

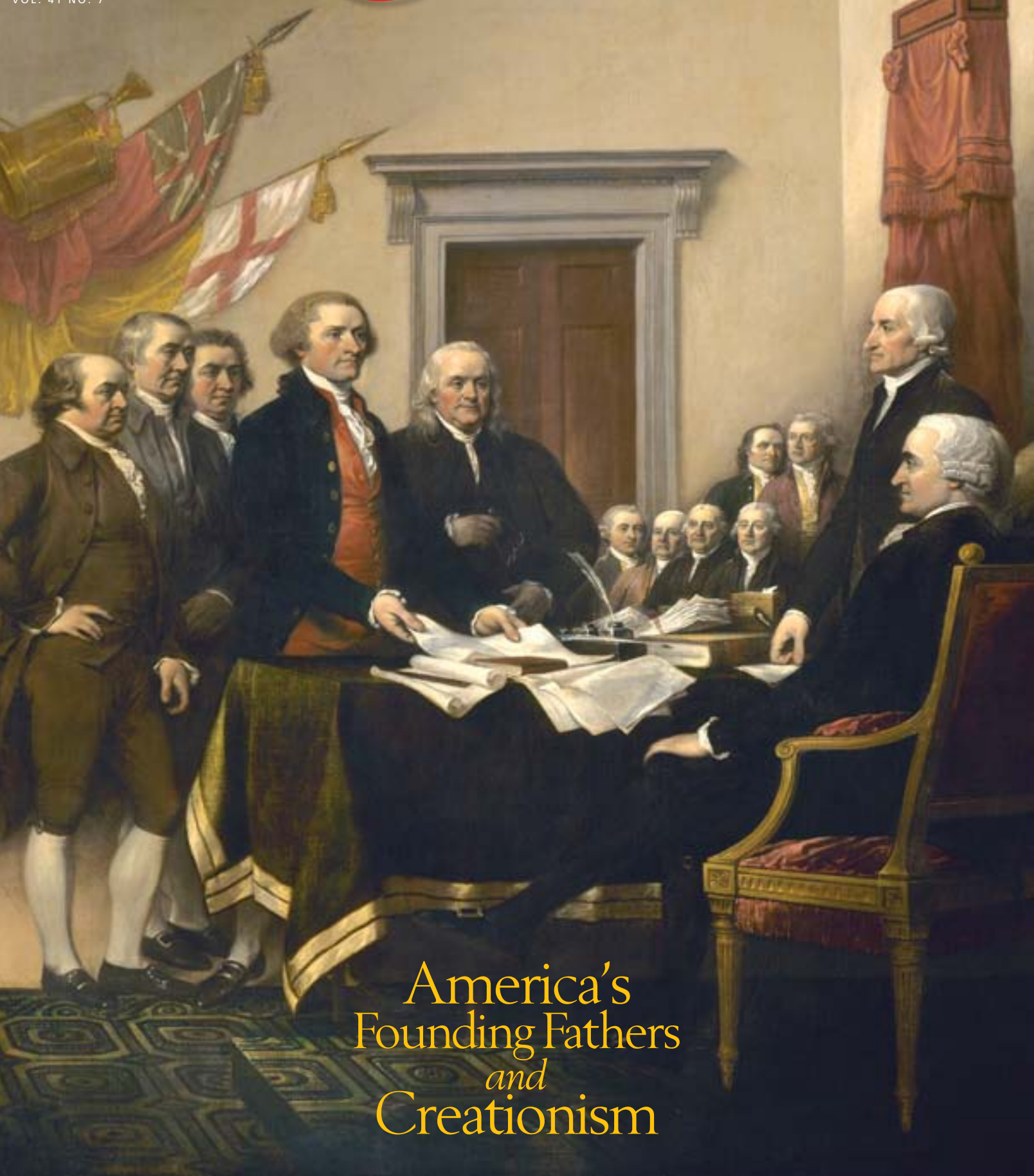
ACTS & FACTS

INSTITUTE FOR
CREATION RESEARCH

www.icr.org

JULY 2012

VOL. 41 NO. 7

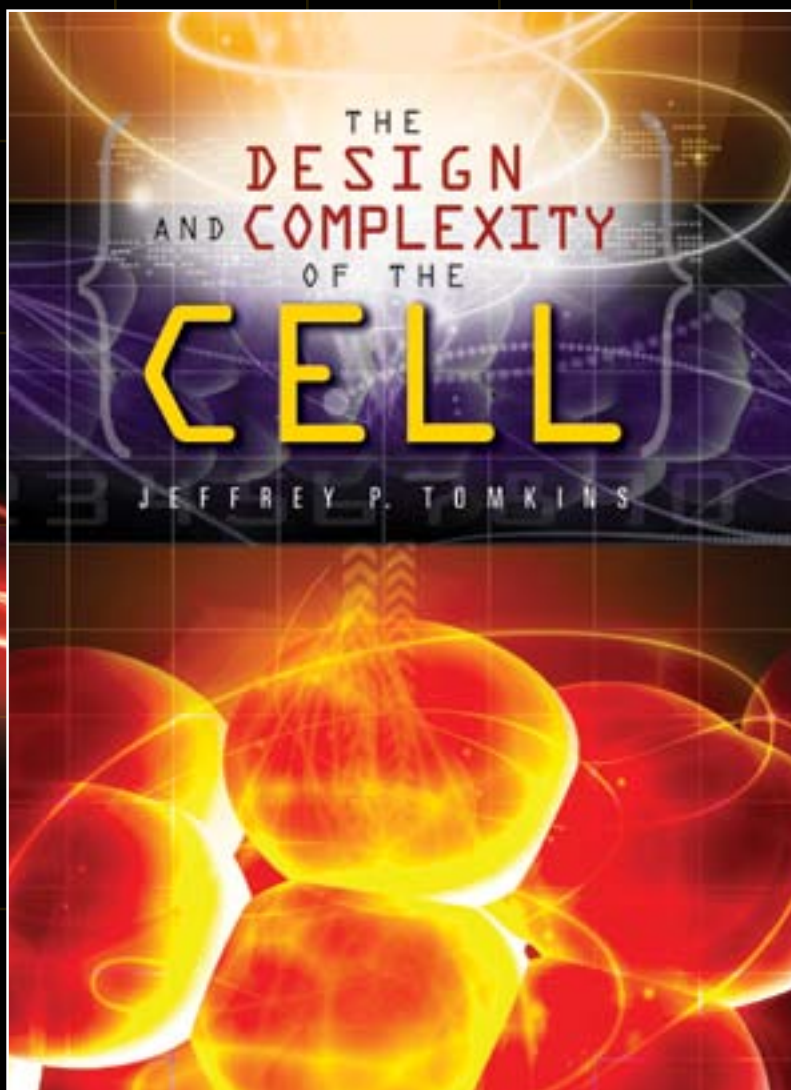


America's
Founding Fathers
and
Creationism

NEW FROM ICR

THE DESIGN AND COMPLEXITY OF THE CELL

BY JEFFREY P. TOMKINS



All of us benefit from the study of life, and especially the design and complexity of the cell. Although scientists have discovered, documented, and developed wonderful insights about the complex information, precise sequential processes, and unique interwoven controls within cells, there is a huge chasm among scientists when they try to understand how

these highly efficient processes got started in the first place.

Dr. Jeffrey Tomkins and his contributing colleagues have provided an excellent resource that will document and help explain the intricate processes of cells and give keen insight for “clearly seeing” the obvious hand of the Creator in the “things that are made” (Romans 1:20).

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Our Country's Heritage of Faith and Creationism

When my daughter was close to completing her undergraduate degree some years ago, she interned at the White House.

Her appointment was in the Office of Political Liaison—the department that had the most interaction with the President and his Cabinet—and she was regularly involved in presidential events. Throughout that semester, I often received phone calls from her that usually started with the words, “Mom, guess what I did today.”

The answers ranged from event planning, holding coats for visitors while they posed for pictures with the President and the First Lady, and taking the elevator with Secret Service men, to things she “couldn’t tell yet,” escorting visiting ambassadors to meeting rooms, or watching Marine One arrive and depart while she stood on the White House lawn.

Probably my favorite moments are some she *wouldn’t* tell. Like the time she passed out at a presidential press conference and the President’s personal physician treated her. Or, watching the President chase his dog, who was chasing the turkey outside the Oval Office on Turkey Pardoning Day.

But I’m pretty sure her favorite stories would include the Sunday morning that the President, the First Lady, and their friends walked into church and down the aisle, stopped at the end of *her* pew, and then shuffled in to sit next to her during the worship service. It mattered because, yes, he was the President of the United States of America. But it was also significant to her because she knew how he behaved when au-

diences weren’t present and the cameras weren’t rolling—and she was convinced that his faith was genuine.

While it may be unusual today for politicians to “walk by faith” (2 Corinthians 5:7), our country has a rich heritage of leaders who were committed to following Christ. Our feature this month, written by ICR’s founder Dr. Henry Morris, is a timeless reminder of our country’s foundation on Christian beliefs and principles.

