of sunspot numbers was used to calculate F_S prior to about 1900 A.D.

Figure 1 compares the



long-period trend of F_S constructed by Vieira and Solanki⁴ with the same period of the estimated mean northern hemispheric temperature anomaly, ΔT_N , constructed by Mann et al⁵ and the detrended winter CET, δT_{DJF} , constructed by Lockwood et al¹ and Parker et al.³ Note that F_S in Figure 1 (a) is zero in 1650 A.D. for a period of about 50 years, during which time the estimated northern hemispheric temperature, ΔT_N , is about 0.25°C below the long-term mean and the estimated CET anomaly, δT_{DJF} averages a relative low temperature of about 3°C. This was during the Little Ice Age in Europe. From about 1700 A.D., F_S rose to the highest solar activity on record. Just prior to 2000 A.D., it appears to have begun a significant decline. ΔT_N also appears to have reached a maximum just after 2000 A.D. and is now on the decline. δT_{DJF} appears to have begun a decline in the late 1990s and is declining even more steeply. There are various lag times involved in cosmic and atmospheric processes, so it's not surprising that the changes in these variables aren't aligned exactly. But it seems clear from this data that the level of solar activity has a direct correlation with temperatures both in the northern hemisphere in general and in central England in particular.

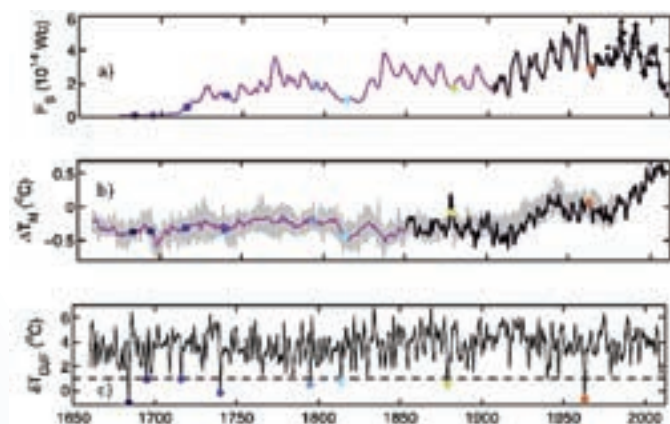


Figure 1. Trends in solar activity and temperature since the mid-17th century.¹ (a) Annual mean open solar flux, F_S . The mauve line is a model based on observed sunspot numbers.⁴ The black line after 1905 A.D. is derived from ground-based geomagnetic data. The dots are annual means of interplanetary satellite data. (b) Estimated mean northern hemispheric temperature anomaly, ΔT_N . The black line shows the HadCRUT3v compilation of observations.⁶ The mauve line shows the median of an ensemble of 11 reconstructions (individually intercalibrated with the HadCRUT3v northern hemispheric data over the interval 1850-1950 A.D.) based on tree ring and other proxy data. The decile range is given by the gray shaded area. (c) Detrended winter CET anomaly, δT_{DJF} . D, J, F are abbreviations for the winter months December, January, and February. The curve is obtained by subtracting the best-fit variation of ΔT_N from the mean monthly CET. The dots are for years with $\delta T_{DJF} < 1^\circ\text{C}$ (the dashed horizontal line). Data for the winter of 2009/2010 A.D. are provisional.⁷

In their interpretation of the results, Lockwood et al¹ leave the door open to an interaction between solar activity and clouds and, thereby,

changes in surface heating in accordance with galactic cosmic radiation changes as suggested by Svensmark.⁸ However, they appear to prefer an interpretation that solar activity is more likely to cause changes in upper atmospheric airflow patterns. They suggest that such effects might cause weather patterns to be blocked over the Atlantic, leading to climate changes in Europe. However, they offer little support for this view. Why would changes in solar activity interact with jet stream dynamics? They don't even hint at a possible physical mechanism. If they were serious about this suggestion, they would at least offer a potential process by which surface temperatures can change. Examples of possible mechanisms might be: 1) upper atmospheric pressure and wind could change due to fluctuations in the radiation balance, or 2) jet stream winds could change due to charged cloud particle interactions with electromagnetic fields.

