

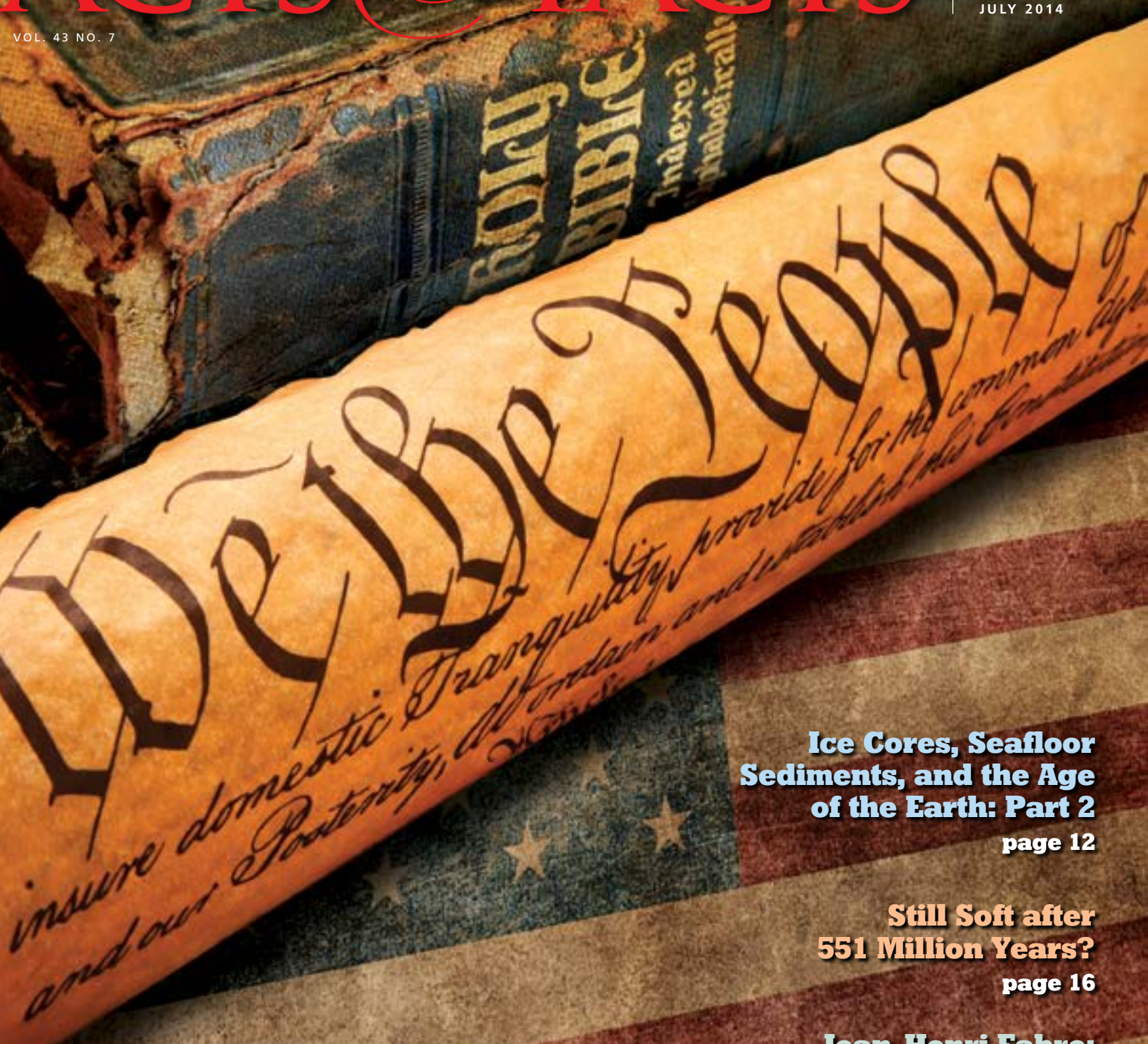
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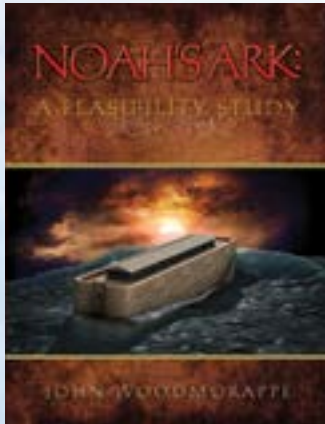
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The Flood and Noah's Ark

The Flood of Genesis stands as the most cataclysmic event in the world's history, one that wrought so much change on the earth that scientists are still grappling with its ramifications. Where was all the water before the Flood, and where did it go afterward? How did Noah feed all the animals? What were conditions on the Ark like? Does the geological evidence support the Genesis account? These resources engage serious students of both science and Scripture and provide an unparalleled understanding of the Flood—an event that literally *shaped* the world.



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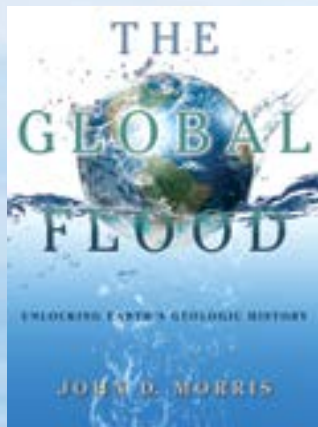
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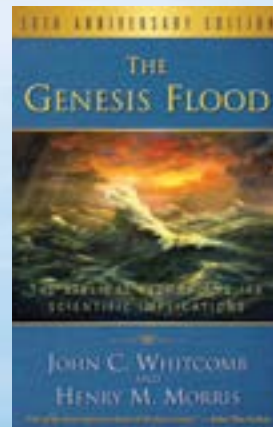
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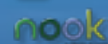
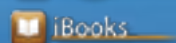
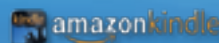
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EXECUTIVE EDITOR
Jayme Durant

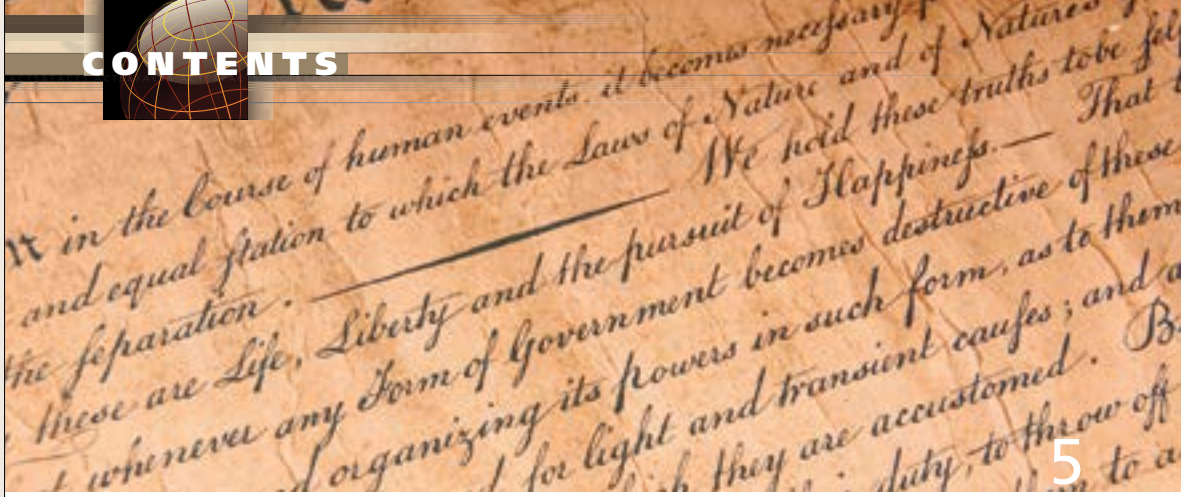
SENIOR EDITOR
Beth Mull

EDITORS
Michael Stamp
Christian Staley
Truett Billups

DESIGNER
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These are just some of the questions that we address in our new DVD series *Unlocking the Mysteries of Genesis*. At some point in our lives, we've all heard the controversies—and likely wondered about them ourselves—and it's not always easy to explain what we believe about these issues. One of our goals here at ICR is to provide you with ready answers for the challenges you may face about the Bible's accuracy in light of scientific discoveries. Science and Scripture reveal the same truth, and we want to share that truth with you.

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One of the most controversial questions in all of science centers on where humans came from. Did we evolve from the animal kingdom, or did God create us uniquely to hold stewardship over the earth? Fascinating new evidence from genetic and medical research indicates we've been misguided by 150 years of evolutionary theory and teaching. (*Unlocking the Mysteries of Genesis Viewer Guide*, page 25)

Exactly how much have we been misled? The viewer guide points out what evolution says and contrasts it with solid science and creation truth. Filled with beautiful full-color images, key points, and scriptural references, the guide will challenge you to consider some of the biggest problems with evolutionary thinking and to examine the compelling answers from Scripture.



