



# Humanism Examined

## Chapter 1

AMONG the many ways in which faith in the Bible and its true teachings and precepts is being undermined more and more in our day, especially among the younger generation, is the teaching of Humanism in public schools and otherwise. Humanism has become very widespread and accepted, though an increasing number in our day are recognizing it as an enemy and are opposing its encroachments.

Accordingly, we will examine it from various standpoints herein: Humanism's definition, origins and history; its various forms—"Christian," Renaissance, Reformation, Deistic, Atheistic, Darwinian, 20th-century, modern religious and modern secular; its aims, evidence proving the existence of spirit beings and that mankind cannot save the world; testimonies from the deepest thinkers, misrepresentations by Humanists, many propositions of Humanist Manifesto II, Humanism's opponents, *etc.*

The *Encyclopaedia Britannica* defines Humanism as "the system of thought or action which attaches primary importance to man and his faculties, affairs, temporal aspirations and well-being." The Greek philosopher Protagoras (fifth century B.C.) put it more succinctly: "Man is the measure of all things." To trace the history of Humanistic ideas it is necessary to have in mind a clear picture of its basic propositions, which go back to the earliest Greek thinkers. (Some claim early origins in China also.) In those early heroic times (the Greek word *hero* describes a demigod, believed in Greek mythology to have sprung from the union of a god with a human), a strong rationalist and materialist school of thought arose and became established in the philosopher Aristotle's day; he said, "Man perfected by society is the best of all animals. "

The rise and spread of the Greek Empire took these ideas across the ancient Orient, to be accepted, modified and spread still further by the subsequent empires of Rome and Islam. As the Western Roman Empire fell and was overrun by northern barbarian tribes, Europe lapsed into medieval darkness. The founding of the Holy Roman Empire in A.D. 800 set a seal on this darkness and held the intellectual growth of its subjects at bay for 300 years.

In the meantime, Greek learning flourished in Islam, and from such cultural centers as Baghdad in Iraq and Cordova in Spain the principles of philosophy slowly filtered back into Europe. Human reason was considered accursed by the Dark-Age papacy, and so its influence was suppressed, with great cruelty in some cases. In the 12th century a religious movement began among opponents of the papacy in Alby, Languedoc, France. They were joined by others in movements with somewhat different views but alike in their rejection of papal claims and practices. The term "Albigenses" became a popular generic name in much the same way as the term "Protestant" embraces a number of separate religious bodies today. To the learned they were known as the "Cathari," or Puritans. As the movement spread quickly across Southern

France and into Northern Italy, a newfound freedom from papal restrictions permitted the entry, from bordering Islamic Spain, of Aristotelian philosophy, which led to a revival of human reason in that part of Europe. These "humanistic" ideas of such eminent thinkers as the Jew Maimonides and the Arab Averroes were highly dangerous to papal claims, and in the bloody extermination of the Albigenses by crusading Catholic armies and in the dawning terror of the Inquisition, this "Muslim Humanism" was also stamped out and its influence stifled for 100 years.

### "CHRISTIAN" HUMANISM'S ORIGINS

A further and vigorous revival of classical (Greek and Roman) learning came with the sacking of Christian (?) Byzantine Constantinople by a Latin Christian (?) crusading army in A.D. 1204. To escape, scholars from this ancient seat of Aristotelian philosophy fled to the Western Empire and the universities and monasteries there. Sensing the danger, Rome nullified the influence of this new "humanism" attack on her position by causing Aristotelian philosophy to support Church dogma—that is, she developed a *religious humanism* to combat the effects of *secular humanism*.

A number of brilliant apologists and expositors, in particular the Dominican Thomas Aquinas (1226-1274), in a systematic approach to the growing conflict between philosophy and the Church, drew up a far-reaching compromise between the two which effectively drew the sting from secular philosophy, and established Church dogma and papal absolutism in a new philosophical setting. Historically, this mode of reasoning is called "Scholasticism" and it was peculiar to Europe. Aquinas (regarded as the defender of the Roman Catholic Church) is considered the greatest of the Scholastic thinkers, and is known even today as the "Angel of the Schools" and "Prince of Theologians." It is worthy of note that many pre-Reformation reformers, such as Marsiglio, William of Occam, Wyclif and Wessel, were educated in the Scholastic manner, and are regarded by historians as early European Humanists.

In those early days of formative thinking, the Italian-born lyrical poet Petrarch (died 1374) by his genius popularized learning and human culture among the most powerful families and sovereigns in Europe, as they vied with one another for his presence. After some 40 years at Avignon, then the seat of papal power, in 1353 he became so disgusted with the corruption of the papal court that he left a good house in the district and never returned. As patriot, poet and man of high principles, his wide traveling, great learning and engaging modesty were most effective in spreading the earliest humanistic ideas of the Renaissance across the "Holy" Roman Empire.

### THE HUMANISM OF THE RENAISSANCE

In 15th century Italy, a new and powerful Humanistic movement arose in the Renaissance (*the rebirth*—a great revival in the arts, literature and culture of the ancient world), which was aided by a further wave of classical Greek scholars with much of the ancient world's learning, who spread over Europe at the fall of the Eastern Empire. They fled before the all-conquering Muslim

Turks who captured Constantinople in 1453 and advanced threateningly into Bulgaria. At this time Italy was disunited as a nation, and dependent upon its autonomous major cities for its social administration, so that an upsurge of intellectualism could take root without any national control. The city Florence led such an upsurge and became central to this movement of new learning. From Florentine culture at that time come such illustrious names as Michelangelo, Pico della Mirandola and Botticelli. Amid that cultural explosion was enacted also the high drama of the reformer Savonarola's life, work and martyrdom.

Quickly the spirit of free inquiry spread to other cities and beyond the Alps, to enlighten all Europe with new ideas. For 100 years from the time of Wyclif and Huss, voices had been raised increasingly calling for religious reform in the Roman Church. As the news of Savonarola's torture and death added a sense of urgency, John Wessel expounded those principles of theological argument for reform which were soon to reach maturity in the teachings of the Reformation.

Renaissance Humanism had affected many among the educated who held positions of influence and responsibility in church and state. Alert to the rising radical movement against the abuses of papal power, and feeling that too drastic a reform might split the Empire into warring parties, leaving Europe vulnerable to the powerful Muslim Turks in the Southeast, these learned Christian (?) Humanists desperately sought less radical reforms within the Roman Church. Like the "prophets of Baal" (1 Kings 18), they failed in their endeavor, however, and slowly thereafter the powerful religious reform work of Luther and of Zwingli began. Thus did the power of God in His real people bring about that reformation which Humanism, even in its ablest exponents, failed to achieve.

### *HUMANISTIC INFLUENCES IN THE REFORMATION PERIOD*

While the Reformation itself was primarily an upsurge of true religious feeling against the abuses of power by religious authorities and against the degradation of an overtaxed and priest-ridden social order, nevertheless in most cases (but not always) God used scholars to lead the way.

Luther himself was a man of powerful mental endowment—bold, strong, uncompromising, vivid and penetrating in his style. A voluminous writer, he raised the previously barbaric German language to a new and classical height by his expositions, including those on Galatians, and especially by his translations of the Scriptures from the original tongues. His movement, which became the Lutheran Church, marshaled a veritable galaxy of scholars in its universities and churches in defense of its teachings. All of these were inevitably affected in their formal education by the humanism of the scholars of their day.

At that time also the genius of Erasmus (died 1536) plagued the papal authorities. His audacious and incisive attacks upon the abuses of power by the Roman Church, especially its leaders, led to the saying that there was no knot the pope could tie which Erasmus could not untie. Known as the "Prince of Humanists," he nevertheless by his cultivated common sense,

allied to great learning, opposed those Humanists in his day who, like the medieval scholastics, set style above matter and objective. His personal timidity, however, is shown up in a harsh light by Luther's strength and courage. This period is famous for the debates and controversial writings of such men as Erasmus, Luther, Zwingli, Ulrich von Hutten, the Sorbonne University philosophers, Henry VIII of England, Sir Thomas More, John Colet and many others, all of whom were heavily influenced by the new learning—Humanism.

We call to mind also the great learning of many whom God chose in those Reformation years, such as Thomas Cranmer (greatly influenced by Erasmus), Michael Servetus (theologian, physician and editor of second century geographer and astronomer Ptolemy's works) and Balthasar Hubmaier (an able thinker, writer and debater). Among their more sectarian-minded "followers on" are John Calvin, of mighty intellect, Faustus Socinus, who taught human reason as the only true and solid basis upon which Protestantism could survive, and many others.

Nevertheless we recognize the true Church has had few such men (1 Cor. 1: 26-31) and that even among its leaders of all Ages there have been many of more humble intellectual achievements, "ignorant and unlearned men" (Acts 4: 13). Such work as God accomplished through the shepherd, George Fox, adequately shows His ability and willingness to use any and all who are of a pure, clean heart (Psa. 24: 4; 51: 10; 73: 1), their scholarly achievements or lack of them notwithstanding ("My son, give me thine *heart*, [*i.e.*, rather than thine *head alone*"]; Prov. 23: 26).

### DEISTIC HUMANISM

In the wake of the Reformation, and sheltered from Roman fury by Protestant states in Europe, came a new intellectual freedom. It was eagerly seized upon by men with strong rational faculties who had previously been curbed in exercising them by the religious authority. Particularly in England, this liberty to hold contrary opinions led to new Humanistic developments.

Intellectual pride, the "Achilles heel" of so many thinkers, led some, while acknowledging God's personality, eternity and creational attributes as the Great First Cause, to deny His interest and overruling providence in human affairs. From their contemplation of the imperfect state of mankind and of nature they concluded (contrary to clear Scriptural teaching) that God had purposely left the earth in an unfinished state for mankind to bring to perfection, while He Himself had departed to some other part of the universe. The Scriptures, they said, were given by God for the ignorant and uneducated—the common people—that they might believe and thereby come to God; but for the intellectual elite the reasoning faculties were not only sufficient to bring them into God's favor, but God had insured that those faculties were capable of eventually bringing the world to its desired state of perfection. This view, known as Deism, is thoroughly refuted in our book *God*, pp. 416-454.

Thus given free rein, with man again the central figure as both author and beneficiary of further progress—Humanism—pride and intellectual arrogance took control. Particularly from

the 17th-century writings of the soldier-statesman-philosopher Edward, Lord Herbert of Cherbury and others of his day, a great decline in faith and morals began in Britain. Insidious and progressive, this false view of God at first made a great play of standing for truth and righteousness, but it quickly deteriorated into infidelity, especially through the writings of historian-philosopher David Hume (died 1776).

In Britain the preaching of John Wesley from 1738 onward initiated a great religious revival, which turned aside the ungodliness and infidelity of Humanistic Deism. In a nation undermined by Deistic teachings, her people ravaged by immorality and social degradation, multitudes repented and believed when they heard Wesley's tender pleas to faith and his clear persuasiveness to discipleship. To complement this, the writings of such men as Bishop Joseph Butler, especially his "Analogy," challenged Deism along more intellectual lines and faced infidelity and skepticism with arguments which have never yet been logically answered by Deists.

From France, however, came Voltaire, Rousseau and others to associate with Bolingbroke, Hume and contemporary English Deists. By them in particular the new philosophy was transplanted into France. There, unchecked by religious truth as it had been in Britain, Deism degenerated completely into irreligion and materialism and became the leading influence in the man-vaunting period of the "Enlightenment" and in the downfall of the aristocracy and monarchy in the bloody French Revolution.

### *ATHEISTIC HUMANISM*

The next great thrust of Humanistic ideas against the truth of God's ever-present care and oversight of human affairs began also in England, in the work of immigrant Karl Marx and of Charles Darwin. Marx spearheaded a direct attack in terms of social and political philosophy against the very existence of God and the need for religion. In his day speculative scientists were already propounding their materialistic theories of how the material world could have been formed and ordered without the need of a Creator.

