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Dr. Frank Opie is an Environmental Educationist at the Cape Town College of Education. Here he continues his series from his personal journal.

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THE ISSUE: JESUS (Mike L Anderson)

"My first reaction to evolution had been to dismiss it "as just a theory." When I became more acquainted with the evidence this approach became more and more difficult to sustain. I faced a measure of intellectual anguish as I tried to harmonise my studies and my faith. At one point I even began to doubt some key tenets of the Christian faith. I would sing hymns and feel guilty singing about Creation, which I doubted; I then skipped over these parts and still felt guilty - now because I was not worshipping God as I should ... I remained a Christian, however, because ..."

Dr Mike Anderson is Director of Christian Academic Network. His PhD is in Evolutionary Biology and the Philosophy of Science. This article is a reprint of the first chapter of his electronic book 'Jesus and Evolution.' The book is available free of charge from <http://www.geocities.com/Athens/Forum/5232>

ONLY A LITTLE SPIDER 26/2/1996

Frank Opie

It was minute, an almost unnoticeable speck of unimportance suspended from a tiny web spanning a hollow the size of my palm in a smooth rock surface on a path to Maclears Beacon.

I stopped to look. It was a tiny blind end tube open at its downward end, suspended from the centre of a web. It was comprised of grey silica particles painstakingly spun together by a tiny arachnid engineer. A trap door spiders tunnel suspended upside down in mid air without a door to close. Inside a tiny dark speck of life retreated into the depth of

the tunnel fearful of my unwelcome interest. In the brisk windy mountain air, exposed to strong chilling winds, this tiny fellow could survive here in safety despite the total absence of a suitable natural shelter. Its building skill gave it a competitive edge I normally associated with bag worms, termites and caddis fly larvae.

Who taught it how to collect the sand particles into a suspended apartment? How did it get it there....piece by slow piece? How did it know to hang its opening downwards, thus avoiding the misty cloud vapours and condensation droplets which saturate the high plateau in Summer and which would have flooded it? How did it know to choose a hollow and build a horizontal web so that the blustery gusts minimised the stresses on the fragile web? It seemed more and more wonderful the longer I looked. It was a response to a difficult environment, normally so stressful that it was more like a moon scape than earth. Yet God had given it the wisdom and skill to establish itself here, a survivor that would live and feed and if terribly lucky reproduce its own kind again to lay permanent claim to this barrenness.

I walked on aware that I had witnessed another miracle. I was awed. how wonderfully the Creator has provided for this tiny chap. A perfect home in an inhospitable niche. A foothold in an unfriendly universe. A place in the great dance of life. He cared enough to make it possible for this spider to be...and we, his more self conscious creatures can have the assurance that our Heavenly Father will care for us far more than this little fellow...what attention to detail, what a caring, what a love, what a plan?

What hollow place has He placed us in? What home has He skilled us to build? What winds of adversity does he allow to shake us? How secure do we feel in His loving provision? Or do we feel insignificant and unimportant at times, a speck clinging to the flotsam of the cosmos, swept by gales of circumstances...its hard not to at times.

Then, remember the complete adequacy of His provision for this spider and its humble acceptance of Fathers will. It ignores its circumstances, that if once fully understood, even for a moment might result in it giving up the impossible struggle at once, the chances of survival are so slight. Rather it gets on with its job it has been given, and grain by grain the Creators purpose and plan for its life is worked out to the perfection he planned for His glory.

And so must we.

We gathered around the telescope gazing at the scarred face of the full moon. It was amazing, like an old black and white photograph...awesome in its tangible antiquity, even at this distance....its majestic barrenness.

We saw the clouds of Magellan, our nearest neighbouring galaxy - far beyond imagining, yet only 150 million light years away. The Hubble telescope is seeing starlight from 10 billion light years distance. Alpha Centauri our nearest star after Sol is only 4,5 light years away but at space shuttle speeds we would take 1800 generations to cover this distance.

