

May/June 2008

Volume 35 • Number 3

DOES GOD EXIST?

The Kid Crisis



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

Does God Exist? Lectureships

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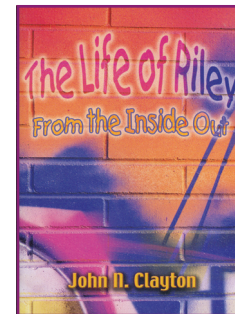
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Anyone who has been involved with young people in today's world is aware that there is a major crisis developing with kids. Every adult generation has felt that "young people today are going to the dogs" or some similar statement of negativism, and this was almost always just a statement of old fogy disapproval of behavior. As a teenager in the 1950s who was into rock and roll and Elvis and all that went with that craze, I am well familiar with stereotypic generalizations about how bad young people are. Today, however, the problem is not about loud music or teenage clichés. There is a wealth of data that says that young people in today's world are in serious trouble, and to a great extent the secular world is at a loss to do anything about it.



This book tells of my teaching experiences and is available from **Does God Exist?**

Those of us who teach in the public schools have seen the problems coming for a long time. In the 41 years that I taught science in the public schools of South Bend, Indiana, I saw first hand the continued indicators of trouble in young people. When I started teaching at James Whitcomb Riley High School in 1959 there were about 30 kids in special education with one teacher, and most of those young folks had physical disabilities such as blindness or deafness that had caused them to need special education class help. Forty years later in the same school the special education department was the largest department in the school with sixteen teachers and around 400 students.

The number of learning, and emotional disorders among young people is growing so fast it is difficult to keep up with the acronyms for them—ADD and ADHD as well as autism, depression, obesity—the list goes on and on. Violence by young people against one another and to themselves has increased logarithmically. Graduation rates continue to fall in spite of large amounts of money thrown at the problem of drop outs. You can argue that much of this is because

To help make the biblical passages we quote easy for all readers to understand, biblical references in this journal are taken from *The Word: The Bible from 26 Translations*, Mathis Publishers, Inc. This Bible gives the most common translations of each passage showing any variation from one translation to another. If you have a question about this, or what the original Hebrew or Greek word may have been, do not hesitate to write or e-mail us.

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of better diagnosis and more aggressive searching for ways to help young people, but those of us in the trenches, who work with young people on a daily basis, know that is not the whole story, or even a significant part of it.

The cause of much of what we are seeing is known to most public school teachers. My first year at Riley High School I had a freshman homeroom with 32 students in it. Twenty-eight of those 32 young people had the same last name as the person they were living with. Forty-one years later I again had 32 kids in a freshman homeroom, and 4 of those youngsters had the same last name as the person they were living with. The disintegration of the home and of stable families is the most fundamental cause of much of what we see going on with young people. Add to that the advent of video games, drugs, alcohol, adult violence against children, sexual abuse, and the collapse of the Church as a viable force in the lives of young people, and you have an easy time seeing why the situation is as it is.

Society has responded by trying to entertain young people into appropriate behavior. For the most part this has been done with non-participatory video games, 24/7-hired entertainment at all age levels from day care through college, forced protection against behavioral consequences from organizations like Planned Parenthood, and increased spending on police enforcement.

Churches have seen this expressed in a variety of ways. Attendance by children is down in most congregations, and the result is that fewer and fewer programs for young people are being carried on by most churches. Vacation Bible Schools, youth rallies, retreats, Bible chairs and special classes have decreased in numbers and size. In early 2007 the Christian Chronicle ran an article on why young people are being lost to the Church. I wrote Lynn Macmillan, the editor of the paper, expressing my dismay that nothing was said about apologetics as a tool to combat the loss of youth to the Church. He wrote back and invited me to participate in a "Dialogue" in which he interviewed me and allowed me to make an abbreviated response about what we had to offer. If you would like a copy of the Christian Chronicle article, send us a postage paid envelope and we will be glad to mail one to you.



There is a variety of things that I feel churches can do that I did not get to mention in the article, and I would like to discuss some of them here. Let me say that I firmly believe that the Church can do this, and that no one else can. The sacrifice and involvement that it will take to reach young people will not come from people preaching

“survival of the fittest,” or any belief in naturalism or secularism. Only Jesus Christ and those who follow Him can change what is happening.

The Church Must Get Back to Education and Stop Trying to Attract Kids by Entertainment



We will never outdo MTV, Disney, or Spielberg when it comes to entertaining kids. There is a place for Christian music and entertainment by accomplished people in the arts. The Church, however, needs to get involved in direct education. Our people have become biblically illiterate. Very few young people are being encouraged to read anything, and adult Christians need to get involved in reading appropriate material to children from birth on. Professional educators tell us that in the last 25 years the reading time of preschool children has decreased from an average of 1200 hours in 1950 to almost zero today. This is time spent by the child being read to before first grade. How can children know what is in the Bible if they cannot read and have never had it read to them?



Instead of increasing the length of Bible school class time, most congregations have cut that time. Wednesday night classes have been dropped by many congregations with no substitute given that provides children with Bible teaching. Vacation Bible School has been dropped by many congregations and has turned into a circus atmosphere instead of a learning atmosphere by many others. If we believe the Bible is the Word of God, then we certainly want it to be in the hearts of our children, and that will never happen unless we make educating children a priority.

In my public school teaching we had 192 hours for each subject every year with every kid to teach them math, science, English, etc. Every year when the close of school approached, I was panic stricken as I realized how much I wanted my students to know about physics that I clearly was not going to get to because I was running out of time.

In order to teach classical physics, 192 hours is just not enough time. How long would it take for your child or grandchild to get 192 hours of instruction on the Bible with the present schedule of instruction? Would it ever happen?

Another major issue that needs to be a part of this education process is that the material kids learn from should address kid issues and kid concerns. Coloring pictures is not learning the Bible if all that is happening is coloring. Coloring a picture of Moses is not learning Israelite history. Children need to know how we know there is God, how we know the Bible is true, why Jesus and Mohammed are not equals and why we follow Christ. They need to know what marriage is and what God's plan for the home is. They need to know how dinosaurs fit into the Bible, what miracles are and what they are not. The content of children's Bible study needs to be the Bible and how it relates to the lives that kids live.



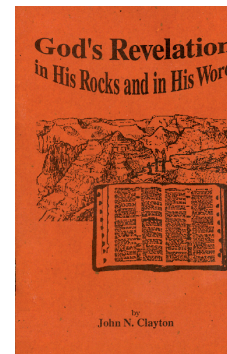
I remember many years ago having a girl named Lisa who had been a problem for some teachers in our Bible school program. She was in my four-year-old class and we were talking about the home and the role of fathers, mothers, and children in the home. After some discussion about the ideal home she said something like "I know why I have been so bad in some classes here at Church. I don't have a daddy and that makes me feel off sometimes and I act bad." She then grabbed my arm and squeezed it and said, "But in this class, you can be my daddy and I can be good." I have been and so has she.

