

September/October 2008

Volume 35 • Number 5

DOES GOD EXIST?

Reflections on the
Autumn of Life
AUTUMN OF LIFE
REFLECTIONS ON THE

**A nonprofit effort to convince
mankind that God is real
and the Bible is His Word.**

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We have greatly expanded our online materials and encourage our readers to look at our new Web sites. In addition to our main Web site (doesgodexist.org), we have a site that deals with the problem of human suffering and related issues (whypain.org) and one dealing with design evidence in the cosmos (dandydesigns.org). Our main DVDs can be viewed or downloaded (free) on doesgodexist.tv. They also can be watched on YouTube and Google Videos. With the massive growth of atheist Web sites it is important to let others know there are answers on the Web, too.

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Send subscription requests, orders, or address changes to

Does God Exist?, PO Box 2704, South Bend, IN 46680-2704

Phone: 574-299-0145

DOES GOD EXIST? (USPS 011-010) is published bimonthly in January/February, March/April, May/June, July/August, September/October, and November/December by Does God Exist?, 814 S. Main St., South Bend, IN 46601-3008. Subscription is free upon request. Periodicals postage paid at South Bend, IN. POSTMASTER: Send address changes to: DOES GOD EXIST?, PO Box 2704, South Bend, IN 46680-2704.



Reflections on the Autumn of Life

The picture on the cover of our bimonthly this month is not just a beautiful reminder of the season, but it is also a commentary on where I am personally in life's seasons, and how faith in God affects the various seasons of our lives. I have watched loved ones with no belief in God deal with the various seasons of life, and I have dealt with many friends and colleagues who have dealt with these seasons and all of this offers a strong apologetic for belief in Jesus Christ as our Lord and Savior.

Life begins with a very spring-like season. It is a time of rapid growth, freshness, innocence, and freedom. The beauty and joy of childhood can be taken away by all kinds of things—disease, death of loved ones, poverty, and abuse just to name a few. These things can come upon all children, but they are almost inevitably caused by humans, especially the most horrific ones. In my life as the child of an atheist, death was the ultimate tragedy. My wife, on the other hand, experienced the death of her father when she was five, but the faith of the family minimized the impact of that death upon her happiness. Her childhood

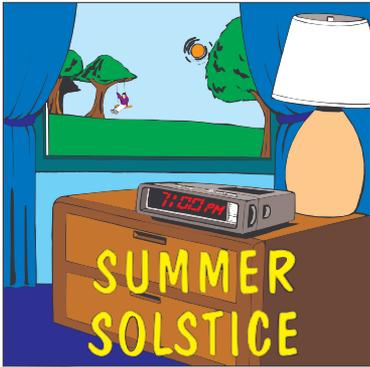
was still beautiful and she has nothing but fond memories of all of those who were part of her church family. I never knew about death as a child, and one of the first conflicts between my wife-to-be and my mother occurred when we were dating and my wife's mother took us to a visitation for a classmate's father. To my wife's family, death has always been a natural thing that was not a time of darkness and unhappiness but the beginning of something better for the deceased and an opportunity to serve for the Church. To my parents death was the ultimate tragedy, and it was something one did not talk about—much less expose a child or even a teenager to. My mother



SPRING

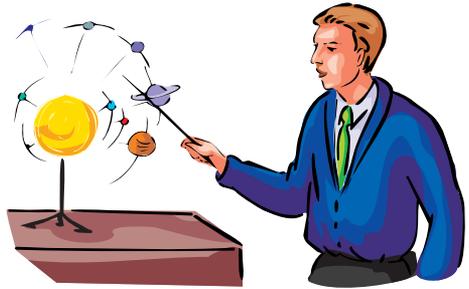


was incensed that someone would take her son to a visitation where he actually saw his first dead person.



The summer of life is the time when childhood ends and adult responsibility takes over. This transition is difficult, and can in fact be overwhelming. Finding a career, making decisions about family, politics, religion, and building security can be very difficult. In my case there were the complications of having chronic disease in my mate, having a child born with multiple birth defects, and being opposed by family because of the choices we made about faith and family. The atheistic

approach of my parents had always been that one must watch his back and take care of what is best for himself. The guiding principle was survival of the fittest in a dog-eat-dog world. The notion of marrying someone who had a chronic disease (in our case, diabetes) and of raising a child that they felt should be institutionalized was contradictory to conventional wisdom. When my faith in God led me to a ministry that involved sacrifice and offered no financial gain I was considered to be incredibly foolish. "This is not what people who want to succeed in life do," my father told me. I was sent to the family doctor who had been instructed to prove to me that marrying a diabetic was suicidal and would bring me nothing but misery and poverty. When we were faced with the decision of whether to institutionalize our child or not, the same doctor tried to force institutionalization by going to the involved agency himself. When I decided to be a teacher instead of the medical doctor that my father wanted me to become, I incurred the wrath of my parents. I was told I would be poor all my life, that I would not be respected or esteemed in the community, and that my talents would be wasted. Much of that has turned out to be true, but as a believer in God what matters in life is more than money and esteem. The joy of serving others is something one learns as a Christian. The satisfaction and joy in feeling one has done something worthwhile in life means more than those in the world can understand.





The summer of life can be very hard. There are many battles, many disappointments, and some heartbreak. Hopefully the choices we have made make the later parts of the summer of life see some success. My most satisfying successes have not been in what I accomplished financially or professionally because those have been minimal. The satisfying successes have been in seeing what God has done. This is something that is guaranteed to Christians and that no person outside of Christ

can comprehend. These successes do not depend upon education, money, IQ, or politics. They involve the response others make to what God brings to their lives through you. The older one gets the more he realizes that helping someone heal their marriage, or bring their child out of destructive environments, or bring joy to someone who has suffered physical or mental damage brings enormous satisfaction and joy. God does the work, but you become the agent through which that happens, and everything else that happens becomes secondary to the feeling of worth and accomplishment.

I am now in the autumn of my life. As I enter my seventh decade of existence I know that I have far more time behind me than I do in front of me. Like the picture on our cover, I see beauty in everything I look at, from the face of a baby to the beauty of the night sky. My perspective has changed. I now take time to look at what is around me, and I am much less disturbed by the things that used to upset me. My aggressiveness has subsided in everything from my driving to my reaction to stupidity in the political world. My favorite line now is, "If it isn't of eternal significance, I don't want to hear about it." As a Christian, I have no regrets about financial decisions that may have been bad or missed. The things that I wanted to do that never got done are not a concern. The fact that death is approaching, when I shall leave this world does not fill me with dread. The anxiety that I see in my atheist friends are not a part of my makeup. I can understand the confidence that Paul expresses as he was late in his autumn of life when he says, "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord,



the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing” (2 Timothy 4:7–8, NIV).

