# COSMOS, CREATOR AND HUMAN DESTINY

*Answering Darwin, Dawkins, AND THE New Atheists*

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The Berean Call

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# IN APPRECIATION

Barbara Romine, my managing editor, whose enthusiasm for the subject infused the book with vitality and whose patient, faithful, and insightful suggestions as I dictated added much to *Cosmos*' readability.

Sally Oppliger, who proofread meticulously and checked the accuracy of the hundreds of footnotes.

Mark Dinsmore, whose insight and artistry captured the essence of the book's content.

Ruth, my wife, who shared the vision for this book, gave invaluable counsel, and added the final editing touches.

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# PREFACE

Anyone who sets out with an honest heart, an inquiring mind, and a sincere desire to find answers to the most important questions one can face in life will recognize a significant few that must be given priority. Does God exist? What is the origin of the universe and of the life found in such abundance on our tiny planet? What is life and what is its purpose?

Another vital question is whether or not our vast universe of astonishing complexity and order is all the result of a giant explosion commonly called "The Big Bang." This theory is a radical departure from the conclusion that had been reached by the theistic founders of modern science. The undeniable order that they had observed caused them to look for laws that must govern the phenomena. Having discovered these laws, they concluded that the universe had been created by a "God of order."

Thus was laid the theistic foundation of modern science, but that foundation is no longer accepted. Atheists have taken over and now claim the sole right to speak for science. They cannot deny the order evident everywhere but grudgingly refer to it as the "appearance" of order. Appearance? Such an oft-repeated half-admission ought to be an embarrassment to legitimate scientists.

It was principally two men, Charles Darwin and Sigmund Freud, who attempted to quash any possibility that the God of the theists portrayed in the Bible could be the Creator. No creator was needed.

The universe, through what became known as evolution and natural selection, had appeared out of nowhere, arranged itself into order, and had mysteriously transformed dead chemicals into living entities—a thesis that has yet to be supported by observation.

Countless books have been written on both sides of what has become a hotly contested issue. Anyone who studies even a fraction of these volumes must face at least three undeniable facts: 1) the disagreements are endless; 2) they are irreconcilable, and 3) they mostly lead nowhere.

Beginning with Darwin himself, atheists have left a plethora of false promises. Darwin's first book was titled *The Origin of Species*, yet even his staunchest admirers admit that in spite of many pages filled with many words, Darwin never explained the origin of any species. Nor has any atheist yet succeeded in doing so. In spite of this undeniable fact, Darwin's admirers continue to grow in numbers as desperate minds try by some means to support his original thesis.

One of today's most highly acclaimed supporters of Darwin is Daniel Dennett. Following in the tradition established by Darwin, Dennett, too, writes books that make promises that they do not fulfill. One of his volumes is titled *Consciousness Explained*. When it was published in 1991, the *New York Times* hailed it as "one of the ten best books of the year."

Let's see how Dennett explains "consciousness." After listing "great mysteries that remain," such as "the origin of the universe, the mystery of life and reproduction, the mystery of the design found in nature, the mysteries of time, space, and gravity," Dennett admits that these remain not only "areas of scientific ignorance but of utter bafflement and wonder."

Dennett also confesses that he and his fellow atheists do not "yet have the final answers to any of the questions of cosmology and particle physics, molecular genetics, and evolutionary theory...." Nevertheless, he declares, "we do know how to think about them...." As for consciousness, instead of fulfilling his promise to explain it, Dennett admits "we are still in a terrible muddle.... [It's] a topic that often leaves even

the most sophisticated thinkers tongue-tied and confused."

This "explanation of consciousness," which occurs in the first two chapters of *Consciousness Explained*, is the closest Dennett comes, in the entire 468-page volume, to living up to the promise of the title. From beginning to end, no explanation of consciousness can be found anywhere in this highly acclaimed volume.

Today's leading atheist, Richard Dawkins, has a standard response when faced by critics who point out the fact that he and his fellow atheists don't even come close to explaining the origin of energy, matter, a single cell, DNA that defines life, or life itself. Almost mantra-like, with boyish enthusiasm he repeats, "We're working on that." We have yet to see any evidence that their "working on that" has produced any substantive results.

Dawkins leads a group that calls itself "The New Atheists." They refer to themselves as "the brights," thus relegating theists to the status of "dimwits." Christopher Hitchens, looked to by the brights as one of their brightest, declared in a debate with former Oxford professor Alister McGrath, a theist, "I've just made a lot of money on a God-bashing book!"

In *Cosmos, Creator, and Human Destiny*, we intend to show that we dimwits are not intimidated by the "brights," however dramatic their present success among credulous readers might be. Read on!

*But it is also possible that we are really alone in the universe. . . .*

—Richard Dawkins, *Wall Street Journal*

*Certainly, the confessed faith in God even of eminent scientists does not seem to have any modulating effect on the strident tones used by [leading atheists] as they orchestrate their war against God in the name of science. . . . They are convinced . . . that the war is over and science has gained the final victory. The world simply needs to be informed that, to echo Nietzche, "God is dead, and science has buried him."*

—John Lennox, in *God's Undertaker*, 17

*In Dec. 2008, an atheist organization kicked off an ad campaign in Washington, D.C., that suggests believing in humanism is a better alternative for Christmas enthusiasts than believing in God. Sponsored by the American Humanist Association (AHA), ads reading: "Why believe in a god? Just be good for goodness' sake" began appearing Tuesday on buses in the nation's capital. The ads, which will run through December, are a play on the lyrics from the famous Christmas song: "Santa Claus is Coming to Town." Earlier this year, humanist ads popped up outside New York City and Philadelphia, which read: "Don't believe in God? You are not alone" while in Europe, a similar campaign supported by the British Humanist Association and best-selling atheist author Richard Dawkins was launched by a 28-year-old comedy writer. Ads from that campaign reading: "There's probably no God. Now stop worrying and enjoy your life," will begin appearing on London buses in January.*

—www.foxnews.com/story/0,2933,450445,00.html

*Science and religion cannot be reconciled, and humanity should begin to appreciate the power of its child, and to beat off all attempts at compromise. Religion has failed, and its failure [should be] exposed. Science...should be acknowledged king.*

—Atheist Peter Atkins,
Professor of Chemistry, University of Oxford

ONE

# THE CHALLENGE OF THE COSMOS

Space has been called "the last frontier," and its exploration the greatest challenge faced by mankind in its history. Our astronauts deserve our sincerest admiration and we should never diminish their great accomplishments to date. The simple fact, however, is that "great," with no matter what other superlatives one might add, will never be enough for physical craft (much less manned) to explore our own galaxy, the Milky Way, and certainly not to reach out to any of the other, perhaps as many as one trillion, galaxies in the universe.

It is conceivable that within a few thousand years (if they were available) man could thoroughly explore and learn everything there is to know about our own solar system. What, then, would have been achieved at great cost in time, effort, money, and, quite possibly, more lives? The obvious answer is almost *nothing* in comparison to the overall cosmos! This is not what space scientists are leading us to believe, nor is it what their supporters want to hear. It is, however, the uncomfortable truth.

