

THE ABSOLUTENESS OF THE CERTAINTY OF GOD'S EXISTENCE

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ABOUT THE AUTHOR

Dr. Ivy is a physiologist and a scientist of world-wide renown. At this writing he has just returned from a flying lecture tour to universities in Europe and India. He is the recipient of decorations from many American and foreign scientific institutions. From 1925 to 1946 he was Head of the Department of Physiology and Pharmacology, Northwestern University Medical School; from 1946 to 1953 he was Vice President of the University of Illinois. Presently he is Distinguished Professor of Physiology and Head of the Department of Clinical Science, U. of Ill. College of Medicine, Chicago. Among the positions he has filled in the past are: Scientific Director, Naval Medical Research Institute; Commander, Aviation Medical Naval Reserve Corps; Consultant to U.S. Secretary of War; President, American Gastro-Enterological Association; and President, American Physiological Society. Dr. Ivy has written more than a thousand (1,320) scientific articles, and is one of the world's outstanding specialists in cancer and functions and ailments of the gastrointestinal tract.

Is there a God? Yes. I am as certain that there is a God as I am certain of anything. I am as certain that there is a God as I am that I am, or exist.

Belief in the existence of God provides the only complete, ultimate and rational meaning to existence. Belief in God is the only ultimate reason for the absolute certainty that man is a person and something more than a parcel of matter and energy. Belief in God is the source and the ultimate basis of the most inspired conception of the human mind, namely the original, natural Brotherhood of Man based on the Fatherhood of God. Belief in God is the only ultimate and absolute source of our inalienable rights and duties, because we are truly equal only in the sight of Absolute or Perfect Love, Justice and Mercy. Belief in God yields a power which guarantees that no absolute disaster can happen to the person who truly cherishes such belief. Belief in God is the only firm basis for faith in the permanency of spiritual values because such permanency resides only in the existence of an Eternal and Divine Personality.

The Existence of God Can Be Logically Demonstrated

The existence of God can be logically demonstrated by the application of the principles of thought derived from the interaction of everyday sense experience with the machinery of the mind. The formal proof was first accomplished by Thomas Aquinas. The basic principles of the proof are illustrated by factual observations which many parents have made during the process of the development of the mind of a normal child. The existence of God has been proved logically to the satisfaction of millions of profound and critical thinkers, many of whom have been the greatest contributors to science and to human welfare.¹

Most atheists and agnostics, and even many alleged Christians, look upon God as a personality to be bartered with. They say in effect: "I will be good, if God will save my soul. I will believe in God if He will give us rain, or stop the flood, or stop my pain, or banish evil and injustice from the world. If a good God existed, I would not have a toothache." In other words, "I will believe in God, if He will construct or reconstruct the universe on the basis of my plan, my selfish plan, and according to my wisdom."

To approach God, to think straight and consistently, people must honestly rid their minds of their selfish selves, of cynicism, of bitterness, and of those things which serve as mental blocks to clear thinking, so that they can come to believe in and love God, and thus contribute toward the amelioration of the evil and injustices they talk about and deplore. In regard to the reality of God, it cannot be rationally denied that God is as real as the sustaining effects of food to those saints and sincere believers who have demonstrated by their works that they truly love God. Instead of complaining about the evil in the world, it is quite obviously a part of God's plan that we use our intellect and our freedom to make decisions to contribute toward the eradication of evil, so that "Thy Kingdom come, Thy will be done on earth as it is in Heaven" will become a reality.

The Non-Existence of God Cannot Be Logically Demonstrated

The proposition that "God exists" cannot be disproved. The proposition that "God does not exist" cannot be proved. The existence of God may be denied, as it has been by the atheists Karl Marx and Lenin. But atheists have not supplied proof that is rational in support of their denial. One may doubt the existence of something, but even then a rational basis for the doubt should be provided. I have never read or heard a rational demonstration of the proposition that God does not exist, but I have read and studied a rational proof that God exists. I have also witnessed what a true belief in God (which includes Jesus Christ or *His other prophets*) does to people and the dastardly things a denial of God (and Jesus Christ) does to people.

The proof which atheists and many agnostics demand for the proposition that "God exists" is that type of proof which would make God like a human being, or make Him as concrete as a statue, idol, or icon. If a God with such qualities

existed, a freedom of choice regarding His existence would not exist. Since freedom of making decisions obviously exists in God's plan for man, it is a part of God's plan to permit a person to decide to believe or not believe in God. Man is free, if he so decides, to delude himself with specious reasons for denying or doubting the existence of God and to suffer the consequences.