As an atheist, one can say that this is just a great self-deception, and a fostering of a grand illusion, but one cannot deny that the peace and the effect it has on me as an individual is real and unique. The evidence for God’s existence and His active role in our lives can be seen in many ways. The beauty of autumn is just one of them. Do not live your life according to the assumptions of naturalism, chance, and survival of the fittest. Seek ye first the Kingdom of God, and all these things [what you need in life] will be added to you.

—John N. Clayton

The Truth Behind the Fancy Words

The Smiths were proud of their family tradition. Their ancestors had come to America on the Mayflower. Their relatives included senators and Wall Street wizards.

They decided to compile a family history, a legacy for their children and grandchildren, and hired a fine author. Only one problem arose—how to handle the two black sheep of the family—George, who was executed in the electric chair for murder and Sam, who was hanged for rustling cattle.

The author assured them he could handle the story tactfully.

When the book appeared, it said that great-grandfather Sam died, “taking part in a public function when the platform gave way.”

As for great-uncle George, he “occupied a chair of applied electronics at an important government institution, was attached to his position by the strongest of ties, and his death came as a great shock.”

I wish I could blame it all on “political correctness,” but it’s a problem that goes back hundreds (and thousands) of years. We want people to think well of us (or our relatives), so we paint a pretty picture of words, or we hide behind a beautiful hand-crafted mask. But when you get behind the pretty words and the image we have erected, there’s only one thing that God wants to know—what’s in the heart? There’s the reality.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness” (Matthew 23:27–28).

May your focus this day not be on creating an image so that others will think well of you, but on cleansing your heart so that God will think well of you.

—Alan Smith, Fayetteville, North Carolina

The American Girl

Those of you who do not have daughters, granddaughters, or little girls who are a part of your life probably did not react to our title to this discussion. Those of you who do have connections to young

girls in the early part of the twenty-first century know exactly what the title refers to and what it means. When our daughters were small, the doll of choice was called “Barbie.” Barbie was a voluptuous doll with elaborate hair and with hardware to match everything you can imagine a female human doing. There was Barbie clothes for the beach, for the prom, for work, for



skiing, for horseback riding, for playing soccer, and for camping, just to mention a few. Our youngest daughter was especially enamored with the Barbie phenomenon and wanted all the hardware that went with it—the furniture, the toy cars, the Barbie sunglasses, the hair-brushes and eye make up, and even Ken—the male Barbie.

I always resisted the Barbie business because so much emphasis was put on her figure, her clothes, her makeup, and her hair. I was glad to have my little girl playing with dolls because her older sister was usually out in the neighborhood beating the neighborhood boys at football, basketball, softball, and strength training; and one tomboy in the family was enough. I was not happy with the emphasis on things with sexual connotations.

Apparently the originator of the “American Girl” had a similar experience and decided to do something about it. The start of the American Doll phenomena was in the early 1980s with the company being formed in 1986. What has developed is a series of dolls portraying life as a little girl from 1764 to today. Here are some examples. The doll from 1764 is Kaya who is a Nez Perce girl. The doll from 1774 is Felicity Merriman, a colonial girl whose father wants America to be independent. The doll from 1824 is Josefina Montoya who lives

on a ranch in New Mexico. Samantha Parkington is the 1904 doll who lives when telephones and automobiles are being invented. Kit Kittredge is a girl living during the Great Depression. Molly McIntire lives in Illinois during World War Two. Julie Albright lives in 1974.

Each doll has a series of books telling its history—what it was like to be a little girl at the time the doll represents. The dolls are little girls, not voluptuous divas from the tabloids. They have all kinds of hardware—beds, closets, bureaus, purses, shoes, pajamas, tape recorders, gym equipment, hats, dogs, horses, and even wheelchairs. You can take your doll to a place like their store in



Harper with her dolls at Doll Teatime

Chicago where we went with our granddaughter, and have the doll's hair done. There is a doll hospital where dolls can be fixed. We went to a tea and a floor show while we were there. This is a big business. The company has ten locations and employs 1,800 men and women, with 4,700 during the holiday season. The store we went to was packed with little girls and their parents and grandparents.

At this point you may be wondering why in the world we have all of this in a journal that is dedicated to apologetics and promoting the teachings of Jesus Christ as the only way to successful living. I believe the American Girl doll company can teach us all a lot of lessons, and here are a few that I learned while spending a whole day in their store.

Lesson 1: Little Girls Are Still Little Girls. Our culture has been saturated with the idea that gender equality means abandoning all traditional roles. The Barbie doll mentality presented successful womanhood as having a Dolly Parton type figure, having beautiful hair and skin, having wonderful sexy clothes, and having lots of toys—fancy cars, an airplane, jet setting around the globe, and a handsome boyfriend (Ken). All of these were toys to own and to show your womanliness. The American Girl store we were in is in downtown Chicago, and it was hard and expensive to get to. I could not believe how many little girls there were in the store. Our own granddaughter

took two steps into the store and bee-lined to a doll she had already heard about and wanted. All over the store there were little girls hugging dolls, combing their hair, reading to them from the books that told about the doll, and begging their parents and grandparents for the books and other accessories that the store offers. The notion that our culture has outgrown the natural tendencies of girls to be mothers, to have families, to care about loving and caring for others, and to be interested in the past is not supported by the evidence.

I had expected the day in the American Girl store to be pretty boring. What I found was that there were a lot of fathers and grandfathers with whom I had a lot in common. All of us were concerned about helping our daughters and granddaughters grow up to be godly women who understand and want their role in life to be constructive, positive, and uplifting. All of us want our girls and granddaughters to have a positive view of males, and watching fathers and grandfathers interact with these girls was a wonderful experience.



We see in the media the terrible pictures of abused girls and the vicious attempts of adults to make girls engage in activities of an adult nature. Some of the justification for these activities is the notion that the modern world has made dolls and dollhouses obsolete, that modern girls do not want to engage in the things that women in the past have had an interest in, and the American Girl success shows clearly that is not true.

God's word teaches clearly that there are roles for men and women. The role of men is an area that has boundaries that have been seriously challenged in recent years—that of leadership in the spiritual matters of the home. Perhaps one of the reasons for this leadership being challenged has been that the role of motherhood and caring and nurturing the children in a family has been denigrated by the media. Little girls are still little girls. They want to role play and have the opportunity to love and care for those who cannot care for themselves. Stifling that natural desire and minimizing the importance of it is a serious error our culture continues to make. Titus 2:4 instructs older women to “train the younger women to love their husbands and children, . . . so that no one will malign the word of God.” In our culture that is a command that has been neglected, and children show its importance and how receptive they are to this kind of instruction.

Lesson 2: The American Family as God Gave It Still Is Dominant in Our Culture. It was interesting to me that those of us who were adults in this doll store had so much in common. Grandfathers



would cluster and share stories and experiences that all of us could relate to. Watching fathers and grandfathers interact with the little girls was amazing because there were so many similarities. As a public school teacher I have seen a huge number of girls who have been abused by male family members. These girls are fearful, suspicious of all males, defensive, and insecure with their own femininity and actions. The same games that I play with my granddaughters I saw other grandfathers playing. I can kid my granddaughters and they do not get offended. I can pick them up and hug them and they do not pull away. I can say “no” and they do not get upset. The girls are secure, free of fear, and happy. We did not hear crying and tantrums in the store. The theater presentation was in a room that held 161 people and at least 100 of those had to be little girls, and they were attentive and enthusiastic during a program of singing done by young teen girls.