Another difficulty I have with their preference for solar-driven upper atmospheric flow patterns is that it diminishes the evidence for early signs of global cooling in regions beyond England. If the changes in solar activity are global, I would expect global consequences. Yet, they are careful to restrict their application of their data to England, possibly Europe, but probably not to the entire globe. This caution is appropriate because of the small scale of the CET record. However, the likely global nature of the solar activity revealed by the open magnetic flux variable, F_S , would tend to argue for a global effect on surface temperature.

Lockwood et al have provided new evidence that global warming may have peaked and has begun to wane. However, until they offer a better model for how solar activity interacts with earth's atmosphere and changes surface temperatures, I prefer Svensmark's explanation of less cloud formation when the sun is active and more solar radiation is available to heat the earth. In any regard, not only does the evidence contradict the current political and scientific trend of blaming man-made emissions for global warming—it appears that long-term global warming may not even be occurring at all.⁹ ●

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Dr. Vardiman is Chair of the Department of Astro/Geophysics.



*Can the Bible be trusted in matters of science and history,
or is it just a source of “spiritual” truth?*

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DR. ANDREW A. SNELLING

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for earth history and concludes that the central claims of Genesis 1-11 are true:

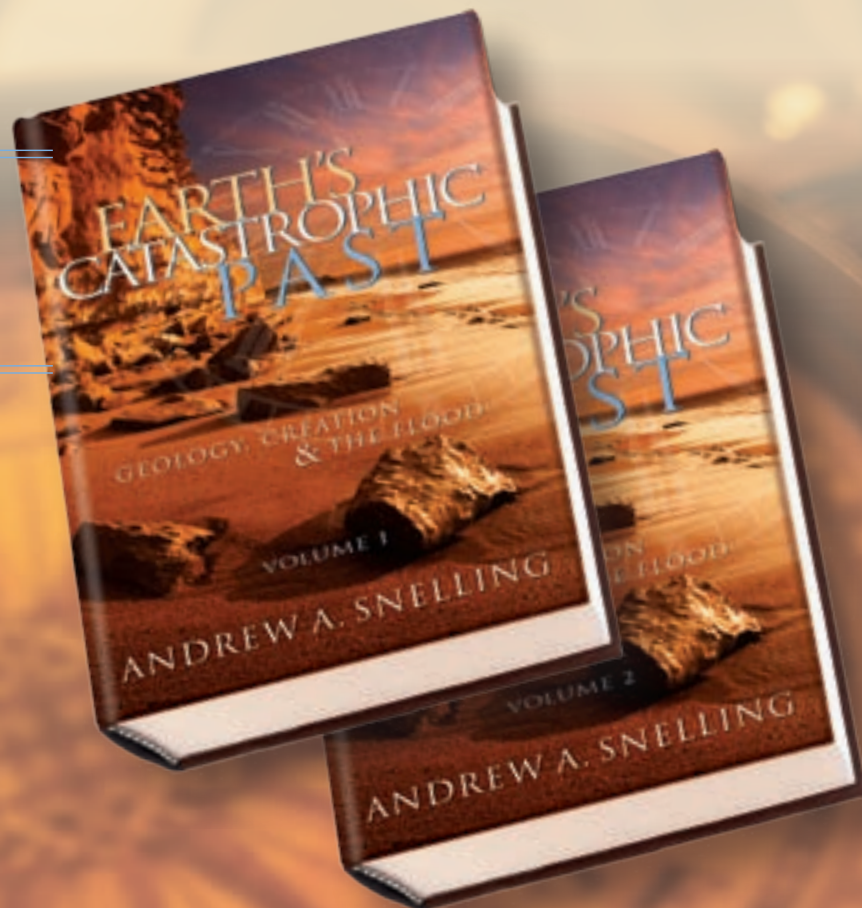
- God created everything in six 24-hour days.
- Adam and Eve were real people.
- God cursed a perfect world as a judgment for sin.
- Noah constructed an Ark by which two of every kind of air-breathing, land-dwelling animal were saved along with Noah's family from a global flood.
- The confusion of languages at the Tower of Babel produced the language groups that are found around the world today.

