

SECULAR HUMANISM

1. Definition.

- a. Humanism is “the system whereby men and women, beginning absolutely by themselves, try rationally to build out from themselves, having only man as their integration point, to find all knowledge, meaning and value.”¹
- b. Secular Humanism is “a religious worldview in which ‘man is the measure;’ mankind is the ultimate norm by which truth and values are to be determined; all reality and life center upon human beings; we act as God.”²
- c. Worldview allies of Secular humanism include:
 - (1) Marxism.
 - (2) Postmodernism.

2. History.

- a. Satan was the first “creaturist” or angelist.”
 - (1) **Is 14:12-15** 12 How you [Satan] are fallen from heaven, O Day Star (הַיְלֵל),³ son of Dawn! How you are cut down to the ground, you who laid the nations low! 13 You said in your heart, I will ascend to heaven. Above the stars of God I will set my throne on high. I will sit on the mount of assembly in the far reaches of the north. 14 I will ascend above the heights of the clouds. I will make myself like the Most High.
 - (2) **Eze 28:15-17** 15 You [Satan] were blameless in your ways from the day you were created, till unrighteousness was found in you. 16 In the abundance of your trade you were filled with violence in your midst, and you sinned. So I [Yahweh] cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. 17 Your heart was proud because of your beauty. You corrupted your wisdom for the sake of your splendour. I cast you to the ground.
- b. “Eve was the first humanist.”⁴
 - (1) **Ge 3:1-7** 4 But the serpent said to the woman, You will not surely die. 5 For God knows that when you eat of [the tree of the knowledge of good and evil] your eyes will be opened, and you will be like God, knowing good and evil. 6 So when the woman saw that the tree was good for food, that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.
- c. Rene Descartes (d. 1650).
 - (1) *De omnibus dubitandum*: “Doubt everything.”

¹ Francis A. Schaeffer, *The God Who Is There*.

² Summit Ministries.

³ “[T]he morning-star or crescent moon” (*HALOT*, 245).

⁴ Herbert Schlossberg, *Idols for Destruction*, Kindle Locations 1048-1049.

- (a) “The chief cause of our errors is to be found in the prejudices of our childhood...principles of which I allowed myself in youth to be persuaded without having inquired into their truth.”⁵
- (2) *Cogito ergo sum*: “I think, therefore I am.”
 - (a) “I see clearly that there is nothing which is easier for me to know than my own mind.”⁶
 - (b) “No more useful inquiry can be proposed than that which seeks to determine the nature and scope of human knowledge.”⁷
- d. Auguste Comte (d. 1857).
- e. Humanist Manifesto I (1933).
- f. Humanist Manifesto II (1973).
- g. Carl Sagan (d. 1996).
- h. Humanist Manifesto III (2003).
- i. Paul Kurtz (d. 2012).
- j. *Free Inquiry* (<https://secularhumanism.org>).
- k. American Humanist Association (<https://americanhumanist.org>).
- l. United Nations (<https://www.un.org/en/>).

3. Agenda.

- a. Man-centredness.
 - (1) “Of all things the measure is man, of the things that are that they are, and of the things that are not that they are not. ...About the gods I have no way of knowing either whether they exist or do not exist, nor what kind they are in form; for many are the things that hinder knowledge, the obscurity and the fact that the life of man is short.”⁸
 - (2) “We have it in our power to begin the world over again.”⁹
 - (3) “[Humanism] feeds our pride, it fuels our self-centered bent, it pleases our flesh.”¹⁰
- b. Autonomy.
 - (1) Man is totally independent, responsible to no one but himself.
 - (2) “Secular humanism is rationalistic humanism, humanistic autonomy, the proclaimed and practiced autonomy of man from any higher force above him. It is anthropocentricity, with man seen as the center of all.”¹¹

⁵ R. Descartes, quoted in W. Durant, *The Age of Reason Begins*, 638.

⁶ R. Descartes, quoted in W. Durant, *The Age of Reason Begins*, 639.

⁷ R. Descartes, quoted in W. Durant, *The Age of Reason Begins*, 638.

⁸ Protagoras of Abdera (d. 420 bc), cited in Joseph Owens, *A History of Ancient Western Philosophy* (New York: Appleton-Century-Crofts, 1959), 157-159.

⁹ Thomas Paine, quoted in Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Kindle ed. (Crossway, 2008), 273.

¹⁰ Charles Swindoll, *Grace Awakening*, 13.

¹¹ A. Solzhenitsyn, “A World Split Apart” (The Trinity Forum, 2002), 23.