In talking with the adults who were there we found that many had come from quite a distance to be at this doll store. They felt it was important to nurture their daughter’s natural interest in dolls. Discussions

with the adults revealed they were universally interested in spiritual things, and everyone I talked to was active in his local Church. These were fellow Americans who share my concerns about family and God and rejoice in what is right about America.

Lesson 3: Parents Do Still Have Positive Options. All of us know the warning in 1 Corinthians 15:33 that tells us that evil companions are a corrupting influence. In this age of filthy television, immoral movies, violent video games, and pornography on all sides there is a huge challenge to parents to provide children with entertaining things that do not promote immorality and violence. To see a doll store full of wide-eyed children who were excited and thrilled with what they

were seeing and doing was a great experience. It was interesting that the day after going to the doll store we decided to take the children to the Field Museum and the Museum of Science and Industry in Chicago. The Field Museum is near Soldier Field, and the Bears were playing a game on the day we went to the Field Museum. People lugging liquor and swearing at each other were all around us as we parked. We visited the aquarium and the various museums, and inside we found kids watching the porpoise show, thrilled with the Komodo dragon, excited with watching chicks hatching, enjoying watching a toy made by a robot, and fascinated with the mummies from Egypt and the dioramas showing wildlife in their natural setting.

The children who were in all of these places had parents who cared about the education and influences upon their children. They sacrificed money, time, and energy to take their children to places where they could have positive experiences. Kids were not relegated to the television set or left to play video games for hours. God tells us to “train up the child” and that involves working at positive, exciting, educational experiences. We do have options, but we have to care enough about our children to exercise them and make the sacrifices that allow the best childhood possible. American parents do have options. —JNC



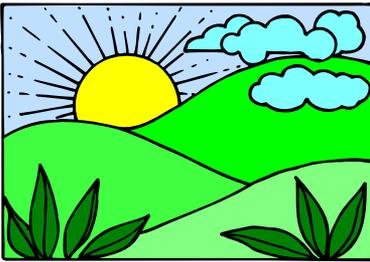
Our granddaughters Hayley and Harper at the American Girl Shop in Chicago

The Genesis Order of Events

The following e-mail is a question that we get so often that we would like to devote a special article to it. This person stated it so well that perhaps it will help others who read this to grasp what the issue is. The answer to questions of apparent contradictions in Genesis is vital to our understanding of what the Bible actually says. Here is the e-mail.

I am a Christian who wants to believe that the Bible is infallible, but I am troubled by several events in the order of creation recorded in the first chapter of Genesis.

1. On the **first** day, God created light and darkness, but it was not until the **fourth** day that He created the sun and other stars. How can there be light without the sun and other stars?



2. On the **third** day, God created vegetation (i.e., plants and trees), but it was not until the **fourth** day that He created the sun and other stars. How can there be vegetation

without the sun and other stars?

3. Also, on the **second** or **third** day, God apparently created the earth, but it was not until the **fourth** day that He created the sun and other stars. How can this be, since there seems to be considerable scientific evidence that the earth was created much later than the sun and the other stars?

For believers and unbelievers alike, there is a need to understand what the original text of Genesis actually says. There has been a tendency to read casually without looking at the original language, and when this is done the problems our e-mailer raises come up. This question is probably given to us more frequently than any other single question.

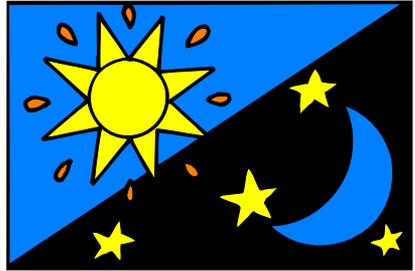
The problem here is that the Hebrew words in Genesis make a distinction between the process of creating and the process of making. The Hebrew word *bara* meaning “to create” is different than the

Hebrew word *asah* meaning “to make.” The word *bara* is never used in the Bible in reference to something a human can do. It is only used in reference to something God can do. The Hebrew word *asah* is used in reference to both things God does and things humans do. Denominational creationists and atheists have tried to maintain that these words mean the same thing, but that is simply not the case. In Genesis 2:3 in summarizing the creation week the Bible says “And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created [*bara*] and made [*asah*].” Clearly God says He did both.

The first time that *bara* is used in the Genesis account is in verse 1. The next time it is used is in verse 21 in reference to life. That means that everything between verse 1 and verse 21 is made, not created. What was created in verse 1? The two things described are the *shamayim* translated heaven, and the *erets* translated earth. For a casual reader this is very simple. *Shamayim* refers to everything above us—the stars, galaxies, the sun, moon, black holes, asteroids, comets, nebulae, etc. *Erets* refers to everything here—the planet Earth. Notice the order—the cosmos first and then the earth. This verse is undated and untimed. We are not told how long God chose to use to do this creating—just that He did it. In very simple terms, God created everything—that which is above us and the planet Earth itself.

Someone might object, saying, “Now wait a minute; the sun and moon and stars are described in verses 14–19.” That is true, but the word used in those verses is *asah*, not *bara*. These objects were created in verse 1, but they were put into their proper functioning position in verses 14–19. Why was that done?

“... To divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (verse 14). The objects are created in verse 1, but it is not until verses 14–19 that they could be used for the chronological purposes of man—our time pieces and calendars. We can speculate about what went on to do this. Scientists will tell us that it is very probable that cloud cover placed the earth in a situation where one could not see the sun or moon or stars. To establish signs, seasons, days, or years one has to be able to see these objects. The light that comes to the planet in verse 3 then is not God providing some miraculous glow, but simply the light from the sun and moon which can get to the earth; but the sources cannot be seen clearly enough to establish our timing devices.



Those who do not want to take the Bible this literally will complain that bara is used in Genesis 1:27 in reference to man, but in Genesis 2:7 the word used to describe man is *yatsar* which refers to molding or shaping in the original language.

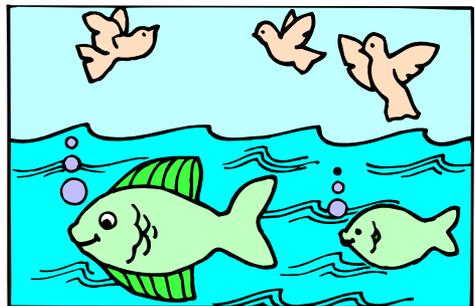


Genesis 1:27 is referring to that part of man which is in the image of God—man’s soul. We are spiritually in God’s image, not physically in God’s image. The reference in Genesis 2:7 is talking about man’s body. The word *yatsar* is used in reference to something a potter does, and we are told man was formed of the dust of the ground (something to which our bodies shall return). It is sad that not taking the Bible literally in these verses has caused some to

maintain that man does not have a soul, when the first reference to our unique makeup is here in Genesis.

