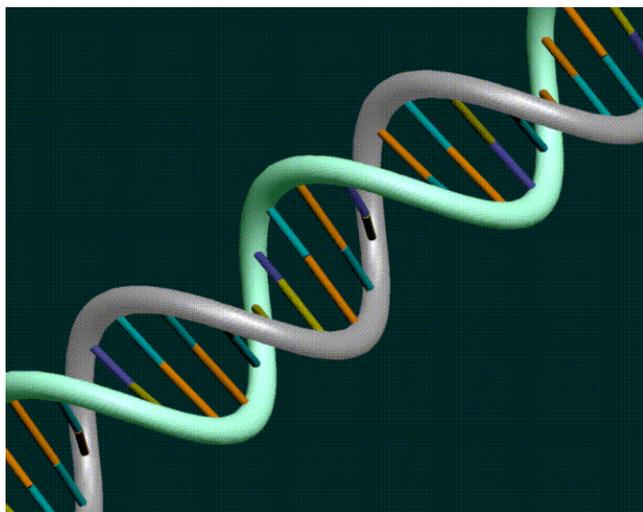


The Christadelphian Advocate

SPECIAL ISSUE

Darwin's Theory *And Its Weaknesses In the 21st Century*



Darwin knew nothing about the DNA molecule depicted above

NOVEMBER 2009

A monthly magazine in defense of the "Things Concerning the Kingdom of God and the Name of Jesus Christ" as embraced in The Hope of Israel with a view to "Taking Out A People For Yahweh's Name"

*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ
Colossians 2:8*

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The Christadelphian Advocate

He that hath my word, let him speak my word faithfully.

Jeremiah 23:28

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Introduction

The heavens declare the glory of God; and the firmament showeth his handiwork.
(Psalm 19:1)

One hundred and fifty years ago, on November 24, 1859, Charles Darwin published his controversial views on evolution entitled *On the Origin of the Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*. (Later editions carry the shorter title: *The Origin of Species*). His work is now proclaimed as the “seminal work of scientific literature considered to be the foundation of evolutionary biology.”

Darwin was born 200 years ago and his theory of evolution has been instrumental in turning the masses away from belief in the Creator. Isaac Newton, a renowned scientist who died about 80 years before Darwin was born, made the statement that “opposition to godliness is atheism and atheism is so senseless and odious that it never had many professors.” Darwin’s views have greatly reversed that sentiment among more than three fourths of present day scientists. The effect of his godless theory has been the systematic erosion of morality contributing to these present evil days likened prophetically by the Lord Jesus to the days of Noah and Lot. In fulfillment of that prophecy, this year has been monumental in the advancement of gay rights with a number of states passing legislation allowing gay marriage and several other states considering it. This is one of the leading indicators of the perilous times in which we live, rooted in disbelief of God’s Word.

This month, November 2009, the world celebrates *science, falsely so called* (1 Timothy 6:20) and the liberty that Darwin provided by justifying atheism and eliminating responsibility for behavior; *the fool hath said in his heart there is no god*. Science is the modern idol before which all are called to bow. By definition science is “knowledge,” but much of what passes for knowledge is mere speculation and hypothesis. Men of science are unapologetic for their lack of reverence for the scriptures, contending that they are only interested in that which can be demonstrated and proved. Yet, they are blind to the obvious and consumed with their own designs.

The scientific community has increasingly refused to allow any evidence of “intelligent design” to gain prominence, using intimidation, harassment and politics to boycott any who dare question the conclusions of their established Darwinian house rules. Their own scientific evidence in many cases

discredits their established evolutionary theories and yet they continue the façade without embarrassment or excuse. In 2007, *NewsWeek* magazine published a comprehensive article showing that recent DNA tests have proven that those familiar charts that show the progression of evolution from monkey to modern man have been supplanted by a more complex, yet to be determined process, concluding that the “Neanderthal Man” was not our ancestor and that man’s origin is now considered to be less than 50,000 years old. Still, the scientific community, the educators and the wise of this world continue quoting and asserting Darwin’s doctrine.

In spite of and in contrast to the conclusions in *NewsWeek*, this anniversary celebration of Darwin’s views has been preceded by the exuberant introduction of “IDA,” a complete fossil, tail and all. The claim is that “IDA” is 47 million years old, predating the assumed “human” evolutionary process (long before the same anthropoid primates that some of their own have already concluded are not the ancestors of man). Without shame, and unsupported by DNA evidence, they are introducing this fossil and misleading the simple by implying that they have finally found the “missing link” that will support their paradigms. The evidence however, reveals that the only thing that is evolving is their theory. If their past is any indication, they will continue to present and applaud new discoveries that conflict with their previous conclusions. In truth, all they really offer is fleeting mirages of something they prefer to believe, and they will only consider evidence that appears to support their predetermined conclusions.

Brethren, we need not be confused or deceived by these serpentine wiles of a self-serving scientific vision. May we be content within the natural realm to follow science’s own dictum, that science is concerned only with that which can be demonstrated and proved. The Bible does not change in its presentation of truth about our origins. It stands firm in declaring that God created the heavens and the earth. Therefore, *the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse* (Romans 1:20). While evolutionary theories continue to struggle for legitimate evidence, archeology and fulfilled prophecy continue to verify the enduring truth of God’s word. *The heavens* (continue to) *declare the glory of God; and the firmament showeth his handiwork.*

We dedicate this Special Issue to a defense of *those things which are most surely believed among us*; there is indeed a great Creator of heaven and earth and He has a defined purpose for this earth and man upon it. This earth will be filled with God’s glory by those who by faith in His word and by obedience to His commands, choose to glorify Him. When His Kingdom comes, *the lofty looks of man shall be humbled, and the haughtiness of men*

shall be bowed down, and the LORD alone shall be exalted in that day. We long for that day when all will know Him from the least to the greatest ... when He will destroy the face of the covering cast over all people, and the veil that is spread over all nations (Isaiah 25:7).

The Christadelphian Advocate Publishing Committee



The Centenary Critique of Darwin's Theory

As the one-hundredth anniversary of the Darwin's seminal work, *The Origin of Species*, approached in the 1950s, the publishers of a new edition for the general public sought out a distinguished naturalist to write the introduction. The scientist whom they chose for this task was a Canadian entomologist, William Robin Thompson, who was serving at the time as the Director of the Commonwealth Institute for Biological Control in Ottawa. Dr. Thompson's introduction appeared in the 1956 "Everyman" edition, published in advance of *The Origin's* centenary in 1959. This was the sixth edition since the original one appeared in 1859.

Fifty years later, as evolutionists around the world engage in much "hype" about how Darwin's theory changed science, they are determined not to repeat the mistake of receiving serious criticism from one of their own at a time when they were seeking universal acclaim and celebration. Among many of the observations that W. R. Thompson made over fifty years ago, one that particularly resonates at this time is his concern that informed, rational debate of the evidence was not pursued.

"When I was asked to write an introduction replacing the one prepared a quarter of a century ago by the distinguished Darwinian, Sir Anthony Keith [one of the "discoverers" of Piltdown Man], I felt extremely hesitant to accept the invitation... I am not satisfied that Darwin proved his point or that his influence in scientific and public thinking has been beneficial. If arguments fail to resist analysis, consent should be withheld and a wholesale conversion due to unsound argument must be regarded as deplorable. He fell back on speculative arguments."

"As we know, there is a great divergence of opinion among biologists...because the evidence is unsatisfactory and does not permit any certain conclusion. It is therefore right and proper to draw the attention of the non-scientific public to the disagreements about evolution. But some recent remarks of evolutionists show that they

think this unreasonable. This situation, where scientific men rally to the defense of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigor, **attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and unwise in science.**" [Emphasis added]

When an individual is confident of his case, he is willing to open the evidence both for and against it to full scrutiny. When he is insecure about his position, he will be much more inclined to lash out at his opponents, seeking to discredit them personally through such means as scorn and ridicule, rather than deal with their arguments in a fair, respectful and honest way. This issue strikes at integrity in science, on which W. R. Thompson commented:

"The success of Darwinism was accompanied by a decline in scientific integrity. This is already evident in the reckless statements of Haeckel and in the shifting, devious and histrionic argumentation of T. H. Huxley."

In the twenty-first century, Huxley might be replaced by Dawkins, but the point remains unchanged. With respect to research, W. R. Thompson noted,

"A long-enduring and regrettable effect of the success of the *Origin* was the addiction of biologists to unverifiable speculations. 'Explanations' of the origin of structures, instincts, and mental aptitudes of all kinds, in terms of Darwinian principles, marked with Darwinian possibility but hopelessly unverifiable poured out from every research centre."

Scientific research relies heavily on a process known as "peer review."

The observation of Dr. Thompson shows that the check-and-balance system of "peer review" was not effective when it came to evolutionary biology. Speculation was allowed to form the basis of research projects and find its way into peer-reviewed journals. This observation shows that there is a strong bias in favour of the evolutionary hypothesis, and against the intelligent design hypothesis, in the scientific establishment which generally lacks objectivity and fairness in its evaluation of the evidence. Believers who pursue degrees in scientific disciplines need to be mindful of the bias against God in these circles, a bias arising for philosophical and not evidential reasons. In an earlier work written in 1937, *Science and Common Sense*, W. R. Thompson noted,

"The concept of organic Evolution is very highly prized by biologists, for many of whom **it is an object of genuinely religious devo-**

tion, because they regard it as a supreme integrative principle. This is probably the reason why the severe methodological criticism employed in other departments of biology has not yet been brought to bear against evolutionary speculation.” [Emphasis added].

That such a distinguished scientist sounded the alarm about the speculative pretensions of Darwin’s theory in such a prominent place as the Introduction to the centenary edition of his major work should continue to serve as a warning to our generation.