Teaching must be a personal, information and content laden, practical involvement that leaves our students with resources to make decisions and build lives. We cannot entertain them into this vital resource, we must educate them.

The Church Must Get Credible Scientific Information in Children's Hands

It is an unfortunate fact that churches and individuals that teach dispensational millennialism control the home school and much of the Bible school literature market. Ronald L. Numbers has documented this fact well in his book *The Creationist* (ISBN 067 4023380, Harvard University Press). These folks promote the notion that all of biblical history is broken down into roughly 1,000-year periods

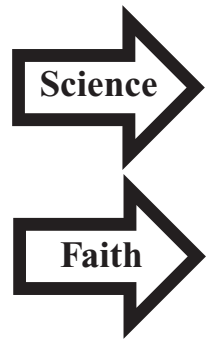
which end with the "rapture," the "seven-year tribulation," and the 1,000 year physical rule of Jesus Christ as a political leader in political Israel. All of science and history is distilled through this view and it has been supported by the *Left Behind* materials in video games, TV programs, and books. There are massive biblical problems with this denominational teaching which we will not get into here, but in an attempt to support this religious position, scientific material is promoted which is in reality very bad science. This is not only seen in homeschool and Bible school material, but has been a major part of the elaborate "Creationist Museum" in Kentucky. Sadly, it has also been brought into the teaching program of many preacher training schools and thus is projected from the pulpit in churches that are not a part of the dispensational millennial denominational tradition.



In this periodical over the years we have attempted to point out the errors that this tradition propagates. We also have a booklet titled *God's Revelation Through His Rocks and His Word* that explains some of this. It is not the purpose of this article to explore this area of study, but these articles are available on our Web site (doesgodexist.org). When young people are told something that they know is wrong by a teacher or preacher who is claiming to speak for the Church, what alternatives are available to them? For many young minds the road to atheism and rejection of the Bible as God's word has begun here. A disproportionate number

of our e-mails come from young people who have left the Church or are close to doing so because what they have been told is a biblical position is clearly false.

This situation is complicated by the hostility that some religious people have toward science. It is important that kids see science promoted as a friend of faith, not an enemy. The beneficial contributions of science to each of us personally is obvious. The machines that make our lives easier and that enrich our lives—from computers to automobiles come from science. The medical advances that allow us relief from physical ailments and prolong our lives come from science. The entertainment that kids enjoy—television, video games, Disney, etc.—come from science. To say that all of these positive things are opposed to our church experience is false and is a grave error. Vilifying science is not the way to build faith in young people, and it is logically wrong. If God created the cosmos and if that same God gave us the Bible in which He tells us about what He did,

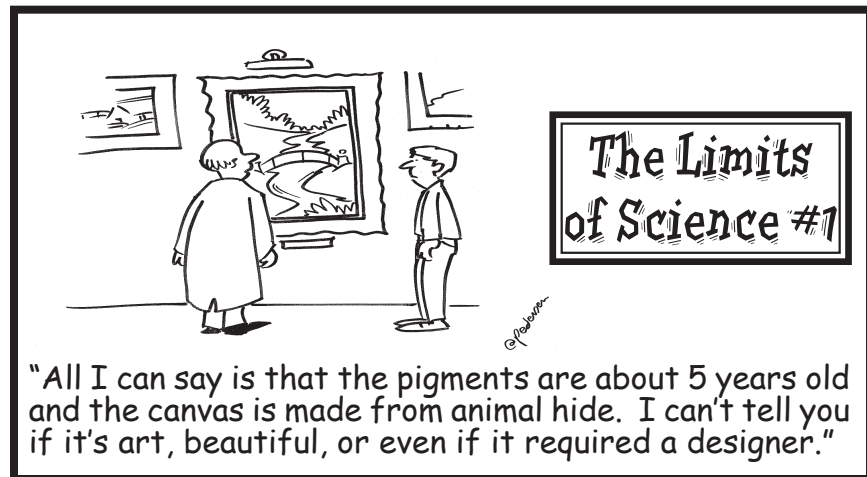


there cannot possibly be a conflict. If there is an apparent conflict it is caused by humans.

We Must Educate Adults and Get Them to Make Children a Priority

Adults need to look again at why they believe what they believe. How do we know God exists? How do we know the Bible is true? What does the Bible really say about history, morality, and personal choices. Everything from masturbation to dinosaurs needs to be looked at again to see if we are teaching what the Bible teaches, or if we are repeating something we have heard or that has been proclaimed by an expert who in reality has no training or knowledge of what he is stating. Beware of people talking about things that are out of their field. Be sure to identify denominational and humanist ministries. Investigate for yourself and in the words of Peter, "Be ready to give an answer to every man... of the hope that is within you" (1 Peter 3:15).

It is vital that we make children a priority—increase our instruction time with young people, and invest in whatever tools it takes to get them involved and learning. Remember it is not a sin to say, "I don't know" as long as you say, "I will find out." What kids seem to be hearing now is, "I don't care," and that is the worst possible answer.
—John N. Clayton



MECHANISMS OF GOD

"In the beginning God created the heaven and the earth." - Genesis 1:1
 "And God said, Let there be light: and there was light." - Genesis 1:3
 "And God made the firmament..." - Genesis 1:7
 "And God set them in the firmament of heaven..." - Genesis 1:17
 "And the LORD God formed man of the dust..." - Genesis 2:7
 "And the LORD God planted a garden..." - Genesis 2:8



Zapping

What do the descriptions above mean? What do you visualize happening? What do the verbs in each statement mean? How do you understand "God created," "God made," "God set," "God planted," etc.? Is God directing, is He doing it Himself, is He working through natural agents, is He allowing chance to work, is He zapping things as a magician would? I would suggest that how you answer this question has a lot to do with what you understand about God and about His interactions

with man. It is not just the processes of creation, but how God answers prayer in our day. What the promises of God mean and how they are fulfilled—both now and how they have been fulfilled in the past. When it comes to creation, everything from evolution to quantum mechanics is involved in this question, and we need to understand what the Bible really says about this and how it relates to us individually and collectively.

The verbs referred to above are a vital starting place for this discussion. Each word conveyed a special message to the ancient Hebrew and if we are to take the Bible literally we need to understand that meaning. The words in question are:

Genesis 1:1	-	<i>Bara</i>	-	Create
Genesis 1:3	-		-	Let them be
Genesis 1:7	-	<i>Asah</i>	-	made
Genesis 1:17	-	<i>Nathan</i>	-	set
Genesis 2:7	-	<i>Yatshir</i>	-	formed
Genesis 2:8	-	<i>Nata</i>	-	planted

What is interesting is that only the word *bara* in the original language refers to a miraculous “zapping” by God—in other words a process that is peculiar to God and beyond the grasp of man. This word is never used in reference to something a human can do, and is the one word that uniquely indicates God’s process by an absolute miracle. The other words are all used elsewhere in Scriptures in reference to things that humans can do. If we are to take the Bible literally, we will look carefully at what the original language intended to convey and not modernize it to fit our preconceived ideas. All of the other words used in the Genesis account are hands-on actions and not mystical ones beyond our capacity to understand.