On the basis of such conclusions Marx postulated that man, both physically and mentally, was part of and bound by the same natural order which by its fixed laws controlled all material things. History, he taught, confirmed this and man himself was evolving in an inevitable, historically determined process of development, which would in time lead him out of his present unfortunate condition as an alien held in social and religious slavery and into his true estate in the natural order where he would achieve a total freedom in a totally material world, where he would be sole master of himself and his environment.

Thus did man devise a way to justify reliance solely upon his own resources in a God-less society and a Creator-less world. Corliss Lamont, leading writer of modern secular humanists, observes, "We find in the category of naturalistic Humanists the followers of Karl Marx."

## DARWIN AND HUMANISM

Darwin and his upholders did not stress social and political support for the humanistic idea, but rather scientific argument, that is, the concept of Natural Selection—not God and special creation—as the cause of the evolution of species. Lamont sums it up thus: "What Darwin and his fellow-biologists did ... was to demonstrate that no wide and impassable gulf exists between *homo sapiens* [mankind] and the rest of nature ... giving most convincing support to the major naturalist thesis that man and all of his experience are in every respect a part of nature," and again, "Naturalism ... [is] a strong bulwark for Humanism."

For many years belief in the Bible's truth and inspiration had been under attack from without and within the church by vulgar rationalists and higher critics among the scholarly. In more recent times the Genesis account of the origin of species, especially of humans, had been opposed by propositions that living creatures had arrived at their present state by a process of "mindless" organic evolution. Until Darwin, these ideas had been fought by the church, and rejected by science in the absence of an acceptable cause of change in species.

Darwin, his genius for observation and scientific investigation suborned by a flair for speculation, together with an inordinate desire for the approval of his scientific companions, developed the theory of natural selection as being the cause of evolutionary progress. Thus he gave the Bible's enemies the main weapon which was to overcome the resistance of the church (nominal) and of the scientific world. Apart from the faithful few, church leaders and ledlings alike were swept into infidelity as theologians vied with each other (outstripping even the scientists in their early wild speculations) to try to bring Bible teachings into line with the now fashionable theory of evolution, while the Bible's account of creation was swept to one side as "no longer tenable in the light of present-day scientific knowledge" (1 Tim. 6: 20).

Out of this upheaval, mankind began to emerge as the intellectually proud and arrogant would have them, entirely free from higher control, solely responsible for their own progress and destiny. Philosophy had come full circle and Protagoras' words again summed up the prevailing thought, "Man is the measure of all things."

From this time, secular humanism made great strides forward in Christendom, although it was not recognized as such by most of those affected by it. With the arrival of the 20th century, human society in the nations of Christendom was beginning to divide into its two great components, conservative and labor. The church generally was found on the conservative side, although a significant Christian Socialist movement with Humanistic overtones had arisen in Britain from the time of Thomas Carlyle (died 1881), which eventually brought the British Labor Party into parliamentary representation, with Low Church of England and Nonconformist support. The main body of Humanism, however, was to be found on the radical left, and as the 20th century advanced, the rise of Secular Humanism roughly paralleled that of its favorite champion, radical labor, in its various forms.

## 20TH-CENTURY HUMANISM

As ecclesiastical influence has waned, for the first time Secular Humanism has begun to assume its own unique identity, although to this day it is more of a pervasive influence than an organized body. There are a number of organizations incorporating the word "Humanist," such as the International Humanist and Ethical Union, the British Humanist Association and American Humanist Association. Secular Humanism lends its weight to any school of thought or active body which opposes supernaturalism (*i.e.*, belief in any being, force or influence higher than those to be found in mankind and the rest of nature). Thus many of its activities are almost impossible to trace—but its influence is widespread, especially among the educated, and can be recognized for what it is by those who have been enlightened concerning it.

Most of the 19th-century intellectuals and almost all those of the 20th century, caught up in the great increase of knowledge (due under the advancing "time of the end" conditions; Dan. 12: 1-4), have given humans the credit and have advanced the cause of Humanism to a greater or lesser degree; many have espoused it altogether. Ferdinand Schiller (died 1937), educated in England and later a professor of philosophy at Los Angeles in the U.S.A., first used the word "Humanism" as a special designation—for his own form of semi-religious, semi-moral philosophy. Probably the most active protagonist and preacher of Secular Humanism in modern times was Lamont (died 1995). He set forth the general position of Secular Humanism in his book *The Philosophy of Humanism* (its main issues will be examined later).

As the world divided, with Socialist teaching spreading rapidly among the laboring classes and being adopted and spread by many intellectuals, Secular Humanism and its allies (such as Naturalism, Evolutionism, Materialism, Marxism, *etc.*) brought a new danger to the religious authority of the papacy and the Roman Catholic Church. Especially the "provincial" bishops were subjected to strong social pressures for reform in a changing world, which engendered a growing disaffection and estrangement from tyranny-supporting, autocratic Rome. To maintain church unity and the headship of the pope a need arose to build ecumenical bridges over new doctrinal and philosophical barriers which were appearing in lands where Socialism prospered, or where Marxism brought or threatened revolution.

This task was undertaken by French professor Jacques Maritain (born in Paris in 1882) who, between the two phases of the World War, wrote many books exploring the temporal and spiritual influences of 20th-century man. He erected a philosophical defense of the teachings of Rome against the incursions of Marxism and Secular Humanism. His work will be examined later.

## MODERN RELIGIOUS HUMANISM

In the wake of each phase of the World War the status of the individual has declined as society has gathered into opposing power groups (Rev. 16: 16), with the laboring classes emerging more and more as an organized body, both in highly industrialized nations and in poor, non-industrial "third world" countries. Marxism, with its pointing to the evils of a capitalist society and its

proffered solution of "the dictatorship of the proletariat [workers]" has become ever more appealing, and Socialism in all its forms has grown rapidly.

Defensively, churches in Christendom have tried experiments with worker priests, which have failed, as many of these have been and are being won over to the Socialist cause. In poorer nations the clergy have been identifying with the oppressed ones and espousing their human cause as an expression of Christian belief in action. The reactionary church leadership—especially the papacy, has become increasingly alarmed at the erosion of their powers of control and the trouble has been diagnosed as a worldwide shift of emphasis from the spiritual to the material needs of man—that is, to Humanism, the underlying theme of all materialist philosophies. Growing enlightenment among the common people has been revealing ever more clearly the false position of the ruling powers in both church and state.

Many religious activists in Christendom in our times have moved away from spiritual aims and teachings and toward social projects and objectives. Jesus is presented more and more as a great social reformer, and nothing more. This is the classic Humanist view of Jesus, seen not as the Son of God, the Redeemer, the Savior of the world, resurrected and sitting on the right hand of the Father, but as an ordinary man—admittedly one of the best which the race has produced, but still an ordinary man—long since dead and remembered only for His courage, compassion and reproof of the ruling powers and the social order of His day.

In more recent times the World Council of Churches has openly adopted a Socialist stance in opposing oppressive or allegedly oppressive right-wing governments, even supplying much funding to revolutionary movements engaged in guerrilla warfare against established governments. The reactionary elements in the churches, especially the papacy and its main supporters, are under mounting pressure from keen social arguments within their own sects, for sweeping reforms. Attempts at ecumenism have not only concerned the bringing together of the sects of Christendom, but have also been aimed at reclaiming those who have "strayed" into Marxism and Secular Humanism. Some form of acceptable compromise has been sought, and again, as in Aquinas' days, the papacy has turned to a new form of Religious Humanism. This latest form of Humanism analyzes the teachings of Marx and draws out certain principles which show Communism to be, in fact, a form of religion, which erred in being man-centered and not God-centered. It has accepted unavoidable, irrefutable claims of social justice put forward by the Socialist world, and has sought to demonstrate that these had always been inherent in Christendom but have awaited the historical developments of the present day before they could emerge. They believe the time has now come for a new Christendom to arise, embodying the new freedoms and reaching into all sections of society, but diametrically opposed to any central authority (other than the church) such as the state, "the [political] party," or even a section of the community such as "the proletariat."

Almost solely responsible for this attempted reform was Professor Maritain. Reared as a liberal Protestant, he married into a Russian Jewish family. After his wife's conversion to Roman Catholicism he took on as his life's work the study and renovation for 20th-century purposes of the work of Aquinas. He wrote more than 30 books on the subject, but his most significant work



was "Integral Humanism," with the revealing subtitle, "Temporal and Spiritual Problems of a New Christendom" (first published in 1936). Pope Paul VI at Vatican Council II, the Ecumenical Council, publicly recognized Maritain's work, which had played a major role in creating the conditions of thought leading to that Council being held.

Had social conditions been stable, this uneasy compromise between opposing world-views might have permeated the religious world and achieved stability in Christendom for many years to come, as it did in the days of Aquinas. As the world in this present great Time of Trouble (Dan. 12: 1; Isa. 22: 5; Matt. 24: 21, 22, *etc.*) continues to divide and "polarize," however, and as knowledge increases (Dan. 12: 4), exposing those Dark-Age errors upon which the present (evil) world order is founded (Gal. 1: 4), so this compromise position of Religious Humanism becomes more and more untenable. Across the world, strong reactionary governments are being sanctioned to maintain law and order, as radical and unruly elements disrupt attempts to control the affairs of state, with the middle ground of compromise fast disappearing (2 Tim. 3: 1-9, 13; 2 Pet. 3: 3).

But the compromise position of Integral or Religious Humanism with its vain hope of a New (reformed) Christendom will be short-lived, and the "flirtation" with Marxism will soon be over, burned up by the fervent heat of events of the Day of Lord's anger (Mal. 3: 2; 4: 1; Zeph. 1: 18). All mankind's works of the flesh, including many and varied philosophies which are not in full accord with God's character and Plan of the Ages revealed in His Word, are but idols (Isa. 40: 15-24; 44: 9-20), and are destined to be destroyed in the disaster which is to overtake the nations in the great Time of Trouble (Rev. 2: 26, 27).

### MODERN SECULAR HUMANISM

Although earlier forms of Humanism still linger on in a number of guises, Modern Secular Humanism, otherwise known as Contemporary Humanism, is overwhelmingly the most prevalent today. We shall, therefore, follow the common custom of ignoring other forms and refer to this form merely as "Humanism."

As the nations of Christendom and of the world in general have sought in recent times to maintain stability in the face of the continuing and rising storm of the great Time of Trouble (Zeph. 3: 8; Psa. 107: 23-28; Isa. 22: 5; 24: 17-23; Dan. 12: 1; Matt. 24: 21, 22; 1 Thes. 5: 1-5), the people—leaders and ledlings alike—are increasingly bewildered and frightened by the rising tide of evil (Luke 21: 25-27). One after another the old, false concepts and doctrines which underpinned society in this present evil world (Gal. 1: 4; John 15: 17-19) are being revealed, exposed by the bright-shining of the Truth in this, the Epiphany period, when the Lord Jesus is revealed (2 Thes. 2: 8; 2 Tim. 4: 1). Once-respected bastions of law and order are being arraigned, discredited and disowned and will be swept away as by a flood (Isa. 14: 22, 23; 28: 2; Nahum 1: 8; Matt. 24: 37-39; see our book, *The Battle of Armageddon*).

Although the very nature of the individual craves *something* in which he can believe and *someone* with whom he and his society can identify as a reassurance in a vast and largely incomprehensible universe, he finds himself at a loss. The crumbling of thrones and other governments and political systems, the feared collapse of financial structures and economic arrangements, together with the rapid erosion of moral standards, are all destroying mankind's faith in their time-honored institutions and their confidence in themselves. Yet few indeed are they who recognize how these evils have followed closely on the heels of religious infidelity and the discrediting of the Bible!

To the deceived world of mankind (2 Cor. 4: 3, 4; 1 John 5: 19) the Bible's teachings and its reliability are inextricably bound up with the standing of the sectarian religious teachers and sects of Christendom, so that the evils now being exposed in Christendom quite unjustly bring the Bible itself into disrepute. Few realize how the Bible's supposed upholders in many denominations have to a greater or lesser degree misrepresented God, distorted the teachings of His Word and acted in a manner contrary to the leadings of God's holy Spirit (1 Pet. 2: 7, 8; Rev. 3: 14-18). Well-meaning men, blinded by these sectarian leaders to the truth of the situation, seek in desperation to set up other, alternative things for the people to believe in, identify with, cling to and worship in order to stabilize their tottering world (Matt. 15: 13, 14; Rom. 1: 20, 21).