Compiled by James Farrar, Grimsby, ON



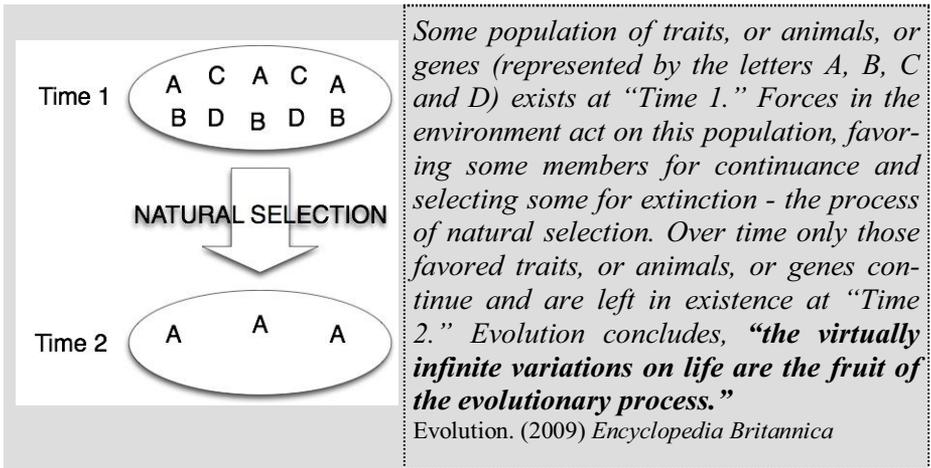
Diversity: Evolution’s Problem

The theory of evolution posits that all organisms on Earth have “their origin in other preexisting types and that the distinguishable differences are due to modifications in successive generations.”¹ The causal mechanism by which the process of evolution is suggested to operate is natural selection. Natural selection is the “process that results in the adaptation of an organism to its environment by means of selectively reproducing changes in its genotype, or genetic constitution.”² Alternatively stated, environmental forces favor features to be continued or features to be eliminated.

Conceptually, this operation of external forces selecting favorable traits for continuance operates at all levels of the organism from the molecular to the physiological. Early evolution theorists were focused on physiological traits like the length of giraffe’s necks or the shape of bird’s beaks; the popular understanding of evolution is still in this mindset. However, for decades, modern evolution theorists have focused on the process as acting upon a single gene or expression of a gene. Either way, the fundamental principle is similar and can be illustrated by the figure at the top of page 296.

However, the conclusion that the process of natural selection creates diversity is erroneous and misleading. The obvious objection is that the process of natural selection assumes a situation in which diversity already exists! Whether genes, traits or organisms are under consideration, multiple types must already be in existence in order for one to be favored over another. Stated otherwise, in order for evolutionary processes to pick the genetic winner, there must be a list of contestants from which to choose. The figure on page 296 reflects this truth. Imagine no diversity existed in the example population at Time 1 (i.e., the only member was the trait represented by the letter “A”). How would a process that favors one trait for survival logically be considered to operate when only one trait existed?

The implication of natural selection’s necessity of an existing diverse popu-



lation is that it is a process of reduction, not diversification. As formulated, natural selection takes diversity and brings about uniformity. The cornerstone of the theory of evolution is a causal process that takes diversity and reduces it. It is a causal mechanism that is at complete variance with any attempts to suggest evolution brings about diversity. Returning to our example, at Time 1 the population is composed of four different types of members (A, B, C and D). At Time 2 there are fewer and there is not a logical way around this process if some members are favored and some are not.

The proposed process of natural selection cannot create the diversity it recognizes to exist – it can only reduce it. This is demonstrated in the classic textbook evolution example of the peppered moth in England. The moth ranged in color from white to dark. With the rise of industrial pollution from coal, the white moths disappeared only to be replaced by the dark moths, as predators could not see the dark ones as well against the soot-covered landscape. Evolutionists cite this as evidence of natural selection where the environment favored one trait (a dark color). However, this event is a demonstration that the process did not create the existing diversity of colors among the moths, nor result in even more moth colors, but rather represented a simple reduction in the existing diversity.

Evolution cannot give a reason for all the diverse forms of life on this earth. The diversity and variety of plants and animals in the world had to be supplied. Examining the world we see the great and purposeful hand of God in every grass, tree and the abundant moving creatures that is His creation.

Josh Vest, Bastrop, TX

¹ Evolution. (2009) *Encyclopædia Britannica*

² Natural Selection. (2009) *Encyclopædia Britannica*

The Origin of Language

Linguists tell us that there are approximately 2,800 languages and 7,500 dialects in existence today, and we speak, think and conceptualize within a language system. All people have language, yet linguists do not know how language originated. Dr. Mario Pei, noted linguist and author, states, “If there is one thing on which all linguists are fully agreed, it is that the problem of the origin of human speech is still unsolved.”¹ Linguists have speculated upon several evolutionary-based theories which cling to the supposition that man was once speechless. Language, as well as culture, is presented as having developed gradually as man discovered and advanced both language and social skills.

Origin of language theories purport simple explanations as to how man first began to utter speech. Typical theories speculate that language began as a result of:

- natural human sounds which are actually reflexes or reactions to such stimuli as pain, hunger, pleasure, etc. These sounds (laughter, screams, shouts) were recognized as meaningful and were developed into conceptualized messages.
- man’s attempt to imitate animal sounds. For instance, by imitating a wolf howl, man found he could communicate the concept of wolf to others.
- man’s use of recognizable sounds to name recognizable objects, actions or phenomena (i.e., shouting “boom” to express thunder). This theory implies a correlation between sound and meaning.

The names given such theories may vary but the concept is the same. All embrace an evolutionary process in which man, having the physical ability to produce and manipulate sounds, learns to do so in an effort to enhance the quality of group interaction. This gradual process of developing communication is commonly purported to have allowed cultures to appear and advance. Cooperation, organization and education require language skills; those groups best equipped in language are pictured as advancing culturally, while groups without the necessary language skills remain “primitive.” On the surface this line of reasoning may appear to have merit. The mind conditioned to evolutionary precepts might eagerly embrace such theories as plausible origins. Also, noting the conceptual simplicity of ancient written records such as hieroglyphics and the known development of dialects within existing language families, it is easy to confuse language development with language origins. However, these theories can be tested.

If language came into existence through an evolutionary process, would

we not expect to find relatively “simple” languages among so called “primitive” peoples? Likewise, should there not be evidence of more “complex” languages in “advanced” societies where developing societal institutions both created and demanded more complex language skills? We find that a review of so-called primitive language does not support this speculation.

Upon examining primitive cultures, one might expect to find a spoken system which is at best limited. The “primitive” label itself might lead us to look for simple concepts and simple composition. In the most isolated and primitive systems we might expect little more than mono-syllabic words accompanied by occasional body sounds and gestures. Such is the conditioning and imagination of our evolution orientated educational system. The following excerpts from Dr. Pei’s The Story of Language lay these assumptions to rest: *The language of primitive groups does not cast too much light upon the problem. They are, as a rule, anything but primitive, save with reference to the vocabulary of modern civilization. Linguists who explore these tongues regularly find in them refinements of distinctions and complexities unknown to our languages²... and... Primitive tongues have an amazing complexity of objects, concepts and terms for which we, from our supposed vantage point, have no equivalent.*³

Swahili has eight noun classes, and Swahili is the simplest of the Bantu languages, some of which have up to twenty six noun classes (by comparison... Romance languages have three – masculine, feminine and neuter; English has one). In a language of Guatemala any verb can have thousands of different forms, by the addition of various endings.⁴ Javanese has ten words for “to stand” and twenty for “to sit” according to posture, attitude and symbolism. Eskimo has nearly a dozen words for snow indicating that it is soft, loose, hard, packed, frozen, crusted, melting, etc.⁵ One Pacific Northwest Indian language distinguishes between recent past, remote past and mythological past, while a native Australian language has five future tenses, two for things that will happen today, the others for more indefinite future periods.⁶

Encyclopedia Britannica bears witness to Dr. Pei’s observations: *It is, moreover, a total fallacy to suppose that the languages of illiterate or so called primitive peoples are less structured, less rich in vocabulary, and less efficient than the languages of literate civilizations...observation bears out the statement of the U.S. anthropological linguist Edward Sapir made in 1921: “when it comes to linguistic form, Plato walks with the Macedonian swineherd, Confucius with the head-hunting savage of Assam.”*⁷

The above illustrates there are no primitive languages, and the evidence certainly does not lend itself to evolutionary theory. To the contrary,

what we observe is a process of reduction and simplification in both numbers of languages and complexity. The majority of the world's population now speaks one of 14 languages, Chinese being first and English second, and within all languages there is ongoing change and simplification. For instance, we experience some difficulty with the English of Shakespeare (1564 -1616 AD), far more with the English of Chaucer (1340 – 1400 AD), and must consider the English of King Alfred (849 – 899 AD) a foreign tongue. The languages of present civilizations appear to be more complex and involved as we trace them back into history, and conversely simplify as we approach their present form. Observable change is in the direction of simplification from a previous highly ordered state, the opposite of the evolutionist's assumptions. What cultural or social necessity within primitive societies requires such complexity of speech, and how is it that so-called advanced cultures communicate and thrive with much less?

One of the pitfalls in understanding language is in equating language with literacy (the ability to read and write). When observing ancient writings such as cuneiform and hieroglyphics one must keep in mind the primacy of speech in language. In societies where literacy is commonplace, one is apt to think of language as a system of writing which may be spoken. To the contrary, **Language is a system of spoken communication that may be represented in various ways of writing.**⁸ The written word only represents the spoken language, and whereas some written systems may perform well, others may not. Truly scientific studies of the origin of language can begin only as far back as written records exist. There is clearly a sizable gulf between real or supposed origins and existing written records, a gulf not open to scientific scrutiny.

In many countries today, literacy is still the privilege of the minority, and not all languages are written. Both Eskimo and Zulu are reported to have vocabularies of 20,000 plus words (thousands of words in excess of the vocabulary used by the average college student), and until recently, these languages were unwritten. Some African and South American Indian languages remain unwritten. **Even in literate societies, we learn to speak before we learn to write, and we act as speakers and listeners more than writers and readers.** Cultural and economic needs obviously play a part in the development of written systems, but there is no evidence that they played a similar role in speech development.