The facts are simple. Estimates vary that there are from 100-500 billion other suns in our own galaxy, the Milky Way, and perhaps as many as one trillion other galaxies in the universe, many of them larger than ours. So, after learning all there is to know about our solar system, our descendants would have in their computers information from one-100-billionth of one-trillionth of a sample of the universe—statistically meaningless.

According to the cold mathematics, however, there is no way that mankind can ever "explore *space*." Space stretches from one side of the universe to the other, and we cannot tell where it begins or ends. The vastness of the cosmos mocks our most ingenious efforts, yet to admit that fact is a pill too bitter for our proud species to swallow—and especially for the "space" scientists.

In 1974, at great cost and with the prospect of even more billions of dollars being spent, we sent a series of radio messages to a globular cluster of stars known as M13. At the speed of radio waves, which is the speed of light, it will take 25,000 years for our message to reach M13 and another 25,000 years to receive a reply (if there is any intelligent life to send one).

Let me pose a simple question. Is it rational for our generation to invest large amounts of time and money in *anything* that couldn't pay off for another 50,000 years? Even writing those words seems un-American. There is a mystique surrounding our country's space program that places it in a realm approaching the sacrosanct.

## WHEN WILL WE ADMIT THE TRUTH?

Without seeming to belittle our efforts, the truth is that the size of the cosmos is so far beyond our wildest imagination that our "space program" is like an ant climbing to the tip of a blade of grass. In a state of euphoria at its achievement, which is destined to be honored with headlines all over the ant world, it calls down to the other ants standing in awed admiration below, "I'm exploring the world!" The fact is, it hasn't even begun to explore the lawn, much less the town,

county, state, country, and certainly not the world.

As great as our exploits have been in walking on the moon and sending robots to other planets in our solar system, they are far, far less an accomplishment relative to the cosmos than an ant's conquest of a blade of grass would be in proportion to exploring the world. This humbling reality is difficult to face, but it should become clear in the following pages, not only with regard to our space program but concerning much else now declared in the name of science and accepted as such by a trusting public.

The uncomfortable truth is that much time, effort, money, and many lives could be saved if we would face the reality of our severe limitations. Our achievements in exploring our solar system have been noteworthy, have greatly advanced our knowledge, and have brought many scientific benefits, but to imagine that we can to any purpose send manned spacecraft beyond those limits is to engage in costly self-delusion. Throughout this volume, we will not only look at scientific facts but will continually call readers back to simple common sense.

It is apparent that from presidents on down, we persist in pursuing a vain ambition. In a speech to NASA, based on the latest information he had been given and enthusiastically cheered by the space scientists and other insiders present on January 14, 2004, then-President George W. Bush declared:

> America has ventured forth into space . . . because the desire to explore is part of our character. . . . Our current programs and vehicles for exploring space have brought us far and they have served us well. . . . Robotic explorers have found evidence of water—a key ingredient for life—on Mars and on the moons of Jupiter. . . . The *Mars Exploration Rover Spirit* is searching for evidence of life beyond the Earth. . . .
>
> [We hope] to return to the moon by 2020, as the launching point for missions beyond. . . . With the experience and knowledge gained on the moon, we will then be ready to take the next steps of space exploration: human missions to Mars and to worlds beyond. (Applause)

> Robotic missions will serve as trailblazers—the advanced guard to the unknown. Probes, landers and other vehicles of this kind continue to prove their worth, sending spectacular images and vast amounts of data back to Earth. Yet the human thirst for knowledge ultimately cannot be satisfied by even the most vivid pictures, or the most detailed measurements.
>
> We need to see and examine and touch for ourselves. And only human beings are capable of adapting to the inevitable uncertainties posed by space travel.
>
> As our knowledge improves, we'll develop new power generation propulsion, life support, and other systems that can support more distant travels. We do not know where this journey will end, yet we know this: human beings are headed into the cosmos. (Applause)

## GROWING DOUBTS

Although "cosmos" is a general term with several meanings, it has never been used for our solar system alone. There is a clear distinction between space within our solar system and the cosmos, which includes it but is synonymous with all of space. That was certainly the way Carl Sagan used this term in his book *Cosmos* and his TV series of the same name. By saying that "human beings are headed into the cosmos," President Bush surely meant manned missions beyond our miniscule solar neighborhood. Yet the vastness of the cosmos that only begins far beyond our sun's gravitational pull makes this impossible—not *virtually* impossible, but *absolutely* impossible.

There are growing doubts among space scientists of the value of the planned lunar base and resistance in the Democrat-controlled administration about how to pay for the estimated $200 billion cost of building it. The highly touted International Space Station is widely considered to be "one of NASA's worst failures. The facility has not

delivered on promised research benefits."[1] There are widespread fears that any lunar base would be more of the same.

As for "physically launching Mars missions from the moon, [that] would require an industrial aerospace infrastructure on the moon that would take decades or even centuries to develop. 'Sometime in (the) next 100 years we may have the construction base on the moon to do this,' said Lawrence Krauss, Case Western Reserve University physicist, who supports building a human presence on the moon over the long term."[2]

After more than thirty years of travel, *Voyager I* is just exiting our solar system. It is now in the heliosheath, the termination shock region between the solar system and interstellar space, a vast area where the Sun's influence gives way to the other bodies in the galaxy. If *Voyager I* is still functioning when it finally passes the heliopause, scientists will get their first direct measurements of conditions in the interstellar medium.

With our radio telescopes, we are sending verbal messages at the speed of light and hoping to receive a response from "somewhere" and "someone." Growing numbers of space scientists now concede that this is a pointless pursuit.

## APPLAUDING MAN'S BLINDNESS

President Bush continued:

> This will be a great and unifying mission for NASA, and we know that you'll achieve it. . . . Achieving these goals requires a long-term commitment. We begin this venture knowing that space travel brings great risks. . . . Since the beginning of our space program, America has lost twenty-three astronauts, and one astronaut from an allied nation—men and women who believed in their mission and accepted the dangers. The *Columbia*'s crews did not turn away from the challenge, and neither will we. (Applause)

> [W]e choose to explore space because doing so improves our lives and lifts our national spirit. So let us continue the journey. May God bless. (Applause)

It was an inspiring speech delivered with conviction. A little reflection, however, reveals the simple truth, which the scientists in this audience must all have known: manned vehicles will never explore beyond our solar system. The vast distances in the cosmos that begin on that fringe present an impassable barrier to our grandest ambitions.

The president's declaration that man can never be satisfied with remote information provided by robots and cameras but that we must "see and examine and touch for ourselves" surely did not refer only to the planets and moons orbiting around our sun. His bold words could not help but inspire the general public. Although the space scientists present knew that manned missions accomplishing "hands-on" examination of anything beyond our solar system cannot and will not happen, they cheered the president (along with those ignorant of the truth). After all, "space exploration" is their profession and livelihood. To keep that going, both the public and our leaders must imagine that there are theoretically no limits to what our ingenuity can accomplish, when, in fact, there are—and serious ones.