In “America’s Founding Fathers and Creationism,” Dr. Morris points out that many of our founding fathers not only were Christians who firmly embraced the words of Scripture, but they were also strict creationists whose beliefs influenced the shaping of our country. The beginning words of the Declaration of Independence are evidence of the founding fathers’ creationism—“all men are *created* equal...endowed by their *Creator* with certain unalienable rights.”

As Dr. Morris said in one of his earlier articles, “Our nation’s first and founding document thus expressed faith in God as both Creator and Sustainer of men, and there is bound to be a correlation between our nation’s strong foundation and God’s blessing on it.” (See “Sweet Land of Liberty,” *Acts & Facts*, July 1996.)

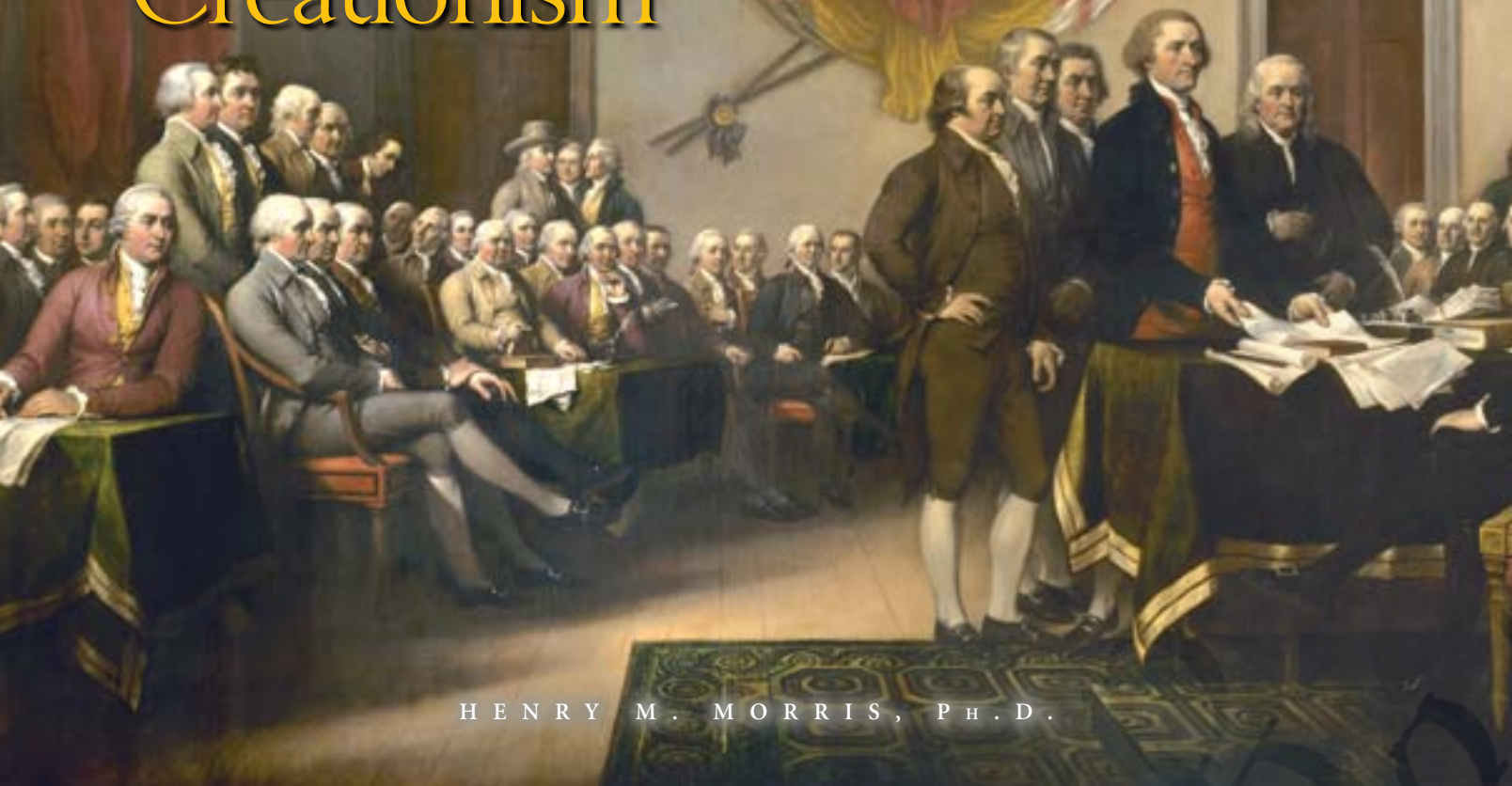
And so, as we gather with our families for fireworks shows and picnics in the park, we also celebrate the birthday of our blessed country. The Fourth of July provides the perfect opportunity to pause, reflect and be grateful for the faith of our founding fathers that resulted in the privileges we enjoy in our sweet land of liberty.

Jayme Durant
ASSOCIATE EDITOR

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America's Founding Fathers and Creationism



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

As the nation celebrates American liberty on the Fourth of July each year, it would be appropriate for all Americans (including those who have come here from other nations in search of that same freedom), first of all, to reflect on the Christian foundations—including genuine creationism—on which our nation was built.

In a previous article on this theme (see the July 1996 Back to Genesis article, “Sweet Land of Liberty”), it was noted that many of the founding fathers of our country were strict creationists and that this fact was reflected in the Declaration of Independence itself. In this article, several more testimonies are cited in support of this vitally important fact.

For example, John Hancock, who was the first to sign the Declaration, had been president of the Provincial Congress of Massachu-

setts a year before when he issued a proclamation calling for “A Day of Public Humiliation, Fasting, and Prayer,” referring to “that GOD who rules in the Armies of Heaven and without whose Blessing the best human Counsels are but Foolishness—and all created Power Vanity.”¹

That same year, the Continental Congress had also passed a stirring resolution expressing “humble confidence in the mercies of the Supreme and impartial God and ruler of the universe.”²

George Washington (often called “the father of our country”) was also a strong Bible-believing Christian and literal creationist. Among other things, he once commented as follows: “A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme

Being to refer to: and well has it been said, that if there had been no God, mankind would have been obligated to imagine one.”³

It has long been argued as to whether or not Thomas Jefferson and Ben Franklin were genuine Christians, but there is no doubt that both men were convinced creationists. Franklin is especially remembered for his stirring exhortation to the delegates to the Constitutional Convention in 1787 to pray for God’s guidance and blessing in the framing of our United States Constitution. James Madison then made the motion, seconded by Roger Sherman, to open all future sessions in prayer, and this was unanimously approved by the delegates. God’s resultant blessing is a matter of history. In his autobiography, Franklin wrote as follows:

I never doubted, for instance, the existence of the Deity: that He made the world, and



governed it by His providence.⁴

James Madison, who is often considered the chief architect of the Constitution as well as the Bill of Rights, was a profound Bible student studying for the ministry during his college days at Princeton (then known as the College of New Jersey). Although he eventually became a lawyer and statesman, his Christian convictions never wavered. It was especially his influence that eventually established religious freedom in our country. He later wrote that “belief in a God All Powerful, wise and good, is...essential to the moral order of the world and to the happiness of man.”⁵

Madison’s theology had been largely shaped by the teachings of President John Witherspoon of the College of New Jersey (also a signer of the Declaration), whose strong bib-

lical Calvinist faith included the doctrine of the natural depravity of man. This truth in turn was behind Madison’s unique insistence on a government of checks-and-balances in which the innate sinfulness of men attaining power could be prevented thereby from usurping total power. This doctrine, of course, rests squarely on the biblical record of the creation and Fall of man.

Consider also the testimony of John Jay, the first Chief Justice of the United States Supreme Court. In an address to the American Bible Society (of which he was then president), he said:

The Bible will also inform them that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth shall be blessed: that this Redeemer has made atonement for the sins of the whole world, and . . . has opened a way for our redemption and salvation.⁶

In fact, all the signers of the Declaration and the delegates to the Constitutional Convention, as well as the delegates to the various sessions of the Continental Congress—at least so far as known—were men who believed in God and the special creation of the world and mankind. Nearly all were members of Christian churches and believed the Bible to be the inspired Word of God.

This has been true of their forebears as well:

In colonial times, the Bible was the primary tool in the educational process. In fact, according to Columbia University Professor Dr. Lawrence A. Cremin, the Bible was the single most primary source for the intellectual history of Colonial America. From their knowledge of the Bible, a highly literate, creative people emerged. Their wise system of education was later replaced by a man-centered system which has caused a steady decline in literacy and creativity.⁷

No wonder the evolutionary historian Gilman Ostrander, in his history of the rise of evolutionism in this country, started out by saying:

The American nation had been founded by intellectuals who had accepted a worldview that was based upon Biblical authority as well as Newtonian science. They had assumed that God created the earth and all life upon it at the time of cre-

ation and had continued without change thereafter. Adam and Eve were God’s final creations and all of mankind had descended from them.⁸

Many more of the founding fathers could be quoted to similar effect—men such as John Adams, Roger Sherman, Alexander Hamilton, Patrick Henry, Governor Morris, Samuel Adams, George Mason, and others. The same is true of the great colonial leaders before them—Roger Williams, William Penn, Jonathan Edwards, John Winthrop, Thomas Hooker, and many, many others.