There is an alternate theory of origins which is not only overlooked but dismissed by the scientific community. Generally viewed as a children's story, it specifically addresses the origin of diverse languages. It is the story of Babel as found in Genesis 11:1-9. This account relates that the descendants of Noah were of one language. They were in the process of building a

city and a tower when, through Divine intervention, their speech was suddenly divided. Their inability to communicate led to their dispersal throughout the earth. Two important elements of this account attract our attention: (1) the sudden division of speech and (2) the scattering abroad upon the face of the earth.

Genesis 11:7 relates, ***...let us go down, and there confound their language, that they may not understand one another's speech.*** Implied is the sudden appearance of different and fully developed languages. They could still speak, but they couldn't understand one another. Rather than the one common unifying language that they previously possessed, we may surmise that suddenly there existed several different groups speaking languages unknown to the other groups. No longer able to communicate, their cooperation and mutual interest ceased. **Existing evidence supports the understanding that these original languages were completely developed and organized.** Languages fall into families, within these families, resemblances and development can be traced back to a common source, but there is no relation or similarities between families. Thus the Biblical account goes hand in hand with the linguist's conclusion that major language groups are not related, but arose (or came into being) independently.

The scattering of the population likewise deserves our attention. When God blessed Noah, His instructions were, ***Be fruitful, and multiply, and replenish the earth*** (Genesis 9:1). Yet, in the Babel account, the people wanted a city and a tower, ***lest we be scattered abroad upon the face of the whole earth*** (11:4). Using division of speech, God achieved the replenishment (the filling) of the earth. As a result, we find different language families in different parts of the earth. The European community is of one family, the Asian of another, the African of another still. Although major continents contain more than one language family, the boundaries between these family territories remain relatively distinct even in our present age.

Henry Halley in his Bible Handbook offers a bit of evidence which supports the common ancestry of the varied peoples and language families existing today: *"Babylonians, Assyrians, Egyptians, Persians, Hindus, Greeks, Chinese, Phrygians, Fiji Islanders, Esquimaux, Aboriginal Americans, Indians, Brazilians, Peruvians, and indeed every branch of the whole human race, Semitic, Aryan, Turanian – have traditions of a Great Deluge that destroyed all mankind, except one family, and which impressed itself indelibly on the memory of the ancestors of all these races before they separated."* Mr. Halley reviews the flood traditions of ten cultures, all variations of the Genesis account. One might question how different cultures with different languages in different parts of the world might share a common tradition. Although not lending themselves to evolutionary explanation, these

“One might question how different cultures with different languages in different parts of the world might share a common tradition. Although not lending themselves to evolutionary explanation, these traditions certainly compliment and support both the sequence and the events related in Genesis. The common tradition of the flood is intelligible only on the supposition that such an event actually occurred, and that it was experienced by a common ancestry.”

traditions certainly complement and support both the sequence and the events related in Genesis. The common tradition of the flood is intelligible only on the supposition that such an event actually occurred, and that it was experienced by a common ancestry.

Considering the results of language research, it is difficult to understand why linguists and educators cling to evolutionary theories of language origin. These theories are not subject to verification by the scientific method, a fact recognized as far back as 1866 when the Linguistic Society of Paris, perhaps the foremost academic linguistic institution at the time, instituted a ban on papers on the origin of language. And yet, the Biblical account, the source which they reject, goes hand in hand with observable evidence. Though the wise of this world declare the origins of languages to be unsolvable, the servants of the Most High should not be found “speechless” on this subject.

Jim Washeck, St. Peters, MO

¹ Mario Pei, *The Story of Language* (Philadelphia and New York: J.B. Lippincott, Co., 1965), p. 21.

² Ibid. p. 27.

³ Ibid. p. 118

⁴ Ibid. p.124

⁵ Ibid. p. 119

⁶ Ibid. p. 129

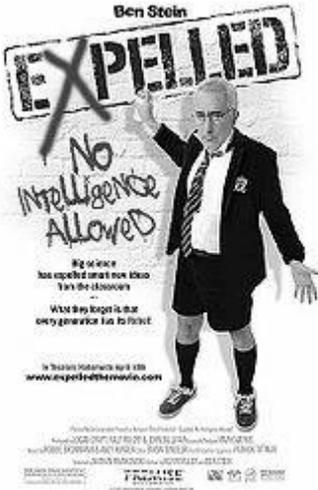
⁷ “Language”. *The New Encyclopedia Britannica*, 15th Edition, Volume 10, p.648

⁸ Ibid. p. 648

⁹ Henry H. Halley, *Halley’s Bible Handbook* (Grand Rapids; Zondervan Publishing House, 1965) , pp. 75-76

EXPELLED

Expelled: No Intelligence Allowed is a 2008 independent documentary film directed by Nathan Frankowski and hosted by Ben Stein. The film contends that academics who believe in intelligent design and criticize evolution are expelled from academia by the scientific establishment in an effort to keep God out of American laboratories and classrooms. The film presents today's intelligent design arguments as having their foundation in science, rather than religion, though it does not give an explanation or definition of intelligent design on a scientific level, other than addressing issues of irreducible complexity.* The film was well received by the general public and resulted in large earnings. The general media response to the film has been largely unfavorable. *The New York Times* described it as “a conspiracy-theory rant masquerading as investigative inquiry” and “an unprincipled propaganda piece that insults believers and nonbelievers alike.” The American Association for the Advancement of Science describes the film as dishonest and divisive propaganda, aimed at introducing religious ideas into public school science classrooms (adapted from Wikipedia).



Those who believe in a Creator will view this film as one that exposes the weakness and danger in the theory of evolution. Those who seek to defend Darwin will feel threatened by many of the facts that are presented. The controversy surrounding these diverse paradigms is well documented. In the spring of 2009 Ben Stein was scheduled to speak at the commencement exercises for the University of Vermont but was dis-invited after the scientific lobby put pressure on the University. This incident is only one of the many that verify the truth suggested by the film title and its message.

It is interesting that Ben Stein made it a point in the film to interview Richard Dawkins, the renowned champion of evolution and author of *The God Delusion* who admitted that there are a number of theories, the “big bang”, lightning, accident, etc. that have been put forth to explain the actual origin of life. All of their experiments to duplicate any of these events have failed and Dawkins was actually willing to speculate that life may have been “seeded by aliens.” It is incredible that they have no scientific answer but

would rather speculate on such things as alien intervention than to allow any consideration of intelligent design.

We recommend viewing this film, which is readily available from several internet sources, and drawing your own conclusions. We found it to be very enlightening regarding the role the theory of evolution has unwittingly played in regard to fascism, the Nazi Holocaust, communism, atheism, abortion and eugenics, as well as in the way modern day adherents use the backdrop of Hitler's suppression of opposing views as a pattern for the present day lobby against any consideration of intelligent design. Man will stop at nothing it seems to remove any hint of evidence that they are in any way responsible to the Creator and Sustainer of the universe.

Jim Millay, Springfield, VT

***Irreducible complexity** is an argument made that certain biological systems are too complex to have evolved from simpler (or less complete predecessors) through natural selection acting upon a series of advantageous naturally occurring chance mutations. Biochemistry professor Michael Behe, the originator of the argument of irreducible complexity, defines an irreducibly complex system as one "composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning." These examples are said to demonstrate that modern biological forms could not have evolved naturally.

Efforts To Simulate the Artificial Generation of Information

The claim is sometimes made by evolutionists like Richard Dawkins that experiments have shown that it is possible to simulate the production of genetic information using computer programs, modeling a form of differential reproduction that is allegedly at the root of "natural selection." There are several flaws in the various simulations including *Ev* and *Avida*. Many genetic algorithms need something akin to a 'forward-looking memory' to succeed for which foresighted selection there is no analogue in nature. In addition, both *Ev* and *Avida* presuppose existing information. A careful analysis of individual evolutionary simulations reveals that the information produced by an evolutionary simulation does not arise for "free," that is, without an input from the programmer. Large informational outputs require (roughly) equivalent informational inputs. Genetic algorithms can "solve" the information problem, but only if programmers first supply information about proximity to target sequences, selection criteria, or loops of precisely sequenced instructions.

Abridged from Stephen C. Meyer, *Signature in The Cell*, p. 281 – 295.

A Reasoned Response to Darwin

Introduction: 2009 is the year in which the 200th anniversary of the birth of Charles Darwin and the 150th anniversary of the publication of his book *On the Origin of Species by Means of Natural Selection* are being widely celebrated throughout the world. It is probable that the inferences that have been drawn from his book by countless millions of people have radically changed their understandings of man's place in the universe, the meaning of their lives and the irrelevance of personal morality. Each year, countless academic journals and books are published which assume, as a "given," one common theme: Darwin's theory of evolution (or a variant thereof) is the only solution palatable to modern sophisticated man to explain the existence of the universe and life on this planet.

In spite of the above, annual surveys in the United States indicate that 40% - 50% of its general populace believe in creation by God (Pew, February 2009), therefore implicitly or explicitly rejecting the evolutionary hypothesis. Confronted with the reality that there are millions of facts extant in the Earth which have to be systematically integrated into some model (evolution or creation), how can the average person possibly evaluate such vast quantities of information in order to arrive at a conclusion? How can a single individual possibly gather enough relevant facts to synthesize them into a comprehensive belief system? If we each had to carry out such a daunting assignment, no conclusions could ever be reached in a single lifetime on this subject.

