

Science or Religion?

As a person becomes older and more mature, religion becomes essential. A concept of God occupies a prominent position in his mind. There are few, if any, atheists in the world. No doubt there are thousands who profess to have no belief in a living God. A large majority of this number acknowledge God, not publicly, but to themselves. A God and a religion is as much a part of man as the air which he breathes and the physical elements which constitute his body. There are, of course, varied concepts and beliefs attached to religion. These heterogeneous concepts find their origin in environment, customs, and occupations of groups of people. Each belief or religion is the product of interpretation; interpretation is the result of individual desires and habits. Every belief possesses the foregoing characteristic to a great extent. A radical religion is therefore more valuable than no religion at all. Man **must** possess some belief in God if he is to survive.

Religion is the only enduring element of civilization. The fact that it is of an intangible quality serves better to establish its potency. Religion is the gift of God to man. The manner in which humanity uses the gift determines the extent of its value. As civilization becomes more complicated and perfected, man also becomes more conceited and unappreciative of religion. Science and invention, in their rise to unbelievable heights, give birth to new theories of religion which are often completely divorced from God. In the twentieth century there is practically open war between religion and science. This conflict, at present not too evident, can easily progress until it reaches the degree where one of the two will be eliminated completely. It appears to be impossible for man to retain religion and also accept supernatural power in the arts of invention and discovery. The sudden and astounding increase in the power of science has a tendency

BY
A.
C.
SNOW



to cast a veil of skepticism over the eyes of humanity until man looks primarily to science rather than to religion.

Surely, civilized peoples can draw their conclusions from history and fact and realize that God and religion can be the only principal elements of life. True, science and invention continue to open new ways of life and new realms of knowledge, but what is the nature of these discoveries? New methods are unearthed from the dark chasm of the unknown. Much of the knowledge is utilized in an effective manner; much of it is used as a means of destruction and desecration. Man, in many instances, discovers knowledge and does not know how to use it. Like a child with a new toy, he plays with knowledge, admires it, and eventually leaves it in the path of successive generations, who stumble over it. New inventions and discoveries release upon the world a barrage of destruction and death. Man, amazed and impressed by its deadliness and power, at first gazes upon its possibilities in awe. He later beholds the devastation caused by science and recoils in horror from the catastrophe. History consists of many such incidents. The new discovery is expended; the deed is done. The earth lies torn and

bleeding; its inhabitants are dead or dying. What can be done? It is Christianity and religion which heal the wounds of civilization and nurse it back to normality. In the peaceful interlude, religion moves forward in humility to repair the destruction invoked by science. Religion gives new hope, new incentive, and new life to the mutilated world. Without religion, civilization cannot exist. In such a defenseless position, civilization is subject to the atrocities of heathen fanatics and militarists. Religion is the soothing hand that cools the feverish brow of a deranged society; it is the calm voice that calls from above the darkened universe to direct man in his stumbling journey from life to death. It beckons beyond death and offers appeasement for the cruelty of the world. Religion, not science, is the incentive for life.

The West is broken into bars
Of orange, gold and silvery gray.
Gone is the sun, near are the stars,
And night forthwith enfolds the day.

—Janice Hall.

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partment presented Jeanne Geierstedt, violinist, in her sophomore recital. She was accompanied by Anne Morgan. The program consisted of Sonata IV in D Major by Handel; Concerto in A Minor

as Mistress and Master of Ceremonies for the occasion were Marie Smithwick and Ed Stokes. Toasts were proposed by Charlie Wilson, Katherine Phillips, Charles

ter of the Delta Psi Omega, national honorary fraternity. Those who will be initiated next

Triumphant Sun, was com

first row:
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Sun, was com