Humanism is one such alternative, brought to the fore in recent times and seeking to appeal in all manner of wild speculations, specious claims and unachievable, Utopian promises purporting to bring humans happiness without God. Feeding, vulture-like, on the dead hopes of people disillusioned by false religions, it vaunts itself as a human-centered alternative to what has gone before, seeking to attract a following from the lost and bewildered world living in this time of evil and abounding infidelity (Luke 18: 8; 2 Pet. 3: 3-18; Rev. 11: 18).

In the foregoing we have seen how this human-centered, humanistic spirit has imbued some of the most prominent religious and philosophical developments in history. In spite of brave attempts by some of the world's most original thinkers to theoretically define the ideal Humanistic society, as in Plato's *Republic*, Thomas More's *Utopia* and Francis Bacon's *New Atlantis* (the latter two being early forms of religious Humanism), the tendency of Humanism in practice has always been degenerative.

Now, however, we see for the first time Humanism standing alone, an entity in its own right, claiming to be a panacea for all of society's ills, a complete philosophy and a way of life to bring the long-sought relief to mankind's stricken estate. Its voice, strident in its contradiction of God's Word, tells us that in *mankind alone* (Rom. 1: 25), not in Christ alone (Rom. 8: 17-19, 22; Isa. 9: 6, 7), is there any such hope.

### THE AIMS OF HUMANISM

We acknowledge that a desire to achieve some good for humanity sometimes underlies the propagation of this atheistic, man-centered philosophy and way of life. Indeed, this is true of

most social philosophies. But clearly we see the "deceivableness of unrighteousness" by which Satan leads the fleshly minds of these teachers of error, to blind mankind still further to the Truth in this day in which the Lord Jesus will be revealed (Luke 6: 39; 17: 26-30; 2 Thes. 2: 1-12).

Because of the vast increase of knowledge in all fields of learning (Dan. 12: 4), which is breaking down the structure of old errors which support this present evil world (Gal. 1: 4; Eph. 5: 16), all arguments against God and His Truth necessarily become more specious, superficial, wild, ostentatious and boastful. The appeal of such arguments relies increasingly on the fear and bewilderment of mankind as they seek shelter and safety from degenerating world conditions in this day of the Lord's wrath (Luke 21: 25, 26; Psa. 107: 23-27; Isa. 2: 17-21; 19: 3 [Egypt is a type of the world]; Rev. 6: 15-17; compare Mal. 3: 1, 2).

The aims of Humanism are twofold:

(1) Humanism seeks to destroy all faith in God and in the existence of a spirit world, including God's existence and His nature, spirit beings and influences, mankind and the physical world as God's creation, the Divine Plan of the Ages in its various aspects, including the fall of Adam, death as sin's penalty, the Ransom, the High Calling, the awakening and restitution, the Kingdom of Christ, the Ages of Glory and everlasting life. Humanism further denies the Divine inspiration, truth and authority of the Bible; it denies the existence of God's covenants, the believableness of Bible doctrines, promises, histories, prophecies and types, and the relevance and usefulness of the Bible's precepts and exhortations. In short, it seeks to eradicate entirely from man's affairs any form of religious faith, true or false, and the Biblical morals; but it particularly seeks to destroy the influence of God's Word in either its Old or New Testament teachings.

(2) The aim of Humanism is to present, in place of God and Jesus, *mankind as the savior and the hope of the world!* Surely we must examine very closely and critically the substance of such an astounding claim that, since God does not exist, man himself (in his dying, degraded condition!) is man's only hope! Is there really no evidence for a Creator, and a spirit world? And can mankind really save themselves from death and its concomitant dying condition, sorrow, suffering and fear? Is there evidence that mankind is capable of overcoming the evil forces which have filled the pages of human history with an unbroken story of war, tyranny, bloodshed, rapine, lies, hatred, deceit, suspicion, superstition, fear, famine, hunger, *etc.*? The issues are of such vast, universal import that an examination of the evidence must be made.

### *THE EXISTENCE OF A SPIRIT WORLD*

The question of the existence of God and the rest of the spirit world must be placed in the forefront of all things facing man as he seeks to determine what must be taken into account in his understanding of himself, his origin, his destiny and his relationship to everything he encounters in his environment. Of the reality of the material, tangible, three-dimensional world, his senses leave him in no doubt. Although he may not be able to fathom its nature, purpose,

origin or destiny, he is at least in no doubt as to its existence. With this both Humanists and non-Humanists in general agree.

Mankind has also no reason to doubt the reality of an associated but intangible sphere of the mind, with its consciousness, memory, will, imagination, *etc.*, since it forms as much a part of what mankind commonly experiences as does the material world. With this proposition also few would disagree.

There, however, Humanists stop. In their desire to have "man the measure of all things," they can go no further without undermining their own basic proposition. All evidence or testified experience to the contrary they must deny or explain away as best they can. This leaves them in an extremely weak position—in fact, we would say an indefensible position; for not only is mankind's environment, experience and history replete with clear evidence of a higher, supernatural or spirit world, but the nature of the material world itself and the realm of consciousness, memory, will, imagination and thought (which Humanists admit) can be reasonably and satisfactorily explained *only in the context of a higher, supernatural power, wisdom and purpose*. Since this is so, of course Humanists must necessarily be specious, shallow and strident in their argument, to hide its weakness.

What evidence have we of a supernatural or spirit world? Many are the works of eminent and good men which set forth proofs of the existence of God and the rest of the spirit world and set Him forth as the Designer and Creator of this vast and complex universe, such as Prof. P.S.L. Johnson's remarkable books *God* and *Creation* (available through us; ask also for a free "God's Existence" booklet). Also there are the *Bridgewater Treatises* (published about 1830) on the Power, Wisdom and Goodness of God as manifest in creation, with testimony from the highest authorities in the fields of geology, mineralogy, chemistry, astronomy, physics, the moral and intellectual constitution of man, *etc., etc.*

Many, too, are the works which show the existence of a supernatural world as a corollary to the truth and reasonableness of Christianity, such as William Paley's *Evidences of Christianity* and Joseph Butler's *Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, among many others. All such deep inquiry into the nature of things is avoided by Humanists who, to uphold their position, must live their intellectual lives in a sphere of shallow plausibility's, selecting superficialities but concealing the deeper reasonings of great men, which should not be ignored.

### TESTIMONIES FROM DEEPEST THINKERS

The deepest thinkers of all time agree on the existence of a supernatural world, as being evidenced in the natural world. The truth of the Apostle Paul's statement in Rom. 1: 20, at least, is borne out by Christian, Jew and Muslim alike, by "folk cultures" in undeveloped societies across the world, and by a formidable array of thinkers from the highly developed pagan cultures of

history, in a universal acknowledgment of the axiomatic, self-evident truth that there is a supernatural world. We quote from a few who agree with Paul:

"I had rather believe all the fables of the Talmud and the Koran, than that this universal frame is without a mind"; "God never wrought miracles to convince atheism because His ordinary works convince it"—Francis Bacon (died 1626).

"There is something in the nature of things which the mind of man, which reason, and which human power cannot effect, and certainly that which produces this must be higher than man"—Cicero (died 43 B.C.).

"If God did not exist it would be necessary to invent him"—Voltaire (died 1778).

"Nature is too thin a screen; the glory of the omnipresent God bursts through everywhere"—Emerson (died 1882).

"You think you are too intelligent to believe in God. I am not like you—not everyone who would like to be is an atheist"—Napoleon (died 1821).

"May the Creator of all existence further, through the Good Mind (in man), humanity's fulfillment of that which most achieves a reformation in accordance with the Creator's will"—Zoroaster (flourished about 600 B.C.).

"Great is God, who has given us hands, and swallowing and organs of digestion; who has given us to grow without our knowledge of it, to breathe while we sleep. ... I am a reasoning creature, and it behooves me to sing praises to God. This is my task and this I do, nor, as long as it is granted to me, will I ever abandon this post"—Epictetus (flourished about A.D. 100).

Time and space fail us to give a more comprehensive list of men renowned by the world for their wisdom, who have expressly testified to their belief in a supernatural world. Such philosophers from the ancient world as Xenophanes, Pythagoras, Socrates and Plato and such front-ranking philosopher-scientists of later ages as Roger Bacon, Robert Grosseteste, Kepler, Descartes, Leibnitz, Newton, Huygens, Pascal, Kant, Pasteur, Agassiz and a host of other greater and lesser lights, who, after examining the nature of the material world, all predicated its positive assertion of the existence of a higher, immaterial and supernatural world.

Even from ancient times until our present day, there have been few indeed, if any, among the world's deepest thinkers who have been audacious enough (as modern Humanists are) to deny the existence of a supernatural world. Those who did deny it, such as the Materialist Democritus (fifth century B.C.) and his later disciples Epicurus and Lucretius, by their shallow philosophies led men into such moral decline that society soon spewed out their evil ways.

## MISREPRESENTATIONS BY HUMANISTS

Thus we see that a consensus of those to whom the world has looked for wisdom are in no doubt as to the existence of a supernatural world—a spirit realm—and a God in that spirit realm who governs the natural order. In seeking support from such, the Humanist is forced to misrepresent them by selecting and presenting some of their superficial conclusions, while concealing their deeper reasonings. Many glaring examples of this deception appear in the writings of Lamont, who must surely have written tongue-in-cheek; for example, in *The Philosophy of Mankind*, he states, "The only function that Newton could find for the Deity was a sort of cosmic tinkering in adjusting certain irregularities in the movements of the more distant stars and comets."

This is blatant misrepresentation of the truth, for as any brief introduction to Newton's life will show, he was one of the greatest and most religious men of science who ever lived. He deemed it a waste of his time to discuss any deep matter with one who did not believe in God, since this to him was clear proof that such a man's mind was not working properly! So much for the atheist Lamont! One wonders at his brash temerity in seeking support from one who in the most fundamental sense so positively disagreed with him. Surely this reveals the poverty of Lamont's argument, and the lack of morality in his philosophy whereby he so cynically seeks to deceive the unwary, realizing that many would not "prove all things" (Eph. 5: 10; 1 Thes. 5: 21). The writings of this Humanist zealot abound in such distortions and unsubstantiated claims.

The evidence of a supernatural world is in the works of creation with all their wonders (Job 37-41; Psa. 8: 3-9; 19: 1-6; 145: 1-5; 148: 1-14). But such evidence is found even in the powers of darkness—evil spirits—with Satan at their head, and in men who have done his bidding (Luke 22: 53; Eph. 6: 12; Col. 1: 13). The history of human affairs abounds in both evidence and personal testimonies of such evil powers. Ours is not to advertise these to their advantage, but to expose them, pointing to their activities (2 Cor. 2: 11; 1 Pet. 5: 8), warning against them (Acts 26: 18; 2 Cor. 11: 14, 15; Eph. 6: 11-18), announcing their soon-coming destruction during the reign of Christ (Matt. 25: 41; 1 Cor. 6: 3; Heb. 2: 14; Rev. 20: 1-10) and the release of the world of mankind from their evil clutches (John 12: 31, 32; Isa. 25: 7-10; 35: 1-10; Rev. 20: 1-3, 11; 21; 22).

Satan himself, the prince or god of this evil world (John 14: 30; 16: 11; 2 Cor. 4: 4; Eph. 2: 1, 2) and the other demons who live in the unseen world which the Humanists deny, are not themselves in a position to disbelieve in a supernatural world, *for they have in their very existence incontrovertible evidence of it*. They know, they believe and as a consequence of their belief in God's righteous judgment they tremble (James 2: 19; Matt. 8: 28-34; Mark 3: 11; Luke 4: 33-36; 41)!