This point is carried throughout the Old Testament. When God describes the process by which the heavens are laid out the Hebrew word used is *natai* meaning to stretch out (see Jeremiah 10:12; 51:15; Isaiah 40:12; and Ezekiel 16:27). The word implies direct action on God’s part, not a miraculous flash in which all of these things are produced. In the book of Job when God speaks to Job about what has been done in the formation of the earth and the cosmos, God again speaks of the process.

when I laid the foundations of the earth - Job 38:4
 who determined its measurements...who stretched the builder’s
 line upon it - Job 38:5
 whereupon are the foundations thereof fastened, or who laid the
 cornerstone thereof - Job 38:6
 who shut up the sea with doors - Job 38:8
 When I made the cloud the garment thereof, and the thick dark-
 ness a swaddlingband for it - Job 38:9
 Can you lead forth the signs of the Zodiac in their season? or
 can you guide Arcturus with his sons? - Job 38:32

In Job 38:22-23 God speaks of the value of snow and ice as tools that provide for man. In Job 38:31-34 a description of the times and the cycles are given that again speaks of hands-on action by God. All of these hands-on processes are in contrast to the beliefs of the people of the day in which they lived. Explanations of creation in the religious systems of man have always involved magic and spiritual actions that culminate in animistic beliefs. The Bible is radically different in the process it gives for the formation of all we see. In the Bible the Creator functions with process,



design, intelligence, and purpose. We are told we can know there is a God through the things He has made (Romans 1:19-22) and that the cosmos radiates His handiwork (Psalm 19:1).

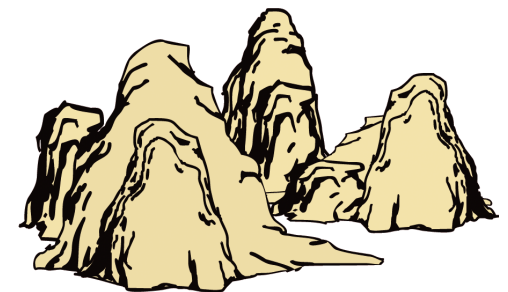
Understanding this application of this mechanism of God helps us understand Genesis and the geologic record of the earth. It is a simple thing to say that God planted a garden, but what does it take to have a garden? You cannot plant a garden on bare rock. The verb *nata* (to plant) implies that everything necessary to have a garden is involved: soil, water, fertilizer, and all that cultivates and enriches what we refer to as a garden. Where does soil come from? Every elementary student of rocks knows that granite is the parent rock for most of what we see on the surface of the earth. Granite is made up of four minerals—orthoclase, hornblende, biotite, and quartz. When granite weathers the first mineral to be leached out of the granite is orthoclase, a pink mineral that is deposited elsewhere as clay. Biotite, a mica, is leached out next followed by hornblende—both of them



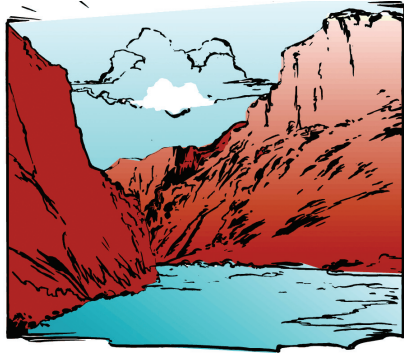
being black in color. When all these have been leached out of the granite, what is left is quartz in the form of sand. I always enjoyed taking my students to the Notre Dame cemetery where we could look at headstones dating back to the early 1800s and see how the headstones have weathered. All of the beautiful beaches and sand dunes in our area around the Great Lakes are made of sand that came from granite.



As the clay, biotite, and hornblende are washed away, they are deposited in layers downstream. Organic material is added to this mix and we have soil—ready to grow a garden. In the canyonlands area of Utah and Arizona we have some 12,000 feet of sand deposited as sandstone in the Navaho and Coconino formations. These huge sand dunes had the other minerals washed out to make soils that support all forms of plant life on the earth. That is the mechanism that God has used to make soil and we can clearly see it in the rock record.



Could God “zap” soil into existence? God can do anything He wishes! However, the mechanisms we see in the Bible and in the deposits seen all over the world indicate that He did it by a mechanism that we can understand, duplicate, and use to meet the needs that we have for food and living space. Those who wish to put all God does on a level of a magician do a terrible disservice to God and to the integrity of His word and His creation.



A similar problem occurs in the creation process and quantum mechanics. How did God create matter? Our first reaction may be to say that He just said, “Let it be” and it was. In the past 100 years we have come to understand more and more about the process God used. Einstein gave us the famous equation $E=mc^2$ which tells us that all matter is made up of energy. Matter is a concentrated form of energy, and it is this truth that produces nuclear energy. The creation process involved taking energy and turning it into mass. We now understand that electrons and protons are made up of quarks and we are beginning to comprehend how particles that do not conform to our old Newtonian concepts of physics can produce these things. The Bible does not burden us with these details for obvious reasons. Even to this day we do not understand much of what God did to produce the space, time, energy, and matter that our cosmos is made up of. Understanding that this is a mechanism that God has created and used does not in any way bring discredit on the Bible or on God as the Creator, and it does dispel the notion that somehow this kind of research supports atheism.

The mechanism God uses to answer prayer is another area where we rob ourselves of understanding by not realizing that natural processes are a way God acts. When Jesus did miracles there was never a question that the miracles were just that—acts that were impossible by natural process. You do not turn 120 gallons of water to wine instantly, raise someone from the dead after three days, or provide an instantaneous cure for leprosy by any natural process. When the Bible explains these miracles it always uses the Greek word *semeion* for miracle which means “sign.” The miracle was a sign and was used by God for a



specific purpose—to verify that the miracle worker did indeed speak for God. In today’s world that purpose does not exist, so when God answers a prayer there will be some other reason and usually some other mechanism that will be used. God is active and alive in our lives, but the mechanisms He uses are not the flashy showy signs that validate who speaks for God. They are mechanisms that allow God’s ultimate purposes to be fulfilled. This is not to say miracles do not happen, but they have a different purpose, and God is all about purpose. Ephesians 3:9-11 says it more directly than any other biblical passage:

... and to make clear what is God’s way of working out that hidden purpose which from the first had been concealed in the mind of the Creator of all things. The purpose is that all angelic powers should now see the complex wisdom of God’s plan being worked out through the Church in accordance with that purpose which runs through all the ages and which He has now accomplished in Jesus, the Christ, our Master (see also Ephesians 6:12).

This is a clear reference to the fact that miracles have a purpose and that the purpose involves the struggle between good and evil. God’s plan and His reason for creating man involve this purpose. Job 1 and 2 give us a glimpse of this struggle and man’s role in it. What happens to Job are natural disasters brought about by Satan. God puts limits on what Satan is allowed to do, and again these limits are natural limits—that Satan could not touch Job’s body in the beginning, and could not kill him in the later afflictions. God gives us a similar promise in 1 Corinthians 10:13: “No temptation has come your way that is too hard for flesh and blood to bear: but God is faithful, who will not allow you to be tempted above that which you are able to endure, but will with the temptation also make a way to escape, that you may be able to bear it.”