- (3) “The idea of humanity as a deity is seldom avowed openly but rather is expressed by ascribing to man attributes of God: sovereignty (or autonomy), complete rationality, and moral perfection.”¹²
- c. Rationalism.
 - d. Naturalism.
 - e. Scientism.
 - f. Darwinian evolution.
 - g. Man’s inherent goodness.
 - (1) “What a comfort to be in a place where The Fall was an exploded doctrine!”¹³
 - (2) “This tilt of freedom toward evil has come about gradually, but it evidently stems from a humanistic and benevolent concept according to which man—the master of the world—does not bear any evil within himself, and all the defects of life are caused by misguided social systems, which must therefore be corrected.”¹⁴
 - h. Optimism. Inevitable progress.
 - (1) “The inference that as advancement has been thitherto the rule, it will be the rule henceforth, may be called a plausible speculation. But when it is shown that this advancement is due to the working of a universal law; and that in virtue of that law it must continue until the state we call perfection is reached, then the believer in that state is removed out of the region of probability into that of certainty.”¹⁵
 - (2) “So inveterate is their appetite for Heaven, that our best method, at this stage, of attaching them to Earth is to make them believe that Earth can be turned into Heaven at some future date by politics or eugenics or ‘science’ or psychology or what not.”¹⁶
 - (3) “The writers of the second Humanist Manifesto looked back from the vantage point of 1973 to the work of their predecessors and concluded that the first manifesto, written during the great depression, had been ‘far too optimistic.’ Here, then, is their new, sober assessment of humanity’s future: ‘The next century can and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our lifespan, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.’”¹⁷

¹² Herbert Schlossberg, *Idols for Destruction*, Kindle locations 1097-98.

¹³ Aldous Huxley, *Island* (New York: Harper and Brothers, 1962), 250.

¹⁴ A. Solzhenitsyn, “A World Split Apart” (The Trinity Forum, 2002), 19.

¹⁵ Herbert Spencer, *Social Statistics* (1883).

¹⁶ C. S. Lewis [d. 1963], *Screwtape Letters* (1959).

¹⁷ Herbert Schlossberg, *Idols for Destruction*, Kindle locations 1102-1111.

- 4. Self-Image.** Secular humanists believe they are:
- a. Skeptical, objective, unbiased, open-minded.
 - (1) “Only humanists can see the whole elephant.”
 - b. Scientific, smart.
 - (1) They believe they’ve “thought through” their beliefs.
 - c. Strong.
 - (1) They don’t need a “crutch” like Christians do.
 - d. Progressive. Woke. Tolerant.
 - (1) They believe they are on “the right side of history.”
- 5. Strategy.**
- a. Secular humanists do have a strategy.
 - (1) “Culture doesn’t just change. It’s changed.”¹⁸
 - b. Eliminate “religion” from public discourse and be the only “non-religion.” This is the “separation of Church and State” ploy.
 - (1) “The strategy is to brand as religious whatever remains of the old traditions while maintaining resolutely that everything in the dominant civil religion is really secular and thus inviolable.”¹⁹
 - (2) “The sharp line which modern Western culture has drawn between religious affairs and secular affairs is itself one of the most significant peculiarities of our culture, and would be incomprehensible to the vast majority of people.”²⁰
 - (3) “There is a common belief in New Zealand society at the moment, particularly around the current referendum questions, that because New Zealand is a secular society any argument that is largely promoted by Christians is invalid, even if the argument only invokes secular reasons and not Christian ones. The assumption seems to be that because Christians are motivated by their Christian principles, their arguments should be considered suspect. Why? Because even when Christians are giving secular reasons for arguing something they are approaching matters with a Christian bias and their argument must therefore be rejected as unsound and irrelevant.”
 - (4) Family First.
 - (a) “[Family First’s] core purpose of promoting the traditional family unit cannot be shown to be in the public benefit in the charitable sense under the Act.”²¹
 - (b) “In relation to marriage, Family First’s model, to the extent it involves law change favouring the traditional family unit, would on its face run counter to human rights law which prohibits discrimination on such bases. Unless able to be shown to be a reasonable limit, the position advocated for would be unlawful, an obstacle to charitable status.”²²

¹⁸ Dave Mann.

¹⁹ H. Schlossberg, *Idols for Destruction*, 276.

²⁰ Lesslie Newbigin, *The Gospel in a Pluralistic Society*.

²¹ Family First New Zealand [2018] NZHC 2273 [31 August 2018], para. 74.