The Scriptures, although having no influence on those lost in the foolishness of unbelief (Psa. 14: 1; 2 Cor. 4: 3, 4; 2 Thes. 3: 2; Heb. 11: 6), leave those "wise" in the Lord (Dan. 12: 10; Matt. 11: 25; Luke 10: 21) in no doubt at all. God's dear children (Rom. 8: 16, 17; Eph. 5: 1, 2) are thus made wise unto salvation (Matt. 10: 16; John 5: 22; Rom. 15: 4; 2 Tim. 3: 15-17). This implies not only their full awareness of the world of spirit, but it implies also their protection from all evil

spirit influences, and their binding to God, to Jesus and to all others who love Them supremely unto eternal life, if faithful, by good spirit influences, which is their living experience (Psa. 91: 1-16; 141: 8, 9). The "wise" in the Lord shall indeed understand!

# Humanism Examined

## Chapter 2

### *HUMANISM CANNOT DISPROVE SPIRITS EXIST*

It should be kept in mind that the case for Humanism depends entirely on ability to *prove beyond all doubt* that God and the rest of the supernatural world do *not* exist. Uncertainty in this matter immediately undermines the foundation of all atheistic argument and invalidates Humanism's basic proposition that "man is the measure of all things," since uncertainty by its very nature declares, "But man may *not* be so, and if he is not, what then?" This Humanists cannot answer, for to maintain their position they must rule out all uncertainty.

For this cause Humanism cannot be presented as a reasoned and reasonable proposition to either of the two schools of agnosticism, the "cannot know because it is unknowable" school, or the "don't know enough to be sure either way" school, both of which properly reject Humanism's assumed positiveness.

Two short, logical steps will demonstrate the weakness of such a human-centered philosophy:

Firstly, no one can ever prove the negative postulate that God and the rest of the supernatural world do not exist, since to do so humans themselves would have to be spirit beings (since only spirits can see spirits; if humans could see unmaterialized spirits, all doubt would be swept away), and they would have to be omnipresent, omniscient and omnipotent, which most assuredly and in every respect they are not.

Secondly, if the issue remains a matter of uncertainty, one should always act as though God does exist and should seek Him diligently (Acts 17: 24-28; Heb. 11: 6), since to do so is at least uplifting, helpful and soul-satisfying, whereas the alternative carries with it the gravest of potential consequences. Thus we recognize the faulty reasoning of all atheists, and the evil effects which follow reliance on an unaided, unsound, fallen fleshly mind (Psa. 14: 1, compare Titus 2: 8; 2 Tim. 1: 7).

God sees mankind's perplexity in these matters and gives kind, sympathetic guidance in His inspired Word; He asks (Job 11: 7), "Canst thou by searching find out God?" He gently chides, and indicates humans' littleness and need for a correct self-estimate (Psa. 138: 6; Isa. 55: 6-11; 57: 15; Matt. 5: 5; 11: 29; Rom. 12: 3), which will keep them from the evil effects of pride and a haughty spirit, and from the effrontery offered to God in vaunting themselves above their true station in life (Prov. 16: 18).



## CAN MANKIND SAVE THE WORLD?

The answer to this question is a resounding "No!" Many are the hopes, based on mankind's merits and capabilities, which have been raised in past Ages and at present. The vast increase of knowledge in our day, however, is revealing mankind's past attempts to regulate and control their affairs as a record of dismal and degenerative failures (1 Cor. 3: 13; 4: 5) since Abraham's day, lightened only where the influence of the Gospel of Truth has been felt (Gal. 3: 8). In spite of the blessings pouring in upon mankind in this present Age of enlightenment, fear and trepidation attend their thoughts as they contemplate the future, dark as it is with perils previously unknown (Luke 21: 25, 26; Joel 2: 1, 2).

Because of the evils among mankind, exposures are a painful experience, but the time for them has come. Hard, distressing truths are beating down upon human society like great hailstones and sweeping away the walls (strong defensive arguments) behind which national and institutional leaders and their supporters have sheltered for so many generations (Isa. 28: 15-18; Rev. 16: 21). The earth in its commercial, financial, political, social, legal, racial, and religious elements is reeling from one crisis to another (Isa. 24: 17-21) and the affairs of mankind are becoming uncontrollable. And yet, despite this abounding evidence, Humanism claims the ability of mankind to control their own affairs in the most absolute sense!

The healing, preserving effect of the "salt of the earth" (Matt. 5: 13), which in a wide sense includes all of God's truly dedicated people, is decreasingly felt among mankind, and generations arise to a world with a vanishing hope (Prov. 11: 7; 29: 18) as trouble in this great Time of Trouble mounts on all sides.

Why do mankind in desperation still turn to mankind for help? Why do some in the world still incline their ears to the siren call of Humanism after so long an acquaintance with its failures? Surely it is because the element of *faith in God and the Gospel of Salvation* has largely vanished from the affairs of men and of nations (Luke 18: 8; 1 Tim. 4: 1; 2 Pet. 3: 3). We are living in a time of judgment (James 5: 1-6; 1 Pet. 4: 17; Jer. 16: 9); and, one after another, the false principles and man-centered institutions supporting this present order of affairs are being brought to the light, weighed in the balances, found wanting and discarded or destroyed. Humanism is a kind of despairing cry heard on the angry seas of the revolutionistic and anarchistic masses, bidding them to be still. "Mankind can save you" is the call; "Have faith in man, and all will be well."

What has happened to mankind's faith, that they ignore God or turn their backs on Him, who has unlimited wisdom, power and love, and look to their own meager resources in this time of great distress? Who has "bewitched" the people into reliance upon the failing arm of flesh (Gal. 3: 1-3)?

The hearts of God's people are moved with compassion as they hear on all sides the groans of mankind, heavily oppressed by sin (Rom. 8: 19-23), whose ears are not attuned to the voice of Jesus, the Good Shepherd (John 10: 2-5, 11), and who cannot hear (comprehend, believe in and hope in) Jesus, *the only name given under heaven whereby mankind can be saved* (Acts 4: 10-12;

16: 30-32). The preaching of the Gospel of peace to such as these is a privilege of all whom God has enlightened with a knowledge of His wonderful Plan of the Ages (Matt. 28: 19, 20; Mark 16: 15; John 12: 38; Acts 20: 27; 1 Cor. 9: 16; 2 Tim. 4: 2, 5). Yet in the main, people will not "hear," give heed to, this glorious message of Truth. Surely there must be some great reason why this is so! Again the answer comes from God's inspired Word, which has been with mankind now for centuries and is awaiting its due time to be understood by all (Isa. 55: 11; 11: 9; Dan. 12: 8-10; John 8: 31, 32, 36; Rom. 15: 4; 1 Tim. 2: 3-6).

"The secret of the LORD is with them that fear [reverence] him" (Psa. 25: 14), and for them the whole matter has been explained simply, wholesomely, deeply, satisfyingly: "*The whole world lies in the evil one*" (1 John 5: 19, Diaglott). In this brief summary from God's Word is the great truth which Humanism has omitted from its reasoning. Death reigns! Mankind are conceived in sin, shapen in iniquity, from the womb to the tomb. Not only so, but the fallen fleshly mind has become an easy prey to its own lusts and to the wiles and deceptions of Satan, the Evil One (Psa. 51: 5; John 8: 44; Rom. 1: 28; 7: 5; 2 Cor. 4: 3, 4; Eph. 2: 2).

How, then, can mankind save the world when they cannot save themselves? (Job 5: 7; Psa. 14: 2, 3; 49: 1-20; 53: 2, 3; Rom. 3: 8-18, 23.) Realizing this, how careful God's people must be to guard against the works of the flesh and the working of the fleshly mind, for by man came—not life—but death (Gen. 3: 17-19; Rom. 5: 12). Surely Humanism, with all its confidence and hope vested in mankind, will by experience become ashes in the mouths of all who accept and advocate it (Isa. 44: 20)!

Under the weight of such evidence and sound reasoning, drawing as it does on attested history, personal testimony, Scriptures and facts, the case for Humanism collapses. We realize that Humanists are seeking to further their secular philosophy especially among the young in the schools, colleges and universities. Accordingly, we should endeavor by all reasonable means to put all, especially the young, on their guard against this unsound, ungodly philosophy, and to open the eyes of those who have been ensnared by it, even though some may oppose us (2 Tim. 2: 24-26).

What has already been given in the first part of this examination of Humanism should be enough to convince thinking people of Humanism's shallowness and erroneousness. We have already mentioned Corliss Lamont, leading active protagonist and writer for Humanism (who has served on the editorial board of *The Humanist*) and his well-known book *The Philosophy of Humanism*. In it he makes a list of propositions setting forth the beliefs and hopes of Humanists. We will examine some of these in the light of reason (2 Tim. 1: 7) and Bible teachings (Acts 17: 11).

Some may think, however, that Lamont in his statements and propositions is too liberal, too radical, and that he does not set forth what most Humanists really believe. We will therefore refer to and examine, along with some of Lamont's propositions, some pertinent statements of Humanist Manifesto II.

## HUMANIST MANIFESTOS I AND II EXAMINED

Epitomizing the views of Humanists in the 1930s, Humanist Manifesto I appeared in 1933, signed by 34 Humanist leaders, among them John Dewey, prominent philosopher and educator (died 1952), who inculcated the "if it feels good, do it" idea as a guideline for human behavior for the young and old.

The great increase of worldwide, manmade evils of the post-1933 years showed the naive, foolish optimism of the 1933 views of the Humanists. Even they later recognized this to some extent, and so Humanist Manifesto II appeared in 1973, in which a revised statement of Humanist beliefs, propositions and principles is given. Another attempt has been made in it to show what mankind (alone!) must do to correct the appalling evils and degenerative trends in today's crumbling world society.

In a set of 17 "common principles" which they hope will form a basis for united action, a group of prominent Humanist thinkers (?) have presented their ideas for saving the world, as a consensus, following their isolation of the main issues arising from their social analysis. The over 250 who signed it include philosophers, medical and social scientists, authors and a poet (mostly from the U.S. and Britain). Among them are Isaac Asimov, Prof. H. J. Eysenck (London University), Sir Julian Huxley, Paul Kurtz (Editor of *The Humanist*), Corliss Lamont and Prof. B. F. Skinner (behavioral psychologist, Harvard University).

In the preface to these principles, the Humanists rehearse the dangers they see facing mankind. They denigrate belief in a loving, caring and prayer-answering God with its corollary of salvation, as being the unreasonable, harmful result of an unproved and outmoded faith and as being quite irrelevant to man's needs for survival. They list the various forms of "naturalistic" Humanism that they recognize in the world today, that is, the "scientific," "ethical," "democratic," "religious" and "Marxist" variations. Listed as involved in Humanism are such tenets as free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture and religious liberalism, but these, they claim, are mere negations of theism and in consequence are not constructive of the Humanist principle. They say what is required is a "secular society on a planetary scale."

The Humanist Manifesto II, they claim, is "a vision of hope, a direction for satisfactory survival" for mankind. Assuredly, in the face of the "angry" warring nations in this great Time of Trouble (Rev. 11: 18), together with the vast and humanly unsolvable social, economic and financial problems which threaten the established order with incipient revolution (James 5: 1-6, compare Deut. 24: 15) and the rising tide of violence, terrorism and anarchy, with fear mounting on all sides (Luke 21: 25, 26), the Humanists' call for *mere survival of mankind* comes as a despairing cry almost lost in the turbulent winds of universal trouble. Who can hear? The harsh clamor of events and the noisy crumbling of that very society toward which Manifesto II is directed, make foolish its calls and claims for mankind's intelligence to bring universal peace and prosperity. Nevertheless, we will examine salient features of Manifesto II along with propositions of Lamont, etc.