Many of you have already received your sets, and we're eager to hear how you are using *Unlocking the Mysteries of Genesis* to answer difficult questions, solidify your faith, and share with others the fascinating facts and scientific findings that confirm what we see in Scripture. "Such findings increase our confidence in the truth of God's Word and provide powerful evidence to share" (*Unlocking the Mysteries of Genesis Viewer Guide*, page 107). Won't you join us in taking these answers to an ever-questioning world?

Jayme Durant

Jayme Durant
EXECUTIVE EDITOR

THE PURSUIT OF *Happiness*

HENRY M. MORRIS, P.H.D.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”



These very familiar and wonderful words in our American Declaration of Independence seem *almost* divinely inspired. They recognize first of all that it is “self-evident” that there is a “Creator” and that “all men are created” by Him—despite the skepticism of atheists, secularists, and evolutionists. And then appears that most felicitous phrase—“Life, Liberty and the pursuit of Happiness.”

Now, although Thomas Jefferson and his colleagues who prepared and approved this Declaration (our founding fathers) may have been thinking mainly of physical life, political liberty, and worldly happiness, the phrase surely also could and should include *spiritual* life, liberty, and happiness as well. Otherwise it could hardly be true that all men are created equal in seeking them. There have been millions through the centuries who have experienced very little earthly freedom and happiness in their physical lives, and they surely did not have equal opportunities to search for them. Many people—particularly children who died in

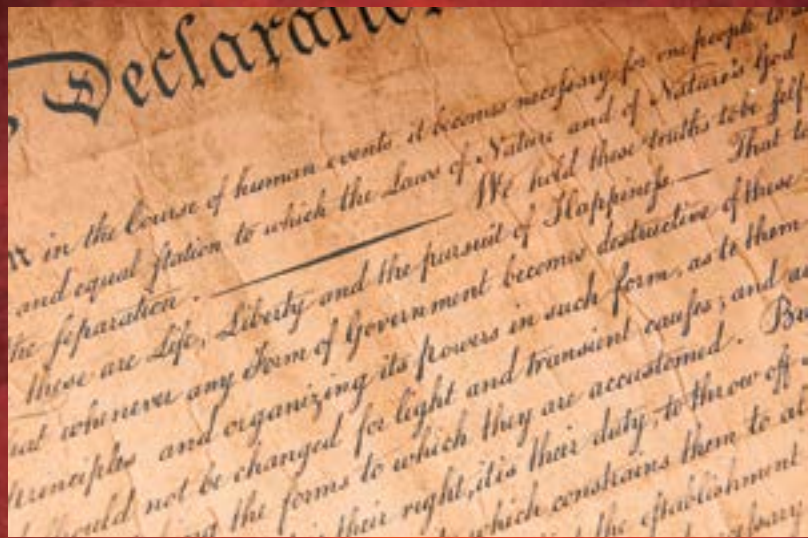
infancy (or were aborted before infancy)—never even enjoyed real *physical* life.

As far as spiritual life is concerned, on the other hand, it is true that Jesus Christ is “the true Light which gives light to every man coming into the world” and that “in Him was life, and the life was the light of men” (John 1:9, 4). The Bible assures us that all are indeed created equal in this respect, for “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28). All who search sincerely for true spiritual life will indeed find it, for He said that “he who seeks finds” (Luke 11:10), and He also said that “I have come that they may have life, and that they may have it more abundantly” (John 10:10). Therefore, “he who has the Son has life; he who does not have the Son of God does not have life” (1 John 5:12).

With reference to spiritual liberty, Christ is also the answer to that search. Spiritual liberty, of course, is liberty from the penalty of sin at God’s coming judgment, freedom from the power of sin in this present life, and eventual freedom from the very presence of sin in heaven and in the ages to come. “If you abide in my word,” Jesus said, “you shall know the truth, and the truth shall make you free. . . . Therefore if the Son makes you free, you shall be free indeed” (John 8:31-32, 36). Thus, true life and true liberty are found in Christ—and only in Christ.

What about the pursuit of happiness? Christians often have suffered because of their faith in Christ, but Peter says: “If you should suffer for righteousness’ sake, you are blessed,” and “if you are reproached for the name of Christ, blessed are you” (1 Peter 3:14; 4:14).

There is much more to Christian happiness, of course, than just being able to “rejoice to the extent that you partake of Christ’s sufferings” anticipating the time “when His glory is revealed” and we can then “also be glad with exceeding joy” (1 Peter 4:13). Con-



Our very Declaration of Independence begins and ends with a devout recognition of this great God of the universe. The opening sentence refers to “the Laws of Nature and of Nature’s God,” and its last sentence expresses “reliance on the protection of divine Providence.”

sider a few of the many promises of happiness in living for Christ day by day.

We are happy just because we know that the mighty God of all creation is our God—our heavenly Father. “Happy is he . . . whose hope is in the LORD his God: Who made heaven and earth, the sea, and all that is in them; who keeps truth forever” (Psalm 146:5-6).

We also ought to be wonderfully happy just because we live in a land founded on faith in that God and His Word. “Happy are the people who are in such a state; happy are the people whose God is the LORD” (Psalm 144:15).

If one would indeed pursue happiness, he should surely be able to find it here in the United States, if anywhere. Our very Declaration of Independence begins and ends with a devout recognition of this great God of the universe. The opening sentence refers to “the Laws of Nature and of Nature’s God,” and its last sentence expresses “reliance on the protection of divine Providence.”

It is true that some of the signers of

the Declaration were deists or Unitarians rather than evangelical Christians. But even those men all believed in God as Creator, in the general authority of the Bible, and in the moral and ethical perfections of the teachings of Jesus Christ. They were all profound thinkers and courageous leaders, 56 men altogether, representing all 13 of the original colonies.

It is significant that all were at least nominal believers in the God of the Bible and in His supernatural creation of all things in the beginning, and in Jesus Christ as the chief Founder of our nation’s religion. None were atheists or Muslims or Buddhists or from any other non-Christian religion, and the same was true of the body of distinguished men who several years later formulated our national Constitution. It is understandable why God has signally blessed our nation. Indeed, “happy are the people whose God is the LORD.”

There are also a number of other more individualized biblical criteria for true happiness. For example, the attainment of true

wisdom will result in true happiness. “Happy is the man who finds wisdom, and the man who gains understanding....[Wisdom] is a tree of life to those who take hold of her, and happy are all who retain her” (Proverbs 3:13, 18).

And how does one start to find true wisdom? “The fear of the LORD is the beginning of wisdom” (Proverbs 9:10). True wisdom, of course, must be based upon true knowledge—that is, true science—so how does one go about acquiring true knowledge? “The fear of the LORD is the beginning of knowledge” (Proverbs 1:7). Furthermore, it is in Christ Himself (who created and upholds all things) that “are hidden all the treasures of wisdom and knowledge” (Colossians 2:3).

True happiness is also found in obeying God’s commandments. “Where there is no revelation, the people cast off restraint; but happy is he who keeps the law” (Proverbs 29:18). As Paul said, “We know that the law is good if one uses it lawfully” (1 Timo-

thy 1:8). “The statutes of the LORD are right, rejoicing the heart” (Psalm 19:8).

After all, He is our Creator, and He would only establish laws concerning our behavior that would contribute to our happiness if we conform to them.

Another great blessing of God was the establishment of the family as the basic unit of human society. “But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh;’ ...Therefore what God has joined together, let not man separate” (Mark 10:6-9). To that first male and female He created, God also gave His first command: “Be fruitful and multiply” (Genesis 1:28).

Father, mother, and children—the family! “Behold, children are a heritage from the LORD, The fruit of the womb is a reward. Like arrows in the hand of a warrior, So are the children of one’s youth. Happy is the man who has his quiver full

of them” (Psalm 127:3-5).

Happiness is also a byproduct of a clear conscience. “Happy is he who does not condemn himself in what he approves” (Romans 14:22). Those who patiently endure affliction and suffering, especially if these arise because of faithfulness to God, can actually find happiness in suffering. “My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure” (James 5:10-11).

Finally, the Lord Jesus Himself, after an act of true humility and service, said: “For I have given you an example, that you should do as I have done to you....If you know these things, blessed are you if you do them” (John 13:15, 17).

Christ even suffered and died for us, “leaving us an example, that you should follow His steps” (1 Peter 2:21), and this brought Him true happiness and joy. “Therefore...let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Hebrews 12:1-2).