Faith, Hope and Love Should Be Based on Reason

My belief in God, who created everything, who exists inside and outside the universe, and who is interested in you and me, is based first on reason, then on faith, hope and love.² I cannot possess faith, hope and love unless they are based on reason.

One should never retreat from reason. One should use reason, and use it accurately and aggressively. A faith which is not preceded by reason is a weak faith and is vulnerable to devastating attacks and to subversion. Religious faith not based on reason breeds bad character and bad conduct. One should not retreat from that reason and those principles of thought on which the actions and faith manifested in everyday mundane life are based, and upon which the thoughts and actions of our greatest scientists are based. Belief in God is based on the same principles of reasoning or thought on which faith in the future of material progress is founded; the same reasoning which causes you and me to believe the sun will rise tomorrow morning; or that tomorrow I shall have the necessities of life; or I shall be alive; or I shall enjoy my work. If reasoning is the basis of material progress, why should it not be used for spiritual and moral progress? Everyone should be able to state courageously the reasoning on which their religious faith is based and to demonstrate the sincerity of their faith by good works.³

If you cannot prove the existence of God satisfactorily, then you have to accept God on the basis of faith, or by saying that the existence of God is self-evident, as Thomas Jefferson did when he wrote the "heart" of the Declaration of Independence, as follows: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

That is the profound statement of religious, moral and political faith upon which the constitution and government of the United States are based. The United States was the first secular government ever to be so based. And Thomas Jefferson and the other founders of the United States had impeccable reasons upon which to base such a faith.⁴

However, even when people say that they accept the existence of God on the basis of faith, it will be found that their faith is based on some antecedent knowledge, experience, or reasons. Some antecedent knowledge or reason is

indispensable for faith in anything. To say that the existence of God is self-evident, amounts to saying that I cannot scientifically or formally demonstrate the fact because of lack of formal education, or because I have never organized my reasons, or because I am not ready or it is not appropriate to present reasons now. I have never found a person who when urged could not give a reason why he or she believed or should believe in God. The reason given has always been to the effect that "Someone had to make the world and the laws which run it," or, "There cannot be a machine without a maker." That is a basic truth understood by every normal child and adult.

The Development of the First Principles in the Mind of a Child

When I was three years old, as is true of most three-to-five-year-old children, I asked my father and mother: "Who made me?" "Who made the birds?" "Who made our cow?" "Who made the world?" The facts of life, or my sense experience, had so interacted with my mind while it had been developing that my young unsophisticated intellect had concluded that there cannot be a "machine without a maker," My intellect had moved the appropriate part of my brain to inquire beyond the immediate facts, namely, that there is a me, a bird, a cow, and had in addition concluded that there cannot be a me, a bird, a cow without a sufficient cause, a maker. My simple, naive, unsophisticated, unconfused, non-frustrated, non-neurotic, rational mind had discovered and expressed the most basic philosophical and scientific principles of existence and thought ever conceived by the mind of man.

The machinery for the development of mind in my brain had so interacted (or was conjoined) with sense experience (the material cause) as to develop sufficient mind or intellect to produce a sense of being, or a sense of "I am," or "this is me." It had also produced a sense of non-being: "I am not a bird, or a cow, or a world." In other words, my mind had expressed the fact or principle of being and non-being. It had also expressed the concept of a part and a whole, and that the whole is greater than a part.

Not long after a sense of being and non-being develops, the child becomes aware of the first principle of thought, namely, "We cannot affirm and deny a thing at the same time." The little boy says: "I am Tom" and "That is my sister Mary." The intellect of the little boy is too rational to say, except as a joke: "I am Mary and my sister is Tom." The child also soon discovers that it is incorrect to say that a square is round. The child realizes that a square has a "sufficient reason," and its sufficient reason makes it a square and makes it intelligible.

This knowledge of the child and the fact that the child has inquired "Who made me?" and "Who made the world?" demonstrate the discovery by the child of the basic principle of causality.⁵ This principle is also expressed as: 'the law of causation;' 'there cannot be an effect without a cause;' 'there cannot be a machine without a maker;' and 'for every change there is a cause.' The thinking moves as a causal chain from the judgment of 'the existence of me' and 'of the

world' to the existence of God as the Prime Cause; or from the existence of motion to the Prime Mover. Another means of expressing the trend of thought is: Design is evident; design must have a designer; the designer must be a personality of infinite qualities; and that personality is God. So compelling is the natural law of the relation of cause and effect that the developing mind of the three-to-five-year-old child realizes that there must be a Creator.