## HUMANISTS' GOD-LESS RELIGION

Even though the Humanists in Manifesto I (1933) stated, "We are convinced that the time has passed for theism [belief in God]," they nevertheless called the 15 affirmations of Manifesto I "the theses of *religious* [italics ours] humanism." Webster's Dictionary gives as the primary definition of religion, "The service or worship of God or the supernatural." But the Humanists abandoned this definition and claimed to have a religion even though convinced that the time for theism, belief in God, has passed! *In other words, they have a God-less religion!* They stated, "Religion consists of those actions, purposes, and experiences which are *humanly* [italics ours] significant."

Perhaps they thought then that God-less Humanism would be more palatable and more readily accepted and furthered if they called it "*religious* humanism." In Manifesto II the Humanists say, "Religion may inspire dedication to the highest ethical ideals," but the emphasis on Humanism as a religion in Manifesto I is lacking in Manifesto II. However, Humanism is still, in the wide sense, as much of a religion as it ever was. Could it be that now they desire to have Humanism not thought of as a religion so that it can more readily be taught and furthered in institutions of learning without any charge against it being made on the grounds of introducing religion into the public schools? It seems so.

## OBJECTIONS TO "RITUAL, OR CREED"

In the first two "common principles" of Manifesto II, "traditional dogmatic or authoritarian religions" are condemned as doing a disservice to the human species. With this we agree in some ways. In the same sentence, however, "revelation, God, ritual, or creed" are lumped together as being all of the same order. This mistake exposes the great weakness in the Humanist position, for whereas "ritual" and "creed" are in the true province of the dogmatic and authoritarian religions, "revelation" and "God" are not, for these great religious organizations have all denied, suppressed or distorted to a greater or lesser degree the revelations of God and have misrepresented God Himself. They have covered their faults and hidden their errors in ritual and creed. Although this is true of pagan religions (Rom. 1: 18-25), also Judaism (Luke 11: 37-52; Rom. 2: 29) and Islam (as we have elsewhere shown), our main concern is to point out that it is especially true of the sectarian churches of Christendom, which supposedly are faithfully representing God and Christ in the world. If, therefore, Humanists in their ignorance have assumed that nominal Christendom truly represents the Christian belief and way of life, it is inevitable that their judgment of the situation is faulty.

Nevertheless, not only are Humanists deluded by false religions, but they willingly delude themselves still further, in saying "We can discover no divine purpose or providence for the human species. *While there is much that we do not know* [italics ours], humans are responsible for what we are or will become. No deity will save us; we must save ourselves." In this statement,

remarkable in that it introduces a dogmatic belief where it admits its own ignorance of wider issues, we see the *creed* of the Humanists emerging, cry as they may against the *creeds* of others.

It is clear that a major part of the objection of Humanists is to *false*, unscriptural religious teachings, such as eternal conscious suffering in fire as the final punishment of the wicked (instead of eternal annihilation, as taught in the Scriptures), which is a clear indication of the harm that Christendom has inflicted on the cause of true religion by teaching such erroneous, God-dishonoring doctrines. (See our *Hell of the Bible* booklet for a full explanation.) The bigoted Humanists, however, willing to be deceived and to deceive in order to further their own cause, do not distinguish between these, nor even examine the case.

### HUMANISTS DENY EXISTENCE OF SPIRITS

Humanists prefer to "rule out all forms of the supernatural," as Lamont states, or to say, "We find insufficient evidence for belief in the existence of the supernatural," as the writers of Manifesto II do. We have already sufficiently proven the existence of a supernatural, or spirit world in the foregoing part of this treatise. But note also these additional comments:

The Bible tells us that even the mind used by the God-denier in drawing his (false) conclusions, the tongue employed in making his wild assertions, the body in which they are carried, and even the natural world in which these live, move and have their being, are creations of God. As such, they are beyond fallen human understanding, and man would be fulfilling the purposes for which he was made by praising God, not in denying His existence (Gen. 1: 26-31; Psa. 8: 3-8; 35: 28; 37: 30, 31; 63: 5, 6; 139: 14-18; Isa. 29: 15, 16; 45: 9-12)! It further declares that the supernatural world with spirit beings inhabiting that spirit realm is all around us at all times, unseen except by the eyes of faith and understanding (Psa. 34: 7; 91: 11; 104: 1-4; Matt. 4: 10, 11; 26: 53; 1 Cor. 2: 9-16; 15: 39-50; Col. 1: 12-17; Heb. 1: 7; 1 Pet. 3: 19-22).

Many have become aware of the supernatural world not so much by the exercise of faith as by using "common" (often uncommon!) sense, or by observing supernatural phenomena, or by learning from reliable sources of the supernatural phenomena which witness to its existence (2 Kings 5: 1-27; 6: 15-17; John 10: 24-38; Acts 19: 11-20; 28: 3-10). Millions have been deceived and ensnared in error by the evidence of evil forces, evil angels, at work in that unseen world, not realizing that those forces are evil, working against God, the Truth and its servants (2 Kings 23: 24; Isa. 8: 19; 2 Cor. 11: 14; Eph. 6: 12; 1 Pet. 5: 8, 9; 2 Pet. 2: 4; Jude 6, 9).

Thus we see that the supernatural world which is disbelieved by Humanists because it is *immaterial*, unseen, is revealed by the Scriptures (which are able to bring us freedom from such enslavement's and to make us wise unto salvation—2 Tim. 3: 15-17), and is further attested by sound reason and observed facts (Acts 1: 1-3; 3: 15; Rom. 1: 20; 1 Cor. 15: 12-22).

## HUMANISTS DENY CREATION

In Manifesto I we read, "Humanists regard the universe as self-existing and not created." Manifesto II does not repeat this, probably because it is recognized as a very unwise and vulnerable statement. It is very clear to thinking people that an automobile or anything like it manifestly is not self-created, but must have an intelligent maker or creator. Likewise, it should be clear to all, including Humanists, that the stupendous machinery of the universe did not create itself, but must have an intelligent Creator.

It is evident that every effect must have a cause, and that therefore there must be a great First Cause. This is just one of the seven reasons proving God's existence given in our booklet "Why We Believe in God's Existence" (a copy free on request) and also our book *God*.

## HUMANISTS BELIEVE IN HUMAN EVOLUTION BUT DENY ANY RESURRECTION

Manifesto II says, "Science affirms that the human species is an emergence from natural evolutionary forces." This is not true; science affirms nothing of the kind, although many so-called scientists do. The more "scientific" scientists, however, as well as many thinking laymen, observe that evolution of species is still, after 150 years of desperate searching and foolish, unsubstantiated claims, an unproven theory, "a windy hypothesis," as the eminent scientist Prof. Virchow summed it up in Darwin's day. If science affirms anything at all in that sphere, it affirms that the theory of the evolution of species is itself unscientific!

We pity poor humanity, both evolutionist and those who are misled alike in their Godless journey to seek a Humanist utopia across the wild seas of the "natural forces," evolutionary or otherwise, of this world. Shipwreck is inevitable—how glad they then will be to hear the voice which speaks of salvation (1 Kings 19: 12; Psa. 118: 15)! In due time (1 Tim. 2: 4-6) they will hear, and if they are wise, they will obey God (Prov. 8: 32-36), and thus choose life, for God in His goodness leaves the issue to the individual's free will (Deut. 30: 19; Josh. 24: 15).

Humanist Lamont says, "Humanism believes that man is an evolutionary product of nature, and that he has no survival beyond death." Thus in this respect Humanists are like the Sadducees of Jesus' day, of whom it is said, "The Sadducees say there is no resurrection, neither angel, nor spirit" (Acts 23: 6).

The Bible declares that man was created by God and that, as such, his original inheritance and destiny was everlasting life (if he remained obedient). This was forfeited by Adam's sin in Eden, however, and the right to life was there lost. From that time, death has reigned over the whole human race. Yet all is not lost, the Bible reassures us, since by the death of God's dear Son Jesus, the Righteous One, as a Ransom-sacrifice, man has been redeemed from everlasting destruction and will be awakened from the grave to the living condition here on this earth. All who have not had their full, free opportunity for getting a saving knowledge of Jesus and everlasting life will then be given their one opportunity to gain life everlasting, beginning with citizenship in the long-

promised Kingdom under the rulership of Christ (Gen. 1: 26, 27; 3: 17-19; John 5: 28, 29; Acts 3: 19-21; Rom. 15: 12; 1 Cor. 15: 22, 25, 45; 1 Tim. 2: 5, 6; 2 Pet. 1: 11; Rev. 5: 9, 10).

Thereafter, when all Christ's work in the Mediatorial Kingdom is finished, mankind will be placed on trial to test their worthiness to live forever as children of God. All who will then fall again under the influence of Satan and his evil angels, in spite of every help and blessing with forgiveness up to that time, will demonstrate incorrigibility and will die, never to see life again. "Their place will not be found" in either the natural or the supernatural world, for they will not "be" any more (Psa. 37: 9, 10, 20, 34-36; Obad. 1: 16; Heb. 10: 26, 27; Rev. 20: 7-9, 12-15, 21: 8).

On the other hand, all who stand the trial and retain their righteousness will be given an abundant entry into God's Ages of Glory (Matt. 25: 34; 2: 7; 3: 21). The Bible thus speaks in unequivocal terms in declaring that God, not Organic Evolution, is the origin of life, and that there is a resurrection from the dead, life beyond the tomb. (For proof that evolution clearly was not the creative method, see our *Creation* book and also our *free* Evolution booklet and leaflet.)

### *HUMANISM'S FAITH IN UNAIDED MANKIND*

Humanist Lamont says, "Humanism, having its ultimate faith in man, believes that human beings can unaided solve their own problems, primarily through human reason and scientific methods applied with courage and vision." Manifesto II is more restrained in its expression, saying, "The controlled use of scientific methods ... must be extended further in the solution of human problems. ... Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems."

Our first reaction is that humans are more given to creating problems than to solving them. Human reason in this world arrives at as many (and often wrong) conclusions on any given issue as there are self-interested parties to consider it. Faith in such a source of help and universal guidance is clearly and vastly misplaced. Furthermore, the so-called scientific method has not brought agreement even among the scientists themselves. Additionally, it is as easily and as often used to support a wrong or evil project as a good one.

Almost all of the crises facing mankind today are due to human ineptitude. The social conflicts, the worldwide economic instability, the religious persecutions (*e.g.*, of Bahais by Shiite Muslims, of Israel and the Jews generally by anti-Zionists, *etc.*), the political tyrannies and evil revolutionary upheavals, the atmospheric and biospheric pollutions, the wars, the manufacture and stockpiling of hideous and fantastic weapons of destruction, *etc.*, are all manmade problems compounded with the aid of human reason (perverted by the fall) and the scientific method (falsely so-called; see 1 Tim. 6: 20). In such human creatures Lamont says Humanists have their "ultimate faith" for the security and prosperity of the world (Prov. 25: 19)! Glib flummery is much in evidence here as this Humanist seeks to offset the appalling circumstances into which humanity has foolishly

and Godless-ly stumbled (Psa. 107: 27) by a few empty and sanctimonious phrases, devoid of positive sense of purpose, direction or constructive recommendations for corrective action.

The basic trouble with this Humanist argument is that mankind are defective, and by nature (in spite of many good intentions and instincts) the human appetites are depraved. Until that situation has been corrected, there is no hope *for* mankind, and much less *in* mankind! Thus we come to realize our need of a Savior (from the penalty of Sin and its concomitants, *i.e.*, sorrow, suffering, dying and death, as is manifested by all the graveyards in the world), and our need of a Deliverer (from death-producing hereditary defects and degenerative environmental conditions as experienced by all who have ever lived).

God is acutely and intimately aware of mankind's plight, and much more than a simple rescue is in His mind and purpose. "Deep in unfathomable mines of never-failing skill [*i.e.*, in the Divine mind], He treasures up His bright designs, and works His sovereign will." The outworking of God's great Plan of Salvation has a time-scale measured in thousands of years (Psa. 90: 4; 2 Pet. 3: 8)! Its parts are interwoven in a degree of complexity even greater than that of every condition of mankind and of his home—the planet Earth—which it is designed to heal (Psa. 67: 1-7; Isa. 57: 15-19). Yet its principles and propositions as expressed in God's Word are simple, wholesome, practical and utterly believable to those who make them the object of a meek, humble, prayerful study (Matt. 11: 25, 26; Rom. 15: 4; 2 Tim. 2: 15).