The accuracy of the sequence of events in the Genesis account is incredible. It fits every shred of scientific evidence that is available. The word *shamayim* used in verse 1 means “heaved up things” according to *Young’s Analytical Concordance*. Many biblical verses tell us that God stretched out the heavens, strongly suggesting both the expanding universe and the fact that the universe is accelerating (see Psalm 104:2; Isaiah 40:22; 44:24; 45:12; 51:13; Jeremiah 10:12; 51:15; etc.). The creation process is undated and untimed, and the evidence scientifically is that it took a long period of time. The light from all of these objects reaches earth in verse 3 and God begins His creative process of man and man’s familiar animals in the creation week starting in verse 3. Changes in the earth’s atmosphere are described in verses 6–7 allowing man’s timepieces to become visible in verses 14–19. The formation of continental masses as we know them are given in verses 9–10 and the plants man knows are described in a sequence of “tender grasses” (algae, lichen, etc.), followed by herbs (gymnosperms), followed by flowering plants in verses 11–12 (angiosperms).

Animal life begins in verse 20, again given in the correct sequence with water creatures followed by birds, then mammals, and then man. The descriptions are general in



these verses. You will not find echidnas, platypuses, viruses, worms, insects, dinosaurs, etc. in these verses. What you do see are the animals Moses was familiar with given in the correct sequence. Remember that Genesis is not written for biologists living in the twenty-first century. It is written for people living over a time stretch of thousands of years in a variety of cultures, languages, and traditions. The fact remains they are given in the correct sequence, and while there are many things we might like to know which are not given, everything that is given is checkable and turns out to be consistent with the best evidence we have available. The Bible is God's word and, as Timothy says, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man [or woman] of God may be thoroughly equipped for every good work" (2 Timothy 3:16–17, NIV). Let us not allow careless claims and poor understandings rob us of confidence in that statement.

—JNC

A Baby's Hug

We were the only family in the restaurant. I sat Erik in a high chair and noticed everyone was quietly sitting and talking.

Suddenly, Erik squealed with glee and said, "Hi." He pointed his fat baby hands on the high chair tray. His eyes were crinkled in laughter and his mouth was bared in a toothless grin as he wriggled and giggled with merriment.



I looked around and saw the source of his merriment. It was a man whose pants were baggy with a zipper at half-mast and his toes poked out of would-be shoes. His shirt was dirty and his hair was uncombed and unwashed. His whiskers were too short to be called a beard and his nose was so varicose it looked like

a road map. We were too far from him to smell, but I was sure he smelled. His hands waved and flapped on loose wrists.

"Hi there, baby. Hi there, big boy. I see ya, buster," the man said to Erik. My husband and I exchanged looks, "What do we do?" Erik continued to laugh and answer, "Hi." Everyone in the restaurant noticed and looked at us and then at the man. The old geezer was creating a nuisance with my beautiful baby.

Our meal came and the man began shouting from across the room. “Do ya patty cake? Do you know peek-a-boo? Hey, look, he knows peek-a-boo.” No one thought the old man was cute. He was obviously drunk. My husband and I were embarrassed. We ate in silence, all except for Erik, who was running through his repertoire for the admiring skid-row bum, who in turn, reciprocated with his cute comments. We finally got through the meal and headed for the door. My husband went to pay the check and told me to meet him in the parking lot.

The old man sat poised between me and the door. “Lord, just let me out of here before he speaks to me or Erik,” I prayed. As I drew closer to the man, I turned my back trying to sidestep him and avoid any air he might be breathing. As I did, Erik leaned over my arm, reaching with both arms in a baby’s pick-me-up” position. Before I could stop him, Erik had propelled himself from my arms to the man’s.

Suddenly a very old man and a very young baby consummated their love and kinship. Erik in an act of total trust, love, and submission laid his tiny head upon the man’s ragged shoulder. The man’s eyes closed, and I saw tears hover beneath the lashes. His aged hands full of grime, pain, and hard labor, cradled my baby’s bottom and stroked his back. No two beings ever loved so deeply for so short a time. I stood awestruck.

The old man rocked and cradled Erik in his arms and his eyes opened and set squarely on mine. He said in a firm commanding voice, “You take care of this baby.” Somehow I managed, “I will,” from a throat that contained a stone. He pried Erik from his chest, lovingly and longingly, as though he were in pain. I received my baby, and the man said, “God bless you, ma’am, you’ve given me my Christmas gift.” I said nothing more than a muttered thanks.

With Erik in my arms, I ran for the car. My husband was wondering why I was crying and holding Erik so tightly and why I was saying, “My God, my God, forgive me.” I had just witnessed Christ’s love shown through the innocence of a tiny child who saw no sin, who made no judgment; a child who saw a soul; and a mother who saw a suit of clothes. I was a Christian who was blind, holding a child who was not. I feel it was God asking, “Are you willing to share your son for a moment?”—when He shared His for all eternity. The ragged old man, unwittingly, had reminded me, “To enter the Kingdom of God, we must become as little children.”

If this has blessed you, please bless others by sharing it with them. Live simply—love generously—care deeply—speak kindly—leave the rest to God.

—Author unknown, *The Messenger*, Betty Heines, editor.

Nobel Scientists and God

Editor's Note: One of the things that has come out of the battle between extremists in the evolution/creation controversy has been a flow of literature from atheists claiming that good scientists and intelligent, educated people do not believe in God. This is simply not true. Tihomir Dimitrov has compiled an e-book on <http://nobelists.net> of quotations of Nobel Prize winning scientists. In each issue of this journal we hope to quote statements from some of these.

Arno Penzias—Nobel Laureate in Physics

(1978—for the discovery of cosmic microwave background radiation which supported the big bang theory)

“If there are a bunch of fruit trees, one can say that whoever created these fruit trees wanted some apples. In other words, by looking at the order in the world, we can infer purpose and from purpose we begin to get some knowledge of the Creator, the Planner of all this. This is, then, how I look at God. I look at God through the works of God’s hands and from those works imply intentions. From these intentions I receive an impression of the Almighty.”

“I think ... God reveals Himself in all there is. All reality, to a greater or lesser extent, reveals the purpose of God. There is some connection to the purpose and order of the world in all aspects of human experience.”

“The Bible talks of purposeful creation. What we have, however, is an amazing amount of order; and when we see order, in our experience it normally reflects purpose.”

“Today’s dogma holds that matter is eternal. The dogma comes from the intuitive belief of people who don’t want to accept the observational evidence that the universe was created—despite the fact that the creation of the universe is supported by all the observational data astronomy has produced so far. As a result, the people who reject the data can arguably be described as having a ‘religious’ belief that matter must be eternal.”