Many religious people have turned their concept of God and how He acts in our lives into a video game, with impractical and unreal expectations about what will happen in our lives and why. God calls us to succeed in dealing with life and acting to be lights in a dark world by what we do and how we live. God has and does function logically and practically in our lives, and we look forward to the day when all of the physical things will be done with and we will have a new body in a new existence that will be free of everything this physical world brings upon us. God will make this change in His own time, and we cannot force His hand by turning our faith into a fantasy that is irrelevant in the world in which we live. —JNC

The Biblical Call to Environmental Stewardship

by Micah Bennett

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Many Christians today seem to take an uncaring and nonchalant “so what?” approach to environmental issues. “If Christ is coming to get us, and if God is in control,” they say, “why should we worry at all about the state of the environment?” This view is more common than you might think, and it is sadly unbiblical. First, while God has certainly promised to help and aid His people, this providential care will not protect us from the results of human sin and negligence. God has saved us in Christ. He has made us a “new creation” (2 Corinthians 5:17, ESV). But we still reside in a sin-altered, fallen world in which the consequences of our actions are felt everyday: “Whatever one sows, that will he also reap” (Galatians 6:7).



Second, while we are to put our trust and hope in Christ's return, we are not to rest in that fact to the point that we neglect our responsibilities. In 2 Thessalonians, Paul begins by comforting the brethren there with the fact of Christ's judgment of their evil persecutors at His second coming. But some of the Thessalonians, having heard from false teachers that Christ had already returned, and others perhaps thinking Christ's return was imminent, were becoming idle, thinking that work was not important if Christ's second coming was at hand. This is essentially the attitude of many Christians about the environment. Paul exhorts them to “keep away from any brother who is walking in idleness” and to “not grow weary in doing good” (2 Thessalonians 3:6, 13). Many might say environmental protection is not important in Christianity, but by examining Scripture we see its important place in the heart of God and its connection to the mission

of Christ and the church. We increasingly face environmental issues in our society today, and the Lord's church cannot be silent or ignorant of the responsibility we have been given to be stewards of God's creation. As we examine the theme of environmental stewardship in the Bible, let us not have the same attitude as did these Christians in Thessalonica.

In the Beginning: The Inception of Man's Responsibility for Creation. In the first two chapters of Genesis, God creates the universe, the earth, and all living things, then man and woman, and pronounced them all “good” (Genesis 1:25) and “very good” (1:31). Unlike most worldly value systems which may focus on the ability of nature to be used or subjective ideas of beauty, the Bible depicts God conferring inherent value to nature itself. In this early part of the creation story, we find the origin of man's responsibility for nature in God's commands to Adam. From the two accounts in Genesis 1 and 2, God declares man's responsibility to “subdue” and have “dominion” over the earth and its creatures (Genesis 1:28), but also he is to “work” (or “till”) and “keep” the Garden, and by extension, nature (Genesis 2:15). According to Strong's concordance the Hebrew word for “work” in this passage means to use, and the word translated “keep” means to guard, to protect, and to preserve. Thus from the very beginning God expected man to use the products of nature for his sustenance, but also to be responsible in that use and to preserve the life-giving systems and creatures of the creation.



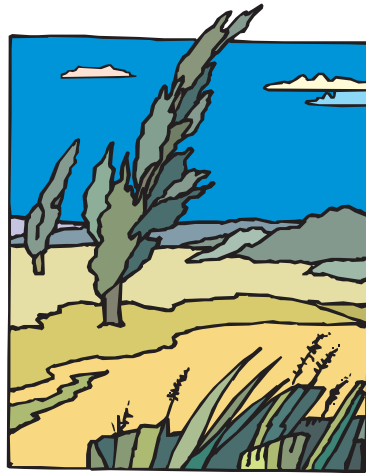
The events of the great flood in Genesis 6-9 also provide insight into God's early view of creation. In order to preserve part of the creation, part of Noah's responsibility was gathering some of every animal “kind” into the ark (Genesis 6:19). After blotting out all life on earth, God “remembered Noah and all the beasts” on the ark (Genesis 8:1) and made the flood subside. After the flood, God is very clear, and emphasizes repeatedly that His covenant to never flood the whole earth again is with “the earth” (Genesis 9:13) and “every living creature” including Noah and his offspring and all animal life as well (Genesis 9:8-11). Indeed, “every moving thing that lives” was given to mankind for food (Genesis 9:3), but a high view of creation established by God through covenant relationship would ensure a balance of “using” and “keeping.”

God's Care for the Environment in the Old Testament. Even before the fall of mankind into sin, God had a plan in place for his

eventual redemption. As a “schoolmaster” of sorts for humanity, the Mosaic Law itself harkened to the day when a Messiah would come to permanently remove sin’s burden from the hearts of mankind and the earth. The details of the Law provide us with insight into God’s plan to set the people of Israel apart as His own, and in it we see several examples of God’s concern for His creation, both human and non-human.

Leviticus 25 is truly an amazing section of the Law. In it we gain a glimpse into God’s view of the earth and His marvelous care for creation. God first tells the people to observe a “Land Sabbath” every seventh year in which the land was not to be cultivated. The stated purpose of this was a “rest for the land” and a “Sabbath to the LORD” (Leviticus 25:4). We know today that this practice would indeed profit the people themselves as the year of rest for the land would prevent depletion of soil nutrients and prolong its usefulness; however, the purpose God states seems to point to the inherent value of the earth itself and its value in His sight. God even used the Chaldeans to punish Israel in part to restore the Land Sabbaths they had failed to keep (2 Chronicles 36:20-21).

Soon after God’s command for a “Land Sabbath,” we see some of these same ideas reiterated in the command for a year of Jubilee every 50th year (Leviticus 25:8-11). This was a year in which everyone was to give their property to its original owner, return to their original family and dwelling place, and no one was to sow or reap anything from the land. This year of Jubilee was to remind the Israelites that they had nothing that was not given by God. God explicitly tells the Israelites, “The land shall not be sold in perpetuity for the land is mine. For you are strangers and sojourners with me. And in all the country you possess you shall allow a redemption of the land” (Leviticus 25:23-24). While we are certainly not under the requirements of the Mosaic Law today (Hebrews 8:13; 9:15-17), it does provide insight into God’s view of creation. In contrast to our consumption-driven society today, would not a “Jubilee” view of the environment be more in line with our call to be “strangers and sojourners” (Hebrews 11:13-16; 1 Peter 2:11-12)? If we viewed the environment as God’s, and ourselves as merely stewards, caring for it until He reclaims it, would we not take more care with it?



