

Passage.

As a kind of footnote I should comment that there are those who doubt whether it is within the power of science to ensure over a prolonged period freedom from destitution and famine for mankind. The argument -is the old one of Malthus that in the race between increasing population and increasing production, population must eventually win. Those of us who decline to accept this pessimistic view recognize the difficulty of the practical problem of meeting the needs of an ever-expanding population. We have, however, greater faith in human resourcefulness. We note that it is not only in the technology of production and medicine that the present generation differs so greatly from the one before. A similar rapid change is likewise occurring the thinking of masses of people. This change is brought about partly by experience with technology by more widespread education. Here lies a new realm in which dramatic advance is being made. The hope for the longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and the acceptance of a morality that is consistent with these conditions. With the widespread thought now being given to such problems by persons whose thinking is schooled to rely on reason and tested fact. It is evident that advance from this angle will also appear. Youth may, for example, consider the remarks as an effort to see in truer perspective the type of ideals that are appropriate to the age of science. Many are those who are now sharing to this exploration of human values. The great question is whether such understanding of human goals and the corresponding development of morals can be achieved before the forces seen by Malthus, and emphasized so forcefully by recent writers; overwhelm the efforts of the pioneers in this new and critical field. I do not believe that this is inevitable. Jam confident of man's ability to meet and solve this ethical problem that is so vital to the success of his effort to achieve physical and spiritual freedom. It is relevant that as I analyse the reasons for my faith in man's eventual ability to meet this critical problem. I find that prominent in my mind is the confidence that God who made us holds for us an increasing density, to be achieved through our own efforts in the world setting that he supplies. This observation is significant in the present setting because it is my strong impression that most of those who have the firm faith in man's advancement likewise have a religious basis for their faith. If this impression is valid its consequence is clear. It means that it is men and women of religious faith on whom we must primarily rely to work strongly toward achieving a favourable world society. It means also that those of religious faith because of their faith have a better chance of survival, a fact that has a bearing on the attitude that may be expected in the society of the future.

Final Draft

Faith and Human Advancement
(Title with Marked)

There are those who doubt whether science will save mankind from poverty and famine following Malthusian Theory that in the race between population growth and food production, population growth will ultimately win. Then there are those who are optimistic and reject this pessimistic view while acknowledging the challenges of meeting the needs of a growing population while expressing faith in human resourcefulness. They highlight the rapid changes in the thinking of people with experience and education. A crucial path to a better future lies in understanding the conditions for a good life in a world shaped by science and technology and accepting morality. The author has a firm belief in humanity's ability to address the ethical problem vital for achieving success. He believes God guides human endeavors and those who have strong religious faith have the ability to contribute to societal progress.

Consequently, he suggests relying primarily on individuals of religious faith to actively work towards establishing a favorable global society.

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