²² Family First New Zealand [2018] NZHC 2273 [31 August 2018], para. 64.

- c. Wrap the academic disciplines with the myth of secularity.
 - (1) "...[T]he idolatries based on nature, whether coming in secular guise or as overtly religious, are founded on presuppositions that are religious in nature. ... All observers of the human scene are theologians, [Alfred J. Toynbee] said, for 'theology is an incubus that a [student of human affairs] can never shake off.... Theology is inescapable, and it is dynamite. It will betray its identity through the camouflage by exploding in the end.' In our age, the camouflage of which Toynbee speaks has consisted largely of the myths of secularity that people have wrapped around academic disciplines."²³
- d. Shame opponents because they "don't believe in science."
- e. Propagate the myth that the State is neutral.
 - (1) "A secular State must remain neutral, and in the public square religious and non-religious people should be allowed to promote their worldviews and make their arguments as they see fit."²⁴
 - (2) "...[T]he common belief that because New Zealand is a secular society any argument that is largely promoted by Christians is invalid, even if the argument only invokes secular reasons and not Christian ones, is based on a misunderstanding of secularism and is a logical fallacy. Secularism does not mean the State should be anti-religion or that no religion should be allowed in the public square. Secularism, at its best and most inclusive, means the State, and thus the public square, should be neutral towards religious claims. It is this form of secularism that will allow all Kiwis a part to play in our democratic institutions, from Atheist, to Muslim, to Hindu, to the Christian, and everyone else as well."²⁵
 - (3) "...[T]he best definition of a secular society, and the most inclusive one, is that the State should be neutral in all matters concerning religion. In such a society, people are free to worship or not worship as they please. Secularism means the State must not favour one faith over another. Just as importantly (and this is the key point that many non-religious secularists miss), a secular State should not favour non-religion over religion (or vice-versa). Non-religious secularists make a mistake when they assume that secularism means the State should value non-religion over religion. Favouring non-religion is not true secularism, it is just being anti-religious. And being anti-religious is in itself a religious view."²⁶
- f. Indoctrinate children at a very young age by all means possible.
 - (1) Public schools are the principal agency in the West for spreading the established cultural religion.²⁷
 - (2) This is no longer true. Mass media now impacts the worldview of children more than public education.
- g. Reward "religious" institutions who play nice.

²³ Herbert Schlossberg, *Idols for Destruction*, 169.

²⁴ Mark Maney, "The Real Meaning of Secularism."

²⁵ Mark Maney, "The Real Meaning of Secularism."

²⁶ Mark Maney, "The Real Meaning of Secularism."

²⁷ H. Schlossberg, *Idols for Destruction*, 275.

- (1) “Secularization—that is, the gradual conformity of our thinking, beliefs, commitments, and practices to the pattern of this fading age—is not just something that happens *to* the church; it is something that happens *in* the church. In fact, it’s difficult to think of secularism as anything other than a Christian heresy.”²⁸

6. Religiousness.

a. Secular humanists believe they are not religious because they don’t believe in God or go to church. They are totally mistaken. Secular humanism is a comprehensive worldview. It’s fundamental presuppositions are accepted by faith. It is therefore, in the broader sense of the term, a religion, a religious point of view.

- (1) “Auguste Comte, the nineteenth-century French philosopher who gave sociology not only its name but also its major assumptions, was one of the most influential of the theorists who deified the human race. His Religion of Humanity, as he called it, advocated the worship of the Great Being, defined as humanity past, present, and future. This religion had a catechism, sacraments, a sacred calendar, a priesthood, prayers, and something imitative of the Trinity. It also had a social system of which Comte was the chief planner. The Religion of Humanity, as a visible institution, for a time had great vitality. Comteans formed positivist societies for the worship of great people, and their churches spread even to South America.”²⁹
- (2) “Darwin’s earthquake rumbled not just through science, but theology, philosophy, sociology, and inevitably, political science and the law.”³⁰
- (3) “Every institution was required to yield to [evolution’s] sovereign claims: the church, the state, the family, property, law; every discipline was forced to adapt itself to its ineluctable pattern: history, economics, sociology, philology, art, literature, religion, ethics.”³¹
- (4) “Since reading of the Bible, the Koran, and the Talmud has enabled countless devout and earnest right-seeking souls to be stirred and uplifted to higher and finer planes of thought and action, then the reading of this humanist Holy Book cannot fail similarly to serve the needs of groping, yearning humans who seek to discern truth and justice amid the dazzle and murk of the thought-chaos of the present-day world.”³²
- (5) Max Weber, Gerhard Lenski, and Margaret Mead.
 - (a) “Of all the misleading interpretations of this complex age, few are more so than the common one that secularism means the replacement of a world view that is religious with one that is not. This completely mistakes the meaning of religion. Max Weber rightly argued that each major aspect of human action is

²⁸ Stephen McAlpine, “Secularism’s (Misplaced) Confidence,” www.stephenmcalpine.com (26 March 2019).