“If God created the universe, he would have done it elegantly. The absence of any imprint of intervention upon creation is what we would expect from a truly all-powerful Creator. ... The power of the creation lies in its underlying simplicity.”

The Beginning of Life

by Bobby Biffel

Editor's Note: The Does God Exist? program offers a \$1,000 scholarship to any student wishing to continue education beyond high school. Our winner in 2007 is Bobby Biffel of Abilene, Texas. This is his winning essay which we hope our readers will find interesting. The material presented is Mr. Biffel's understanding, not those of the staff of this journal. Our treatment of this material is in our booklet *God's Revelation through His Rocks and His Word* available on our www.doesgodexist.org Web site.

During the Fifteenth Century BC. The Israelites roamed the wilderness of Sinai, surrounded by arid wasteland, sapped by the oppressive heat. Recently delivered from Egyptian slavery, they head to the land promised to them. However, their newly bolstered faith and unshakable elation slowly starts to drain away as they steadily face one obstacle after another; everything from starvation and thirst to unprovoked attacks by numerous desert tribes. They continuously cry out. God hears their prayers and delivers them each time. Yet, despite His many saving miracles the Israelites are still not fully convinced of God's power. A stiff-necked people, they are close to giving up. At one point, God instructs the prophet Moses to begin scribing the book of Genesis. Among other things, this writing contains God's account of how He created all things by the power of His Word: "In the beginning God created the heaven and the earth." Such an act no other man or god can claim. In a way Genesis provided the faith the Israelites needed to overcome their struggles and finally enter the Promised Land. As Christians today we draw upon these same words to support our faith and overcome our own obstacles.

This simple text, written in archaic times without the benefit of modern sciences, is astounding in its truths regarding God's Creation of all things.

A Different View

About 4.5 Billion Years Ago. A slowly cooling earth is surrounded by burning red skies. Sporadic lightning crackles with quick precise strokes through thick viscous black clouds into an atmosphere full of unbreathable, deadly gases. A mixture caustic enough to slough the skin from your body like wax from a lit candle. Thunder booms across wind swept plains of sand and rock, void of vegetation, to shatter against huge jutting stone mountains. Everything is awash in

the sickly, sporadic light of a weak young sun. Dark turbulent seas bubble and spit like a pot of boiling mud, and in the midst of all this chaos, remarkably, individual chemicals devoid of intelligence or understanding come together ... to form life. As scientists today we draw upon these hypotheses to ease our conscience and satisfy the curiosity of our existence.

This theory, compiled over years of hard work and study by scientists of all fields, is astounding in its message regarding the evolution of all things.

The above examples illustrate two of the most popular theories concerning the beginning of life. The theory of Creation, that God created the heavens and the earth and all living things in six days about 6,000 years ago, and the theory of evolution, that the universe, the earth and all living things were begun by a series of chance events.

The debate over creation and evolution has existed throughout recorded history. The controversy is now at its apex. Both theories alternate in popularity, neither gaining an edge over the other. Which are we to believe?

Some, like Oxford professor Richard Dawkins, a passionate proponent of evolution, believes “that faith is an infectious disease which spreads intolerance and conflict.”¹

Others, like Oxford professor Alister McGrath, believes in Creation and claims “evolutionary theory leads inexorably to a godless, purposeless world.”²

The controversy between creation and evolution is not just something debated around the flowing lawns of the Oxford University campus, it is a potentially damaging conflict waged across the globe.

What is the truth? Who do we believe? Faith or scientific fact? Do we have to shun God to pursue scientific thinking? Should we denounce science to be true to our faith? We are led to believe we should choose one or the other.

Maybe there is another option: It’s possible that these separate views of the creation of life are no more than an overblown ideological conflict. Just two claims based more on matters of pride than on an actual marshaling of the facts—for if we allow the whole of the facts to speak for themselves we’ll see that science and the Bible completely coincide.

In regard to Creation. The Creation, the heavens and the earth, and all living kinds, contained within Genesis is sequentially correct with what scientists have learned up to today! In other words, if science’s current views are right either Moses was an extremely precocious individual or he was divinely guided, a true prophet of a true God.

To put the seemingly fortuitous writing of Genesis into perspective, the sciences required for Moses to make such accurate claims concerning the Creation would not begin to be invented for about 3,000 years. For example: the microscope was not invented until 1590; the scientific method, or the process of gaining knowledge through experiment analyzed inductively, was not formulated until 1620; modern chemistry—1661; the science of archeology was not developed until 1870; and carbon-14 dating was not discovered until 1947.³ All facets science used to determine, and unwittingly prove, the sequence of the beginning of life as revealed in Genesis.

In regard to Evolution. It was in the 1920s that a biologist by the name of Alexander I Oparin claimed to have real scientific evidence against biblical creationism. Oparin argued that life had arisen by natural physical means here on earth and not by Divine Creation. He presented his argument in his book *Origin of Life* in 1936 and the primordial soup theory was born. A theory that at its base suggests all life was a beneficial accident that started with a loose collection of chemicals and eventually evolved into what we see (and are) today.

In 1952 Stanley Miller attempted to reproduce this perceived state in a laboratory. He introduced a combination of hydrogen, water vapor, ammonia, and methane into an apparatus of tubes and beakers to recreate the primordial atmosphere. (We know that the primordial atmosphere did not consist of these gases. He based his mixture on a matter of faith.) Miller cooled one of the tubes to create condensation and added a spark discharge to simulate lightning. One of the beakers held liquid and underneath this he added heat to simulate evaporation in the ocean.

After a week with this cycling setup, surprisingly, Miller found a large amount of two types of amino acids floating in the tank bottom. Amino acids are a part of protein, which are the basic building blocks of life. However, despite this apparent proof that life could have formed through a mixture of chemicals, Miller could get no farther, life never spontaneously sprang into existence. Miller published his results and many other scientists tried to improve on the experiment. None of them reproduced life, or even came close! Eventually, in 1990, after 40 years of trying by many different scientists, the leading primordial soup theorist, Gril Ponnamperna, a lab director at the University of Maryland, commented, “God must be an organic chemist.”

As we will see, Oparin’s theory for how life had arisen could be correct,—but, to the chagrin of many, his claim it was proof against Creation is no proof at all. Though not advocating biblical creationism, the physicist and writer, Paul Davies, once asked, “How can a collection of chemicals form themselves into a living thing without any inferences from outside?” Indeed.

There is another view. “Of the millions of species that have lived upon the earth, the Genesis account describes a very few. The whole history of this planet is described in 31 short verses of Genesis 1. The Bible’s purpose (in this matter) is to say that God created it all—not how or when. ... We would be amiss to expect Genesis 1:1 to say ‘In the beginning God synthesized deoxyribonucleic acid by the dehydration and the polymerization of poly peptides. ...’