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The Coconino Sandstone: *A Flood or a Desert?*

JOHN D. MORRIS, P.H.D.

Basic research sponsored by the Institute for Creation Research and funded by its research division, the National Creation Science Foundation, continues to investigate subjects crucial to the creation/evolution question. Many of the currently funded projects are in the field of geology under the umbrella research initiative FAST (Flood Activated Sedimentation and Tectonics), directed by ICR's Dr. Steve Austin. One of the most interesting projects is an investigation of the enigmatic Coconino Sandstone of Grand Canyon.

Standard thinking cites the Coconino Sandstone as perhaps the most difficult formation to reconcile within the Flood model of earth history. The conventional view is that the Coconino Sandstone represents ancient wind-blown desert sand dunes, which would have been impossible to form during the global Flood.

Aggressive teaching by uniformitarians has often intimidated scientifically-minded Christians into abandoning biblical history. The goal of this multi-year research project is to investigate the nature and character of the Coconino Sandstone and discover if its depositional history can be better interpreted within the context of the great Flood of Noah's day. The lead investigator is ICR graduate Dr. John Whitmore, now a professor of geology at Cedarville University.

The Coconino covers much of northern Arizona, and along with correlating beds extends into other states, in all totaling at least 520,000 square kilometers.¹ It is dated by evolutionists as within the Permian system, some 250 million years old. Similar Permian sandstones occur worldwide, suggesting that something unique and global was happening at this stage of the Flood and that discoveries made in the Coconino may be applicable in these other units as well.

In most places, the Coconino is composed of large, steeply dipping cross-beds. Are these solidified wind-blown sand dunes or underwater sand hills? Surprisingly, the standard desert interpretation was made de-

cares ago² and has seldom been revisited by geologists, yet the evidence seems to favor the underwater interpretation.³

According to Whitmore's reports, the deposit interfingers with other formations of unquestionable marine origin, implying that the Coconino is also marine. It bears fossil trackways and burrows best understood as being related to underwater activity, not to a dry, sand dune environment. Its sand grains are poorly sorted and somewhat angular, not at all like desert sands with well-sorted and rounded grains. We suspect the research will demonstrate that the sand dune interpretation can be confidently rejected in favor of a better-supported sub-aqueous interpretation.

Careful field investigation is the key to this important project, both of the Coconino and modern sand dune fields for comparison, and Whitmore and colleagues are relentless. Samples gathered are examined microscopically to shed light on the mechanism and mode of deposition, while minerals, fossils, and fossil traces will help determine the environment of deposition. Please pray for the success of the study and the safety of the researchers as they attempt this sometimes hazardous work.

Evolutionary and uniformitarian interpretations of the Coconino have for too long been a stumbling block for Christian students and a roadblock to non-Christians. Answering this lingering question is finally within our grasp. ●

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



The biblical geologic model of earth history is certainly at odds with traditional uniformitarian assumptions. Creation geologist Dr. Andrew Snelling has published a comprehensive two-volume text on the catastrophic nature of earth's recent past.¹ In it, he provides powerful biblical and scientific evidence pointing to the young age of our created planet.

ues, as well as present processes of both output and input of sodium, gives us insight into the ocean's history. Leached sodium ions from weathered minerals is carried to the oceans from rivers and other sources. It has been reliably estimated that 457 million tons of this sodium is added to the oceans annually by river drainage.²

Sodium also leaves the ocean via salt

years. But the "40 to 60 million years old" age is considerably more than the thousands of years creation scientists maintain is the biblical/scientific age of this planet.

The discrepancy lies in the assumption that there was *no* sodium in the oceans at creation, and that all salt has been added at present rates since that time. However, the modern creation science model of earth's history begins with a saltwater environment in which the newly created saltwater fish would swim. Exactly how salty the oceans were cannot be known. The global Flood added considerable amounts of sodium into the seas due to volcanism (volcanic dust contributes some sodium) and massive erosion.

Critics attempt to blunt the implications with the faulty argument of aluminum accumulation in the oceans. Some maintain that since the current amount of this metal in the seas would indicate the earth was only a century old, the ocean's salt clock is invalid. But unlike sodium, aluminum exits the ocean as rapidly as it enters. The cycle time, technically called "residence time," is short, only about 100 years. This is clearly not true for the element sodium, so the ocean's missing salt refutes belief in an old earth.