## THE UNDERLYING PURPOSE OF THE "SPACE PROGRAM"

Much, if not most, of the time, money, and effort being expended on the "space program" is driven by the speculative hope of proving that belief in "God" is an outdated hypothesis that is no longer needed to explain anything. Richard Dawkins, leading atheist and former Simonyi Professor of the Public Understanding of Science, Oxford University, has told us, "Darwin explained everything about life here on earth."

*Everything about life?* To put it mildly, this is a gross overstatement. In fact, Darwin didn't really explain anything about life. He didn't tell us what life is, how it originated, what its purpose is, why it

ends, and whether that is all or whether there is something to follow. One of the missing elements in all of the discussions between evolutionists and creationists, which we will emphasize repeatedly in this book, is the fact that no one involved in this entire discussion—from Darwin to Dawkins, nor any of the creationists—ever talks about what is really important. What makes a human being what he or she is, and what distinguishes mankind from every other living creature? Darwin never talked about it, nor has Dawkins.

How *does* life originate? Those who, like atheists, reject the biblical claim that God created every living thing including man, have no other way of explaining how life began. All they can say is that it must have spontaneously come into existence. This is called spontaneous generation. About 150 years ago, Louis Pasteur had already proved that "spontaneous generation" was nothing but superstition. As a result, the law of biogenesis was firmly established as inviolable scientific fact. This law unequivocally declares that life comes only from life. Although atheists admit that they cannot challenge the validity of this established law, they object that unless there is at least one exception they are forced to acknowledge that life could have come about only through a supernatural act of creation. For atheists, this conclusion is of course unacceptable. They claim that there must have been millions of exceptions to this law that occurred all over the universe and that the origin of life on Earth was one of them. Of course, this is both irrational and unscientific.

Has it ever been shown that there is even one exception to the law of biogenesis anywhere in the cosmos? Never! Yet the only hope to salvage evolution would require millions, and possibly even billions, of exceptions to this law, evidenced by life appearing spontaneously all over the universe. It is, in fact, similarly irrational expectations that drive much of science. The search for extraterrestrial life certainly is a major motivation behind the space program. Likewise, the same hope provides the only rational basis for the long-standing and desperate search for a "missing link" that would bridge the unbridgeable chasm between animals and man.[3]

Could there be an exception to the law of gravity? Is not gravity a universal phenomenon? Would we dare to base our hope of eventually landing men on Mars upon the odd chance that there just might be an exception to one of the laws of physics or chemistry? Why is it legitimate to base evolution upon a supposed breach of the law of biogenesis, for which no example has ever been shown?

We are on a search for answers to what Richard Dawkins declares are man's most important questions. To anyone familiar with Dawkins or his cohorts, it comes as no surprise that the answers to such questions are all to be found in Darwinism and in Darwinism alone. For example, Dawkins declares that "Intelligent life on a planet comes of age when it first works out the reason for its own existence."[4] This is a philosophical question, not a scientific one. The consensus among scientists of all kinds is that science cannot answer the question *why* about anything. For example, why do we exist? Why do we find that question intriguing? Is this a quest that has been forced upon us by our genes? Whatever its origin, this quest has us searching the cosmos as far as we can reach to find a satisfactory answer. Stephen Hawking, Cambridge University mathematics professor and author of *A Brief History of Time*, sums it up in a single sentence: "Why does the universe go to all the bother of existing?"[5]

Dawkins himself admits that man has not reached this stage of knowledge. We will quote dozens of leading scientists who all confess that the answers to the ultimate questions are not to be found in science at all. For example, in contrast to Dawkins's frequent boast concerning the omniscience of Darwinism, consider the following realistic admission from Erwin Schrödinger, Nobel Prize-winning physicist and one of the architects of quantum mechanics. He was certainly at least as qualified to speak for today's science as Dawkins or any of his "new atheist" colleagues:

> The scientific picture of the real world around me is . . . ghastly silent about all . . . that is really near to our heart, that really matters to us. . . . It knows nothing of beautiful and ugly, good or bad, God and eternity. . . .

> Whence came I and whither go I? That is the great unfathomable question, the same for every one of us. Science has no answer to it.[6]

The simple truth is that no scientist in any field has been able to improve upon the opening words of Genesis: "In the beginning God created the heaven and the earth." Of course atheists show nothing but contempt for this statement, a contempt for which they have no foundation in any scientific fact. For atheists, it is this rejection of God's existence that underlies the passion to probe space. It is likewise this same determination that compels atheistic scientists to dig feverishly all over our planet in order to disprove the biblical basis for the existence of the cosmos and the life within it. Ignoring the overwhelming evidence supporting the creation of everything by the biblical God, the atheist is determined to prove that life on Earth is not a unique event but that it has originated time and again all over the cosmos by purely natural means.

Dawkins goes on to say, "Living organisms had existed on earth without ever knowing why, for over three thousand million years before the truth finally dawned on one of them. His name was Charles Darwin . . . who first put together a coherent and tenable account of why we exist. Darwin made it possible to give a sensible answer to the curious child . . . [who asks] 'Why are people?' [i.e., What is man's purpose in life?]. . . . We no longer have to resort to superstition when faced with the deep problems: Is there a meaning to life? What are we for? What is man? After posing the last of these questions, the eminent zoologist G. G. Simpson put it thus: 'The point I want to make now is that all attempts to answer that question before 1859 are worthless and we would be better off if we ignored them completely.'"[7]

The truth is that the post-1859 attempts to answer this question are no better. Darwin didn't even claim to give us the answers we seek. The only place Dawkins knows to look is in Darwinism. In his rare attempts to provide answers from that source, Dawkins has nothing to offer and, in the process, contradicts himself repeatedly.

In spite of that fact, Darwin's followers will not confess the bankruptcy of his theories.