Who would have understood that in 1500 BC, much less today?”⁴

Can Science and the Bible Agree? What if God’s purpose is not to state how life came into existence, but merely to state that He created all things? As previously mentioned, Genesis accurately provides the sequence in which life was created and appeared on the earth, something it has taken science over three millennia to adopt and confirm through scientific study. We will briefly compare this possibility section by section, combining beliefs of both theories:

Genesis 1, verses 1–8. It could be summarized as follows: The earth was without form and void. It existed as a cloud of cosmic dust and elements floating in the inky blackness of space before being pulled together by the force of gravity to form our earth. The atmosphere was a disaster, full of noxious vapors so thick the sun could not be seen through it. However, as the dust settled and the cloud cover became less dense, the light of the sun shined through. Finally, the earth’s crust rose from the oceans and the first life came into being. This beginning *could* have taken millions of years.

Genesis 1, verses 10 and 11. We are told plants were created, specifically, three types: grass, herbs, and flowering tree. According to any biblical concordance the actual Hebrew word translated grass means moss, algae, or lichens. Not the grass growing in your front yard. Science has now determined that one of the first forms of life on earth was a type of blue-green algae named cyanobacteria. This algae fed on light and gave off oxygen as a waste—paving the way for breathable atmosphere. Later in the Creation and scientific cycles herbs appear and then the flowering tree—just as stated.

Genesis 1, verses 20 and 21. Introduce the first animals created, which were water creatures and then fowl of the air. Science inadvertently verifies this with the announcement that the first living animals were a variety of types of marine creatures; some were called trilobites. According to science these animals first appeared and were followed by other sea creatures and eventually amphibians and reptiles. Birds were the first warm-blooded animals to be created.

Genesis 1, verse 24. Introduces the creation of mammals, believed by science to appear late on the stage of life.

Genesis 1, verses 27 and 28. Last, we come to man. The start of man is a whole other arena of conflict between science and the Bible—however, both disciplines agree man was the last to appear on the scene. Currently, there are several scientific theories concerning man’s origins and appearance on earth. In time it is possible science will discover the true origin of man, and true to science, update the current theories.

What is important is the fact that the sequence of the types of life that appeared on earth is exactly the same between the two disciplines. So why is there such conflict between the groups?

Conclusion. Ironically, science actually evolves more than the evolution some claim to be true. Each field of science is relatively new in comparison to God’s Word and each branch of science is constantly changing and updating its theories as discoveries are made. For example: the time frames presented to us by science are not irrevocable, but are merely their “current” best guesses based on available technique. (Throughout history, science has determined the age of the earth anywhere from thousands of years to millions and has now currently been placed at billions.) That is the nature of science: ever changing and evolving.

On the other hand, the Bible does not literally state when the earth and its life were made, or exactly how. God only tells us that they were. What the book of Genesis is really about is that God created everything, and He created man special in His image. Whether the earth was created 6,000 years ago or 4 billion is not an issue central to God’s message.

Where does this leave us? Do we devote ourselves solely to creation or evolution, or can we combine the two? Is the third theory as presented here correct? Maybe, maybe not. What it does claim, though, is God as the Creator of all things and science as a tool to hopefully better understand the universe God has created for us.

In this age, with a plethora of evidence at our disposal, there is no excuse not to find the truth for ourselves. There is no reason to blindly follow or attack one group or the other. All of us are free to reach our own conclusions. Let us carefully consider all of the evidence without prejudice or influence. Science and the Bible do coincide; any conflict is in our interpretation.

To borrow words from the Apostle Paul that we can all agree with, “study to show thyself approved” (2 Timothy 2:15).

1. *The Spectator*, January 14, 2006, page 24.
2. *The Twilight of Atheism*, 2004, page 108.
3. *Science*, A.S.A.P., Alan Axelrod, Ph.D., Prentice Hall Press, 2003.
4. Clayton, John, DVD Series #20.

A Personal Note From John Clayton

I would like to thank all of you who were so gracious and so generous in supporting me and my family in dealing with the death of my wife, Phyllis, on May 9, 2008. The donations to this ministry and the American Diabetes Association were enormous, and the cards, letters, and e-mails just overwhelmed me. We were planning our 50th wedding anniversary in a few months, and Phyllis' role in this ministry was huge. This journal was her major project and I am sure its quality will suffer with the second string team doing it, but we do plan to continue. I also know my personal efforts will be far less effective without my best friend and companion here to prevent me from saying and doing stupid things. Bear with me and forgive me.

I do want to assure you that as long as God gives us the strength to do so, this work will go on. We have a good team in place and we love each other and work well together. Karl Marcussen and Roland Earnst will work together to do what Phyllis did. I can almost hear her saying, "Yes, it takes two men to do what one woman does." Marion Owens continues to be our volunteer proofreader. Linda Glover has assumed Phyl's management of the books and finances, and all of us together will try to serve the Lord and those of you who feel we can help in matters of faith and belief in God.

Through all of this we were able to do all of our scheduled lectureships, and we intend to continue that aspect of our work. We are in the final stages of four new presentations in our DVD series. We also have a new children's series on the design of the human body well along and hope to have it available before long. Several book projects are in various stages of writing.

Keep us in your prayers and remember me as I struggle through the unfamiliar territory of being single again.

In Christian Love,
John N. Clayton

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DANDY DESIGNS

The Amazingly Complex Leaf



If you live in a place like Michigan where we live, you may tend to take the leaves on the plants around you for granted. We all know about the work leaves present to us in the fall, and are aware that they sustain plants. The fact is that leaves have some amazing engineering, and do many things that most of us are not aware of.

All leaves have what is called a cuticle, a waxy coating on their surfaces that in land plants is vital to survival. In tall trees especially, the leaves are dotted with microscopic mouth-shaped openings which are surrounded by guard cells. When the plant is low on water, these cells soften and close the openings to retain water. When the plant has plenty of water, these cells stiffen and open the structures which allows evaporation. This process allows the exchange of oxygen and carbon dioxide that sustains all life on earth.

Leaves have specialized purposes in different plants. In a cactus the leaf-like surfaces contract and expand like an accordion to allow the maximum storage of water. In many plants leaves roll up as wind velocity increases. When the wind velocity is very high the leaves make a cone minimizing the affect of the wind on the tree. Leaves also are shaped like a weather vane so they reduce the drag of wind and minimize the possibility of the wind breaking the limb or tearing the leaf off the tree.



When winter approaches the trees stop producing chlorophyll. The pigments that are left are the carotenoids which have the red and yellow colors we all associate with fall. A hormone in the tree causes the cells at the base of each leaf to seal off the base of the leaf allowing and causing the leaf to fall from the tree without damaging the plant.

One of the things that complicates this picture for evolutionists is the fact that

water plants have none of these problems and have no need of most of what we have described here. Evolutionary explanations would require the plants to have produced these characteristics after they became land plants, or would require the adaptations to develop when natural selection would not have been a factor. Leaves testify to the wisdom and design we see in all of nature, and we would suggest they are an eloquent demonstration of the fact that the world in which we live is not a product of chance.