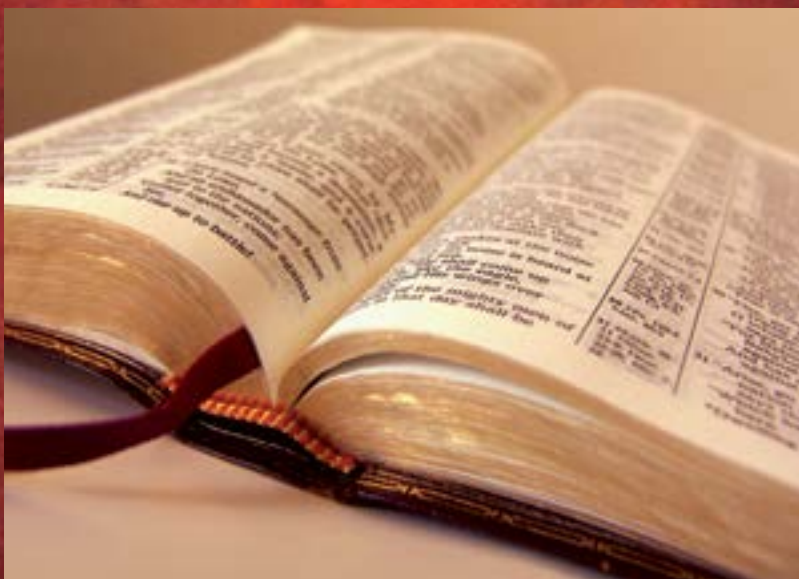
As we celebrate our nation’s Independence Day, we need to remember with great thanksgiving those godly men who, as they signed the Declaration, realized that doing so meant that they must “pledge to each other our Lives, our Fortunes and our sacred Honor.” It did indeed, before the War for Independence was finally won, cost many of them their fortunes and several their lives, but not their sacred honor. They secured for us the happiness of living in the most blessed nation in the history of the world, and we honor them for such a legacy. ●

Adapted from Dr. Morris’ article “The Pursuit of Happiness” in the July 2005 edition of *Acts & Facts*.

Dr. Henry M. Morris (1918-2006) was Founder of the Institute for Creation Research and received his Ph.D. in hydraulics from the University of Minnesota.



He is our Creator, and He would only establish laws concerning our behavior that would contribute to our happiness if we conform to them.



JULY 2



*IS THE HUMAN BODY
A PRODUCT OF
EVOLUTION?*

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JULY 16



*DOES THE ICE
AGE CONFIRM AN
EVOLUTIONARY
WORLDVIEW?*

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JULY 9



*DO DINOSAURS AND
FOSSILS SUPPORT
THE EVOLUTIONARY
THEORY?*

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* The three Gateway events will be offered as live webcasts. Go to icr.org/webcast at 7:00 p.m. CST on July 2, 9, and 16 to view these presentations.

How does ICR ensure the accuracy and reliability of its articles? Responsible scientists are firmly committed to a publication process called *peer review*. This iron-sharpening-iron (Proverbs 27:17) procedure ensures that articles on a given topic are as accurate as humanly possible. As Christians, we want to be truthful, so we seek

help authors publish accurate papers.² But the peer review process also serves to reduce the number of scientifically unsupported papers that make their way into print. Such errors tend to propagate quickly, so it is best to prevent them from getting started. Therefore, a good editor will reject publications that do not pass scientific muster.³

Peer review is a Christian principle. Dr.

Be cautious of “Lone Ranger” creationists—those people who proclaim unverified pet “theories” and who resist peer review.⁶ God alone is above criticism.^{7,8} Also be discerning of articles that are not peer reviewed, such as many that appear on the Internet. It’s not that such articles are necessarily wrong, but their reliability is in question. Of course, we should be discern-

The Biblical Basis for Peer Review

**As iron sharpens iron,
So a man sharpens
the countenance of his friend.**

— PROVERBS 27:17 —

and value guidance. Peer review has its foundation in Scripture and works as follows.

Most scientists have the humility to recognize they are fallible, and they welcome reasonable criticism. Therefore, when they make a new discovery, they do not instantly assume that their conclusions must be true. Rather, they seek the counsel of others, asking them to critique the findings and point out any flaws.

To that end, a scientist will write a paper explaining his or her experiment, observations, reasoning, and conclusions, and will then submit that paper for publication in a technical science journal. The journal content editor forwards the paper to several experts—usually people with Ph.D.s in relevant fields—and asks for their assessment. The reviewers examine the article carefully, looking for factual errors, unsupported claims, logical fallacies, and scientific clarity, and give feedback to the journal editor. The editor then passes along any suggested changes to the author, who adjusts his or her paper accordingly.¹

Peer review is designed primarily to

Henry Morris III states it very well:

The Scripture teaches that “in the multitude of counselors there is safety” (Proverbs 11:14). All of our ICR researchers and public writers and speakers are careful to seek such counsel as we develop ideas and prepare communications. None of us is an “island” to ourselves, and we covet the sincere critique of those who share a like passion and background.⁴

Unfortunately, we live in an age where many people do not want to be held accountable to anyone or anything. They want to live autonomously as a god unto themselves, do not want to be corrected, and will make excuses for why they don’t need to be corrected.⁵ It’s an ironic truth that those who are the most resistant to peer review are those who most desperately need it. People who humbly embrace correction are quick to correct their mistakes and therefore need far less correction in the future (Proverbs 9:9). The stubborn are slow to be corrected, and their errors continue (Proverbs 29:1).

ing in all things. Content editors are also not infallible—even peer-reviewed articles are sometimes wrong, and editors sometimes will mistakenly reject a paper that has merit. Therefore, let us test all things against the infallible standard of God’s Word and ask God to give us all a teachable spirit. ●

References

1. Criticism can be uncomfortable, but it is helpful and biblical when offered with an attitude of respect and humility. Scientists do not (usually) take criticism of their ideas as a personal attack. On the contrary, they value it. Constructive criticism is the mark of a true friend (Proverbs 27:6).
2. A wise author is grateful for such feedback (Proverbs 9:8).
3. Sometimes secular editors will reject an article not because it lacks scientific merit but because it confirms Scripture. This, of course, is unbiblical and unethical, and is not in the spirit of true peer-review.
4. Morris III, H. 2011. *Achieving Accuracy. Acts & Facts*. 40 (5): 4-5.
5. As one example, a naysayer might point out that peer-review is not perfect and at times fails to result in an accurate paper, “so why bother with it?” Since human beings are prone to error, any process involving them will occasionally fail. Peer-review is no exception, particularly with journal editors who scoff at Scripture. Likewise, our court system sometimes fails to give the correct verdict. But should we do away with courts? The system isn’t perfect because people aren’t perfect, but the system is *good* because it is biblical.
6. This reveals an unbiblical attitude of pride (Proverbs 13:1).
7. Romans 3:4
8. Those who resist correction and who refuse to be accountable to others have essentially declared themselves to be God—the only Being who needs no correction.

Dr. Lisle is Director of Research at the Institute for Creation Research and received his Ph.D. in astrophysics from the University of Colorado.



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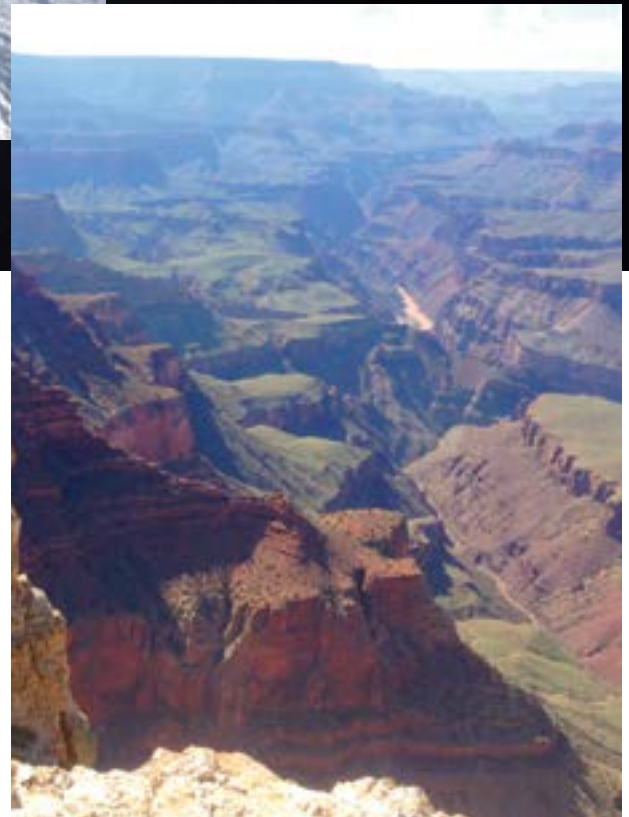
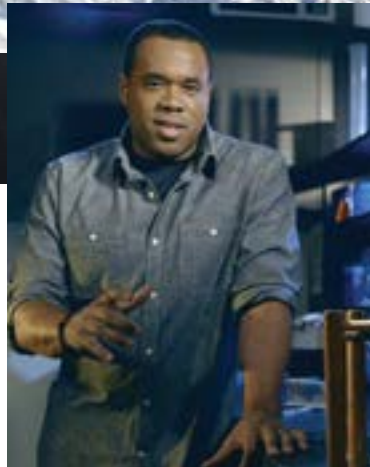
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Ice Cores, Seafloor Sediments, and the Age of the Earth

PART 2

J A K E H E B E R T , P H . D .

Many people perceive the vast ages assigned to deep ice cores from Greenland and Antarctica as unanswerable arguments for an old earth. My previous article made a number of points about these ice cores.¹

First, theoretical ice-flow models are the most common method of dating ice cores.² Secular flow models *assume* that the ice sheets have been in existence for millions of years. Not surprisingly, they assign vast ages to ice deep within the cores. They also predict extreme ice-layer thinning in the deeper parts of the cores, with the deepest layers only being about a millimeter thick.

