

- Universes that are complex enough to produce intelligent beings are too complex to be understood by those beings.
- There is an omnipotent God, who made the universe the way it is to support our existence.

Only by assigning virtually zero probabilities (less than 10^{-100}) to all of these does one come to a conclusion that a multiverse explanation is the best one. This alone suggests that multiverse explanations be treated with considerable skepticism.

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Mann Responds to Larson

Ron Larson's fanciful example highlights the need to have a high degree of skepticism about extrapolating scientific knowledge well beyond its known limits. While I share his skepticism concerning the multiverse as an explanation for existence, it is important to listen to the arguments of its proponents, if only because of their prominence and number in the scientific community.

Perhaps some old-fashioned intellectual wrestling with this concept, from both scientific and theological perspectives, might lead us to a deeper understanding of the particularity of our existence!

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A Heavenly Science?

In the two reviews of Hugh Ross's *More than a Theory* (PSCF 61, no. 3 [2009]: 201-3), neither reviewer mentions a problem with the old earth creationism argued by Reasons to Believe (RtB). If we consider just the fossils of genus *Homo* and its antecedents over about 5 1/2 million years noted by Robert B. Mann ("The Puzzle of Existence," *ibid.*, p. 155), there were, among others, changes toward more efficient bipedality, increased manual dexterity, and a much larger brain. The obvious conclusion, if there are several sequentially created species involved, is that the Creator was experimenting, learning from the forms that went extinct. God's works then seem to parallel human experience, much like the shift from the vibrating ignition coil powered by dry cells of some early cars, through the breaker point, at first manually controlled and later by means of centrifugal and vacuum advance, to today's electronic controls. Human beings

UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)

Statement of Ownership, Management, and Circulation

1. Publication Title Perspectives on Science and Christian Faith		2. Publication Number 0 0 9 2 2 4 0 5		3. Filing Date September 28, 2009	
4. Issue Frequency Quarterly		5. Number of Issues Published Annually 4		6. Annual Subscription Price \$49.00	
7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4®) 55 Market St., Ste. 202, PO Box 668, Ipswich, MA 01938-0668				Contact Person Lyn Beeg	
8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Same as above				Telephone (include area code) 978-356-5656	
9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank)					
Publisher (Name and complete mailing address) American Scientific Affiliation, 55 Market St., Ste. 202, PO Box 668, Ipswich, MA 01938-0668					
Editor (Name and complete mailing address) Arie Leegwater, Calvin College, 1726 Knollcrest Cir SE, Grand Rapids, MI 49546					
Managing Editor (Name and complete mailing address) Lyn Beeg, PO Box 668, Ipswich, MA 01938					
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The American Scientific Affiliation, Inc.		55 Market St., Ste. 202, PO Box 668, Ipswich, MA 01938			
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13. Publication Title Perspectives on Science and Christian Faith		14. Issue Date for Circulation Data Below September 2009	
15. Extent and Nature of Circulation Worldwide		Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
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b. Paid Circulation (By Mail and Outside the Mail)	(1) Mailed Outside-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)	1879	1789
	(2) Mailed In-County Paid Subscriptions Stated on PS Form 3541 (include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)	0	0
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e. Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3) and (4))		95	96
f. Total Distribution (Sum of 15c and 15e)		2211	2115
g. Copies not Distributed (See Instructions to Publishers #4 (page #3))		52	0
h. Total (Sum of 15f and g)		2263	2115
i. Percent Paid (15c divided by 15f times 100)		95.70	95.46
16. Publication of Statement of Ownership: <input checked="" type="checkbox"/> If the publication is a general publication, publication of this statement is required. Will be printed in the <u>December 2009</u> issue of this publication. <input type="checkbox"/> Publication not required.			
17. Signature and Title of Editor, Publisher, Business Manager, or Owner <i>Randall D. Isaac</i> Randall D. Isaac, Executive Director			Date September 28, 2009
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