## "AUNT MATILDA'S" CAKE

John Lennox, Professor of Mathematics at the University of Oxford, Fellow in Mathematics and Philosophy of Science, and Pastoral Advisor at Green Templeton College, has a very appealing way of explaining the question of a maker and the meaning and purpose upon which that maker alone could decide. He declares that everything that exists either grows or has been made. The purpose of anything that is made (from rocks on Earth to the farthest star or "black hole") and the use for which he designed them, resides only in the maker's mind. Without a Maker, the universe itself and everything in it, including man, is without meaning or purpose. Lennox illustrates this fact by proposing a chemical analysis by top scientists of a hypothetical cake that his Aunt Matilda has just made:

> The nutrition scientists can tell . . . the number of calories . . . and nutritional effect; the biochemists . . . the structure of the proteins, fats, etc. . . ; the chemists . . . the elements involved and their bonding; the physicists . . . the cake's . . . fundamental particles. . . ; the mathematicians . . . a set of elegant equations to describe the behavior of those particles . . . an exhaustive description of the cake. . . .
>
> Suppose I now ask the assembled group of experts . . . *why* was the cake made? All the nutrition scientists, biochemists, chemists, physicists and mathematicians in the world will not be able to answer the question . . . explaining . . . "why'" the cake was made.
>
> In fact, the only way we shall ever get an answer is if Aunt Matilda reveals it to us. But if she does not . . . no amount of scientific analysis will enlighten us.
>
> To say with Bertrand Russell that, because science cannot tell us why Aunt Matilda made the cake, we cannot

> know why she made it, is patently false. All we have to do is ask her. The claim that science is the only way to truth . . . is unworthy of science itself.[8]

Everyone would recognize the futility of asking the cake why it exists. But how is that any different from science trying to wring from the universe the reason for its existence? Why not consult its Maker?

Stephen Hawking seems to agree with the point made in Lennox's Aunt Matilda story, namely, that science cannot answer the question of why there is a universe. As he asks of the universe, Hawking would say, "Why does Aunt Matilda's cake go to all the bother of existing?"

What does this have to do with the space program? Many of the scientists involved are sound Christians. The last thing they would give up is their confidence in the God of the Bible as the Creator of the universe. Nevertheless, Christians are partners in an endeavor that, if successful, leads to the atheistic conclusion, so often expressed by Dawkins and the other New Atheists, that God is not needed to explain anything in the cosmos. Of course, what is commonly called the "death of God" necessitates a resurrection of Darwin. Tragically, this exaltation of Charles Darwin to almost godlike status has cost us a great deal in time, effort, money, and lives, and continues to do so, with disappointing results.

## THE IMPOSSIBLE DREAM LIVES ON

On November 30, 2006, Stephen Hawking was honored with the British Royal Society's highest award for scientific achievement. First awarded in 1731, recipients have included Darwin, Einstein, and Pasteur. Lord Rees, the society's president, said, "Stephen Hawking has contributed as much as anyone since Einstein to our understanding of gravity. This medal is a fitting recognition of an astonishing research career spanning more than 40 years." As a further honor, British astronaut Piers Sellers carried Hawking's medal on his trip in July 2006 to the international space station. Said Sellers, "Stephen

Hawking is a definitive hero to all of us involved in exploring the Cosmos. It was an honor . . . to fly his medal into space. We think that this is particularly appropriate, as Stephen has dedicated his life to thinking about the larger universe."

In a BBC interview, Hawking said that his next ambition is to "go into space." We have already pointed out the impossibility of travel to other habitable planets ever being physically achieved. More recently, he expressed that desire again and explained the urgency behind it. He believes that populating planets scattered throughout the cosmos could offer the only hope for human survival. Here we confront two problems for Hawking, who seems at least to be a Deist, and for all other evolutionists who claim to believe in God:

1) Doesn't the belief that space has other intelligent, human-like occupants (a necessary corollary to the theory of evolution) do away with the entire idea of a supernatural act of creation and thus with the God of the Bible? If "spontaneous generation" could happen on planet Earth, why not on millions of other similar planets? The clear implication from Genesis to Revelation is that the creation of Adam and Eve was a unique event, never having occurred before nor would ever occur again, anywhere in the cosmos.

At this point, we are not arguing for acceptance of either the biblical account or of the atheistic account but simply showing their incompatibility with each other. How can any "believer" share in the search for extraterrestrial intelligence when such creatures could not exist except through a creative act of God? Yet what the Bible says from Genesis to Revelation reveals that the search for human-like creatures outside of Earth, which is a large part of the space program, of necessity denies the existence of the Creator God in whom all Christians supposedly believe.

2) Moreover, one wonders why there should be any concern for the survival of man or any other species. What does it matter whether we survive if we are what we are told we are by those who are popularly looked to as the spokespersons for today's "science"? If we are simply the accidental product of a "big bang," plus chance, plus

billions of years of something called evolution working through "natural selection" (which has supposedly brought into existence every living thing), of what importance could man's brief survival be in the billions of years of evolutionary history? The cosmos doesn't care, so why should we, a few unimportant creatures unknown to the cosmos, have any concern for our own survival? Did natural selection implant that concern within us? If so, why?

## MAN, OF NO MORE WORTH THAN A FUNGUS?

In the foreword to Dawkins's first book *The Selfish Gene*, Robert L. Trivers (one of today's most influential living evolutionary theorists) wrote, "There exists no objective basis on which to elevate one species above another. Chimp and human, lizard and fungus, we have all evolved over some three billion years by a process known as natural selection."[9] Presumably, this statement expresses Dawkins's view as well.

Is Stephen Hawking equally concerned for the survival of every other species on Earth, including chimpanzees and lizards? Shouldn't he be, if Darwin was right? It will take a huge fleet of space ships, billions of "Noah's arks," to accomplish Hawking's escape from planet Earth if he is to bring all other living things with him. If not all, on what basis could he exclude any?

Every species has its instinct for self-preservation. In man, however, it is not a blind urge but a rational desire that places inestimable value on human life. Why? Science has no answer to that philosophical/religious question. Nor is the reference to Darwinism at this point out of place. It continues to motivate the space program.

Oddly enough, out of such concern came eugenics: the desire not just to preserve but to "improve" the human race—at the expense of those members considered not worth keeping. J. C. Sanford explains:

> Darwin's book, *Origin of the Species and the Survival of Favored Races,* introduced the new idea that strong and continuous selection ("survival of the fittest") might halt

> this perceived degenerative trend [in the human species]. Darwin repeatedly pointed to human efforts in animal and plant breeding as a model for such man-directed selection.
>
> In his book, *The Descent of Man*, Darwin . . . contended that there is a need for superior races (i.e., the white race) to replace the "inferior races." This ushered in the modern era of racism, which came to a head in Hitler's Germany.
>
> Before World War II, many nations, including America, had government-directed eugenics programs [which] included forced sterilization of the "unfit," and aggressive promotion of abortion/fertility-control for the underclasses. Ever since the time of Darwin, essentially all of his followers have been eugenicists at heart, and have advocated the genetic improvement of the human race.
>
> When I was an evolutionist, I also was, at heart, a eugenicist. The philosophers and scientists who created the modern "synthetic theory" of evolution were uniformly eugenicists. However, after the horrors of WWII, essentially all open discussions of eugenics were quietly put aside.[10]

It is difficult to imagine how evolutionists can justify anyone's concern for the survival of any kind of life on Earth or condemn attempts to "improve" the human race by eugenics programs. After all, aren't all living things merely lumps of a peculiar form of the same matter of which the universe itself is made and holds in such contempt that it consumes it as fuel to keep the stars burning? According to the second law of thermodynamics, won't it all eventually sink into oblivion, with not even a surviving memory? Then why should we, who will be gone in a mere 70, 80, 90, or perhaps even 100-plus years—why should we sacrifice our present desires to benefit future equally transient and meaningless generations?