In the Bible we read of God, who in His great compassion, in the upholding of His love, gave His Son Jesus, whom He loved above all others, that all mankind would have an opportunity to be saved from sin and its malign effects and gain everlasting life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16; compare Rom. 5: 8). Thus man's true relationship to man when all are perfect, so difficult for fallen mankind to comprehend and define, is summed up simply and with convincing elegance of reason in 1 John 4: 10, 11, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. "

### *HUMANISTS CLAIM HUMANS CREATE THEIR OWN ETHICS IN ALL SITUATIONS*

Manifesto II claims that "Ethics [a system of moral principles] is *autonomous* and *situational*, needing no theological or ideological sanction. Ethics stems from human need and interest." Lamont says, "Humanism believes in ethics or morality based on human values which arise solely from 'this-earthly' experiences and relationships."

We ask, then, why in any stable society must laws be made and enforced by higher sanction (whatever that sanction may be)? The implication of this Humanist claim is flatly contradictory of all the evidence and experience which has ever emerged from human society. No nation of which history speaks ever existed without the strong influence of law to enforce a system of morality against the tide and tendency of *natural selfishness* in its subjects.



Moreover, the alternative to law is not freedom in the moral sense, but the freedom of anarchy, which is rightly feared and guarded against by all reasonable people and governments. Where law breaks down and the course of events is determined by the *natural* instincts of individuals, mob rule leads to the release of all the avaricious and lustful influences which are inherent in the nature of fallen man.

Humanists say mankind should strive to gain human goals in this life. Who, then, will hold back the power-grasper, the robber, the looter and burner, the rapist, the gang leader, the trickster and the natural bully, all of whom also seek what they see as their objectives? Assuredly laws must be imposed. And if they will look deeply enough into history, Humanists will find that the laws of all comparatively peaceful and progressive societies have been religious in origin. It must be so, for what one makes a rule, another can challenge, whereas if it can be shown that the law is handed down from a higher, superhuman authority, it has a stabilizing influence, in ensuring that legislation does not become the tool or the plaything of the selfish and powerful.

By general acknowledgment, the basis of legal and moral order in the civilized world is the Mosaic law. Jesus gave an epitome of the Mosaic Law, a summary of a complete and perfect ethical system, stated as a law of human existence: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10: 25-28; Matt. 22: 36-40; compare Matt. 4: 4; Psa. 119: 72, 97, 105; Col. 3: 14; 2 Tim. 3: 15-17). Even Russia did not change the moral concept in its civil law following the 1917 revolution. Each Humanist who signed Manifesto II had the privilege of growing up under the shelter of an ethical system with a Divine origin!

"Reason and intelligence are the most effective instruments that humankind possesses," says Manifesto II. Surely a little more of these faculties exercised by Humanists themselves would lead them to see and acknowledge their debt to the society which gave them an education, a sufficiently good life in which to entertain such ideas as they have—and freedom to express them.

Without the strivings of our religiously motivated moral and intellectual forerunners to achieve religiously sanctioned objectives and ideals, and thereby to raise the world out of darkness, aboriginal tribalism or savagery would very likely still prevail in lands now blessed with civilization and prosperity. No degree of subsequent aberration by power-seekers and avaricious people who have evilly sought advantage from their favored situation in such lands should becloud the issue.

If, as Humanists advocate, "ethics is *autonomous*," this means *self-governing*, without any guidance from any higher power. And if ethics is to be "*situational*," then this is the "situation ethics" sought by freethinkers (?) and anarchists, in which people make up whatever ethics or pretense of ethics they think is suited to their needs (often lusts) in each situation as they go along (Jer. 17: 9)! It is evident that "situation ethics" has been responsible for much of the crime, lawlessness and permissiveness of our day.

We regard with sadness at heart the growing tendency to legalize morally corrupt practices in so-called Christian countries, as men exercise their "freedom" from the evil-restraining influences of the Bible's precepts. Such is the effect of adopting "human values" and "this-earthly experiences and relationships" as ideals upon which to found society, that all forms of vice are thereby given increasingly free rein. For the sake of mankind's future happiness—and even for their very existence, God has declared that He will make an end to evil and corruption in the earth and that He will remove the curse of Adamic sin and death and all its effects from mankind and from his whole environment (Rev. 21: 1-8).

Let Humanists beware. God is not mocked, and what they sow they shall reap (Gal. 6: 7). To place the future into the hands of fallen mankind is to "sow to the wind"; and those who thus sow, together with those who sanction such a sowing, will surely "reap the whirlwind" (Hos. 8: 7), the blustery winds of which are already rising. Wise individuals will sow in righteousness, and will reap in mercy as they break their hearts (fallow ground) for the Lord, and He will visit them with His Truth (rain; Hos. 10: 12; Psa. 51: 17; Mal. 3: 10).

### *HUMANISTS CLAIM HUMANS HAVE FREEDOM AND ARE MASTERS OF THEIR OWN DESTINY*

Lamont adds, "Humanism believes, in opposition to all theories of universal predestination, determinism or fatalism, that human beings possess true freedom of creative action and are, within certain objective limits, the masters of their own destiny."

The alternative of Humanists to universal predestination, determinism and fatalism is to place all the affairs and interests of mankind into their own care, in a vague hope that somehow mankind will pull themselves up out of their dying and hopeless condition by their own efforts—by figuratively tugging at their own bootstraps (Matt. 6: 27)! The Bible, however, in place of universal predestination, determinism, fatalism and *humanism*, points to salvation by Jesus Christ (John 3: 16, 17). The Scriptures declare it to be God's will that the destiny of each individual descendant of father Adam shall be subject to a free moral agency granted by God and exercised in due time (Eph. 1: 10; 1 Tim. 2: 3-6) by all mankind (Deut. 30: 19; Josh. 24: 15; Rev. 21: 6; 22: 17).

In spite of the claim that "human beings possess true freedom," the Bible states and our daily lives witness to the fact that humans possess very little freedom. On the contrary, man is enslaved by sin, by various more or less bad habits (John 8: 34; Rom. 6: 16). And as to mankind being "masters of their own destiny," the observed destiny of humans is death (Eccles. 9: 3-5; Rom. 5: 12). Did mankind then mastermind this destiny? Surely, if mankind had *any freedom in the matter at all*, they would make their destiny far different from death! The thought that humans are masters of their own destiny is obviously a very foolish one.

"True freedom" in the Bible sense is far above and beyond the highest hopes of Humanists, since it is freedom from the death curse and its effects, that is, from sin, error, selfishness and

"this evil world"-liness. It is freedom from the blinding influences of Satan and his servants (2 Cor. 4: 3, 4), freedom from the destiny of death and freedom to accept God's gift of life everlasting (John 3: 14-17, 36; Rom. 6: 23), with all the rights that go with it. Such a freedom will not only allow exercise of the God-given instinct of creativity (even as God has it; Gen. 1: 26, 27) but also will permit the satisfaction of every other human longing for fulfillment.

Thus will believing and obedient mankind be granted true freedom in eternal peace with joy in the company of all the blessed (Matt. 25: 34) in the post-Millennial Ages of Glory (John 8: 32, 36; Gal. 5: 1). Can Humanists yet hold up their heads, with their reliance on the works of dying mankind, burdened by sin, deceived by error and plagued by universal selfishness? From such dying lips come no safe promises of life! All such claims, based on hope in fallen flesh, are foolish (Psa. 37: 35, 36; 118: 8, 9; 146: 1-4; Isa. 40: 6-8). We advise Humanists and those considering Humanism favorably to take this lesson to heart, and to "trust in the LORD with all thine heart; and lean not unto thine own understanding" (Prov. 3: 5).

# Humanism Examined

## Chapter 3

### *HUMANISTS' PLAN FOR "THE GOOD LIFE"*

Humanist Manifesto II says, "We strive for the good life, here and now. The goal is to pursue life's enrichment." Lamont says, "Humanism believes that the individual attains the good life by combining self-satisfaction and self-development with community work."

In fact, death awaits all, and the best that mankind can hope and work for is an amelioration of the dying process. For some, a few short years of less suffering than their fellows may be achieved, but without the salvation of mankind from sin, death soon brings one condition to them all. Indeed, a living dog is better than a dead lion, for the living at least know that they shall die, whereas the dead know not anything (Eccles. 9: 4, 5, 10; Psa. 6: 5; 115: 17). Is this short, transitory spell of living in our present surroundings "the good life" Humanists speak of? Is this "vale of tears" the best Humanists can hope for? We have pity for such. How Satan the arch-deceiver has brought low the understanding of mankind (2 Cor. 4: 3, 4)!

God invites us to raise our hopes and purposes to heights that Humanism can never know, for God's thoughts are higher than our thoughts, and His ways, too, are higher by far than ours, and (except as He has revealed them in His Word) past our finding out (Isa. 55: 6-11; Deut. 29: 29; Job 9: 1-10). This the wise in the Lord—by faith, not by physical sight (2 Cor. 5: 7; Heb. 11: 1-3)—shall understand (Psa. 107: 43; 119: 100; Prov. 28: 5; Hos. 14: 9; 1 Cor. 3: 18, 19), for the testimony of the Lord is sure, making wise the simple (Psa. 19: 7).

Because we cannot fathom God's ways we should not disbelieve His promises, for therein is the office of faith, to trust where we cannot trace, once we have His Word on a matter. Without that faith (of the child for the parent, which is good in both the natural and the spiritual world—see Matt. 6) it is impossible to please God, for it becomes impossible for Him to violate His own principles by communicating with us as a loving Father through the barrier of doubt which we thereby set up (Heb. 11: 6).

Yet if we, like faithful Abraham, take God at His word and stagger not at the promises (Rom. 4: 20), we shall be privileged to "see" beyond "this present evil worldly" condition. God will reveal to us the complete outline of His Plan of Salvation (Acts 20: 27), that we can thereby perceive the "better country," the New Jerusalem, the "city which hath foundations," sought diligently by the faithful of all Ages (Heb. 11: 8-16, 39; Rev. 21: 2, 3, 10). We may then look forward with hope and confidence to "the times of restitution of all things [which were lost in Adam's fall], which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 19-21; Heb. 12: 1).

"The good life" of the "here and now," so dear to and so earnestly sought by Humanists, is at best a few short years of selfish snatching at interests and pleasures in a world where millions must move in fear, pain and sorrow toward the inevitability of death. Humanists are not only powerless against such a tide but have been and will be carried away by it into destruction and oblivion. While we recognize the humanitarian motivations of many who have in the past led the field in Humanism, we feel justified in raising the question, Where are they now? Where is their hope of "the good life"? What put an end to their "self-development"?

And, furthermore, as to "the welfare of the community," to what extent have all their works together rolled back the sufferings and misfortunes of this present (evil) world? In the past many millions died in wars, in revolutions, in extermination camps, by famine, disease, crime, frequently in drawn-out sufferings as "Nature" (the god of Humanism) has taken its "natural" course. Furthermore, most of the millions now living contemplate the future with dread.

Lamont says also, "Humanism holds as its highest loyalty the 'this-worldly' happiness, freedom and progress of all mankind."

The Bible points to God, to Christ, to truth, to righteousness among mankind, and to a Kingdom of peace, joy, good will and brotherhood yet to be established on earth, as the true objects of human loyalty (Psa. 105: 4; Prov. 21: 21; 23: 26; Zeph. 2: 3; Luke 10: 27; 1 Cor. 1: 22-25; Heb. 11: 8-10). All other things will be added for mankind (Psa. 37: 25; Matt. 6: 33, 34). The Scriptures declare unequivocally that without God and Jesus Christ the Righteous One, His chief Agent of Salvation, mankind's plight would be a hopeless one. Moreover the calamitous disruption of the very order of nature on this earth by the evils of the great Time of Trouble now upon us (Isa. 24: 1-23; Dan. 12: 1; Matt. 24: 21; Luke 21: 25, 26) would utterly destroy all of mankind if it were not for Divine intervention—"no flesh would be saved" (Matt. 24: 3, 21, 22).