I have dedicated my life as a scientist to look for the cause beyond the immediately known facts. My mind as it has been developed by sense experiences (and their correlation) insists on looking beyond the immediate facts of life to discover valuable new facts or truth regarding the material and spiritual aspects of existence. In my search I have read and studied in the field of Natural Science, or of 'the world as it actually is,' and in the field of Moral, Ethical and Religious Science, or 'the world as it ought to be.' I have found that many excellent writers, many who are known as philosophers, and many otherwise excellent thinkers either have made subtle and sometimes obvious errors which stir up dust, or set up a barrier against looking beyond the immediate facts, or have ignored the immediate and well known facts. The scientist who does such things in his laboratory places a barrier against his progress. It is by recognizing the known facts, by looking beyond them in the laboratory of material and spiritual values, of law and order, by being guided by the reason (ratio) in natural law, and by being energized by faith, hope, and love of the truth, that all progress is made.⁶

The Principle of Causality

A number of years ago several businessmen, a very prominent scientist, whom I had heard state that he was an atheist, and I were seated about a dinner table. Conversation lagged and one of the businessmen said, "I have read that most scientists are atheists. Is that correct?"

The businessman looked at me, and I answered in effect as follows: "I do not believe that statement is correct. In fact, I have found in reading and discussions that the greatest benefactors of mankind in the field of science have not been atheists. Many have been misquoted or misinterpreted." I continued: "Atheism or atheistic materialism is contrary to the way the scientist thinks, works, and lives. He operates on the basis of the principle that there cannot be a machine without a maker. He uses reason on the basis of the known facts; he exercises faith and hope when he enters his laboratory. And most scientists work for the love of knowledge and love of man and God. Yes, the scientist uses mechanism as a tool; he talks about the machinery of the body. But he does his research on the basis of the principle of causality, of cause and effect, of the unity and the law and order of the universe. As in the case of everyone else, every decision is made, every thoughtful act is performed, on the basis of faith in the principle of causality.

"In the science of physiology, when one studies growth, development, maintenance, and repair of the body, it is found that each cell almost without exception 'knows' its role in carrying out design or purpose for the welfare of the body as a whole. In the nervous system the simple reflex actions manifest purposefulness as one of their basic characteristics. On further study the inescapable conclusion is reached that the inherited machinery for the development of mind has been so constructed that when it reacts with sense experiences sufficiently, the principle of causality is an inevitable result. In other words, the machinery responsible for the purposeful nature of the reactions of all organisms becomes more and more specialized until the sense of consciousness [discriminative awareness] becomes possible as a result of the interaction of sense experience with the machinery involved in the development of mind.

"With the further development of discriminative awareness a sense of priority, or sufficient cause, results. Or, starting with the purposeful nature of the reactions of single cells, and given the possibility of an evolutionary process which would result in more and more awareness of the environment, one can logically predict the development of discriminative awareness followed by the formation of the judgment of the law of causation, the consequence of which has been the achievement by man of a greater and greater control over his environment.

"In the science of physiology, the gills of fish demonstrate the priority of water; the wings of the bird and the lungs of man demonstrate the priority of air; the eyes of man the priority of light; scientific curiosity the priority of facts; the presence of life the priority of a natural law providing for the production of life. Now, I ask: Does deep insight, great clear rational thinking, great courage, great duty, great faith, great love demonstrate the priority of nothing? It is preposterous to argue that the most profound thoughts, sentiments and actions of man argue the priority of nothing. They demonstrate the prior existence of a Superior Mind, a Creator who is revealed in the world of experience to those who do not erect a barrier to the search for that Superior Mind or Creator.

"The law of causality cannot be disproved. Without its operation all living things would die. The human mind can not function except on the basis 'of causality. I submit that the law of causality is something real.