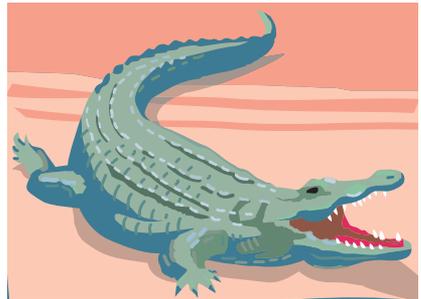
—Our thanks to Chuck Cromwell for the information on this subject.

Wallabies: The Well Diggers

Most of us have seen television shows in which crocodiles in Australia are shown eating something. It does not seem to matter whether it is a large animal or a fish, anything that gets close to the water in which a crocodile lives is likely to end up being eaten. Researchers studying wallabies in Australia's Northern Territory where crocodiles are numerous have found that wallabies have discovered a way to avoid being eaten.

When wallabies come to the river to drink, they do not get anywhere near the water. Instead they will stop some distance from the river and dig a hole. The water from the river will seep into the hole providing them with the water that they need, but they are far enough from the water that a crocodile would have a very difficult time attacking them.

Dr. J. Sean Doody, who has been directing the study, says that they will dig the holes further from the river if the river has large numbers



of crocodiles than they will if there are only a few crocodiles. Whether this behavior is instinctive or learned has not been determined, but it is a wonderful way of preserving an animal that is especially vulnerable to sudden attack at water holes. God provides in wonderful and surprising ways to preserve balance in nature. Source: *Natural History* magazine, May 2007, page 13.



RZIM Critical Questions Discussion Guides

Edited by Ravi Zacharias and Danielle DuRant, InterVarsity Press, Downers Grove, Ill., 2007.

Many workers who deal with college and high school students realize good material to use in a class setting to be hard to find. Recently we came across a series of discussion guides put out by Ravi Zacharias International Ministries that we feel will interest many of our readers. There are four booklets that are available now. They are titled: *Can I Trust the Bible? What is Truth? Is God Real? and Who was Jesus?* Each guide has six sessions which involve discussion questions and reference material with both scriptures and secular material presented by the authors. In each guide there is an extensive set of "Leader's Notes" that provide additional material and suggestions on how to run the class.

This is not a science series, but rather a philosophical and theological series. The authors are men who have had other books we have reviewed in past years including Darrell Bock, William Lane Craig, Charles Taliaferro, Paul Copan, and Mark Linville. The questions that each booklet presents are handled very well, but as is true of any work of this kind there will not be complete agreement with every answer the authors give. There is very little denominational teaching in the material because of the nature of the questions being considered. The booklets are attractive and the material is well written. We recommend this material as a useful resource for teachers of college and upper high school age young people.

The Politically Incorrect Guide to Darwinism and Intelligent Design

by Jonathan Wells, Regnery Publishing, Inc., Washington, D.C.,
2006. 288 pages, \$19.95 (paperback), ISBN 1-59698-013-3.

So many times books written by creationists or those who oppose Darwinism are full of scientific errors and misconceptions that reflect so much ignorance that you wonder how the book was ever printed. Then you look at the qualifications of the author and you realize why the book is so bad—the author is writing out of his field and is badly informed on his subject matter. This for the most part is not the case with this book. Jonathan Wells is a microbiologist holding two Ph.D.s—one from Berkeley and one from Yale. You may not agree with all of Well’s conclusions, but his understanding of the factual data cannot be challenged. This is a very factual book, with good simple explanations of complex information and exhaustive documentation. The book is 258 pages long with a useful index and 17 well organized chapters.

This book is an all-out attack on Darwinism. It is written with the intent of showing that the promoters of Darwinism are involved in a massive coverup and intellectual charade. In the process of promoting that theme, Wells gives massive quotes, but the quotes are out of context and many times were not intended to promote the atheistic viewpoint that Wells is attacking. An example would be “Different phylogenetic analyses can reach contradictory inferences with absolute support” (page 39). This statement by evolutionary biologists would not be an admission by them that phylogenetic arguments are invalid, but that seems to be the inference given by Wells. Such frauds as Haeckel’s embryonic drawings are handled well and are not questionable, but there is no question that Wells is selling his viewpoint, and that makes the book less than objective.

Wells defends Intelligent Design (ID) and its teaching in science classes. Much of his defense of ID revolves around a complicated discussion of what science is, but he really never gets into the issue of how ID can be used to solve problems. The aggressive nature and malicious intent of anti-ID scientists and media people is given and the question is left open, but never really resolved.

This book will infuriate naturalists and Darwinists. It is a useful book for people working in apologetics and parents and students who run into pressure from an atheistic professor or teacher. There are a lot of things critics can challenge in the book, but the documentation helps in issues of this type. We recommend this book to those who want a strong creationist source in the evolution/creation controversy.

News and Notes

Expelled: Constructive or Destructive? The movie *Expelled: No Intelligence Allowed* by Ben Stein has received rave reviews from creationists and most religionists. There is no question that the film is a superb tool in raising questions about the suppression of free speech and the control of public education by those who promote Darwinism and naturalism. Stein's talents and the emotional appeal he makes through the film cannot be questioned.

This journal and the ministry that produces it is dedicated to the proposition that science and faith are friends, not enemies. Our appeal is to look at the evidence fairly and openly and realize that any conflict can be due to bad science or bad theology. The problem with *Expelled* is that it is promoting one view of the conflict that is going on between creationists and militant Darwinists, and it pushes some viewpoints so strongly that it makes mistakes.

Stein maintains that evolutionary science leads to atheism. The problem with that view is that there are many evolutionists like Francis Collins, who are also dedicated Christians. In the film, cases of people who believe in Intelligent Design are portrayed as having lost their jobs when they suggested that evolution did not hold all the answers. Atheists are showing that many of the cases Stein portrays either did not lose their jobs, left for some other reason, or were portraying something other than just questioning Darwinism. Stein claims that Darwinism led to Hitler, but most people who have studied Hitler know that he claimed to be a Christian. Some of his colleagues used evolution in their discussions, but the bottom line is that Hitler used whatever suited his objectives—including this quote by Hitler “My feelings as a Christian point me to my Lord and Savior as a fighter ... How terrific was His fight for the world against the Jewish poison. Today, after 2000 years, with deepest emotion I recognize more profoundly than ever before, the fact that it was for this that He had to shed His blood upon the cross” (Adolph Hitler, April 12, 1922, from *The Speeches of Adolph Hitler*, Oxford University Press, 1942). Such blatant distortion of the Bible has to upset any Christian, but so too are attacks on atheists and naturalists which are unbalanced, unfair, or inaccurate.

Be very careful when you watch this movie or recommend it. It is easy to champion a public work that supports some of what we might believe, but when the approach is badly slanted and bashes randomly and inaccurately it will ultimately do damage. We need to help students learn to think, look at evidence, and ask questions correctly and in a way that is constructive. A good paper on this subject is Jeffrey P. Schloss's paper "The Expelled Controversy: Overcoming or Raising Walls of Division" at www.asa3.org/ASA/resources/Schloss200805.pdf.