Second, creation scientists have constructed ice-flow models that assume the Greenland and Antarctic ice sheets began forming shortly after the Genesis Flood about 4,500 years ago. Because of their different starting assumptions, these models predict much less

ice-layer thinning at depth. In fact, one model predicts deep layers having thicknesses hundreds to thousands of times *thicker* than those predicted by the secular models.³ The predictions for specific ice layer thicknesses in the different models are contrasted in Figure 1.

Counting the Layers

Biblical critics respond, however, that some of the ice cores have been dated as very old by simply counting the “annual” layers, independently of old-Earth assumptions. For instance, secular scientists have counted 110,000 supposed annual layers in the uppermost 2,800 meters in Greenland’s GISP2 core.⁴ Hence one skeptic claimed that the GISP2 ice core is the ultimate proof against Noah’s Flood and the Bible’s short 6,000-year chronology.⁵ But is this really the case?

Dating Methods

Secular scientists used a number of methods to date the GISP2 ice core.⁴ In the upper 1,500 meters of the ice core, they counted *depth hoar/wind crust* patterns, a description of which was in my previous article.¹

Scientists also used other methods: visual inspection to examine dust-laden “cloudy” bands (each thought to be an annual summer layer), *electrical conductivity measurements* (ECM), and *laser light scattering* (LLS).

The acidity of snow and ice is generally higher during the summer. These acids make it a little easier for electricity to pass through the ice, corresponding to increases in the ice’s electrical conductivity. Hence, when using the ECM method, jumps in the measured electrical conductivity of the ice are thought to indicate annual summer layers.

In the LLS method, a laser light is either shined directly onto

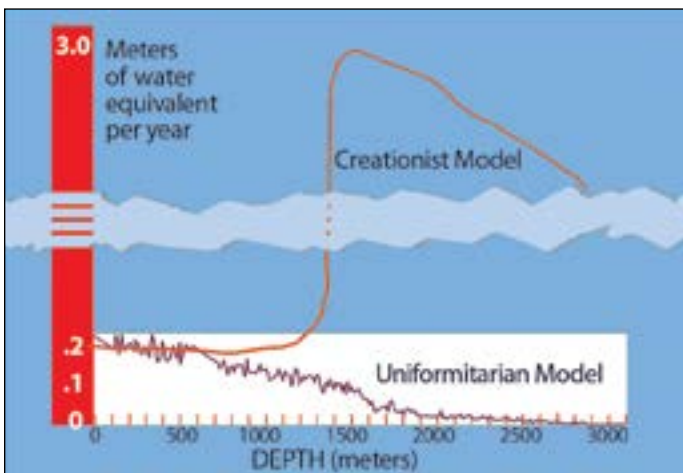


Figure 1. Comparison between secular and creation predictions for annual layer thicknesses (in meters of water equivalent) at different depths in Greenland’s GRIP core, located not too far from the GISP2 core. From reference 3, page 45.

the ice core or onto a sample of water from the ice core. Because dust readily scatters light, a greater fraction of the incoming light will be scattered when greater amounts of dust are contained within the sample. These jumps or spikes in the amount of scattered light are also thought to indicate spring/summer layers.

Over-Counting the Layers

So how do biblical creationists respond to the vast ages assigned to the GISP2 ice core? Quite simply, secular scientists are over-counting the number of true annual layers. Scientists have repeatedly observed 15 to 16 different depth hoar/wind crust couplet patterns forming *per year* in central Greenland, and this number is typical.⁶ Secular scientists have also acknowledged that two such patterns (or groups of patterns) formed during the same year could be mistaken for two separate annual patterns if they were physically separated by a significant depth of snow or ice.⁷

Moreover, multiple non-seasonal acid peaks can be caused by other factors (such as volcanic eruptions) and have been observed to form within a single year.⁸ Likewise, over-counting “annual” dust layers can occur, since non-seasonal factors such as dust storms and volcanic eruptions can also result in increased dust content within the ice.⁹

The skeptic has two immediate objections to this creationist response. First, he would argue that other dating methods can be used as checks to guard against the possibility of over-counting. Second, he would argue that it is preposterous to think that secular scientists could be over-counting by *that* much: 110,000 years (or more!) compared to 4,500 years? But are these objections valid?

“Checks” Not That Helpful

Explosive volcanic eruptions increase the amount of sulfuric acid in the atmosphere, and these post-eruption acid spikes can be detected within ice cores, as well as volcanic fragments called *tephra*. If the date of an eruption is known, then this eruption’s volcanic *reference horizon* within the ice can be used as a check to ensure that the annual layer counts above that specific horizon are accurate.

However, the dates of volcanic eruptions can generally be confirmed by eyewitness testimony for only the last 300 years, with a small number of eruptions that potentially can be dated as far back as 2,000 years.¹⁰ So volcanic reference horizons cannot be used as checks for layer counts within the deeper parts of the cores. And it is the deeper layer counts that are in question. Some might argue that radioisotope dating can be used to date older volcanic eruptions, but these dates cannot be confirmed by eyewitness accounts, and regular *Acts & Facts* readers are well aware of the problems with radioisotope dating!¹¹

Likewise, a number called the *oxygen isotope ratio*, indicated by the shorthand symbol $\delta^{18}\text{O}$, gives the amount of a “heavy” variety of oxygen atom compared to a “light” variety of oxygen atom at a given depth within the ice. Higher values of the $\delta^{18}\text{O}$ number within the ice

are thought to indicate warmer climates.

Seasonal fluctuations in $\delta^{18}\text{O}$ values can presumably act as a check to ensure against over- or under-counting these “annual” layers. However, the seasonal $\delta^{18}\text{O}$ signal disappeared at a depth of only 300 meters within the GISP2 core!⁴ Hence, measured $\delta^{18}\text{O}$ values at deeper core depths could not be used to check yearly layer counts.

The ECM and LLS methods could be used intermittently throughout the core, but, as noted earlier, they are clearly not fool-proof. Moreover, at deeper core depths, their use was problematic, as discussed below.

Figure 2 shows that multiple methods could only be used consistently as checks for relatively short sections of the core, and even then these methods were subject to the weaknesses already described.

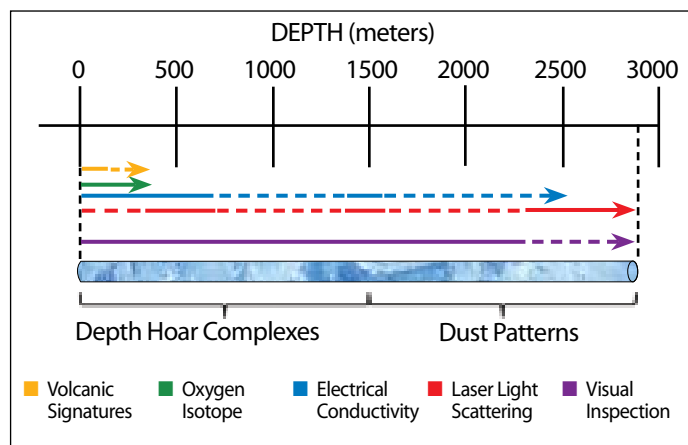


Figure 2. Chart showing the depth ranges at which various methods could be used as “checks” against visual layer counts (purple arrow) in the upper 2,800 meters of the GISP2 core. Generally, depth hoar complexes were counted in the upper 1,500 meters, and dust patterns (“cloudy” bands or LLS “peaks”) were counted in the bottom 1,300 meters. Dashed segments indicate depths at which a method could be used only intermittently. From reference 4, especially Table 2.

Over-Counting the Top Half

In the creation-Flood model, the post-Flood Ice Age was a relatively short event, probably lasting about 700 years.¹² Since the Flood occurred around 2500 B.C., the Ice Age would have ended roughly 4,000 years ago. Based on $\delta^{18}\text{O}$ measurements within the GISP2 core, warmer temperatures seem to be fairly constant at depths above 1,500 meters (Figure 3). If this 1,500-meter depth corresponds to the end of the Ice Age, then the true age of the ice at this depth is roughly 4,000 years. However, secular scientists assign an age of about 9,300 years to this ice.¹³

As mentioned above, it is typical for large numbers of depth hoar/wind crust patterns to form within a single year, and widely spaced patterns formed within a single year could be mistaken for separate annual layers. Given the multiple tens of thousands of depth hoar/wind crust patterns that are likely in the top 1,500 meters of the core, a modest fraction of misidentified “annual” layers can easily account for these 5,000 “extra” years.