The Creation in the New Testament. With the Gospels and some of Paul’s letters revealing truths about the creation we can see the same theme of stewardship of nature carried throughout the New Testament. The ultimate understanding of our responsibility for stewardship comes from the beginning of Colossians when Paul is praising Christ. He says of Christ:

“For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together” (Colossians 1:16-17).

While God did indeed tell man to “till and keep” the earth, from this passage it is clear that this was only in the capacity of a steward. We see now why God placed so much value on the earth through the Old Testament. All created things were made “through” and “for” Christ. We should be careful not to usurp Christ’s position in this case, thinking that the earth and its creatures were created solely for our benefit. The best environmental stewardship will be accomplished through a realization that Christ was both the conduit for creation and the purpose of it, certainly not ourselves. Christ brought perfection and beauty to creation; mankind brought death and a curse (Romans 5:1ff.; Genesis 3:17).

Connected to this, Christ’s mission to redeem us from sin is also directed toward the earth itself. When man—created from the earth itself—sinned, he brought a curse to the earth as well: “cursed is the ground because of you” (Genesis 3:17). Christ’s power to specifically forgive sins “on earth” (Luke 5:24) points to His mission of “reconciling...all things, whether on earth or in heaven” to God through His death (Colossians 1:20; see also Ephesians 1:9-10, 1 Corinthians 8:6). While we of course automatically think on what His death means to us personally, the redemption of the entire creation is explicit in His mission: “this is the will of him who sent me, that I should lose nothing of all that he has given me” (John 6:39). This includes “everyone who looks on the Son and believes in him” (John 6:40), but also the entirety of creation which was created “through” and “for” Christ. Indeed, the creation has been “groaning,” waiting eagerly “to be set free from its bondage to decay” when Christ returns and “the sons of God” are revealed (Romans 8:18-25). One of the most quoted verses in the Bible also points to this. The first part of John 3:16 says, “For God so loved the world, that



he gave his only Son.” The word translated “world” here is the Greek word *kosmos*, which has a much broader meaning than we usually think, encompassing the universe and all created things. It signifies Christ’s mission to redeem all creation from the effects of sin.

Christ had much to say about good stewardship (for example, the parable of the talents in Matthew 25:14-30), and this certainly applies to the creation. We have been given many blessings through this earth that God created. Certainly, “much will be required” of us as well (Luke 12:48).



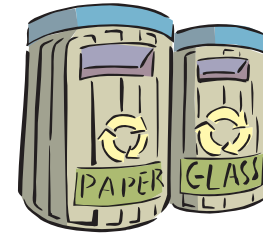
An Issue of Morality. The rampant environmental degradation taking place worldwide today is one of the moral issues most ignored by Christians. It is clear from the continuity of the idea in both the Old and New Testament that nature occupies a special place in the heart of God. As the psalmist indicated in Psalm 147, all nature declares praise to God. Paul

said that the creation shows God’s “eternal power and divine nature” (Romans 1:20). God pays attention to the life and death of even a sparrow (Deuteronomy 22:6-7; Matthew 10:29; Luke 12:6). If God cares so much about nature, we must too.

But not only does destruction of nature show disrespect for God and the environment He created, it also shows a lack of concern for the consequences environmental destruction has on humanity in current and future generations. As the data continues to come in, we are beginning to see more clearly the real connections between environmental pollution and degradation and worsening health and livelihood both at a local and global level. Increasing water pollution in the United States has made many of our freshwater and marine fish toxic to children and pregnant women due to harmful levels of chemicals such as mercury and dioxin (www.epa.gov/waterscience/fish). Air pollution causes over 64,000 premature deaths annually in America alone (www.nrdc.org/air/pollution/qbreath.asp). The tremendous destruction of life and property during storms and flooding in places such as India and the Gulf Coast of the U.S. was greatly increased due to removal of coastal forest habitats and other natural barriers. In other countries outside the U.S., with little ability to regulate and enforce pollution and environmental laws, things are much worse. Yet the U.S. is not without some blame for these problems as well. Many of our consumer choices contribute to health concerns in other nations. For instance, our demand for low-cost paper and wood products increases deforestation in countries across South America. This pollutes water sources, contributes to species extinction, and forces poor families

to move off land they have been living on but cannot afford to buy. Until we recognize how our waste, destruction, and over-consumption of natural resources affects others, and do something to change, we cannot fulfill the second great commandment to “love your neighbor as yourself” (Matthew 22:39). Whatever we do “to one of the least of these” we do to Christ (Matthew 25:40).

Five Practical Suggestions. Even after recognizing the biblical imperative for responsible care of the environment, it can be difficult to translate this knowledge into action. Here are five steps you can take to begin practicing and promoting environmental stewardship:



1. Recycle and re-use. These are “old standards” of the environmental movement, but they are crucial. Not only will this help reduce your waste and cut down on pollution, it could potentially provide a source of supplemental income. Start a congregation-wide recycling program and encourage members to participate.

2. Reduce paper waste. This will be a natural result of recycling, but consider other ways to reduce paper use. Could your congregation find another way to track attendance besides filling out paper cards? Many have. This would cut down on costs as well.

3. Turn down the thermostat. Consider changing your thermostat temperature just a few degrees. This will cut down on the amount of energy used and will also lower your cooling and heating costs. If you are out of town, turn the heat/air off or down if possible. This can also be done in church buildings and facilities as well.

4. Reduce driving when possible. Many times we must drive to work or school; but some situations do not require driving. Walk, bike, or carpool when you can. Take public transportation if available. This will help reduce air pollution which has a direct effect on human health and the environment.

5. Consider getting involved in local environmental work. A wonderful project for young and old alike is to do a project to improve the environment: clean up a highway, clean up a local river, work in a recycling program, participate in a local community environmental project. It teaches our youth and is wonderful positive advertising to the community.

ADDRESS CHANGE? *To remain on our mailing list, please give us both your old and new addresses with both zip codes at least six to eight weeks before the move, if at all possible. Thanks!*



Nobel Scientists and God

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

Robert Millikan—Nobel Laureate in Physics

“To me it is unthinkable that a real atheist could be a scientist.”

“I have never known a thinking man who did not believe in God.”

“The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop—without prejudice or preconception of any kind—a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind.”

“Many of our great scientists have actually been men of profound religious convictions and life: Sir Isaac Newton, Michael Faraday, James Maxwell, Louis Pasteur. All of these men were not only religious men, but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief.”

“This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get into quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.”



The Song of Raindrops

By Al Cornell,
Muscodia, Wisconsin

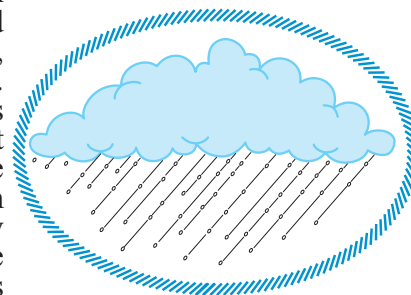
Editor's Note: This is a sequel to an article that was in the July/August 2007 issue by the same author.