As one example, in a letter written by William Penn (the godly founder of Pennsylvania) to the Indians offering to purchase the land from them, even though he had already received the relevant land grant from King Charles, he began by saying: “My Friends: There is one great God and Power that hath made the world and all things therein, to whom you and I and all people owe their being and well-being, and to whom you and I must one day give an account, for all that we do in the world.”⁹

God truly has “shed His grace” on this “sweet land of liberty” more fully than on any nation in history, but these blessings are the result of the commitment of our founding fathers to God as Creator, to God’s incarnate Son as redeeming Savior, and to the Bible as His inspired Word and the basis of our constitutional legal system. The tragic departure of our schools, our government, and even many of our churches and seminaries from these great principles may well lead to God’s judgment instead of His blessing, unless we return soon to the God of our fathers. ●

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Adapted from Dr. Morris’ article “The Creationism of America’s Founding Fathers” in the July 1997 edition of *Acts & Facts*.

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



RESEARCH AT ICR: AN OVERVIEW

JASON LISLE, P.H.D.

It is a very exciting time to be a Christian! As we learn more about life, the earth, and the universe, we continue to be impressed by how science confirms what the Bible teaches—this is especially obvious in the topic of origins. Although we cannot “test” any past event by the methods of science, we can certainly see how modern scientific discoveries confirm the history of Genesis and challenge evolutionist interpretations. We have made great strides in the past, and the future looks even more promising.

In the last ten years, we have seen great advances in the field of radiometric dating. Research by ICR scientists (in cooperation with others) has demonstrated that the rate of decay of certain radioactive isotopes was much faster in the past. This explains why many radiometric age estimates of certain rocks are vastly inflated from the true age. It also means that radiometric dating cannot be used legitimately as an argument against the biblical timescale. What was once a problem for biblical creation is now an asset. We expect to see many other lines of evidence confirm creation—even topics that were once claimed to be difficulties for creation. What is the future direction for creation research here at ICR? Let’s look at some of the exciting projects that our ICR researchers are currently pursuing.

We can expect to see leaps forward in the field of astronomy. Observations of the universe have accelerated with the advance

of technology to the point that we now have more data than theories. And it is all too common for new observations to be contrary to the predictions of secular astronomers, as if the universe were screaming for a creation-based interpretation of the data. I intend to work on many of these issues, expanding the Anisotropic Synchrony Convention (ASC) cosmological model and comparing its predictions with the data.

Geology has always been a strength of creation science. The global Flood makes sense of the sedimentary rock layers all over the world and the fossils within them. But there are still unanswered questions about the pre-Flood world. What was the climate like? Why did people live so long? What do we really know about extinct organisms? Dr. Jake Herbert will be exploring these issues.

In the life sciences, ICR scientists are making a number of amazing discoveries. Perhaps you have heard that the DNA of human beings is 97 to 99 percent similar to chimps. This is not so when the evidence is actually carefully examined, as Dr. Jeff Tomkins has demonstrated. He continues to find evidence

in the DNA of organisms that powerfully refutes evolutionists’ expectations.

Dr. Randy Guliuzza is one of ICR’s most popular speakers. This keeps him busy, but that doesn’t prevent him from doing research on the adaptation of organisms to their environment. Dr. Guliuzza’s thought-provoking ideas suggest that organisms were programmed by God to adapt and to fill their environments. It’s not so much that nature “selects,” but rather, that organisms respond to their circumstances.

Dr. Nathaniel Jeanson has been studying mutations and genomes. His latest research is absolutely devastating to evolution (and “old-earth” creation as well)! We will give you more information on this after it has been published in peer-reviewed technical literature.

This is just an overview of a few of the research projects underway here at ICR. We will cover these topics in detail in upcoming issues of *Acts & Facts*. ●

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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■ JULY 12-14

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■ JULY 25

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

When was the last time that you saw a bird—perhaps a grackle or a pigeon—and shuddered with the scary realization: *That could have been me!* Maybe you have never thought about a grackle that way.

Yet it is true—God did not need to make us just as we are. He had many other options. God could have created each of us as a bird, a butterfly, or a basalt rock. He could have made you or me a uranium-bearing rock, a nudibranch, an ice worm, a quince fruit, an ultraviolet ray, or an egret.¹ Yet, He deliberately chose otherwise. He chose to make us one-of-a-kind humans. What a fearful and wonderful reality!

Thinking about how God uniquely planned for us and how we are precious to Him is biblically logical. But it does not logically fit the impersonal randomness of evolutionary thinking.

At a recent apologetics conference, a Genesis skeptic approached me with doubt and anger about the world and about God, attacking biblical truth and God's character. He

accused “the Christian God” of being impersonal—of not “personally loving individuals.”

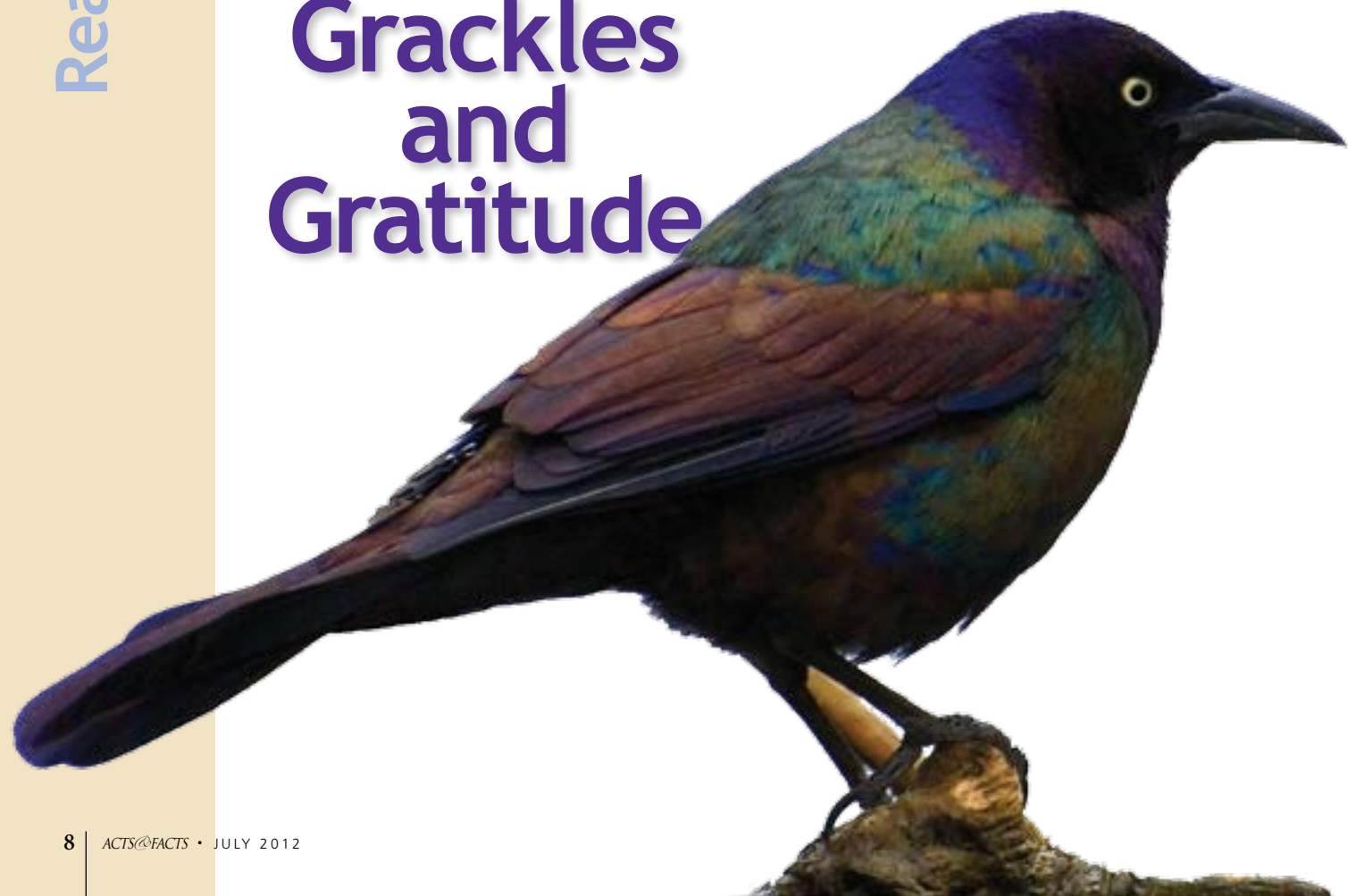
Perceiving the skeptic as one who questioned his own value as a person, I reminded him that God commended His love to all of us—even the skeptic—by having Christ voluntarily die for the sins of each of us, to pay the just price for personal forgiveness, reconciliation with God, and an abundant life (here and later). That proves God's love for us individually because Christ died for each of us.

When confronted with this truth, the skeptic coldly retorted, “But that is not personal—the Bible teaches that Jesus died for all of humanity simultaneously, so it's not like He did it *just for me*; there is nothing personal about that. If I didn't exist it would still be the same, so there is nothing personal about that kind of love.”

How would you reply to this skeptic's accusation that God is “not personal” in His love?