²⁹ Herbert Schlossberg, *Idols for Destruction*, Kindle locations 1083-88.

³⁰ Steven Wise.

³¹ [] Commager.

³² Jack London, “Introduction,” in *The Cry for Justice: An Anthology of the Literature of Social Protest*, ed. Upton Sinclair (1915).

dependent on a distinctive set of religious attitudes. The religious outlook influences the institutions of society in ways that cannot simply be accounted for in material terms. Sociologist Gerhard Lenski's studies in American society confirm Weber's hypothesis. The religious character of human ideas and institutions is all-pervasive, even in nontheistic systems like Buddhism, communism, and humanism. All social phenomena, Lenski says, constitute systems of faith, not being based on logical or empirical demonstration, and all seek to respond to the most basic problems of human existence. Thus, all normal adults are religious. 'Human existence compels men to act on unproven and unprovable assumptions, and it makes no exceptions.' One of Jacques Ellul's most important contributions has been to show that modern Western society is awash with religiosity, that the much-vaunted secularization process means the flourishing of anti-Christian religions. Humanism has become the most messianic of the idolatrous religions of the West. Anthropologist Margaret Mead included in her autobiography a frank acknowledgement that it was a religious belief and called urgently for its spread throughout the world."³³

- (6) "A religion is essentially an attitude to the world as a whole. Thus evolution, for example, may prove as powerful a principle to co-ordinate men's beliefs and hopes as God was in the past. Such ideas underlie the various forms of Rationalism, the Ethical movement and scientific Humanism."³⁴
 - (a) Humanism is "[a]n outlook that places man and his concerns at the centre of interest. Modern Humanism, which does away with traditional Christianity, is characterised by its faith in the power of human beings to create their own future, collectively and personally."³⁵
 - (b) "...[S]ubjects like linguistics, social anthropology, and comparative law and religion, began to be studied from an evolutionary angle, until today we are enabled to see evolution as a universal and all pervading process."³⁶
- (7) Herbert Schlossberg.
 - (a) "[W]hat is widely regarded as a struggle between the religious and the secular is really a struggle between religions. The current strife over such issues as abortion is perfectly in order, because it is an attempt by both sides to establish a rule of order in accordance with basic religious precepts. Man is the autonomous ruler of himself, able to define right and wrong and frame statutes according to whatever he defines as just. Or else man is created and sustained by a holy and just God who declares on matters of right and wrong in the form of law. Both are religious views held by faith. In the most basic sense there is no such thing as a secular culture. This is not a call for religious warfare; it is

³³ H. Schlossberg, *Idols for Destruction*, 273.

³⁴ Julian Huxley, ed. *Growth of Ideas: The Evolution of Thought and Knowledge* (1965), 99.

³⁵ Julian Huxley, ed. *Growth of Ideas: The Evolution of Thought and Knowledge* (1965), 336.

³⁶ Julian Huxley, d. 1975.

an assertion that religious warfare exists, and inevitably so if one religion does not simply surrender.”³⁷

- (b) For example the peer pressure to agree with cultural elites on LGBT issues or climate change shows it is a religion.
- (8) “Since for many the belief in non-theistic evolution is ‘an attitude to the world as a whole’ and is a conviction that ‘occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God,’ then non-theistic evolution would certainly seem to qualify as a ‘religion’ under the [Supreme] Court’s own standard. The choice, then, of which philosophy will direct American civilization is actually between two ‘religious’ views: the traditional theistic view embraced by the people or the nontheistic ‘religious’ view imposed by the courts.”³⁸
- (a) “Critics who shame Christians for being religious in public need to realize that they—the critics—are religious people who practice their religions in public, even if they don’t notice it. ... Each and every American, from the outspoken Christian to the died-in-the-wool atheist, has a ‘religion,’ whether they use the term or not. Something or somebody sits at the center of the lives of everyone, shaping their identities, organizing their lives, and guiding their views of right and wrong. That something or someone functions as the god of that person’s life.”³⁹