It startled me a bit when I heard her publicly praying for it to not rain. She wasn't just asking for Sunday's picnic, but a rather general that's enough for awhile. I knew it was okay to pray for rain, but this praying against it surprised me.

I marvel at the process described by one of the shepherds of Tekoa as, “He...who calls the waters of the sea and pours them out over the face of the land—the Lord is his name” (Amos 9:6b). But to many, rain is inconvenient. It dampens plans and travel, clothing, and hair. It is the ingredient that turns soil into mud. From most cultures, historical and present, people would be confused by this disdain for rain.

John Muir wrote of raindrops “singing with the stars the eternal song of creation.” Those accompanying stars were not on stage but in the night sky. Likely he was referencing “the morning stars sang together” in the creation account of Job 38:7. Nothing relaxes me like the sound of a light sprinkle on a tin roof. Perhaps someday there will be a pile of hay under a tin roof, and I will dream.

Out of the storehouse of God's Word comes the declaration that rain is a blessing from Him. The promised land was a land that drank the rains from heaven and provided grain, wine, oil, and pasture. Drought was a curse that could cause the people to perish (Deuteronomy 11:11-17). The song of Moses





indicates that his teachings would be like showers on new grass (Deuteronomy 32:2). Only God sends rain because he is the father of the rain (Jeremiah 14:22; Job 38:28). We have this witness to the living God, he gives us rain from heaven and the consequential food and gladness (Acts 14:17). Rain is the simplest physical expression of the great giving of the God of heaven.

Yet Scripture does not give a one-sided story of man rejoicing at every sprinkle and thunder storm. A large gathering in the square was distressed by rain (Ezra 10:9), but a bonfire can ease the discomfort of a cold rain (Acts 28:2). A drippy rainy day can be annoying (Proverbs 27:15), and a storm can wipe out the crops (Proverbs 28:3). Outside the bounds of moderation, what is ordinarily a blessing can take on a negative connotation.

Man's comment about singing raindrops references a point after the storm when some were in plants, rivers, ice, and vapors. Then the raindrops sing out in transforming a dry land into animation. And it is God who turns the "desert into pools of water and the parched ground into springs" (Isaiah 41:18).

Before raindrops existed, it was God who created water. He fixed the laws of heaven and earth (Jeremiah 33:25). Consistent with those laws, two atoms of hydrogen and one of oxygen combine to form an amazing substance. The unusual angle at which these atoms combine results in surface tension, selective dissolving of substances, expanding as its temperature drops for the last few degrees before it freezes, and a much greater expansion when it turns to a solid. It takes on solid, liquid, and vapor forms in the ways entirely related to its unique structure and necessary to water the earth. In regard to these characteristics it is entirely unique, yet each of them required for an awesome substance necessary for a planet that can sustain life. Of course, it could not function as it does if it were not clear in the liquid state.

God added an indescribable touch of beauty to the scenario when he created it so that vapor in the atmosphere can turn into snowflakes. How could God more vividly drop a note from the heavens declaring his presence than through the six-sided crystal of his snowflake? Besides, white is a good

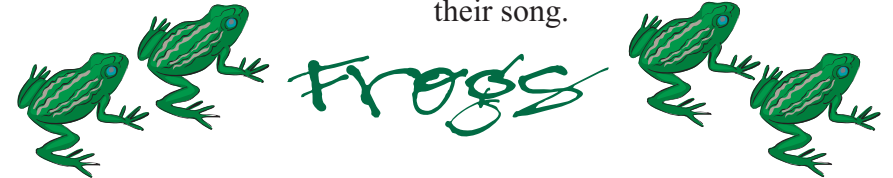
functional color for snow on the earth's surface.

In *Last Child in the Woods*, Richard Louv relays this message from Potomac, Maryland, ninth-grader, Courtney Ivins: "As people grow older, nature's magnificence 'gets easier to overlook,'" she surmises. "Snow not only brings a chance to miss school, but it also provides a



means for adventure... snowmen, igloos, and snowball fights.' But for many adults, she observes, 'snow is just another one of life's many hassles. The roads are slippery, traffic is increased, and sidewalks are ready to be shoveled.'"

As each of us grow older, we still need to listen. Raindrops are harmonizing with stars to effect the song of creation. And God adds one more touch as raindrops consort to turn sunlight into rainbows, and that spectrum of light accompanies their song.



Once upon a time there was a bunch of tiny frogs who arranged a running competition. The goal was to reach the top of a very high tower.

A big crowd had gathered around the tower to see the race and cheer on the contestants. The race began. Honestly, no one in the crowd really believed that the tiny frogs would reach the top of the tower.

You heard statements such as, "Oh, way too difficult!" "They will never make it to the top." or "Not a chance that they will succeed. The tower is too high!"

The tiny frogs began collapsing one by one, except for those, who in a fresh tempo, were climbing higher and higher. The crowd continued to yell, "It is too difficult! No one will make it!"

More tiny frogs got tired and gave up, but one continued higher and higher and higher. This one wouldn't give up! At the end everyone else had given up climbing the tower, except for the one tiny frog who, after a big effort, was the only one who reached the top!

Then all of the other frogs naturally wanted to know how this one frog managed to do it. A contestant asked the tiny frog how he had found the strength to succeed and reach the goal. It turned out that the winner was deaf!

The wisdom of this story is, never listen to other people's tendencies to be negative or pessimistic because they take your most wonderful dreams and wishes away from you—the ones you have in your heart! Always think of the power words have, because everything you hear and read will affect your actions! Therefore, *always be positive!*



An Account of Hope

by John Billington, published by Tate Publishing, 127 E. Trade Center Ter., Mustang, OK 73064, <http://www.tatepublishing.com/bookstore>, 2007, 284 pages, \$24.74 ppd., (paperback), ISBN 978-1-6024716-1-0

We live in an age of relativism and religious pluralism in which all religions are touted as being equally valid, and all philosophies holding some truth but none having absolute truth. Christianity stands adamantly opposed to both of these positions, which has made Christianity immensely unpopular in much of what is printed in today's religious and educational world. The fact is that the Christian system can be defended and does have answers to the major questions of life. Billington identifies and presents a unique approach to these questions. Involved as well are other questions we all deal with in one way or another—such as, “What am I?” “How do I know I am here?” “Why am I here?” “Does conscious life have purpose and meaning?” “Evil, what is it?” “Where does it come from?” “Why should I live with all this evil and how do I live with it?”

The chapter headings give you an idea of how this book approaches these issues. They include: “The Christian Faith Today,” “Faith Hope and Life,” “The Integration of Faith and Reason,” “God, Man, Evil and Judgment,” and “Is Our Ability to ‘Accept’ Determined or Freely Chosen?” The author shows the logical inconsistencies of atheism and explores the unique features of the Christian system that allow it to claim to be the one faith. His approach is theological and philosophical, with extensive quotes from leading experts in the field. The discussion of the inadequacies of atheism are extremely well done. There is a glossary and three appendices on a variety of related subjects like the cloning of a human, purpose and identity of humans, and what “the elect” means.