It seems we will forever be limited to this tiny solar system - such is the wonder of creation that The Creator saw fit to show us almost everything but keep us close to the home planet - the promised land forever inaccessible. The glory of God shines brighter the closer we look. The almost infinite distances and design planing stretches so infinitely beyond our thinking or praising. But why were we kept out of the cosmic garden - or are we?

The unfolding wonder left my mind reeling with the realisation of how much more magnificent He is than we have ever heard and perhaps less than 1% of all the wonder has been told. Worlds exist beyond our knowing that are perfect. They will never be seen by any man yet we can be certain that their beauty is not diminished by our ignorance for they were created for His pleasure not ours, and declared good long before men first looked upon the night skies. They stand on our far cosmic horizons as indicators of a purpose so much greater than our own. How can we ever imagine again that we could ever be of any importance whatsoever apart from God's special pleasure? The unreachable stars burn forever to remind us that man is less that he ever imagines, yet more that he will ever grasp.

" Intellectually, modern man knows almost all there is to know about the pattern of creation in himself, the forms it takes, the surface designs it describes. He has measured the pitch of its rhythms and carefully recorded all the mechanics. From the outside he sees the desirable first object of life more clearly perhaps than man has ever seen it before. But less and less does he experience the process within. Less and less is he capable of committing himself body and soul to the creative experiment that is continually seeking to fire him and charge his little life with great objective meaning. Cut off by accumulated knowledge from the heart of his own living experience he moves amongst a comfortable rubble of material possessions alone and unbelonging, sick, poor, starved of meaning...palely loitering through life."

Laurens Van der Post

HUMOUR FROM THE WORLD OF PSYCHOLOGY (From the Internet)

* What did the sign on Pavlov's lab door say?

Please knock. DON'T ring the bell.

* What's the difference between a psychologist and a magician?
A psychologist pulls habits out of rats!

* A research psychologist had twins. She rang the minister who was delighted. "Bring them to church on Sunday and we'll baptize them," said the minister.

"No," replied the research psychologist. "Baptize one. We'll

keep the other as a control."

* Two elderly couples were enjoying friendly conversation when one of the men asked the other, "Fred, how was the memory clinic you went to last month?"

"Outstanding," Fred replied. "They taught us all the latest psychological techniques - visualization, association - it made a huge difference for me."

"That's great! What was the name of the clinic?"

Fred went blank He thought and thought, but couldn't remember. Then a smile broke across his face and he asked, "What do you call that red flower with the long stem and thorns?"

"You mean a rose?"

"Yes, that's it!" He turned to his wife. . ."Rose, what was the name of that clinic?"

LEONHARD'S LANCE OR MATHEMATICAL APPEALS TO FORCE

Mike L Anderson

" $(a+b^n)/n=X$, therefore God exists."

A story is told of the great 18th century mathematician Leonhard Euler using this argument on the eminent French philosopher and atheist, Denis Diderot. Euler was called "Analysis Incarnate" by his contemporaries for his exceptional mathematical ability. Diderot was renowned for skillfully demolishing philosophical arguments for the existence of God, but when confronted by this mathematical equation, which was very much outside of his turf, he was left speechless. Those in attendance laughed.

Euler had quite often blundered when straying into philosophical turf, so some have suggested that he was attempting to get his own back. His "argument", if serious, was doubly fallacious (I'm inclined to think it was a cruel joke). As he knew full well, it was a mere and spurious assertion. Furthermore, using it on a non-mathematician was a form of intellectual bullying since his audience was not able to evaluate the equation. Euler's tactic could, therefore, be classified as a species of appeal to force or argumentum ad baculum. In effect he was saying "I'm right because, mathematically, I'm cleverer than you."

The popularity of mathematical apologetics has not waned since Euler. Many people seem to fear maths more than they do God, so it unsurprising that mathematics looms large in the writings of many apologists. Here are some of my favourite examples:

* Did you know that the triune nature of God can be derived

from the following "fundamental equation of the construction of the world"? (1)

$$E = (E1 - E0e^q / e^p - e^q) * e^p * t - (E1 - E0e^p / e^{-eq}) * e^q * t$$

The equation stunned me, which perhaps explains why I am still not able to get it.

