

## **Man's Religious Inclination – Fact or Fancy?**

**In the presentation of any argument, the conclusion of the matter is only as certain as the evidence that supports it. The more corroborating information that we can gather the more assured we are of our conclusion. In these brief articles we are attempting to present in summary fashion some very complex and profound ideas, those things that deal with life and death, purpose and destiny. Because we are trying to forge a balance between thoroughness and brevity, the space does not allow for an extensive presentation of information. Therefore, we, encourage you once again to contact us if you would like to explore, refute, or discuss any point.**

**Maybe the first point to consider that supports the existence of God is man's religious inclination. Religion is partially defined as "a personal set or institutionalized system of religious beliefs, attitudes, and practices." A cursory examination of history, of every age since man began to chronicle his own affairs, finds every culture, every race, and every tribe of men, involved with religion in some form. We find this disposition in no other creature, leading Thompson and Jackson to conclude that "the inclination to be religious is universally (and peculiarly) a human trait."**

**Modern objectors claim that there is no common link in all this religious sentiment. For that matter, they reduce religious values to just that, sentiment. They claim that each culture forms its own values and passes them on as social dispositions from one generation to another. Since there is nothing common to them all, there is no basis for believing there is something beyond human life that precedes and transcends it. To them there is nothing to lead one to believe that there is a single source for universal truth. C. S. Lewis contradicted this notion when he wrote:**

**"If a man will go into a library and spend a few days with the Encyclopedia of Religion and Ethics he will soon discover the massive unanimity of the practical reason in man. From the Babylonian Hymn to Samos from the Laws of Manu, the Book of the Dead, the Analects, the Stoics, the Platonists, from Australian aborigines and Redskins, he will collect the same triumphantly monotonous denunciations of oppression, murder, treachery and falsehood, the same injunctions of kindness to the aged, the young, and the weak, of almsgiving and impartiality and honesty."**

**What could possibly account for this unanimity of moral perception? Could chance account for this consistent pattern of moral values in a world of endless diversity? Is our experience such that we could imagine man voluntarily agreeing on such complex, and oft-violated, precepts. We are forced to conclude that there is a transcendent Something out there that presses on**

**our conscience and imparts values to us.**

**At this point of our argument, even we may not be able to call this transcendent thing, God, but, as Lewis writes, "[we] will no longer doubt that there is such a thing as the Law of Nature." Meeting face to face, as it were, with the Author of the Law of Nature, as some folks are disposed to call it, is the foundation of religion. It is the reason for our journey.**