Fortunately, the key areas of nature which require analysis can be dramatically reduced in scope. Three recent books point to the crucially relevant subject areas. (1) *The Cell's Design: How Chemistry Reveals the Creator's Artistry* (Fazale Rana, 2008). Written from a creationist perspective, the author, a mature credentialed scientist, does not overstate the case, but nevertheless presents very compelling evidences for design, suitable for a person familiar with current biological and biochemical concepts. (2) *God's Undertaker: Has Science Buried God?* (John Lennox, 2007). John Lennox is a professor at Oxford University in England who has engaged the atheist Richard Dawkins on more than one occasion in public debate, at least one of which is viewable online. This book is 'hard going' in some places, but nevertheless is a very useful summary of current thinking, pointing to the need to invoke the Creator to explain the existing order. (3) *The Design Matrix: A Consilience of Clues* (Mike Gene, 2008). This is perhaps the most useful book for the purposes of this article. An individual believed to be a leading professor at a large eastern US university wrote it under the pseudonym "Mike Gene" only after several years of intense discussions on various Internet forums on the subject of design in nature. He states in the preface

his reason for writing: *My original intention had been to play the gadfly for a short time and walk away. But through the various arguments I had with many other people, a way of viewing things slowly began to open up and become clearer to me. I eventually became convinced that there could very well be something solid with this notion of Intelligent Design, and gradually came to envision what you now hold in your hands – this book. My decision to stick with my pseudonym is...because it pays tribute to a personal belief that I hold dear. As I have repeatedly argued on the Internet, I am not going to make any appeal to qualifications or training. If I have no qualifications or relevant training, this may cause some to dismiss or overlook a good argument for this reason alone. If I do have qualifications and relevant training, this may cause some to embrace a bad argument for this reason alone. I would rather let the arguments stand on their own to be evaluated without prejudice... You must decide for yourself if the evidence and arguments make sense, and if need be, track down the references that may support them (pp. xiii-xiv of the Introduction).* This writer is in some ways an “adversarial (hostile) witness,” making his testimony less intrinsically biased towards design as a result. It is the evidence in this book which shall be reviewed. Chapters 1-5, pp. 206-210 and chapter 10 are useful – much of the intervening material is somewhat tedious.

The three primary issues he addresses are (1) the genetic code; (2) the concept of ‘biological machines’; and, (3) nanotechnology. Only the issue of the genetic code will be discussed here.

A Comparison: Morse Code with the Genetic Code

It was particular aspects of the genetic code which first attracted Gene’s attention. For instance, in Morse Code, the symbol “-” (“dash”) is *always and only translated* as the letter “T” in English. Likewise, the symbol “.” (“dot”) is *always and only translated* as the letter “E” in English. There are 26 letters and 26 corresponding letter symbols – there is a direct 1:1 relationship. The reader can verify this by examining the Morse symbols and the corresponding letters below.

Morse Code

A . -	J . - - -	S . . .	2 . . - - -
B - . . .	K - . -	T -	3 . . . - -
C - . - .	L . . .	U . . -	4 . . . - -
D - . .	M - -	V . . . -	5 -
E .	N - .	W - - -	6
F	O - - -	X - . - -	7 -
G - - .	P . - . .	Y - - - -	8 - - - . .
H	Q - - . -	Z - - . .	9 - - - . .
I . .	R . . .	1 . - - - -	0 - - - - -

Now in the early days of wireless telegraphy, if there was a thunderstorm between the sending and receiving stations, the phrase “YOU ARE FIT” could become “YOU ARE FAT” simply because the static in the headphones caused the person writing the message to think that “..” or “I”, was in fact “.-”, or “A”. The effects of such a simple communication error could be disconcerting!

In living organisms, errors in the translation of the DNA code can be much more serious than hurt feelings. At every instant on this globe, literally trillions of organisms are “reading” their DNA codes very rapidly. If errors were abundant during this process, long ago death would have resulted everywhere – **the complexity of life does not allow for errors in code translation.**

Since the 1960s, it has been known that there are 20 “standard” amino acids (corresponding to the English alphabet of 26 letters) but there are 64 *triplet codons* (as they are called) specifying only 20 acids – or more than a 3:1 *apparent* “excess of coding” (also called *redundancy*). The Genetic Code inverse table is given below – the reader can see that for the amino acid Leucine, for example, there are *six* DNA codons which the cell will “translate” into Leucine (through an extremely complex, elegant mechanism). If there is an error when the DNA is replicating, and the codon CUG (instead of UUG) is mistakenly reproduced in a given section of a gene in the next generation, when the cell reads *this “mistake codon” it will still produce the correct amino acid Leucine because of the innate structure of the code.*

Amino Acid	Code	Amino Acid	Code
Alanine	GCU, GCC, GCA, GCG	Leucine	UAA, UUG, CUU, CUC, CUA, CUG
Arginine	CGU, CGC, CGA, CGG, AGA, AGG	Lysine	AAA, AAG
Asparagine	AAU, AAC	Methionine	AUG
Aspartic acid	GAU, GAC	Phenylalanine	UUU, UUC
Cysteine	UGU, UGC	Proline	CUU, CCC, CCA, CCG
Glutamine	CAA, CAG	Serine	UCU, UCC, UCA, UCG, AGU, AGC
Glutamic acid	GAA, GAG	Threonine	ACU, ACC, ACA, ACG
Glycine	GGU, GGC, GGA, GGG	Tryptophan	UGG
Histidine	CAU, CAC	Tyrosine	UAU, UAC
Isoleucine	AUU, AUC, AUA	Valine	GUU, GUC, GUA, GUG

The brilliance of the above arrangement was not fully grasped until about the year 2000. The ability of this code to prevent errors during replication was run against one million other randomly generated codes, and found to be the best. Mike Gene writes: *“Chance alone would not be expected to produce a code that was better than any other million randomly generated codes, when it comes to protecting against harmful mutations...Both the universality and optimality of the genetic code fit well with the hypothesis of Intelligent Design. The code is optimized to resist potentially deleterious mutations as a consequence of intelligent foresight. It is universal because this single, optimal solution was implemented by the designer. These are the type of data we would expect from Intelligent Design”* (p. 75,77).

Proofreading

In addition to life being programmed around an intrinsically elegant error-correcting code, there is an additional feature to prevent errors indicative of Intelligence – proofreading. The concept of proofreading originates only in a mind. Gene writes, *“The replication machinery further increases its accuracy with components that perform an additional proofreading function... This proofreading function increases the fidelity such that only one mistake in every 10 billion nucleotides then occurs...What is most intriguing about this process of DNA replication and proofreading is its elegant sophistication when faced with a very difficult problem. This machinery must discriminate between [sic] four different nucleotides which are extremely similar... To use an analogy, the replication machinery is not reading a template string of red, green, white and black beads. It is reading four beads that are closely continuous shades of grey. Yet it discriminates between [sic] these shades of grey at a rate of 500 beads per second while making a mistake only once every 10 billion beads. The replication of DNA thus involves discrimination near the very threshold where the basis for discrimination begins to fade away. Yet it is exactly here that we find information processing events essential to life. This is quite an amazing feat of nanotechnology. Molecular proofreading underscores our intuitive suspicion of Intelligent Design”* (p. 78,79).

Bit Parity Checking

Computers are set up so that when data is transferred, there is a mechanism known as ‘bit parity checking’ to detect errors. It now appears (as of 2006) that the four nucleotides which make up the DNA code innately constitute a parity code. Gene notes, *“This is an excellent explanation of why life uses A, G, C and T but not other nucleotides... Whether it is the choice of codons or the choice of nucleotides, the theme of minimizing errors repeats itself...The genetic code has been shaped to minimize the effects of errors. The process*

of DNA/RNA synthesis appears to employ a parity code. Each phase of information transfer...is proofread. The echoes of technology continue to resonate under higher resolution, enhancing our suspicions of design” (p. 82,86).

Gene’s Final Conclusion

After considerable discussion in the last few chapters of his book about the evidence (or otherwise) for design in nature, Gene finally comes down with his conclusions. He concluded that a book, a car and the Genetic Code are clearly, without equivocation, the result of intelligent design according to rigorous criteria he had established *before considering the evidence*. The Genetic Code, which is inextricably interwoven with all life forms, points clearly to being the result of Intelligent Design.

Our Conclusion

What then can a non-specialist conclude from this brief article? The Genetic Code (together with its associated mechanisms) is an astoundingly remarkable information retrieval and processing system. We do not need to travel to the Galapagos Islands or attempt to become an expert in some specialized area of biology to form a conclusion as to the origin of the biological wonders within and around us. Charles Darwin, when he developed his theory, knew nothing of optimal codes to prevent errors during information processing, proofreading of genetic data or the concept of bit parity checking in computer data processing methods. Man’s understanding of the technology in the biological world around him has changed dramatically since then. Darwin’s theory of natural selection as the means to explain all living forms did not, does not, and cannot address the issue of exquisite informational systems which orchestrate all living processes. The universal code of life bears testimony, as it functions in every corner of the globe every second of every day, in and of itself to the Creative Mind behind the existing order of life.

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Inextricable Confusion

To establish the continuity required by the theory [of evolution as articulated by Darwin], historical arguments are invoked even though historical evidence is lacking. Thus are engendered those fragile towers of hypotheses based on hypotheses, where fact and fiction intermingle in an inextricable confusion.

W. R. Thompson in the Introduction to the 1956 edition of *The Origin of Species*. (See p. 293).

The Heavens Declare The Glory of God

*It is the glory of God to conceal a thing:
but the honour of kings is to search out a matter.* (Proverbs 25:2)

The heavens declare the glory of God; and the firmament sheweth His handiwork (Psalm 19:1). Penned by the Psalmist 3000 years ago, these words ring just as true today as they did then. By virtue of our current unprecedented ability to view the heavens through computer-assisted terrestrial telescopes, space-based telescopes, satellites, and multi-sensing space probes, we are the most privileged generation ever to view the wonders of Yahweh's creative majesty in the heavens. Never before has man been allowed to see in such exquisite detail the reality of our own solar system, the richness of the Milky Way (our home galaxy with its more than 100 billion stars) or the deep abyss of space beyond our galaxy with its billions of other galaxies. Given these current conditions of unprecedented access into God's heavens, one might reasonably hope that the human reaction would be one of awe and humility. For some that is true, but for many scientists and laymen alike their reaction has been one of simply attributing these discoveries to man's own intellect and resourcefulness. For a majority of scientists working in astronomy/cosmology today, the mind-boggling marvels of the universe are evaluated in terms of the laws of physics and chemistry alone. The question of 'possible purpose' inherent in such manifestations of physics and chemistry is, for the most part, a matter not to be pursued. The assumption that life on Earth spontaneously evolved over vast amounts of time is almost always attended by the corollary that this occurred on a planet in a universe that is without purpose or meaning. While there are exceptions to this view, it is nevertheless the dominant paradigm of astro-science today.