Accumulating salt in the ocean does not "prove" anything, but it does deal a death blow to evolutionary ideas. Holding to the well-attested biblical text gives us the true age of the world's oceans—measured in just thousands of years.⁴ ●

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Mr. Sherwin is Senior Science Lecturer.



THE OCEAN'S SALT CLOCK SHOWS A YOUNG WORLD

FRANK SHERWIN, M.A.

For example, consider the accumulated salt in the world's oceans. Evolutionists maintain that the seas—from whence our supposed ancestors generated—are at least three billion years old. However, the low concentration of salt in the oceans calls this great age into question.

There are many other salts in the ocean besides "table salt," which is composed of equal amounts of chlorine and sodium atoms. These solid crystals can be dissolved by water, which separates the elements from one another into individual charged atoms called ions.

Researching the historically possible val-

spray and ion exchange in a measured amount. If these rates were consistent throughout the past (a proposition that must be assumed), then salt accumulation can become a kind of clock used to measure the ocean's age. We know how fast salt enters and how fast it leaves. It is apparent that the oceans have not yet reached equilibrium. Instead, they keep getting saltier every year.

By being as generous as we can for the evolutionist regarding sodium input and output rates, the ocean's age is only 40 to 60 million years.³ This obviously is far short of the uniformitarian (evolutionary) age of 3 billion

Craig Venter, who led the first privately funded sequencing of the human genome, has for fifteen years been spearheading a team effort to make “synthetic life.” He announced victory on May 20, 2010, and the research was published online in the journal *Science*. This is considered a significant breakthrough, as for the first time scientists claim to have created a “living organism.”

What did they actually accomplish and do their results really raise “profound questions about the essence of life,” as one news report stated?¹

What Venter’s company achieved was a technical feat that does not live up to its headlines. The team of scientists used machines to synthesize DNA from scratch. However, the particular DNA sequence they manufactured was an exact copy of pre-existing DNA from a living strain of bacteria.

The study authors stated, “This project was critically dependent on the accuracy of these [original bacterial] sequences.” This is because even a slight error could ruin the resulting cell. They discovered this firsthand, when their “success was thwarted for many weeks by a single base pair deletion in the essential gene *dnaA*.”² Some portions, however, tolerated errors with no observed effects.

Once they accurately copied the exact required sequence of 582,970 DNA base pairs and then precisely synthesized the DNA itself—in shorter segments that were then added together—the synthesized genome was transferred to a type of yeast that is commonly used in laboratories. These yeast cells can accurately

copy long sequences of DNA. So far, no human machine can do this. Yeast also has enzymes that maintain DNA integrity.

Finally, the researchers transferred the laboratory-synthesized, yeast-cloned DNA into a living bacterium that had its own DNA re-

placive cell wall, already has the machines required for cellular tasks like carrying sugars, copying DNA, removing wastes, converting energy, regulating production speeds, communicating with the environment, and so on.

There is no biblical mandate that precludes mankind from attempting to build bacteria.³ In fact, it could serve at least two good purposes. First, the biotechniques that these scientists pioneered could improve medical technology. Second, by encountering the specificity with which these bacterial cells are constructed, investigators can get a closer look at the genius of the real Architect, whether or not He is acknowledged. In light of what the Lord Jesus did in creating a whole, reproducing cell without a reference template, what little they achieved nev-

ertheless “was complicated and required many quality control steps.”²

This research verifies that the Creator’s handiwork is fabulous. If a team of brilliant scientists only succeeded in copying information from a germ to a computer and back to a germ, then the Originator of that information must be far more brilliant and worthy of acclaim. ●

