nature.

The humanist idea of man as a creature of evolution has become basic to the thinking of many in strategic positions in society. A good illustration of this thinking is found in the words of an article issued in *Pediatrics* (Journal of American Pediatrics Association) July 1983, which reads: "We can no longer base our ethics on the idea that human beings are a special form of creation, made in the image of God, singled out from all the other animals, and alone possessing an immortal soul."

Right at this point, Christians have given much ground which quite possibly may never be regained. Naturalistic evolution has been a part of higher education for a long time now. How easily intimidated we become these days when questions are raised which seem to deny the Biblical account of creation. But let us not forget one important fact. From the very beginning, the vast majority of people in this country have believed that "God created." So the burden of proof lies not with Christians. God's revealed word has withstood critics for centuries.

The burden of proof lies with those who say man came into being another way—with those who believe that an unknown life form arose by some unknown process in an unknown ocean of unknown chemicals, in contact with unknown particles bombarded with unknown energies from an unknown source. Sir Fred Hoyle, the distinguished British astronomer, likened the prospects of higher life forms emerging by evolution as comparable with the chances that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.

And yet naturalistic evolution can be taught as scientific fact in the public classroom. In this arena, humanism has experienced phenomenal success.

Why this hard line on evolution? If the humanist admits to a "creative spark," then he also must admit to a Creator-God. The only alternative to naturalistic evolution is creation. No matter how improbable for the true humanist, life must have originated from chance. The idea of a transcendent Creator-God is unthinkable.

It is this kind of irrationality that pervades the humanist view of the origin of man. There just simply is no place for God. Long ago the Psalmist gave this evaluation: "The fool hath said in his heart, 'There is no God.'" (Ps.14:1 KJV)

The Bible boldly declares, "**In the beginning God**..." (Genesis 1:1) In the Scriptures God doesn't spend much time trying to prove His own existence. The beauty and majesty of His creation give witness to His being. In answer to the question, Who made all things? the Scripture declares, "God created." (Genesis 1:1) The Biblical message is that God is **Creator**, and nature is **His** handiwork. In Genesis 1:1-2:3 we see an all-powerful Creator-God who simply speaks and order springs into being, providing a rich, well-balanced, beautiful dwelling place for his highest creation of all, man. "Then God said, 'Let us make man in our image, in our likeness...'" (Genesis 1:26) Man was the crowning work of God's creative acts. He was not a miniature replica of God, but was created to be the bearer of spiritual distinctions marking him as uniquely related to God and as higher than the animals. These things are true not because we can subject them to the scientific method and prove them to be true. They are true because God has revealed them as truth in His Word.

If this basic of all affirmations is questioned, again the burden of proof lies with the humanist, not with the Christian.

QUESTION: *Who is more likely to place a higher value on human life: one who believes we were created in the image of God, or one who believes we are accidents of nature?*

C. Humanism targets children.

It is remarkable that although the theory of evolution cannot be proven by empirical scientific data, it has become almost universally accepted in our universities. Science and biology books in public classrooms contain the **theory** of evolution to be taught as though it were fact. Like evolution, biblical creationism cannot be proven by empirical scientific data. Yet, it has been banned from public school curricula—this in spite of the fact that many scientists now accept the Genesis account of Creation. It was Dr. Werner von Braun who said, "Anything as well ordered and perfectly created as is our earth and universe must have a Maker, a Master Designer. Anything so orderly, so perfect, so precisely balanced, so majestic as this creation can only be the product of a Divine Idea...There must be a Maker; there can be no other way."

Humanists have for years weaved naturalistic evolution into the fabric of popular children's books. Most children are familiar with the Berenstain Bears. Jan and Stan Berenstain have written many books which are loved by very young children. In one book, Papa Bear explains to his son that "Nature is you, nature is me. **It's all that is or was or ever will be.**"[3] Berenstain is saying the same thing to our children as Carl Sagan said to millions when he opened his series "Cosmos," on PBS, with the statement, "The cosmos is all that is or ever was or ever will be." This is basic to the belief of the humanist faith.