7. Weaknesses. The weaknesses of secular humanism are its:

- a. Atheism.
 - (1) Because secular humanism is built upon atheism, every critique of atheism may be levelled against secular humanism.
 - (2) Herbert Schlossberg.
 - (a) Humanism is fundamentally irrational. It professes belief in the special worth and dignity of human beings, but there is no support for this proposition in atheism.⁴⁰
- b. Self-worship.
 - (1) Secular humanism exalts humanity to a place where it doesn’t belong. It is essentially the worship of the human race. Such worship is misplaced, given man’s finitude and seeming insignificance. Man is clearly not the centre of the universe.
 - (2) Bible.
 - (a) **Ge 11:4** 4 ...Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.
 - (b) **Eze 28:2** 2 Son of man, say to the prince of Tyre, Thus says Lord Yahweh: Because your heart is proud, and you have said, I am a god, I sit in the seat of

³⁷ H. Schlossberg, *Idols for Destruction*, 275.

³⁸ David Barton, “A Death Struggle between Two Civilizations,” 13 Regent U. L. Rev. (2000-01), 354.

³⁹ David Barton, “A Death Struggle between Two Civilizations,” 13 Regent U. L. Rev. (2000-01), [].

⁴⁰ Herbert Schlossberg, *Idols for Destruction*, 84.

the gods, in the heart of the seas, yet you are but a man, and no god, though you make your heart like the heart of a god....

- (c) **Hab 1:11** 11 ...They sweep by like the wind and go on, guilty men, whose own might is their god!
 - (3) Arnold Toynbee.
 - (a) “[S]elf-worship [i]s the paramount religion of mankind, although its guises are numerous and diverse.”⁴¹
 - (4) Herbert Schlossberg.
 - (a) “Exalting mankind to the status of deity therefore dates from the furthest reaches of antiquity, but its development into an ideology embracing the masses is a characteristic trait of modernity.”⁴²
 - (5) Phil Coleman.
 - (a) “The world doesn’t revolve around you.”⁴³
- c. Uncritical acceptance of anything modern or new.
 - (1) Without an absolute ethical standard by which to judge human action, Secular humanism lacks the power to judge whether a new development is in fact good or evil. It has no good argument against the “might makes right” philosophy of Hitler, Stalin, or Mao. There is no final arbiter, no “god,” to turn to.
 - (2) Herbert Schlossberg.
 - (a) “A society exchanging Christian principles for humanist ones begins praising things it once would have condemned.”⁴⁴
 - (b) “...[I]f man is a product of chance and time, as the modern materialist scientisms have it, then killing is an action, like any other, that must be judged on pragmatic grounds. We are entitled in that case to compare benefits with risks and costs and to decide if killing is warranted.”⁴⁵
- d. Overconfidence in man’s ability to be “good.” It ignores sin and man’s sinful nature.
 - (1) It conveniently ignores the intrinsic evil within *all* human beings and *all* societies. And although man progresses technologically, there is no evidence he progresses morally.
 - (2) Will and Ariel Durant.
 - (a) “Since we have admitted no substantial change in man’s nature during historic times, all technological advances will have to be written off as merely new means of achieving old ends—the acquisition of goods, the pursuit of one sex by the other (or by the same), the overcoming of competition, the fighting of wars.”⁴⁶
 - (3) Herbert Schlossberg.

⁴¹ British historian Arnold J. Toynbee, summarised in Herbert Schlossberg, *Idols for Destruction*, 40.

⁴² Herbert Schlossberg, *Idols for Destruction*, 41.

⁴³ Phil Coleman.

⁴⁴ Herbert Schlossberg, *Idols for Destruction*, 86.

⁴⁵ Herbert Schlossberg, *Idols for Destruction*, 78.

⁴⁶ Will and Ariel Durant, “Lessons from History,” 42.