This was my answer: “The proof that God cares about

Of Grackles and Gratitude



you, in an absolutely personal way, is in the obvious fact that He providentially, thoughtfully, and caringly made you. Your very existence is proof of how personally God loves you. It doesn't get any more personal than God making you the unique person that you are! If God had neglected to make you as you are or had made you something else, such as a lizard, you wouldn't even have the ability to falsely accuse Him of being impersonal! God had lots of options—He did not have to make you who you are.”

At this point the skeptic digressed into some excuses—what the Bible calls “science falsely so called” (1 Timothy 6:20)—that he had for disbelieving Genesis. None of the excuses were scientifically or logically sound, and all of them have been refuted in prior issues of *Acts & Facts*.

The skeptic had brushed aside the obvious truth that God made him as the unique person that he was, even though God could have made him as a gull or a gooney bird. Though this skeptic professed to honor “the historical Jesus,” he had no logical explanation for Christ's trusting in the Genesis account of



creation as authoritative and reliable.

The practical apologetics lesson should be obvious: If we deny the authoritative truth of Genesis, then we have no sure foundation for creation truth. And we, likewise, have no sure foundation for the unique worth of any one human being—you, me, or anyone else.

If Genesis is wrong about creation (which is impossible), I cannot prove that I am truly worth anything, much less precious to God, *as the unique person that I am*.

Five of our Creator's actions prove that He is worthy of our thanksgiving for making us exactly as we are: 1) God chose to make us; 2) God controlled how we were made; 3) God condemns ingratitude; 4) God cares for our needs; and 5) God cherishes our uniqueness, unlike most of the world around us.

God chose to make each one of us a unique creation.

God made many careful and complicated decisions, literally thousands of years ago, in order to providentially and procreatively make each of us, personally, as who He wanted each of us to be.

Science fiction writers sometimes imagine “alternative” universes, qualifying their fanciful fantasies with the phrase “what if?” God, however, really can imagine other options, including *all* of the “what if” contingencies, all the possible domino-chain causality scenarios. God can truly tell us what consequences would have followed

events that never really happened.

Christ, as omniscient deity, knows all of the past, present, and future. He even knows what would have and could have occurred if this or that detail of real-world history *had been different*. For example, Christ did not exaggerate when He described how Sodom and Gomorrah would have reacted to the miracles He powerfully performed in the region of Galilee (Matthew 11:23). Likewise, foreknowing literally all of the possible options and outcomes, our Creator purposefully chose to make you and me exactly as we are. Considering the “what if” scenarios is intellectually “fearful,” yet appreciating God's actual choices is “wonderful.”²

How did God mastermind our procreative origins? Consider Psalm 139—how we are “fearfully and wonderfully made,” biologically and biochemically, inside the specific mother whom God selected, to make each of us who we are. That “fearful and wonderful” development did not stop at birth. God's biochemically programmed instructions equip and adjust our physical bodies throughout our lives.³

Thinking about how God uniquely planned for us and how we are precious to Him is biblically logical.

But God's control of our existence began thousands of years before we were physically procreated inside our respective mothers. Human life began on Day Six. Parental procreation began in Genesis 4. All of us descend—through literally hundreds of ancestral lines—from eight Ark passengers who sailed the one-of-a-kind high seas about 4,500 years ago. The social details of our genealogical ancestries thereafter—even ignoring the biogenetics—are astounding beyond any fiction novel, more detail-laden than any supercomputer's database.

The family history facts unique to each of us are so detailed that we cannot learn them all during this earthly lifetime. The best that we can hope for, realistically, is to discover some informative family history records and to learn from them many examples of how God worked in human history to make us who we are.

How did God providentially orchestrate the circumstances of our parents' meeting each other, or their parents, or our great-great-great-grandparents? What close calls with death did your ancestors encounter before they contributed to your personal genealogy? What if God had let someone die a few years earlier? You would have never existed!⁴

When we fail to thank God for His creation, then God condemns our ingratitude.

When God condemns something, whether an action or inac-

tion, that proves its importance. What about the ingratitude that we, as unique creations, demonstrate when we fail to thank Him as our Creator?

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (Romans 1:21)

Obviously, we should thank God for making us, because failure to thank Him is wrong—so wrong that the integrity of our minds and hearts are at risk of becoming “reprobate” (Romans 1:28).

God demonstrates how much He values us through caring for our needs.

Most Christians are well aware that the Lord is “our shepherd” (Psalm 23; John 10). He cares for our personal needs, like a good shepherd cares for every single sheep (Luke 15:4-7), not just 99 percent of them!



God’s care for us displays our worth to Him—so much more than sparrows (Matthew 10:29-31; Luke 12:6-7) or field lilies (Matthew 6:28; Luke 12:27).

God cares for our physical and spiritual needs better than any human parent (Luke 11:11-13). God regulates climate dynamics that provide rain for both the just and the unjust. Seasonal cycles and nourishing food are both continuing proofs of God’s providential care for human creatures.⁵

God cherishes our uniqueness.

Even more amazing than God’s care for us—His human “sheep”—is how He cherishes our uniqueness. No one is exactly like you, and God designed you that way. God prizes variety. Even in something as supposedly “simple” as a snowflake (just a frozen water crystal!), God proves that He appreciates and values uniqueness. No two snow crystals are the same.

Ice crystals are composed of simple, repeated internal patterns that produce beautiful, external shapes. And built into the laws that govern ice crystal growth patterns are temperature dependencies that add filigrees to the basic hexagonal form. Columnar shapes, needle shapes, plate shapes, stellar shapes, and dendritic shapes are just some of the additional patterns in which

snow crystals grow. In fact, because of the myriad of possible combinations of the millions of individual molecules that make up a single ice crystal, it can truly be said that *no two snow crystals are exactly alike!*⁶

Who sees and appreciates the countless snowflakes that fall on earth? Only God. Yet He treasures them (Job 38:22); each one is singularly fashioned by His artistic genius. Most of these fragile and ephemeral snowflakes are never seen by humans. The rare few that are observed by human eyes (and even fewer photographed by microscopists) are quickly forgotten, no matter how beautifully and carefully they were made by God.

And, sadly, so it is with human lives—most people will never know that you (or I) exist, and the few who see us, for a while, will not care much. And most will quickly forget us.

But not so with God!

While God appreciates the “simple,” yet unique, snowflakes that are ignored by busy humans, God treasures our personal lives

If Genesis is wrong about creation (which is impossible), I cannot prove that I am truly worth anything, much less precious to God, as the unique person that I am.

(created in His image) infinitely more, as if we were His precious jewels (Malachi 3:17). In fact, He providentially planned our lives to be exactly what they are, and if we belong to Him, He artistically “works together for good” the component details of our lives (Romans 8:28).

Surely we should thank Christ for being our very *personal* Creator. So the next time you see a grackle, think thankfully for a moment, “*That could have been me!*” And be grateful to your Creator, who made you a unique, one-of-a-kind creation. ●

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



A UNIVERSE FROM NOTHING?

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

Explaining the origin of the universe is an enormous challenge for those seeking to deny their Creator: How could a universe come from nothing? The challenge is so great that some have argued that the universe simply did not even have a beginning, but has existed eternally. However, because most professing atheists have accepted the Big Bang model of the universe, they have accepted the premise that our universe did indeed have a beginning. Hence, they have a need to explain that beginning.

Theoretical physicist Lawrence Krauss presented in a recent book his claim that the laws of physics could have created the universe from nothing.¹ Likewise, other physicists offer similar arguments.

continued »

They appeal to the well-known phenomena of “virtual particle” creation and annihilation. The spontaneous (but short-lived) appearance of subatomic particles from a vacuum is called a *quantum fluctuation*. These subatomic particles appear and then disappear over such short time intervals that they cannot be directly observed. However, the effects of these virtual particles *can* be detected; they are, for instance, responsible for a very subtle effect on the spectrum of the hydrogen atom called the “Lamb shift.” The short lifetimes of these virtual particles are governed by the Heisenberg Uncertainty Principle (HUP), which says that a short-lived state cannot have a well-defined energy.

The HUP places a limit on the time that a quantum fluctuation can persist. The greater the energy of the fluctuation, the shorter the time that it may last. It is for this reason that virtual particles appear and then disappear after *very* short intervals.

Krauss and other evolutionary physicists argue that the universe itself is the result of such a quantum fluctuation. However, the HUP itself presents an apparent difficulty for this claim. One would intuitively expect the energy content of the entire universe to be enormous. Hence, even if one were to argue that the universe *did* “pop” into existence via a quantum fluctuation, the energy content of the universe would be so large that the corresponding time would be vanishingly small, and the newly born universe would then immediately vanish. It is, therefore, difficult to see how our enormous universe could have resulted from such a fluctuation.

Evolutionary physicists argue, however, that if the total energy content of the

universe were *exactly zero*, then a universe resulting from such a fluctuation could persist indefinitely without violating the HUP. This is admittedly a clever argument. Have the “new atheists” found a genuinely convincing way to explain our universe’s existence apart from God?