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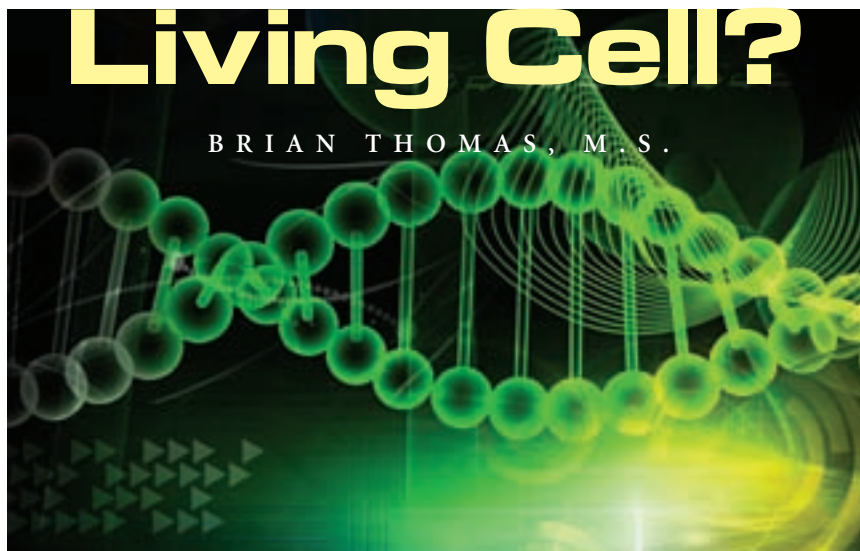
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Mr. Thomas is Science Writer.



Have Scientists Created a Living Cell?

BRIAN THOMAS, M.S.



moved. The resulting cell grew and multiplied successfully in the lab.

So, after millions of dollars and man-hours, pre-existing information was copied from the realm of biology onto computers, and then placed back into the living world by purposefully manipulating both man-made and cellular machine systems. Thus, the resulting cell was not wholly synthetic—only its DNA was. But even that was an exact copy of an already functioning bacterial genome.

While this was a technical achievement of high rank, the scientists did not create a bacterial cell from scratch. Actually, they stated that “we refer to such a cell controlled by a genome assembled from chemically synthesized pieces of DNA as a ‘synthetic cell,’ even though the cytoplasm of the recipient cell is not synthetic.”² And that cytoplasm, not to mention the protec-

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ICR GRADUATES — A CAUSE FOR CELEBRATION

CHRISTINE DAO

The Institute for Creation Research Graduate School (ICRGS), which is based in California, has offered degree programs since 1981 with the aim of expanding the impact of creation science studies and providing students a rigorous exposure to the hard sciences from an unwavering creationist perspective.

This year, ICRGS is proud to confer M.S. in Science Education degrees on five students, with minors in biology, astro/geophysics, or general science, and M.S. in Geology degrees on two students. The graduates will celebrate their accomplishments this month in a student-organized event in Concordia, California, near San Francisco.

Attending the celebration will be Chair of the Science Education Department Dr. Patricia Nason, Professor of Geology and Chair of the Geology Department Dr. Steve Austin, Adjunct Professor of Biology Dr. Chris Osborne, and ICRGS Admissions Secretary Mary Smith.

Completion of the comprehensive Science Education program is certainly a feat worth celebrating, says Dr. Nason.

“They worked hard,” she said. “It’s a time to celebrate, and they’ve earned it. It’s a turning point in their lives where they desired to learn something, and now they have and they’re going to move on.”

The graduates will have the opportunity to present the finished products from their



An ICR graduate student measures the focal length of a lens during a laboratory lesson.

SE 505 class, Implementing and Assessing Science Teaching. The course is designed to assess the effectiveness of an individual in a classroom setting and includes a self-critique of videotaped instruction. The students, most of whom are teachers already, were also required to create effective lesson plans.

“SE 505 is a capstone course, the last course they take,” Dr. Nason explained. “At the end of it, they turn in their lesson plans and their videotapes of themselves and their self critiques. They also have their own students evaluate their teaching. And they have to do an assessment to see if their students learned what they had taught them.”

ICRGS is not simply about instructing individuals to teach students to “parrot back” information, she added. The graduate program was designed to teach teachers to help students learn *how* to think, which is more important than simply *what* to think.

Dr. Nason told a story about when she lived in North Carolina and looked into buying some property. It was a beautiful piece of land, she said, but it was located inside another owner’s property and had no access roads to it.

