

- 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)		
1. Publication Title Perspectives on Science and Christian Faith	2. Publication Number 0 0 9 2 2 6 2 5	3. Filing Date September 28, 2009
4. Issue Frequency Quarterly	5. Number of Issues Published Annually 4	6. Annual Subscription Price \$40.00
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 648, Ipswich, MA 01938-0648		Contact Person Lyn Beeg Telephone (include area code) 978-356-5456
8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Same as above		
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 648, Ipswich, MA 01938-0648 Editor (Name and complete mailing address) Arie Leegwater, Calvin College, 1724 Knollcrest Cir SE, Grand Rapids, MI 49544 Managing Editor (Name and complete mailing address) Lyn Beeg, PO Box 648, Ipswich, MA 01938		
10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.) Full Name The American Scientific Affiliation, Inc. Complete Mailing Address 55 Market St., Ste. 202, PO Box 648, Ipswich, MA 01938		
11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box <input checked="" type="checkbox"/> None Full Name Complete Mailing Address		
12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes: <input type="checkbox"/> Has Not Changed During Preceding 12 Months <input type="checkbox"/> Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)		

PS Form 3526, September 2007 (Page 1 of 3) (Instructions Page 3) PSN 7530-01-000-9931 PRIVACY NOTICE: See our privacy policy on www.usps.com

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
a. Total Number of Copies (Net press run)		2262	2115
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
(3)	Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS®	233	230
(4)	Paid Distribution by Other Classes of Mail Through the USPS (e.g. First-Class Mail®)	4	0
c. Total Paid Distribution (Sum of 15b (1), (2), (3), and (4))		2116	2019
d. Free or Nominal Rate Distribution (By Mail and Outside the Mail)			
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(4)	Free or Nominal Rate Distribution Outside the Mail (Carriers or other means)	46	47
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  Randall D. Isaac, Executive Director			Date September 28, 2009

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Letters

learned from the shortcomings at each level and adapted technological breakthroughs as they became available. Is God so limited in intellect that he must learn similarly? If Ross's deity were not learning from the sequence of forms, why did creation from Big Bang to now take nearly thirteen billion years?

An omnipotent and omniscient deity could have instantaneously created everything, fully formed and inhabited, as in the philosopher's game that posits a world only five minutes old. Why tinker over billions of years? Ross's problem does not arise if evolution, both physical and biological, is the means God determined for the development of his creation. Even Augustine recognized the possibility of instant creation followed by temporal development. There is a radical difference between a universe and its deity that (1) develops contingently within the rules determined by God or (2) is revised by

regularly creating improvements based on what was learned through the interaction and extinction of the previously created entities. If God were not learning, the indication is that he was producing a multibillion-year pattern to mislead students of the universe. Ross's approach, contrary to his claim, is not a scientifically testable hypothesis, for it includes metaphysical or theological notions. It does, however, run counter to orthodox theology. I am certain that Ross and the staff of RtB espouse orthodoxy, but, unfortunately, the implications of their ideas do not match their intent.

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Note from the Editor

I am pleased to present a breakdown of the articles submitted to *PSCF* during the period from August 1, 2008 through July 31, 2009.

Statistics: August 1, 2008–July 31, 2009

Articles and Communications	Total Submitted	Accepted	Pending	Rejected	Submitted by ASA/CSCA	Accepted from ASA/CSCA
Apologetics	2	1	1		2	1
Biotechnology	2	1		1	1	1
Cosmology	1	1			1	1
Design/ID	1			1	1	0
Environment	1	1				
Ethics	2			2		
Evolution	3	1		2	1	1
Linguistics	1			1	1	0
Mathematics	1	1			1	1
Medicine	1		1		1	0
Sci/Rel/HOS	4	2		2	2	1
Social Sciences	2	1		1	1	0
Theology	5	1		4	2	0
Scripture/Science	9		1	8	4	0
YEC/Flood	3	1		2	1	1
Author Exchange	1	1				
Essay Review	4	4			3	3
Interview	1	1			1	1
Totals	48	17 (35.4%)	4 (8.3%)	27 (56.3%)	24 (50.0%)	11 (22.9%)

Arie Leegwater, Editor
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