

guishes three stages of evolution: (1) inorganic (or cosmic) evolution, (2) organic (or biological) evolution, and (3) human (or psychosocial) evolution. Man's intelligence is thus seen as merely a (by)product of evolutionary forces acting naturally (blindly) in the universe.

(3) Existence of Evil

Many critics of this argument point to the many evidences of moral evil in the world. They point to such men as Nero, Caligula, Genghis Khan, Stalin, Hitler, and Pot Pol; to such movements as the Mafia, the Ku Klux Klan, Fascism, and Communism. They ask, "How do you have the audacity to call man a moral being? If God has created man, is not God evil?"

(4) Finite God

The argument concludes an intelligent and moral being other than man. But this need only be a being somewhat greater than man, i.e., a finite being or a finite god.

5. The Ethnological or Religious Argument

a. Statement of the Ethnological Argument

The Ethnological Argument argues from the universality of religious beliefs to a single cause (or source) of these beliefs, namely God.

b. Proponents of the Argument

Charles Hodge, Floyd E. Hamilton, Henry C. Thiessen, Stuart C. Hackett, and a number of students of comparative religion have advocated this argument.

c. Analysis of the Ethnological Argument

Step 1

Premise: All men have some form of belief in God, a god, or gods.

Premise: A universal belief must have a universal cause.

Conclusion: Man's belief in God, a god or gods must have a universal cause.

Step 2

Premise: The universal cause of man's belief in God, a god or gods must be either man or God.

Premise: The universal cause of man's belief in God, a god or gods is not man.