* Ever had trouble countering the anti-trinitarian arguments of the Jehovah's Witnesses? Morris provides a simple but perfect retort, "... the mathematics of the Trinity is not $1 + 1 + 1 = 1$, but $1 \times 1 \times 1 = 1$." Discussion closed (2). (p. 24.)

* If you don't care for equations there is the ever-popular wowing with large numbers. This works especially well on those whose awe of large numbers comes close to their awe of God. Ross (3) shows us how to do it. First he notes that "Early astronomers assumed that the heavens were confined to what they could see - sun, moon and a few thousand stars" whereas "Gen 22:17 and 32:12 teach that the stars are as uncountable as the grains of sand on the seashore." Now prepared to be wowed.

"Today's astronomers ... have discovered that ... the total number of stars in the universe [is] approximately 10^{24} ... (Incidentally, the total number of grains of sand in the oceans has also been determined to be approximately 10^{24})."

Unfortunately, the comparison in the Scriptures, was actually between the number of stars or grains of sand on the one hand and the number of descendants of Abraham on the other. This might have alerted him to the possibility of hyperbole, since the prospect of so many inhabitants on the earth would surely make anyone, even the most rabid anti-environmentalist, shudder!

* In one of the tackiest home pages I've ever seen, an individual calling himself Sollog, claims to have found a mathematical proof for God. Here it is, but don't hold your breath. First, he tells us that in every religion the Cube appears mystically connected to the earth. The Cube has 6 sides, 8 corners, and 12 "lines of dimension" - he means 12 edges, but this sounds far less grand. Concatenate the numbers and you get 6812 (we are not told why this particular order). Multiply .6812 by 36,525 (the number of revolutions the earth makes in a 100 years) and you get 24,881 the mean circumference of the earth. Why 100 years? Because many religions have 100 year old stories. We are not told the reason for the decimal. We are told where to get the lowest prices for cigars on the internet.

There are several good reasons why Christians should avoid the mathematical appeal to force. First, it is a fallacy! Second, it is not acting in line with the truth of the gospel. In God's greatest act of self-revelation we do not see Him declaring His omniscience and omnipotence. Instead we see a

humble carpenter dying. God is the great minimalist. He does not coerce His creatures into submission through intellectual bullying. He woos through sacrificial love. Third, it is a misuse of a wonderful and powerful gift from God. As the mathematician Michael Guillen points out, "mathematics is not a science-it is not capable of proving or disproving the existence of real things" (4).

However, mathematical models can and have been used to represent reality. Allow me to stick my neck out and suggest a semi-serious formula which hints very dimly at God's revelation of Himself through the Cross:

$$\lim_{x \rightarrow 0} X/x \rightarrow \text{infinity}$$

where X represents God the Father and x God the Son. Jesus made Himself nothing to glorify the Father. (John 17:1, Phillipians 2:6-8). However, using this formula as an argument on anyone but the mathematically inclined would be appealing to force -- and subverting its message!

NOTES

(1) Quoted in Dudley, U. (1992) Mathematical Cranks. The Mathematical Association of America, p 14.

(2) Morris, H. M. (1968) The Bible & Modern Science Moody Press, Chicago, p 24.

(3) Ross, H. (1979) Genesis One: A Scientific Perspective Wiseman Productions, California, pp 1-2.

(4) Guillen, M. (1983) Bridges to Infinity: The Human Side to Mathematics Hutchinson Group (SA) Pty Ltd,, South Africa, p 4.

NEWS BRIEFS

(From the Internet)

* Cure for the common cold in sight?

The rhinovirus that most often causes the common cold may have met its match in a new drug. The drug inhibits the enzyme 3C protease which is responsible for the growth and spread of the virus in the human body. Clinical trials are expected to start soon.