This is not a book you will sit down and absorb in one evening. It is deep, challenging, well documented, well written, and very current. We recommend it highly, especially for college students and people working with people who have concerns about why the Christian system is any better than any other belief system.

Letters From a Skeptic

by Gregory A. and Edward K. Boyd,
Cook Communications Ministries, 2004, ISBN 1-56476-244-0

Many of you have heard the story of my conversion from atheism to Christianity, and some of you have heard about my involvement with my parents as they became ill and passed from this life. Having struggled with disbelieving parents both of whom came to belief on their death beds, I was very curious when I was told about this book. This is a collection of letters between an agnostic father and his son who is a professor of theology at Bethel College in St. Paul, Minn. The entire discussion is positive, constructive, loving, and respectful. Many of the questions and objections of the father however, are the same ones that my father and many atheists in today's world raise with faith in God.

Gregory Boyd's father was educated in Catholicism and rejected the traditions of the Catholic Church at a young age. He not only had numerous misconceptions from that background, but had also been indoctrinated with many atheist themes about what the Bible teaches that are simply not in the Bible. As the letters go back and forth these areas are discussed and explained, with the father raising the questions and the son answering them.

This is not an organized apologetic work, and in fact it focuses on very little scientific evidence, but on questions related to the reasonableness of Christianity. The book is organized into four sections: questions about God, Jesus Christ, the Bible, and about Christian doctrine. The questions are familiar—Why is there pain? Does God know who will be saved already? Do all non-Christians go to hell? How do you know we have the right Bible? What about all the contradictions? Why did God create Satan, etc.? The questions are very much like those in our *Frequently Asked Questions* book, but Boyd gives a different approach to many of them. He is accurate, writes well, and radiates a wonderful spirit. Not all of his answers will please you, but you will find this to be a good book with a lot of useful information. We recommend it to you.

Nothing ruins the truth like stretching it.

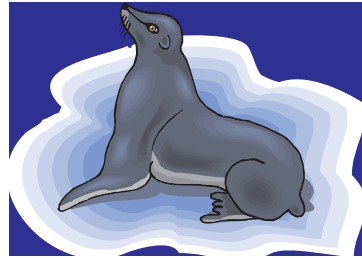
What makes the difference is not how many times you have been through the Bible, but how many times the Bible has been through you.

Swallowing pride will never give you indigestion.

DANDY DESIGNS

Gray Seals And Slow Digestion

The purpose of this column is to present situations in nature that show incredible design and planning which allow them to work. We would suggest that these types of things cannot be the product of blind mechanistic chance, but rather show intelligence and purpose. The Bible makes reference to things like this in passages like Romans 1:19-22 in which we are told that we can know there is a God through the things that He has made.



One of the areas where special equipment and special processes are needed is in the deep oceans. As science has explored these areas some animals with incredible equipment have been found, but recently researchers at the University of St. Andrews in Scotland discovered that the common Gray Seals have an incredible way of making their air last longer so they can dive to great depths and stay under for longer periods of time.

Most animals including humans start digesting their food as soon as they eat it. Digestion uses oxygen, and while that is not a problem for animals living on the surface of the earth, it is a huge problem for mammals living in deep ocean environments. Gray seals can put off digestion for hours according to the researchers at St. Andrews. That means that seals can go down and hunt and swallow fish as long as there is room in their stomachs. The seals can hunt for up to twenty minutes before they run out of breath, and digestion will not start until they have returned to land and have stopped hunting—perhaps hours after having swallowed their prey. The seals are most vulnerable to predators when they are on the surface of the ocean, so being able to either be very deep catching fish, or up on an ice berg digesting the fish is a huge plus for the seals.

This is just another example of the incredible tools that God has designed in animals to enable them to survive. A dandy design that equips animals to live even in the most inhospitable places. Without such designs, massive areas of the seas would be void of life.

—Reference: *Smithsonian*, March 2007, page 14.

Trying to Duplicate God's Materials

We live in an age when replacement body parts are a major commodity. Most of us know someone who has had a hip or knee replaced, and work continues on artificial elbows, backs, sacrum, and similar body skeletal parts. The problem is that none of the man-made body parts available have the strength and endurance of the original bone. Stainless steel and titanium are great materials, but they are not as good as bone. Bone does not shatter and, when a crack develops in a bone, the crack does not run. Bone has an organized network of collagen fibers which toughen the bone. There is a lattice of little struts in bone which form a spongy energy-dissipating framework. As bone ages it can lose some of these properties, but the man-made substitutes do not begin to measure up to the bone itself.

In nature there is a material known as nacre. Nacre makes up most shells and is made up of layers of calcium carbonate interwoven with layers of organic glue. You might think of the napoleon, a pastry that is made up in somewhat the same way, but without the glue and of a softer material. In nacre the layers are incredibly thin—about the width of a wavelength of light, which is why shells made of nacre reflect a rainbow of colors (like in an abalone.) A crack cannot run through the nacre, because when it gets started it hits a glue layer and is stopped. That makes the nacre incredibly hard to break and virtually impossible to shatter—the ideal bone material.

Biomimetics is the art and science of transforming biological designs into human use. So far no one has been able to make synthetic



nacre, but a major push is being made to do so. There is a huge need to be able to make hips and knees and other bone parts that act more like bone. It is remarkable that in studying bone we have been able to see how incredible it is, and when we look for a material to replace bone we find that it is present in sea shells and not in metallic fabricating plants. The materials God uses in making his creatures is of the highest quality, and man is challenged in his attempts to come close to that original.

—Reference: *Scientific American*, June 2006, page 28.

News and Notes

Baby Hatches. One interesting spin-off of the abortion issue is the question of who addresses the needs produced by issues like unwanted pregnancies. In the “Culture” section of *National Geographic* (January 2008) is an interesting picture and comment about the history of infanticide solutions. In 1198, Pope Innocent III ordered convents to install “foundling wheels.” These were revolving compartments to deliver babies anonymously to the care of nuns. Large numbers of dead infants floating in the Tiber River prompted the actions by the Catholic Church. In today’s world believers in God continue to provide real help to unwanted children other than killing them.

Atheist Fodder. There is no better support for atheism than the greed and mismanagement of finances by church leaders. On November 6, 2007, a questionnaire was distributed by Republican Senator Chuck Grassley, ranking member of the Senate Committee on Finance, to six leading televangelists concerning their lavish lifestyles with private airplanes, trips to places like Fiji and Hawaii, multiple homes, and Rolls-Royces. We have already seen several articles in atheist publications alleging that this is proof positive that the only people who believe in God are those who stand to gain something by doing so. We have two points to make here: (1) for every dishonest religious charlatan there are dozens of others who do good work and sacrifice of their own resources to help others. Painting everyone with the same brush is simply dishonest. (2) The **Does God Exist?** program always has its books open to anyone who wishes to examine them, and welcome anyone to visit our offices and/or home (our main office is in our home).