Why should anyone care who or what lives or dies, if we are of no more value than a garden slug, as evolutionists declare? Yet the revulsion we feel for death persists not just for ourselves but for others. Most irrational of all is the concern that we have for the environment

and for "endangered species," which natural selection would exterminate if we did not interfere. Could natural selection have implanted this ethical anxiety that is clearly peculiar to the human species? Not according to Dawkins, who declares in all seriousness:

> Much as we might wish to believe otherwise, universal love and the welfare of the species as a whole are concepts that simply do not make evolutionary sense."[11]

Then what is the source of such sentiments, if not natural selection? Isn't a loving concern for others good? Not according to Dawkins because, far from enhancing chances of survival, it would be a hindrance. This fact leaves us with the unsolved mystery of why, if we are the product of evolution, we feel this concern. Moreover, why might we "wish to believe otherwise," which Dawkins cannot deny is the case? That "wish" may be a good indication that not only is the theory of evolution by natural selection morally bankrupt, but there is something else seriously wrong at its very foundation. Now we are on dangerous ground, because even questioning Darwinism is as un-American as challenging the space program.

## CAN'T EVOLUTIONISTS TRUST "NATURAL SELECTION"?

Why can't we just trust the future of living things into the all-knowing hands of "the selfish gene" that Dawkins says is our creator? If natural selection made us what we are, as atheists insist, surely it will protect us to whatever extent it thinks necessary. If billions die in the process of the next upward move to a higher species, so what? Isn't that how evolution works?

Yet here we are, worried about endangered species and our own survival and trying to "help" nature do its job. Obviously, natural selection did not implant this concern. What did?

Isn't it the height of presumption for us humans to imagine that

we know better than the omnipotent, omniscient, and omnipresent evolutionary forces that supposedly brought us into and control our existence? Our meddling might set back the evolutionary process millions of years. Shame on us for interfering out of selfish concern for our own meaningless survival!

Wouldn't it be presumptuous and even dangerous for humans, recent arrivals on the evolutionary scene, to act as self-appointed guardians of this process? Such a desire and the capacity to interfere are either the product of natural selection and thus legitimate and neither right nor wrong—or they are sufficient proof that evolution is simply not true.

Be that as it may, Hawking seems genuinely concerned that humans could be wiped out as a species unless we speed up the colonizing of other planets widely scattered throughout the cosmos. He told the BBC that "humans will have to colonize planets in far-flung solar systems if the race is to survive." But we've already shown that it would be impossible to reach any other planets "widely scattered throughout the cosmos," much less to "colonize" them.

Hawking is considered to be one of today's most brilliant scientists, yet he apparently imagines such colonization to be possible. He says, "The long-term survival of the human race is at risk as long as it is confined to a single planet. Sooner or later, disasters such as asteroid collision or nuclear war could wipe us all out. But once we spread out into space and establish independent colonies, our future should be safe."[12]

*Our future*? Hawking dares to ask this present generation to sacrifice its time, money, effort, and present enjoyment to invest in the survival of hypothetical generations so far in the future that they may never exist? Could the desire to contribute to such incredible philanthropy be the result of unthinking, unfeeling evolutionary forces, which care nothing about wiping us all out in the interest of evolutionary progress? Why should we care, anyway, when human life is merely an accident and the energy that supposedly spawned us couldn't care less?

Atheism and natural selection certainly give us no basis for concern about the survival of our species any more than for that of a virus or fungus. But why should we believe the amoral opinions of any atheists? No matter what scientific credentials they possess, we have the right to reject them as meaningless. The theories of atheists tell us that our entire existence is without purpose. Why should we accept such statements, which they claim are no more than the latest motions of atoms that began with a huge explosion and after billions of years of evolution culminated in the human brain and the very thoughts we think and speak? Isn't it time that we use our common sense to object to the irrationality of some of what is being presented to us in the name of "science"?

## A WILD GOOSE CHASE THROUGH "SPACE"?

Hawking claims that if the human race is to survive, we must migrate to distant star systems and then spread out onto widely scattered planets. He offers no guesses as to how many centuries it could take to reach this capability, and since the propellants we currently use can only get us there in thousands or even millions of years, Hawking says we will have to use matter/antimatter annihilation propulsion such as that described in the *Star Trek* television series. What? *Star Trek* is science fiction—yet this is the only hope that one of the smartest men alive holds out for human survival?

This desperate statement from Hawking tells us how inadequate he thinks our present "space" program is. The *Star Trek* system (could we develop it in 200 or even 300 years?) isn't even in the feasibility study stage. Even if possible, the cost would be prohibitive and its value almost nothing in relation to the size of the cosmos. That advancement would supposedly allow us to travel at or near the speed of light. But it would still take 100,000 years to cross our galaxy and 250,000 to circle it. The distances across space from one star and galaxy to another are realities that we can't change! Might this entire space exploration idea be a fantasy driven by pride and personal ambition?

What started us off on this wild goose chase through space? The answer is undeniable: it was Darwinism and its corollary, atheism. A biblical theist would never imagine that life existed anywhere outside our own planet and would therefore waste no time in bothering to pursue it. Only an atheist/evolutionist could entertain the notion that life began by chance on Earth and therefore could have begun by the same chance and might exist elsewhere in the cosmos. A major goal of the space program is to find that life—if it exists.

The struggle today between atheism and theism, though an ancient one, has reached new intensity. Atheists try to give the impression that only uneducated fools any longer believe in God. This is by no means true. Francis Collins, one of the most famous geneticists alive, at the age of 27 turned from atheism to theism.

Among the literally hundreds of examples we could give, "Fritz" Schaefer, Graham Perdue Professor of Chemistry and the director of the Center for Computational Quantum Chemistry at the University of Georgia, third most quoted chemist in the world today, has said:

> The significance and joy in my science comes in the occasional moments of discovering something new and saying to myself, "So that's how God did it!" My goal is to understand a little corner of God's plan.[13]

This quotation, of course, is no more than one scientist's opinion and is not intended as any proof of God's existence. It only shows that, in contrast to what Dawkins says, not every scientist is by any means an atheist or Darwinian. Yet those theories have risen to dominance in the scientific and academic worlds, thanks to the aggressiveness of the New Atheists. It is hardly possible to escape this issue today.

## LOST IN SPACE?

Forget the fact that *Voyager I* and *II* may well have run out of power from their radioisotope thermal generators before this book's publishing date, leaving them drifting aimlessly—hardly a stone's

throw from Earth, measured in cosmic distances. Let's assume that our distant descendants could one day send out similar craft that would never lose power. What then? As Hawking realizes, the effort would still be in vain. In fact, our present spacecraft are a bad joke in the face of the vastness of the cosmos! In spite of what may seem like a great accomplishment, Wernher von Braun confessed, "Our space ventures have been only the smallest of steps in the vast reaches of the universe and have introduced more mysteries than they have solved."[14]

The *Voyager I* "space probe" travels about *335 million miles* per year. At that rate, it would be 40,000 years before it would come close to another star—"close" meaning within 1.7 light years (almost 10 trillion miles), still too far away to be of any significance. It would take another 37,000 years (a total of 77,000 *years* since leaving Earth) to reach Alpha Centauri, the nearest star system in our galaxy where there might be some planets that could be checked for evidence of life.