Not really. The argument hinges on the claim that the total energy of the universe is exactly zero, and this claim is based squarely on Big Bang assumptions. Stephen Hawking writes:

The idea of inflation could also explain why there is so much matter in the universe....The answer is that, in quantum theory, particles can be created out of energy in the form of particle/antiparticle pairs. But that just raises the question of where the energy came from. The answer is that the total energy of the universe is exactly zero.²

BECAUSE SPACE ITSELF IS PART OF OUR UNIVERSE, THE SPONTANEOUS CREATION OF A UNIVERSE REQUIRES SPACE ITSELF TO SOMEHOW “POP” INTO EXISTENCE.

Despite Hawking’s blithe assertion, no human being can possibly know the precise energy content of the entire universe. In order to verify the claim that the total energy content of the universe is exactly zero, one would have to account for *all* the forms of energy in the universe (gravitational potential energy, the relativistic energies of all particles, etc.), add them together, and then verify that the sum really *is* exactly zero. Despite Hawking’s intelligence and credentials, he is hardly omniscient.

So the claim of a “zero energy” universe is based, not on direct measurements, but upon an *interpretation* of the data through the filter of the Big Bang model. As

hinted in the above quote, the claim comes from *inflation theory*, which states that the universe underwent a short, accelerated period of expansion shortly after the Big Bang. But “inflation” is an *ad hoc* idea that was attached to the original Big Bang model in order to solve a number of serious (and even fatal) difficulties.³ Hawking, Krauss, and others are making the claim of a zero energy universe because it is an expected consequence of inflation theory. However, for someone who does not have an *a priori* commitment to the Big Bang (and inflation theory), it is not at all clear that the universe’s total energy would be exactly zero. In fact, it seems extremely unlikely.

Moreover, when virtual particles momentarily appear within a vacuum, they are appearing in a space that already exists. Because space itself is part of our universe, the spontaneous creation of a universe requires space itself to somehow pop into existence.

In his recent book, Krauss spends very little time addressing this key point. Most of the book consists of a defense of the Big Bang, anecdotal stories, and criticisms of creationists. It is only near the end of the book that he actually seriously addresses this key issue (how space itself could be created from nothing), but he spends very little time on it, despite the fact that the book is over 200 pages long.⁴ He argues that *quantum gravity* (a theory that merges quantum mechanics and general relativity) could allow space itself to pop into existence. One obvious problem with this claim is that a workable theory of quantum gravity does not yet exist.

Moreover, the general claim that the laws of physics could have created our universe suffers from a number of serious

logical difficulties. Our understanding of the laws of physics is based on *observation*. For instance, our knowledge of the laws of conservation of momentum and energy come from observations made from literally thousands of experiments. No one has ever observed a universe “popping” into existence. This means that any laws of physics that would allow (even in principle) a universe to pop into existence are completely outside our experience. The laws of physics, as we know them, simply are not applicable here. Rather, the spontaneous creation of a universe would require higher “meta” or “hyper” laws of physics that might or might not be anything like the laws of physics that we know.

But this raises another problem. Since such hypothetical meta or hyper laws of physics are completely outside our experience, why do atheistic physicists naively assume that rules like the HUP would even apply when describing the universe’s creation? They freely speculate about other (unobservable) universes in an alleged “multiverse” that can have laws of physics radically different from our own. Since the HUP is known to be valid only *within* or *inside* our universe, it is not at all clear why they would assume that the HUP would even apply when discussing our universe’s creation. Perhaps the HUP is indeed part of these hyper laws of physics, but one could just as easily argue that it is not. One can engage in all kinds of speculation here, but such speculation is not *science*.

Moreover, even if these supposed higher laws of physics actually existed, in order for them to create the universe, they must have an existence *apart* from the universe. But this presents a dilemma for

the atheist who says that the cosmos is all that exists. Before his death, Carl Sagan acknowledged in correspondence with ICR scientist Larry Vardiman that he recognized this problem for his worldview: His view of origins required the laws of physics to *create* the cosmos, but because he did not acknowledge his Creator, he could not explain the origin of the laws themselves.⁵ The existence of physical laws external to

MOREOVER, THE GENERAL CLAIM THAT THE LAWS OF PHYSICS COULD HAVE CREATED OUR UNIVERSE SUFFERS FROM A NUMBER OF SERIOUS LOGICAL DIFFICULTIES.

the cosmos itself was an obvious violation of his well-known axiom “The Cosmos is all that is or ever was or ever will be.”⁶

Of course, the atheist could try to dodge this difficulty by resorting to the claim that the cosmos simply had no beginning and is eternal.

But even this avoidance leaves unresolved difficulties. For instance, some are claiming that the cosmos as a whole—the so-called “multiverse”—is eternal, but that it contains infinitely many *individual* universes (a consequence of modern inflation theory). According to this view, it is only *our* particular universe that began 13.7 billion years ago. The existence of other alleged (but unobservable) universes supposedly explains our seemingly improbable existence—because the multiverse contains infinitely many universes, the laws of physics and chemistry in at least some of these universes would have properties necessary for life. Thus, our existence is supposedly explained because we just happen to live in such a universe.

A glaring fallacy exposes this argu-

ment: While the laws of physics and chemistry in our universe do indeed allow life to *exist*, they do *not* allow life to *evolve*. The laws of physics and chemistry simply are *not* favorable to the evolution of life.

For decades, creationists have pointed out the insurmountable difficulties with “chemical evolution” scenarios.^{7, 8, 9} These difficulties don’t vanish simply because someone claims that other (unobservable) universes exist. Even if the laws of physics and chemistry in *every single one* of these other supposed universes did allow for life to evolve, those laws from another universe could not explain the existence of life in *this* universe. This should have occurred to the atheists—but their argument demonstrates “vain imaginations” and “foolish, darkened hearts” (Romans 1:21-23).

Despite the impressive academic credentials of those promoting the “universe from nothing” idea, the scenario is utterly unreasonable, and no Bible-believing Christian should be intimidated by these “vain imaginations.” ●

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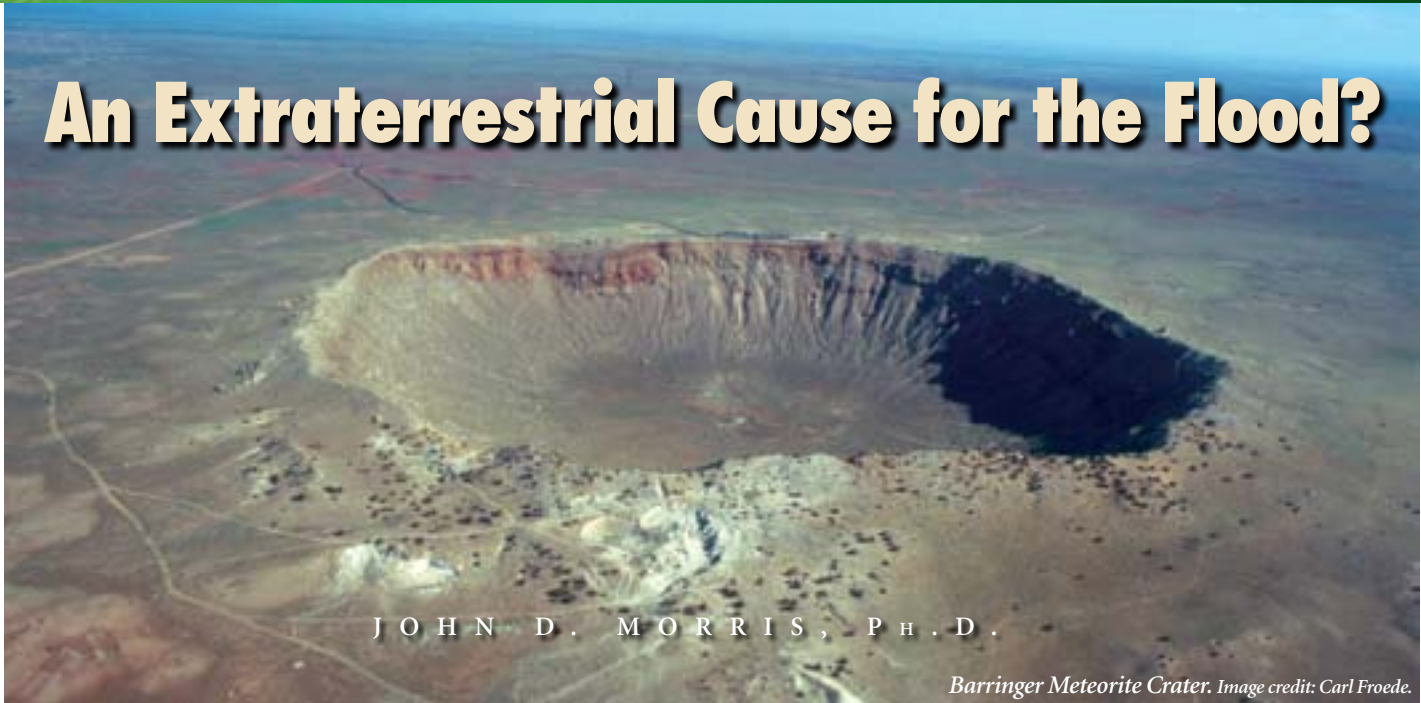
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An Extraterrestrial Cause for the Flood?



J O H N D . M O R R I S , P H . D .

Barringer Meteorite Crater. Image credit: Carl Froede.