National Geographic Backpedaling Again. In 2006 *National Geographic* magazine had a feature article titled "The Judas Gospel." This article portrayed this gospel as historically accurate and many skeptics used the article to bash Christianity and the New Testament as inconsistent with the evidence. *Biblical Archaeology Review* referred to the *National Geographic* article as "arrant nonsense." Other scholars have charged that *National Geographic* scholars mistranslated and misunderstood crucial parts of the Gnostic Text. *National Geographic* has revised and reprinted *The Gospel of Judas* saying that "mistakes have been acknowledged" including the sensational reading. The pressure on magazine publishers to come up with something new and flashy causes unfortunate material to get circulated, and in this case it is likely that many people negatively impacted by the original article will never know that it has been redone. Reference: *Biblical Archeology Review*, May/June 2008, page 52.

Atheist Attacks Continue. *The God Delusion* by Richard Dawkins has now sold 1.5 million copies in English, and Dawkins has spoken to sold-out auditoriums all across the country. Seventeen hundred showed up at Stanford, and hundreds had to be turned away after a 700 seat auditorium filled at Berkeley. Thirteen hundred showed up at the University of Wisconsin. The success of the attacks on belief in God by Dawkins, Christopher Hitchens, Daniel Dennett, and Sam Harris has produced a constant stream of new books which continue to flow from leading atheists attacking belief in God, biblical studies, and religion in general. A new book titled *The End of Biblical Studies* by Hector Avalos is the latest in this subject area. Avalos claims that the entire field of biblical studies and archeology is so riddled with shoddy practices, erroneous conclusions, political bias, and forgery that its usefulness has come to an end. Published by Prometheus Press, this book would have all learning stop and discard all of faith, biblical archeology, and theology. There is no question that there has been some unfortunate frauds and cases of poor scholarship, but learning continues and academic processes continue to root out the fakes and poor scholarship. It would seem that Avalos and his friends are at

odds with everything education stands for. Source: *Austin American Statesman*, March 20, 2008, page B1.

Narnia Films Hits While Golden Compass Flops. In previous issues of this periodical we have mentioned the constant stream of films coming out that have faith implications. In 2005 *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* came out and earned \$291.7 million and produced a whole group of sequels. *The Golden Compass* came out last December and grossed only \$70 million and no sequels are being produced. Audiences are beginning to flex their muscles and resist the constant attack on faith, and money does speak. Maybe someday Hollywood will listen. Reference: *Time*, May 26, 2008, page 65.

Mecca Time, not Greenwich. Muslim scientists and clerics are calling on the world to reject Greenwich Mean Time (GMT) and force the world to use Mecca as the standard for all time and location tools on this planet. Sheikh Youssef al-Qaradawy claims that it has been proven that Mecca is the true center of the earth and since Muslims face Mecca when they pray it should be the world standard. Muslims go on to say that Greenwich was forced on the world by the English when Britain was a colonial power. In the release, Muslims claim that Mecca is in perfect alignment to magnetic north. This is just one more example of why religion needs to be kept out of politics and other fields. The scientific data does not support the claims being made. The earth's magnetic field moves from one year to the next, so no alignment is ever possible. Reference: BCC News, April 21, 2008.

E8, String Theory, and Bad Science. We continue to have letters and e-mails making claims of discoveries in science that disprove some point we have made, or some claim in religious periodicals. Media claims of E8 as an explanation of everything known to science by studying the symmetries of an eight-dimensional lattice. This is done mathematically, and computers tell us that there are 248 dimensions in E8. We all know about the three-dimensional world in which we live, usually represented by X, Y, and Z. Sometimes time is portrayed as the fourth dimension since it can be plotted graphically against X, Y, or Z. Mathematically you can get predictions of many more dimensions, and in string theory 10 or 11 dimensions are proposed.

To be good science, something must be able to be falsified which means tested in some way. Continued attempts to get computers to make predictions have been going on for a long time, and models that fit these predictions have been made. The problem is that they cannot be visualized and tested in a rigorous way. One logic experiment is

not a proof of a theory. Marcus du Sautoy, a University of Oxford mathematician wrote “Unfortunately, the consensus, after investigation, is that it is impossible to use E8 in the way [promoters were] hoping and produce a consistent model that reflects reality.” When you read claims in string theory, cosmology, and quantum mechanics, do not be confused by claims that something has been proven. This is just bad science and does not meet the criteria scientists use. Reference: *Scientific American*, April 2008, page 30.

California Home School Fiasco. In March 2008, the California Court of Appeal ruled that parents “have no legal right to home school” their children. This reversed an earlier decision by a California Superior Court which said “parents have a constitutional right to school their children in their own home.” One of the appellate judges referred to the “ruse of enrolling [children] in a private school and then letting them stay home and be taught by a non-credentialed parent.” The case was brought about because a family had enrolled their daughter in a private school that assisted in home schooling. In July this same Court of Appeal revisited the case and in August ruled that “the state’s education code allows parents to home school their children.” In an article in the *San Francisco Chronicle* the author pointed out that home schooling “works and that public schools do not always provide quality education.” One comment in the discussion about home schooling that should apply to public instruction is “Parents should be involved in their children’s schools, with their teachers, and with their homework and activities.” Due to parental involvement, this is why home schooling works so well. Had the case not been reversed thousands of students in California would have “been subject to criminal sanctions.” There are several references to this case: <http://www.onenewsnow.com/Legal/Default.aspx?id=69177>; <http://www.onenewsnow.com/Legal/Default.aspx?id=208120>; and <http://sfgate.com/cgi-bin/article.cgi?f=/c/a/2008/06/23/EDHU11CC01.DTL> (an online article from the *San Francisco Chronicle*).

Cavemen and Race. We have maintained for many years that the various cavemen such as Neandertals, *Homo erectus*, Cro-Magnon etc., are just racial variations. A pygmy and a Swede are very different in appearance, but they are one species, and claims that the evolution of humans from one form to another are profound exaggerations. In *Scientific American* (March 2008, page 20) is a report from archaeogenetics experts saying that they have discovered genetic evidence that modern humans mated with *Homo erectus*. How varied the genome can be and still have fertile offspring is still being debated, but the evidence continues to grow that we are all related and that the claims of subhumans is not well supported.

This journal is a part of a program of service titled Does God Exist? The purpose of the program is to provide thinking, seeking people with scientific evidence that God does exist and that the Bible is His Word. It is our conviction that all men can logically and rationally believe in God. In addition to this bimonthly journal, the Does God Exist? program offers DVDs and video tapes, CDs and audio tapes, courses, books, and other materials. These materials are offered on a loan basis or at our cost. We also are more than willing to correspond with you and answer any specific question(s) you might have. If you would like further information on borrowing or purchasing these materials, we would be glad to send it to you. Check the boxes below to describe what you would like and mail it to us. We will get it right out to you.

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