“Our brains are the same way,” she said. “It’s one thing to fill a student’s head with information, but if there aren’t any access pathways or connections to that information, it isn’t useful.” The job of the ICRGS graduates is now to help students under their guidance make those connections, or “construct knowledge.”

When those students then are confronted with atheistic and evolutionary interpretations of science, they are equipped to work through the questions involved from a biblical creation perspective and defend their faith.

“God doesn’t need defending,” Dr. Nason said. “But we live in a world where others try to negate the truth of creation.”

What the graduates learned at ICRGS, she said, can then be passed on to their own students. “This is knowledge that will last not just for a moment, but for a lifetime.”

The celebration is slated for July 10. For more information on the ICR Graduate School, visit www.icr.edu. ●

Ms. Dao is Assistant Editor.



LETTERS TO THE EDITOR

I have been so enormously enriched by the information and publications produced by ICR over the years. I have a complete collection of *Acts & Facts* and *Back to Genesis* articles since 1989! They are such a treasure. I am also deeply engrossed in *Earth's Catastrophic Past* at present. I have noticed since the new format for the *Acts & Facts* came out that the quality and variety of articles seems even more remarkable than in the past.

— R.B.

I want you to know that I share many of these wonderful [*Days of Praise*] devotionals with a close friend and brother...who is serving our country in Afghanistan with the Air Guard for a 6-month tour of duty. Just wanted you to know how God is using you.

— R.I.

We are so thrilled to hear how your “tent” has expanded and to know you have such good faculty. May you receive the legal status you need in Texas [to grant science degrees].

— J.&N.H., Ecuador

We love *Science, Scripture, & Salvation* and we pray for that work every day.

— F.F.

Thank you for *Acts & Facts*. I use articles from it for a “creation moment” at our weekly men’s Bible study. I have received your info for 40 plus years. You are truly on the cutting edge of the creation movement. God bless you.

— D.S.

Just a note to thank all at ICR for the great work you are doing in Christ’s name. I very much enjoy reading *Days of Praise* which builds one up in the faith. May the Lord continue to bless you in your work for Him.

— H.M.C., Scotland

Correction: In Dr. Steven Austin’s May 2010 article “Supervolcanoes and the Mount St. Helens Eruption,” the photograph of Mount St. Helens should have been credited to Larry Ikenberry, Image West.

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

RADIO LOG

This month on “Science, Scripture, & Salvation”

WEEKEND OF JULY 3

A Goodly Heritage

Although heritage is important to nations, nationalities, and families, and is often passed down from generation to generation, the best heritage is faith in God’s Word, starting with the book of Genesis. Join us this week as we discuss the importance of passing the biblical truth of creation to the next generation.

WEEKEND OF JULY 10

Are We Really Related to Apes?

Do people and apes share a common ancestor? Evolutionary scientists believe they do and claim that we are over 98 percent genetically similar to chimps. Are these numbers accurate? What do they really mean? Tune in to find out the truth regarding these human and chimp genome comparisons.

WEEKEND OF JULY 17

Mitochondrial Eve

In Scripture we’re told that all mankind descended from one woman named Eve. Interestingly, from DNA research, many secular scientists also believe we stem from one woman. They call her mitochondrial Eve. Don’t miss this interesting genetic lesson!

WEEKEND OF JULY 24

Answers to Unanswerable Evolutionary Questions, Part 1

There are many mysteries that perplex evolutionary scientists that could be easily solved by reading God’s Word. What are some of these difficult questions that evolutionists struggle to answer? Listen in to find out!

WEEKEND OF JULY 31

Answers to Unanswerable Evolutionary Questions, Part 2

Evolutionists have many questions about the history of human origins and behavior. However, they refuse to even consider the biblical concept of creation, which, ironically, holds all the answers to their baffling questions. Tune in to learn more!

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

Christian Heritage of LIBERTY

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

In the months preceding America's Declaration of Independence on July 4, 1776, delegates to the Second Continental Congress of this fledgling nation began each meeting with prayer. Fittingly, the very first sentence of this historic document acknowledged their public reliance on the Creator, recognizing "Nature's God" as the authority which validated their shared struggle for freedom.