"I have heard a few scientists say that causality ends where metaphysics or application of the principles of thought begin.⁷ I maintain that it is irrational to apply the basic principles of thought, of causality, or priority, as it suits one purpose and then dismiss it because one does not want to be bothered with it. The addition of a metaphysical link into the causal chain is not contrary to logic. We do it repeatedly in science and everyday life. Whether the link turns out to be the truth is another question. But one never finds out whether the link represents the truth unless the link is forged into place and the search started and seriously continued. The forging of such a link is the only way the searcher may be tied to the truth and the Ultimate Truth.⁸

"It appears that the atheists, or the agnostics with a barren doubt, have a blind spot, an anesthetized area in their minds which prevents them from realizing that our entire organized non-living and living universe becomes incomprehensible without a firm faith in the existence of God. As Einstein has written: 'The man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life: I shall add that the only reason that he is not entirely disqualified for life is the hope, based on faith and reason, that he may be saved or reborn and start rethinking life as a child.'"

I then turned to my fellow scientist whose critical ability I and most everyone admired and asked: "Is what I have said correct?" He replied: "Yes, but the important question is -what kind of a God?"

I agreed that the first and most important question which confronts a thoughtful person is: "Is there a God?" The second is: "What kind of a God?" The third is: "What is the purpose in living?" And the fourth is: "What is right and wrong?"

I then said: "God as a Creator and Designer only, falls short of the Christian conception of God. I shall give you my answer to the second question, which basically is the Christian conception of theism. To do this clearly and concisely, I shall continue with the analogy of 'the machine and the maker.' Before doing so I should say again that Christian faith goes beyond but does not contradict the truth which reason can demonstrate. When a rational maker makes a machine he has a design and purpose for it; and while making the machine he puts much of his spiritual or mental self into the machine; and then, after completing the machine, he has a sentiment for it and is interested in how it operates. I cannot conceive of a rational Creator to whom this analogy would not be applicable. The Creator, as demonstrated by His works, may be judged to be supremely rational. You should note that I believe in a God who, when people let Him enter their minds and hearts, builds good character and conduct, gives them noble purposes, and endows them with a spirit of love of God and of man."

It was 2:00 P. M., luncheon period was exhausted, and the conversation ended. Space in this book and time do not permit a complete discussion of the question we started out with. However, a few more points should be made before my answer to the question "Is there a God?" is completed.

The Qualities of God

The qualities of God were considered at great length on the basis of logical analysis by the Scholastic or Classical philosophers. Through the use of logic it was concluded that God had certain qualities.⁹ The following is an incomplete summary of these qualities:

God is eternal and everlasting; is not matter; is not a body; is not an accident; is Divine perfection; is the good of every good; knows evil and evils; cannot be evil;

cannot will evil; hates nothing; is infinite; is the purest truth; knows the infinite and all things; in God there is love and free choice; in God there are no passions of appetites; in God there are moral virtues which deal with actions and contemplative virtues.

These qualities of God largely conform with those found in the Bible, particularly with those in the New Testament. But most of the qualities of God provided in the Bible are presented on an authoritative or self-evident, and not on a logical basis.

Moral Causality plus Free Choice

There are many reasons for believing in God. One which should never be overlooked is what I term moral causality plus free choice. By free choice I mean freedom to make decisions.

The spiritual and moral aspects of man's life--what he ought to do--is of vastly greater importance for man's well-being than is his knowledge and control of non-human Nature. The knowledge of Natural Science increases our understanding of the world in which we live and our means to improve the production and distribution of the necessities and comforts of life, and to decrease suffering and prolong life. The greatest problem, however, in the world today is a moral and religious problem, namely, how to use atomic energy for the welfare rather than the destruction of human beings. The greatest problems which have always confronted the individual and society have been moral, namely, to make the right decisions.

All around us we find Physical Nature governed by inexorable laws. The same holds for Animal Nature in the wild. But Human Nature has been created par excellence with freedom to make decisions. Or, human society has been created as a society of souls or persons with freedom to make decisions, to eat or not to eat of "the tree of knowledge." And if we do not obey the moral law of God we suffer the consequences.¹⁰ ^A Obviously, if Physical Nature had freedom of choice, freedom of choice by man could not exist; all would be chaos.