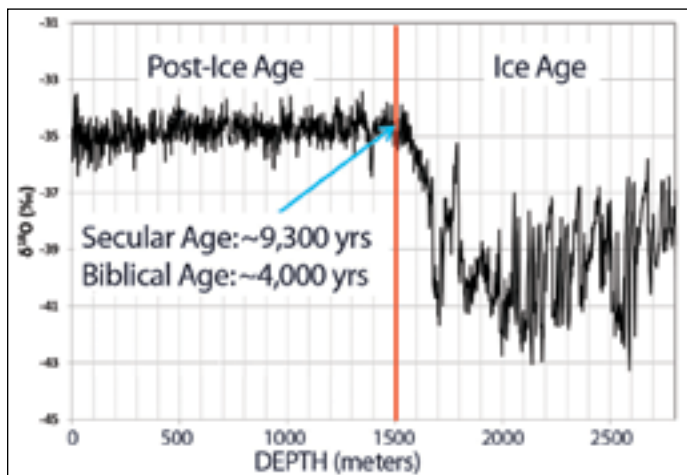


Figure 3. Oxygen isotope ratio ($\delta^{18}\text{O}$) measurements in the GISP2 ice core. The red line indicates the approximate transition between “Ice Age” and “post-Ice Age” ice.

Over-Counting the Bottom Half

Average dust levels in the bottom portions of the Greenland ice cores are about 12 times greater than dust levels in the upper parts of the cores. Moreover, this dust content is highly variable, ranging from 3 to 70 times greater than dust levels in the upper core portions.²

This dust content contributes to over-counting of the layers in a number of ways. First, the increased dust content dramatically decreases the electrical conductivity, further limiting the use of the ECM method in much of the core (Figure 2). Second, while it is true that jumps in dust content in *today’s* climate usually indicate seasonal changes, it is dangerous to assume the same for the bottom part of the core. These increased, highly variable dust concentrations make it *much* more likely that secular scientists will mistake short-term increases in dust content (from storms, eruptions, etc.) for seasonal dust variations.

Influence of Old-Earth Assumptions

Note from Figure 2 that GISP2 scientists could consistently use *only* the LLS method at depths greater than about 2,300 meters. But the LLS method was subtly influenced by old-Earth assumptions—four or five measurements were needed to discern a jump in dust content.⁴ But this raises a question: How closely together should these four or five measurements be made? That depends on how thin one *believes* an annual layer of ice will be at a given depth. If one is expecting very thin annual layers, he will make these measurements much closer together than if he is expecting thicker layers. But remember that secular ice-flow models predict extreme thinning of the ice at depth, thinning that may be a hundred—or even a *thousand*—times greater than the thinning expected from a creation-Flood ice-flow model (Figure 1). Because secular scientists *believe* that deep annual ice layers are extremely thin, they make their measurements very close together. This makes it much more likely that they will mistake short-term “blips” in dust content and read them as seasonal variations (Figure 4 A, B, C).

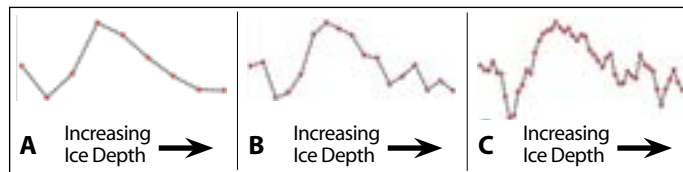


Figure 4. How many “annual” dust peaks are actually within this simulated ice core section? Depending upon the number of measurements, one could argue that there are (A) 1 to 2, (B) 1 to 8, or even (C) 1 to 14 “annual” peaks.

Subjective Layer Counts

GISP2 scientists had originally counted 85,000 “annual” layers in the upper 2,800 meters of the core. Moreover, because other methods could not be used in the deepest part of the core, and because even visual detection of dusty bands was difficult at these extreme depths, they were extremely dependent on the LLS method in the bottom 500 meters of this 2,800 meter-long section. These dust-layer counts were obtained with a laser beam that had a diameter of eight millimeters. But based upon another ice core chronology, these scientists had expected the ice at that depth to be 110,000 years old. Because they had initially obtained the “wrong” answer, they re-counted the dust layers in this bottom 500 meters using a much smaller one millimeter-diameter laser beam. Upon doing so, they “found” the “missing” 25,000 years!⁴ This example dramatically illustrates both the subjective nature of the counting process and the relative ease with which secular scientists can “find” even *tens of thousands* of “annual” layers deep within the ice cores. Not surprisingly, more than 67,000 of the supposed 110,000 years were found in just this 500 meter-long section!¹³

In short, no Christian should be intimidated by the vast ages claimed for the ice cores. On the contrary, a number of clues in the ice cores (as well as the seafloor sediment cores discussed in my earlier article) strongly favor the creation-Flood interpretation of the data, and this will be the subject of a future article. ●

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Dr. Hebert is Research Associate at the Institute for Creation Research and received his Ph.D. in physics from the University of Texas at Dallas.



Students in science classrooms or watching PBS are often confronted with blatant evolutionary claims that seem to go against common logic. Simply asking “How do you know that to be true?” will often ferret out the truth, and we can avoid being intimidated into believing a lie.

One such evolutionary claim that has been around since the days of Darwin asserts that whales (which are mammals, not fish or reptiles) descended from some four-footed land mammal. Darwin thought that it was a bear-like animal that evolved into whales, but today evolutionists disagree. Some speculate that hoofed animals (like cattle) or wolf-like carnivores were the ancestors of whales. Others insist that DNA evidence indicates that the ancestors were hippopotamus-like. More recently, evolutionists claimed deer-like, raccoon-size animals had evolved into whales.

Despite their inability to identify which land mammal evolved into whales, evolutionists insist that fossils have been discovered that document this claim, making it a major talking point in the teaching of evolution. While it

is true that there are similarities between all mammals, and a few fossils have been found in strata that have been “dated” in the proper “ages” (according to evolution) that seem consistent with such a story of transformation, is this story credible and is the fossil evidence sufficient? What would be the evolutionist’s answer to the “How do you know that to be true” question?

The whale ancestor most often cited is *Pakicetus*, a four-legged land animal somewhat like a wolf (Figure 1). In reality, the original fossil consisted of only the skull, and years later more partial bones were added. Yet the artists’ sketches of the creature show it swimming and catching fish. Is this convincing evidence of a pre-whale?

The next fossil supposedly spanning the transition is *Ambulocetus natans*, a swimming mammal. Again only partial remains were

On Making a Whale

JOHN D. MORRIS, P.H.D.

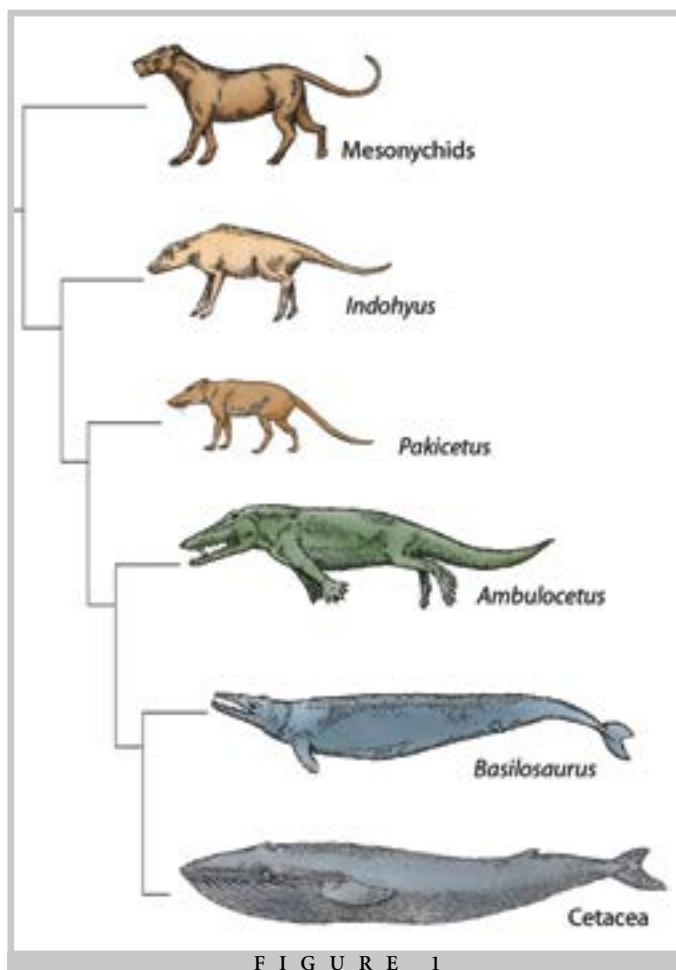


FIGURE 1

Note: Not to scale

Image credit: Susan Windsor

found, dispersed and shattered. What was recovered indicated that this animal was a powerful swimmer, propelling itself along much like a walrus. Like some other mammals, it spent time on both land and in the sea, but this does not make it transitional.

Finally, there is *Basilosaurus*, a 60 foot-long serpentine sea creature. Its fossils were first assumed to be those of a snake, not at all whale-like. A tiny 6-inch leg was discovered near one of the fossils, widely touted as proof this was a whale with legs. The association of the 6-inch leg with the 60-foot body is at least tenuous, and even if the association is correct, the legs would be totally inadequate for walking. Many evolutionists have concluded that, if genuine, they were more likely used as a guide and stabilizer in copulation.