What followed is arguably one of the world's best known statements, as the delegates declared "that all men are created equal...endowed by their Creator with certain unalienable Rights." It concluded with a pledge of "support of this Declaration, with a firm reliance on the protection of Divine Providence." And when the Liberty Bell was rung soon thereafter on that first Independence Day, a proclamation taken directly from Scripture was sent to all thirteen colonies: "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10). From its very beginning, America was founded on an expressed faith in God as both Creator and Sustainer, and the Lord has blessed this nation greatly in the years since that first Fourth of July.

America's beginning and the history that followed do seem, in many ways, to follow that

of ancient Israel. God's chosen nation started strong, but they gradually forgot their Sabbaths, Passovers, and Jubilee years. They even forgot God and instead turned to the gods of nature. After multiple calls for repentance through His prophets, God finally judged Israel and banished it to captivity.

In much the same way, the Lord greatly blessed America in its remarkable formation and early history. And yet America, like ancient Israel, is rapidly forgetting the true Creator it recognized in the beginning—which may eventually exhaust the patience of God.

Frankly, many Americans have already deserted their Christian heritage of liberty granted by our great Savior. As a result, they have given up their freedom—pursuing immorality, or drugs, self-indulgence or pleasure, or many other pursuits that conflict with God's Word. They have, in effect, become "the servant of sin" (John 8:34), and have been deceived by "great swelling words" from false teachers who "promise them liberty" but "they themselves are the servants of corruption" (2 Peter 2:18-19).

But we have a Hope! True freedom—true liberty—can only be secured by faith in Christ's saving work. For "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36). As a nation—and as individuals—

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(Galatians 6:9-10)

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we must return, before it is too late, to that same Creator so strongly affirmed by our founding fathers in the Declaration of Independence.

Our ministry at ICR seeks to help those of our world discover the true liberty that can only be found in the Creator. That freedom begins with a belief in the God of Creation, and flourishes with the knowledge of His Word. And while the adversaries of God and His Word are powerful, we are not intimidated—because the Lord is on our side. Yet the opposition is very real, and the battle grows fiercer every day. As such, we need your help this summer—both in finances and through prayer—to strengthen our hands as we fight on. Please prayerfully consider joining our cause. ●

Mr. Morris is Director of Donor Relations.



The Holy War

HENRY M. MORRIS III, D.M.I.N.

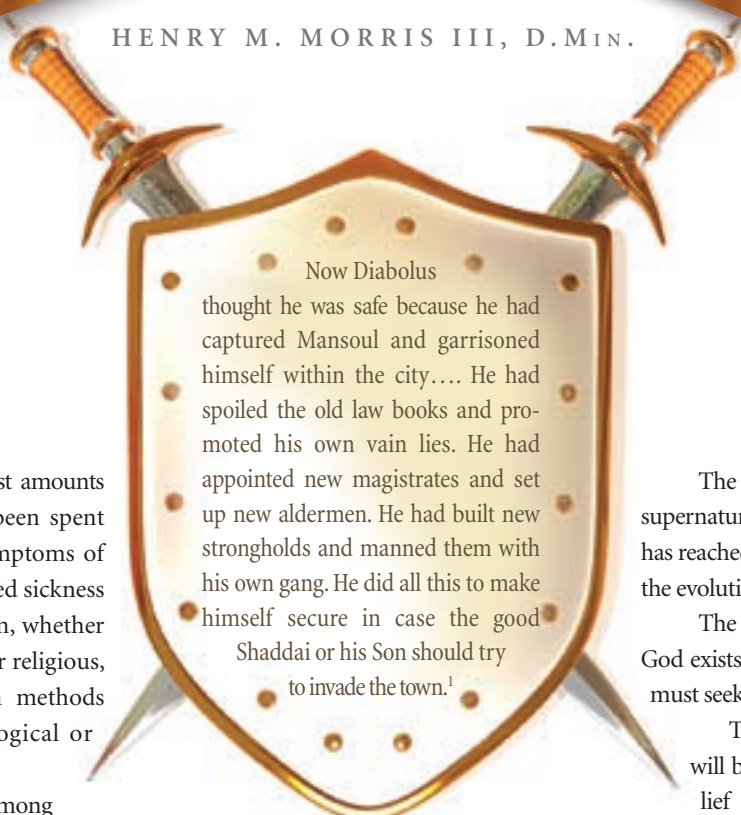
Much effort and vast amounts of capital have been spent attacking the symptoms of a deeply imbedded sickness in modern society. In every realm, whether political, educational, business, or religious, leadership has concentrated on methods and processes to “cure” sociological or functional ills.