The study of the behavior of animals reveals that the two general natural laws which govern the conduct of all living things below man are: (1) survival of self; (2) survival of the species. Very little reflection demonstrates that if such laws were not paramount, no species would survive very long. Unlearned reflex behavior appears to control the conduct of lower animals almost entirely, but the higher one goes in the animal kingdom, the more learned behavior operates. But it is doubtful whether freedom to make a decision, as it occurs in man, is manifested to any extent below man; if so, it is quite limited. So, in Animal Nature, the individual is forced to have respect or "love" for his body and not injure it, except to protect and maintain him or herself, or his or her species. In the intra-species and inter-species relations of animals the principle of expediency, the "law of the jungle," "might makes right," operates. A "peck order"

^A This is in keeping with Al Quran 3:84.

is found from "monkeys" downward as far as it has been studied carefully. A dictatorship or totalitarianism appears to be required, especially among all animals that form societies (flocks, colonies, herds). The point is that there are laws of behavior in lower animals which are practically inexorable.

The history of man reveals the operation of the natural law of the animals plus the appearance of certain additions: first, the feeling of awe for the mysterious; second, the feeling of guilt or oughtness (conscience); and third, a judgment that the power which awes condemns those actions or decisions which cause guilt.

Thus, it is observed that a causal chain from the physical world to the lower animals and then to the higher animals has resulted in the production in man of a high order of freedom of decision, which has resulted in a greater control over the environment and the self. At the same time this freedom of decision has been associated with the development of a consciousness of right and wrong, a discriminative awareness of right and wrong.

What could be the source of this causal chain? Did this causal chain come from nothing and happen as a matter of chance? It is many times more absurd to believe that this causal chain came from nothing and was due to chance than it would be to believe that you could get a map of the world by spilling a glass of water on the floor.¹¹

It should be no surprise to find that the law of causality which is essential for the operation of the laws of the physical universe, the laws which govern plant and animal life, and the laws of the development of mind, leads us to the values of the Natural Moral Law, such as love, justice, mercy, rights, responsibilities, beauty--and to God. In other words, to values and high concepts which cannot be literally weighed or counted.

I submit that the hopes of the future of man rest primarily on an urge to possess those values in life which cannot be weighed or counted. Provided the basic necessities of life are available, true happiness in life comes from things which can not be weighed or counted, and from pleasures for which repentance is not required.

History and reflection have convinced me that the certainty of the primacy of spiritual and moral values rests on whether a Divine Personality, who represents Divine Perfection, exists or does not exist in the faith which guides human behavior. Our intellect reveals the unity and order in the universe, and the principle of causality. But these facts do not constitute a religion, nor a religion with permanency, unless they are permitted to operate in our everyday conduct on the basis of the freedom to make decisions and the concept of the Fatherhood of God and the consequent brotherhood of man.

If the better earth life is to be maintained, with the upward trend characteristic of

the past, Divine guidance will be required. Recent sad, sickening, tragic historical events demonstrate that morality, truth, justice, mercy and freedom lead a dastardly existence when not rooted in applied theism. Under Nazi paganistic state socialism and under atheistic communism the most cherished God-given possessions of man are profaned and tramped into the mire.¹²

Only in a moral world, a world of responsibility, can man be free and live as a human being should. Men are truly equal and free only as creatures of God, because only as the children of God and only in the sight of God and ultimate moral law are men truly equal. If God and the ultimate moral law are denied, there can be no absolute argument against slavery, against "might makes right" and man's greedy exploitation of man. If human beings have no absolute intrinsic value, no absolute intrinsic freedom of decision, no absolute liberty, no absolute duties, they possess only extrinsic value and may be used as chattels, slaves or serfs by those who have the intelligence and power. Rights given to man by God can be taken away only by God, but rights given to man by man or man-made institutions can be denied or taken away by man or man-made institutions. Unless inalienable rights come from the Ultimate, from the Creator, it is irrational to say that human beings have rights which no manmade institution may ignore or deny. Man has no absolute claim of intrinsic worth and dignity, no absolute duties and responsibilities, except as a creature of God.

Is the brotherhood of man a concession of a man-made materialistic State, with expediency the only guide of individual and governmental conduct? Or is it derived from the Fatherhood of God? Which source will guarantee it the greatest permanency? Does freedom come from freedom of the spirit, from freedom of decision of the individual mind? Or is it a concession of a materialistic society? How can freedom of choice and liberty exist when a person is a creature of the State?