A whale has so many seemingly designed features that are substantially different from any land or land/sea creature that the claim of a tetrapod evolving into a whale is simply not credible. Not only are the special organs and abilities too specific to be adaptations from a radically different creature, the proposed fossil transitions are

not sufficient to make any such claim.

Asking probing questions will often expose weaknesses in evolutionary claims.¹ Teachers appreciate legitimate questions from students, if asked in a respectful manner. They might even help the teacher (as well as the other students) recognize the obvious weakness in evolutionary “evidence” and help them to consider the alternative: God created all the creatures—including the spectacular whales—exactly as they are just as Genesis says. ●

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Dr. Morris is President of the Institute for Creation Research and received his Ph.D. in geology from the University of Oklahoma.



Still SOFT after 551 Million Years?

BRIAN THOMAS, M.S.

Original soft-tissue fossils continue to challenge mainstream understanding of how and when fossils formed. Secular researchers described dozens of them over the years, from mummified skin and dried red blood to still-purple retinas, and they assign them ages of tens of millions of years. However, the science of tissue decay clearly does not permit these long ages.

For example, lab bench tests that accelerate tissue decay under high temperatures place a maximum age of fewer than one million years on some of the most resilient proteins, assuming the fossil proteins were kept cold and sterile during the entire process. These results call into question the “age” of the most recent discovery: original, pliable, marine tube worm tissue found in Precambrian fossils that are supposedly 551 million years old.¹

Publishing in the *Journal of Paleontology*, three European researchers described details of delicate fossil casings that so-called beard worms manufactured long ago.² The worms were quickly buried and locked in rock like natural time capsules. The fossil worm’s chitin-containing tubes look the same as those made by modern worms of the same type, complete with high-tech structural cross-layering of fine fibers.

The scientists first listed events that did *not* happen to these fossil worm casing walls. Their research ruled out preserva-

tion by various means of “mineralization” where minerals take the place of original biological material. Silicification, phosphatization, carbonization, pyritization, phyllosilicate metamorphism, and apatite permineralization all contribute to the fossilization of delicate tissues in other instances—sometimes involving bacteria in the process—but *not* in these Precambrian worm sheaths.

The study authors wrote, “Minerals have not replicated any part of the soft tissue and the carbonaceous material of the wall is primary [not replaced], preserving the original layering of the wall, its texture, and fabrics.” They described the worm sheath as still “flexible, as shown by its soft deformation.” And just to be clear, they wrote, “The body wall of *S. cambriensis* [fossil worm] comprises a chitin-structural protein composite.”² The paper included close-up pictures revealing its fossilized—but not mineralized—tissues.

The idea that chitin or any unaltered biological material (soft tissue that has not yet decayed) can last longer than a million years has no direct experimental support. In fact, decay rate studies make a joke out of their deep-time age assignments.^{1,3}

Geologists in 2011 reported original proteins and chitin in fossil sea scorpion exoskeletons—yet the fossils were supposedly 417 million years old.⁴ The subject of this more recent find of soft chitin and protein in marine worm fossils should again cause us to seriously question their evolutionary time designations.⁵

What decay rate measurements back the claim that animal proteins can last for a million, let alone half a billion, years?⁶ The still-flexible tube tissue of this lowly ancient marine worm matches the Flood explanation: a worldwide watery catastrophe buried these seafloor worms beneath hundreds of feet of sediments only thousands of years ago. ●

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6. For positive evidence refuting radioisotope “ages,” explore our free articles, audio files, and technical books at www.icr.org/rate.

Mr. Thomas is Science Writer at the Institute for Creation Research.



Image credit: extrememarine.org.uk

A HART FOR GOD

*As the deer pants for the water brooks,
so pants my soul for You, O God.*

— PSALM 42:1 —

Pursuing God” sounds like a commendable commitment, but there is a disconnect when someone reports that a book so titled was based upon Psalm 42:1.¹ Why?

The phrase “pursuing God” illustrates a commonplace lack of careful observation, both in studying Scripture and in studying God’s creation (John 3:12).

To see the disconnect between pursuing God and Psalm 42:1, two careful observations are needed:

- (a) What God’s Word actually *says*, and
- (b) What God’s world actually *exhibits*.

Observation 1: Consider the English text of Psalm 42:1. Does it mention pursuing? There is no report by the psalmist that the deer (the King James Version uses “hart,” i.e., male deer) is actually chasing or even “pursuing” a freshwater stream.

Observation 2: Because Psalms is, literarily speaking, an example of Hebrew poetry, its textual content is structured by parallelism in meaning.² Therefore, understanding verse one requires comparing its meaning to that of verse two, then considering both verses as a single thought unit.

Verse one: “As the deer pants for the water brooks, so pants my soul for You, O God.”

Verse two: “My soul thirsts for God, for

the living God; when shall I come and appear before God?”

Notice what both verses have in common: *thirst*. Why does a hart “pant” at the bank of a brook? Physical thirst—the deer is thirsty. Why does the psalmist’s soul desire God? The answer is spiritual thirst.

Observation 3: Empirical science observations corroborate the psalmist’s terminology.³ Waters flowing through the channeled banks of a brook do not try to flee, like a fugitive, from thirsty animals, so why would someone suggest that deer “pursue” the waters of a brook?

Theologically speaking, to say the deer pursue the water would portray God as if He were trying to escape from the psalmist and elude his grasp, i.e., as if the psalmist needed to “chase” after God. In fact, the psalmist says no such thing.

So why would the verb “pant” suggest pursuing to a human reader? As humans, when we think of ourselves as panting after something, it is easy to imagine hot pursuit—running, chasing, getting so overheated that our temperature-regulating bodies need to eliminate excess body heat beyond mere perspiration.

Deer can run, too, and they get hot doing so. Carnivores, including wolves and bears, chase after deer. Also, male deer pur-

sue female deer when it’s mating season.

But, empirically speaking, do deer ever pursue stream-water to drink? Even superficial observations give the answer: No. When deer drink stream water, they stand calmly in one place, with their heads bent down to lap up the water. This is clearly not “pursuing” brook-water. Yet the overheated deer does pant *thirstily* as he or she yearns for cool drinking water. Even so the psalmist’s soul thirsts for God.

It is true that we are the “sheep” of God’s pasture (Psalm 100:3), and He is the good “shepherd” (John 10:11). Thus, it is good for us to follow our “great Shepherd of the sheep” (Hebrews 13:20), but we don’t need to *chase* Him down to do so.

Thus graceful cervids can serve us with an important lesson in apologetics: to recognize what is true, careful observations are needed when studying God’s Word *and* when studying God’s world. ●

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Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.



Eminent French scientist Jean-Henri Fabre (1823-1915) devoted his life to a field of research called *entomology*—the study of insects.¹ His pioneering research laid the groundwork for this field to the extent that he is “generally considered the father of modern entomology.”² Though his achievements were great, Fabre pointed to God as his inspiration. He refused to accept the evolutionary doctrine of his day and allowed God to take the credit for creating such a beautiful world.

Fabre Begins His Lifelong Passion

Born in Saint Leons, France, Fabre spent his early childhood in a small village where his love of nature blossomed. He was

especially attracted to the beauty of butterflies and displayed a remarkably inquiring mind that was fostered by scientific mentors Requier of Avignon and Moquin-Tandon.³ When still a young man, Fabre “became a doctor of sciences, laureate,” allowing him to teach natural science.⁴ The Avignon lyceum students were captivated by his lectures and demonstrations. Later, as a professor, he devoted his spare time both to scientific experiments and the study of plants and insects.⁵

While other entomologists preferred to base their conclusions on studies of dead insects, Fabre directly observed insects in their natural habitats. His work had enormous value, “but its superior merit is that of introducing the experimental method into the study of the habits of insects, a method almost entirely neglected by [other scientists].”⁶

His books were “used throughout the French schools, and such were their charms that they instructed parents as well as pupils.”⁸ His ten-volume *Souvenirs Entomologiques* became the foundational encyclopedia of entomological science. Although the scientific background in these ten volumes is unparalleled, these important texts were written in a popular and engaging style, as were most of his writings. As a result, his books sold well and influenced a generation of students.

At the age of 55, Fabre bought a piece of land that later became the main arena for his scientific studies and observations for the rest of his life. His “Harmas de Sérignan” now serves as a museum devoted to his life and work.

Jean-Henri Fabre:

This method became particularly advantageous in the ingenious hands of the eager investigator [Fabre] who was the leader in it. It characterized all his entomological works and ...is recognized today in its full value throughout France and America where it is practiced by numerous biologists.⁶

A Renaissance Man

Although his most important achievements were in entomology, Fabre’s vivid mind and love for science allowed him to work as a physicist, chemist, zoologist, and botanist.⁷ He even obtained several patents on methods that he developed to produce natural dyes, garancine being the most significant.