How could any knowledge (no matter how revolutionary or valuable) that won't be discovered until that far into the future benefit anyone alive today? Is the time and money spent on any project that can't possibly pay off for *77,000 years* a wise investment for the present generation? The fact that the government eagerly spends taxpayers' money in that manner ought to be troubling to everyone with minimal intelligence.

It's true that we've made significant progress toward exploring our solar system, but it's only one of *billions* just in our own galaxy. What about the other hundreds of billions of galaxies, each presumably with its billions of solar systems as well? And we talk about a *space program*—about *launching into the cosmos*? How can such limited creatures maintain this grandiose delusion—creatures who, in relation to the incredible dimensions of this universe, are sub-microscopic egotists on a nearly invisible speck of dust called Earth? The distances involved in the cosmos are just too great for us to comprehend the impossibility we face. We find it difficult to admit this disappointing truth to ourselves.

Although President Bush's reference to the heroic exploits of Earth's early explorers may be inspiring, it is inappropriate in the present context. What Columbus dreamed of was do-able. The "space exploration" we irresponsibly boast of accomplishing one day is outrageously impossible.

This statement is not intended to reflect the hopeless pessimism that grips the atheist, whose cosmos is meaningless and, like himself as part of it, is headed for oblivion. It is simply a fact—and it is a fact with which the atheist can only concur. Richard Dawkins expresses it like this:

> Fred Hoyle's own science of astronomy puts us in our place, metaphorically as well as literally, scaling down our vanity to fit the tiny stage on which we play out our lives—our speck of debris from the cosmic explosion.[15]

Of course, attempting to satisfy our irrepressible curiosity about the cosmos can be a fascinating and even addicting pursuit—and being absorbed in it, oddly enough, can restore that "vanity" of which Dawkins says it should have cured us. The universe has been opened to amateur astronomers as never before. There is

> . . . a growing online community that sifts through mountains of data collected by professional scientists in search of other worlds.
>
> Professionals are increasingly enlisting the aid of novices with personal computers to help pore through images and data—all in pursuit of the next great breakthrough. . . .
>
> Thanks to technology, novices are effectively turning from lonely skywatchers into research assistants. . . . One of the earliest online citizen scientist projects was SETI [Search for Extraterrestrials] (at) home, which distributed software that created a virtual supercomputer by harnessing idle, Web-connected PCs to search for alien radio transmissions. . . . Since 2001, the National Science Foundation has funded a $10 million project to create a "national virtual

> observatory" that compiles data from ground and space-based telescopes—including dazzling images from the Hubble Space Telescope and X-ray data from the Chandra Observatory.
>
> The project, which is still under development is primarily used by professionals who want to go to one source to mine archival images. High school and college students are increasingly tapping into the Web site as well. . . .[16]

## WHAT CAN WE REALISTICALLY DO?

It would take the *Voyager* craft about 1.3 billion years to reach the closest galaxy outside our Milky Way, the Sagittarius Dwarf elliptical galaxy (forgetting the much closer Canis Major dwarf galaxy, which is being swallowed up by the Milky Way), and more than 3 billion years to reach the next closest galaxy, the Large Magellanic Cloud galaxy. Is that exciting? Even if that feat were possible, so what? It would be meaningless to anyone alive today. Any crew aboard would have been skeletons for most of the journey.

If such distant-future dreams are by very definition without any value for Earth's present inhabitants or for those in the foreseeable future, why should we plan and pay for and work toward them? Shouldn't we rather admit the humbling truth that manned or even robotic "space probes" are impossible outside our solar system? How can we boast of a "space program" that has "human beings . . . headed into the cosmos" when our sun is only one of some 200 billion stars in our galaxy and there could be up to a trillion galaxies?

And how can we imagine that we are gaining accurate information about the cosmos with the miniscule sampling that we have already shown would be the best we could hope for? Isn't one out of 200 billion star systems in our galaxy, which is only one galaxy of a trillion in the universe, too small a sample to be of any value in any scientific test? What could one two-hundred billion trillionth mean in relation to the cosmos? A little sober reflection forces us to admit, no matter

how reluctantly, that our galaxy alone (much less the cosmos) is far too immense even to begin to explore by the most fantastic space vehicles we could ever conceive.

In view of the impossibly great distances, what should we do? We could continue to probe our own solar system to the best of our ability. That would keep space scientists and astronauts busy with all the challenges they could handle for many decades to come. In spite of President Bush's enthusiasm, however, for the supposed advances in science that could be reaped by establishing bases on the moon and Mars, some scientists think that such projects might not be worth the effort and cost. One planetary geologist with the U.S. Geological Survey said:

> I wish it were not so, but I'm somewhat skeptical that we're going to learn an awful lot about Earth by looking at other planetary bodies. The more we look at the different planets, the more each one seems to be unique.[17]

Moreover, the variety in the composition of moons and planets and their distinctiveness from the sun's chemical makeup raises serious questions about the origin of the universe that does not fit the Big Bang theory. Whatever knowledge may be reaped from probing our solar system, let's face the humbling truth and forget about trying to develop "advanced craft," manned or unmanned, to go beyond these realistic limits. We cannot rationally continue to support with our tax dollars the exciting preparations but impossible ambition to "explore the cosmos"!

Abandoning this dream would save a lot of money (and probably lives) and free our minds from fantasy to focus on what is possible. Can the human ego submit to this truth? This is the question we will return to again and again as we present undeniable facts that are unpalatable to science and its devotees today.

## YES, BUT AT THE SPEED OF LIGHT. . . !

Optimists point out that we have another weapon in our space arsenal—the radio messages we've been transmitting from Earth for many years. Though we can't get far enough physically to penetrate even the fringe of space, at least we can communicate with any intelligent life that might be out there. After all, radio waves travel at the speed of light—186,000 miles per second, nearly 670,000,000 miles per hour—twice as far in 60 minutes as the *Pioneer* craft go in a year. That's fast!

Yes, but it's fast only by Earth's standards—and far too slow to reach "into the cosmos" in any length of time that would be meaningful to creatures of such limited longevity as ourselves. Let's look at the facts again. At the speed of light, it would take radio waves 100,000-150,000 years to cross our galaxy, the Milky Way. It would take about 250,000 years to travel around its circumference, and many thousands to billions of years after leaving the Milky Way to reach other galaxies. Even at the speed of light, exploring the tiniest fraction of the cosmos would still be far beyond man's reach.