The Bible mentions the primary physical causes for the great Flood of Noah’s day in Genesis 7:11. First to break loose were “all the fountains of the great deep.” These no doubt brought to the surface enormous volumes of water and magma that had been sequestered beneath earth’s surface. Next, we are told that the “windows of heaven were opened,” pummeling the earth with excessive rainfall. Both “fountains” and “windows” remained open for 150 days (Genesis 8:2-3), and then God closed them. We observe the results of these geologic processes in the vast amounts of sedimentary and volcanic rock draped over the continents.

Another geologic process may have been involved, although it is not mentioned in Scripture. Large surface features on earth seem to speak of horrific past events that no longer occur. Meteorite impact craters suggest earlier episodes of bombardment not witnessed by man, but

recorded in rock.

The best known crater is the Barringer Meteorite Crater in Arizona. Its sharp edges have not been significantly eroded, indicating that the meteor probably struck ground during post-Flood times. Other craters are too big to see at ground level and can only be detected from a high altitude or on a map. The biggest ones are discerned through sub-surface mapping and the discovery of meteorite fragments in drilling. The underground craters are encased in Flood sediments, leading to the conclusion that meteorites impacted earth during the Flood.

Consider the fact that the nearby moon is literally pockmarked with meteorite craters, as are the nearby rocky planets Mercury, Venus, and Mars. The outer planets, consisting almost entirely of gas, would not preserve such a record of bombardment. However, their moons exhibit abundant cratering. Creation scientists have long speculated that during the Flood the solar system may have passed through a “dirty” place in space or an asteroid swarm.

It may be that the creation week spawned such impacts, but at least the impact craters contained within Flood sediments indicate that meteorites must have hit during the Flood itself, adding to the horrors of the Flood. The impacts themselves would have wrought unthinkable damage, with super-sized earthquakes rattling the crust and towering tsunamis hurtling across the continents. Perhaps bombardment was the God-caused and God-controlled trigger that initiated the Flood, breaking open the “fountains.”

Locked as we are in the present, we can hardly comprehend such a cataclysm and, certainly, cannot reconstruct it—we can only stand in awe of His great power as we study its results. ●

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



Earth’s Largest Asteroid Impact Craters

Name/Location	Crater Diameter (Km)	Asteroid Diameter (Km)
Ishim/Kazakhstan	350	20.8
Aredefort/South Africa	140	7.4
Sudbury/Ontario, Canada	140	7.4
Popigia/Tayrmyr, Siberia	100	5.0
Puchezh-Katunk, Russia	80	3.9
Manicouagan/Quebec, Canada	70	3.4
Siljan, Sweden	52	2.4
Kara/Nenetsia, Russia	50	2.3
Charlevoix/Quebec, Canada	46	2.1
Araguainha/Dome, Brazil	40	1.8

A listing of sub-surface impact craters which struck earth during the Flood, recognized by remote sensing.¹



Capybara

Big or Small— Rodents Have Always Been Rodents

F R A N K S H E R W I N , M . A .

Everyone is familiar with porcupines, beavers, rats, squirrels, and, of course, mice—common representatives of the order Rodentia or the rodents. They are defined by zoologists as having a single pair of constantly growing upper and lower jaw incisors. Over 40 percent (about 1,700) of mammal species are rodents.

They suddenly appear in the fossil record—as *rodents*. There is no trace of any ancestry linking them to non-rodent ancestors. The fossils are reasonably common, but they show *no* expected evolutionary progression. Paleontologist Michael Benton states, “The phylogeny [evolutionary history] of rodents is controversial.”¹ Edwin Colbert writes:

Dr. A. E. Wood, one of our leading students of fossil rodents, has said, “The current status of rodent phylogeny and classification is such that anyone can point out inconsistencies in anybody else’s classification.”²

Some of the latest evolutionary candidates for rodent ancestors are the Eurymylidae, from the early Tertiary of Asia. Recently, evolutionists suggested that a creature called *Heomys* may be the possible ancestor of rodents, although it is too advanced and its appearance is too late to be an ancestor. Other eurymylids

such as *Matutinia*, *Rhombomylus*, and *Eurymylus* are a side branch and not directly ancestral to rodents.³

In the pre-Flood and, possibly, post-Flood world, rodents achieved massive proportions. In 2000, scientists discovered *Phoberomys*, an extinct rodent discovered in Venezuela.⁴ Nicknamed Mighty Mouse or Ratzilla, they estimate that it weighed in at over a half-ton (1,500 pounds or 700 Kg)! The largest rodent today is the capybara, weighing a modest 150 pounds. Regarding *Phoberomys*, Benton stated, “At the time of discovery, it was said that ‘if you saw it in the distance on a misty day, it would look much more like a buffalo than a rodent.’”⁵

An even larger South American creature was the formidable (and extinct) *Josephoartigasia monesi*, the largest rodent known.⁶ It could possibly have weighed 2,200 pounds to well over a ton. Meanwhile, North America had its giant beaver (*Castoroides*), growing over eight feet long and weighing 220 pounds (100 Kg), on par with the modern black bear. Its incisors were just under six inches long.

Fossils of mouse-size, 100 percent rodents have also been discovered in South America. They were evolutionarily dated at “41 million years old,” causing evolutionist Daren Croft to say, “This really pushes back the date of the first South American rodents.”⁷

Along with openly questioning the ex-



Squirrel

treme dates, creationists maintain the obvious: Rodents have always been rodents—created on Day Six, just thousands of years ago. ●

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Mouse

When secular scientists assume that fossil-bearing sedimentary rock layers are records of bygone eras, they encounter a sticky conundrum. The lowest fossil-rich rock layers, called Cambrian rocks, have all the basic types (phyla) of creatures, plus many extinct types. But hardly any fossils exist in the Precambrian or “Ediacaran” layers immediately below them. How could all those creatures have evolved so rapidly from so few predecessors? After decades of attempts, evolutionists still have not adequately explained how all major life forms suddenly appeared in the Cambrian explosion of life, supposedly requiring “only” five million years or so.

Darwin taught that environments shape creatures through natural selection. But one

tudinal and transverse muscles. The esophagus uses this method when swallowing, caterpillars use it when crawling, and worms living on the seafloor use it when burrowing.

So, do the worms help explain how all those living phyla evolved in only a few million supposed years between the Ediacaran and the Cambrian?

The authors suggested that worm churning of sediment became “the triggering mechanism” for rapid evolution of Cambrian creatures.² Dima Grazhdankin, coauthor of the *Geology* study, told *ScienceNews*, “We think that Ediacaran organisms diversified as a reaction to habitat remodeling by...burrowing.”³

In other words, “that newly plowed seafloor in turn might have helped to spur the rise of new kinds of macroscopic life late in the

the Russian study authors, one might say that earth layers were “the triggering mechanism” that “helped spur the rise” of oil drilling rigs that “diversified as a reaction” to petroleum buried beneath rocks. In reality, just as people constructed oil rigs, the Lord Jesus constructed burrowing worms—complete with all the features necessary for peristalsis.⁵ And oil rigs are extremely simple when compared to any living cell.

Creation and the Flood straightforwardly explain the rocks and fossils. Creatures appear suddenly and fully formed in the fossil record because they descended from suddenly created and completed kinds, according to Genesis 1. And they were fossilized in the Cambrian and most other sedimentary rocks because the Flood buried them. If the major fossil-bearing rock layers do not represent distinct epochs, but instead tsunami-like pulses of catastrophic sedimentation during the Flood year, then the Cambrian conundrum disappears.

Mud flats did not trigger the exactly fitted muscles, nerves, and connective tissues required for peristalsis in worm burrowing. Like any environment, a muddy environment is passive, inanimate, and unthinking—an illegitimate candidate for creating a worm or anything else. Those who attribute the creation of biological mechanisms to changing seafloor environments have “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things”⁶—and mud. ●

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



Do Habitats Create Creatures?

BRIAN THOMAS, M.S.

recent study of Precambrian worm burrows shows the futility behind thoughts of natural conditions generating creatures and of rock layers representing separate epochs instead of successive Flood layers.¹

The animals that made the fossilized worm burrows in Yakutia, Russia, were clearly equipped for burrowing, and the team of Russian paleontologists who wrote about them in *Geology* described them as organisms that “actively burrowed by peristalsis,”² which is a coordinated wavelike contraction of both longi-

Ediacaran period—just before the Cambrian explosion produced most of the major animal groups around today.”³

But passive environments do not build machines. Habitats present challenges that creatively designed mechanisms must overcome, but habitats alone never build problem-solving structures. That is why phrases like “helped spur the rise” and “diversified as a reaction” are evolutionary “magic words” with no scientific content.⁴

Following the evolutionary reasoning of

It's hard to believe, but in another month most of us will send our children back to school. Homeschoolers may be trying out new curriculum. Among the various subjects covered, science will have an impact—perhaps more so than most of the other subjects our children will study.

Why? Because science touches our children's worldviews from their earliest days. If we do not prepare our children to learn good science—through the use of biblically based science instruction—then we run the risk of abdicating our children's science education to an evolutionary worldview.

Most of us will choose from three educational tracts: public school, Christian/private school, or homeschool. Regardless of the educational method, we face a variety of choices in preparing our children for science education in the upcoming year.