The importance of Fabre’s role in popularizing science was enor-

Strident Opposition to Darwinism

Fabre’s colleague, Charles Darwin, called him an “inimitable observer.”⁹ Darwin’s verdict is “significant in that the French entomologist did not scruple to oppose... the theories of the famous English naturalist.”¹⁰ In the *Origin of Species*, Darwin cited Fabre to support his (Darwin’s) conclusion that “I can see no difficulty in natural selection making an occasional habit permanent,” a sweeping conclusion that Fabre strongly disagreed with.¹¹

In another instance, Darwin cited Fabre to support his (Darwin’s) theory of sexual selection, which Darwin believed was central to evolution, a conclusion that Fabre also rebuked.¹² Fabre revealed his feelings about Darwin when he penned the following:

It was my task to report to [Darwin] the result of some experiments which he had suggested to me in the course of our correspondence: a very pleasant task, for, [the facts]...disincline me to accept his theories....I was drafting my letter when the sad news reached me: Darwin was dead: after searching the mighty question of origins, he was

Fabre concluded that evolution required an “incredible” suspension of logic and reason.

JERRY BERGMAN, PH.D.

now grappling with the last and darkest problem of the hereafter.¹³

Although Darwin waged war “boldly” upon the ideas that Fabre firmly held to, such as creationism, Fabre once asked that “God preserve me from ever [unkindly] doing so upon those who maintain [evolutionism].” In spite of his battles against Darwinism, he lived this goal: Whenever he wrote Charles Darwin’s name, he mentioned it “with evidence...of respect and sympathy.”¹⁴

Fabre concluded his lifetime of studying nature by maintaining that the original Genesis animal kinds were fixed and unchanging, stressing, “we cannot refrain from proclaiming the necessity of a sovereign Mind, the creator and instigator of order and harmony...to the glory of God the Creator.”¹⁵

Henry Morris called Fabre a “great

...is an old toad which...has grown feathers in order to enter the folds and milk the goats. Nothing gives him pause in tracing the descent of animals. He has a reply for everything: this comes from that.”¹⁹

Fabre responded in detail to what he called evolutionists’ “insanities,” such as their proclamation that *Pithecanthropus* was the precursor of man, a conclusion that Fabre believed was based on irresponsible speculation. Fabre expressed amazement that “there are men who will seriously tell us that...it is absolutely proved that man is descended from some vaguely sketched monkey.”¹⁹

Fabre observed that every period of history has had “its scientific craze; to-day it is evolution.” At one time it was spontaneous generation, but “Pasteur exploded for-

the powerful interest of his works.”¹⁸ All of Fabre’s work was not only original, but also of the highest standard. His sympathetic biographer, Dr. G. V. Legros, justly wrote of him that “he owed little to others, savants or authors and the formula of his style as well as the secret of his art are uniquely his own.”¹⁸

Fabre’s writing, described as science penned in the form of a literary classic, details not only the wondrous insect world but also holds a stark appreciation of the design, wonder, and ingenuity found everywhere in nature.²³ All of his many books on insects are, in fact, creation textbooks written to give glory to the Creator and to document the conclusion that evolution does not, and cannot, explain the natural world.²⁴ Fabre’s work is important reading for every lover of nature and science. ●

Anti-Evolutionist French Scientist

Christian biologist” who was a “lifelong and vigorous opponent...of the entire theory of evolution.”¹⁶ Fabre’s biographer and son Augustin Fabre wrote that his father found “all the marks of ingenuity” in the design of the many insects that he studied.¹⁵

Fabre’s other biographer, Percy Bicknell, wrote, “The theory of evolution, a theory that he found much reason to criticize in later life, he unconsciously refuted as a boy.”¹⁷ As an adult, Fabre “severely criticized the idea of evolution” and, as a result of “his exhaustive criticism sustained by minutely controlled facts,” he kept evolutionists busy by trying to answer them and preventing them from “resting on the laurels of the great masters who established the theory [of evolution].”¹⁸

In response to one “evolutionist, and a highly original one,” Fabre concluded that evolution required an “incredible” suspension of logic and reason, noting that evolutionists believe in fantastic ideas like:

A bat is a rat that has grown wings; the cuckoo is a sparrow-hawk that has retired from business; the slug, a snail which...has lost its shell; the night-jar

ever the insanity which professed to see life arising from a chemical conflict in a mass of putrescence.”²⁰

Fabre’s advice from this lesson of history was that evolution was not founded on “sufficiently numerous and solid foundations” to conclude that it is true, and where sufficient foundations are lacking, generalizations are used to cover ignorance. In other words, the evolutionist “generalizes to the utmost, simplifying in his inability to see the complex...and he will do so more as his faculty of observation is more widely exercised.”²¹ Fabre also wrote that, due to his study of the natural world, he regarded atheism as “the malady of the age. You could take my skin from me more easily than my faith in God.”²²

Conclusions

Fabre “has exerted and will long exert” an enormous positive influence on science. Fabre “was a professor in the highest meaning of the term, and, moreover, a teacher of an entirely special kind, who dwelt alone and raised up followers by the magic of his style,

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



Conversion of a Rocket Man: Charles P. Morse

CHARLES C. "CHAS" MORSE

God providentially used several key events to draw my father, Charles Phillips Morse, to salvation and into the ministry as a creation pioneer in the late 1960s when a six-day biblical creation was largely disbelieved.

On May 25, 1961, President John F. Kennedy delivered a shocking speech before a special joint session of Congress describing his ambitious goal of sending Americans safely to the moon before the decade's end. Little did Kennedy know that his space scheme was a cog in the Master's plan to relocate my MIT-educated dad, with family in tow, to southern California to accomplish other purposes for His glory.

As our nation raced toward space, God pursued rocket scientist and devout evolutionist Charles Morse. Through the ministries of godly men, my dad was confronted with his sin, realized his spiritually bankruptcy, and turned from his former life to trust in the finished work of Christ on the cross. But he still held to an evolutionary view of the world.

After suffering broken ribs from a sudden fall, my father spent a week confined to bed. The newly-converted Charles Morse decided to read through the entire Bible in one week. He consumed technical journals and books like most people eat potato chips—one entire book at a time! His big conundrum was the repeated origins theme that ran through the entire Scriptures. His first study Bible had evolutionary overtones inserting great gaps between Genesis 1:1 and 1:2 to explain the fossil record and openly discussed millions of years, but he was beginning to question those assumptions

At the same time, my dad was providentially introduced to Dr. Henry Morris' work and read *The Genesis Flood*. Living in the area, it was convenient for him to drive to San Diego where he met with Dr. Morris and other creation scientists. All his questions were answered, and his conundrums vanished!

After long days designing spacecraft engine parts and other rocket gizmos, my dad glued himself each night to his brown leather reading chair, studying science and researching answers to questions like, "Where did the water come from in Noah's Flood?" and "Where did the water go?" He even encouraged me to enter a science project in our school's science fair, demonstrating his Flood

theory using continental uplift as an explanation. Angering my evolutionary science professor to no end, the judges awarded my Flood model (an aquarium with dual bellows) the grand prize. I experienced the wrath of my professor the rest of my time at school.

Most people are all familiar with the macabre transmission from outer space, "Houston, we have a problem." With that, the breakdown of Apollo 13 effectively ended my dad's lucrative engineering job and left him permanently unemployed. At that point, God took over and hired Charles Morse as a full-time creation speaker, debater, and researcher. The ex-rocket man was free to study, research, and prepare for speaking engagements while living off the seven years of plenty accrued during his Apollo heydays. My dad would sometimes attend conferences with Dr. Henry Morris and Dr. Duane Gish and toured throughout California speaking at churches, schools, and colleges. His skilled Kodak Carousel slide projectionist (me!) attended most of his sessions, often being bribed with hamburgers and milkshakes after arduous lectures that sometimes went late into the evening.

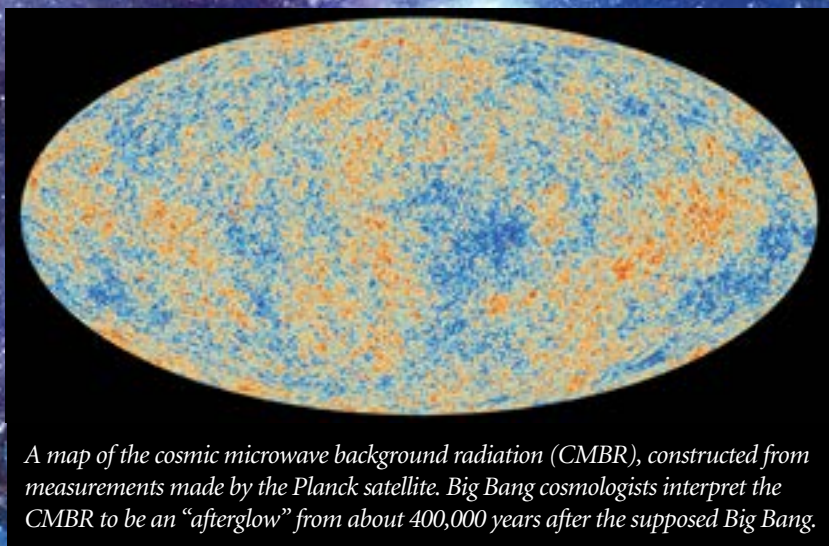
Being unconvinced of the Bible's integrity, many young people in southern California were leaving churches in the early 1970s for other movements. The Lord used my father in the lives of many to point them back to the surety of God's Word. Honestly, my dad was largely unknown in the creation movement, but he was not unknown to his Creator. Charles P. Morse was a pioneer in his own right because he was on the front lines when the movement was small and seemingly fragile, faithfully serving his Creator along with the few other bold men and women.