The teachings of God's Word bring an understanding of the true nature of this present life wherein is no dread, no despair, no requirement for "wishful thinking." Instead, there is a sure hope based on the firm foundation of God's Oath-bound promise (Gen. 22: 16-18). Upon this "rock," this promise of deliverance through the seed of Abraham which is fulfilled in Jesus Christ, we may confidently build in the here and now for a future life of everlasting joy and peace (Matt. 7: 24-27; 1 Cor. 3: 11). "The good life" of the Christian has been well presented by such men of deep spiritual understanding as Thomas a Kempis (died 1471) in *The Imitation of Christ*, Jeremy Taylor (died 1667) in *Holy Living and Dying*, John Bunyan (died 1688) in *Pilgrim's Progress*, and others in similar writings. Such a "good life" has an entirely different emphasis from that sought by Humanists, since it is realistic in recognizing the impossibility of procuring true peace now or at any other time by the ministry of mankind in the present fallen and hopeless (God-less) condition.

## HUMANISM BREEDS DEGENERATED ART, ETC.

Lamont says, "Humanism believes in the widest possible development of art and awareness of beauty, including the appreciation of external nature." No reasonable person would disagree with such an aim, and even the most primitive of societies evinces an awareness and appreciation of beauty in their art forms, some of which are conceptually striking. Highly developed, "sophisticated" societies, however, degenerate and corrupt as early ideals fade and the natural selfishness of fallen mankind takes over (Rom. 1: 18-32). This is manifested in today's often degenerated music and literature, visible arts (sculpture, painting, architectural styling, *etc.*) and dramatic art (screen and stage). Television and radio should be included.

The principles underlying a relationship between the morality of a people and the beauty and strength of their art forms are well defined in the writings of Christian philosopher John Ruskin. In his works on art, history, sociology, architecture and ethics, he draws out with deft use of ordinary words the moral and religious elements and the metaphysical significance (*i.e.*, the essential truth which lies behind mere knowledge of these subjects). We venture to say that such insight and depth of understanding could come only from a deeply convinced and practicing Christian. It leaves Humanists' views high, dry and useless, like a stranded whale.

We invite the reader to consider the declining level of morality in modern times in the arts, literature, music, radio and television programming and other things such as dress. It speaks of a rapid degeneration of beauty into ugliness and of morality into sexual permissiveness and perversions, injustice, robbery, murder, *etc.*, following the abandonment and growing desecration of the high religious ideals upon which our society, including its finest aspects, was founded. Of such times of declining morality the Bible has forewarned us (Rom 1: 18-32; 2 Pet. 3: 1-9, 13; 3: 3; Luke 17: 26-30, compare Gen. 6: 2-7, 11-13).

The Kingdom of God, soon to be established on earth, will through Divine wisdom and power bring about the restoration of all that is high, noble and beautiful as Father Adam and Mother Eve knew it in perfection. Art forms will then be used to express true beauty, the BEAUTY OF HOLINESS, in the hearts of perfect mankind. So shall there be, in the Ages of Glory, a perfect unison of praise to God from all the beauty of creation, "Let everything that hath breath praise the Lord. "

## HUMANISM CLAIMS SCIENCE CAN ACCOUNT FOR THE CAUSES OF HUMAN BEHAVIOR

Humanist Manifesto II states, "The preciousness and dignity of the individual person is a central Humanist value. ... Although science can account for the causes of behavior, the possibilities of individual *freedom of choice* exist in human life and should be increased." It is a little late in the day to suggest that any modern movement has proprietary rights over the principle of the worth and dignity of the individual, since it has prevailed wherever God has been

truly honored, as a principle laid down by Him through Moses 3½ millennia before Humanist Manifesto II was conceived. It is fairly stated, we believe, in the U.S. Constitution, and it preponderates in the laws of all civilized nations (which were in general initiated by religiously motivated people, as history well attests). It is the behavior of fallen mankind which corrupts the application of such laws, which brings the system of law into disrepute.

Manifesto II's claim that "science can account for the causes of behavior" is astonishing. Because scientists (many falsely so called—1 Tim. 6: 20) are themselves smitten by the fall and prone to sins, errors and selfishness, which burden all of humankind (Rom. 3: 23), one feels they should begin by properly and justly accounting for their own imperfect behavior. This they seem, understandably, loath to do. In the hands of "social scientists" and "liberal thinkers" (really anarchists), society is by common admission becoming ungovernable.

These Humanist leaders have deduced that much bad behavior, especially among the young, is due to a sense of guilt at wrongdoing and to the sting of conscience; they have therefore sought to destroy the moral law which establishes the difference between "right" and "wrong," as a means of liberating man from feeling guilty of wrongdoing! No one can deny that since such philosophies became popular, respect for the law and order have fallen away so quickly as to become major political issues in our day.

Furthermore, even if "science" could account for the causes of human behavior (which it cannot), there seems to be no claim that it can do anything to correct the situation! And small wonder, for "science" has almost no control even over itself—it has supported killer governments and careless, profiteering industries at the expense of those it claims, through Humanism, to guide and uplift. Indeed, "science" speaks with as many discordant voices as there are self-interested groups willing and able to pay for its support. Even in our courts of law, for instance, "science" cannot agree on who is insane and not to be held responsible for crimes, and who is sane and accountable! How foolish is this claim of Humanism! Where is there hope for mankind in such "saviors"?

### *HUMANISTS' LOOSE VIEWS ON SEXUALITY*

Manifesto II says, "The many varieties of sexual exploration should not in themselves be considered 'evil.'" This view is typical of the loosing of the proper constraints which are required by self-respect and regard for human decency. A level of behavior to which even the lower animals do not sink—such as homosexuality—is not only tolerated, but advocated—"between consenting adults." How, one might ask, will children be treated? Much conduct that is condoned—even promoted—by these so-called "humanitarians" (really the reverse), is dredged up from the lowest and most evil and lustful recesses of fallen human nature. Pity a world taught and led by such!

## HUMANISTS' NAIVETY ON "DEMOCRACY"

Manifesto II evinces such naivety about "democracy" that one questions that the authors are serious. On the one hand, they advocate freedom of action to those who consent together, while on the other hand they expect those consenting together to accept the way of life of any others who "consent together." Where have Humanists been in this world, that they have not noticed the cliques, the gangs, the cartels, the secret societies, the unions, the political parties, the financial associations with vast resources, the armies both private and national and a host of other *self-interested* groups who for various reasons and in various ways insist that society should conform to *their* particular ways? What will Humanists do when such rise up in their strength to challenge and to destroy? Avarice and the lust for power in mankind are not held at bay by such platitudes and inanities as appear in Manifesto II.

The Bible, the Word of God, warns us of the power of sin in mankind, and of the strength of the challenge of Satan the Adversary to all godliness and right living. It tells us that without God's help mankind is powerless in such a grip (Psa. 51: 5; Rom. 5: 12; John 15: 5). It promises that God will send a Savior and Deliverer (Isa. 19: 20; Luke 4: 18; Rom. 8: 21, 22; John 3: 16, 17) and that the Deliverer will bind Satan, break the power of death and sin (Hos. 13: 14; 1 Cor. 15: 55-57) and eradicate evil from the world by the application of unlimited wisdom, power, justice and love (Luke 3: 6). Hallelujah! what a Savior!

Let Humanists take note, and cast away their folly of confidence in the fallen flesh (1 Pet. 1: 24, 25) as they witness the incontrovertible evidence now before them of the world crumbling under the weight of sin, and of the inability of mankind to solve the present great crisis in human affairs.

## HUMANISM ADVOCATES THE UNENDING QUESTIONING OF BASIC CONVICTIONS

Lamont states, "Humanism, in accordance with scientific method, believes in the unending questioning of basic assumptions and convictions, including its own. Humanism is not a dogma, but is a developing philosophy."

Again, the reliance of Humanists is on the now proven totally unreliable "scientific method" which has produced chemical and biological warfare as well as medicines (many of these also having unforeseen crippling or lethal effects). It has produced psychological tortures and "brainwashing" techniques as well as mental therapies, and nuclear and other horrifying weapons as well as potentially peaceful power sources so dangerous that nations are disturbed by various groups making demonstrations against them.

The naive belief in the *unending* questioning of basic assumptions assumes that the "scientific method" and other entities gravely hazardous to the continuation of life on this planet can be



controlled and directed by a perfect understanding, absolute authority, all power and unquestionable goodness of purpose. Where will Humanists conjure up people of such qualities? And if there are none (and manifestly there are none!), how will they *change* ordinary people with all their foibles to become such?

How can the secular Humanist philosophy be "not a dogma" when it dogmatically asserts the totally unsubstantiated dictum that "there is no God"? Where does *even the possibility* of there being a Creator leave the whole slipshod, windy, unrealistic and dangerously unreliable Humanist philosophy? Assuredly such questions expose the paucity of sure ground, the meager resources among fallen mankind, the opposition of both history and common sense and the frail understanding of the true forces that grip the world.

We observe an unbridled ego in those few who claim that they can change the hearts of the people, change the powers of universal control, change the claims of sorrow, suffering and death upon the groaning population, and thereby change the whole course of this (evil) world. What manner of people are these? "No doubt," we say in irony with Job (Job 12: 2), "but ye are the people, and wisdom shall die with you"! Indeed, the wisdom of this world is foolishness in God's sight, and "the wise" make a snare for their own feet (Job 5: 12, 13; Psa. 9: 15, 16; 1 Cor. 1: 18-30; 3: 18, 19), for the day of reckoning is here.

The Bible is quite explicit about the situation. Without God, to whom the universe rightly belongs (Deut. 10: 14; Psa. 24: 1), universal order would disappear (Neh. 9: 6; Psa. 36: 6, 7; Jer. 31: 35). In fact, without God and His great creative agent, the Logos, the universe would not have "appeared" in the first place (John 1: 3; Eph. 3: 9; Col. 1: 16; Heb. 1: 2). Moreover, without the intervention of God into human affairs, human society could not have been founded and, having been founded, it could not have survived without special preservative measures which He has taken in order that *in His due time* (1 Tim. 2: 6) His love, wisdom, justice and power might be made manifest to all His sentient, reasoning creatures, including angels (Psa. 104: 24-30; Matt. 5: 13; 1 Cor. 4: 9; 1 Pet. 1: 12).

Concerning this point in history at which we now live, the Bible goes into even greater detail, describing the "natural" course of the world and its threat of destruction and termination of life on this planet. It speaks of the abounding evils arising in human affairs, unparalleled sufferings, untimely death of whole populations and a great cry going up from around the earth for help, in man's greatest-ever extremity of fear as a direct result of his own foolishness (Jer. 25: 30-38; Zeph. 1: 14-18; 3: 8, 9; Psa. 107: 21-31; Luke 21: 25, 26).

### *HUMANISM'S FULL FREEDOM OF EXPRESSION*

Lamont says, "Humanism believes in the complete social implementation of reason and scientific method and thereby in the use of democratic procedures, including full freedom of expression and civil liberties, throughout all areas of economic, political and cultural life."

We point out that "full freedom of expression and civil liberties" granted to fallen mankind does not lead to democracy or any other stable form of social or political administration, but usually to some form of anarchy. Every nation must have its police to forcibly restrain the "civil liberties" claimed by some who violently disagree with others. Furthermore, the evidence is that anarchy increases where fallen mankind's freedom increases, as can be seen from the violently divided opinions and philosophies inhering within all revolutionary parties. As they reach for power by revolution, we are witnessing every day the breakdown in law and order. Power groups and power-graspers within those groups exercise their "liberties" with scant appeal to reason. Authoritarian governments quickly replace any governments which are unwilling or unable to enforce their political and social theories, often by undemocratic means. This is an observable fact of life.