* Two new planetary systems, two new planets

Astronomers are excited about the latest discoveries because they may provide clues to the evolution of planetary systems and extraterrestrial life. This brings to 12 the total number of planets discovered.

* Hubble telescope looks back to the beginning of time

The Hubble telescope has located 12 billion year old galaxies that are possibly 12 billion years old. These galaxies are now the most distant object ever observed.

* Living fossil re-created in test-tube

* While simulating evolution in a test-tube, researchers at Yale have synthesized a possible "molecular living fossil." The molecule, a DNA enzyme, is the first known that uses an amino acid to trigger chemical reactions.

* Life is found in the unlikeliest of places

Fossils of rock-eating microbes have been discovered over a kilometre below the ocean floor.

Living microbes have been found in geysers living in temperatures well over 100 degrees C.

Others have been found photosynthesising in ice in Antarctica at 15 degrees C.

Researchers believe that estimates of the probability of extra-terrestrial life, albeit simple life, may have to be revised upward.

* Is living in the U. S. of A. bad for your mental health?

A study of 3000 immigrants from Mexico reports that for many the risk of mental illness increases the longer they stay in America.

* The secret to happiness discovered

Professor Michale Argyle of Oxford believes he has discovered what makes people happy. The trick is to have one close relationship and a network of friends. The least happy were the divorced or seperated. Curiously, watchers of TV soaps are more likely to be happy than non-watchers.

* The link between church and happiness

A survey conducted amongst Canadians showed that those who regularly attended religious services were more likely to be happier, suffer less stress, and have a succesful marriage.

* Tomb of Christ may be genuine

A researcher has concluded after a decade of research that the Tomb of Christ in Jersalem contains stone dating to the first century AD. Scholars had thought that main structure was built in the 19th century.

* Woman sees visions of Jesus but cannot remember his face

The woman, Nancy Fowler, 47, of Georgia, USA, claims to have seen Jesus many times. When questioned by some of the 20,000 pilgrims who came to see her, she could not recall what he looks like. Eh ... not the sort of person detectives would want for a witness in a police line-up!

USEFUL RESEARCH PHRASES AND WHAT THEY REALLY MEAN

From the Internet

"It has long been known" . . .
[I didn't look up the original reference.]

"A definite trend is evident" . . .
[These data are practically meaningless.]

"Of great theoretical and practical importance" . . .
[Interesting to me.]

"While it has not been possible to provide definite answers to these questions" . . .
[An unsuccessful experiment but I still have to get it published.]

"Three of the samples were chosen for detailed study" . . .
[The results of the others didn't make any sense.]

"Typical results are shown" . . .
[The best results are shown.]

"These results will be shown in a subsequent report" . . .
[I might get around to this sometime if I'm pushed.]

"The most reliable results are those obtained by Jones" . . .
[He was my graduate assistant.]

"It is believed that" . . .
[I think]

"It is generally believed that" . . .
[A couple of other guys think so, too.]

"It is clear that much additional work will be required before a complete understanding occurs" . . .
[I don't understand it.]

"Correct within an order of magnitude" . . .
[Wrong]

"It is hoped that this study will stimulate further investigations in this field" . . .
[This is a lousy paper, but so are all the others on this miserable topic.]

"Thanks are due to Joe Blotz for assistance with the experiment and to George Frink for valuable assistance" . . .
[Blotz did the work and Frink explained to me what it meant.]

"A careful analysis of obtainable data" . . .
[Three pages of notes were obliterated when I knocked over a glass of beer.]

THE PRIMARY ISSUE: JESUS

Mike L Anderson

Science has the best chance of answering the important questions objectively - such as the meaning and purpose of life. That is what I thought before becoming a Christian. It was with high expectations that I started university seeking an education in the life sciences. The answers I really needed came, but it happened in an unexpected way. Two students knocked on my door at the student residence. They explained that the purpose of life is really to have a personal relationship with God and He had made this possible through His Son, Jesus Christ. When I understood for the first time the extraordinary lengths it took God to reconcile us to Himself, my heart melted and I gave my life to Jesus Christ. I'm very glad about the decision I made for Him in my first year at university.