Although my dad didn't formally publish, he unknowingly inscribed his passion for creation and why Genesis matters on the heart of his only son and namesake, Charles (Chas) Morse. Because of this and for the glory of our Creator, I count it a blessing and privilege to now serve on staff at the Institute for Creation Research. ●

Charles C. "Chas" Morse received a master's degree in management from Bellevue University in 1996 and a master's in military studies in 2000 from Maxwell Air Force Base. After retiring from the Air Force as a lieutenant colonel, Mr. Morse joined ICR in 2009, where he presently serves as Director of Church and Seminar Ministries.



Q: Does Science Support the Big Bang?



A map of the cosmic microwave background radiation (CMBR), constructed from measurements made by the Planck satellite. Big Bang cosmologists interpret the CMBR to be an “afterglow” from about 400,000 years after the supposed Big Bang.

Image credit: ESA and the Planck Collaboration

A:

Some Christians claim that God used the Big Bang (BB) as a means to create the universe, despite the obvious contradictions with the Genesis creation account—like stars existing before Earth and the billions of years of supposed time involved—and they cite “scientific” arguments for this claim. Upon closer examination, however, these arguments do not impress. Christians can refute them by noting inconsistencies between science and the BB.

For instance, many people think the universe is expanding as a result of a cosmic explosion. But is the BB really the only way to explain an expanding universe? A possible reason God might have imposed expansion upon His recently created universe would be to prevent the universe from collapsing in on itself due to its own gravity.

The BB supposedly explains low-energy cosmic microwave background radiation (CMBR) observed from all directions in space. According to the BB, the CMBR from one part of the sky should be essentially the same as that in any other part of the sky, but recent measurements by the Planck satellite confirm that this is not the case. The CMBR temperatures show subtle unpredicted patterns. This undermines the claim that the CMBR is an “afterglow” from the BB and that patterns in the CMBR provide smoking gun evidence for a component of the BB model called inflation.¹

The BB model does a good job of accounting for the abundances of hydrogen and helium in the universe, but only because it contains a “free” parameter that scientists can *choose* to give the “right” answer.² And even so, the BB can only produce enough protons and neutrons to account for 15 percent of the total amount

of matter thought to exist, including so-called “dark matter.”^{3,4} Because of this, and because other *known* forms of matter do not have the correct properties for evolutionary models of star and galaxy formation, the BB needs 85 percent of all matter to exist in a never-before-observed form!² Current versions of the BB obviously cannot account for this “exotic” dark matter, since nobody even knows what it is. Furthermore, BB interpretations also require the existence of a mysterious kind of dark energy. Overall, BB interpretations lead to the conclusion that 96 percent of the stuff in the universe—dark energy plus dark matter—is unknown!⁵

Finally, even though a manipulated BB model yields the correct observed percentages of hydrogen and helium, it cannot explain *how* these chemical elements could ever form into stars or galaxies.^{6,7}

The BB is a bad scientific model. It does a very poor job of explaining the universe that God actually built. And we know from Scripture that God did not use the BB to create—He used His powerful spoken word.⁸ ●

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Dr. Hebert is Research Associate at the Institute for Creation Research and received his Ph.D. in physics from the University of Texas at Dallas. Mr. Thomas is Science Writer at the Institute for Creation Research.

Heavenly PROSPERITY

The so-called “prosperity gospel,” a prevalent teaching among some evangelicals, claims that material prosperity is a right afforded to all Christians who think, believe, and speak certain things. If you are not “healthy and wealthy,” as the teaching goes, you “must not be living in the center of God’s will.”

Such teaching is certainly not new. Here in the United States it first arose as soldiers returned home soon after World War II, but it has gained global popularity during the last three decades as many evangelists have taken this message to the airwaves and the Internet. Yet, Bible-believing Christians should recognize it as simply a false front for the old-fashioned sin of “covetousness, which is idolatry” (Colossians 3:5).

True scriptural study shows that typical prosperity gospel themes are nearly always taken out of context. In no way does the Lord Jesus promise material wealth to a Christian, but rather He warns us against “the cares of this world, the deceitfulness of riches, and the desires for other things” (Mark 4:18-19) as seen in the parable of the soils. Pursuit of such devious prosperity could soon choke out whatever place the Word of God once had in believers’ lives, depleting the strength of their testimonies, and hindering many from the saving power of the Cross.

Money and wealth are not the problem. Rather, it is the desire for and the love of such things that lead to destruction and sorrow. As the apostle Paul once cautioned Timothy:

Those who desire to be rich fall into

temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows (1 Timothy 6:9-10).

If by His grace the Lord does enable a Christian to acquire wealth, it should be regarded as a divine stewardship and opportunity for ministry. Paul—who died a penniless prisoner on Earth but with vast treasures laid up in heaven—expressed it this way:

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life (1 Timothy 6:17-19).

However much a Christian may have on Earth, incorruptible and everlasting wealth in heaven is promised to those who faithfully apply what they do have in a spirit of true biblical stewardship. Regrettably, the term “stewardship” has become largely associated with giving money. Yet everything we have—not only money, but also our time, talent, and testimony—has been committed to us in trust by God to be used for His glory. We are His stewards, appointed by the Master to keep and manage *all things* committed to our care. And as Master, He rightfully expects a good return.

ICR is certainly not exempt from the same expectations of godly stewardship, and we earnestly seek to be found a “faithful and wise servant” (Matthew 24:45) in the work He has entrusted to us. Likewise, all gifts to ICR are applied in the same careful fashion, because they naturally represent an extension of personal stewardship from many like-minded believers. ICR is grateful for those who choose to practice good stewardship with us, and we invite your continued support as the Lord leads. ●

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



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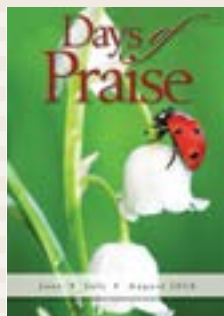


Thank you for the recent article “New Genetic-Clock Research Challenges Millions of Years” (*Acts & Facts*, April 2014). It was truly an amazing and remarkable article. I am waiting to see what the future holds!

— J.B.

I am increasingly fond of, enlightened, and challenged by *Days of Praise*. It has become my favorite source for daily devotionals. The Scripture references are excellent and timely, and your insights are thought-provoking and most welcome. Thank you for making it available.

— R.S.B.



I was happy to learn about this new DVD series [*Unlocking the Mysteries of Genesis*] in the *Days of Praise* devotional. My husband and I plan to share Episode One with friends and family, and with our pastor. This looks to be an incredible series!



We have other materials covering similar topics, but I was so excited that this targets Millennials and is scientifically focused—a very great need and well-targeted production! We are very hopeful to purchase, use, and promote this tremendous series to others. Thank you so much for producing and making available this wonderful series!

— B.R.

I am happy that ICR takes a proactive step in defending and supporting the Word of God. I recently witnessed Dr. [Jason] Lisle at a seminar in Houston, Texas. He did an excellent job and I was impressed with his videos and the book I purchased.

— C.J.

I am thankful to God for the ministries of ICR. I credit ICR, by God’s grace, for setting my mind straight concerning origins and creation. I grew up in the 1950s and ’60s, and I honestly thought it necessary to believe in the so-called “scientific evidence” for long ages of time taught by the scientific community. The Bible college I attended did not take a clear stand on the matter of recent biblical creation versus compromises accommodating the long ages of time.

I don’t remember how or when I got on the ICR mailing list over thirty years ago (I have an *Acts & Facts* article from 1982), but I am glad it happened. My personal philosophy of life and faith became so much clearer when I realized I didn’t have to believe the evolutionary assertions of secular scientists.

On a recent afternoon my wife had an appointment, and she asked me if I could come home and watch our dog, who was about to give birth. I did so with some apprehension because I had no idea what to do. It turned out I didn’t have to do anything. I watched with amazement as that little dog did all that needed doing. As each of the six pups was born, she first licked the face and made sure the sac was broken so the pup could breathe. Next she pulled the umbilical cord from her body, then snipped it from the pup’s belly with her teeth (and she has never attended medical school or midwife training). The pups were like blind little blobs with short flippers for legs—totally unable to walk—yet each one knew how to find its mother’s milk.

As I watched this unfold over a couple of hours, the Bible verse that kept going through my mind was Mark 6:6, “And he marvelled because of their unbelief.” I wondered how



intelligent, educated people who know about things like this can still insist that dogs (and all life forms) evolved by chance and refuse to believe the power and wisdom of our Almighty Creator God.

Thank you, ICR, for all you have done and continue to do for me and countless others.

— A.P.

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