In the absence of a belief in the intrinsic worth and dignity of the individual, moral enormities and atrocities occur, and are justified by the doctrine of "superior orders" and the doctrine that the welfare of the State is the supreme good and end, and that the end justifies any means. This was the dilemma at Nuremberg. How could the Nazi leaders and doctors who were responsible for the atrocities be indicted and convicted when they were obeying Nazi law and orders?¹³ They could be indicted and convicted only under the Eternal Natural Law of God, called in condescension to the atheistic Russian representatives the Laws of Humanity. If man-made law is the sole source of basic human rights, why condemn the Nazi assault on Jews, Gypsies, Poles, and political enemies? Why condemn the assault on the Hungarian Patriots? Under Nazi laws Jews had no rights. Under Red Communist laws the Hungarian Patriots had no rights. Under the communist governments behind the "iron curtain" no human being has inalienable rights. If inalienable rights exist, what made them inalienable? If man did not create the world, how can he delegate to himself the creation of his worth,

dignity, rights, duties, freedom of choice, and liberty? You always get into a causal chain which leads to God unless you arbitrarily dismiss it from consideration before you arrive.

We see too much evidence in contemporary American life indicating that the American form of democracy is being undermined. It is being slowly secularized and deprived of its religious and spiritual foundation. There are too many attempts in the Western World to preserve the inviolability of human rights after surrendering or denying their ultimate Divine source. The spiritual capital and the fruits of Christianity^B cannot survive if their roots are destroyed, or mutilated, or left uncultivated.

By Their Works You Shall Know Them

I shall not refer to deistic humanism, pantheism, and other philosophies because I am convinced that Lenin was correct, at least insofar as contemporary history is concerned, when he concluded in effect: The future will be either

(1) The Absolute of Matter, which is Atheistic Materialism or Atheistic Communism, or

(2) The Absolute of Metaphysical Reason, which is a Theistic God whose fullest revelation was in the person of Jesus Christ.^C

Today, whether we like it or not, most of the material power in the world is divided into the two foregoing camps. The Theistic camp is presumed to possess, in addition, moral and spiritual power. The Atheistic camp of Marx and Lenin has the destruction of "Capitalism" and Theism as its end, denies the existence of God and unchangeable principles, has expediency as its only ethic, and considers good any type of treachery or brutality which adds to the achievement of its end. After "Capitalism" is dead and the people have forgotten all moral and religious ideas based on a belief in God, a new morality would be established. It would be a "class or State morality"; not a morality based on individual morality.

The inconsistency in the Marxian-Leninist philosophy is that since there are no unchangeable principles, the expediency of the day would be subject to change. This means that conflict between the "governing elite class" and the "wish-to-be-a-governing-elite-class" would repeatedly occur. And because of the lack of basic moral inhibitions treachery and brutal conflict would prevail. The only other possible but less likely alternative to Marxism-Leninism is a system like that of social insects, a dictatorship, which is contrary to the basic nature of man. Man is more than matter, more than an insect, more than a mob led by a dictator.

^B The author perhaps implies 'Monotheism' here.

^C This is typical for many a Westerner Christian scholars of the last two centuries that they deny themselves other ways of looking at monotheism like Islam and Judaism.

The only place where a form of communism has ever worked satisfactorily, but not perfectly, is in a convent or monastery. But these successful communistic groups were not built by the use of concentration camps, treachery, and torture. They were built by revolutions which occur in the souls of men. They are operated on the basis of a belief in the natural moral law of God.

The battle now being waged is to the death of one or the other camp. In the first three centuries of the Christian era eleven million persons were put to death because they preferred to die for Christianity rather than to live for paganistic materialism. From 1939 to 1945 at least fifteen million people died in concentration camps because they would not live for paganistic Nazi State Socialism. In the defense of the rights of the human person and the defense of freedom we of today must be prepared to give our lives.

Since 1933 we have witnessed the effect of atheistic or paganistic materialism on the conduct of the ruling class of great groups of people. While the teaching of morals, ethics, philosophy and religion has declined in secular schools and colleges, and even in Sunday schools, in Western Civilization, the one-time considered innocent philosophy of Karl Marx and Nietzsche has been transplanted from the "ivory towers" of academic discussion to head a revolution among millions of illiterate, impoverished and oppressed people who have been too busy trying to keep body and soul together to give a thought to any other subject. The aggressive leaders of this revolution have manifested either atheism of the intellect, their gods being race, class, science, and progress, or atheism of the will, their gods being power, fame, and wealth. The abhorrent nature of their conduct is too well known to warrant mention again, and is not a recommendation for atheism or barren agnosticism of any sort or description.