I would like to be able to say that everything went well from then on, but it didn't. The chief difficulty I faced was trying to reconcile my new-found faith with what I was learning in my studies. This became very acute when I began my doctorate in evolutionary biology. My first reaction to evolution had been to dismiss it "as just a theory." When I became more acquainted with the evidence this dismissive approach became more and more difficult to sustain. I faced a measure of intellectual anguish as I tried to harmonise my studies and my faith. At one point I even began to doubt some key tenets of the Christian faith. I would sing hymns and feel guilty singing about Creation, which I doubted; I then skipped over these parts and still felt guilty - now because I was not worshipping God as I should.

JESUS IS REASON ENOUGH TO BELIEVE

I remained a Christian, however, because I was fortunate enough to be taught to let the Founder of the Christian Faith be the Foundation of my faith. I developed deep convictions about the Person of Jesus - that He is the Son of God and the Messiah. It was in knowing Jesus that my faith remained intact even when I had no answers to some very troubling and difficult questions. A faith that rests on scientific arguments can only be as good as my current understanding and knowledge of science. Why rest it on such an insecure foundation when I can rest in Christ? James Sire puts it this way: "Put simply, the best reason for believing that the Christian religion is true is Jesus, and the best reason for believing in Jesus is Jesus Himself" (1). Harrison says "[t]he case for Christianity can be made to rest on his

character alone, for he is its supreme miracle" (2).

Eventually I came to reconcile my faith and my studies. Now I am able to sing hymns on Creation -badly - but with gusto. The significant point is that I did not have to wait for this reconciliation in order to come to faith or to remain in the faith.

Jesus Christ must be the centre of one's faith; His identity does not depend on a resolution of any scientific issue whatsoever. Jesus is who He is whether the earth is flat or round, young or old. To the extent that my faith was truly in Him, I found myself unshaken by contemporary scientific controversies.

The importance of the apologetic sufficiency of Christ and the dangers of scientific apologetics are illustrated by the following incident. It happened during a practical class. One of my students had picked up a fossil hominid skull. She didn't see me looking at her, but I noticed her facial expression as she picked up the fossil. It was full of fear. She was a devout Christian and her reaction haunted me from then on. When I had spoken to her in private she had a great deal of bravado about evolution saying that it was "just a theory." When she was on her own and the matter was between herself, God and the evidence there was no bravado - just fear. That night I went before the Lord in prayer and felt convicted that I should encourage people to see Jesus Christ as the sole object of their faith and the Scriptures as the basis of their faith.

The dangers of scientific apologetics can also be seen in the story of Glenn Morton. His faith had become closely associated with a particular scientific viewpoint. While still a student, he ghost-wrote a section for a popular book defending Christianity, which was very critical of established positions in the life and geological sciences. Years later after becoming a professional geologist and becoming much more acquainted with the scientific evidence concerning earth history, he became beset with doubts about what he had been writing and teaching to the extent that he was "driven to the edge of becoming an atheist" (3). Morton is not alone in experiencing intellectual anguish over trying to relate his faith to accepted science (4).

I also came to realise that my salvation does not depend on my taken a position on any scientific issue whatsoever. I can believe in a flat earth and still be a child of God. (I would just be an ignorant child of God). Taking positions on scientific questions is a matter of intellectual performance, whereas salvation is by grace through faith; it is based on Christ's performance on the cross (Ephesians 2:8-9). As Berry says "Salvation does not depend upon assent or dissent from any claim of science"(5). Intellectual performance may well be important for our vocations; how wonderful to know that God's favour towards us does not depend on this. I had felt very uncomfortable about my initial inability to deal with the creation/evolution issue, but came to realise that I do not need to bear such a heavy burden.

Properly understood, the gospel encourages academic freedom.