- (a) It “imputes wisdom and goodness to the collectivity that are not present in the individual.”⁴⁷
- e. Ignores our penchant for self-deception.
- (1) Our “capacity for self-deception and self-justification is almost infinite. That is the reason sentiment as an ethical principle must lead to disaster.”⁴⁸
- (2) **Ps 10:13** 13 Why does the wicked renounce God and say in his heart, You will not call to account?
- (3) **Jer 17:9** 9 The heart is deceitful above all things and desperately sick. Who can understand it?
- f. Ethical thievery.
- (1) Secular humanism steals the ethics and morals it prefers from biblical Christianity and claims them for itself. In fact, secular humanism is a product of its Judaeo-Christian base. Without such base, it would never have got off the ground. It didn’t rise out of the East but the West. Never forget Secular Humanism arose out of the soil of biblical Christianity. If biblical Christianity totally collapsed in the West, so would Secular humanism. It has no “god” to turn to when human beings kill one another for no reason at all.
- (2) Friedrich Nietzsche.
- (3) Eleanor Roosevelt.
- (a) “Eleanor Roosevelt, after she had gone on to become one of the most effective humanitarian leaders of her age, recalled that she grew up memorising Bible verses and hymns as a daily practice. She thought it curious that even late in life, at crucial moments, the appropriate passages would come to mind to give her guidance.”⁴⁹
- (4) Cornelius van Til.
- (a) “In the last analysis, we shall have to choose between two theories of knowledge. According to one them, God is the final court of appeals; according to the other, man is the final court of appeals.”⁵⁰
- (5) Herbert Schlossberg.
- (a) Secular humanism paradoxically includes guilt feelings in a system that has no place for guilt because of the absence of any law to break.⁵¹
- (b) “The basic problem for old-fashioned humanists is that they wish to keep the fruits of Christian doctrine while jettisoning the doctrine itself.”⁵²
- (c) “The generation now alive has remained true to many vestiges of the biblical faith. These remnants are the smile of the Cheshire cat, remaining for a time after the disappearance of the entity in which it was incarnated.

⁴⁷ Herbert Schlossberg, *Idols for Destruction*, 49.

⁴⁸ Herbert Schlossberg, *Idols for Destruction*, 50.

⁴⁹ H. Schlossberg, *Idols for Destruction*, 296-97.

⁵⁰ Cornelius Van Til.

⁵¹ Herbert Schlossberg, *Idols for Destruction*, 58.

⁵² Herbert Schlossberg, *Idols for Destruction*, 77.

Humanitarianism's preoccupation with helping acts would be inconceivable in a society with a different heritage."⁵³

- (6) Alliance Defense Fund, Blackstone Fellowship.
 - (a) "Pagans borrow Christian ideas to establish their own philosophies."⁵⁴
 - (b) Like Marxism and Postmodernism, Secular humanism is a freeloader.
- (7) Steven McAlpine.
 - (a) "Secularism is like the teenager coming of age in his parents' house, and who displays his wilfulness and independence by slamming the doors and abusing his long-suffering mum and dad, rather than moving out and getting a job and paying for his lifestyle himself."⁵⁵
 - (b) "Secularism's misplaced confidence is most misplaced when it assumes it can have the fruit of the gospel without the root of the gospel."⁵⁶
- g. Inability to account for human free will.
 - (1) Secular humanism assumes free will, at least for some, without accounting for it.
 - (2) W. David Beck.
 - (a) It contains a serious internal contradiction in that it posits a natural universe yet opts for choice in human behavior.⁵⁷
 - (3) Herbert Schlossberg.
 - (a) "It is ironic that for humanitarians only poor people, minorities, and those who have run afoul of the law are assumed to be shaped by the iron grip of circumstance. If we look at the villains instead of the victims—the police, politicians, social workers, businessmen—we find that the humanitarians have given them free will. They do not speak about the industrialist's tyrannical father, the loan shark's miserable childhood in an orphan home, the politician's neurotic mother. Those people are responsible for their acts, and therefore are human. Humanism thus awards its enemies the status of human beings while taking that status from its wards."⁵⁸
- h. Retreats into sentimentality.
 - (1) Herbert Schlossberg.
 - (a) "Humanism...bases its ethical structure on sentimentality, which is the doctrine of the primacy of sentiment, its elevation into a principle of truth. Humanism thrives on sentimentality because few religions are more dishonest in their doctrinal expressions. Unable to withstand dispassionate analysis, which would reveal its lack of foundation, it stresses feeling rather than thought."⁵⁹
- i. Suffocates our spiritual life.

⁵³ H. Schlossberg, *Idols for Destruction*, 296.

⁵⁴ Alliance Defending Freedom, Blackstone Fellowship.

⁵⁵ Stephen McAlpine, "Secularism's (Misplaced) Confidence," www.stephenmcalpine.com (26 March 2019).

⁵⁶ Stephen McAlpine, "Secularism's (Misplaced) Confidence," www.stephenmcalpine.com (26 March 2019).

⁵⁷ W. David Beck, "Secular Humanism: The Word of Man," *Fundamentalist Journal*, Nov 1982, 12-16.

⁵⁸ Herbert Schlossberg, *Idols for Destruction*, 83.

⁵⁹ Herbert Schlossberg, *Idols for Destruction*, 46.