Much of the argument among politicians is over the cure for the problems that plague us. But this argument is over how to treat the *symptoms*, not for the discovery of the *cause* of the disease. We have abrogated the issues of human relationships to meaningless debates over techniques, programs, and economic distribution. We have reduced the universal human search for meaning to nothing more than a “fulfilling self image.” We have encoded the Darwinian “survival of the fittest” with the New Age jargon of empowerment to “be all you can be.”

In biblical terms, the “disease” is sin, curable only by regeneration through the work of the Holy Spirit made possible by the love of God the Father expressed in the substitutional death, burial, and resurrection of the Lord Jesus Christ.

In human terms, the “disease” is a naturalistic worldview, curable only by the embracing of a theistic worldview that acknowledges the Creator.

The clearest contrast of the worldviews can be seen in the language and perspectives



Now Diabolus thought he was safe because he had captured Mansoul and garrisoned himself within the city.... He had spoiled the old law books and promoted his own vain lies. He had appointed new magistrates and set up new aldermen. He had built new strongholds and manned them with his own gang. He did all this to make himself secure in case the good Shaddai or his Son should try to invade the town.¹

commonly used to shape social mores. The radical shift in morals and ethics seen in most countries may best be understood when contrasting today’s naturalistic framework with the biblical perspective.

Prior to the 16th century, the two competing worldviews were *supernatural* belief systems. The biblical worldview is theistic and creationist, while the Babylonian and the subsequent Persian, Asian, Greek, and Roman cosmologies are either pantheistic or polytheistic, but completely evolutionary. The early evolutionary religions either worshiped the various personifications of natural forces (polytheism) or the abstract worship of nature (pantheism).

Today, the three monotheistic religions of the world (Judaism, Christianity, and Islam) are (or were) creationist at their core. All other religions, derived in some measure from the Babylonian worship of the forces of nature, are or were evolutionary. These two worldviews (belief systems) now stand at the center of reflective and deductive thought.

The naturalist believes that there is no supernatural force in existence and that man has reached the stage where he is able to direct the evolutionary development of the universe.

The creationist believes that the Creator God exists and that the creatures of that God must seek to understand the Creator’s will.

The common data that both share will be interpreted in the light of the belief system (worldview, faith) that the individual holds. When we ask the questions that plague our minds—Why is the world full of evil? Why can’t we all get along? Why can’t we seem to get “enough”?—the answers come from our worldview.

The battle now being waged among the power centers of the world is essentially a strategic warfare guided by two entirely different belief systems. One seeks to control the affairs of men based on a naturalistic and humanistic worldview, and the other seeks to present a theistic and creationist worldview.

The war between these worldviews constitutes the basis for the opposing philosophies, religions, political, and sociological tenets and actions taken by man.

What we believe will frame our reactions, our priorities, and our expectations. ●

Reference

1. Bunyan, J. 2001. *The Holy War*. New Kensington, PA: Whitaker House, 31.

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



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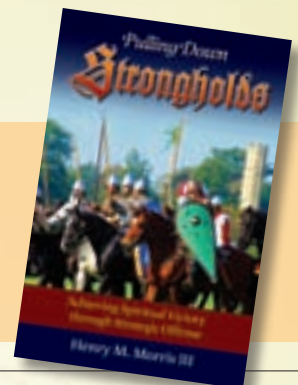
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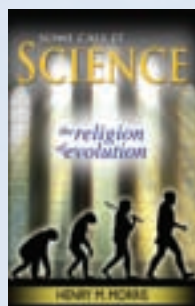
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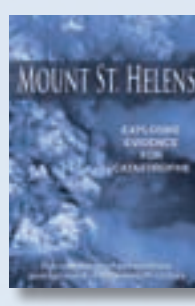
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