

A CHRISTIAN MANIFESTO

by Francis A. Schaeffer

Chapter four: The humanist religion.

Religious humanists regard the world as self-existing and not created. Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values.....The humanist view has infiltrated every level of society.....
...The *Humanist Manifestos I and II* both state that humanism is a religion, a faith. *Manifesto I*, page 9, very correctly says: “Nothing human is alien to the religious.” Christians of all people should have known, taught, and acted on this. Religion touches all of thought and all of life. And these two religions, Christianity and humanism, stand over against each other as totalities. The *Humanist Manifestos* not only say that humanism is a religion, but the Supreme Court has declared it to be a religion. The 1961 case of *Torcaso v. Watkins* specifically defines secular humanism as a religion equivalent to theistic and other non theistic religions.....
.....Most of the media do not have to be dishonest to slide things in their own direction because they see through the spectacles of a finally relativistic set of ethical personal and social standards. A good example of this lack of objectivity is public television. One of the public television directors we approached in Washington, D.C., refused to watch the film *Whatever Happened to the Human Race?*, or even to consider it.

As soon as she heard of the position it took concerning abortion, she made the excuse, “We can’t program anything that presents only one point of view.” At that same time public television was running *Hard Choices*, a program totally slanted in favor of abortion. The study guide which accompanied the series *Hard Choices* speaks clearly for the total view of a materialistic final reality:

The vast majority of people believe there is a design or force in the universe; that it works outside the ordinary mechanics of cause and effect; that it is somehow responsible for both the visible and the moral order of the world. Modern biology has undermined this assumption. Even though it is often asserted that science is fully compatible with our Judeo-Christian ethical tradition, in fact it is not... To be sure, even in antiquity, the mechanistic view of life—that chance was responsible for the shape of the world—had a few adherents. But belief in overarching order was dominant; it can be seen as easily in such scientist’s as Newton, Harvey, and Einstein as in the Theologians Augustine, Luther, and Tillich. But beginning with Darwin, biology has undermined that tradition. Darwin in effect asserted that all living organisms had been created by a combination of chance and necessity—natural selection. In the twentieth century, this view of life has

been reinforced by a whole series of discoveries... Mind is the only remaining frontier, but it would be shortsighted to doubt that it can, one day, be duplicated in the form of thinking robots or analyzed in terms of the chemistry and electricity of the brain. The extreme mechanistic view of life, which every new discovery in biology tends to confirm, has certain implications. First, God has no role in the physical world... Second, except for the laws of probability and cause and effect, there is no organizing principle in the world, and no purpose. Thus, there are no moral or ethical laws that belong to the nature of things, no absolute or guiding principles for human society...

The mechanistic view of life has perhaps only one tangible implication for ethics: we should feel freer to adapt to our morality to new social situations. But we are already fairly adept at that...As a result, ethical choices are likely to become more difficult, not because people are less moral but because they will be unable to justify their choices with fairy tales.

Here is public tax money being used not only in favor of abortion but to teach the whole view of a materialistic, mechanistic universe, shaped only by chance, with no final purpose and with morals purely a matter of social choice. The Judeo-Christian view is pushed into the category of "fairy tales." How much this sounds like the *Humanist Manifesto II*, page 13, which said: "As in 1933 (the date of the *Humanist Manifesto I*) humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.".....

.....The media and especially television have indeed changed the perception of not only current events, but also of the political process. We must realize that things can be easily presented on television so that the perception of a thing may be quite different from fact itself.

The above quotes were taken from the book entitled, "A Christian Manifesto" by Francis A. Schaeffer from chapter four entitled, "The Humanist Religion." I have taken only certain portions from this chapter.