Happily a few astro-scientists, despite their evolutionary leanings, have looked into the question of possible purposefulness in the Universe. Guillermo Gonzalez and Jay W. Richards have compiled their research in a 2004 book entitled: *The Privileged Planet: How Our Place in the Cosmos is Designed for Discovery*.¹ A companion DVD of the same title provides a highly viewable synopsis of their findings.² In their research, Gonzalez and Richards seek to determine what makes our planet, Earth, habitable for life as we know it. Their work has much to say about Earth's place in the solar system as it revolves around our local star, the Sun, as well as its place in the Milky Way Galaxy and, by extension, in the Universe per se. What follows in this article is a much abbreviated sample of some of the empirical evidence compiled by Gonzalez and Richards that points to the conclusion that Earth's place in the Cosmos is the result of precise, detailed design.

Total or 'Perfect' Solar Eclipses: When the Moon passes between the

Earth and the Sun and it blocks out the photosphere (or body of the Sun) such that the Moon's core shadow (umbra) falls upon the surface of the Earth, a 'total' solar eclipse occurs at that location. These relatively rare phenomena result in a brief period when the face of the Sun is blotted out and only the Sun's gaseous atmosphere (chromosphere and corona) is visible. For astronomers these occasions provide a rare opportunity to study the Sun's atmosphere which is normally not viewable because of the overwhelming brightness of the Sun's photosphere. This has led to a greatly expanded understanding of stars much farther away.

The physical relationships of size, distance, sphericity and orbit paths in a total eclipse are very special. The Moon is about 400 times smaller than the Sun and the Sun is also 400 times farther away from the Earth than the Moon is from the Earth. The result is that when the Moon moves across the face of the Sun 'to an observer on earth' the apparent size of both bodies is identical. When this optical geometry is combined with the perfect sphericity of the Sun and the unexpected near perfect sphericity of our anomalously large Moon, at those orbital moments of Earth-Moon-Sun alignment, total solar eclipses result. It was the emotional and intellectual experience of viewing just such a 'perfect' eclipse in northern India in 1995 that set Gonzalez on his quest to research the special place Earth holds in the cosmos.

The Habitable Zone Concept: As early as the 1950's, some astronomers began defining a 'Habitable Zone' in our solar system as that zone which would allow a terrestrial planet (as opposed to a gaseous planet) to maintain liquid water on its surface. They saw it as lying between the orbits of Venus and Mars where Earth is located. Since then, research regarding habitability has narrowed this zone considerably. If Earth were just 5% closer to the Sun, all of its water would be lost to a runaway greenhouse effect resulting in a dense Venus-like carbon dioxide shroud and temperatures of over 900 degrees Fahrenheit. If it were 20% farther from the Sun, it would become an uninhabitable, permanently frozen Mars-like world. In addition to simple 'temperature range' allowing for life sustaining liquid water however, the more scientists looked at the prerequisites for habitability, the more numerous and complex the determinants became. At the present time, over 20 such factors have been identified and the list is growing. With each new factor, the requirements for habitability become more and more finely-tuned.

Examples of Other Factors for Habitability

(1) Terrestrial Planet Factors

A chemically rich outer crust (lithosphere) thick enough to provide a solid outer skin, yet thin enough to allow for crustal plate tectonics (movement) is needed to provide elevation diversity for the hydrologic (water) cycle as

well as to facilitate the recycling of carbon via crustal subduction and volcanic ejection. Both cycles are essential for complex life and they are present on planet Earth.

Earth's disproportionate distribution of 30% land to 70% water on its surface is crucial for climate control and habitability. The oceans plus lakes act as a giant heat sink to absorb solar energy. Oceanic and atmospheric redistribution of solar heat then allows temperatures amenable to complex life.

The movement of liquid iron in the Earth's core, combined with the rotation of the Earth around its axis creates a gigantic magnetic field far out in space around our planet. Without this protective barrier, the flow of charged particles from the Sun (solar wind) would strip away our atmosphere and harmful galactic cosmic ray particles would also reach the Earth's surface. Both would render our planet devoid of life. The Northern Lights (*Aurora Borealis*) are dramatic visual evidence of this protective magnetic barrier. It is worthy to note that the Earth's size is also a vital factor. If the Earth were smaller, its magnetic field would not be strong enough to prevent the loss of its atmosphere. The result would be the dead planet scenario we see on Mars.

(2) *The Atmosphere Factor*

Earth's wafer thin (less than 1% of Earth's diameter) oxygen-rich atmosphere, comprised of 78% nitrogen, 21% oxygen, 1% carbon dioxide plus some water vapour, is unique in the solar system and is unlikely to be found elsewhere. It is exactly configured to support complex life. Biologist Michael Denton³ notes that only atmospheres in the general range of 10%-20% oxygen can support oxidative metabolism in higher organisms. (Coincidentally he notes it is also the only range in which fire is possible.) Gonzalez and Richards write, "It just so happens that that very atmosphere (predominantly nitrogen and oxygen with some carbon dioxide and water vapour) is mostly transparent to optical radiation."⁴ In short, our atmosphere supports life and allows us to see the glory of God in the heavens. But the story does not end there.

Our atmosphere is also so precisely configured that it blocks out most of the harmful/lethal energy it receives, yet readily transmits the type of radiation that is **vital** to life. It is essentially transparent to the near-ultraviolet, visible, near-infrared and the much longer radio waves. Amazingly however, the near-ultraviolet, visible and near-infrared spectra comprise just a "razor thin slice" of the total range of all the natural electromagnetic emissions of the Universe. When considered thusly, this window through our atmosphere is so narrow it is equivalent to 1 part out of 10^{25} parts. Written out that is 1 out of 10,000,000,000,000,000,000,000,000! Such a number is like trying to

select one specific grain of sand out of all the beaches we have ever seen, and then some! *Encyclopedia Britannica* comments on this very point, “Considering the importance of visible sunlight for all aspects of terrestrial life, one cannot help being awed by the dramatically narrow window in the atmospheric absorption...and in the absorption spectrum of water.”⁵

(3) *The Sun Factor*

Anchoring our solar system 93 million miles away from Earth is our Sun. It is classified as a G2 Yellow Dwarf Star in the Main Sequence. It is an average sized star but of unusually high mass. It is larger than the majority of stars in the Milky Way but very much smaller than Blue Stars, Red Giants or Super Giants. Texts often make the point it is ‘average’ with nothing very special about it. The fact is, however, that the solar radiation we see – visible light – is in the wave length range of 4000 Angstroms to 7000 Angstroms (an Angstrom unit is ten-billionths of a meter) and this is exactly the range in which our Sun emits **40%** of its energy because of its unusually high mass. The Sun’s spectrum peaks exactly in the middle of the visible spectrum at 5500 Angstroms. Because the typical energy involved in chemical reactions corresponds to the typical energy of optical light photons – our visible sunshine – chlorophyll molecules react uniquely to our Sun’s visible light and photosynthesis occurs. Without this correspondence of factors, green plant life would not exist and, in consequence, neither would habitability. Gonzalez and Richards sum up this correspondence succinctly, “Life can’t use just any type of light from any kind of star. Our Sun, it turns out, is near the optimum for any plausible kind of chemical life. The solar spectrum is intimately linked to life on Earth and to the transparency of Earth’s atmosphere in the optical part of the electromagnetic spectrum.”⁶

If our ‘average’ Sun were significantly larger and its energy output greater than its current very steady level, life on Earth would not be possible because of the overwhelming greater radiation as well as many other related factors. If the Sun were significantly smaller, its gravity would be less, the Habitable Zone would become smaller and the Earth would have to be closer to the Sun to orbit. This reduced gravity, in turn, would lock the Earth into a geostationary orbit and it would cease to rotate on its axis just like our own nearby lunar-stationary moon. Like our Moon, one side of the Earth would face the Sun’s radiation continually while the other ‘dark’ side would face an eternal night and be permanently frozen. Both conditions would render the Earth uninhabitable for a multitude of reasons beyond just the extreme temperatures.

(4) *The Moon Factor*

Earth’s moon is anomalously large compared to all the other moons in our

solar system relative to their host planets (Jupiter, Saturn, etc). It is about $\frac{1}{4}$ the size of the Earth. What this unusually large mass does is 'stabilize' the rotation axis of Earth at its present $23\frac{1}{2}$ degrees to the plane of Earth's orbit around the sun. The effect of this 'stable tilt' is to create the moderate life-friendly seasonal climates we experience in the mid-latitudes as well as the favourable general circulation of the atmosphere. A larger tilt would create extreme climatic fluctuations each season and profoundly affect the oceanic and atmospheric redistribution of heat and moisture. A small tilt would ameliorate 'seasonal' temperature changes but it would stratify changes latitudinally, as well as changing the circulation of the atmosphere, the consequent wind patterns and the rainfall distribution. Both extremes would negatively alter the habitability of the Earth.

In addition to fostering a stable axial tilt, the Moon also facilitates life by 'raising' the Earth's ocean tides. The tides help mix nutrients from the land with the oceans. If only solar gravity were at work, Earth's tides would be only $\frac{1}{3}$ as strong. Recent oceanographic research indicates 30% of tidal energy impacts the deep ocean floor and is likely a significant driver of vital ocean currents. This tidal energy, in turn, has profound implications for bio-mixing and heat distribution over 70% of Earth's surface. Finally, the tides themselves also contribute to the stable tilt of the Earth's axis.