- (1) Alexander Solzhenitsyn.
 - (a) “We are now experiencing the consequences of mistakes which had not been noticed at the beginning of the journey. On the way from the Renaissance to our days we have enriched our experience, but we have lost the concept of a Supreme Complete Entity which used to restrain our passions and our irresponsibility. We have placed too much hope in political and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. In the East, it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. This is the real crisis. The split in the world is less terrible than the similarity of the disease plaguing its main sections.”⁶⁰

8. Result. Secular humanism inevitably leads to:

- a. Nihilism, skepticism, and relativism.
 - (1) Secular humanism has promised the “indefinite perfectibility of mankind,” but it hasn’t delivered.
 - (2) “The unbeliever (autonomous mind) *hears* our appeal to *authority* as simply an *arbitrary* appeal to authority, not an argument. We answer: Only *this* authority (the Christian God) saves argument itself. ... We are not arguing that the unbeliever is without a metaphysic (even if a negative one), reason, an epistemology, or an ethic. Rather, we are arguing that the unbeliever cannot give an account of his metaphysics, epistemology or ethics on the basis of his own autonomous unbelieving system. ‘The unbeliever counts, but cannot give an account of his counting.’ Starting with man, not God, we are left with nihilism, skepticism, and relativism. But we know we can’t live this way.”⁶¹
- b. Intolerance.
 - (1) Secular humanism starts with open-mindedness and ends with close-mindedness. It leads to group think and cancel culture.
 - (2) Steven McAlpine.
 - (a) “Secularism in the West prides itself on diversity. On the surface at least. All colours, creeds and nations. As long as that diversity does not go below the skin. That’s why a modern university board or student union can look so diverse, and indeed champion all sorts of sexual diversities, but think exactly the same. Scratch beneath the surface of the modern secular state and it becomes apparent that it is dominated by group-think in terms of sexuality, an understanding of what statements are acceptable in the public square, etc. The university boardroom is populated by a stifling uniformity that is unrepresentative of the wider populace.”⁶²
 - (b) “The confidence that secularism has will ebb away when it is faced with an either/or situation by a minority group that it wishes to champion, but which is

⁶⁰ A. Solzhenitsyn, “A World Split Apart” (The Trinity Forum, 2002), 25-26.

⁶¹ Alfred J. Poirier, “Conflicting Worldviews and the Defense of the Faith,” Rev. version (2003), 36.

⁶² Stephen McAlpine, “Secularism’s (Misplaced) Confidence,” www.stephenmc Alpine.com (26 March 2019).

itself implacably opposed to the agenda of another minority group that it wishes to champion. The tension cannot hold.”⁶³

c. Tyranny of the elite.

(1) In the West, the model is not as much *1984* as it is *A Brave New World*.

(2) Aldous Huxley.

(a) In a foreword to a new 1946 edition of his famous dystopian novel *Brave New World*, Huxley called for a “love of servitude” to be developed among the general populace through a “deep, personal revolution in human minds and bodies.”⁶⁴ To bring about this revolution, four discoveries were needed:

- 1) A greatly improved technique of suggestion through infant conditioning and drugs;
- 2) A science enabling government managers to assign individuals to their proper place in the social and economic hierarchy;
- 3) A pleasure-giving substitute for alcohol, narcotics, or heroine; and
- 4) A “foolproof system of eugenics, designed to standardize the human product and so to facilitate the task of the managers.”⁶⁵

(3) Herbert Schlossberg.

(a) The writings of secular humanists “are filled with fervid arguments in favor of a powerful central state. Autonomous man, they find, needs leadership, and strong leadership is the hallmark of humanist society. Whether embodied in a committee or personalised in a leader, the elite dominates. Thus, far from bringing liberation, the anarchy of humanism brings enslavement. The better educated he is, the more likely the humanist is to believe that people are like machines and need to be programmed, and the more likely he is to believe that he should be one of the programmers.”⁶⁶

(b) “Humanitarianism is saviorhood, an ethic perfectly suited to the theology that divinizes man. But the theology that divinizes man, it turns out, only divinizes some men. The objects of humanitarian concern become less than men, so that the humanitarian can exercise the prerogatives of a god.”⁶⁷

(4) Dallas Willard.

(a) “‘Secular humanism’ is an idea movement, not the work of any individual, and before it, as a whole, individuals are little more than pawns.”⁶⁸

(5) Steven McAlpine.

