

basic principles of the views: (1) Contemporary Humanism is anti-supernaturalistic. God does not exist. There is no soul or mind separate from the brain, and man has no immortal destiny beyond the grave; (2) Human values are relative; that is, they have their source in man alone and cannot be grounded in an outside absolute source, such as God; (3) Human reason is the sole source and guide of human action; thus divine revelation as an informational source for human conduct is rejected; (4) The Humanist is committed to seek the greatest happiness for the greatest number and to further the welfare of mankind, particularly by working toward solutions to the problems of social injustice, poverty, war, overpopulation, and ecology.

Secular Humanism is not a formal philosophy or philosophical world-view; it is rather an informal outlook on and attitude toward the most basic issues of existence. It is that view of life that rejects any conception of God or revealed truth, and asserts that man and man alone can and must provide his own final responses to the basic issues of life. It is secular in that, in response to the foundational questions of life, it neither allows for nor accepts definitive answers that claim to be authoritatively revealed by God. It is humanistic in that it believes that man is the only one who can provide his own definitive responses to life's most basic problems.

This generalized outlook and attitude has roots in both the modern and the ancient worlds. In the history of modern thought Secular Humanism arose out of a background of two important developments: the first, modern philosophy; the second, modern evolutionary science.

In the ancient world this outlook on life originated very early in the history of mankind; in fact, in the Garden of Eden. When Satan enticed Adam and Eve to eat of the forbidden tree (as recorded in Genesis 3:1-7), they had to choose one of two ways: the way of obedience and trust, or the way of sinful distrust and rebellion, as seen in their attempts to be their own gods, and to know and determine on their own what was ultimately good and ultimately evil. The first way was the way of godly humility and dependence; the second way was the