(5) The Outer Planet Factor

Sitting in a nearly circular orbit relatively close to the Sun, the Earth is positionally removed from the more distant part of the solar system where asteroids and comets present serious collision threats. Depending on the mass involved, a direct impact by either one of these wanderers would imperil the very existence of the Earth, let alone its habitability. Because of their considerable gravity, the giant outer planets, Jupiter, Saturn, Uranus and Neptune, act as natural 'sweepers' of these dangerous space objects. Their gravity acts to pull such objects into their control and on occasion into direct capture and impact. In July 1994, comet Shoemaker-Levy 9 was torn apart by Jupiter's gravity and crashed into the huge giant. Pictures from the Hubble space telescope captured this event. For Earth, its habitability is significantly enhanced by this protective role the giant outer planets play in holding and 'sweeping' space debris away from potential dangerous proximity.

(6) The Galactic Habitable Zone Factor

In addition to the many factors that contribute to the Circumstellar (Solar) Habitable Zone, it also turns out that our solar system happens to sit in the most habitable part of the entire Milky Way Galaxy. Our Sun and its planets are positioned on the mid-plane of the flattened spiral armed Milky Way pinwheel at just the right place for galactic safety and habitability as well as

for visual observation of the galaxy and the Universe beyond. Astronomers have determined that our solar system sits in an open sky, galactic-energy, 'quiet' zone between the Perseus Arm and the Sagittarius Arm of the Milky Way. Almost all other areas of the galaxy are highly dangerous or unfavourable to life and without clear visual access to the surrounding cosmos.

Other Considerations: Only a few of the factors contributing to and/or allowing for the existence of life on Earth have been listed. The most significant consideration, however, is that these factors must all come together at the right place at the right time. Even when extremely conservative individual probabilities are assigned to independent factors for habitability, the net result is so infinitely small as to make it impossible for our 'living Earth' to come about by sheer chance. Scientists have calculated that probability as 1 in 10^{15} . That translates to one chance out of one thousand, trillion chances or 1/1,000,000,000,000,000. Such an infinitely small chance begs to be dismissed as a realistic possibility.

Putting the matter another way, the probability that our 'living Earth' came into being because of a higher purpose and design in the Universe is virtually certain. What then remains is this unavoidable question: **To what purpose is our planet Earth so replete with Life?**

Closing Thoughts

- (a) For Gonzalez and Richards, at every turn their research revealed that the factors which fostered habitability were also the same factors that allowed for observation of the Cosmos. Given that these two sets, 'habitability' and 'observation' were so inextricably linked, they concluded the following: Earth was 'designed' to support life and to allow that life to be able to observe and discover the Cosmos around it. For them, the corollary of a necessary designer/creator is an important implication crying out for scientific (and personal) investigation. They believe such a paradigm has far more scientific promise than the present Copernican-based view championed by the late astronomer, Carl Sagan. He said of our Earth as it appeared in a photo taken by Voyager I, February 14, 1990, from 4 billion miles out in space, "*Because of the reflection of sunlight...the Earth seems to be sitting in a beam of light, as if there were some special significance to this small world. But it's just an accident of geometry and optics...Our posturings, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.*"⁷

(b) For the Bible student, the same two sets, ‘habitability’ (life) and ‘observation’ (witness) are also inextricably linked. The Psalmist’s words, “*The heavens declare the glory of God and the firmament sheweth His handiwork*” (Psalm 19:1) tell us plainly what we should ‘see’ when we observe the heavens. It is for us to see **God’s** glory and **God’s** handiwork. His word tells us unequivocally: “*I have made the earth and created man upon it: I, even my hands, have stretched out the heavens and all their hosts have I commanded. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, **He formed it to be inhabited**: I am the LORD; and there is none else.*” (Isaiah 45:12 & 18, emphasis added)

His Word further tells us that He has made all things for His pleasure (Revelation 4:11) and that His purpose is to take out from among the mortal inhabitants of this planet a covenanted people to bear His name (Acts 15:14). He has told us He will ultimately endow His covenanted chosen with His very nature to live eternally for Him (Revelation 2:7). He has further promised that they will dwell in eternal fellowship with Him and his glorified son, the Lord Jesus Christ, here on a re-born Earth eternally free of sin and death (Numbers 14:21, Habakkuk 2:14, Romans 4:1-13, Galatians 3:26-29, 1 Corinthians 15:20-26). Of this coming age, He has said His presence and His glorious power of life will be manifested in His redeemed and glorious new creation, of which Jesus is the beginning. (Revelation 3:14, Colossians 1:18, Revelation 21:1-5, 10, 22, 23, and 22:1-5). And as incredible as it might seem, He ‘invites us’ to be partakers with Him in this great plan of the ages!! (Isaiah 55:1-3, Matthew 11:28-30).

Regarding the certainty of His eternal purpose, it is significant that Yahweh has invoked the witness of His creative work in the heavens as surety of His prophetic word. As assurance of His fidelity to raise up and immortalize the spiritual seed of Abraham, **Yahweh calls upon the enduring presence of the Sun, the Moon and Stars of Heaven which He alone has made** (Jeremiah 31:35-37). In the light of such glorious immovable day and night evidence of God’s love and fidelity, we would do well to impress upon our hearts the **personal reality and power** of these three God-given statements:

Ecclesiastes 11:7 *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.*

Psalm 8:3-4 *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? And the son of man, that thou visiteth him?*

Psalm 4:4 *Stand in awe and sin not.*

Because...*The heavens declare the glory of God: and the firmament sheweth His handiwork!* (Psalm 19:1)

James Horton, Grimsby, ON

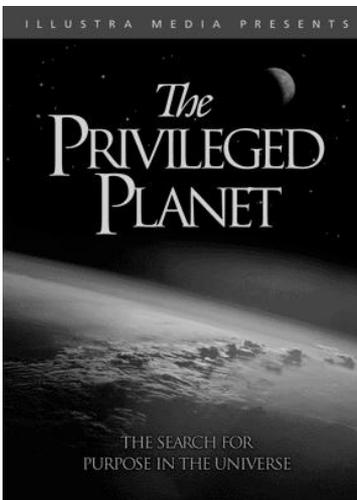
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- ⁵ *Encyclopaedia Britannica*, fifteenth ed. 18 (1994): 203.
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DVD Summary

The Privileged Planet



There is an opinion, common among scientists and intellectuals, that our Earthly existence is not only rather ordinary, but in fact, insignificant and purposeless. The late astronomer Carl Sagan typifies this view in his book "Pale Blue Dot": *Because of the reflection of sunlight the Earth seems to be sitting in a beam of light, as if there were some special significance to this small world. But it's just an accident of geometry and optics....*

But perhaps this melancholy assumption, despite its heroic pretense, is mistaken. Perhaps the unprecedented scientific knowledge acquired in the last century, enabled by

equally unprecedented technological achievements, should, when properly interpreted, contribute to a deeper appreciation of our place in the cosmos.

This 60-minute video documentary explores a striking feature of the natural world. A feature as widely grounded in the evidence of nature as it is wide-ranging in its implications: the conditions that allow for intelligent life on Earth also make it strangely well suited for viewing and analyzing the universe.

The fact that our atmosphere is clear; that our moon is just the right size and distance from Earth, and that its gravity stabilizes the Earth's rotation; that our position in our galaxy is just so; that our sun is its precise mass and composition: all of these factors (and many more), are not only necessary for Earth's habitability; they also have been surprisingly crucial for scientists to measure and make discoveries about the universe.

Mankind is unusually well positioned to decipher the cosmos. To put it more technically, "measurability" seems to correlate with "habitability." But is this correlation between the existence of complex life and our ability to make scientific discoveries simply a coincidence or the result of blind chance, or does it point to a deeper explanation? *The Privileged Planet* will examine these questions in a remarkable search for evidence of design and purpose within the universe.

Utilizing stunning computer animation and the visual archives of NASA, the Hubble Space Telescope Institute, the European Space Agency, and leading observatories throughout the world, the DVD presents a spectacular view of our planet, galaxy, and the entire cosmos. The result is an extraordinary documentary and a fascinating look at a timeless question: ***What is our significance within the grand scheme of the universe?***

This excellent DVD (a non-Christadelphian resource) referenced in Brother Jim Horton's article, "The Heavens Declare the Glory of God" on page 309, is readily available from several Internet sources.

Applying The Same Logic Closer To Home

NASA's search for extraterrestrial intelligence (SETI) presupposes that any specified information imbedded in electromagnetic signals coming from space would indicate an intelligence source. As yet, radio astronomers have not found any such information-bearing signals. But closer to home, molecular biologists have identified information-rich sequences and systems in the cell, suggesting, by the same logic, the past existence of an intelligent cause for those effects.

Evolution Sunday

“Evolution Sunday” is a science focused service conducted in a number of churches to celebrate Charles Darwin’s theory of evolution.

The Sunday chosen since the practice began is the Sunday closest to Darwin’s birthday - February 12th. Evolution Sunday began in 2006 with 467 congregations in 48 states and the District of Columbia celebrating the 197th anniversary of Charles Darwin’s birthday. Each year since, the number of participating churches has increased and the practice has spread to include churches in other countries: in 2007 (618 churches / 5 countries), 2008 (814 churches / 9 countries) and 2009 (1,049 churches / 15 countries).

Evolution Sunday (expanded to “Evolution Weekend” in 2008 to include other faiths) has drawn participation from a variety of denominational and nondenominational churches, including Methodist, Lutheran, Episcopalian, Presbyterian, Unitarian, Congregationalist, United Church of Christ, Baptist and a host of community churches. It is an outgrowth of “The Clergy Letter Project”, begun by the Dean of the University of Wisconsin’s College of Letters and Sciences, who in stage one of the plan encouraged clergy across America to sign the letter supporting evolution and reject the Genesis account of creation, declaring that evolution “is a foundational scientific truth,” and to reject it “is to deliberately embrace scientific ignorance and transmit such ignorance to our children.” As of February 2009, 12,400 clergy were reported to have signed the “pro-evolution” letter including 11,800 Christian clergy and 440 Rabbis. The second stage in the Clergy Letter Project plan was to solicit donations for a national project, and “Evolution Sunday” was the third stage, geared to promote the compatibility of “evolution” and “religion” through specially prepared sermons and activities.