(a) “Modern secularism’s goodwill will, eventually, crack under this sort of pressure. It does not have a program that enables it to hold competing values in tension, or indeed convince others to do so. It does not have a plan for what to do with those who oppose its vision of the good life. It will either crumble,

⁶³ Stephen McAlpine, “Secularism’s (Misplaced) Confidence,” www.stephenmcalpine.com (26 March 2019).

⁶⁴ Aldous Huxley, “Author’s Foreword to the 1946 Edition,” in *Brave New World*, Everyman’s Library ed. (London: Alfred A. Knopf, 2013), 230.

⁶⁵ *Id.*

⁶⁶ Herbert Schlossberg, *Idols for Destruction*, 87.

⁶⁷ Herbert Schlossberg, *Idols for Destruction*, 87.

⁶⁸ Dallas Willard, *The Divine Conspiracy*, 6.

or as is more likely, betray its more ugly side, even towards those it has recently championed, and start compelling its less than compelling vision in increasingly restrictive ways.”⁶⁹

d. Dehumanisation.

- (1) “Clean” barbarism is still barbarism. Hitler, Stalin, and Mao all eliminated humans in the name of humanity.
- (2) Mortimer J. Adler.
 - (a) “The irony of humanism is that it dehumanizes. [Mortimer J.] Adler’s examination of the consequences of naturalist thinking led him to conclude that if man is taken to be different from animals in degree only, and not radically in kind, then there is no logical reason to treat him differently from the animals. The exploitation or killing of people deemed to be inferior could not then be condemned any more than the killing of steers in a slaughterhouse.”⁷⁰
- (3) Jean-Paul Sartre.
 - (a) Man is the “intelligent, flesh-eating, cruel species, which knows how to hunt and outwit the human intelligence, and whose precise aim is the destruction of man.”⁷¹
- (4) Rosalind Murray.
 - (a) “[I]t is the Enlightenment man—the ‘good pagan’—and not the Christian who is surprised at the barbarism that results when Christian principles are despised.”⁷²
- (5) Herbert Schlossberg.
 - (a) “Humanism is a philosophy of death. It embraces death, wishes a good death, speaks of the horrible burdens of living for the baby who is less than perfect, for the sick person in pain. It is intolerable to live, cruel to be forced to live, but blessed to die. It is unfair to have to care for the helpless, and therefore merciful to kill.”⁷³
 - (b) “Humanist idolatry, which begins by elevating humans to the status of gods, ends by pouring hatred and scorn on them. The creature cannot act like the creator, and those who expected him to do so fall into disillusionment and worse.”⁷⁴
 - (c) “While stressing the special worth of human beings, [Secular humanism] says they must not be kept alive if that would cost too much.”⁷⁵

9. Our Strategy.

⁶⁹ Stephen McAlpine, “Secularism’s (Misplaced) Confidence,” www.stephenmcalpine.com (26 March 2019).

⁷⁰ Herbert Schlossberg, *Idols for Destruction*, 288.

⁷¹ Jean-Paul Sartre, quoted in Herbert Schlossberg, *Idols for Destruction*, 82-83.

⁷² Rosalind Murray, quoted in Herbert Schlossberg, *Idols for Destruction*, 82.

⁷³ Herbert Schlossberg, *Idols for Destruction*, 82.

⁷⁴ Herbert Schlossberg, *Idols for Destruction*, 82.

⁷⁵ Herbert Schlossberg, *Idols for Destruction*, 84.

- a. Read. Don't watch. Read.
- b. Realise when you sit in class, turn on the television, watch a Netflix movie, scroll through Facebook or Instagram, or visit your favourite internet news sight, you are entering a religious temple. You are reading a religious book. You are receiving religious teaching. There is a high priest, and there is an orthodoxy. You will be excommunicated if you disagree too loudly.
 - (1) The culture war in the United States is not between Trump supporters and Biden supporters but between theism and atheism, between the biblical Christianity and Secular humanism. There is no culture war in New Zealand because both major political parties are two different brands of Secular humanism.
- c. Understand Secular humanism as a religion. Dig under the surface and expose presuppositions.
- d. Homeschool your children.
- e. Don't view the triumph of Secular humanism as inevitable.
 - (1) "...[A]s the camera pans out and we look at the last three to four hundred years of history, there is not a straightforward pattern of religious decline as science and reason advance. None at all."⁷⁶
- f. Stick with you mates, your Christian community.
 - (1) Have your 120, your 12, your three, and your one.

⁷⁶ Stephen McAlpine, "Secularism's (Misplaced) Confidence," www.stephenmcalpine.com (26 March 2019).

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