Also, note the behavior of the individual atheist or pagan when he is confronted with adversity and the materialistic reason for living is crushed. Suicide is frequently their solution. When the purpose of living no longer exists, as revealed in suicide notes, self-destruction is frequently resorted to--as in the case of alcoholics.¹⁴ **When Hitler and his gang despoiled the unorthodox German Jews of their wealth, fame and power, many committed suicide. This was not true of the orthodox Jews; their reason for living was made more distinct and precious by adversity. The person who really believes in God never lacks for an inspiring, impelling and noble reason for living.**

Furthermore, no human agency, having been given or having taken by force the privilege of physical and/or economic coercion, whether it be a ruling gang, a monarchy, a mob, a labor union, a professional or economic monopoly, a bureaucratic group inside or outside government, can escape a significant degree of corruption. Power grabbed by force or obtained and held by chicanery, and subject to no direct structural and functional check of the governed, is bound to become corrupt. In the case of atheists the corruption is bound to be amplified manifoldly.

The Survival Values of a Belief in God

There are three reasons why a belief in God can never be stamped out.

First, the only educational system which is designed for all men, for all exigencies, and for all time, is based on Theism as demonstrated perfectly in the person and life of Jesus Christ (as a prophet of God). Naturalistic education, the goal of which is health and pleasure, is not for the chronically ill and the hopelessly crippled or diseased person. Pragmatic education is not for the inefficient and unadaptable person. Humanistic education is not for the unlearned and purely mechanically minded person. But Theistic religious education based on Jesus Christ (and other prophets) is for all sorts of persons--in the colleges, in the market place, in the home, in the hospital, in the slums, in prison, or in battle. Theistic belief in God yields a power which guarantees that no absolute disaster can happen to any person having such belief. Biologically, religion may be defined as the worship of a higher power from a sense of need. It will be exceedingly difficult to suppress this need in the large majority of human beings.

Second, a belief in God is requisite to give a complete meaning to life and the universe, and thoughtful persons will always seek for such a meaning.

Third, children will be born for a long time to come. And, regardless of repeated attacks either by the sophisticated, confused, irrational, or by the rational sincere mind, the basic aspects of the development of the mind and thought of the child will continue to exist as long as the machinery for the development of mind interacts with sense experience as it has in the past, and as long as the universe continues to operate as it has in the past. It would appear that the adult mind will continue to react to the principles of natural law and rational thought, unless it were blocked or deviated by some irrational cause from its natural course of development. The mind of practically all the great benefactors of man did not depart from the basic principles of the basic laws which govern Nature and its highest function, thought. They made a search beyond the immediate facts of the sense perceptions to find the cause and to discover new truth, and arrived at a belief in God.

It is for these reasons that we may be of good cheer. Survival and evolutionary value are attached only to those things which are adaptable to and are good for all people under all conditions for all the time. That is why the trend of religious faith and thought, and its effect on the individual and society, has been constantly upward throughout the ages regardless of the rise and fall of civilizations.^D More important, the basic principles of unsophisticated and rational thought and belief will always rise again with the birth of every child. Let us recall that a little child manifests reason, faith, hope

^D This is in line with the verse of the Holy Quran 13:18.

and love.^E Is this why Jesus Christ stressed the child aspect? For example:

"Suffer the little children to come unto Me; forbid them not; for to such belongeth the Kingdom of God:" (Mark 10: 14)

"Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." (Luke 18: 11)

"Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of Heaven." (Matthew 18: 3)

"Except one be born anew, he cannot see the Kingdom of God." (John 3: 3)

As Max Planck, the scientist who opened the way to the inside of the atom, has said: "Religion and Natural Science are fighting a joint battle in an incessant, never-relaxing crusade against skepticism, against dogmatism, and against superstition; and the rallying cry in this crusade has always been, and always will be: On to God!"

I shall close with a quotation from Louis Pasteur who ranks near the top of the list of the greatest benefactors of mankind:

"If someone tells me that in making these conclusions I have gone beyond the facts, I reply: "It is true that I have freely put myself among ideas which cannot always be rigorously proved. That is my way of looking at things." If I have gone beyond the facts, and have made errors, please point them out to me. I am always anxious to learn.

REFERENCES OR NOTES

¹ Unfortunately those who deny or doubt the existence of God and question the validity of formal logical proof receive more publicity than those who do not deny or doubt.

² I am a Christian theist.