The hostility toward fundamental Bible believers is evident in the Dean’s characterization of them as “fundamentalists” with “loud, shrill voices.” The Clergy “letter” presents the issue thusly, *While virtually all Christians take the Bible seriously and hold it to be authoritative in matters of faith and practice, the overwhelming majority do not read the Bible literally, as they*



would a science textbook. Many of the beloved stories found in the Bible... convey timeless truths about God...expressed in the only form capable of transmitting these truths from generation to generation. Religious truth is of a different order from scientific truth. Its purpose is not to convey scientific information but to transform hearts. In other words, “religious truth” lies when it describes, for instance, how the world was made; and it seeks to transmit its “truths” from generation to generation through deceit and falsehood. One must question how such Christian adherents could truthfully describe God as the Creator when they maintain the cosmos is explained by purely naturalistic and materialistic processes.

That these liberal churches would set aside a Sunday in order to celebrate Charles Darwin and openly reject the account of creation and the Bible’s truthfulness is powerful evidence that today’s Christian churches are in fact becoming “Churches of Humanism.” That those claiming to be followers of Christ would promote secular humanism over the Word of God is not only blasphemy, but an indictment of their own confused values and practices.



For the Wisdom of this World is Foolishness with God

November 24, 2009 marks the 150th anniversary of Charles Darwin’s claim to fame, *The Origin of Species*, which is considered to be the distinguished scientific foundation of the study of evolutionary biology. However, as shown in the following statement from Peter Ungar, Professor of Anthropology, University of Arkansas, Darwin’s views have been cleverly woven into other areas of study not relevant to biology: *Darwin’s ideas remain today fundamental guiding principles for research in many of the disciplines represented in the Fulbright College of Arts and Sciences. But the name “Darwin” strikes fear in the hearts of many of our students, especially those not exposed to evolutionary theory before they arrive in our hallowed classrooms. Darwin’s ideas are really not scary – they are simple, obvious, and elegant.*

The foregoing quote illustrates just how insidiously the unproven theory of evolution has pervaded the halls of academia in fields obviously unrelated to biology. This theory is also deceitfully proclaimed as being based on ideas that are “really not scary” but rather are “simple, obvious, and elegant.” The only sense in which Darwin’s ideas can be considered *simple* and/or *obvious* is that he concocted a theory which *simply* removes any intelligent design or divine presence associated with the natural world, and *obviously* confirms *worldly wisdom* which is of course *foolishness with God*. Among the meanings of the word *elegant* are *stylish* and *fashionable*, which also characterize

worldly wisdom in opposition to God.

The name of Darwin and his authorship of the theory of evolution should give pause to all those who believe and understand that our Heavenly Father has created the heavens and the earth and sustains man and all other forms of life. God has pronounced His assessment of those who would deny this marvelous truth and profess such an irrational and blasphemous alternative: *The fool hath said in his heart, There is no God* (Psalm 14:1).

In any serious consideration of the theory of evolution one will encounter a plethora of vague words such as “**perhaps**,” “**if**,” “**maybe**,” “**likely**,” “**may**,” “**hint**,” etc. A cardinal principle of evolution is that change between generations occurs in frequencies through which hereditary characteristics appear in a population. Evolutionary theory postulates that with enough change over enough generations, new species come into being. “**If**,” for example, the proportion of a population with “dimples” (or some other trait) changes over time, an evolutionary process is assumed to have occurred. Yet, such frequencies can change between generations for a variety of reasons. “**Perhaps**” a population building block results in a disproportionate number of people in the next generation having dimples, or “**maybe**” other factors are involved such as a multitude of individuals without dimples moving in or out of the population.

A couple of reasonable questions arise when analyzing the foregoing example of “**if**,” when the percentage of people within a population with dimples changes sufficiently over time: (1) Does a change in the incidence of dimples within a population result in a new species of man, those with dimples or those without dimples, and why might the presence or absence of dimples in man imply an evolutionary process? (2) Furthermore, would a larger proportion of people within a population with dimples indicate that group to be more advanced and therefore superior to those not having dimples? Is this natural selection and survival of the fittest? Such reasoning would constitute pure hypothesis and foolish supposition (the wisdom of this world).

The fanatical proponents of evolution believe that nothing in biology makes sense except in the illumination of evolution. Such adherents proclaim that evolution happens and that it is fact. They do not either comprehend or appreciate that their understanding of the origin of life and of man’s existence (based upon the theory of evolution) is totally at variance with what Yahweh has declared: *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools* (Romans 1:20-22).

Such have turned their backs on God and have closed their minds to His instruction as described in Job 21:14-15: *Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?*

Thoughtful reflection on the theory of evolution in contrast to the creation as presented in the scriptures reveals that the two explanations of existence are totally incompatible. Belief in evolution and the development of man from single cell organisms requires a truly blind faith in that the assumed process is both unobserved and not subject to replication. Evolutionists may be compared to those men in Athens to whom the apostle Paul revealed: *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring* (Acts 17:24-28).

Robert Miller, Sherwood, AR

Is “Junk DNA” Really “Junk?”

Contrary to their claims [a reference to evolutionists Shermer, Miller and Kitcher], recent scientific discoveries have shown that the nonprotein-coding regions of the genome [allegedly ‘junk DNA’] direct the production of RNA molecules that regulate the use of the protein-coding regions of DNA. Cell and genome biologists have discovered that these supposedly “useless” nonprotein-coding regions of the genome: (1) regulate DNA replication, (2) regulation transcription, (3) mark sites for programmed rearrangements of genetic material, (4) influence the proper folding and maintenance of chromosomes, (5) control the interactions of chromosomes with the nuclear membrane (and matrix), (6) control RNA processing, editing, and splicing, (7) modulate translation, (8) regulate embryological development, (9) repair DNA, and (10) aid in immunodefense or fighting disease among other functions. Overall, the nonprotein-coding regions of the genome function much like an operating system in a computer that can direct multiple operations simultaneously...far from being “junk” as materialistic theories of evolution assumed...

Stephen C. Meyer, *Signature in The Cell*, p. 407

Book Review

Science Discovers God

(Seven Convincing Lines of Evidence for His Existence)

Ariel A. Roth, 2008)

Every once in a while a book comes along written with both rigor and kindness. Such is this book. Dr. Roth makes his case for God's existence repeatedly and convincingly from the evidence, but at no time does he unnecessarily offend those who see things from a different perspective. For example, **on the subject of the Big Bang,** he comments, "Is this story really true, or is it fantasy resulting from an overdose of science fiction? Are we just dealing with a game of big numbers touted by a few dominating personalities, or are we approaching much-wanted truth? The big bang requires so many fortunate circumstances that some call it the ultimate free lunch... Besides that, it is not hard to read something of a similar process when the Bible itself speaks of God "stretching out the heavens" in at least five passages (Job 9:8; Psalm 104:2; Isaiah 40:22; Jeremiah 10:12; Zechariah 12:1). Could God have used a process similar to the big bang in creating the universe? We don't know. One does not have to depend on the big bang as evidence to believe in God...The big bang concept also has serious problems, especially when one assumes that the process occurred without some kind of designer" (p. 48,49).

He has a very refreshing example of how catastrophism won out in recent times (p. 134). A University of Chicago professor by the name of J. Bretz proposed in 1923 that a large section of southeastern Washington State was created by a catastrophic flood. This outraged his uniformitarian-minded colleagues. For 40 years he engaged in less-than-friendly dialogue with them in professional journals, always being treated as the one needing 'correction.' In the 1960s, evidence for a large ancient lake was found which would have provided the enormous amounts of water required to carve up the landscape as it currently exists. His former critics visited the area in 1965 and sent him a telegram, "We are all now catastrophists." In the early 1970s, this man won the Penrose Medal, the most prestigious geologic award in the United States. It is an interesting example of how evidence was resisted for so long by those with a predetermined view of geology. Those of us who believe that the geologic record is best understood as being the result of a universal flood will be encouraged by the inclusion in the book of this anecdote.

He concludes his book as follows: "One can always claim that an extremely fortuitous set of circumstances brought us into being just by accident. How-

ever, in view of the many improbabilities that kind of thinking entails, it does not appear to be a reasonable solution. A mastermind seems necessary....Nature suggests a Being of design and purpose, and that our existence has actual meaning...*Science should return more toward the openness it had when the pioneers of modern science allowed God into the explanatory picture*" (italics in original; p. 234).

I recommend this book for the libraries of young Christadelphians grappling with the issue as to whether or not God does exist.

Bill Farrar, Hamilton, ON



If Evolution Were True

One of the tests of the validity of a scientific theory is its ability to make predictions. The hypotheses which result can then either be validated or falsified by evidence. What kind of world would we be living in if the theory of evolution really were true? By pondering the answer to that question, we can then compare the world in which we are living to the hypothetical world that Darwin's theory might predict and see how closely they correspond to one another.

Pinning the evolutionary theory down to specific predictions is not easily done because as a theory it lacks rigorous definition. W. R. Thompson noted that Darwin's hypothesis as a result has a kind of "immunity to disproof."

Every characteristic of organisms is maintained in existence because it has survival value. But this value relates to the struggle for existence. Therefore we are not obliged to commit ourselves in regard to the meaning of difference between individuals or species since the possessor of a particular modification may be, in the race for life, moving up or falling behind. On the other hand, we can commit ourselves if we like since it is impossible to disprove our statement. The plausibility of the argument eliminates the need for proof and its very nature gives it a kind of immunity to disproof. Darwin did not show in the *Origin* that species had originated by natural selection; he merely showed, on the basis of certain facts and assumptions, how this might have happened and as he had convinced himself he was able to convince others.¹

There is no analogous example of a complex system based on purely random, undirected events that can be used as a reference point in order to conjecture what kind of world might exist if Darwin's theory were true. If random processes have any ability to produce order out of disorder, no one will

¹ Introduction to *The Origin of Species*, 6th Edition (1956) p. xii

Though intelligent design and the selection and mutation mechanism can both explain some appearances of design, the two forms of causation work differently. For this reason, there are some features of living systems that we should expect only if mutation and selection had generated them, and other features or outcomes that we should expect if intelligent design had done so. And there are some features of the living systems that we should expect to find whether either cause was operative.