Another children's book, written by humanist Chris Brockman, is called *What About Gods?* One of the sections illustrates well the humanist faith in man as totally independent of God. Brockman says to the children, "We no longer need gods to explain how things happen. By careful thinking, measuring, and testing we have discovered many of the real causes of things, and we're discovering more all the time. We call this thinking..."[4]

D. Humanism sees no inherent sanctity in human life.

With the humanist view that man is an accidental animal, and that life is a product of natural forces, it follows that there are no higher laws governing the sanctity, worth and dignity of human life than those man constructs for himself. Therefore, in the absence of any Creator or Lawgiver, the humanist boldly declares belief in the human right to suicide, abortion and euthanasia. And one follows another. Suicide is the act of self-destruction. Abortion is the destruction of unwanted, inconvenient, unborn human life. Euthanasia is the destruction of life—helpless, hopeless, children or adults, the act often referred to as "mercy killing."

If one believes that man is merely a "biological organism," and that "no deity will save us—we must save ourselves," then we very easily get into a system of trade-offs in order to "save ourselves." To make things more comfortable for the post-birth population, humanism affirms a system which sanctions the killing of unwanted individuals—a system which in America at present is denying life to one and a half million unborn babies each year.

Already in this country, we have infanticide quietly practiced by doctors who, acting on the wishes of the parents, allow children born with birth defects to starve to death. The measure is called "non-treatment." One case which got national coverage was that of a baby in Indiana who had Down's Syndrome, and needed serious but feasible surgery for an intestinal disorder. The parents recommended "non-treatment" and the child was starved to death. It took six days for the infant to die. His life was imperfect and expendible.

With the skyrocketing cost of health care in America and the growing number of elderly, one wonders if they could ultimately be caught in the trade-offs. If no God exists to declare human life sacred, and if "we must save ourselves," who knows what arbitrary values will govern human life in the future?

In summary, humanism views man as a creature of nature, coming from nowhere, going nowhere, whose life is limited to the here and now. It is a religion which has no place for God and certainly no place for a Man who through his suffering and death on a cross calls men to repentance. Belief in Jesus Christ is said to be harmful to the welfare of society.

The Christian however cannot, must not, accept this materialistic view of man. While the Christian fully recognizes the need for the material, he also knows that man cannot live by bread alone. He has a Creator and without a loving relationship with his Creator, life will always be incomplete no matter how much harmony he finds with his environment.

QUESTION: *In what ways do the words, "God created" give dignity and worth to human life?*

THINKING IT THROUGH

WHEN LIFE IS NOT VIEWED AS SACRED

In Bloomington, Indiana, we saw a new twist to the casual disregard for human life. A newborn baby was discovered to have Down's syndrome. The baby needed serious but feasible surgery to enable food to reach his stomach. The parents of the baby refused to allow the surgery, choosing rather to starve the infant to death. The courts refused to order the surgery. Thus, with permission of the civil authorities, the innocent child was murdered by the parents and the state. The irony of the situation is that had the child been allowed to live, become a grown man and murdered an innocent victim in cold blood and then been sentenced to capital punishment, many organizations such as the ACLU and some church affiliated groups would have clamored that his life be saved. But this innocent child, whose only crime was that he was born with a defect he could not help, had no friends in the ACLU or the church groups so concerned with capital punishment.

Just hours after the death of the innocent baby with Down's syndrome, CBS MORNING NEWS gave the lawyer of the parents a public platform to praise the "courage" of the parents in their decision to starve their baby to death. Thus we have taken another step in the process of determining that some of us, because of physical or mental conditions over which we have absolutely no control, are not fit to live.

Forty years ago this country was at war with a person we then considered a mad man, Adolf Hitler, who was advocating precisely what our government sanctioned in Indiana. Hitler's policy of producing a super race is now being practiced in our country. Now, for convenience sake, we take innocent life. The next step is taking the life of the elderly who are no longer productive and who use the resources that the younger, productive need. Don't say it cannot happen. It will happen if we fail to counter this hedonistic, materialistic, humanistic value system which is opposed to Christian values and which says human life is a matter of convenience rather than a thing of sacred worth.