If your child is attending public school this year, you have a large task before you. Recognition, preparation, and response are the primary considerations here. First, you must recognize and expect that your child will be inundated with evolutionary teaching, even from the earliest grades. Prepare your children before they are exposed to secular science materials—warn them about the false teachings they will encounter in textbooks, science websites, or field trips to the local zoo or natural history museum.

Be cognizant of what the educational system teaches. Many elementary teachers will tell you that they do not teach evolution at a young age, but they do. They may not be lying to you—some of the teachers are simply unaware that the concepts they teach are rooted in evolutionary thought.

Lastly, teach your children how to respond to evolutionary information. Have a frank conversation with the teacher at the beginning of the school year. Let the teacher know that your child may respond to class lessons based upon your teachings at home, but that your child understands that the school utilizes state-mandated curriculum containing evolutionary theories. My own children have been instructed to respond to test questions in the following manner: Acknowledge the required school textbook answers, but also write in the correct biblical answers that they learn at home.

If your children are attending a Christian

school this year, they have the advantage of biblical instruction. However, parents still need to be aware that in many Christian schools, teachers are oftentimes limited to using secular textbooks due to their availability. You still need to be aware of the information your child may read, see, or be exposed to—request a copy of the school's science standards and ask to preview the science textbooks. But be sure not to let evolutionary teachings slip by unchallenged.

If your child is homeschooled, you have the greatest opportunity to lay a truly biblical foundation in science. As the parent and teacher, you have the advantage of choosing your child's curricula. When preparing their lessons, lab experiments, and field trips, follow these simple guidelines:¹

- Look for the lingo.
- Review thoroughly.
- Choose biblical, not Christian.
- Keep science in its place.
- Teach tough issues, but honor the Creator.
- Avoid evolutionary ideas.
- Select biblical ideas.

How Science Class Will Impact Your Child This Year

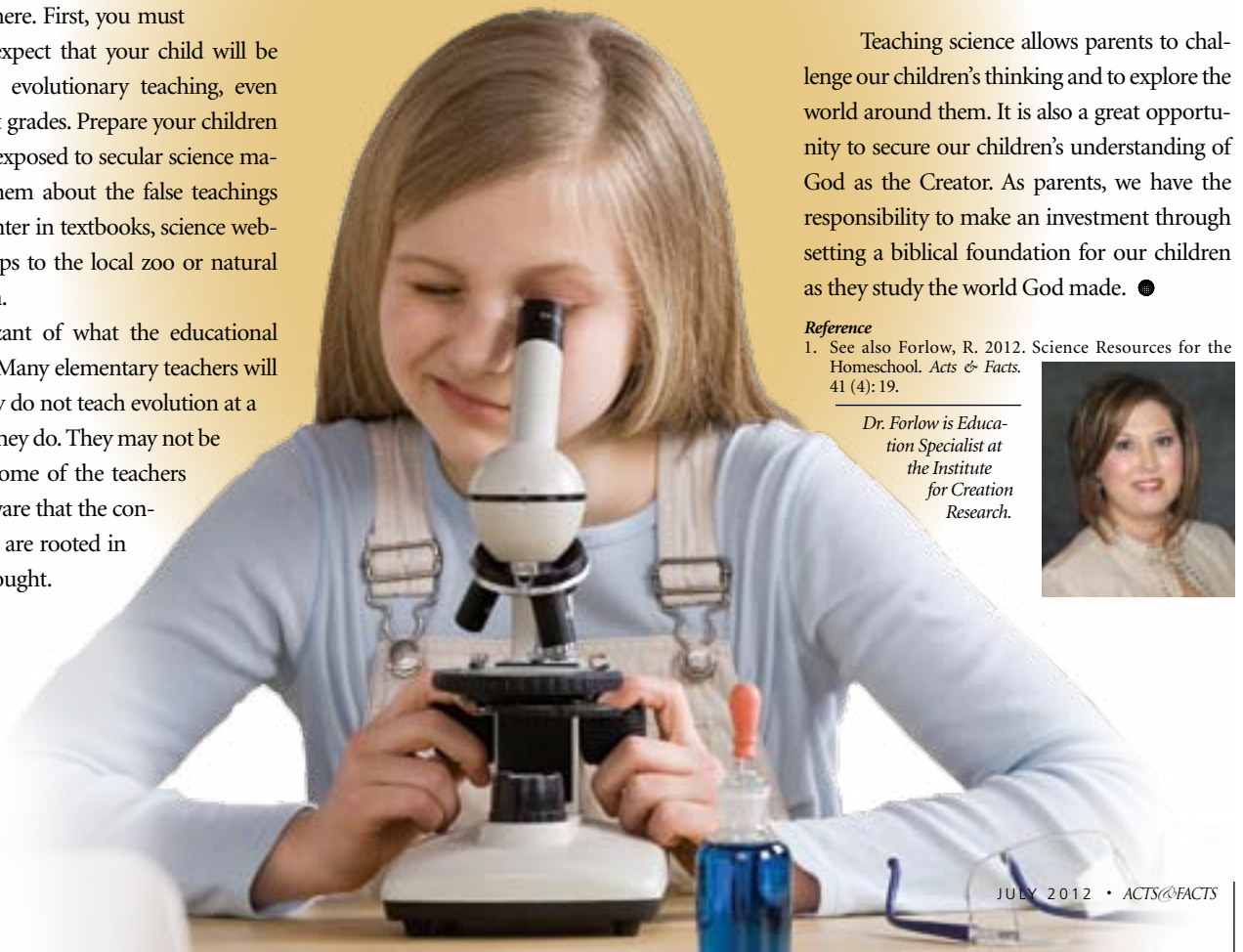
R H O N D A F O R L O W , E D . D .

Teaching science allows parents to challenge our children's thinking and to explore the world around them. It is also a great opportunity to secure our children's understanding of God as the Creator. As parents, we have the responsibility to make an investment through setting a biblical foundation for our children as they study the world God made. ●

Reference

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Dr. Forlow is Education Specialist at the Institute for Creation Research.



LETTERS TO THE EDITOR

I just realized I could sign up online for *Acts & Facts*. This is by far my favorite magazine and the only one that I read from cover to cover, every single word. I take all the magazines from my parents whenever I visit them. I took a Bible and science class in high school through A.C.E. that featured books from Dr. Morris and Dr. Gish. I can't believe I never put the two together and with ICR. I cannot express the impact that ICR has had on my life. My wife and I have decided to homeschool our children, and number one on our list is ICR's materials for science. Now I am unemployed, entering into the ministry, and feel that what you do is so important. I wish I could help support you with more than prayer. I also hope to someday take online classes. Thank you so much for all you do! You guys must get tons of letters talking about the impact you've made in so many lives, so here's one more!

— M. R.

Thank you and the dedicated organization that contributes the very excellent and interesting articles in *Acts & Facts*. I seldom put the magazine down when it arrives, and I usually read every article. The scientific evidence that you disclose reinforces my Christian beliefs and provides the support sometimes desired where my faith might be a little weak. Two articles in the April 2012 edition that were of special interest to me were "Technological Innovations from the Creator" by Frank Sherwin and "The Masterful Design of Spider Webs" by Brian Thomas.

Congratulations on this outstanding work!

— R. T.

I was preparing to teach an adult Sunday school class on Noah's Flood. I used ICR's material, along with the Bible, exclusively. It was to be a five-week course. After the first week the church members were courteous, but I did not feel they were accepting some of the facts. [Later that week] I had a conversation about geology and physics with someone who I thought was a college student. I felt it would be a good opportunity to see how creation versus evolution current teaching stacked up. I went one-on-one with her for 45 minutes. She had no reasonable answers to the creation model, and I was able to show her the flaws in the evolution model with scientific evidence. In frustration she asked me if I knew who she was. I said "No," and she stated "I am a geophysics professor." This was my introduction to the next Sunday school class and the attention factor increased markedly. Thank you, ICR.

— C. B.

Thank you so much for all the wonderful teaching, the fully accessible archives, the comprehensive studies—everything is just so awesome. I love everyone who supports and is involved in your ministry. I hope someday soon I will be able to financially bless your ministry, but until I do every time I read an article or get one of my *Days of Praise* articles, I will pray for your ministry. Outside of my church, your ministry is the next thing I tell people about if they want to learn more about God. Such wonderful, solid, biblical teaching comes out of your ministry. May God continue to use, bless, build, and protect all that is ICR.org.

— D. K.

Thank you so much for the autographed copy of *The Fossil Record*. When we built this house nearly 10 years ago, I changed a bedroom into a library so all my creation books could be in one place. Over two and a half shelves are full of books on creation/evolution. Those shelves now include *The Fossil Record*, definitely a welcome and meaningful addition to my library, one that I will treasure for a long time to come. My husband and I, with our grandson, attended an ICR conference...nearly 20 years ago.... That summer, I spent hours each day reading material written by evolutionists and creationists. I took stacks of notes and came to the conclusion that, YES, the creation worldview could be defended. In 1997, my husband and I were a part of the ICR Mount St. Helens Tour with Steve Austin, John Morris, and Larry Vardiman. In 1999, we joined the ICR Grand Canyon Tour, and this experience ranks as one of the two most wonderful, unforgettable trips we have ever made. ICR's magazine *Acts & Facts* always has useful and thought-provoking articles. We support your ministry and pray for its eternal impact.