Stephen C. Meyer,
Signature in the Cell, p. 457

dispute that they represent an exceedingly inefficient means of doing so.² Random processes in an evolutionary context are essentially a form of trial and error, with chance determining which variations survive and which ones perish. This process, in which selection is made without intelligence, was termed by Darwin in the subtitle to his major work, *natural selection*. In a world in which such selection is randomly made, there must be a huge number of selections available in order to produce any that are more favourable than the alternatives. According to the theory, for one particular selection to prevail over other possibilities, it must have a distinct advantage for survival. On

reflecting on these requirements of evolutionary theory, it is possible to infer at least four predictions that result from the proposed selection process:

1. Organisms, each competing with others in their own species to gain unique advantages from their genetic variability, would represent an incredible array of “trial and error” mechanisms in development. Organisms would be loaded with both nascent and vestigial organs and features in many stages of proto-development and obsolescence. The living world would be immediately perceived as a “work in progress,” with virtually unlimited stages of completion across the spectrum of life.
2. Earlier and primitive forms, necessarily eclipsed by more advanced forms in the competition for survival, would inevitably cease to exist.
3. Variations that reduce the chances for survival would be selected against.
4. Efficiency would be selected over inefficiency. Organisms that could mass produce in short cycle times would have an advantage. Any trait that contributed to inefficiency in the struggle for survival would be discarded. Elegance is not efficient and therefore is not predicted.

2 As Stephen Meyer has shown in *Signature in the Cell*, the probabilistic resources of the entire universe are insufficient to account for the spontaneous organization of the genetic code. Undirected processes cannot produce complex information: information is the signature of intelligence. It might also be stated that the inefficiency inherent in the concept of natural selection is one compelling reason for rejecting theistic evolution, the idea that God used Darwinian processes to develop new life forms on earth.

The natural world which we observe and experience does not bear witness to any of these predictions. It is wholly opposed to them. The evidence, on the other hand, is completely consistent with the design hypothesis in which the natural world is understood as the Creator's work.

1 — Is the natural world a “work in progress” or “finished work”?

When one observes the natural world, does it appear to be a “work in progress” with virtually unlimited experimentation in trait and function development and obsolescence occurring across the continuum of living things? Is nature one vast research and development laboratory with no intelligence in charge of the experiments? Does the natural world abound with living things with elaborate systems in development that serve no purpose, either because they are on the way to future function or on the way out of former utility? Or does the natural world appear to be a finished work, in which organisms are endowed with limited variability that enables versatility, and in which their form is completely sufficient for and suited to their function?

The theory is inherently illogical for this reason: If a small successive change would confer no survival advantage until it went through a whole series of cumulative changes, why would it be selected for preservation at any of the steps, having no conscious foresight and no capacity to plan indicative of intelligence? Darwin himself recognized this fundamental flaw in his reasoning: “If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.” [*The Origin*, Chapter 6].

2 — Have alleged earlier and primitive forms ceased to exist as they were out-competed for survival by their more advanced progeny?

An analogy to an early automobile assembly line on which the Ford Model-T was produced will serve to illustrate this point. The Ford Motor Company long ago ceased production of the Model-T, as it was replaced by today's more advanced designs. If Darwin's theory were true, the exact opposite has occurred in the natural world. Early prototypes of living things have continued in production alongside the more advanced models that should have replaced them. The whole reason for the more advanced models coming into existence was on account of their survival advantages over the less advanced earlier models. Why then have early models allegedly survived in many cases?



Model-T



2010 Navigator



Flying ant in amber

There are many fossils of ants preserved in amber, such as the one depicted on the left, which are routinely dated in the 50 million to 100 million year range according to the assumptions of evolutionary theory. These fossil ants are identical with living representatives. Natural selection does not account for the purported stasis of some species over millions of generations. Why have they not continued to evolve into new forms and why have the earlier forms not become extinct in the process?

3 — Is Sexual Reproduction A Survival Advantage?



Wild strawberry runners



Wild strawberry blossom

One of the great puzzles that is prevalent across both the plant and animal kingdoms is sexual reproduction. From a survival point of view, it is difficult to understand how sexual reproduction, in which a mate is required, would be an advantage over asexual production, in which the original organism could reproduce on its own. Strawberries provide an example of an organism that combines both means: strawberries blossom and set seed-containing berries, from which seeds new plants can be propagated, and they also send out runners and propagate asexually. If asexual reproduction provided a survival advantage, why would the strawberry plant continue to flower and produce seeds or vice versa? An organism that requires finding a mate in order to reproduce is

intrinsically at a disadvantage for survival over one that can auto-reproduce. Furthermore, the evolution of sexual function is very difficult to explain through natural selection. Because it would require simultaneous compatible changes in both the male and female, in both the independent genetic instructions in the X and Y chromosomes and the functional body parts which the genetic codes' instructions built, it is an exceedingly improbable outcome which natural selection might reasonably be expected to select against.

4 — Why Was Elegance Selected For When It Is Not Efficient?

When Mao was in power in China, he directed that the people all wear the same uniform clothing, known as the “Mao suit”, a single colour, military style look that was very similar for men and women. If the sole purpose for the existence of organisms was to relentlessly reproduce themselves in order to survive, we would expect to see the same kind of uniform efficiency in nature, a system of mass production that rewarded efficiency and selected

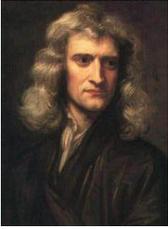
against elegance. But it is not so: the natural world is replete with elegance in colour, pattern, motif, texture, flavour, odour, and many other sensory characteristics. These are aesthetic attributes that a mindless process could not appreciate and would have no capacity to select for. A mindless process driven by ruthless efficiency would have no time for such expressions of elegance. Mao's philosophies were heavily influenced by Darwin's theory.

Plant breeders use various techniques to select for desirable traits such as high yield and disease resistance. The improvements that have been made in crops like the strawberry, in which the fruit size and plant vigour have been greatly increased over the wild strawberry, are the result of intelligent, purposeful selections over many generations of the breeding material. The very concept of "selection" implies intelligent discrimination according to predetermined criteria. What Darwin did not know, since the genetic code was not discovered until 1953, nearly one hundred years after he published *The Origin*, is that genetic variation associated with sexual reproduction is paradoxical. While the genetic code allows for a wide range of variation, the range of variation is not unlimited. (Plant breeders constantly run up against the limits in their efforts to select for enhanced traits). The *limit* is set by the pre-existing information, the *range* by the ways in which it can be arranged. For Darwin's hypothesis to be valid, it must demonstrate that new information can be added to the genetic code by random processes. In a game of Euchre, there are many different outcomes when the cards are dealt. Which particular "hand" a player receives will be randomly determined but it will always be cards in the original deck. Darwin's hypothesis must explain how new types of cards get generated and added to the playing deck. This is the central issue with Darwin's theory. Not only has no explanatory mechanism been discovered, but the understanding of the complexity of the genetic code has led to the informed conclusion that all the probabilistic resources of the universe are not sufficient to explain its origin on naturalistic principles.

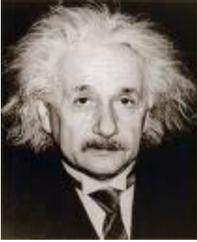
The natural world is not compatible with the natural selection hypothesis but it is fully explained by the design criteria selected by the original Maker. *And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good...And God saw every thing that he had made, and, behold, it was very good.* (Genesis 1:12,31). Vegetable organisms were designed as food and that explains their sensory appeal. Male and female were appointed to reproduce within the limits of variation in their genetic information "after their kind," reflecting foresight and versatility. The original creative work was finished in order to give pleasure to the Creator. Each of us needs to decide to which hypothesis to align our lives, based on the evidence at hand.

James Farrar, Grimsby, ON

GREAT SCIENTISTS BELIEVED IN A CREATOR



Isaac Newton (1643—1727) Newton saw God as the masterful creator whose existence could not be denied in the face of the grandeur of all creation. **“This most beautiful system of the sun, planets, ...could only proceed from the counsel and dominion of an intelligent being.”** “Opposition to godliness is atheism....Atheism is so senseless and odious to mankind that it never had many professors.”



Albert Einstein (1879 –1955) Einstein taught:

“Science without religion is vain... Religion without Science is Blind” Einstein did not believe in God as taught by Christendom...and who could blame him? Einstein believed in “the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection...” He concluded that there is a “gulf” between the concrete world (material) and the abstract world (ideas, concepts). **“Evolution does not have an explanation for this gulf”** His conclusion -- “The fact that abstract ideas can be associated with the material world...is an undeniable miracle.”



Louis Pasteur (1822—1895) Shortly after Darwin published *On the Origin of Species* in 1859, Pasteur began to challenge the idea of spontaneous generation – the foundation of the evolutionary view on the origin of life. Pasteur’s simple but elegant swan-necked flask experiments not only put to rest the organic life-from-non-life idea, but also set the foundation for the law of biogenesis: **life only comes from life.** The genesis of germs in hospital patients were the result of microbes having parents, not a result of spontaneous generation. This revolutionary idea would have application in many areas of medicine. It forms the basis of sterilization, asepsis in surgery, and the germ theory of disease.

“I shall express my belief that the earth, after having brought forth the first plants and animals at the beginning by order of the Supreme and Omnipotent Creator, has never produced any kinds of plants or animals, either perfect or imperfect; and everything which we know in past or present times that she has produced, came solely from the true seeds of the plants and animals themselves, which thus, through means of their own, preserve their species.”

Because creation thinking embraces truth, real science, and God’s blessing, it frequently leads to life-saving practical applications, especially in the world of medicine. Pasteur was the first to successfully explain the genesis of germs and their implications. He stated: **“The more I study nature, the more I stand amazed at the work of the Creator.”**