One does not have to fear earning God's eternal disfavour through misinterpreting scientific evidence. One's eternal destiny is secured on quite independent grounds. Christians have not always proclaimed the true gospel. For example, Morris says: "It is time, therefore, for "all men everywhere to repent" (Acts 17:30). Repentance means essentially a change of mental attitude, rejecting the man-centred philosophy of struggle and evolution and accepting instead the God-centred truth of creation and redemption" (6). Morris has made a particular stance towards evolution a requirement for salvation.

INTELLECTUAL PERFORMANCE IS IMPORTANT

While intellectual performance is unnecessary for faith or salvation, it is still important. We can be sure that the God of truth will be behind the pursuit of truth wherever it might be found. A proper view of Creation encourages respect for all evidence. John tells us that everything has been created by God. 'Everything' includes evidence. Evidence, then is a gift from God and should be handled seriously and with gratitude.

There are passages in scripture that indicate that we are judged according to how much we have been given. "To him who is given much, much is expected." Surely God expects high academic standards from those who have been given the ability.

This is not to say that academics should try to be experts in all things, which is impractical. A good rule of thumb is to be increasingly modest as we move away from our field of expertise. There is the example of Jesus. Even He admitted ignorance saying "No one knows about that day [the Second Coming] or hour, not even the angels in heaven, nor the Son, but only the Father" (Matthew 24:36 NIV). Should we not follow his example and defer to another's professional judgement? This is not gullible, but wise, if the person is in the field and we are not. Instead, a frequent and typical occurrence is to have a hydraulic engineer, for example, allowed to speak on evolution from the pulpit on the strength of his being a prominent "scientist."

A further argument for the importance of intellectual performance is that God's reputation and the spread of the gospel is at stake. There is a credibility problem if someone holds up a placard in one hand that says, "The earth is flat" and in the other hand one that says, "Come to Christ." If the world sees Christians holding to silly positions about earthly matters, why should they believe them about spiritual matters?

As Augustine has said: "It very often happens that there is some question as to the earth or sky, or the other elements of this world ... respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation, and it is very disgraceful and mischievous and of all things to be carefully avoided, that a Christian speaking of such matters as being according to Christian Scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever perceiving him to be as wide from the mark as east from west, can hardly restrain himself from laughing" (7).

Samuel Wilberforce is most known for his debate with Huxley

which is unfortunate and unfair on him. In a better frame of mind he wrote: "We have no sympathy with those who object to facts or alleged facts in nature, or to any inference logically deduced from them, because they believe them to contradict what it appears to them is taught by Revelation ... To oppose facts in the natural world because they seem to oppose Revelation ... is .. but another form of the ever-ready feebleminded dishonesty of lying for God, and trying by fraud or falsehood to do the work of the God of truth. It is with another and nobler spirit that the true believer walks amongst the works of nature. The words graven on the everlasting rocks are the words of God, and they are graven by His hand" (8).

Intellectual performance is much like morality in its relationship to salvation and faith; it is not a cause but one effect of these. Those who are saved will seek to glorify God in the quality of their craft - whatever this might be. This is no less true with respect to the creation and evolution debate or the science and religion interface in general. The noble task of pursuing truth in this exciting and burgeoning field will take all the intellectual effort we can muster.

A good reason for high performance in the pursuit of truth is that falsehood hurts. This is well illustrated by an incident that occurred to me as a young man. Late one Friday night I heard a knock at the door of my flat. I opened the door to find a young mother holding a 12 month old baby girl. I didn't know her from a bar of soap. She asked if I knew anyone who could baby-sit for her. Quite flummoxed by the request, I said meekly "I would." When the baby girl became aware that her mother was leaving, she burst into tears. In a silly attempt to lighten the unhappy situation, I suggested that the baby was probably "fearful of the bearded apparition before her." The baby cried harder while the mother responded: "Don't worry, I trust you."

The baby was in good hands, but given that we did not know each other personally, the mother had very deficient grounds for trusting me. What was required was some effort at evaluating character. Her failure to pursue the truth about potential babysitters does not bode well for the welfare of her child.