Radio cuts 76,995.7 years from *Voyager's* snail's-pace travel time and reaches Alpha Centauri in 4.3 years. Theoretically, then, we could have had a reply to our radio messages in less than 9 years. We've been listening for intelligent sounds for more than 50 years, however, without hearing anything that offers even the slightest possibility that it comes from an intelligent source. There are only three other star systems in addition to Alpha Centauri with the possibility of a radio reply in less than 100 years, and then the distances mount rapidly: 260 years for a reply from Aldebaran (brightest star in Taurus), 300 years for a reply from Regulus (brightest star in Leo), over 1,000 years for a reply from Spica (brightest star in Virgo), nearly 1,600 years from the Pleiades, 6,000 from Orion, 24,000 for a reply from the Crab Nebula, etc. Do these figures inspire any reasonable hope for contact? Try putting an ad in *The Wall Street Journal* that would read something like this: "Needed: Fifty Trillion Dollars to Back Fantastic

New Invention! Guaranteed Return of One Million Percent in only 6,000 Years! Investors contact (phone number and email address)."

## CONTINUING THE DELUSION

Well, what about the images and messages we've placed on our Voyager spacecrafts for aliens to find? Couldn't they lead to contact? No, they are also useless for several reasons, among them the fact that there is no one out there to contact (which we will prove beyond reasonable doubt). Even if there were intelligent life on some other planets capable of repeated manned space probes, the impossible distances would be a barrier to them, just as they are to us. The chance that any space-faring beings, even traveling at the speed of light, would ever find our spacecrafts to decipher the gold records they carried, with the sounds and images supposedly representative of life on Earth, would be far less than finding the proverbial needle in the largest haystack here on Earth, or, indeed, more like finding a needle in a haystack larger than the sun.

What about our telescopes? Don't they show us distant galaxies? We can continue reaching out many thousands of light years with our telescopes—can't we? Not really. Even the most powerful telescopes are limited by the speed of light that brings the out-of-date images to us. We are not seeing distant stars as they *are now* but as they *were* when that light began its long-ago journey toward Earth. Our strongest telescopes can't show us the universe as it is today. We're looking at ancient history, for which any connection to the present can only be surmised.

When it comes to searching for life with the best telescopes that we can build in tandem with the latest technology, NASA says we are limited to "planets up to 100 light years away. . . ."[18] That means our radio messages would take 100 years to get there and another 100, minimum, for a reply to be received. That seems a great distance: nearly 587 *trillion* miles from Earth. In fact, it is hardly a stone's throw away in cosmic perspective. Even if we could analyze every star and

planet within that distance surrounding us, it would represent such an infinitesimal sample of the cosmos as to be virtually meaningless.

What if we built spacecraft that could exceed the speed of light? Even if we could travel at an impossible *ten times* the speed of light, it would still take 10,000 years to cross our galaxy, 25,000 years to circle it, and from hundreds of thousands to billions of years to reach other parts of the cosmos. Moreover, the general consensus (and certainly admitted by NASA at the present) is that the speed of light (which has proved to be the maximum for particles in an accelerator) cannot be exceeded by physical objects. That well-known fact provides additional proof that does away with the notion that UFOs could be physical craft coming in from distant worlds.

## PUSHING GOD OUT OF HIS UNIVERSE

Unlike the brilliant founders of science (most of whom were theists), upon whose genius science was built and still rests, modern man has been persuaded that belief in God is an unscientific hypothesis and thus unworthy of consideration in any scientific discussion. Refusing to acknowledge as even a rational possibility the God who offers instantaneous access to Him in "the prayer of faith," today's science persists in attempting to find other intelligent creatures somewhere in the impossibly vast universe that might comfort us with the realization that we are not alone. This irony was expressed succinctly by a scientist:

> Radio telescopes, linked with computers, simultaneously search millions of radio frequencies for a non-random, non-natural, extraterrestrial signal—any short sequence of information. Yet the long sequence of information in the DNA of every living thing is a signal from . . . a vast intelligence—a Creator. But if those searching for extraterrestrial life ever accepted the evidence for a Creator, the evolutionary basis for their search would disappear.[19]

In a future chapter, we'll consider how the cosmos, which certainly hasn't been here forever, began. For the moment, however, all can agree to the fact that any life existing anywhere in the universe, intelligent or not, must have begun after the so-called Big Bang. We are not endorsing this popular theory, which is opposed by increasing numbers of scientists, but mention it as the only belief concerning "origins" that is given any credence in America's public schools and major media. We will consider the Big Bang carefully in due time.

One can only wonder why the promoters of the Big Bang theory fail to note that if the universe did begin in this manner, it would have been sterilized a trillion times over, making it utterly impossible for life ever to exist thereafter, anywhere in the cosmos. The law of biogenesis, established by experiment and accepted by all scientists, declares that life comes only from life—it cannot arise from lifeless matter.

The very fact that life exists upon Earth is proof that the universe, of which our earth, teeming with life, is part, did not come into existence with a sudden burst of mindless energy. What other alternative is there but by a supernatural act of creation? Even though this is an unavoidable conclusion based upon all the evidence, the evolutionists *will not accept it* under any circumstances. Do they have any evidence for rejecting this unavoidable conclusion? Absolutely not! It is their total commitment to atheism and materialism that will not allow them to face the facts.

Atheists have succeeded in convincing many that science can explain everything without God. Dawkins declares, "Most people . . . think that you need a God to explain the existence of the world, and especially the existence of life. They are wrong. . . ."[20]

"Wrong, absolutely wrong" is the judgment pronounced upon all who disagree with atheists. The New Atheists humbly call themselves the "brights," with the implication that the rest of us are dimwits. The assertion that no educated, thinking person believes in God anymore is continually heard from the mouths of university professors. It would be safe to say that the vast majority of university students are

intimidated into accepting this unsubstantiated statement and passing it on to others so that this has become a truism in academia.

That statement couldn't be more wrong, as we will prove repeatedly in this book, showing that many of the brightest scientists in history have been staunch believers in God as Creator. Among them are: Francis Collins, longtime director of the Human Genome Project; Professor Bill Phillips, winner of the Nobel Prize for Physics in 1997; Sir Brian Heap FRS, former Vice-President of the Royal Society, and Sir John Houghton FRS, former director of the Meteorological Office, co-Chair of the Intergovernmental Panel on Climate Change and currently director of the John Ray Initiative on the Environment.

In contrast to the cocksure pride of atheists, Wernher von Braun (who was at least as bright as any of the "brights"), speaking out of the humility and reality of his own experience as the founder and for many years the director of America's space program, declared:

> One cannot be exposed to the law and order of the universe without concluding that there must be a divine intent behind it. . . . Speaking for myself, I can only say that the grandeur of the cosmos serves to confirm my belief in the certainty of a Creator.[21]

Dawkins keeps forgetting, as we will repeatedly discover, what he himself admits, "Darwin didn't explain the origin of life. . . . There are still gaps in our understanding. We don't understand how the cosmos came into existence in the first place. . . ."[22] But with the same incurable human pride that drives the space program, Dawkins always adds, "but we're working on that. . . ." This is his standard escape clause when challenged with questions dealing with the most basic elements essential to a scientific understanding of the universe. Let us just call this mantra what it is—a cop-out.