— S. B.

Have a comment?
Email us at editor@icr.org.

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Testimonies of Thanksgiving

HENRY M. MORRIS IV

As we Americans celebrate our independence this month, it is good to reflect on God's many blessings on this country. From its very beginning, America was founded on an expressed faith in God as both Creator and Sustainer—and the Lord blessed, raising up a mighty nation in the years that followed that first Fourth of July.

I've enjoyed thinking back over God's countless blessings on the ICR ministry. From extremely small beginnings in 1970 to a ministry of worldwide influence today, it does seem that God may have called ICR "to the kingdom for such a time as this" (Esther 4:14). Many people have been reached for the Lord and His Word, and recently I ran across numerous letters of testimony to this effect while reviewing my older files. Some I have shared in the past, but I have so many more it seems a shame to keep them in dusty obscurity. So I'd like to share excerpts from some of them with you.

From a supporter in Michigan: "We are so thankful for this ministry the Lord raised up. We recall the impression Drs. Henry Morris, Duane Gish, John Morris... made on us at a church seminar many years ago. Although we considered ourselves 'cover to cover' Bible believers, something had slipped... on creation.... What a blessing these stalwart men were to us, and we have tried to share the blessing of ICR with others through the years."

A sweet lady from Pennsylvania included

this note along with a generous (and most unexpected) gift: "Enclosed is a check which is the beginning of a tithe of my inheritance from my father. We would like to give this money to ICR in the hopes that other professionals like my father (he was a Harvard graduate and Harvard-trained physician) would not have their faith ruined by evolutionism."

From a dear couple in Canada: "Your gracious thank-you note was certainly an encouragement to us. For many years my husband and I have benefited from the truths of creation taught by ICR. We would like you to realize how much we appreciate the folks at ICR and their fantastic work over the past decades. Praise to the Lord Jesus!"

Closer to home came the following letter from Texas: "*The Book of Beginnings* arrived yesterday—thank you to ICR and to Dr. Morris for autographing it!...By the time I reached page 23, I wondered, 'What if there were no ICR today, and what if God had not used ICR...to influence the scientific and church community?' I will continue to support the Lord's Kingdom work through ICR as long as I am able."

Of course, not all letters are so encouraging. Such was the case with a gentleman from California who wrote me with sincere and genuine concerns about ICR. After responding to his letter, I received his gracious reply: "Not so long ago you received a thrashing letter from me concerning wording and doctrinal views. I

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(Galatians 6:9-10)

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would like to humbly apologize for lashing out over that, and thank you for responding. As I said in my first letter, I've gleaned much over the years from the ICR literature, and this time was no exception. Thank you for all the service of you and your entire family."

I admit to feeling a bit uncomfortable in writing about all this because it may sound like boasting. But I really mean it as a testimony of thanksgiving—thankfulness to God for His many blessings and thankfulness to our readers who, through their prayers and gifts of support, have shared in all that ICR has accomplished. As these letters confirm, God has used and blessed the ICR ministry—no doubt, He will continue to do so until Christ returns if we remain faithful to His Word. Please continue to pray for us. ●

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



DR. LARRY VARDIMAN RETIRES FROM ICR

LAWRENCE E. FORD, SR.



Dr. John Morris, Mrs. Jeannette Vardiman, Dr. Larry Vardiman, Dr. Henry Morris III

Dr. Larry Vardiman, Senior Research Scientist at the Institute for Creation Research, has devoted 30 years to the defense of science that honors the Creator. June 2012 marked the retirement of Dr. Vardiman, who has blessed colleagues, students, and audiences around the world.

During his tenure at ICR, Dr. Vardiman has served as Professor, Department Chair, Director of Research, and even Chief Operating Officer for the Institute. Those who have known and worked with Larry have come to know him as a gifted scientist, a capable leader, a passionate communicator, and a genuine friend.

Highlights of Dr. Vardiman's research include his work in paleoclimatology, hypercanes, global warming, and director of the eight-year RATE (Radioisotopes and the Age of the Earth) research project that settled significant scientific issues related to earth origins. A gifted writer and communicator,

“IT'S BEEN A REAL BLESSING FROM THE LORD TO SERVE IN THIS MINISTRY AND BE ABLE TO HELP PEOPLE HAVE MORE CONFIDENCE IN THE BIBLE.”

Dr. Vardiman has published numerous articles, technical monographs, and books on creation science.

Summarizing his experience at ICR, Dr. Vardiman said: “I call this my ‘second career.’ My ‘first career’ was working with the government doing research in cloud seeding and weather modification. So with the ‘second career,’ these last 25 years or so, I have been studying an even bigger weather modification event, the biggest one of all times, the one that God did when He changed the climate and the weather of the earth.

“So, it's been a real blessing from the Lord to serve in this ministry and be able to help people have more confidence in the Bible. That's basically been my whole thrust—being able to do science from God's perspective and show that it fits science and fits the Bible, so that people can read the Bible and believe it when it tells us what has gone on in the past and what's coming in the future. We can have confidence in what it says.”

When asked how he intends to fill his time during retirement, Dr. Vardiman responded: “I have a ‘third career’ coming. But it's a part-time career. I'm not as strong as I used to be physically. I'm going to turn 70 this next year, so it's time to slow down a

little bit. I'm planning on maybe spending a quarter of my time working on various articles and technical articles and doing a little bit of research. But mostly writing. I'm going to be mostly writing articles and doing some contract work for a few individuals who want me to do a little more research on the vapor canopy.

“Probably one of the more exciting things I'm working on right now is writing a couple of books dealing with my history and my family. One of them is a book called *Doc's Tribe*. My father was a veterinarian, and there were six of us kids at home when we were younger. We lived on a farm and we were like a bunch of wild Indians. Neighbors called us ‘Doc's tribe,’ and a lot of funny incidents occurred. So, I'm going to write a book similar to the one I published before called *Over the Edge*. It has to do with incidents that occurred in my family that I can recall, mainly as a legacy for my brothers and sisters and grandkids and nieces and nephews and so on—just talking about some of the funny things that happened in my life.”

All of us at ICR are grateful to Dr. Larry Vardiman for his faithful service to the work of the Institute and to the eternal work of the Creator. ●



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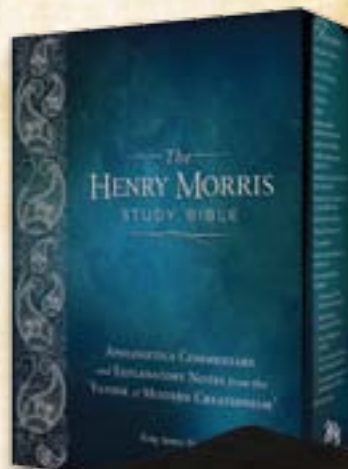
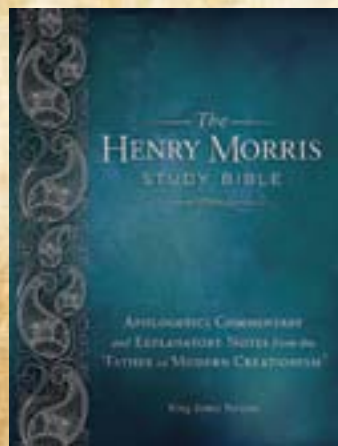
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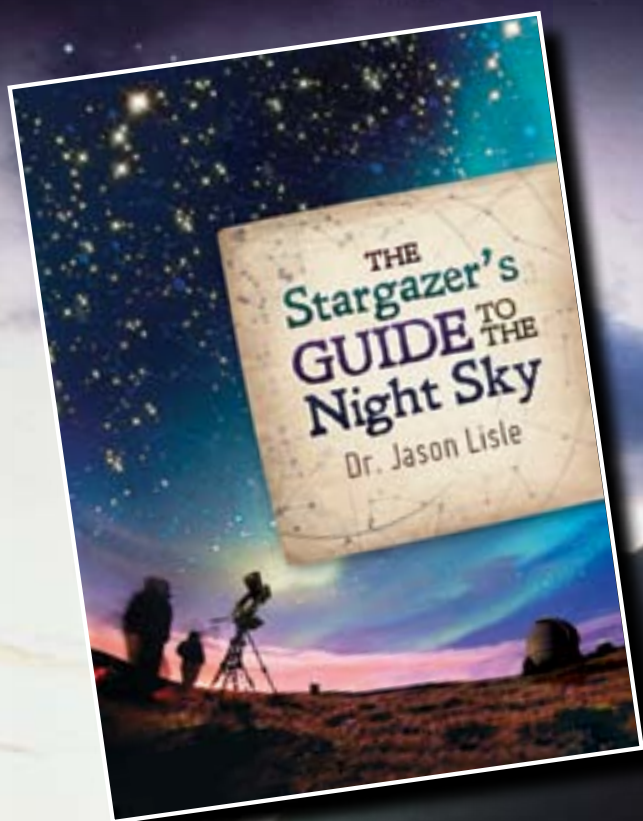
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