³ Reason precedes faith. Reason operates to prove those things which are provable. Faith is based on reason but goes beyond (transcends) reason to establish a base on which to believe things which are either sure, or very probable, or possible, but have not yet been established by their actual occurrence or by their becoming visible, though their occurrence and existence can be established by formal logic on the basis of experience. That is, faith goes beyond but does not contradict the truth which reason can prove. Hope is based on reason and faith, and when so based it should energize the search for those good things which should be. Love also should be based on reason and faith, because the natural conduct of all living things is based on the natural law of preservation of self and the species. And because God is the ultimate Source of our individual worth, dignity, rights and duties, without which we are "things" and may be used as chattels (as is done under atheistic materialism or paganism, where individuals are creatures of the State), we should love God above all and obey His natural laws. If we really love God, we shall knowingly do nothing which will injure ourselves or a fellow member of the species.

^E This is in keeping with the Islamic teaching that all children are born Muslims.

⁴ Thomas Jefferson, however, may have believed that the existence of God and of inalienable rights was something intuitive and that there should be no doubt about it. His position may have been as follows: The very idea of a Supreme Being implies His existence. The more universally applicable an idea, the greater is its reality, and the greater its causal efficiency. The intuitive Supreme Universal is the Supreme Cause, the Supreme Good. Truth, Beauty, Love and Reality. Divine guidance must be postulated if we are to maintain these particularities and others associated with them.

⁵ Causality, I maintain is not anthropomorphic (the addition of human characteristics to things not human) because the existence of causality, like any other existence, arises not from sense experience alone but from an interaction of sense experience with the machinery of mind. It is not a product which is entirely sense experience or entirely mind, or a product per se of the machinery for the production of mind. Sense experience and mind are all we have with which to know our environment and give it meaning.

Kant maintained that the principle of causality is not an objective value and that the judgment of the operation of causality in everyday life is used only to regulate the unification of sense experience. He believed, however, that causality is a necessary and universal principle. The view of Kant, that causality is not an objective value, is incorrect because it holds that a judgment which is not entirely derived from sense experience must be due entirely to an inherent structure of the mind. But this is only partly true. A judgment is the result of the interaction of sense experience with the machinery of the mind, and the previously developed mind. Even the machinery of a simple nervous reflex is so designed as to yield a purposeful response to a stimulus (material cause).

Hume claimed that it is incorrect to believe anything which our senses do not reveal. He argued that our senses observe only changes or a succession of events, antecedents and consequences, not causes and effects, and since we cannot see causality we cannot know it. He concludes that there is nothing in thought which requires us to believe that because something happens it must be caused. This view is incorrect because it recognizes only a part of sense experience. The succession of events is only a part of the total picture because the quality and quantity of the change are ignored; quality and quantity place the change in direct relation with a qualitative and quantitative cause, and the intellect either sees the reason for the change or starts a search for it.

⁶ I heard Will Durant, the "outliner of philosophy," make a statement to the effect that the only reason why many philosophers became famous was that they had written obscurely or had made very profound errors. I believe there is considerable truth in this view, although I enjoy and gain from reading their writings. Some of these writers should restudy Aristotle, the Bible, and the Scholastics. Because, in science, sequence is usually the best way to avoid error and to stick to the trend and basic principles for the discovery of truth. At least, if learning is not started in an historical sequence the scholar soon should revert to it and check his conclusions against the historical sequence.

⁷ Metaphysics deals with an analysis of experience and the principles of thought.

⁸ I maintain that the cosmological and teleological proofs are valid, if the category of cause is admitted as established. The observed facts force me to insist that it is established and that any other position is irrational.

⁹ The Scholastics acknowledged that certain items of creed could not be established by logic, but had to be accepted by faith. One was the doctrine of the Divine Trinity.

¹⁰ "But of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17)

¹¹ If chance were a factor, it appears that someone must have loaded the dice.

¹² If today a man marries the ruling group of an irrational "ism," such as atheistic or paganistic materialism, recent history shows that he has married a widow or a concentration camp.

¹³ I specify Nazi law because the codified German Law and Jurisprudence were contrary to much of Nazi law, which was based on edicts of Hitler and his gang.

¹⁴ Most alcoholics when they "hit the bottom" have no feeling of individual worth or dignity, and have lost any purpose for living that they may have had. When a careful study was made, it was found that 50 percent of suicides were alcoholics. Some psychiatrists refer to drunkenness as the commission of temporary suicide. Other suicides were drunk on power, fame, and wealth. All lacked belief in God.