## TWO MESSAGES FROM SPACE

As for the atheists' claim that no intelligent, educated person any longer believes in God, one must admit that astronauts are certainly required to be intelligent, as well as to be scientists. During the first-ever manned orbiting of the moon, William Anders announced, "For all the people on Earth, the crew of Apollo 8 has a message we would like to send you . . . 'In the beginning God created the heaven and the earth. . . .'" Anders, followed by Jim Lovell and Frank Borman, broadcast back to earth the first ten verses of Genesis (though Anders inadvertently skipped verse 3).

After their return to Earth, a reporter asked Borman whether he had seen God out there. He replied, "No . . . but I saw His evidence."

In the Apollo 11 space mission, Neil Armstrong and Buzz Aldrin were the first men to walk on the moon. Michael Collins, third member of the group, was in charge of the command module, essential for their return to Earth. It circled the moon while Armstrong and Aldrin landed. The moon lander touched down at 3:17 Eastern Standard Time, Sunday, July 20, 1969.

Aldrin had brought with him a tiny communion kit, given to him by his church. It had a silver chalice and wine vial about the size of the tip of his finger. During the morning, he radioed, "Houston, this is Eagle. This is the LM pilot speaking. I would like to request a few moments of silence. I would like to invite each person listening in, whoever or wherever he may be, to contemplate for a moment the events of the last few hours, and to give thanks in his own individual way."

"In the radio blackout," he wrote later, "I opened the little plastic packages, which contained the bread and the wine. I poured the wine into the chalice our church had given me. In the one-sixth gravity of the moon, the wine slowly curled and gracefully came up the side of the cup. Then I read the Scripture, 'I am the vine, you are the branches. Whosoever abides in me will bring forth much fruit.' I had intended to

read my communion passage back to Earth, but at the last minute Deke Slayton had requested that I not do this. NASA was already embroiled in a legal battle with Madalyn Murray O'Hair, the celebrated opponent of religion, over the Apollo 8 crew reading from Genesis while orbiting the moon at Christmas. I agreed reluctantly. . . .

"*Eagle*'s metal body creaked. I ate the tiny Host and swallowed the wine. I gave thanks for the intelligence and spirit that had brought two young pilots to the Sea of Tranquility. It was interesting for me to think: the very first liquid ever poured on the moon, and the very first food eaten there, were the communion elements."[23]

### Professor of Radiology Shoots Down Theory of Space Travel at Speed of Light

"Contrary to what you see in your favorite sci-fi movie franchise, when a space ship approaches light speed, everybody dies.

"According to William Edelstein, a visiting professor of radiology at Johns Hopkins University, a spacecraft traveling on the cusp of light speed would be assaulted by a deluge of hydrogen atoms that have roughly the same energy as protons whizzing around the Large Hadron Collider [LHC—a particle accelerator at CERN in Geneva, Switzerland].

"'For the crew,' Edelstein explains, 'it would be like standing in front of the LHC beam.' That beam would expose a human in its path to nearly 2,000 times the amount of radiation that the body can withstand."

*http://www.asylum.com/2010/02/18/traveling-at-light-speed-like-standing-in-large-hadron-collider/*

"Edelstein's work showed that a starship traveling at just 99 percent of the speed of light would get a radiation dose from hydrogen of 61 sieverts per second, when just one tenth of that number of sieverts would deliver a fatal dose for humans. And that's not even the 99.999998 percent of light-speed necessary to make the journey to the center of the Milky Way in 10 years....

"On top of killing the crew, such powerful levels of energy would also likely destroy the starship electronics. 'Getting between stars is a huge problem unless we think of something really, really different,' Edelstein said. 'I'm not saying that we know everything and that it's impossible. I'm saying it's kind of impossible based on what we know right now.'"

*http://www.space.com/businesstechnology/warp-speed-kills-100308.html*

*This most beautiful system [The Universe] could only proceed from the dominion of an intelligent and powerful Being.*

—Sir Isaac Newton

*If life comes only from life, does this mean that there was always life on the earth? It must, yet we know that the world was once without life—that life appeared later. How? We think it was by spontaneous generation.*

—George Wald, in *Biological Science: An Inquiry Into Life* (Harcourt, Brace & World, Inc., 1963), 42

*We owe it to [Darwin] that the world was brought to believe in evolution; . . . Here is a theory that released thinking men from the spell of a superstition, one of the most overpowering that has ever enslaved mankind.*

—C. D. Darlington, "Origin of Darwinism," *Scientific American* (May 1959), 60-66

*The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun.*

—Julian Huxley, in *Issues in Evolution*, edited by Sol Tax (Chicago: University of Chicago, 1960)

*The second property of almost all living things is their complexity and, in particular, their highly organized complexity. This so impressed our forebears that they considered it inconceivable that such intricate and well-organized mechanisms would have arisen without a designer. Had I been living 150 years ago I feel sure I would have been compelled to agree with this Argument from Design.*

—Francis Crick, "Lessons from Biology," *Natural History*, vol. 97 (November 1988), 32-39

*I woke up and realized that all my life I had been duped into taking evolutionism as revealed truth in some way.*

—Colin Patterson, "Evolution and Creationism," Speech at the American Museum of Natural History, New York (November 5, 1981)

# WHY ARE WE HERE?
## AND WHERE ARE WE GOING?

Does science have an answer to these two most fundamental questions of human existence? Can mankind determine and direct the future of life on earth purely by scientific means?

Considered to be the two brightest men alive today, renowned theoretical physicist Stephen Hawking and mathematical physicist and philosopher Roger Penrose share two honors together– The Eddington Medal of the Royal Astronomical Society and the Wolf Foundation Prize for Physics.

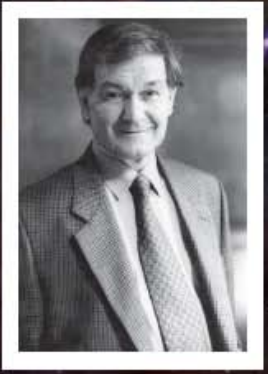
Their writings also indicate more than a casual consideration of the question of origins as it pertains to the cosmos, a creator, and human destiny:

### STEPHEN HAWKING

"Why does the universe go to all the bother of existing? . . . It is difficult to discuss the beginning of the universe without mentioning the concept of God."

S. Hawking

### ROGER PENROSE



"There is a certain sense in which I would say the universe has a purpose. It's not there just somehow by chance. Some people take the view that the universe is simply there . . . and we happen by accident to find ourselves in this thing. . . . I think that there is something much deeper about . . . its existence, which we have little inkling of at the moment."

Roger Penrose

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