By stealth or by frontal attack, every political system and every method of civil administration existing is under attack by revolutionaries, libertarian anarchists or totalitarian nationalist factions. These pressures are enormous and the nations "reel" and totter toward their destruction in this, the Day of the Lord (Isa. 24: 17-21). The scientific method is but an intellectual fantasy when related to such situations. Like so much of their philosophy, this theory of the Humanists lacks substance. It is but the windy, unrealistic and repetitive postulation of high-sounding but largely meaningless suppositions. This is far removed from the safety of the "desired haven" toward which, in all these experiences, God is guiding poor, suffering, bewildered and perplexed humanity, among whom are to be found the Humanists (Psa. 107: 21-30).

Our God has prepared and will in His due time *give* to mankind a new (ecclesiastical) heavens and a new (social and political) earth wherein dwells righteousness, and nothing mankind can do will speed it, amend it, or prevent it (2 Pet. 3: 1-18; Rev. 21: 1-7). Hallelujah!

## *HUMANISM'S GLOBAL OBJECTIVES*

In Manifesto II's last part, present degenerative trends toward worldwide collapse are deplored and vague recommendations as to what mankind should do are set forth. But there is not a single indication as to where the power is to come from to achieve any change of direction in the course of this world. "World poverty must cease," and "war is obsolete" are typical fine-sounding phrases of Manifesto II, but these are merely pipe-dreams without the power to curb the natural and sinful inclinations of fallen mankind and the wisdom to work out a plan for universal rehabilitation, together with the authority and means to implement it.

Again we point to both world history and the view of world affairs today—and we say, Humanist, there before you is the evidence of the effect of sin in mankind—how will you control it? Where is your power and authority to bind tyrants, your wisdom to root out selfishness and sin from yourself and all others of the billions being born and dying across the breadth of the earth, your ability to force through corrective legislation among all peoples and to demand compliance, your educational scheme to bring all mankind to your way of thinking, your medical

expertise to halt the dying process and give the people hope, *etc., etc.*? When you have shown us your plans, and given us the proof of your ability to implement them in the face of the violent oppositional forces we see in the world, we may then bring before you the case of the dead, that you may tell us of your purposes and plans for their deliverance also. For our God has sworn (Gen. 22: 15-18; Luke 1: 68-74; Heb. 6: 13-20) that He will do all of these things for us, and much is already accomplished toward that end.

"All power in heaven" is given unto Jesus, the Son of God, even to the forgiving of sins (Matt. 9: 6), to accomplish God's purposes in the earth (Eph. 3: 10-12; Isa. 9: 6, 7; Matt. 26: 64; 28: 18; 1 Tim. 6: 11-16). We now therefore *know our true Deliverer*, His authority, power, wisdom and love for us. As a seal set upon these things we have in our hearts the witness of His holy Spirit as our blessed assurance which no one can take from us. Will you also not see the foolishness of your ways, and in the beginning of wisdom, turn to God? For He appointed His Son to suffer and die for you that you also might be saved (Psa. 111: 10; Prov. 1: 7; 9: 10; Ezek. 18: 23, 32; 33: 11—both points are repeated three times here for emphasis!).

The closing paragraph of Manifesto II contains a manifest absurdity: "Humanism thus interpreted is a moral force *that has time on its side* [italics ours]." The evidence is clear, and voiced by thinking, reverent and fearful people around the earth, that *the time for mankind to save themselves is fast running out!* And so we see that Humanists have their heads not so much high in the clouds, where they might sometimes glimpse the stars (Psa. 19: 1-6), but deeply buried in the sand of this earth, with the body of their argument, like the foolish ostrich, exposed and vulnerable to any with clear sight.

Lamont says, "Humanism believes in a far-reaching social program that stands for the establishment throughout the world of democracy, peace *and a high standard of living on the foundations of a flourishing economic order.*"

Fine words indeed! The aims of peace and prosperity have been before mankind for thousands of years. Millions of words have been written and further millions have been spoken by aspiring "saviors," and our sympathy with their objectives is tinged with compassion for their inevitable despair as evil closes around them and continues to envelop in a veil of ignorance and evil the world that they would "save" (Isa. 25: 7). The world's history of sickness, sorrow, greed, tyranny, robbery, crimes, violence and death speaks of their continual failure.

As for democracy, its raw material is fallen mankind! Who would build for perfection and permanency using flawed bricks? Only the despairing, who have no other material! For Humanists and for all others, however, there is a message of hope, to which they would do well to listen *with all their attention*. It is "Good News." Indeed it is the very Gospel (*euaggelion, i.e., good tidings*) of peace, which we are commissioned to preach (Jer. 20: 9; Matt. 28: 19, 20; Mark 16: 15; Acts 20: 24; 1 Cor. 9: 16).

The Bible speaks with absolute authority on the matter: "For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back"; "I [God],

even I, am he, and there is no god with me"; "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Deut. 32: 39; Isa. 14: 27; 55: 11). It tells us that as a Divine decree, "Man *shall not* live by bread alone, but *by every word that proceedeth out of the mouth of God*" (Deut. 8: 3; Matt. 4: 4).

Humanists, however, cry for salvation by means of the deeds, accomplishments and faculties of the fallen flesh, and by hanging on to, hoping in and thereby making an idol of material things (including the "bread alone"—Matt. 4: 4), which are but sticks and stones as worshiped more simply and directly by savages. How foolish are Materialists, that they should dress up gross idols in the threadbare cloak of human philosophy, that thus they might attract people to bow down and worship them! Isa. 44: 10-20 wonderfully depicts this foolish and hopeless estate!

### GOD'S GRACIOUS INVITATION BY JESUS

Hear the gracious, winsome invitation of God through Jesus! He said, "Come unto me, all ye that labour and are heavy laden [all of you who are burdened by your unfruitful works, including your unsuccessful efforts to really change human affairs of the world for the better], and I will give you rest [justification by faith, not works]. Take my yoke [not the yoke of serving human ideas and plans] upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [as distinct from the yokes of politics, society, humanism, sin, selfishness or pride] is easy [a most reasonable service—Rom. 12: 1], and my burden is light [because our Lord is with us in the yoke]" (Matt. 11: 28-30).

Here is nothing specious, superficial or deceptive, but a forthright, loving and unequivocal offer from Jesus, the Agent of Jehovah, who is the very Fountain of Truth (Jer. 17: 13), who reigns in supreme and universal majesty, with wisdom, justice, power and love, ministering to the needs of all creation (Psa. 93: 1, 2; 96: 1-13; Jude 25). The spirit of God is in His Word which He has sent down among mankind, and His Word breathes life into the soul of the believer (John 6: 63). As this Word will reach out in Christ's Millennial Mediatorial Kingdom across the world in the terms of the New Covenant, to the Jew first (Jer. 31: 31-34) and also to the Gentile (Isa. 60: 1-5; Ezek. 16: 60-63; Rom. 2: 10), and as the world repents and is converted as foretold in Acts 3: 19-21 (compare Psa. 22: 27), it will find true peace and prosperity under a righteous Ruler (Isa. 9: 6, 7). The world will be blessed abundantly and beyond all its expectations (Isa. 35: 1-10; Rev. 21: 1-7). How far, far above the inaccurate conclusions and slipshod philosophies of Humanists are the thoughts of God (Isa. 55: 6-9), and how far above human abilities are God's abilities to bless (Mal. 3: 10; Isa. 45: 8)! Such is our witness to Humanists, whether they hear or whether they forbear. In turning away from our Jesus' loving motivation, they will in due course and inevitably have to drink the bitter dregs of disillusionment, for there is none other name given under heaven whereby we and all men must be saved (Acts 4: 12). In the face of the experience of evil on all sides *and within the creature*, for such as turn away and shut the eyes of their understanding, there is no reasonable excuse (Rom. 2: 1-11).

The vague platitudes of the Humanists in Manifesto II and elsewhere offer no hope, especially to those of us who have tasted of the goodness of God (Psa. 34: 8). And from such evil-world blandishments, vain hopes and foolish claims we ourselves, having found the Truth, should turn away.

We have now completed our examination of the Humanists' claims, and we have heard the warnings and advice on these matters from God's Word. These two are utterly inimical to each other and so the challenge, and the answer of the believer, comes thus: "Choose you this day whom ye will serve ... as for me and my house, we will serve the LORD" (Josh. 24: 15).

### *HUMANISM SPECIALLY OPPOSED IN THE U.S.*

For many years the educational system in the U.S. (and in much of the rest of the Western World) has been increasingly under the leadership and molding influences of Humanists or those with liberal, humanistic and Evolutionist views. Among them have been John Dewey, Horace Mann (died 1859), B.F. Skinner, William H. Kilpatrick, Harry E. Barnes, Mary Calderone (sex educationist), *etc.* Blatant atheist leader Madalyn Murray O'Hair succeeded in causing the U.S. Supreme Court to rule against having prayer in U.S. public schools and has been seeking to secularize all government functions. In recent years such leadership has helped in legalizing wholesale abortions in the U.S.

In the last decade, however, various individuals and groups, especially of Evangelical and Fundamentalist Christians, have increasingly opposed Humanism's secularizing, Evolutionistic and anti-religious teachings and activities and its fighting against allowing "scientific creationism" to be taught in the schools as an alternative explanation of the origin of life on earth. There is a great Creationist-Evolutionist controversy, with debates at many colleges, schools, *etc.*, between creationist scientists (of which there are an increasing number) and Evolutionists, with the Evolutionists being badly beaten as a rule.

Many Fundamentalist groups—such as "The Moral Majority" (led by TV evangelist Jerry Falwell), Colonel Donner (*The Christian Voice*), Edward McAteer (*The Religious Roundtable*), Richard Vigurie, *etc.*—have in recent years become very politically active in determining which candidates are Humanists and liberals and therefore considered unfit and to be defeated, and then working vigorously for candidates—usually right-wing politicians—who oppose Humanism, *etc.*, and for the defeat of Humanists, especially the atheistic, hard-line ones, throughout the country. They have had considerable success recently, and now the Humanists have been counterattacking them before the public, with considerable misrepresentation, ridicule, *etc.*

The view that the Christian is an alien in "this present evil world," aloof from politics as Jesus was while on earth, with citizenship in God's Kingdom to come (Phil. 3: 20, ASV; 1 John 4: 17)—has largely been abandoned by The Moral Majority and many others as they pursue "born-again politics" and seek "to turn America around," as Jerry Falwell urges in his nationwide TV programs.

Although Mr. Falwell, The Moral Majority and others may accomplish some temporary betterment in some ways, we know that his exhortation to turn America around will never be fulfilled, for the U.S., like the other nations of "this present evil world" (Gal. 1: 4), is to go down in this great Time of Trouble, and make way for God's Kingdom on earth of joy, peace, brotherhood and good will (Heb. 12: 26-28). We look forward to "the new earth, wherein dwelleth righteousness" (2 Pet. 3: 13).

### *THE TRUE HOPE OF THE WORLD*

In conclusion, we draw attention to the fact that sin has indeed continually alienated mankind in general from God through all the Ages of this evil world, and that selfishness and pride have been used of Satan the Adversary, working in the hearts of the children of disobedience (Eph. 2: 2; 5: 6), to blind the nations to the Truth of God.

We point men to the true Savior and hope of the world, Jesus Christ the Righteous, the Holy One of Israel, who gave His life (not forfeit to death by reason of sin, but) "a ransom for all." By this one man, God has redeemed the whole world," for God so loved the world that he gave his only begotten Son, that whosoever believeth in him [now, or in the 'world to come'; Matt. 12: 32] should not perish, but have everlasting life" (John 3: 16).

Remember, too, God's words in Mal. 3: 10: "Prove me [*i.e.*, try, test me, by fulfilling the terms of your covenant with me] now herewith [in this, that ye bring your offering of your human all to me] saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Thus we see that God's grace and favor and His ability and desire to bless those who come to Him in the appointed way, through Christ, are things to be experienced. This the world of mankind (including, we hope, the "healed" Humanists) will find as they, as "the ransomed of the LORD, shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).