—Reference: *Time*, November 26, 2007, page 51.

Atheist Sunday School. Twenty percent of 18- to 25-year-olds profess to having no religion, and many of them want to instill their faith in atheism and secular humanism into their children. To do that, Atheist Sunday School has been established at the Humanist Community Center in Palo Alto, Calif., and similar programs are scheduled to open shortly in Phoenix, Albuquerque, and Portland. Camp Quest in Ohio has been operating for some time now as

a summer camp. It is interesting that while many churches are dropping their Sunday school programs, and discontinuing summer camps, atheists are installing them to teach their values and prepare their children to live as atheists in a pluralistic world. —Reference: *Time*, December 3, 2007.

The Golden Compass stirs faith controversy. Philip Pullman is a writer who has a series of books called *His Dark Materials* which is a trio of fantasy novels which have sold more than 15 million copies. The first volume called *The Golden Compass* has been made into a movie which is playing around the country and is being promoted as another film like *The Lord of Rings* and *Harry Potter*. The enemy in this film is the Christian church, and *Christianity Today* describes the material as “The Chronicles of Atheism” (December 2007, page 36). Pullman claims he is only attacking religion when it is intertwined with politics, but there is a clear gnostic flavor to the material and gross misconceptions about the nature of God. I can only wonder what would have happened if, instead of attacking Christianity, Pullman had attacked Islam. (Additional material on Pullman is in *Time*, December 10, 2007, page 84.)

The Cratered Earth. One of the main assumptions of evolutionary theory is uniformitarianism—the belief that the only processes that have affected Earth and life on it are things that are operational today. One evidence that opposes that assumption is the evidence that asteroid and comet collisions have radically altered the earth and its ecosystem in a catastrophic way. One challenge to this evidence has been to say that these things happened too rarely to ever be of significance in the overall scheme of things. In *Astronomy* (January 2008, page 60) is a map of the world with confirmed and probable impact sites marked on the map. One hundred seventy-nine sites are given as proven impact locations and 111 are given as probable—a total of 290 impacts. The article states that there are “hundreds of additional candidate impact locales which await more definitive study.” Astronomical impacts by objects from outer space do seem to be viable agents for change in the history of Earth—they cannot be ignored.

Appendix is not vestigial. One of the old arguments to support the naturalistic evolution of man has been that we have many organs that are vestigial. The idea is that they were useful at one time, but throughout the millennia because of disuse they have no purpose. One of the examples used in the old days was the appendix, and many of us have had our appendix removed because it was believed to be inconsequential to living on planet Earth today. A team of researchers

at Duke University have shown that the appendix is perfectly designed to promote the use of biofilms. Biofilms are a newly discovered part of our bodies that aid digestion, make vital nutrients, and crowd out harmful invaders. The greatest concentration of these vital biofilms in humans is in the appendix. In rats and baboons biofilms are concentrated in the cecum, a pouch that sits at the same location. Our appendix is placed in the right place and has the right shape to use biofilms in an efficient way. Immunologist William Parker says “If you don’t have something like the appendix to harbor safe bacteria, you have less of a survival advantage. Source of data: *Discover*, January 2008, page 69.

Mummy Hadrosaur. Once in a while a specimen of ancient life is found in such good condition that even soft tissue can be studied and understood. A specimen found in North Dakota is in such good condition that skin, ligaments, tendons, and even some internal organs are preserved. By calculating body mass, muscle mass, and flexibility of tissues scientists can get a more complete picture of how this herbivore lived. It is becoming obvious that this animal traveled faster than a *T. rex*. Another specimen found in Niger has 500 teeth arranged in 50 rows across its jaw and gives strong indication of being a grazer like a cow. The tools God had in the prehistoric world to prepare Earth and its resources for man were pretty amazing.—References: *Science News*, November 24, 2007, page 325; and AP release in the *South Bend Tribune*, December 3, 2007, page A5.

Prison Purge is a Problem. Chaplains were directed in August of 2007 to clear the shelves in their prison libraries of any books, tapes, CDs and videos that were not on the approved list of resources. Only 150 book titles were allowed in each category, and there are some 20 categories covering everything from Bahaism to Yoruba. We have not been able to see the list, but since we supply materials and are not a political organization, we suspect our donated materials have been discarded. Most of our nearly 10,000 students in prisons, take our free courses, and that is not library material. Donated DVDs, CDs, and VHS tapes will probably not survive this governmental action. There are some prisoners in New York who have filed a lawsuit claiming that this violated their exercise of religion, but it is based on things surrounding September 11, 2001, and is not likely to be changed. Source: *Austin American Statesman*, September 22, 2007, page F5.

Origin of AIDS (again). Ten years ago or so in this column, we reported that there was strong documentation that AIDS got into the human population from monkeys. The evidence was that in the 1930s HIV jumped from West African chimpanzees to people.

The virus does not affect chimpanzees, but became very potent in humans and was spread rapidly in the gay community. The virus jumped to Haiti in homosexuals visiting from Africa, and then came to the U.S. mainland in the same way. In *Science News* (November 3, 2007, page 275) a new study is announced which backs up this model pretty well. Researchers studying 25-year-old blood samples have been able to confirm the jump from Haiti to the US mainland around 1969. Homosexual practices like anal sex provide a rapid transmission system for viruses like HIV and challenge that lifestyle as being a destructive one.

Stem Cell Advances. The rate at which new discoveries are being made in stem cell research is staggering. We mentioned in this column several issues back that Komodo dragons had been observed to reproduce by parthenogenesis or virgin birth. Scientists duplicating this process are convinced that stem cells can be generated without having a fertilized egg—from virgin eggs. Several chemical techniques have also been reported using normal skin cells and changing them to become stem cells. All of these new techniques offer a solution to the stem cell problem, because aborted babies are not necessary to produce them. In our November/December 2007 issue we had an article about stem cells and all the wonderful things they can be used for. Now we see that some of the ethical barriers to stem cell work are being removed and researchers can get out of the political issues and work on this exciting new area of study. Data from *Science News*, October 20, 2007, page 248.

Lucy Travels: The media has made quite a spectacle out of the traveling exhibit of Lucy (*Australopithecus afarensis*). Discovered in 1974, Lucy is the most complete *afarensis* specimen found by anthropologists to date. Claiming that it is a missing link, as many media reports are doing, is very misleading. The specimen was three feet six inches tall, had a brain size of just over 400 cc (smaller than a chimpanzee), a monkey-like V-shaped mandible (lower jaw), and had a femur and humerus (upper leg bone and upper arm bone) that were the same size—another monkey characteristic. The position of the sacrum and the hip suggests that Lucy might have been erect, and that makes her of special interest to anthropologists and their theories about how man became erect. Lucy is very interesting, but not a missing link.

Reminder: Canyonlands Seminar. See our March/April 2008 issue for information on this year’s summer seminar in the Canyonlands. If interested, contact Queenslander Tours at 877-865-6711 (toll free) or e-mail Mark Story at Mark@QLTours.com.

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

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