Similarly, if Christians base their faith on falsehood, their spiritual welfare is at risk. We have already seen the example of Glenn Morton who came so close to becoming an atheist.

FAITH AND THE CREATION/EVOLUTION DEBATE

Someone might question whether a faith which does not wait upon a resolution of the creation/evolution controversy can be called an objective faith. An objective faith is surely one which is merely led by the evidence. If we can find good enough evidence to believe in Jesus and to accept that evolution has occurred, we can believe both. Perhaps there is an integration beyond our present level of understanding. The scientist-theologian John Polkinghorne advice is very pertinent here. "The world is complex, full of surprises, and understanding it often involves notions a good deal more subtle than we could possibly have foreseen. He takes issue with those who "seem obsessed with what it might be reasonable

to suppose" and suggests instead that we ask "What is it that we have evidence to think is actually the case? (10)"

If one thinks about it, both scientists and theologians apply this principle within their disciplines. Donald Mackay explains an instance in science (9): Scientists had found experimental evidence that light had both a particulate and a wavelike nature and yet at first they could not resolve what looked like an apparent contradiction. Their approach, by and large, was to admit both sets of evidence and to work hard to resolve the tension. It was 25 years later that Paul Dirac was able to provide an integration by allowing the particulate and wave perspectives as complementary hypotheses in a single unified theory.

Theologians still cannot resolve how the Godhead can be three Persons and One God at the same time. The biblical evidence teaches both- so the doctrine of the Trinity is accepted. The conclusion is that there is an integration beyond our present understanding.

So, while nothing eternally significant hangs upon a reconciliation of creation and evolution, in the interests of pursuing truth the next chapter begins by considering such attempts from the perspective of the biblical evidence. I'm greatly indebted to many who have tackled this extremely interesting field. My object is not to exhaustively review the field nor to plumb new depths. Instead, my desire is to make more widely known that which I have found particularly helpful towards resolving the debate and placing it in its proper perspective. In so doing I shall try to follow the example of the evolutionary biologist, David Lack, who wrote in his Evolutionary Theory and Christian Belief of his intent "to keep within the limits of my title, and not to follow any topic in its wider implications" (10).

NOTES

(1) Sire, J.W. (1994) Why Should Anyone Believe Anything at All. IVP, Downers Grove, Illinois, Other scholars have come to similar conclusions. For instance, Colin Brown's (1984) Miracles and the Critical Mind, (W.B. Eerdmans Publishing Co.) argues that on their own Jesus' miracles did not authenticate His claims to deity, but did so when combined with His character.

(2) Harrison, E.F. (1968) A Short Life of Christ. W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, p 257

(3) Morton, G.R. <http://www.isource.net/~grmorton/auth.htm>

(4) See Numbers, R.L. (1992) The Creationists: The Evolution of Scientific Creationism, University of California Press, pp 179-180. J. F. Cassel recounts his "heart-rending, soul-searching experience" as he "struggled to release strongly held convictions as to the close limitations of Creationism."

(5) Berry, R.J. (1988) God and Evolution. Hodder and Stoughton, London.

(6) Morris, H.M. 1972. The Remarkable Birth of Planet Earth, Dimension Books, Minneapolis, p v of preface.

(7) Quoted by Osborn, H. F. (1925) Another Scientist's Reply to Mr. Bryan. In "Fundamentalism versus Modernism." E.C. Vanderlaan (Ed.). The H.W. Wilson Company, New York. pp 276-277.

(8) Quoted in Lack, D. (1957) Evolutionary Theory and Christian Belief: The Unresolved Conflict. Methuen & Co., Ltd., London, pp 14-15.

(9) Mackay, D.M. (1988) Looking for Connections. In "The Open Mind and Other Essays, M. Tinker (Ed.). Inter- Varsity Press, England, pp 35-36.

(10) Polkinghorne, J. (1983) The Way the World is: The Christian Perspective of a Scientist. Triangle, London, p. x.

(11) Mackay, Ibid, p 10.